

THE MISSIONARY REVIEW of the WORLD

VOL. XLVII OLD SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

VOL. XXXVII NEW SERIES

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

January to December, 1924

EDITOR

DELAVAN L. PIERSON

EDITORIAL COUNCIL

REV. A. R. BARTHOLOMEW, D.D.
REV. ENOCH F. BELL
FRANKLIN D. COGSWELL
MRS. E. C. CRONK
REV. PAUL DE SCHWEINITZ, D.D.
REV. W. E. DOUGHTY
MRS. JOHN FERGUSON
REV. S. G. INMAN
JAMES R. JOY
MRS. ORRIN R. JUDD
REV. SAMUEL L. LOOMIS, D.D.
REV. JOHN BAILEY KELLEY
REV. JOHN McDOWELL, D.D.

MRS. HELEN BARRETT MONTGOMERY
REV. ARTLEY B. PARSON
MRS. HENRY W. PEABODY
FLORENCE E. QUINLAN
REV. RODNEY W. ROUNDY
REV. WM. P. SCHELL, D.D.
REV. F. C. STEPHENSON, M.D.
REV. JAY S. STOWELL
REV. MILLS J. TAYLOR, D.D.
FENNELL P. TURNER
REV. C. E. VERMILYA, D.D.
MRS. F. W. WILCOX
ROBERT P. WILDER

COPYRIGHTED, 1924—PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY, INC.

THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*
WM. I. CHAMBERLAIN, *Vice-President*
WALTER McDUGALL, *Treasurer*
DELAVAN L. PIERSON, *Secretary*
FREDERICK L. COLVER

MRS. E. C. CRONK
HARLAN P. BEACH
ERIC M. NORTH
FLEMING H. REVELL
CHARLES L. WHITE

INDEX FOR 1924

MAPS, CHARTS AND POSTERS

	Page		Page
Afghanistan	704	— War Area	766
Africa Inland Mission Territory	777	China's Smokestacks, The Cross and	730
China, Growth of Christian Church in	783	Chinese Melting Pot, Protestant Denomina- tions in	813
— in 1900 Protestant Missionary Occupation of	798	Congregational Convention Poster	298
— in 1920, Protestant Missionary Occupation of	799	Map, New Kind of Electric	986
— Poster	731	Medical Mission Poster	381
— Posters for Study of	823	Missionary Fields of the World	4
— The Church in	(Insert) 797	Play Time in Various Lands	205
— Unoccupied Cities in	(Insert) 796	Student Convention Poster	381
— Walled Cities of	791	— Volunteer Poster	84

PHOTOGRAPHIC ILLUSTRATIONS

	Page		Page
Abyssinia, First American Mission School in	970	Cloud, Henry Roe	529
— Hospital in Addis Abeba, American Mission	969	Confucian, Buddhist and Taoist Shrines	989
— Market Day in Addis Abeba	965	Cosmopolitan Quintet, A	503
— Minister of War, Fitarari Hapta Gorgis	967	Crown Point Missionary Home	603
— Prince Regent of	966	Cuba, American Baptist College	182
— Slaves in	966	— Candler College, Havana	164
Afghan Border, Moslem Guards of	705	— Presbyterian Workers, Regia	164
Afghanistan, Amir of	707	Ecuador, Cross in Street of Quito	887
— Capital of	709	— Headquarters of Christian and Missionary Alliance	891
— Looking into	708	— Street in Guayaquil	886
Africa, Hospital Patients at Shillem	627	Eggan, John J.	505
— Inland Mission, Seal of	274	Electric Map, Seeing the World by Means of	987
— Kanakuru Carriers	625	Feng, General and His Soldiers Holding Up Feng's General and His Soldiers Holding Up	955
— King of Shillem and Some of His Wives	626	— Their Chinese Testaments	955
— Market Place at Shillem	624	Feng's Army, a Glimpse of	698
— Witch Doctor's Office	421	Gambling Joint, Old	814
African Bride	423	Gamewell, Mary Ninde	185
— Outstation School	425	Haiti, Pastor and Wife, Jaemel	617
Albanian Boys and Girls	611	Hebrew Christians, Group of	573
American University, Cairo	269	Hindu Student Volunteers	889
— Students of	272, 273	Indians in Ecuador, Half Civilized	889
Arizona Border Town	265	— Woman of Ecuador	889
Baptist Church and Sunday School	699	— of Peru	244
Bibles, One of Mary Slesor's	885	International Missionary Union	712
Brazil, Former Catholic Priests in	899	Italy, Chorus of Waldensians	350
Buddhist Monks, Mendicant	679	Japan, Aoyama Gakuin Academy	124
— Taoist and Confucian Shrines	989	— Methodist Seminary after Earthquake	123
Burma, Council Chamber	101	— Ruins of Shiloh Church	122
— Members of Legislative Council	99	— Ruins of Trinity Episcopal Church	125
Business Men's Club, Shop Meeting	21	Japanese Christian Educators	359
— Evangelistic Club	19	— Fashion Pete, Bride at	134
Chapel Auto Car	268	— Fete-Nippon Club	133
— Car	262	— Girl Students	692
— Interior	263	— Itinerant Priests	681
— Work, Monument to	267	— Union Church, Children in	525
— Workers	268	Kagawa, T.	492
China, Buddhist Priest and Helper	779	Kawaii, Michi	371
— Class in Woman's Medical College	105	Korea, Vacation Bible School	40
— Evangelistic Service in Heathen Temple	782	Korean Christian, Ye Lang Chai	693
— Famine Camp	900	Ladies' Aid Society	695, 697
— Feng and His Soldiers Holding Up Their Chinese Testaments	Frontispiece	Leper Colony in Sumatra	119
— Gospel Boat in	588	Lepers, Chapel Built by	170
— Iron Works at Hanyang	775	Lepers' Houses in Sumatra	121
— Log Sawing in	774	Logging Camp on Sunday	264
— Men Nurses, Judson Smith Hospital	778	Los Angeles Bible Institute	594
— Nan-Yoh Bible School Buildings	584	Mansur, Michael	492
— Class for Married Women	780, 781	Mexican Pastor and Family	111
— New Type of Road in	774	Mexicans, Protestant Church for	113
— Putting Up Gospel Posters	595	Mexico, Playground in Chihuahua	175
— Students in Training School	278	— Produce Going to Market	113
— Using Stewart Money in	588	Missionaries, Home for Children of Baptist	467
Chinese Bible Students	281	— Home for Lutheran	463
— Christian Church, Traveling Preachers of	895	— Winona Lake, Home for	460
— Interpretation of the "Broad and Narrow Way"	803	Missionary Children, Baptist	458
— Poster Fighting Use of Cigarettes	805	— Home, Ventnor, N. J.	462
— Schools in Confucian Temple	782	Mohammedan Student	275
— Scriptures, Shipping	588	Moslem Sheikh	270
— Students' Christian Association	547, 821	Moton, Robert R.	492
— Students Preparing for Evangelistic Meet- ings	283	Muskrat, Ruth	492
— Vacation Bible School	37	Navajo Girls	605
— Waiting to Hear of Jesus Christ	764	— Young Men	604
— Woman Preacher	279	Near East Conference in Jerusalem	412, 414

	Page
Negro Baptist Church, Chicago	511
— High School, Atlanta, Ga.	509
— Training Shops at Hampton	507
Negroes' Need of Better Houses	506
Nias, Christian Leaders of	445
— Heathen of	439
Niasan Ancestral Idol	438
— Students	441
Niasans, Armed	437
— Going to Church	442
Peeke, H. V. S.	668
Railroad Men and Chapel Car	266
Saito, Solchi	370
Sims at Work, Earle D.	701
Singh, Sundar	482
Stewart, Lyman	597
Stewart, Milton	596
Stewart's Home, Milton	602
Stone, Dr. Mary	492
Students, Philadelphia Dining Forsign	550

	Page
Sumatra, Church and Hospital	343
— Home Scene in	333
— Malay Home in	341
— School for Moslems	346
— Theological Seminary	347
Summer School Invitation	632
Taoist, Buddhist and Confucian Shrines	389
Thompson, Charles L.	449
Vacation Bible School—Bible Hour	32
— "Habit Talk"	36
— — in Colorado	35
— — Model of Nazareth made in	38
Waldensian Capital, Torre Pellice	352
— Church, Rome	353
— Youth in Germanasca Valley	351
Watson, Charles R.	271
"World Service" Volumes	454
Y. W. C. A., Racial Equality in	537
Student Missionary Union, Los Angeles	601

AUTHORS

	Page
Alexander, W. W.	505
Allan, A. M.	515
Allen, Ernest Bournier	994
Allan, George	639
Allen, Edith H.	551
Anderson, Frank L.	533
Anthony, Alfred Williams	916
Archer, John Clark	988
Armstrong, Robert Cornell	679
Babcock, Maltbie D.	261
Bailey, Ruth D.	174
Banninga, John J.	43
Bartholomew, Allen R.	239
Beach, Harlan P.	374
Beitzel, C. F.	974
Geddoe, B. E.	355
Beede, B. Willis	357
Beets, Henry	357, 603
Blair, William N.	693
Boynton, Frances C.	740
Brook, Mrs. Collins J.	634
Brown, Arthur J.	951
Browning, Webster E.	287, 886
Brownlee, Fred L.	552
Burgess, Thomas	541
Burk, Eleanor D.	634
Campbell, Ruth M.	635
Chamberlain, Wm. I.	45, 364
Cheng, Andrew C. Y.	824
Chester, S. H.	263
Choi, Yi Sang	276
Chung, K. T.	739
Cleland, C. S.	965
Cloud, Henry Roe	629
Cobb, Eliza P.	739
Conning, John Stuart	830
Cook, Mrs. Frank Gaylord	915
Corey, Stephen J.	865
Craig, Laura Gerould	966
Crawford, Dan	29, 425
Cronk, Mrs. E. C.	46
128, 203, 293, 374, 455, 541, 631, 726, 819, 908, 987	
Crutchfield, Margaret	379
Currier, Raymond P.	98
Davis, George T. B.	955
Demarest, Wm. T.	385
Detweiler, Charles S.	183
Dickinson, Mary Lowe	938
Donaldson, Dwight M.	708
Drach, George	366
Dushaw, Amos I.	517
Dysart, Mathilde T.	421
Ellis, William T.	433
Felton, Ralph A.	971
Fisher, Galen M.	368
Flagg, Alice Amelia	301
Flint, Annie Johnson	57, 912
Forsyth, R. C.	955
Galt, Russell	678
Gates, Herbert W.	128
Gilbert, Janet	636
Goforth, Mrs. Jonathan	107
Goodman, Frederic S.	350
Gordon, S. D.	15
Goreh, Ellen L.	383
Guenther, Adeline	33

	Page
Gwinn, Maude	378
Hall, Ernest F.	990
Hamilton, Clarence H.	99
Harris, Erdman	174
Hatanaka, H.	256
Hayne, Coe	521, 698
Haynes, George E.	499
Heath, Frances J.	556
Hernndon, Mrs. F. S.	833
Hill, William Bancroft	269
Howe, Sonia E.	817
Huriburt, Charles E.	976
Hutchison, R. A.	367
Hyde, A. A.	340
Inman, S. G.	170, 867, 869
Jansen, Peter C. J.	624
Jennness, Mary	203
Johnston, Julia H.	996
Jowett, J. H.	97
Judd, Bertha G.	549
Kennedy, Phineas B.	610
Kerschner, Carrie M.	204
Kerschner, Mabel G.	130
Korns, John H.	901
Kyle, Alice M.	54, 214, 332, 554, 640, 814
Landes, W. G.	446
Laubach, Frank C.	14
Lee, Charles O.	546
Lerrigo, P. H. J.	42, 355
Lima, Oliveira	673
Lockwood, Edward H.	545, 908
Longfellow, H. W.	917
Love, J. P.	42, 357
Lowell, James Russell	995
Lyman, Mrs. Albert J.	740
McCollough, Esther Mary	522
McDermott, William F.	453
McVeigh, Mabelle R.	640
MacCollinray, Janet T.	139
Mackay, R. P.	364
MacMillan, Fred G.	25
Magnus, Helaine	132
Markham, R. H.	607
Masih, Yohan	252
Mather, Juliet	380
Mayer, Jennie de	817
Meng, Paul C.	820
Menzel, Paul A.	437
Miller, Anna L.	45
Mills, Julia Lincoln	47
Minnich, H. Spencer	368
Miyazaki, K.	193
Moffett, Thomas C.	190
Moore, John M.	533
Morgan, Angela	631
Morris, S. L.	363
Morse, H. N.	362
Morse, Minnie E.	307
Nell, Samuel G.	262
Nichols, Florence L.	554
Norton, John E.	702
Norton, Mrs. Ralph C.	628
Osborn, Lois C.	554
Ogawa, K.	524
Oxenham, John	999, 995
Parker, Laura H.	136

	Page		Page
Parmenter, Mary F.	278	Staley, Sue R.	175
Parson, A. B.	364	Stauffer, Milton	783
Patton, Elizabeth	377	Stock, Eugene	709
Peabody, Mrs. H. W.	54	Stowell, Jay S.	110
Peacock, Mary	384, 819	Strachan, H. and S. B.	281
Peeke, H. V. S.	122	Strong, W. E.	360
Phelps, J. W.	358	Swan, Jessie E.	634
Pinson, W. W.	45, 369	Swinhart, M. L.	133
Polhezus, Sarah H.	214, 303	Tajima, Kengo	681
Pope, Howard W.	980	T'ao, E. L.	905
Powers, Horatio Nelson	59	Tappan, David S.	815
Purves, Elmer K.	386	Taylor, J. Hudson	711
Quinlan, Florence E.	57, 136, 211, 299, 386, 464, 561, 637, 734	Taylor, Mills J.	367
Rail, Harris F.	532	Thomas, W. G. M.	19
Rawlinson, Frank G.	804, 805	Thurston, Matilda C.	555
Richards, Elisabeth E.	461	Tower, Wm. B.	44
Ridgde, Fred H.	613	Tsu, Y. Y.	258
Rinnan, J.	619	Trotter, I. Lillias	428
Root, Edward Tallmadge	995	Van Hoesen, Persis C.	713
Roy, Mrs. Charles K.	382	Vaughan, Harriet	376
Rygh, Mrs. George T.	463	Velte, H. C.	114
Sangster, Margaret E.	54, 214, 382, 554, 640	Vogt, Paul L.	657
Schultz, Gertrude	361	Wachob, Blanche	205
Schweinitz, Paul de	384	Warnshuis, A. L.	198
Scott, Charles E.	41	Whiffen, Nellie M.	189
Scott, George P.	366	White, Bess Robbins	739
Seibert, John F.	116, 382	White, Charles L.	386
Silverthorn, Mrs. E. H.	178, 958	Whittier, John Greenleaf	916
Singh, Sundar	741	Wilder, Robert P.	903
Skerrett, Mrs. Harry H.	775	Williams, Mornay	876
Smith, Arthur H.	47	Williamson, Mrs. Oliver R.	460
Smith, J. T. Brabner	359	Wilson, Bert	43
Snead, A. C.	178, 362, 738	Winsborough, Mrs. W. C.	543
Spicer, Robert E.	738	Wyshan, Wm. N.	981
Spencer, Mrs. Truman J.	738	Zaugg, E. H.	685
		Zwemer, S. M.	118, 341, 877

SUBJECTS, ARTICLES AND NEWS

	Page		Page
Abyssinian Moslems Won	922	— Uganda, Twenty Years	748
— Prince and the Bible	846	— — Advance in	150
— Princes in America	470	— — News from	568
— Seen in, C. S. Cleland	965	— Women's Guilds	471
African Border, Trouble on	147	— Y. M. C. A. in South	749
— Frontier, A Visit to the, Eugene Stock	709	— War Fugitive's Work	397
Afghanistan at Last, Into Dwight M. Donaldson	703	— What \$1,500 Accomplished	471
— Bible in	399	— Why Advance is Essential	646
— Entering	399, 649	— Work Among Jarawas	224
Africa, Algiers Mission Band	646	— Zululand	924
— Belgian Congo Idols	567	African Christians, Gifts of	567
— British Conference on	748	— Clergy, The	472
— Cameroun, New Station in	74	— Tribes, Unreached	149
— Cannibals Still in	928	— African's Achievement	397
— Christian Headman	73	Africans, The Bible Among, Dan Crawford	29
— Church Union in East	150	Alaska, Point Barrow Cut Off	1001
— Commission Goes to East	223	Albania, A Neglected Field, P. B. Kennedy	610
— Congo Land Baptisms	846	Algerian Mission Band	150
— Hospital Boat	749	America from Ruin, Save	10
— Medical Steamer	397	Arabia, Fanatical Moslems in	569
— Women, Winning	1006	— Into the Heart of	747
— Dan Crawford's Message	476	— King Faisal's Bible	975
— Duruma Country, Growth in	1007	Argentina, Church and State in	1006
— Fighting Superstition in, Mathilde T. Dyars	421	Armenians in California	568
— Fiji and Australia	1013	Army Chaplains, Our	315
— Gospel by Radio in	647	Asia, Jesus Christ in the Thinking of, Yohan Masih	252
— Halsey Printing Press	471	Asiatic Problem in America, Christian Solution of, Coe Hayne	521
— How Christianity Spreads	923	Athlete, Another Missionary	1004
Africa Inland Mission, Work of	976	Australia, Church Union in	156
— Johannesburg Secret Society	224	— Religious Conditions in	250
— Kanakuru People of West, Peter C. J. Jansen	674	Australian Church Growth	155
— Kenya Colony, Education	647	Baptist Investigation, Northern	656
— Liberia	1006	— Missions, Southern	391
— Lions and Letters	1006	— Problems in Burma	307
— Lovedale Press	588	— Women's Jubilee	399
— Medical Education for	473	Belgian, Gospel Mission	96, 920
— Moorish Tangier	846	— Homes, Gospels for	318
— Nigeria	647	National Churches	644
— Paganism Doomed	567	Belgium, Gospel Work in	565
— Races in South	567	— Missionary Agent in Brussels	644
— Revival at Lusambo	471	Bennett, Story of Allen, Mrs. Ralph C. Norton	628
— Slavery	749	BEST METHODS, Mrs. E. C. Cronk	46, 128, 203, 293, 374, 455, 541, 631, 726, 819, 903, 987
— Soiyawa Tribe of Western Nigeria, C. F. Beitzel	974	Bible Among Africans, The, Dan Crawford	29
— South, and Missions	923	— by Radio, The	220
— Sudan	846	— Carrying Church, A	665
— Today, Impressions of	922	Churchmen's Missionary Society	66

	Page		Page
— Class, Police	144	— Gifts from Missionaries	740
— In School Libraries	481	— Prisoners	745
— In South Seas	1013	— Gospel in the Wilds	1010
— Morrison Centennial and the	218	— Growth in Forty Years	833
— Reading-Effective Plan	153	— Half a Century of Changes in, Arthur H. Smith	775
— Schools in China and Korea, Daily Vacation	929	— Hindrances and Helps to Christianity in, Frank G. Rawlinson	804
— — Vacation	477	— How One Missionary Works in, Charles E. Scott	894
— Translations, New	660	— How to Know and Help	470
Bibles, Homes Without	655	— Important Facts About	770
Bolivia and Peru, Neglected Indians in, W. E. Browning	287	— Institute of Self-Government	832
— Baptists in	563	— Interpreting Christianity to, Edward H. Lockwood	908
Bolivian Indian Mission, The, George Allan	629	— Last Report from Mr. Byers	836
Bolshevism and Religion	566	— Letter from General Feng	227
Bolshevists, In the Hands of	817	— Liebenzell Mission	141
Bombay Vigilance Association	146	— Light and Shade in	571
Boys and Girls, Winning Unchurched, Adeline Guenther	32	— Literacy Campaign in	308
Brazil, Christian Progress in	392	— Mah-Jong and Missions	228
— Converted Priests in	892	— Mary Ninde Gamewell	814
— Gospel in Newspapers	843	— Medical Evangelism	744
— Intolerance in	394, 1003	— Memorial Fund at Paoingfu	142
— New Church Members in	155	— Missionaries and Civil War	476
— Revivals in	753	— — Wounded	836
— Sao Paulo and the Revolution	843	— Missionary Byers Killed in Hainan	651
British Exhibition, Missions at	564	— Hero of Hainan, David S. Tappan	815
— Missionary Conference	750	— Modern Girl in	929
— Student Movement	221	— Modernizing Nanking	929
Broad Hints from a Wide Traveler, William T. Ellis	433	— National Christian Council	832
Broadcasting World News	931	— New Christian Struggle in, Frank Rawlinson	805
Brotherhood, Adventures in, Mrs. E. C. Cronk	726	— New Interest in	765
— Poem	552	— Prayer Meeting Methods	228
Buddhism, Christianity and	141	— "No Room for Gods"	573
Buddhist on the Bible, A	316	— Peking New and Old	838
— Priest Finds Peace	328	— Old Ladies Home	309
Bulgaria, Good Books Needed in	151	— Union Medical College, John H. Korn	901
— Religious Situation in, R. H. Markham	607	— Promising Signs in	832
Bulletins, Woman's Home and Foreign (Monthly)	893	— Protestant Missionary Statistics for	771
Burma, Baptist Problems in	307	— Shanghai Community Church	142
— Chinese Christians in	827	— — for Christ	401
— Free Women of	927	— Some Causes of Unrest in	334
— Nationalists in, Raymond P. Currier	98	— Religious Ideals of	769
— Two Kids of Religion in	571	— Suffering for Christ's Sake	744
Business Men's Evangelistic Club, W. G. M. Thomas	19	— Surplus Famine Fund	143
Byers, Murder of Rev. George, David S. Tappan	815	— Testimony from Y. Y. Tsu	252
Cairo, American University at, W. Bancroft Hill	269	— Then and Now, Mary C. Peacock	819
Canada, United Church of	755	— Thousands of Testaments	928
Canadian Baptist Jubilee	392	— Union Missions Building	744
Catholics, English-Speaking	757	— Unrest and Propaganda in	670
Centenary Movement, William F. McDermott	452	— Vacation Bible Schools	477
Chapel Cars, On the Rails with, Samuel G. Neil	262	— Work of College Graduates	834
Charity in New York, Organized	220	China's Leadership, Rocking the Cradle of, Paul C. Meng	820
Children, Work for Lost Japanese	144	— Northwest	573
Chile, Bible Students in	482	— Chinese Banditry Continues	141
— Reform and Reaction in	865	— Bandits, Methods of	1009
— Religion in	419	— Bible Student	229
— Selling Bibles in	1002	— Boys, Home for	221
China, Against Future Famines	477	— Children Rescued	317
— Agreement on Wei-hai-wei	69	— Christians in Burma	927
— Annamese Bible Conference	836	— Church, Progress in	572
— Anti-Cigarette Campaign	835	— Colony in Mexico, Jay S. Stowell	110
— Bandits in Batang	229	— Confession of Faith	773
— Baptisms Among Soldiers	401	— Cult, New	652
— Books for Bandits	401	— Dictionary—World's Largest Book	227
— Books for the Blind in	524	— Girls' Idea of God	920
— Borden Memorial Hospital	303	— Home Missions	572
— Canton College Officers	1010	— Illiteracy, Attacking	929
— Chinese Church and, Milton Stauffer	783	— Illiteracy, Overcoming	533
— Changes in Western	71	— Ku Kung Kuan	828
— Christian Contribution to, Clarence H. Hamilton	104	— Marriage Problems	107
— Christian Educators Unite	476	— Nathaniel, A. Mrs. Jonathan Goforth	107
— Christian Schools in	652	— Neighbors, Making Friends with, Andrew C. Y. Cheng	824
— Community House in	835	— Residents in America, Americans and, E. L. Tao	905
— Confucianism in, Results of, R. C. Forsyth	359	— Schools, Bible in	402
— Destruction in Kwangtung	308	— Souls, Awakening of, Mary F. Parmenter	278
— Disturbed Conditions in	308, 1009	— Student Program	400
— Education and Evangelism in	767	— Town, Modern	833
— Every Graduate a Christian	228	— View of the Chinese Church, A. K. T. Chung	799
— Feng and His Christian Army, George T. B. Davis	955	— Women's Convention	142
— General Feng Remains True	142	— Chosen, Pioneering in	743
— General Feng's Interests	652	— Christ-Child (Poem)	896
		— Christian Endeavor in Germany	1004
		— Christian Laymen's League	949
		— Christianity, World's Debt to	1014

	Page		Page
Church and War, The	932	Finance, America's Resources	654
— In the Mission Field, The Ideal, R. E.	932	— Presbyterian Foreign Missions	560
— Spear	179	— Wealth of Nations	576
— Invigorator, A. Coe Hayne	698	Financial Creed, A Christian's, Harris F.	
— Membership in U. S. A.	391	Rall	532
Church of Christ Advance? Shall the, Arthur		Pitchburg Student Mission	989
J. Brown	951	Foreign Missions Conference	88
— Retreat? Shall the Christian	169	— Conventions, The Coming	592, 862
Churches, Congress and the	312	Pormosa, Progress in	145
College Students and Missions	374	France, Church at Chateau Thierry	395
Colombia, Civil Laws in	563	— Peace Convention in	221
— College Students in	217	— Protestantism in	221
— New Methods in	394	— Protestants in Need	222
Colored Women's Conferences	137	Gamewell, Mary Ninde	314
Confucianism in China, Results of, R. C.		German Children, Plight of	172
Forsyth	959	— Missionaries Return	474, 751
Congo, Mission Fleet for	74	— Missionary Magazine	565
— New Mission in the	23	— Missions, Critical Situation in, A. L.	
Congregational Progress	63	Warsaw	198
Cooperation, Denominational Rivalry Vs.	941	Germany, Buddhism in	395
Cooperation in Publication	840	Germany, Christian Endeavor in	1004
— In States and Other Areas	199	— Religious Conditions in	498
— Undenominational Conference	931	— Turning to God? Is	970
Copeck and Foreign Missions, John M. Moore	538	Gifts, Increase in Lutheran	999
Czechoslovakia, Bible Institute in	1002	Give, How Native Christians	389
Country Churches, Missions in the	293	Giver's Surprises, A Systematic	197
Cuba, New Chapel in Havana	217	Giving, Fund Began in Workhouse	642
Czech-Slovakia, Prague, a Student Center	751	— Great Presbyterian Achievement	415
— Revival in	921	— How the Churches Give	490
Czecho-Slovakian Congress	151	— How We Can Save Money	410
Danish Missions	644	— Methodist Benevolences	655
DEATH—Conwell, Dr. Charles E., of Mexico	331	— Methodist Watches and Missionary Deficits	591
— Cowman, C. E., of Japan	1022	— Shall the Church Retreat?	166
— Good, James I., of Dayton, Ohio	163	— Southern Presbyterian Gifts	840
— Gunning, J. W., of Holland	June	— Task of Southern Baptists	657
— Guernsey, Alice M., of New York	1022	God is Sending Them—Poem	466
— Jowett, John Henry, of London	83	Good, James I., Allen E., Bartholomew	289
— McEes, Elias	856	Gospel Need in Oregon	931
— Neale, Frederick H., of China	585	Government and Missions in Egypt Today	945
— Parker, A. P., of China	1022	Greece, Missionaries in	645
— Rockey, Noble Lee	665	— Refugee Students in	921
— Scott-Moncrieff, Sir G. K.	856	— Sunday Schools in	566
— Stirling, M. W. H., of Falkland Is.	83	Grenfell Hospital Destroyed	393
— Thompson, A. B., of Jerusalem	85	Guatemala, Evangelism in	563
— Thompson, Charles L., of New York	331	Haiti, New Field in	563
— Turner, Mrs. Julia M., of Philadelphia	856	— Health, New Field in	575
— Wagnalls, A. W., of Brooklyn	856	— Hawaii, Pacific Conference in	312
Denmark, New College in	395	— Paganized	
Denominational Rivalry Vs. Cooperation	941	Hebrews, Christian Approach to the, John	820
Disciples, Jubilee of	840	Stuart Conning	277
— Statistics for	63	Hindu View of Jesus Christ, A	643
Doctrines, Debts and the Boards	8	Holland, Missionary Union in	315
Ecuador, A Missionary Challenge, Webster		Home Board Reorganized, U. P.	633
E. Browning	856	— Mission Methods, The Church in the Street	167
— Head Hunter in	318	— Missions Council	932
Egypt, American University at Cairo, W.		— In Southern Louisiana	455
Bancroft Hill	269	Homes for Missionaries	561
— and the Calliphate	566	Huguenot-Walloon Celebration	320
— Backsliding	28	Iceland, The Dilemma in	558
— Fellowship of Unity in	566	Immigrant Protestant Church	840
— Government and Missions in	945	Immigrants, Hungarian Churches	541
— Layman's Visit to the Mission Fields,		— New Americans and the Local Church,	464
Fred MacMillan	149	Thomas Burgess	226
— Leader of Modern	73	Immigration Problems, Reports	368
— Opportunity in Cairo	223	In the Secret of His Presence—Poem, Ellen	306
— Preaching in Mud Village	320	L. Gorch	474
— Spiritual Growth in	470	India, A Faithful Witness	848
— Stone Throwing in	922	— Calcutta	1008
— Thirsty Souls in	396	— Changes in a Generation	926
Egypt's Politics, Islam in	642	— In Haidarabad	399
Europe, Churches of the Continent	1004	— Caste Distinctions, Fighting	570
— Encouragement in	844	— Child Widows of	227
— Missionary Athlete, Another	754	— Christ in the Thinking of Asia, Yohan	252
— Need for the Gospel	65	— Christian Banking in	925
European Churches in Need	318	— Conference, All	928
Evangelism at Exhibition	262	— Medical Guild	114
— Chapel Cars, Samuel G. Neil	761	— Communal Riot in, H. C. Velte	473
— Conference on	839	— Disestablishment in	227
— in China, Education and	841	— Faithful under Persecution	848
— London-Dublin Campaign	657	— Gandhi and the Government	306
— New York City	19	— Gandhi's Advice to Christians	399
— Seamen's Christian Association	219	— Position Today	570
Evangelist Club, Business Men's, W. G. M.	139	— Gifts from Tree Climbers	227
Thomas	955	— Gospel Story Welcome	571
Federal Council Meeting	1013	— Islam in	745
Federation of Women's Boards, Report	1012	— Latest Census Figures	570
Feng and His Christian Army, General,		— Layman's Visit to, Fred MacMillan	25
George T. B. Davis	1013	— Leper Settlement	306
Fiji, Australia and Africa		— Man Power Problem	68
— Church Finances in			

	Page		Page
— Moslem's Memory	69	— New Seriousness in	742
— National Christian Council of, John J. Banninga	434	— Newspaper Evangelism in	742
— No Nautch Girls for London	146	— Once a Drunken Conductor	230
— Neo-Hindu Movement	650	— Preserved Lives Dedicated	72
— New College in South	69	— Rebuilding Progress	478, 743
— Pilgrim Preachers	226	— Revival of Old Religions, Robert Cornell Armstrong	679
— Politics and Religion	474	— Social Reform in	478
— Progress Among the Telugus	548	— Student Volunteers for	229
— Prophecy for	248	— Suffering and Relief in	12
— Ramahai Memorial	927	— Tested by Persecution	143
— Recent Changes in	245	— Testimony from, H. Hatanaka	256
— Robber Village Transformed	1009	— Yokohama Union Church	402
— Sadhu Mission	746	— Japanese and Mission Schools in Chosen	495
— Secret Believers	147	— and the Social Evil, The	672
— Social Service for Women	571	— Appeal for Helpful Reading	55
— Surrounded by Plague	326	— Christians Pray	743
— Twenty Years at Allahabad	474	— Church in Formosa	654
— Union Church in Patna	226	— Consul in Seattle, Memories of a, Esther Mary McCollough	522
— United Church in North	475	— Courtesy	930
— Unoccupied Fields in	649	— Diet, Christians in	230
— Where God's Love is News	399	— Exclusion and Missions	589
Indian Centenary, An	650	— Farmer, Christian	663
— Christian Officials	925	— Fashions and Customs Fete, Helaine Magnus	132
— Evangelists, Earnest	918	— Girl's Heart	574
— Government and the	316	— In America and the Exclusion Law, Kengo Tajima	691
— Leaders, Training	305	— — — Christian Treatment of, K. Ogawa	554
— Legislation, New	755	— — California, For	558
— Mission for Tibet	307	— Mines, Women in	478
— South America	758	— Problem and Christian Missions, E. H. Zaugg	685
— Summer Evangelists	558	— Red Cross and the Earthquake	418
— "Unity Conference"	1008	— Superstitions	3011
— Tribes, Unreached	660	— Who Travel	319
— Welfare, American	482	Japan's Christian Council	950
— Women and Dances	221	— Religious Conference	479
Indians Condemn Rites	842	— Java, Missionary Visit to Sumatra and	341
— Crown Jewels Gathered at Crown Point	603	— Jerusalem, American Church in	569
— Henry Beels	603	— Jewish Community Center	64
— In Bolivia and Peru, Neglected, W. E. Browning	287	— Missionaries, Training	841
— Neglected	317	— Testimony	390
— Oklahoma	755	Jews Leave Palestine, Many	924
— Papago, Mrs. F. S. Herndon	883	— Removing the "Wall of Partition," Amos I. Dushaw	517
— South American	483	— World Facts About	390
— What God Hath Wrought for the Red Man, T. C. Moffett	190	Jewish Science Movement	1001
India's Ideals, Christ and	148	— Jews of the World	1014
— Outcasts Rising	748	Judaism, Decline of	481
International Missionary Union, Persis C. Van Hoesen	713	Kanakuru People of West Africa, The, Peter C. J. Jansen	624
Interacial Fellowship	1001	— Klan, Testaments and the	154
Ireland, A New Day in	643	— Korea, Beggar Boys in Seoul	311
Islam and the Caliphate	846	— Biederwolf Meetings in Chosen	331
— In Egypt's Politics	396	— Churches Needed in	837
— In India	745	— Encouragement from Pyeng Yang	838
— In Persia, Influence of Wm. N. Wyszyn	981	— Fight Vice in	492
— "Menace" to	146	— Floods in	144
— Wahnabis and the Fall of Mecca	867	— Friendly Officials in	1012
Islands, A Tribute from Papua	838	— Growth in a Quarter Century	1012
— Church in the Solomon	756	— If I Were a Young Missionary in, Yi Sang Chol	276
— Heroic Sisters on Kusale	756	— Non-Christian Men in School	310
— New Zealand "Backblocks"	838	— Power that is Changing, M. L. Swinehart	129
Italian Prisons, In	395	— Revival Among School Girls	145
Italy and the Old Gospel, F. S. Goodman	530	— Rules for Mission Schools	144
— Evangelical Christianity in	539	— Seventy Students Baptized	479
— Reforms in	66	— Severance Medical School	575
— Religious Teaching in	921	— Tithing Time in	101
— Waldenses in	750	— Training School Recognized	403
Jamaica, A Century in	317	— What Laymen Do In, William N. Blair	693
Japan, A Message from, Mrs. Frank Gaylord Cook	514	Korean Boy Soul Winner	73
— "Barrack Villages"	310	— Missionary Spirit	311
— Bible Union of	653	— Presbyterian Church	663
— Christian Teaching in Schools	403	— — Growth	575
— Influence in	477	— Sunday Schools	479
— Earthquake and the Church in, H. V. S. Peeke	122	— View of America, A	528
— — Losses	71, 72	Ku Klux Klan, Chinese	978
— Exclusion and Missions	742	Latin America, A Paraguayan Politician	919
— From Saké to Condensed Milk	574	— — A Torn Testament	919
— "God's Beautiful Village"	837	— Conference at Montevideo	483
— Great Christian Hospital	574	— Converts Eager to Preach	64
— Hindrances to Christianity in, K. Miyazaki	193	— Earthquake in Costa Rica	563
— Honors for Christians	368	— Gospel for Road Menders	918
— January Earthquakes	229	— Haiti's Sky Pilot	842
— Living Results of Christianity in, Galen M. Fisher	368	— How a Bible Built a Chapel	918
— Love Offering for	997	— In Dutch Guiana	752
— Lutheran School, Funds for	1011	— Missionary Education in	943
— Madame Yajima	72	— Montevideo Congress	562
— Nation-wide Evangelism in	837		

	Page		Page
-- Need in San Domingo	752	Nation Christlike—Poem	395
-- Open Doors in, H. and S. B. Strachan	291	National Christian Councils in Asia	333
-- Racial Inter-marriage, Oliveira Lima	513	Nationalism in Burma, Raymond P. Currier	98
-- Spiritual Awakenings in	170	Near East, Churches of	67
-- Unevangelized Regions in	217	-- Missionary Conferences	413
-- Witch Doctors Kill Babies	843	-- Orphans Religion, Teaching	1007
Law Enforcement Convention	312	-- Relief	61, 648
Laymen's League, Christian	349	-- Reopening of Tyre	847
League, Christian Laymen's	349	Negro Americans, Fred L. Brownlee	552
Lepers Colony in Sumatra, S. M. Zwemer	113	-- Churches in New York	393
-- Settlement, New	506	-- Migration Northward	841
Lepers, Communion Service for	573	-- Migrations	431, 658
Liberia, Important Town in	1006	-- White World as Seen by the, George E. Haynes	499
Literacy Campaign in China	308	Negroes, Better Colored Schools	315
Literature for Women and Children in Mis- sion Field	996	-- Conferences for Colored Women, Mrs. W. C. Winsborough	543
Lutheran Church, Extent of	60	-- Racial Good Will Movement, Will Winton	505
-- Increase in Gifts	899	New Hebrides, Chaos in	74
-- School, Funds for	1211	-- Depopulation of	311
-- United Action	153	-- Injustice in	479
Lutherans Reaffirm Faith	220	New Year, The—Poem, Horatio Nelson Powers	59
Luxuries, Money for	389	Nias, A Pentecost in, Paul A. Menzel	437
Lynching, Kentucky Women and	154	Nicaragua, Moravians in	562
-- Public Opinion and	292	Nigeria, Seiyawa Tribe of Western, C. F. Beltzel	974
Lynchings in 1923	316	Norton, Albert, of India, John E. Norton	702
Manchuria, Conditions in Harbin	477	Opium, Christians Fighting	70
Man's Final Destination, Sadhu Sundar Singh	958	-- Fight, Anti-	143
Map, New Kind of Electric	985	Oriental Dispersion, The	757
Marshall Stillman Club for Crooks	391	-- Survey, An	392
Mayer, Jenny de	817	Orientalism	913
Mecca, Wahabis and the Fall of	867	Our Land For Christ—Poem	996
Medical College, Peking Union, John H. Korns	901	Overflow and the Passion, The, S. D. Gordon	15
Mesopotamia, Chief Cities of	649	Palestine, British and Arab in	225
-- United Mission in	473	-- Enlarged Work in	149
Mesopotamian Treaty	338	-- In Cana of Galilee	643
Methodist Centenary Gains	63	-- Prophecy Fulfilled in	648
-- Millions	1000	-- Zionists in, Russell Galt	677
Methods, Modernizing Missionary	985	Panama Congress, Progress Since the, S. G. Inman	869
Mexican Baptist Pastor	64	Parable of the Good American, A. A. M. Allan	515
-- Christians, Loyal	154	Peace, Boys and Girls and World, Mrs. E. C. Cronk	54
-- Evangelicals Unite	659	-- Message, Wireless	919
-- Student Volunteers	659	Peeke, Harmon Van Slyck	667
-- Build Churches	334	Persia, A Belated Confession	398
-- Buying Bibles	752	-- Drawn by the Bible	225
-- in California	558	-- Influence of Islam in, Wm. N. Wyshan	981
Mexico, Chinese Colony in, Jay S. Stowell	110	-- "Lamb Among Wolves"	67
-- Contrasts in, Sue R. Staley	175	-- Reoccupied Urumia	68
-- Neglected Indians of	155	-- The Saviour He Needed	147
-- Opportunity in New	316	-- What Counts in	924
-- Understanding	843	Persian Boys, Ambitious	924
Mexican Governor, a Fearless	1002	-- Orphanage, In a	847
-- Martyr	1002	-- Public Appreciative	569
Migrants, Summer Service to, Laura H. Parker	136	Personalities, Carrie M. Kerschner	304
Miracle of Spring, The—Poem, Alice Amelia Flagg	391	PERSONALS	3
Mission Board Symposium	354	83, 163, 241, 331, 409, 489, 585, 665, 856, 857, 938	
-- Boards Hope to Do, What	41	Peru, Church and State in	753
-- Study Ideas	992	-- Fight for Liberty in	593
Missionary Progress, Summary	5	-- Neglected Indians in, W. E. Brownling	287
Missionary's Equipment, A—Poem, J. Hudson Taylor	711	Peruvian Leader a Christian	65
Missions Campaign in Rochester, National	169	Philippines, 1899 to 1924, The	312
-- Exchange and Cost of	60	-- Bible in the	838
-- in Egypt Today, Government and	945	-- Disciples in the	231
-- Premier MacDonald on	844	-- Religious Situation in, Frank C. Laubach	13
Money, How We Can Save	416	Physicians Unite for Missions	153
Mongol, A Christian	71	Poland and Religious Liberty	319
Mongolia, Expelled from	836	-- Revival in Russian	845
Morals Policies, Public	433	Poster Suggestions	730
Mormon Centennial, The	432	Prayer and Publicity	46
-- Church in Washington	657	-- Answered, Kanamori's	573
Mormonism, Good and Evil in	482	-- Call to World Wide Year of	165
-- in Idaho	931	-- Evidences of Answered	248
-- Present Day	390	-- for a Life of Liberty—Poem	980
Mormons Still Polygamists	842	-- Parables of, Sadhu Sundar Singh	173
-- Train Children, How	64	Project Method in Missionary Education, Herbert W. Gates	123
Moslem View of Christianity, A, S. M. Zwemer	877	-- Plans, Practical, Mary Jenness	203
-- Women Converts	924	-- Work, Real, Mabel G. Kerschner	130
-- World, Upheaval in	847	Publicity, Prayer and	46
Moslems and the Press	320	Questions for a Man at Fifty, A. A. Hyde	340
-- Anxious	400	Race Prejudice, College Course to Eliminate	550
-- Being Reached	748	-- Prayer for Deliverance from, Mornay Williams	870
-- Conference on Work for	470	-- Problem, Christian Solution of the, Frank	
-- Listen to the Gospel, When, I. Lilius Trot- ter	426		
Mountaineer's School, A	480		
Mountains, In the Cumberland	313		

	Page		Page
L. Anderson	593	Sumatra and Java, Missionary Visit to, S. M. Zwemer	341
— Future of the Red Men in America, Henry Roe Cloud	529	— Miracle of Missions in, S. M. Zwemer	318
— Interracial Cooperation in Indianapolis, Charles O. Lee	546	Sunday School Convention, World	359, 766
— Parable of the Good American, A. M. Allan	515	— Progress in Mission Lands, W. G. Landes	446
— Removing the "Wall of Partition," Amos I. Dushaw	517	Sunday-schools in Syria	925
— The	493	Superstition in Africa, Fighting, Mathilde T. Dysart	421
— What Can Be Done, Bertha G. Judd	549	Swedes, Missionary Activities of the, J. Rimmerman	619
Race Problems in Mississippi	567	Syria, French Rule in	149
— Solving	567	— Hamlin Memorial in	1007
— Relations, Britain and	544	— Growth of Beirut Press	648
— Christian	551	— Orphans Govern Themselves	148
— Way of Christ in, Edith H. Allen	551	— Sunday Schools in	925
— Superiority	516	Temperance, Anti-Saloon League Rally	393
Racial Good Will Movement, A. Will Winton	505	— Hope of a Dry World	61
— Integrity, Virginia's	557	— W. C. T. U. in China	70
— Intermarriage in South America, Oliveira Lima	513	Testimony from Enemies	1005
Radio, Foreign Mission News by	990	Thompson, Charles L., Missionary Statesman	449
Red Men in America, Future of, Henry Roe Cloud	529	Tibet, American Mission in	373
Rhodesia, Prohibition for	151	— Christian Books for	507
Roman Catholic—Vatican Missionary Exhibition	1004	— Christians in	400
Rotary Club and Missions	394	— Indian Mission for	307
Roumania, State and Church in	319	— Evangelism in	1011
Rural Church, Need of the	314	Tibetan Border, On the	651, 745
— Test of the	841	— Monks	475
— under the Microscope, Ralph A. Felton	971	Tiying Increases Funds	839
— Methods, Paul L. Vogt	637	Turkestan for Christ, Holding	473
Russia, A Crime Against Children	645	Turkey, Boys' Clubs in	472
— Anti-Soviet Uprisings	1005	— Future of Polygamy	569
— Ban Private Schools in	222	— Medical Work in Aintab	473
— Bible Shut Out of	565	— Mission Work Resumed	224
— Church and State in	484	— Outlook for Missionary Work in	674
— Communist Idea of Love	396	— Plural Marriage in	57
— Divorce in Soviet	751	— Social Changes in	1007
— Gospel for	1005	— What Did the Martyrs See?	67
— Methodist Plans for	152	Turkish Government and Religion	335
— Paganism in	845	— Persecution, Petty	568
— Religious Values in	646	— Woman Doctor, First	225
Russian Christians Persecuted	845	Turks Close Aintab Hospital	148
— Churches Closing	1004	— Toward Missions, Attitude of	93
— Communist Rite	751	Union Enterprise, A New, Sarah H. Polhemus	302
— Demand for Books	222	— Hindered, Canadian Church	658
Poland, Revival in	845	— in Holland, Missionary	643
Santo Domingo, Convertidos in, Nellie M. Whiffen	189	— Southern Methodists for	754
— Progress in	396	— Vote for Methodist	560
Scotch Missionary Finances	151	United Church, Work of the	943
— Religious Conditions	920	United States, China in the Local Parish, John Clark Archer	988
Seminaries in United States, Theological	1000	— Rural Church Under the Microscope, Ralph A. Felton	971
Serbia, Protestant Work for	396	— Slavs in the	1001
Service, "Applied Christianity"	481	— Theological Seminaries	1000
— Enlisting a Denomination for World, William F. McDermott	452	— Work of the United Church	943
Seventh Day Adventists	390	Unity Building, Christian	62
Siamese Christian Boys	145	Vacation Bible School, Adeline Guenther	33
— Graduates to Teach	69	— "Vallala Madness," The	1013
Sims, Earle D., Coe Hayne	698	Vatican Missionary Exhibition	1004
Singh, Sundar	650	Volunteering—Why and How? Robert P. Wilder	903
Slavery, Outlook for	749	Waldenses in Italy	750
Slavs in the United States	1001	Waldensian Schools in Sicily	844
Social Evil, The Japanese and the	672	War, Conference on Cause and Cure of	994
Social Service, Students and	399	War-Mad World, A	60
Socialism, "Red" Archbishop in New York	62	— The Church and	932
Somervell, Dr. Theodore Howard, Missionary Athlete	1004	Washington Convention, The Coming	852
South America—(See Latin America),		West Indies as a Mission Field, The, Charles S. Detweiler	183
— Indian Infanticide	1003	WOMAN'S FOREIGN MISSION BULLETIN	54, 139, 214, 302, 382, 467, 554, 640, 734, 827, 912
South Seas, Bible in	1013	WOMAN'S HOME MISSION BULLETIN	57, 136, 211, 299, 386, 464, 551, 637, 734, 830, 912
Stewarts as Christian Stewards, The	595	Women, Call for Action	63
Student Mission, Fitchburg	999	— in Church, Status of, Mrs. Charles K. Roys	833
— Movement, British	221	— Europe, Baptist, Mabelle R. McVeish	640
— Views of Indianapolis Convention	173	World Acquaintance Tours	576
— Volunteers for Japan	229	— Alliance at Oxford	564
— Work, Elinor K. Purves	386	— Conference, Another	660
Students and Friendly Relations, Edward H. Lockwood	545	— Relations, Christian Basis for	772
— Home Missions	218	Y. M. C. A. Budget for 1924	64, 153
— Social Service	999	— Canal Zone	482
— are Reading, What Foreign	669	Y. W. C. A. Convention	344
— at Louisville, Methodist	559	— in Baltic States	645
— of Europe, Relief of the, Fred H. Rindge	613	— National Program	561
Sudan, Facts About the	397	Young People and World Peace, Mrs. E. C. Cronk	54
Sudanese Chiefs, Friendly	150	Youth Movement and Missions, American	85
		— Movements, European	319
		Zionists in Palestine, Russell Galt	677

NEW BOOKS REVIEWED

	Page		Page
Adventures in Brotherhood, Dorothy Giles ..	577	In China Now, J. C. Keyte	583, 851
African Clippings, Jean Kenyon Mackenzie ..	758	In Palestine at the Empty Tomb, E. E. Violette ..	236
African Idylls, Donald Fraser ..	77	In Quest of God, Marshall Broomhall ..	861
African Life, W. H. Owers ..	1018	In the Heart of Savagedom, Mr. and Mrs. Stewart Watt ..	488
America and the World Liquor Problem, Ernest Hurst Cherrington ..	406	In the Land of Sweepers and Kings, George E. Miller ..	335
Americans in Eastern Asia, Tyler Dennett ..	849	Indian Pie, By Several Authors ..	582
Anglo-South American Handbook, Edited by W. H. Koebel ..	238	Indische Missionsgeschichte, Julius Richter ..	582
Answered Prayer in China, C. E. Scott ..	229, 851	Jane in the Orient, Lois H. Swinehart ..	853
Apolo of the Pygmy Forest, A. B. Lloyd ..	1018	John Tengo Jabavu, D. D., T. Jabavu ..	664
Arab at Home, Paul W. Harrison ..	1015	Jubilee Story of the China Inland Mission, Marshall Broomhall ..	860
Are Foreign Missions Worth While? ..	407	Junior Citizen, The, Joyce Constance Manuel ..	407
Argentine Republic, The, Pierre Denis ..	238	Kachins, The, O. Hanson ..	582
Baron Paul Nicolay, Greta Langenskjöld ..	759	Kingdom of God, The, Francis Asa Wight ..	578
Beginning Again at Ararat, Mabel E. Elliott ..	790	Labor in India, Janet Harvey Kelman ..	486
Boishevist Persecution of Christianity, Francis McCullagh ..	578	Land of All Nations, Margaret R. Seebach ..	577
Breaking Down Chinese Walls, E. I. Osgood ..	851	Land of Saddle Bags, The, James Watt Raine ..	759
Business of Missions, The, Cornelius H. Patton ..	404	Land Systems of Mexico, The, George McBride ..	233
Call of China's Great Northwest, The, Mrs. Howard Taylor ..	233	Layman's Confession of Faith, A. P. Whitwell Wilson ..	662
Changing Chinese, The, E. A. Ross ..	849	Life and Labors of Archibald McLean, William Robinson Warren ..	157
China, An Interpretation, J. W. Bashford ..	849	Life as a Stewardship, Guy L. Morrill ..	237
China Awakened, M. C. T. Z. Tyau ..	850	Life of the Ancient East, The, James Baikie ..	406
China in the Family of Nations, H. T. Hodg-kin ..	849	Lives O'Men, Margaret Pyle ..	237
China Mission Year Book ..	850	Livingstone, the Master Missionary, Hubert F. Livingstone ..	485
China Today Through Chinese Eyes, T. T. Lew and Others ..	78	Lutheran World Almanac and Annual Encyclopedia ..	408
China—Yesterday and Today, E. T. Williams ..	75, 849	Magyars in America, The, D. A. Souders ..	406
Christian and His Money Problems, The, Bert Wilson ..	239	Maryknoll Mission Letters ..	232
Christian Education in China ..	850	Men, Maldens and Mantillas, Stella Burke May ..	158
Christian Literature in Moslem Lands, The, Milton T. Stauffer ..	850	Men, Women and God, A. Herbert Gray ..	237
Christian Reformed Church, The, Henry Beets ..	760	Mexico, An Interpretation, Carleton Beals ..	934
Christian Stewardship, B. T. Kemerer ..	582	Miracle Man and the Wonder Book, The, Fred J. Melden ..	240
Christianity and Economic Problems, Kirby Page and Others ..	582	Modern Religious Movements in India, J. N. Farquhar ..	661
Christianity and Liberalism, J. Gresham Machen ..	487	More Twice Born Men, Harold Begbie ..	238
Christianity and the Race Problem, J. H. Oldham ..	577	My Children of the Forest, Andrew F. Hensley ..	768
Christianity the Final Religion, S. M. Zwemer ..	663	My Nestorian Adventure in China, Frits Holm ..	75
Contacts with Non-Christian Cultures, D. J. Fleming ..	661	New Invasion of Belgium, A. Philip E. Howard ..	759
Cornaby of Hanyang, Coulson Kernahan and Mrs. Wm. Cornaby ..	1018	New Lanterns in Old China, Theodora Marshall Inglis ..	76
Daniel Bula, R. C. Nicholson ..	664	Nor Script, Amy Wilson Carmichael ..	408
Development of China, The, K. S. Latourette ..	849	Notable Women of Modern China, Margaret Burton ..	850
Directory of Protestant Missions in China ..	78	Nyasa, the Great Water, William P. Johnson ..	485
Dr. Arthur Jackson of Manchuria, Alfred J. Costain ..	851	Progress of World Wide Missions, Robert H. Glover ..	1015
Erromanga, the Martyr Isle, H. A. Robertson ..	663	Race and Race Relations, Robert E. Speer ..	1015
Facing the Crisis, Sherwood Eddy ..	406	Race Problems in the New Africa, W. C. Willoughby ..	404
Faith That Overcomes the World, The, Van Rensselaer Gibson ..	497	Religion of Lower Races, The, Edwin W. Smith ..	79
For a New America, Coe Hayne ..	78	Religious and Social Problems of the Orient, Masaharu Anesaki ..	235
Foreign Magic, Jean Carter Cochran ..	850	Shelton of Tibet, Flora Beal Shelton ..	239, 851
Forty-Five Years in China, Timothy Richard ..	850	Social Revolution in Mexico, Edward A. Ross ..	157
Francis de Sales Buchanan, Gilbert White ..	233	Social Survey in Town and Country Areas, The, H. M. Morse ..	760
Francois Coillard, Edward Shillito ..	583	St. Louis Church Survey, The, Paul Douglas ..	760
Frontier Spirit in American Christianity, The, Peter G. Mode ..	584	Stories of John G. Paton, The, James Paton ..	759
Galilee Doctor, A. W. P. Livingstone ..	76	Tables in the Wilderness, Amy Wilson Carmichael ..	237
Gateway to China, The, Mary Ninde Gamewell ..	240	Timothy Richard of China, W. E. Soothill ..	851
General Feng, Marshall Broomhall ..	664	Twenty-Five Years of the L. M. S., A. T. S. James ..	483
Glimpses of Indian America, W. F. Jordan ..	232	When Black Meets White, John Louis Hill ..	237
Guide of Religious Pageantry, A. Mason Crum ..	239	When the East is in the West, Maude Macdon ..	583
Henry Martyn, Confessor of the Faith, Constance E. Padwick ..	78	White Fields of Japan, The, Lois J. Erickson ..	235
History of the Wesleyan Methodist Missionary Society, G. G. Findlay ..	933	William Carey, S. Pearce Carey ..	235
Home and Health in India, The, Kate Platt ..	234	Winning of the Far East, The, Sidney L. Gulick ..	486
Home, Saviour of Civilization, The, J. E. McCulloch ..	663	World Service of the Methodist Episcopal Church ..	158
Idea of God, The, Clarence A. Beckwith ..	407	Year Book of the Churches ..	76
Ideals of Theodore Roosevelt, The, Edward H. Cotton ..	664		
Ignatius Loyola, Henry Dwight Sedgwick ..	579		

THE MISSIONARY REVIEW *of the* WORLD

JANUARY, 1924

THE OVERFLOW AND THE PASSION

S. D. GORDON

A BUSINESS MEN'S EVANGELISTIC CLUB

W. G. M. THOMAS

A LAYMAN'S VISIT TO THE MISSION FIELDS

FRED G. MACMILLAN

THE BIBLE AMONG THE BLACKS

DAN CRAWFORD

WINNING UNCHURCHED BOYS AND GIRLS

ADELINE GUENTHER

BEST METHODS FOR PUBLICITY

MRS. E. C. CRONK

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

100 and REILLY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

Our Task

THROUGH CHRIST TO CONVERT

Selfishness into Service

Suspicion into Faith

Discouragement into Hope

Hatred into Love

AMONG

The foreign born in whose homes 21,000,000 children are growing up with almost no knowledge of American ideals and institutions.

The Negroes, of whom only one child in ten ever enters a Sunday School.

The Southern Mountaineers, whose county school term is often no more than five months.

The Latin Americans, fifty per cent of whom are illiterate.

The Jews, about eighty per cent of whom have forsaken the synagogue and are religiously adrift.

The Mexicans, whose babies have one-fourth the chance of white children to reach the age of two years.

The migrant laborers, most of whom are prey to radicalism and exploitation, "homeless, voteless, jobless."

The Indians, two-thirds of whom attend no church.

The Alaskans, whose very existence is jeopardized by disease.

We are endeavoring to meet these needs

THROUGH

Churches and Sunday Schools

Schools and Hospitals

Homes and Communities

**THE BOARD OF NATIONAL MISSIONS OF
THE PRESBYTERIAN CHURCH in the U.S.A.**

Send Your Gifts to VARIAN BANKS, Acting Treasurer

156 FIFTH AVENUE, NEW YORK, N. Y.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

January Sale of Linens

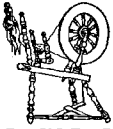
Send for Catalog

Housewives all over the country have been waiting for this yearly opportunity to buy McCutcheon Linens at reduced prices.

This popular annual sale includes hundreds of much-needed Linen articles, all of which are taken from McCutcheon's regular, highest-quality stocks. There are liberal selections of Table Linens, damasks and

fancy cloths; Household Linens, sheets, pillow cases, towels; Blankets and Comfortables; as well as charming collections of Lingerie, Blouses, Laces, Sweaters, Hosiery and Children's Dresses.

All these articles are described and priced—many of them illustrated—in the new McCutcheon "JANUARY SALE CATALOG No. 20."



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York



*To serve the present age,
My calling to fulfill!
Oh may it all my powers engage,
To do my Master's will!*

Are all your powers thus engaged?

You are giving regularly of your income.

After death your principal will have potential power;

You can provide for its use in advancing the Kingdom, **and have a secure income during life.** Ask about the

ANNUITY PLAN

Write to:

George M. Fowles, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention *THE MISSIONARY REVIEW OF THE WORLD* in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, Editor

CONTENTS FOR JANUARY, 1924

	Page
FRONTISPICE	
EDITORIALS	5
AT THE TURN OF THE YEAR	
SAVE AMERICA FROM RUIN	
A PROPHECY FOR INDIA	
DOCTRINES, DEBTS AND THE BOARDS	
RELIEF WORK IN JAPAN	
THE OVERFLOW AND THE PASSION	15
<i>A consideration of the place that Christian service and giving should have in the life of a consecrated layman.</i>	
A BUSINESSMEN'S EVANGELISTIC CLUB	19
<i>The story of the remarkable work done in Chattanooga, Tennessee by a group of businessmen who have been spiritually awakened.</i>	
A LAYMAN'S VISIT TO THE MISSION FIELDS.....	25
<i>An impressive description of what a business man saw in his recent visit to Egypt, the Sudan and India, with some of his conclusions.</i>	
THE BIBLE AMONG THE BLACKS	29
<i>A characteristic letter from the author of "Thinking Black," describing the arrival of the first copies of the Bible in the vernacular and its effect on the black men of Central Africa.</i>	
WINNING THE UNCHURCHED BOYS AND GIRLS....	33
<i>The story of the important work being done through the Daily Vacation Bible Schools to reach neglected boys and girls of foreigners in America and the children in mining districts, mill towns and other frontiers.</i>	
WHAT THE MISSION BOARDS HOPE TO DO IN 1924	41
<i>A series of letters from the leading denominational Mission Boards describing some of their objectives at home and abroad.</i>	
BEST METHODS FOR PUBLICITY	46
EDITED BY MRS. E. C. CRONK	
WOMAN'S HOME MISSION BULLETIN.....	54
EDITED BY FLORENCE E. QUINLAN	
WOMAN'S FOREIGN MISSION BULLETIN	57
NEWS FROM MANY LANDS	60
THE MISSIONARY LIBRARY	75

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
 Delavan L. Pierson, Secretary
 Publication office, 3d & Reilly Sts., Harrisburg,
 Pa. 25c a copy \$2.50 a year

William I. Chamberlain, Vice-President
 Walter McDougall, Treasurer
 Editorial and Business Office, 156 Fifth Avenue,
 New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONAL

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

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

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

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

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

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

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

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

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

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

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

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

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Will Sodom and Gomorrah Now Be Dug Up?

That is one of the next big events archeology is hoping for. And if this spectacular discovery is made, you can be sure of knowing all about it if you subscribe now for *The Sunday School Times*, for the Archeological Editor of this live journal, Prof. Dr. Melvin Grove Kyle, sails this winter to join the expedition of the American School of Oriental Research in Jerusalem for this quest. You keep posted in archeology's thrilling achievements by taking the *Times*.

"Gordon's Work is Superb—

his digest is one of the finest features of any periodical I see. It is worth a mint of money," writes an enthusiastic minister about Earnest Gordon's monthly "Survey of Religious Life and Thought" in *The Sunday School Times*. This brilliant Harvard graduate, who holds the old faith and knows Europe and the whole world intimately by travel and study, gives you every month the throbbing heart of the religious life of the world.

The Sunday School Times

gives you also in each week's issue more than a dozen of the greatest living Bible teachers on two great Sunday-school Lesson Courses, the International Uniform and the Who's Bible Lessons. True to the whole Bible as the infallible Word of God, and the shed blood of Christ as the only way of salvation, it is an every-week interdenominational journal for adults in Bible study and teaching, Sunday-school management, and the Christian life and service.

The subscription rate is \$2.00 per year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year.

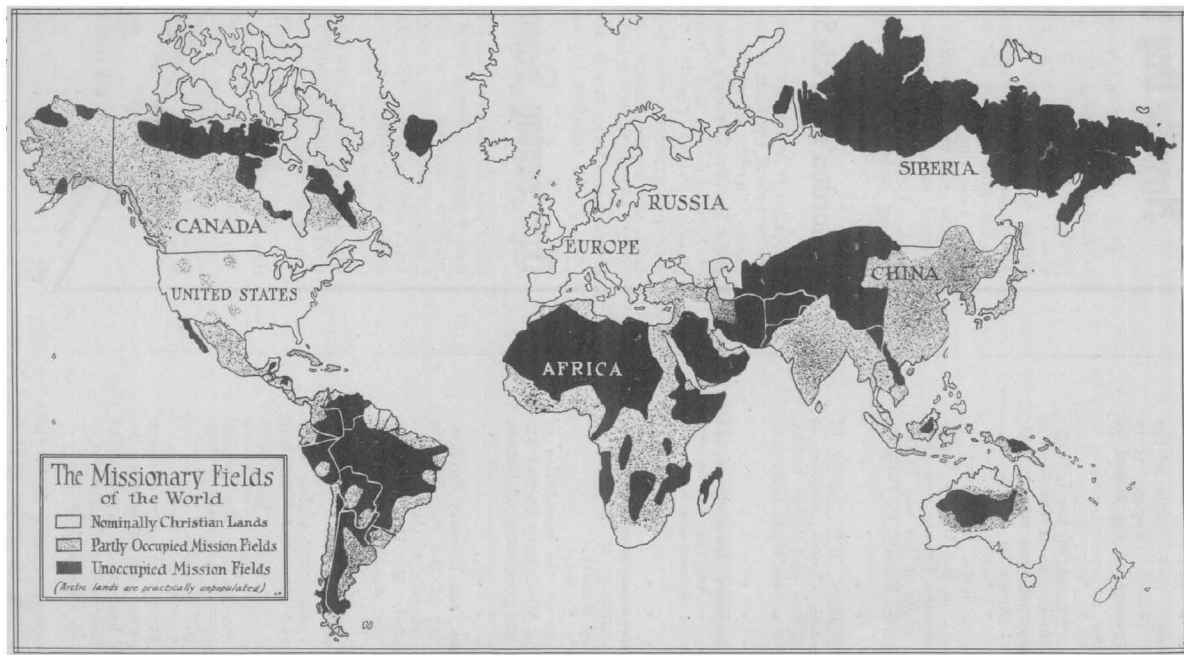
Our "Get-Acquainted" offer—10 weeks for 25 cents

37

THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address



THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVII

JANUARY, 1924

NUMBER
ONE

AT THE TURN OF THE YEAR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DOCTRINES, DEBTS, AND THE BOARDS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAVE AMERICA FROM RUIN

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN SUFFERING AND RELIEF IN JAPAN

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

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

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

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

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

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

THE RELIGIOUS SITUATION IN THE PHILIPPINES

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

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

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

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

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

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

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

FRANK C. LAUBACH.

The Over-Flow and the Passion

A Quiet Talk with Laymen

BY S. D. GORDON, NEW YORK

Author of "Quiet Talks on Power," etc.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

A Business Men's Evangelistic Club

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

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

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

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

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

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

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

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

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

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

OPEN AND WHITE FIELDS

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

THE BIBLE

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

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

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

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

WHY SUCH A CLUB?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Layman's Visit to the Mission Fields

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

BY FRED G. MACMILLAN, DES MOINES, IOWA

Treasurer of the Central Iowa Fuel Company

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

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

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

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

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

IN THE SUDAN

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

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

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

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

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

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

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

WHAT INDIA OWES TO ENGLAND

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

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

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

GREATEST POWER IN MISSIONS

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

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

EGYPT BACKSLIDING

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

The Bible Among the Africans

BY DAN CRAWFORD, ELIZABETHVILLE, CENTRAL AFRICA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



THE BIBLE HOUR IN A DAILY VACATION BIBLE SCHOOL

Winning the Unchurched Boys and Girls

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

BY ADELINE GUENTHER, NEW YORK

International Association of Daily Vacation Bible Schools

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

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

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

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

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

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

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

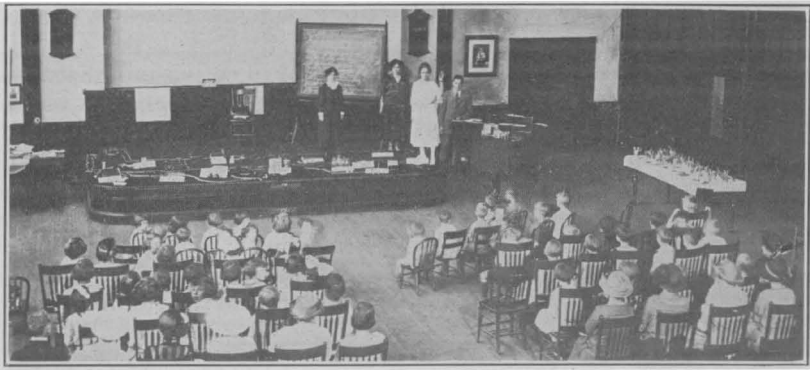
wise know nothing of Christian teachings learn here to respect the religion that brought our forefathers to found our American nation. All classes of children are reached in the city and in the country, among foreigners, in coal mining camps and in cotton mill districts. The Daily Vacation Bible Schools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

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



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

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



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

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

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

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

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



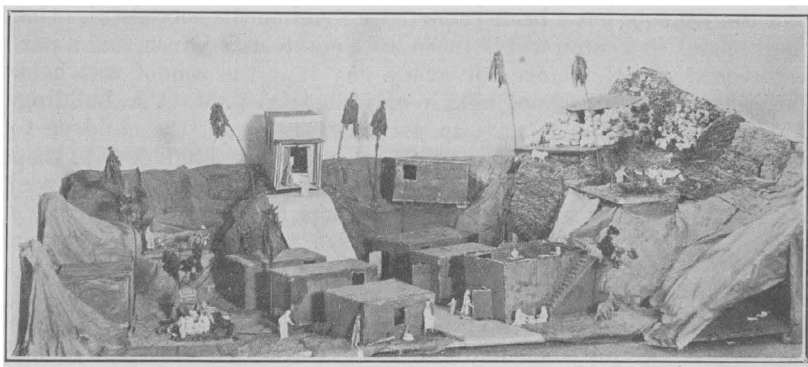
A CHINESE DAILY VACATION BIBLE SCHOOL IN NEW YORK CITY

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

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

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

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



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

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

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

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

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

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

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

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

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



A DAILY VACATION BIBLE SCHOOL HELD IN SEOUL, KOREA

What the Mission Boards Hope to Do

Plans for 1923 to 1924

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

Presbyterian Objectives

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

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

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

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

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

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

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

GEORGE T. SCOTT.

American Baptist Aims

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

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

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

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

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

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

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

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

P. H. LERRIGO.

Southern Baptist Program

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

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

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

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

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

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

J. F. LOVE.

Disciples' Golden Jubilee Goal

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

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

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

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

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

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

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

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

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

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

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

GENERAL SLOGANS

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

SPECIFIC AIMS

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

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

5. Stewardship Study Classes in 2,000 churches.

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

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

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

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

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

Some Methodist Objectives

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

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

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

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

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

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

WM. B. TOWER.

Southern Methodist Plans

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

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

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

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

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

Reformed Church in America

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

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

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

WM. I. CHAMBERLAIN.

The Reformed Church in the United States

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

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

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

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

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

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

BEST METHODS

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

PRAYER AND PUBLICITY

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

Ask God — Tell People

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

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

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

BEST OF PUBLICITY REPRESENTATIVES — THE TONGUE

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

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

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

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

Let's *talk* about our real work.

PUBLICITY AND THE MISSION BOARD

BY JULIA LINCOLN MILLS

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

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

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

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

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

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

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

MISSIONARIES AND THE SECULAR PRESS

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

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

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

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

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

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

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

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

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

The following are stories printed by the newspapers:

A Missionary Said China Will Become a Strong Nation.

Chinese Political Disorganization Need Give No Cause for Alarm.

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

The Material Loss of the Church in the Japan Earthquake.

Chinese Problems Told by Delegates.

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

Ask Big Sum to Rebuild Japan Missions. Building a College on Monte Mario, Rome, Italy.

Interview with Doctor Gideon Draper from Japan.

The Yearly Report of Membership and Missionary Activity.

Who Sent the First Money to Japan?

Warcloud: Challenge to Missionaries.

Missionaries Granted Commission.

Missionaries Pledge Dry Law Aid.

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

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

African Will Address Parley.

Missionaries Must Help to Make the World Dry.

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

Photograph with brief article on "Missionaries Going Abroad."

Calls Teaching Big Field in Work in China.

Salvation, Sanitation and Soap Crying Need of India.

The names, photograph, and copy of the

Service of Consecration of Missionaries Who Are Going Abroad.

Missionaries Who Are Engaged in Improving Agricultural or Social Conditions.

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

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

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

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

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

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

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

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

PRESS REPRESENTATIVES

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

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

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

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

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

PEN POINTERS

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

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

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

3. Write on only one side of the paper.

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

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

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

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

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

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

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

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

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

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

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

TRY THESE PUBLICITY PLANS

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

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

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

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

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

GOOD AUDIENCES FOR GOOD PROGRAMS

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

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

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

WHY THEY CAME

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A MEN'S BIBLE CLASS THAT VALUES BOYS AND GIRLS

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

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

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

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

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

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

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

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

AN EFFECTIVE COMBINATION

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

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

WESLEYAN SERVICE GUILD

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

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

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

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

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

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

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

Oriental countries. They wanted to grow spiritually.

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

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

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

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

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

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

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

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

Woman's Foreign Mission Bulletin

Editorial Committee:

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

BOYS AND GIRLS AND WORLD PEACE

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

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

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

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

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

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

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

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

We ask three things of this Council:

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

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

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

The children have come to save the weary world.

A Japanese Appeal for Helpful Reading

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

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

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

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

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

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

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

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

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

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

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

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

ANNUAL MEETING OF THE FEDERATION

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

* * *

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

Woman's Home Mission Bulletin

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

IN 1924

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

—Selected.

DAY OF PRAYER FOR MISSIONS

MARCH 7, 1924

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

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

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

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

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

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

THY STRENGTH

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

—Annie Johnson Flint.

AMERICAN PEACE AWARD

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

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

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

WHAT'S GOING ON

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

Baptist

LOYALTY LUNCHEONS

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

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

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

GOLDEN ANNIVERSARY

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

DEDICATION AT BACONE

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

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

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

Disciples of Christ

GOLDEN JUBILEE

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

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

PROGRAM OF EVANGELISM

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

THE NEW YEAR

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

—Horatio Nelson Powers.

NEWS FROM MANY LANDS

GENERAL

A War-Mad World

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

Exchange and Cost of Missions

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

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

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

Extent of Lutheran Church

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

Keynote of the Y. M. C. A.

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

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

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

Hope of a "Dry" World

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

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

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

NORTH AMERICA

Social and Religious Research

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

Fasting for Near East Relief

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

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

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

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

A Christian Unity Building

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

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

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

Automobiles and Missions

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

A "Red" Archbishop in New York

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

Rev. Dr. Thomas Burgess thus describes the situation:

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

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

Statistics for Disciples

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

Congregational Progress

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

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

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

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

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

Methodist Centenary Gains

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

Y. M. C. A. Budget for 1924

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

A Jewish Community Center

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

How Mormons Train Children

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

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

LATIN AMERICA

A Mexican Baptist Pastor

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

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

Converts Eager to Preach

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

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

Peruvian Leader a Christian

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

5

EUROPE

London and Dublin Campaigns

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

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

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

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

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

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

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

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

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

Belgian Gospel Mission

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

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

Reforms in Italy

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

Baptists in Sweden

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

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

NEAR EAST

Churches of East and West

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

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

What Did the Martyrs See?

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

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

Plural Marriage in Turkey

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

"New-Born Lambs Among Wolves"

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

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

Reoccupied Urumia

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

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

INDIA

The Man-Power Problem

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

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

New College in South India

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

The Moslem's Memory

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

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

—*The Wayfarer.*

SIAM

Siamese Graduates to Teach

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

CHINA

Agreement on Wei-hai-wei

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

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

Gifts from Missionaries

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

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

Christians Fighting Opium

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

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

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

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

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

—Chinese Recorder.

The W. C. T. U. in China

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

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

—*Chinese Recorder.*

Changes in Western China

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

A Christian Mongol

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

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

JAPAN-CHOSEN Earthquake Losses

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

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

Preserved Lives Dedicated

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

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

Further Reports from Tokyo

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

News from Madame Yajima

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

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

A Korean Boy Soul-Winner

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

AFRICA

The Opportunity in Cairo

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

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

A Christian Headman

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

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

Mission Fleet for Congo

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

New Station in Cameroun

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

ISLANDS OF THE SEA

Chaos in New Hebrides

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

THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

H. P. B.

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

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

H. P. B.

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

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

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

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

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

H. P. B.

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

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

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

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

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

The Apostle Paul and the Modern World.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW BOOKS

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

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

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

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

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

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

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

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

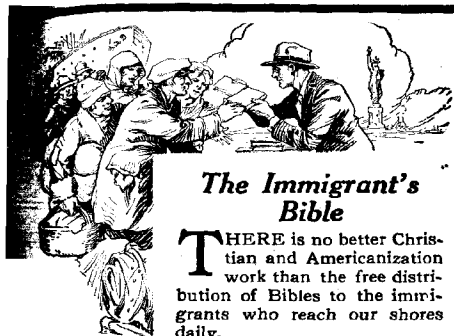
The Methodist Episcopal Church and Its Foreign Missions. Bishop Thomas B. Neely. 332 pp. \$2.50. Methodist Book Concern. New York. 1923.

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

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

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

(Concluded on third cover page.)



The Immigrant's Bible

THERE is no better Christian and Americanization work than the free distribution of Bibles to the immigrants who reach our shores daily.

The work of circulating the Bible, in 53 languages, among these potential citizens brings far reaching results.

Your donation will help in this noble work and at the same time may establish a life income from your investment according to the annuity plan.

**LEARN HOW GENEROSITY
ACTUALLY PAYS CASH
DIVIDENDS**

Write for Booklet "7"

New York Bible Society
5 East 48th St. New York City

*The oldest
Bible Society
in New York
and the only
one distrib-
uting Bibles
FREE in the
City and har-
bor.*



The Chinese Recorder

JOURNAL OF THE
CHRISTIAN MOVEMENT IN CHINA

Independent

*Interdenominational
International*

Established Fifty-four Years

**Aims to Interpret China of To-day as Seen
in New Intellectual Life, Social
Changes and Religious
Movements**

Original Articles by Chinese Writers

*A Necessity to Libraries and those Concerned with
the Needs and Aspirations of Changing China*

PUBLISHED MONTHLY—Each issue contains at
least sixty-four pages.

SUBSCRIPTION—United States and Canada,
\$3.00 gold.

CHINESE RECORDER

5 Quinsan Gardens, Shanghai

Sample copy sent on request.

NEW BOOKS

(Concluded from page 80.)

The Kachins, Their Customs and Traditions. Rev. O. Hanson. 225 pp. 5s. American Baptist Mission Press. Rangoon, Burma. 1913.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Every Christian Can Preach to Mohammedans

through

The American Christian Literature Society for Moslems

(Incorporated in 1915)

This Society is Interdenominational
Committees of Missionaries Cooperate on the Fields

The Literature is Adapted to Moslems

The Messages are Thoroughly Evangelical

The Tracts are Printed Attractively

They go where no Missionaries are allowed

They can be read in secret and repeatedly

Many Moslems have been converted through Tracts

Will you help give Moslems the Gospel?

Write for Information to

Mrs. James M. Montgomery, Secretary,

Box 888, New York City

THE BOARD OF DIRECTORS

William I. Chamberlain, Ph.D., President

Dr. Robert E. Speer, Delavan L. Pierson, of New York, Vice-Presidents

Rev. S. M. Zwemer, D.D., Cairo, Honorary Field Secretary

Dr. James L. Barton Dr. Frank Mason North Miss Anna A. Milligan

Mrs. Wm. B. Hill

Mr. Fennell P. Turner

Mrs. D. L. Pierson

Mrs. Finley J. Shepard

Mrs. Wm. Borden

Send Gifts to

Mrs. E. E. Olcott, 322 West 75th Street, New York, Treasurer

A CHALLENGING PROBLEM!

Are You Interested in Helping Solve It?

The most difficult missionary problem is how to evangelize the **200,000,000** Mohammedans.

Dr. Samuel M. Zwemer, of Cairo, is editor of the Quarterly magazine which deals with this situation from an experience of over thirty years.

Read THE MOSLEM WORLD

You will receive first-hand information from those who know.

A FEW ARTICLES IN JANUARY NUMBER

THE AMERICAN BOARD AND THE TURKS.....Ernest W. Riggs

THE CRUCIFIXION IN THE KORANMaulvi Muhammad Din

SCANDINAVIAN MISSIONS TO MOSLEMSF. Fris Berg

A HINDU APOLOGIST FOR ISLAM.....Murray T. Titus

A TRIP TO ADIS ABABA.....John C. Young

A MOHAMMEDAN'S KNOWLEDGE OF THE KORAN..Trevor Bonford

A MOSLEM VIEW OF THE CHRISTIAN BIBLE....M. H. Ananikiam

CURRENT TOPICS

BOOK REVIEWS

SUBSCRIBE—KEEP IN TOUCH WITH THOSE WHO KNOW

THE MISSIONARY REVIEW PUBLISHING COMPANY

156 Fifth Avenue, New York

Send today for the latest number—the demand soon exhausts the supply.

Single copies, 50c.

Annual Subscription, \$2.00

In Combination with the REVIEW, \$4.00

VOLUME XLVII

NUMBER 2

THE MISSIONARY REVIEW *of the* WORLD

FEBRUARY, 1924

**AMERICAN YOUTH MOVEMENT AND MISSIONS
EDITORIAL**

**ATTITUDE OF THE TURK TOWARD MISSIONS
A RESIDENT OF TURKEY**

**NATIONALISM IN BURMA---1923
RAYMOND P. CURRIER**

**THE CHRISTIAN CONTRIBUTION TO CHINA
CLARENCE H. HAMILTON**

**A REMARKABLE CHINESE COLONY IN MEXICO
JAY S. STOWELL**

**A MIRACLE OF MISSIONS IN SUMATRA
SAMUEL M. ZWEMER**

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

To Make America Christian
for
The Friendly Service of the World

THROUGH

3455 Organized Churches
2272 Ordained Ministers
3898 Stations including Sunday-School Missions
724 Unordained Workers
233 Schools
964 Teachers
145 Neighborhood or Community Houses
169 Field Workers
28 Hospitals and Dispensaries
16 Doctors and 46 Nurses

AMONG

14,000,000 Foreign-Born	12,000,000 Negroes
5,500,000 Southern Mountaineers	4,500,000 Latin Americans
3,900,000 Jews	1,750,000 Mexicans
1,500,000 Migrant Laborers	336,000 Indians
200,000 Orientals	54,000 Alaskans

IS THE TASK.

**THE BOARD OF NATIONAL MISSIONS OF
THE PRESBYTERIAN CHURCH in the U. S. A.**

Send Your Gifts to VARIAN BANKS, Acting Treasurer

156 FIFTH AVENUE, NEW YORK, N. Y.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

McCUTCHEON'S

Department for Men

A DEPARTMENT within a store—almost a store within a store—presenting a carefully selected, yet moderately priced, collection of imported and domestic accessories for wear in town or country.

SHIRTS · PAJAMAS · BATHROBES · UNDERWEAR

DRESSING GOWNS AND SMOKING JACKETS

COLLARS, NECKTIES AND MUFFLERS

SOCKS—SILK, WOOL AND THE MIXTURES

SWEATERS AND GOLF HOSE



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33d and 34th Streets, New York

A Guaranteed Income!

Are You Interested!

You can secure a life income, above prevailing interest rates and at the same time help advance the Kingdom of God.

Write to:

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR FEBRUARY, 1924

	Page
FRONTISPIECE AN "OPEN DOOR" POSTER FOR CHINA	85
EDITORIALS	85
THE AMERICAN YOUTH MOVEMENT AND MISSIONS	
FOREIGN MISSION EXECUTIVES IN CONFERENCE	
NUGGETS FROM THE STUDENT VOLUNTEER CONVENTION	
THE ATTITUDE OF THE TURK TOWARD MISSIONS	93
..... BY A RESIDENT OF TURKEY	
<i>A very discriminating statement of facts, showing how far Turkish opposition is hindering Christian missions in Turkey.</i>	
NATIONALISM IN BURMA—1923	98
..... BY RAYMOND P. CURRIER	
<i>A study of the facts concerning the awakening of national consciousness among the Burmese.</i>	
THE CHRISTIAN CONTRIBUTION TO CHINA CLARENCE H. HAMILTON	104
<i>The definite results of Christian missionary work as seen after over a century of evangelistic and educational effort in carrying the Gospel to the Chinese.</i>	
WANG MEI—A CHINESE NATHANAEAL BY MRS. JONATHAN GOFORTH	107
<i>The very impressive story of a young Chinese and his conversion to Christ.</i>	
A REMARKABLE CHINESE COLONY IN MEXICO BY JAY S. STOWELL	110
<i>The results of Christian work among Chinese in Mexico on the California border.</i>	
A COMMUNAL RIOT IN INDIA BY H. C. VELTE	114
<i>The thrilling story of the cause and effect of a clash between Mohammedans and Hindus, showing the need for strong control in India.</i>	
A MIRACLE OF MISSIONS IN SUMATRA BY SAMUEL M. ZWEMER	118
<i>Actual results seen in a recent visit to the Dutch missions in Malaysia, especially in the work for lepers.</i>	
THE EARTHQUAKE AND THE CHURCH IN JAPAN BY H. V. S. PEEKE	122
<i>The effect of the recent disaster upon the native Christian churches in the Tokyo area and the possible results to the progress of Christianity.</i>	
THE POWER THAT IS CHANGING KOREA BY M. L. SWINEHART	126
<i>The wonderful story of spiritual awakening under the influence of the Holy Spirit on Koreans, reminding one of Apostolic days.</i>	
BEST METHODS FOR PROJECT TEACHING EDITED BY MRS. E. C. CRONK	128
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	136
WOMAN'S FOREIGN MISSION BULLETIN	139
NEWS FROM MANY LANDS	141
THE MISSIONARY LIBRARY	155

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy	Editorial and Business Office, 156 Fifth Avenue, New York City
\$2.50 a year	

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

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

* * *

HORACE E. COLEMAN, Secretary in Japan for the World's Sunday School Association, has recently returned to America with a large set of most interesting slides which show the earthquake and its results. He is ready to give lectures and may be addressed at 216 Metropolitan Tower, New York City.

* * *

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

* * *

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

* * *

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

* * *

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

OBITUARIES

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

* * *

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

* * *

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

William Jennings Bryan

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

The Questions in Dispute

The Inspiration of the Bible
The Deity of Christ
The Virgin Birth
The Blood Atonement
The Resurrection of the Body
The Miracles
The Origin of Man

Mr. Bryan will make plain in this stirring series of articles beginning early in 1924, and published exclusively in

The Sunday School Times

what is the Bible teaching on each of these great subjects, how each has been attacked, and why belief in these doctrines is essential for the Bible believer. Your subscription on the attached coupon will be dated to include this eagerly awaited series.

37

THE
SUNDAY SCHOOL
TIMES COMPANY
Box 1550
Philadelphia, Pa.

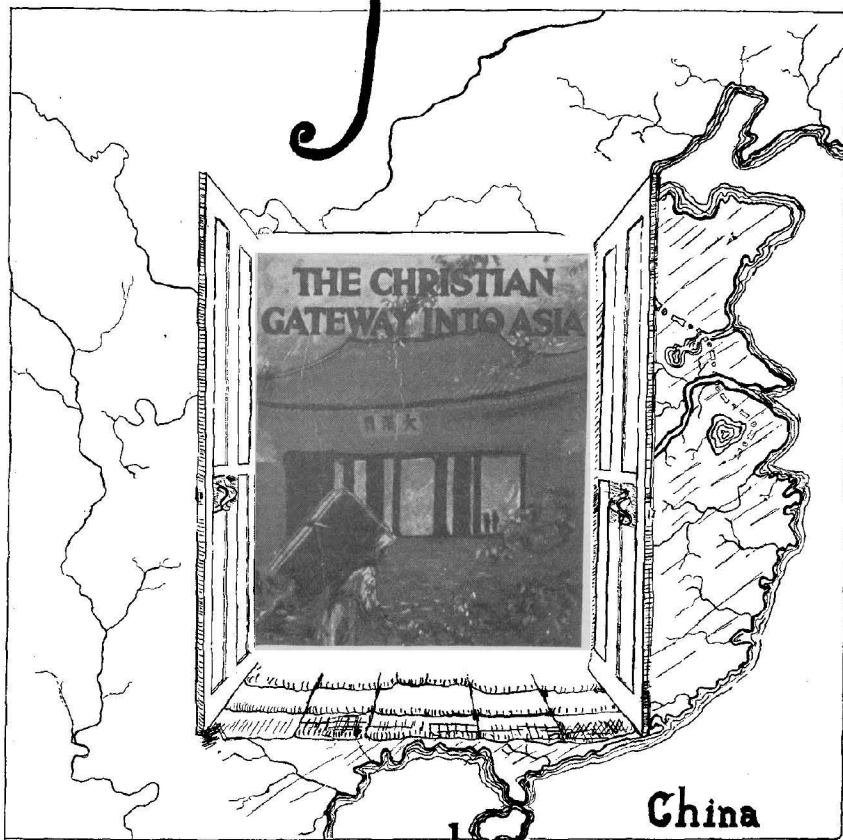
For the 25 cents enclosed please send The Sunday School Times for 10 weeks, including the issues containing Mr. Bryan's articles, to

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

**Behold I have
set before thee**



**an open door
and
no man can shut it.**

A STUDENT'S POSTER EXHIBITED AT THE STUDENT VOLUNTEER CONVENTION
IN INDIANAPOLIS

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

FEBRUARY, 1924

NUMBER
TWO

AMERICAN YOUTH MOVEMENT AND MISSIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

FOREIGN MISSIONARY EXECUTIVES IN CONFERENCE

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

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

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

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

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

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

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

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

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

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

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

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

THOUGHTS FROM THE STUDENT VOLUNTEER CONVENTION

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

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

* * *

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

PAUL W. HARRISON of Arabia.

* * *

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

JOHN R. MOTT.

* * *

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

SHERWOOD EDDY.

* * *

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

ROBERT E. SPEER.

* * *

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

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

Student Viewpoints

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

WALTER H. JUDD,
Student Vice-Chairman.

* * *

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

H. P. VANDUSEN,
Union Seminary.

* * *

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

FAY CAMPBELL, Yale University.

* * *

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

F. E. CORBIE,
New York University.

From Christians of Other Lands

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

DR. CHENG CHING-YI, China.

* * *

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

ANDREO ASUNA, Mexico.

* * *

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

TAKER DAS, India.

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

J. E. K. AGGREY, Sierra Leone.

On Race Relationships

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

RESOLUTION ADOPTED
AT STUDENT FORUM.

* * *

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

WILLIS KING,
Gammon Seminary, Atlanta, Ga.

* * *

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

PEDRO M. BLANCO, Philippines.

On International Problems

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

JOHN R. MOTT.

* * *

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

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

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

* * *

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

STUDENT FORUM RESOLUTION.

On Christian Thought and Service

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

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

* * *

Christ has never disappointed a yielded life.

JOHN R. MOTT.

* * *

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

ROBERT E. SPEER.

* * *

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

STUDDERT KENNEDY.

Chaplain to the King of
Great Britain.

* * *

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

EDWARD S. WOODS.

Attitude of the Turks toward Missions

BY A CHRISTIAN RESIDENT OF TURKEY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nationalism in Burma—1923

BY RAYMOND P. CURRIER, RANGOON, BURMA

Professor in Judson College, American Baptist Mission

MAUNG GALAY, freshman in the Burmese "National College," came to Judson in September of last year.

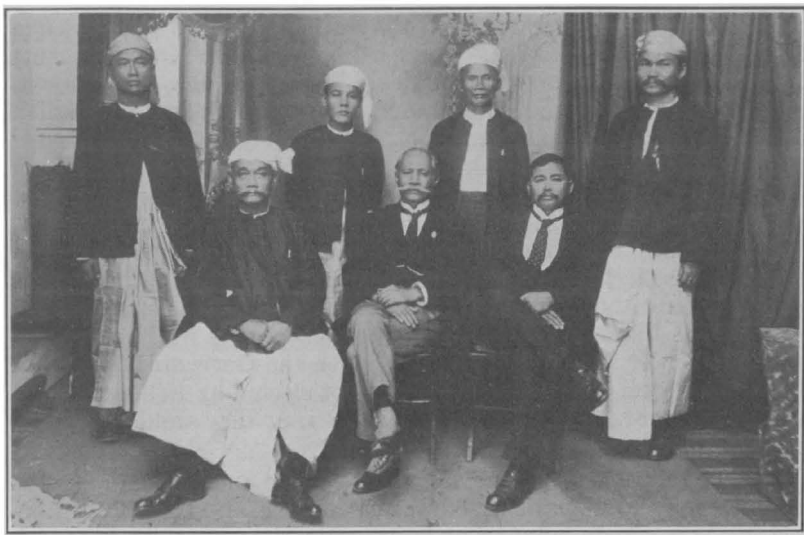
"The National College," he said, "is good for education but no good for a job."

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

What Maung Galay had actually seen was rather different.

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

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



KAREN MEMBERS OF THE LEGISLATIVE COUNCIL IN BURMA

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

The Christian Contribution to China

BY REV. CLARENCE H. HAMILTON

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

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

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

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

† In the July number of *Asia*.

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



A CHRISTIAN CONTRIBUTION TO SCIENCE AND CHARACTER IN CHINA

Anatomy Class at North China Medical College for Women.

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

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

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

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

Wang Mei—A Chinese Nathanael

BY MRS. JONATHAN GOFORTH, KIKUNGSHAN, HONAN, CHINA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Remarkable Chinese Colony in Mexico

BY REV. JAY S. STOWELL, NEW YORK CITY

Committee on Conservation and Advance, Methodist Episcopal Church

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

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

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

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

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

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

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



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

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

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



A HEAVY LOAD OF PRODUCE GOING TO MARKET IN MEXICALI

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

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

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

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

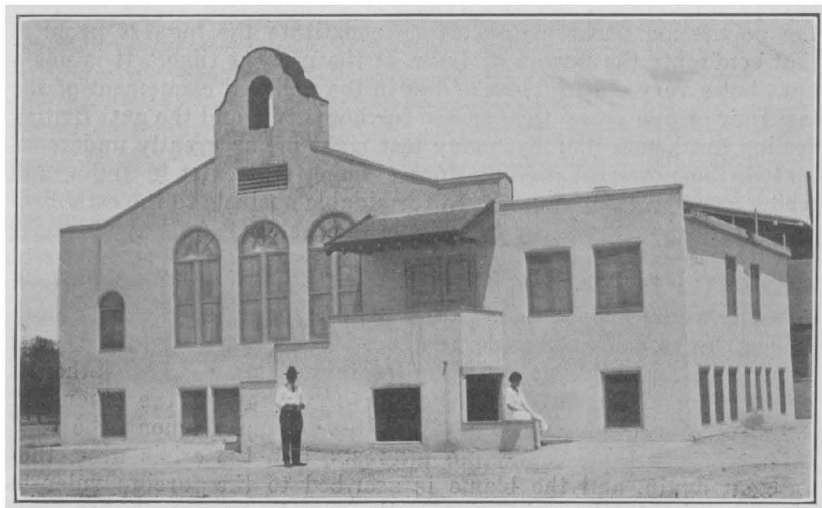
The Chinese people in Mexicali are independent so that there is no call for relief work among them but it is quite different with the Mexicans, for whom the mission is called upon to provide garments to clothe the naked and medicine to heal the sick.

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

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

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

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



THE PROTESTANT CHURCH FOR MEXICANS IN CALEXICO

A Communal Riot in India

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

Missionary of the Presbyterian Board of Foreign Missions

SAHARANPUR, though a city of 66,000 inhabitants, is not a place of any great importance; it is just an up-country town.

Recently, however, this comparatively unknown city has gained an unenviable distinction through a communal riot, the news of which, flashed along wires, appeared in the newspapers in distant lands. Some friends in America must have been surprised to see in the telegrams, last August, that a riot had occurred here. The information thus given is always meager, and often makes an impression, raising more questions than it answers. For this reason, and also because things that have happened in Saharanpur throw a great deal of light upon present conditions in India, and the great problems with which its people are confronted, it seems best to give a brief account of what really happened.

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

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

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

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

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

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

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

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

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

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

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

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

WHAT INDIA NEEDS

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

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

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

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

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

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

A Miracle of Missions in Sumatra

The Remarkable Story of the Leper Colony at Hoeta Salem, Sumatra

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

IF ANY ONE doubts the power of the Gospel to transform individuals and to uplift whole communities, let him visit Sumatra.

The work of the Rhenish Mission among the Battaks around the great fresh water Lake Toba is well-known as one of the brightest chapters in the history of evangelization. In the short period of fifty years more than two hundred thousand people have been won for Christ; five hundred and sixteen church steeples point skyward where formerly the smoke of cannibal camp fires arose to heaven in the pathless forest. In 1834 two American missionaries, Munson and Lyman, were killed there by cannibals and a monument marks the spot of their martyrdom. Now we see a theological seminary, large industrial schools, hospitals and as the crown of their work the Leper Asylum at Hoeta Salem near Balige.

It was my privilege recently to visit this mission and I shall never forget September 4, 1922, when I visited the leper asylum. It is located in a beautiful valley, surrounded by mountain ranges



A COMMUNITY HOUSE IN THE MEN'S SECTION OF THE LEPER COLONY

and overlooking the Toba See, a short distance from a remarkable sulphur spring bubbling up into a small pool.

The work began in September, 1900, when Mr. Jansen of Amsterdam contributed the sum of five thousand guilders. Since then faith and prayer, together with a liberal subsidy on the part of the Dutch Colonial Government, have developed the work until the total number of inmates is now five hundred, three hundred and twenty being men and boys. A branch asylum was opened by the Rhenish Mission at Situmba, where there are now about one hundred and twenty inmates.

Those who come to the asylum are for the most part heathen but a few are Moslems. Naturally the question of law and order is one of difficulty. The colony from the outset has been self-governing and no pressure, other than moral and spiritual, is put upon the patients to embrace Christianity; yet out of the total of five hundred at present under treatment all except sixty are professing Christians. None receive baptism until after a long period of preparatory instruction. That their religion is genuine leaves no doubt in the mind of the observer. In spite of their leprosy and their isolation from their people, they seem to be happy not only but joyful in the possession of a common home, a common task, and the great hope in Jesus Christ their Lord. The beautiful church building was built by the lepers themselves.

On Sunday and on week days, religious services are held but attendance is not compulsory. The spirit of the Christians among the lepers is such, however, that gradually all those who enter the asylum frequent the House of God and enjoy the means of grace. One of the reasons for the success of the work is the missionary spirit which exists among the lepers themselves. They are not looked upon as castaways, despised and useless members of society, but as

coworkers for the Kingdom of God. Therefore, although they are themselves supported, they still desire to contribute something toward the work of missions in Sumatra—what a contrast to the selfishness in the homeland where so many consider missions a charity and not a debt, a secondary and optional matter for spasmodic and insignificant giving! Many lepers set aside religiously a portion of their daily rice allotment or do work in extra hours in the garden or at weaving and carpentry so as to have money for the missionary offering. Others raise poultry and do extra sewing or mending. Once a year in accordance with German custom there is a mission feast, a public gathering with musical and literary program, closing with a consecration service and an offering. Last year these lepers



THE CHAPEL AT HOETA SALEM, BUILT BY THE LEPERS

contributed over four hundred guilders to evangelize the pagan and Moslem tribes.

The colony is governed by leaders selected by the lepers themselves under direction of the Mission. They have two chiefs, Sem and Johannus, who can be recognized by the yellow stripes they wear on their arms and in their turbans. Under them are three subordinates. Next a committee of four who assist these five leaders to settle all disputes—a sort of Council of nine. In the case of quarrels, petty theft, etc., a regular trial is held and finally decision is made by the Council. The highest fine imposed is fifty cents and the most severe punishment fourteen days forced labor! Cases that require more vigorous measures are referred to the missionary director. Special ones are appointed to direct sanitation, agriculture, floral culture, laundry, the care of poultry, pigs, etc. One or two are public writers. These also instruct the children. Officials receive salary, by vote of the Colony—every week an extra kilogram of rice and one guilder a month for chiefs. Subordinates receive only fifty cents a month. They are also allowed to receive New Year presents from

their fellow lepers. Subordinate officials receive only twenty-five cents a month salary.

When John the Baptist sent two of his disciples to ask whether Jesus of Nazareth was indeed the Messiah, our Lord's answer was an appeal to His works—the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. All miracles find their climax in the miracle of evangelism. To look into the faces of this great company of unfortunates, disfigured in body, hopeless as regards cure, outcasts from society, disciples of men and acquainted with grief—yet to see in their smile of contentment or the gleaming eyes of childhood the proof of a new-found joy and an abiding hope, this is the miracle of Hoeta Salem. Not without reason has it been called the “abode of peace.” Renan once defined a miracle as “a thing that never happened.” One could wish that he and his disciples might visit the Rhenish Mission in Sumatra and see this living miracle—the transplanting of the fruit of the Spirit into the garden of the soul, making life worth living to those who without Christ lived literally without hope, but now although only a colony of lepers in honor prefer one another, maintain their spiritual glow, contribute to needy saints and make a practice of hospitality.

As we went down the beautiful driveway that leads from the leper church to the entrance I heard the birds singing and they seemed to say, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”



HOUSES BUILT FOR FAMILIES OR SMALL GROUPS OF LEPCRS IN THE COLONY



RUINS OF THE SHILOH CHURCH IN YOKOHAMA

The Earthquake and the Church in Japan

BY REV. H. V. S. PEEKE, D.D., TOKYO, JAPAN

Missionary of the Presbyterian Church in the U. S. A.

IT is not reasonable to pray the Lord for earthquakes and fires as a means of grace, but it is the plain teaching of history that such calamities do often prove to be a blessing in disguise, and the disguise is seldom very hard to penetrate.

The American newspapers have certainly dwelt at length on the extent of the economic disaster that has visited Japan, and while we in the Orient see them seldom and only long after the events chronicled have occurred, we are equally sure that they have not failed to point out that in industries and trade, to say nothing of replanning a city better adapted to social comfort and happiness, Japan has been given a splendid, though dearly bought, opportunity to correct the mistakes of the past and begin many things anew—literally from the ground up.

The same is true of the Christian enterprises of the cities of Yokohama and Tokyo. Locations of churches, style of buildings, and many other things need sorely to be revised after twenty-five or thirty years in any country, and much more so in a country that is in some respects passing through stages of growth almost as rapidly as a western “boom town” in America.

When the missionaries first came to Yokohama they could reside only in the foreign settlement—eventually given up wholly to trade—

or on the bluff. Their churches and schools were located there of necessity. Projects undertaken by late comers, or by the older societies after the restrictions on residence had been removed, could be located according to the demands of the times, but the earlier comers found themselves located poorly, and unable to change, should they desire to do so. Ferris Seminary, a school for girls of the Reformed Church in America, Doremus Seminary of the Woman's Union Missionary Society and their Bible School, together with the school for Bible women of the Methodist Church, all either totally burned or sadly wrecked, may face, or must face, the question of relocation as well as reconstruction. The same is true of the old Kaigan Church, the oldest and nearly the largest in the empire, Shiloh Church, a monument to the generosity of Dr. Hepburn, famous as a translator. Many other churches are in a similar plight. Some of the Yokohama churches were not only shaken and burned to the ground, but their organization was in some cases almost wrecked. Of Kaigan's three hundred homes, it is reported that only ten were untouched, while twenty-two of its members are dead. Shiloh lost forty-three by death. The sad thing is that very many of the deaths were of prosperous business men who were working in the brick offices or industrial buildings of the Settlement.

The oldest churches in Tokyo were located in the business part of the city, some of them were quite near Tsukiji, the part of the city in which for many years foreigners were obliged to dwell. These all burned, and one prominent church, at least, in the higher part of the city whither population has of late been tending. The property loss has been high among these churches, but the loss of life was comparatively small. There will be a gain in combination and even in elimination at the time of rebuilding, although, as in the United States, there is a great danger that many parts of the city that are very needy, will be left churchless.

It would be impossible, even if desirable, to attempt a catalogue of losses. The Church of Christ in Japan, founded by Presbyterian



THE THEOLOGICAL SEMINARY OF THE
AOYAMA GAKUIN (METHODIST) AFTER
THE EARTHQUAKE



THE AOYAMA GAKUIN ACADEMY, TOKYO, AFTER THE EARTHQUAKE

and Reformed interests, lost fifteen church buildings in the Tokyo-Yokohama neighborhood. The Methodists, Baptists and Episcopalians could tell a similar tale, and this says nothing of the damages to schools, the loss of St. Luke's Hospital, the total destruction of all the Christian publishing and book-selling interests of this part of Japan, which is the same as saying ninety-five one hundredths of the whole.

The loss of church officers was considerable, especially in Yokohama, but that of ministers was negligible. The families suffered some. One minister came back to his home to find his wife and several children burned to death, and his church also a heap of ruins.

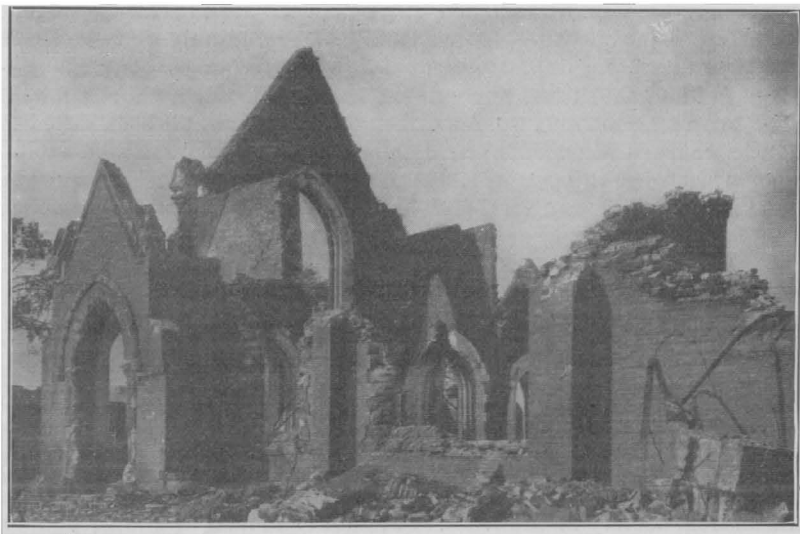
The Christian community has taken the blow standing up. If there has been discouragement or despair it has not made itself audible. One church lost its building, a good one, just completed, and with three thousand yen of debt. They hope to be able to collect ten per cent of their insurance, pay the debt with that, and build a temporary church in the winter or spring. The young men of the church out of work have begun clearing the lot of debris. A congregation in Kamamura whose building was lost, immediately purchased a tent and are planning for a barrack building later on. The Fujimi Church, that of Dr. Uemura, the best known and perhaps the strongest in the city, has already dedicated a new barrack building.

Some of the churches are so weakened that they simply must have outside aid to get a vantage point from which to strike out, and funds sent from America will be greatly appreciated and wisely used. The spirit of independence is very strong. A large denominational committee met to consider plans for the future. The whole

committee had been divided into four sub-committees, one to look after needy Christians, another for the needs of pastors who had suffered, another for aggressive evangelism at just this time, and another to plan to help in reconstruction. The question arose as to the attitude to be taken toward help from abroad, and the discussion was warm. There was a dread lest the spirit of independence and the purpose of self-support should be blunted.

It is interesting to note the words of the pastors as they face this new future. One says, "Let us be sure that we have really been purified by fire—that the dross has been burned out." Another says that "in the new church we do not want nominal Christians, but only those whose hearts have really been renewed." In looking over the situation it is perfectly possible to find losses that can well be described as irretrievable, but to the discerning it is possible to find a gain in outlook and in possibilities for readjustment and re-commencement that is worth all it has cost.

The coming winter will call for great self-denial. Churches that have only with difficulty become self-supporting must care for their pastors, maintain some sort of place for worship, and at the same time gather funds for rebuilding, and this when each family is facing serious economic difficulties of its own. The churches that have been most prosperous from having a membership of officers and clerks in business enterprises will suffer most of all. These are very hard times, such as will touch the sympathy of American Christians very deeply, but they will make a chapter in the history of the Japanese Church that will make grand reading a generation or two hence.



THE RUINS OF THE TRINITY EPISCOPAL CHURCH, TSUKIJI, TOKYO

The Power That Is Changing Korea

BY REV. M. L. SWINEHART, KWANJU, KOREA

Missionary of the Presbyterian Church South

IN KOREA it is considered an honor to be asked to lead a mid-week prayer-meeting! There is no need for the pastor to announce, as a minister of a church in America is said to have done, that on Wednesday night he and the sexton would hold the weekly prayer service! As far as the East is from the West so far is a typical Korean prayer-meeting removed from the cold and formal thing which usually goes by that name in western lands, and so much nearer is it to the warm, powerful, pulsating heart of primitive, apostolic Christianity.

The Korean Christians accept the commands of God's Word as they do the promises—literally. They are prompt and simple in their response. All this explains much of the success of their work of self-propagation. They know the power of united prayer with a note of intercession in it, and they enter into the spirit of united worship just as they do into the life of daily community service.

At a recent mid-week service in Korea, the leader announced the illness of a missionary and said: "Let us now join in prayer for our brother." The three hundred or more present at the service, as one person, prostrated themselves, their faces to the floor, in the Oriental attitude of prayer. There was a hush, as if each one were searching his heart to cast out anything that might prevent his close approach to God. Not a sound was heard, other than the even breathing of that multitude, as they waited before God. After a minute or two of this close, personal and silent communion, they began to pray aloud—many at the same time, but without confusion. In a short time all were praying, men and women alike. Had they not all been asked to join? There was no outward demonstration or evidence of excitement. Each worshipper was bringing the case of the sick man to the Lord in his or her own way, and pleading for the sweet healing which would restore him to health. One was heard to say: "Oh, Father, you have need of his help in this world. Tens of thousands are working here, and yet he will be missed. Others may be faithful, but there is always a certain share of work allotted to each and his share will be left undone. Out there in the world there are men and women and little ones crying for him to help them. Hear and answer our prayer, for Jesus' sake. Amen."

This incident is typical of the unity of purpose of the Korean Church. True, there are exceptions which but prove the rule. A member of the church, perhaps an officer, commits an offense against the church, society or the state. It is not condoned or simply made a

matter of idle gossip. The church is much too near the vital heart of early Christianity for that. The Church Court is called and the member is given a full and sympathetic hearing. If he should be found guilty, he is usually required to make a public confession before the Church at a regular service, and is suspended from participation in church services or ceremonies, other than as the humble and contrite sinner he has confessed himself to be. This suspension may cover a few months or a year, depending on the enormity of his sin.

Christianity is growing rapidly in Korea. The few hundred ordained ministers, graduates from the Theological Seminaries and the hundreds of faithful helpers who travel the country regions, are having a great influence in bringing this about, but the movement is more largely due to the effective witness and the personal work of the laymen of the church. Following scriptural example, they frequently go out, two by two, teaching and exhorting and influencing the lives of an entire community. At a recent meeting of the General Assembly of the Presbyterian Church, over fifty thousand days of preaching for the coming year were pledged by the laymen present!

Korea was opened as a mission field less than forty years ago. The pioneers in this undertaking avoided the rocks, some of which threatened to wreck, or seriously cripple, missionary effort in other lands and took advantage of the experiences which had proved fruitful. One of the earliest decisions of these pioneers was to encourage self-support in the native churches. This subject has received as much thought and attention by the missionaries in Korea as any one phase of the work. It is not easy to inculcate a desire to be a self-supporting Church in such a poverty-stricken constituency and with the record of missionary effort in other fields before them. This is especially true of the Koreans who, as a race, have never (until recently) been noted for their patriotism, pride or spirit of independence. Some of the missions have made it a rule to supply no funds for the erection of church buildings except in places where, in order to accommodate the large numbers of men and women from the country who come to these centres to attend the Bible Classes and Institutes, it is necessary to provide larger buildings than the local congregation would require.

Thus the great need for the carrying on of the work so wonderfully blessed of God, is not for more funds with which to carry on the cause of the Church, but for the support of more missionaries whose main responsibility shall be to direct the education of the youth and the training of leaders, who can lead their own people into the Light.

Through these changes the Church remains true to the teachings as found in the Word of God. By fire and sword; by blood and tears; by success and blessing; in every way possible, God is opening up Korea to the Gospel.—*World Dominion (London)*.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BUILDING, PHILADELPHIA, PA.

THE PLACE AND POSSIBILITY OF THE PROJECT METHOD IN MISSIONARY EDUCATION

THERE are those who regard missionary interest as an optional attachment of Christianity, and missionary education as a teacher's precepts entirely apart from a pupil's experience.

"Project Method," "pupil initiation," "group enterprise," are terms of comparatively recent usage.

Missionary education is advanced further by the drawing-out than by the cramming-in process. Not only the things that we see and the things that we hear are materials of missionary education—the things that we do are also of prime importance. No group can list the things other groups should do. Projects are not ready-to-wear garments, neither may they be cut by ready-made patterns.

However, the experiences of others are most suggestive and helpful.

THE USE OF THE PROJECT METHOD IN MISSIONARY EDUCATION

BY HERBERT W. GATES,

*Secretary of the Department of Missionary
Education, Congregational Education
Society*

One of the first things to make clear in this connection is the fact that the "project method" is neither abstruse, nor even new. It is the attempt to learn from nature and from life itself a more interesting and effective way of teaching and of learning. The project method is as old as any boy that ever grew up on a farm in early days when access to the store at the trade center was not as easy as in these days of the trolley and the telephone, to say nothing of the automobile.

Under such circumstances the boy had to meet the problems constantly arising through the breaking of wagon or harness or farming implement. Ways and means of repairing the damage and going on with the work had to be found. It was not always convenient or easy, but it sharpened

wits and developed the power of thinking for one's self. "Experience is the best teacher." True, and one may go farther and say that it is the only teacher really worth while. And of all experience, that of meeting definite situations in life which present problems and of working one's way through to a satisfactory solution is the best.

This illustration shows that the project method is not a substitute for study, or for thinking. It includes both and gives to both a definite purpose that lends significance and interest.

Many of our educational leaders prefer to use the term "the problem method of approach" rather than "the project method." If this title helps to describe the nature of the process more clearly by all means use it. What's in a name so long as you grasp the idea?

What does this method mean as applied to missionary education? It means that, instead of giving the

pupil a certain amount of information or assigning a task without any motive that particularly appeals to him, we shall bring him to face definite situations which set problems that he wants to solve and then help him to acquire the knowledge and devise the means necessary to the solution.

The educational value of the process depends upon several things.

First, the definiteness and worth, from the pupil's point of view, of the aim or purpose of the thing to be done. If it is initiated by him, so much the better, but, whether the original suggestion comes from him, or from the leader, it must be something that he will choose to do.

Another essential is the amount of study, or research, done by the pupil in acquiring the facts necessary to a clear understanding of the problem and the amount and quality of the original thinking done by him in the effort to relate facts to problem and in the choice of means for its solution.

It is also requisite that this study and planning shall result in some definite and satisfactory accomplishment. The degree of honest pride that may be taken in the achievement not only determines the readiness of the pupil to undertake the next project that may be suggested, but the depth and lasting quality of the impressions made by this one. Above all, it is this satisfaction which creates attitudes of interest in and loyalty to the whole missionary enterprise.

Now, for an example or two.

The leader of a Junior-Intermediate department in a church school asked the boys and girls what they would like to do to celebrate Christmas. Many suggestions were offered, but all agreed that they would like to do something for someone. When asked What? and For whom? they were at a loss.

"Very well," said the leader, "here are five slips of paper, each with the name of a mission school or institution for which you might like to do something. I suggest that five classes each take one of these slips and the pamphlets and references that accom-

pany it, find out all you can about the institution and report to the department at an early date. Then the department will decide by vote which one it will choose."

This was done, the reports were made, and the department chose a school in the Southern Mountains. The next question was, "What shall we do?" This led naturally to "What do they want?"

The discussion brought out other questions: "Who are the pupils?" "Are they boys, or girls, or both?" "How old are they?" "What are their names?" It was decided to appoint a committee to write to the principal of the school and ask for the information needed.

This was done and the principal's letter read to the department. Then came the questions, "How much will it cost to buy these things?" "How shall we raise the money?" Ways and means were devised involving no little self denial. Meanwhile, interest was doing its work. Not a week passed that pupils did not bring in additional bits of information about the people of the Southern Mountains, their place in our history, their customs, and so on. Other projects grew out of the main one. One class prepared an original program for the devotional service, presenting in dramatic form a scene in a Southern school. Another prepared several posters. A bulletin board was established and classes took turns in caring for it and collecting pictures and items of interest.

Finally, the money was raised, a committee purchased the gifts agreed upon, they were sent to the church, a Saturday afternoon wrapping and packing bee was held, each package being marked with the name of its recipient and Christmas seals attached, another committee attended to shipping the barrel, and the thing was done.

What were the results? A great deal of information had been acquired about their neighbors to the south, a friendly act of kindness had been done, and, best of all, everyone agreed

that it had been great fun and wanted to know "Now what can we do?"

A Primary superintendent had been telling her children a series of stories about Japanese children of their own age. Then came the earthquake and two or three children, influenced by conversation heard at home, asked if they might not do something for the children over there. Being younger than those in the former case, they gladly accepted suggestions as to what was needed. The result was a gift of money sent to the Woman's Board of Missions to be used to help a Japanese kindergarten, supplemented by a gift of cards, each with a neatly mounted picture and with blank space left for writing texts.

The most noticeable thing was the joy with which these children shared their spending money, denying themselves candy and other delights that they might increase their offering.

Many churches are finding the Every Member Canvass a most valuable educational project. Here is an important undertaking in which all are asked to join. What is it for? How does the church use its money for its own support and for benevolence? Why give money aimlessly without knowledge of its purpose? What can we do to understand this enterprise more clearly and to help others understand it?

Questions like these lead to a study of the church budgets by the young people. They study the work of the various boards to which money is given, prepare posters illustrating them, get up original programs and exhibits that are of interest and educational value to adults as well as to themselves. In one such church posters made by Juniors and Intermediates were displayed, first at the dinner of the Every Member Canvass organization, then in the lobby of the church on the Sunday before the Canvass. As a result more than one man admitted that he had learned more about the causes for which he was to give and to solicit gifts than he had ever known before, the young people had the satisfaction of knowing that

they had helped in a very real manner toward the success of the enterprise, and evidence of their new attitude was shown by the marked increase in the number of pledges from the young people in the Canvass itself.

Compare for yourself such methods as these with the all too prevalent method of telling missionary stories, giving missionary programs, and taking missionary offerings with little or no conscious relationship being established between facts and acts. Which method seems more likely to produce deep and lasting impressions? Which is better calculated to make children and young people regard the missionary enterprise as a great and worthy undertaking in which they have a real share?

REAL PROJECT WORK

BY MABEL GARDNER KIRSCHNER

The misunderstanding of the term "Project" is most appalling. Only the other day, a Sabbath School Association Secretary, in discussing "Class Methods," dismissed the whole subject with the passing remark, "We need not consider the 'Project Method'; it is for home-work only."

As a matter of fact the Project Method is a technical name for the way in which moral persons most naturally and normally do things. For the individual, a Project is a purposeful act—a young man purposes to use his talents for the good of mankind rather than for personal gain; a young woman purposes to avail herself of the best educational advantages in order that she may the more effectually serve her generation. For a class or an organization, it is a group enterprise—a course of action initiated and carried out by the will of the group. "It is to this purposeful act or course of action, with the emphasis on the word purpose, and to this only, that we should apply the term, 'Project.'"

And there are groups—as well as individuals—which are carrying out these purposeful activities unconsciously. Here is a Woman's Mission-

ary Society which is sending a year's subscription to several magazines as a Christmas remembrance to a missionary in China. Another group is furnishing the Domestic Science Kitchen in a "Home Mission School." A class of girls in a Church School is giving a Christmas party, with tree, toys, and gifts, for fifty of the less fortunate children of a big city who otherwise would have no Christmas joy (the names of the children having been procured through the Social Service Exchange to avoid duplication). Still another group is making baby slips for the Social Service Bureau of the Municipal Courts. All of these groups are engaged in real missionary service-projects.

Naturally an enterprise that involves not only activity but research and study has added value for those participating. Recently a class of young business women, as a result of a series of studies about the Japanese, decided to hold a Japanese party for their friends and the members of the church. The whole class acted as a committee to draft the general plans. Sub-committees to prepare the program, draw up the invitations, arrange for the decorations, and provide the refreshments came into being by the members of the class choosing the type of service which they desired to render. Inasmuch as it was the task of the program committee to provide games, stories, legends, songs and a play portraying Japanese life, it was essential that they make a study of Japanese customs, etiquette, dress and house interiors. The invitations were dainty paper lanterns and were truly Japanese in spirit. The committee on decorations had to make a detailed study of all Japanese pictures available in order to provide typical scenery for the walls of the entertainment hall and background for the play. The committee in charge of the refreshments had to become familiar with Japanese foods and the manner in which they were served. And so, as a result of this one enterprise, there was developed a whole

program of research and study that was vital and purposeful.

Whenever the subject of the Project is discussed, one is always sure to hear the question: "Can boys and girls enter into this type of group enterprise? Can they initiate and carry through their own activities?" Why not? Why can they not make decisions, under proper guidance, and carry them out in their own little way? This very thing happened in the Primary group in the "Little School" at the Chambersburg Missionary Conference. The leader had told several stories about the children in a certain mission in Japan, had showed pictures of the mission to the children, and had read a letter from the superintendent of the mission. Among other things, the letter contained an account of their last year's Christmas festival and suggestions of articles and gifts that would be acceptable for the next year's celebration. Without any urging on the part of the leader, the shyest little girl in the group volunteered: "I could make a scrap-book at home." In the conversation that followed the children mentioned a number of things which would be most interesting to include in such a scrap-book. On the very next day three scrap-books were brought in. This was just the beginning! When the Christmas package was wrapped and sent, in addition to the letter written to the superintendent by the children themselves, it contained, besides the three scrap-books already mentioned, one large book, showing American country and city scenes and pictures of American children at play, at work, at school, at home, and at church; puzzles; mounted pictures; stuffed dolls; and tree ornaments—all made by the children.

By this time someone will be sure to be saying, "Oh those are shopworn suggestions; we've been sending missionary boxes and making scrap-books for years." That is true. But it isn't the thing we do so much as the way in which we do it. It makes a vast deal of difference whether the

leader dictates all the activity, or whether by stories, pictures and letters she eventually creates in the children a real desire to share what they have with those less fortunate than themselves, and then allows them to plan, together with her, and carry out the activities which have really become their own. When there is this purposeful activity on the part of the group, we may be said to have achieved real project work.

What will the use of the Project Method in our church school classes and mission bands mean? As always it will mean competent and consecrated teachers. And it will mean a more adequate supply of permanent missionary textbooks for all ages. The report to a church school class or mission study group of a letter from an aunt, a new friendship in school or what not may be the stimulus that will call into being an interest in and a desire to study the Near East. It will not do for the Boards to reply to such a wish: "This is the year for studying China; we will have material on the Near East year after next." We must be ready to meet the interest of the child when it first makes its appearance. To do so, we must have an ever accumulating body of materials, permanent in character, in so far as anything growing and progressing can be permanent.

A JAPANESE FASHIONS AND CUSTOMS FETE

Why, What and How

By HELAINE MAGNUS

When the doors of the Nippon Club House in New York City were opened to receive guests on a November day, several hundred people stepped from 93d Street—into Japan.

There were Japanese men, in waiting, charming young Japan maidens and matrons as hostesses, and irresistible Japanese children here and there. As for the Japanese kimonos displayed in the exhibit and worn by the hostesses—well, one understands, after seeing them, the outraged feelings of Japanese spectators of some American

pageants where Japan appears in a floppy kimono of bathroom design.

Miss Helaine Magnus, President of the Women's American Oriental Club of New York City tells readers of the REVIEW something about the Why and What and the How of this Fete, as a result of which \$3,000 in cash, and many gifts of materials for work were sent to the three Japanese ladies whose letters are quoted.

There were two reasons why such a fete should be held. The first reason was the earthquake. With a large area of Japan devastated, and thousands of victims destitute, there was a clear call to American women to send relief funds.

The first reason was brought home in a rather direct and personal way. A couple of weeks after the earthquake one of the members of the Japanese Women's Association told me that they were planning to cut up their beautiful kimonos and obis to make fancy articles to sell at a bazaar, as they simply had to do all in their power to help relieve the great distress of their stricken people, and to respond to the personal appeals of their friends at home. Only a couple of days before I heard this, the bride of the entertainment had shown me her trousseau and wedding dresses, all of such rare beauty as one is seldom privileged to see. The cutting up of all that splendor, to make pretty work bags or pillow covers, seemed ruthless destruction, needless sacrifice and irreparable loss. The bride's family had lost home and business, and had barely escaped with their lives, and yet this girl was going to sacrifice her precious wedding gown to sell in pieces to aid her suffering country women. As necessity is the mother of invention, the idea was born of showing to others the things I had had such pleasure in seeing, and of making an opportunity for acquainting American women with Japanese customs along many other lines.

Three letters received from Japanese ladies formerly resident in New York, now returned to their own land, impressed their American friends as



TEA CEREMONY, PRESENTED AT JAPANESE FETE, NIPPON CLUB, NEW YORK

The hostess is Mrs. H. Kashiwagi; Mrs. G. Higashi and Mrs. H. Yamashita are the guests

well as the Japanese ladies now in New York with the urgent necessity for responding to these personal appeals:

"Since you have so kindly shown your sympathy with us here we want to turn ourselves to your good-self to help us in our relief work. Mrs. Mitsui, her sister-in-law and I with other ladies are planning to make European clothing for children under our relief society. It is very difficult to get pattern books and knitting books for children's clothes here, and we would be very grateful if you can get some of them for us over there. We need simply cut patterns and books which would give some suggestions for the children's clothing.

"If you can do this will you please send them to Mrs. Mitsui, 169 Homuracho, Azabuku, Tokyo, Japan."

Two other letters similar to this were received.

Such appeals as these could not go

unanswered. The Fete was planned as an answer to them.

The second reason for the holding of such a fete was to give American women a chance to see their Japanese sisters at home.

When it was first proposed, the natural reserve and hesitancy of the Japanese women made them feel no one would be interested in coming to see their Japanese apparel, and the articles illustrative of life in Japan, but when an entertainment and a tea were suggested they immediately became enthusiastic and set to work in earnest to interest their American friends and to insure the success of their venture.

The Fete offered a valuable opportunity to acquaint American women with Japanese women's customs and to give an introduction that might result in closer friendship, through letting down barriers that at first acquaintance seem so unsurmountable between the people of our two coun-

tries. In the great desire of the Japanese ladies to be hospitable and entertaining to the surprisingly large number of guests who graciously came to learn their ways, and to show



MRS. H. HORIKOSHI, AS A BRIDE AT THE JAPANESE FASHION FETE, NIPPON CLUB, NEW YORK

Formerly Japanese brides wore all white—the color of mourning to show that thereafter they were dead to their homes. In later years, the daintiest pink kimonos are worn over the white. Mrs. Horikoshi wears also a top coat of exquisite design. The hair is braided in a long plait down the back.

sympathy with Japan in her affliction, they overcame their usual shyness and self-repression in complete self-forgetfulness.

Some of the American friends, whose generous response to an appeal for assistance, sent out the day after the earthquake, touched their Japa-

nese friends deeply, were asked to be patronesses. No further contribution was solicited and each patroness received a complimentary card of admission. Circulars were prepared outlining in brief the various attractions to be presented. The Japanese women formed their own committees to take charge of the diverse activities, and their management of the affair was such as to make seem incredible the fact that this was practically their first experience in an undertaking of this kind.

The funds were raised by the sale of tickets at \$3.00 each, and by the sale of *Sembie*, Japanese saltines, rice cake, Japanese cookies and fudge—made by the Japanese ladies who have attended the candy cooking class twice a month.

There were also many articles from Japan contributed for sale—from doll's fans to a beautiful kimono, donated by the wife of the Japanese Ambassador to the United States.

The exhibit included exquisite ceremonial costumes, *kimono* and *obi* of rare art. There were *kimono* for winter, and *kimono* for summer, *kimono* for children, for matrons and for maids, while the figure of a Japanese gentleman, in proper dress, stood guard over the exhibit room, with its tables of Japanese toys, games, toilet articles, cooking utensils and many other requisites of daily life in Japan.

Guests who understood or heard explained the exquisite and intricate courtesy of Japanese flower arrangement appreciated the "Welcome" expressed by the flower arrangement at the entrance, and "Hospitality" symbolized in the arrangement of the flowers in the tea room, where Japanese ladies, attired in artistic kimonos, served delicious roasted tea, and wafers.

Most Americans do not understand the seriousness of the "Tea Ceremony." It is an occasion for meditation and deep, quiet, intensive thought, so all the service must be performed in the most reverential manner. An American guest said to her neighbor, in my hearing, "My!

If it takes them as long as this to make one cup of tea, how long does it take them to cook dinner?" Does not that question indicate that there may be educational value to such gatherings in America?

A Musical Program followed by a Fashions Show was presented three times in succession in order to give the many guests a chance to hear and see it. The exquisite grace of the slow, dignified interpretations appearing on the program as "Dance," given by Japanese girls alone, might well make America blush for the gay whirls of her ball rooms.

Those who contemplate a similar Fete will be especially interested in the entire program:

MUSICAL PROGRAM

1. Shimai (Noh Dance).
 "Hagoromo" (Feather Robe)
 Odori—Interpretative Dance. By Miss Ryoko Nishi.
 Tsuzumi (Hand Drum). Played by Mrs. T. Ikeda.
 Uta (Singing). By Mrs. I. Nishi and Mrs. K. Katsuyama.
2. Sankyoku (Musical Trio).
 "Shochikubai" (Pine and Bamboo and Plum)
 KOTOS. Played by Mrs. E. Yoshii and Mrs. Z. Shimizu.
 SAMISEN. Played by Mrs. K. Ichikawa.
 SHAKUHACHI. Played by Mr. M. Ikoma.
3. Mai Dance. "TSURUKAME" (Stork and Turtle).
 Interpretative Dance. By Mrs. H. Tabusa.
 Samisens. Played by Mrs. K. Ueda, Mrs. S. Kamei and Mrs. E. Yoshii.
 Uta (Singing). By Mrs. I. Nishi.

Chanoyu (Tea Ceremony)

Hostess—Mrs. H. Kashiwagi

Guests—Mrs. G. Higashi and Mrs. H. Yamashita

Ikebana (Flower Arrangement). By Miss Tomoko Ariga

JAPANESE FASHION SHOW

Dress of a Married Lady. Mrs. T. Minagawa
 Bridal Dress. Mrs. H. Horikoshi
 Young Girl Student. . . . Miss Kazuko Kume

Young Girl at Housework.
 Miss Chiyono Sugimoto
 Boy. Master Nobutsugu Nishi
 Buddhist Priestess Madame X

Loan Exhibition of Japanese Garments and Household Requirements will be shown in the Assembly Room on the main floor between three and four o'clock.

Programs sold by the Misses Yamaguchi and Miss Sadako Hanta.

Is it not possible that some missionary societies are so much occupied in sewing or raising money for "Foreign Fields" as to lose sight of the fact that the "Foreign Field" is frequently right in our midst? That just around the corner is a Christian church the members of which are citizens of the very land for which they are working, that is struggling against obstacles, and is in need of their help right here. Are we helping the missionaries sent abroad if we neglect the natives of the lands they are sent to, who are here among us? Do not many people lose sight of the fact that today there are, living next door to them people who fifty or even twenty-five years ago were separated from them by continents and oceans?

Valuable missionary work may be done in one's own home by opening the door and giving friendship to the women from distant lands who are eager to learn the best of the strange new country to which they have come, and to whom friendship is both a pleasure and a privilege.

"So many Faiths, so many Creeds,
 So many roads that wind and wind,
 When just the art of being kind
 Is what this old world needs."

COMBINATION OF MISSIONARY EDUCATION AND RECREATION

Joy from Japan is a new book by Catherine Aikinson Miller, published by Heidelberg Press, 15th & Race Streets, Philadelphia, Pa. It contains suggestions for programs for large and small groups—for indoors and out-of-doors occasions.*

* There are poster patterns and party plays, price \$1.00; Poster Packet, 60 cents; Book and packet together, \$1.50.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

SUMMER SERVICE TO MIGRANTS

By LAURA H. PARKER

Executive Supervisor, Work among Farm and Cannery Migrants

To be alive in such an age!
To live to it, to give to it!

A rare opportunity for giving is offered to young American college girls through the fascinating field of service among Farm and Cannery Migrants—the neglected folk, “by-products of seasonal industries,” nomads without real home or church life.

The 1923 summer season of Farm and Cannery migrant work is now history—a history covering six stations in Pennsylvania, Delaware, Maryland, and New Jersey open for a total period of 69 weeks or a year and a third. This work was financed by eleven National Women's Mission Boards, Colleges, and local Women's Church and Missionary Federations, the funds being dispensed through the Council of Women for Home Missions.

The nationalities served were Italian, Polish, Lithuanian and Negro. The parents, recruited from a nearby city by a convincing “row boss,” work hard in the cannery from morning till night. Even after they return to their one-room shacks they have little or no time for their children. The children run wild, hang around the cannery, get into danger and mischief.

Here is our golden opportunity! With what joy the little people now come to the “Sunshine Cottage” which has been erected by the cannery specially for the work and is equipped with bath and shower. Very soon they become well-acquainted with the “nurses,” as the mothers call the young college girls who care for the children. “My, how they love the nurses,” is the oft-heard comment from the weary mothers. The activi-

ties cover three phases: First Aid, including baths and nursing; Domestic Science and Art, including hot lunches and handwork; and Playground work. Woven through the entire program are the fundamentals of Christian Americanization.

The “Little House” is a joy spot in the lives of all, as for the first time children tingle with the thrill of a bath all-over, learn to make useful and pretty things, to play happily out-of-doors and to store up in their little minds Bible verses, beautiful songs and stories, to take the place of ugly “swear words” and lies. The mothers realize the difference as they see their children obey for the first time.

The churches in the various local communities render real service in providing leadership for groups of older boys and girls who work in the cannery in the day time. They come to the house at night for carpentering, sewing, games, etc.

The County and Red Cross Nurses and Home and Farm Bureau agents cooperate most effectively and enthusiastically.

The cannery is interested for he sees that under right leadership this plan works. As one says, “If industry is to come before child welfare—which in this case it undoubtedly does—and deprive the infants of their mothers, it is not unreasonable to ask industry to take care of the child while the mother and father are taking care of industry.” Writes a social worker in a large organization, about our farm and cannery service, “It is the soundest piece of Americanization work it has been my gratification to see.”

How the horizon of the college girl who carries on the work expands as she lays her life alongside the lives of the people who need, so sorely, love and intelligent sympathy! She herself draws upon every bit of her practical experience, technical training,

common sense, sense of humor, and spiritual power to answer the calls made upon her.

The children grow by leaps and bounds—not only physically as a result of the nutritious hot lunch, but mentally and spiritually. Our goal is to teach them to keep their bodies, minds, and souls clean—they “who are the hope of the world,” the citizens of tomorrow.

Children in whose frail arms shall rest
Prophets and singers and saints of the West,
Newcomers all from the Eastern seas,
Help us incarnate dreams like these,
Forget and forgive that we did you wrong.
Help us to father a nation, strong
In the comradeship of an equal birth
In the wealth of the richest bloods of earth.

NEWS NOTES

Methodist Episcopal, South

REMOVAL OF SCARRITT TO NASHVILLE

Last winter a joint program of missionary training was drawn up by a committee representing the Board of Missions, the Woman's Missionary Council, the two Schools of Theology at Atlanta and at Dallas, and the Scarritt Bible and Training School. Adopted by the Council in April, it was adopted by the Board in May. In September the Board voted that the Scarritt Bible and Training School be located at Nashville, Tennessee, and “may be affiliated with the George Peabody College for Teachers with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution.”

The Scarritt Bible and Training, an institution for training both home and foreign missionaries, has been established for more than thirty years at Kansas City, Missouri. The initial investment for the institution in relocating it in Nashville will amount to \$950,000.

SOCIAL SERVICE INSTITUTES

A year ago the Commission on Race Relations of the Woman's Missionary Council, Methodist Episcopal Church, South, held a meeting in Atlanta, Georgia, to which were invited as dele-

gates with expenses paid, all the conference Social Service Superintendents east of the Mississippi River. The conferences were invited to send other delegates at their own expense. This meeting marked a great forward movement in the states represented.

In November of 1923 a similar meeting was held in Dallas, Texas, for all Social Service Superintendents west of the Mississippi River. Seventy-five delegates, including Social Service Superintendents and other conference officers, were present throughout the three days of the meeting, which was presided over by Mrs. Luke Johnson, chairman of the Commission. Interest was marked from beginning to end, the climax being reached in the closing message of Mrs. Janie Porter Barrett, superintendent of the Virginia State School for Delinquent Girls at Peak's Turnout. The morning hours were spent in discussion of the following topics: “The World Races,” led by Mr. Robert Eleazer, Educational Secretary of the Inter-racial Commission, “Missionary Education and Race Relations,” led by Miss Estelle Haskin, Cultivation Secretary of the Woman's Department, Board of Missions, and “Negro Literature and Art,” led by Miss Mary DeBardleben, Bible Teacher, University of Oklahoma. The afternoons were given to forums for the discussion of methods to be used in local communities to further better race relations.

The Dallas meeting, more than any other which has been held by the Council, was marked by a deep sense of feeling of sisterhood of the races. This was evidenced as Miss DeBardleben voiced in a most sympathetic and telling manner the heart-throb of the Negro as presented by him through his own literature.

Presbyterian, U. S.

CONFERENCES FOR COLORED WOMEN

The first conference for colored women ever held in the South was organized seven years ago by the Woman's Auxiliary of the Presbyterian Church, U. S. This year seven

conferences for colored women have been conducted in seven southern states—Alabama, Georgia, Kentucky, Louisiana, North Carolina, South Carolina and Virginia. About five hundred delegates in all attended these conferences—delegates of various denominations, for there was nothing denominational about the meetings except their financing. These delegates came from about three hundred different communities, the majority at the expense of the white Presbyterian women of their home towns.

The faculty consisted of leaders of both races, men and women. In addition, the delegates themselves told of their needs and work in community betterment, and the practical results of the teachings enjoyed by them in former similar conferences.

The Bible was taught every day. Classes in sewing, cooking and nursing were taught by experienced leaders, and a clinic was conducted in the presence of the delegates.

A demonstration on how to organize and conduct community clubs held a prominent place on the program, with brief discussion by those delegates who belong to such clubs. A playground demonstration was given each day and the value of supervised play in the formation of the child's character was emphasized.

The results of these conferences in the communities from which the delegates come are most encouraging. Sewing schools, public playgrounds, community nurses, Sunday-schools, better school and church buildings, and more sanitary homes and schools are some of the features which have been introduced into colored communities by the returned delegates.

TEXAS NEWS

The Southern Presbyterian Church has a Mexican Presbytery in Texas covering a constituency of about 25,000 Mexicans. A Mexican department in the Theological Seminary at Austin has also recently been established. In August, the women of the Texas Mexican Presbytery organized themselves into a Presbyterial Society,

with a full corps of officers and twelve charter Auxiliaries.

Mrs. Winsborough, Superintendent of the Woman's Auxiliary, traveled the full length of the Rio Grande Valley, in the spring, visiting each of the interesting towns dotting that magic section of Texas, and ending at Brownsville, she started on a trip to the Southern Presbyterian territory in Mexico.

The women of the Auxiliary have recently contributed \$50,000 to establish a similar school for Mexican girls to be located at Taft, which has offered one hundred acres of land and \$10,000 for the establishment of the school at that place. It is expected that this school will be ready for students by September, 1924.

WOMEN'S PARTICIPATION

The Woman's Auxiliary, as its name indicates, is entirely auxiliary to the general work of the Church and the funds are all disbursed by the Executive Committees (Boards) of the Church, hitherto composed of men only. The women have had no administrative power and no voice in the disbursement of funds until now. At the meeting of the General Assembly in May, 1923, in answer to an overture from St. John's Presbytery, Florida, the General Assembly directed each of the Executive Committees (Boards) to elect three women members on the Committee. This action carried by a large majority.

The Foreign Mission Committee, Committee of Home Missions, Committee of Christian Education and Ministerial Relief, and Committee of Sunday School Extension and Young People's Work now each consists of eighteen members, three of whom are women. In view of the fact that the Presbyterian Church, U. S., has been among the most conservative denominations in regard to the election of women to official positions, and also recalling that the women of the Church did not form a general organization until 1912, this action is epoch-making in the history of woman's work in the Church.

Woman's Foreign Mission Bulletin

ANNUAL MEETING

Officers of the Federation of Woman's Boards of Foreign Missions of North America for 1924

President—MRS. E. H. SILVERTHORN.
Vice-President—MRS. WILLIAM MACDOWELL.
Vice-President—MRS. W. C. WINSBOROUGH.
Recording Secretary—MISS VERNON HALL-
DAY.
Treasurer—MRS. DEWITT KNOX.
Executive Secretary—SARAH H. POLHEMUS.

Standing Committee Chairmen.

Student Work—MISS FLORENCE TYLER.
Methods of Work—MISS ALMA NOBLE.
Summer Schools and Conferences—MISS
MARY PEACOCK.
*Christian Literature for Women and Chil-
dren in Foreign Lands*—MISS ALICE M.
KYLE.
*Interdenominational Institutions on the For-
eign Field*—MRS. W. A. MONTGOMERY.
Central Committee—MRS. H. W. PEABODY.
Publication and Literature—MISS GERTRUDE
SCHULTZ.
Local Federations—MISS CARRIE KERSCH-
NER.
Constitution and By-Laws—MISS MARGARET
HODGE.

REPORT

Federation of Woman's Board of Foreign Missions of North America

MRS. JANET T. MACGILLIVRAY

"Blest be the tie that binds"

Completing the first decade of federation, the Annual Meeting of the Woman's Boards of Foreign Missions of North America was held in New York City, January fifth to eighth. Twenty-seven of the thirty affiliated Boards were represented by missionaries or members.

This annual gathering is more than a visible expression of the forces of Christian womanhood in the home Church, for, through this body, there have been established definite pieces of work in the Orient and at home which no single Board could effectively carry through. The Federation functions mainly through standing committees whose reports form the center of interest at the conference.

Students and Young People

Several of the delegates had come from the student gathering at Indianapolis and these lent emphasis to one of the strongest elements of the program, the need for concentrated effort among the young women and children of to-day to win and hold their lives for Christ.

Dr. Mary McDaniel, under appointment to the Shanghai Medical College, giving her impressions of the conduct and effect of the Student Volunteer Conference, pointed hopefully to the future leadership in Christian effort that is being made ready in the succession line to such present-day leaders as Speer, Mott and Eddy.

Linked to the problem of the students in America is that of higher education for the Nationals studying in America and abroad. Christian fellowship alone holds the key.

Christian Colleges for Women in the Orient

It has been possible through the three million dollar Building Fund to furnish permanent plant and equipment for seven of these colleges, three in India, three in China, and one in Japan. It is a noticeable fact that, in the distribution of this fund as required in the field, the total expense of administration was met from the interest.

Christian Literature for Women and Children in the Foreign Field

Miss Kyle told of the project of the past ten years to launch certain enterprises for the provision of suitable reading material for the women and children of foreign lands. That "infant cry" has learned now to stammer in three languages "Happy Childhood" and "The Woman's Messenger" in China, "The Treasure Chest" in India, and "The Light of Love" in Japan. While the Boards have loyally carried their pledge, the

five thousand dollar budget is far from sufficient to satisfy the hunger and thirst for pure and wholesome reading matter.

International Fellowship

The social side had its share in the program as we spent one evening under the hospitable roof of the National Y. W. C. A. There missionaries and members of the Boards met in close fellowship. It was a world link. Among them was Miss Underhill of Great Britain, Miss Edwards and Miss Sorabji, both of India; missionaries from Egypt, China, Burma, India, and Japan, seventeen in all brought the needs and greetings from their respective countries.

World Federation of Christian Women

Mrs. Peabody, who, for forty years, has been a leader of women's missionary effort, and is called "the beloved prophet and seer of the Federation," brought to this meeting her vision of the climax of its activities—the proposal for a federation of the Christian women of the world. "There is nothing so powerful in this world as a great ideal whose time to be born has come." Many thousands of Christian women are to be found ready to be herded together through their national Christian churches in the Orient. To give publicity to this vision, an open meeting was called for Sunday afternoon.

In far off India during a sleepless night the dream of a great Christian world—sisterhood unfolded itself to "our seer" and almost simultaneously this thought was born in the mind of a young Korean girl. Most impressive were the messages spoken in support of this great ideal as given by leading Christian women of the Orient, the product of Christian missions, Miss Sorabji of India, Komarya San and Mrs. Abita, sister of Miss Tsuda, of Japan, and Miss Sung of China, as well as representative Board members.

Since diplomacy and statecraft, we are told, have failed, it remains for

religion and education to get together and work out some basis for lasting peace. To such a cause, a Christian sisterhood of the world can make a worthy contribution by uniting in the vital things and the things which are being sought to-day by Christian women.

Later, the Federation expressed unanimous approval of such a plan, and the first link was reported by those members of the Federation who had presented the plan to Christian women in Europe and the Orient during the past summer. A strong committee was appointed to prepare and present plans. Two activities are already in mind: first a ten-day institute at Vassar College in June, 1924, with a limited delegation of one thousand, for the study of Christian Internationalism and Friendship, the Bible and Prayer; second, the issue of a quarterly Bulletin, with associate editors in different countries, this Bulletin to be the seedlet some day to grow "like unto the Tree of Life" which grew somehow on both sides of the River.

Thus did the retiring President with her benediction hand into the care of her successor, Mrs. Silverthorn, this greater vision and larger program—the consummation of this great ideal.

DO WE THINK MORE OF

1. Money or of Men?
2. What we may get or what we may give?
3. Custom or of Consequences?
4. Reputation or of Reality?
5. Culture or of Character?
6. Self or of Service?
7. Our Comfort or God's Commands?

DO WE ACT MORE ACCORDING TO

1. Impulse or Principle?
2. Temporal or Eternal profit?
3. Sight or Faith in God?
5. Worldly Standards or Divine Laws?
6. Human Passions or Christian Desires?
7. Praise of Men or Glory to God?

NEWS FROM MANY LANDS

CHINA

Chinese Banditry Continues

THE demoralized political condition in all parts of China continues to be emphasized almost daily, says *The Continent*, "by reports of banditry, internecine warfare and inefficiency and corruption of government officials. Despite the demands for protection of foreigners made following the Lincheng episode last spring, not only by the United States but by other foreign nations who have citizens in China, banditry continues unabated in many sections, and the missionaries, in particular those who live in interior towns, are in a state of suspense. But the situation in some port cities, despite protection from foreign gunboats, is almost as bad as that in the interior. Hunan province in central China, which has been a bone of contention between north and south China for years, is demoralized."

A Presbyterian missionary in Hengchow writes: "We know not what a day may bring forth. Wild rumors of the retreat of soldiers upon our city fill us with dread, not so much for ourselves as for the poor people who are at the mercy of the bandit-soldiers at such times."

A press dispatch from Shanghai, dated December 31, reports the capture of three American Lutheran Brethren missionaries. Mr. and Mrs. Bernard Hoff from North Dakota, and Mrs. J. R. Kilen, by the notorious bandit, Lao Yang Ren. The cable says that in a raid on the town of Tsaoyang in North Hupeh province, Mr. and Mrs. Hoff were wounded and Mrs. Kilen was captured. Mr. Hoff has since died.

An American Evangelical Church missionary, Dr. E. W. Schmalzried, of Tungjen, Kweichow, who was recently captured by bandits, was released on

December 20th on payment of 18,000 strings of cash.

Christianity and Buddhism

ONE of the missionaries of the Disciples writes in *World Call*: "The churches in Wuhu are planning to hold a big union meeting this fall and they will probably put up a mat tent in a prominent place. The Buddhists are now in the midst of a big meeting which is to last for three months. They have invited one of their famous priests from afar and he has come with twenty assistants. They will contribute more than \$10,000 in Chinese money for this meeting. It is sponsored by the local officials and is very far-reaching in its influence among high and low alike. You see we need your prayers for our meeting, when in the midst of such deep-rooted superstition the Church meets to engage in battle royal against the rulers of darkness."

The Liebenzell Mission

THE Liebenzell Mission is associated with the China Inland Mission, with missionaries in the province of Hunan. Its headquarters are in Liebenzell, Wurttemberg, Germany. Its American secretary is Rev. G. A. Schmidt, 735 Sweeney Ave., Burlington, Iowa. The support from Germany having been cut off by financial conditions there, the Mission is making a special effort to gain American aid. Superintendent Witt writes of the work: "At four places the greater part of the year had to be devoted almost entirely to relief work. And as roadbuilding in the aid of famishing people needed our assistance in superintending, the work at two more stations was severely crippled. Also for the greater part of the year two other stations were without

resident workers. One station had been destroyed by robbers in 1921 and the erecting of indispensable buildings made regular station work impossible for the whole year. The work cannot be extended as it ought to, open doors cannot be entered, many more Chinese workers need to be employed and cannot—all on account of funds constantly being low. So you see we had a sufficient number of real 'difficulties,' not to mention robbers and false prophets who were strongly in evidence too."

Shanghai Community Church

THE community church of Shanghai, organized three years ago with 251 members, now numbers 469 and is continually growing. Rev. Clifford M. Drury, an American preacher, is pastor of the church, and under his leadership a considerable congregation has been built up. The afternoon service frequently brings out four hundred people. The Sunday-school is at present scattered around in several adjacent buildings. As soon as it has its own quarters, it will at once make a large growth. The church is missionary, and already has a considerable budget of benevolences. Twenty denominations are represented in the membership of the church. It is now planned to erect a suitable building, at a cost of \$50,000. Of this amount \$34,000 has been already pledged by the residents in Shanghai, the money being given in considerable measure by missionaries on modest salaries. It is proposed to carry the campaign into America for further aid from the American churches.

General Feng Remains True

BECAUSE General Feng Yu Hsiang resigned his office in Peking at about the time of President Li's abdication, some people both in China and in America have blamed the former for the latter's rash act. Those who know General Feng claim that he is much maligned. This summary of the situation is given in *The Continent*: It was President Li who, ten

months before, invited Feng from Honan Province to be inspector general of the capital city, with the understanding that cash to pay his troops for garrison duty in Peking would be forthcoming regularly. But in ten months Feng got less than a full month's wages for his men, and he succeeded in maintaining his position in the city only by borrowing \$1,000,000 in his own name and teaching his soldiers to support themselves with gardening, weaving, soap-making, chair-making, and other lines of industry. Within the city of Peking the Government was getting over \$300,000 a month from taxes on local trade and Feng asked if he could have for his soldiers whatever there might be any month above \$300,000. This was refused, and thereupon Feng quit, withdrawing his soldiers from the city. This left President Li helpless and his abdication was inevitable.

While Feng was making this fight to get honest pay for his soldiers, General Chang, the notorious bandit governor of Manchuria, offered him a million dollars down with regular monthly payments thereafter, if he would desert Li and come over to the Chang side. Feng refused.

Memorial Fund at Paotingfu

THE Paotingfu station of the American Board in North China was opened in 1872 by Rev. Isaac Pierson, and has, therefore, celebrated the completion of fifty years of eventful service. It will be remembered that it was at Paotingfu, during the Boxer outbreak, that Tracy Pitkin laid down his life. Part of the jubilee celebration has been the raising of a memorial fund to bear the name of its founder, Isaac Pierson. *The Missionary Herald* says: "This memorial will take the form of some permanent improvement in the plant and equipment of the station. It has already passed the \$1,500 mark. The first item of improvement is the electric lighting of the entire compound. All the residences have to use oil lamps. It is difficult and somewhat dangerous to

run schools and dormitories with candles and lamps. This Memorial Fund will place electric lights in each one of the institutions in the station. The church will be well lighted and the streets approaching the compound will have sufficient bulbs. All of the residences, the schools, and the compound itself will be lit. The station has been asked to suggest the remainder of the memorial. It will quite possibly be the nucleus for the new building in connection with the boys' school."

Chinese Women's Convention

CHINESE women met in the first national convention of their Young Women's Christian Association at Hangchow October 18th to 27th. The best modern thinkers of the country, men and women, addressed the delegates, and the great change which has taken place in the womanhood of China was marked in this meeting; breadth of mind and openness to new impressions were evident in all the sessions. The delegates came from twelve leading cities of China, and represented ninety-two schools and colleges. The leadership of the Chinese Y. W. C. A. is being placed more and more in the hands of the Chinese women themselves. The financial support of the work in China is almost entirely from native sources, and the Chinese women are building up Association work in a marvelous manner. Among the convention topics were considered the responsibility of Chinese women in the national life of their country, women's duty in the Church, in industry, in education, and in health and civic welfare.—*The Continent*.

The Anti-Opium Fight

ARESOLUTION regarding the recrudescence of opium cultivation and traffic in opium and morphia in China has been passed by the directors of the London Missionary Society, and has been sent to the Foreign Office, the League of Nations, and the League of Nations Union. They state that military greed in many places in

China is requiring the people to plant opium even against their own wishes, and that the habit of smoking is everywhere on the increase among officials, scholars and merchants; that areas where opium has never been grown before are producing their quota, and that punishment is being inflicted, not on those who deal in the traffic, but those who refuse to do so. They ask that every means should be taken to call public attention to the grave situation. Another resolution has also been passed appealing to the Christian Church to unite with missionaries in China in prayer that the Church in China may be saved from contamination by the evil. —*The Life of Faith*.

Surplus Famine Fund

THE \$900,000 remaining in the China famine relief fund, says *The Continent*, "has been apportioned as endowments to two union missionary institutions—the universities of Nanking and Peking. The former university has done extensive agricultural and reforestation work, and three quarters of the fund will go to it, the balance going to Peking University. By terms of the plans proposed by the universities and accepted by the relief committee the fund will be used to prevent future famines and to maintain the cooperation of the existing famine relief organizations."

JAPAN-CHOSEN

Tested by Persecution

H. E. COLEMAN, Educational Secretary for Japan for the World's Sunday School Association, tells of some conditions which he noted on a recent trip to the West Coast. "Christian work in this section is very backward and the Buddhists very active. We found a number of cases of serious persecution. One girl we heard of was taken from a school where she had become a Christian and when she refused to marry a non-Christian who had been selected for her, she was badly beaten, taken from her sick bed and banished from

her home. She was helped by friends and finally found safety in Tokyo. At Nanao, a harbor town, where an evangelist went a few years ago, the people refused to sell him anything to eat. At present two earnest girls are conducting a kindergarten and the little preaching place and kindergarten where I gave my lecture on Sunday-school work was well filled. The missionary in charge said it was the largest gathering he had seen there for a long time. Those who become Christians under such hard circumstances generally become good ones."

Work for Lost Children

BOTH Mr. H. E. Coleman, Secretary for the World's Sunday School Association in Japan, and Rev. Shoichi Imamura, National Secretary, engaged in extensive relief work in the first few days after the earthquake. As soon as the first stage of relief work was over, the National Sunday School Association was given charge of the lost children, 149 of whom were cared for by the loving hands of volunteer Sunday-school teachers, students and others. By the middle of October all had been returned to parents or relatives but twenty-nine, and these were quite comfortably housed in the temporary home that was built for them. At the end of six months those remaining can easily be placed in orphanages or homes and the work will end. This six months' work will cost however \$5,000 and most of it is still unprovided. There is now a fine opportunity to lead in the social and religious work for children in the 150 tents, secured from the American Red Cross, which have been erected on the burnt church lots in twenty-five centers, and the National Sunday School Association will lead in the work for children in this devastated area as soon as funds are available.

A Police Bible Class

THE Bible class conducted for police officers in the city of Seoul has been especially commended by the head of the Police Bureau, who,

though not a Christian himself, urges his men to make good this opportunity to study Christianity. At a special meeting Chief Justice Watanabe helped in presenting the Christian message to the officials. The men, say the missionaries, "are allowed to leave their offices early to study the religion which some people in America believe the Government is trying to stamp out."

Rules for Mission Schools

THE significance for mission schools of the latest educational ruling by the Governor General of Korea is discussed by Rev. Alfred W. Wasson in the *Korea Mission Field*. He says: "Quite a number of mission schools and all others possessing sufficient resources to meet the requirements have conformed to the government system already. The only important schools of high school grade remaining in the unclassified group are mission schools. This point is significant. It shows the friendly and fair attitude of the Governor-General toward mission schools. The wording of his memorandum does not limit its application to them, but in the concrete situation which is found in Korea today the mission schools are the ones benefited. It is easy to infer that it was made for the express purpose of relieving them of embarrassment. Schools which enjoy full government recognition are not allowed to include religious instruction in the required course of study, but must give it, if at all, outside of the curriculum. The new ruling provides a way for church schools to obtain a different kind of recognition which will give them unrestricted liberty of religious instruction, and at the same time permit them to enjoy some of the privileges of schools having full government recognition."

Serious Floods in Korea

THE story of the great disaster in Japan in September crowded out the news of the terrible floods which made the summer of 1923 memorable for the Korean people. Rev. C. A.

Clark, Presbyterian missionary, writes from Pyengyang: "The first floods came along the Taitong River and swept the province and the province south of it. In Pyengyang city, 700 houses were washed away and the whole lower end of the city was under water. We opened all of the dormitories of our schools and Bible institutes to the refugees. The Government opened the town hall and the public schools, and still great numbers had to camp out everywhere on the ground in open spots. This was hardly past when a similar flood came on the Yalu and swept the country on both sides of that river. Then came a great tidal wave all along the western coast from Chemulpo to the Yalu. The area covered by these various floods was fully one third of all Korea, and even outside of that district, millions of dollars worth of rice fields with the rice almost ready for harvest were broken down or covered with sand and stones. I have been out in my country district this fall and have seen great stretches of beautiful rice land which this year will not yield a grain of food."

Revival among School Girls

AT the time of the prayer retreat held at the Seoul Evangelistic Center last spring one of the women said, "This ancient house is shedding tears of repentance. This house, which was the home of the king's concubine, is now becoming a power for good." "If this were true then," writes Miss Marion E. Hartness in the *Korea Mission Field*, "it was much more so at the time of the revival meetings at the Center early in June. This was indeed a time of repentance and turning to God such as the most hopeful of the workers at the Center had not had the faith to expect. It was hoped that this series of revival meetings conducted by Rev. L. C. Brannan, of Choonchun, might be the entering wedge for personal work and for later fruitful efforts in leading the young women in the girls' school to Christ. It was not expected that this first attempt would have any widespread or

deep effect on the girls, because it was the first effort and the girls were very hard to touch. One could hardly find a less promising group among whom to hold revival meetings. Very few of the girls really knew Christ and many of them were not the least interested in learning of Him. One class had threatened to strike because they had to study the Bible. The results were all the more wonderful because of this spirit of antagonism which had to be overcome."

Progress in Formosa

THE churches established in Formosa by the English and Canadian Presbyterians have the custom of taking a census every five years. Such a census, taken a few months ago, shows an increase in the number of adherents from 28,507 in 1918 to 29,560 in 1923. The term "adherents" has not been carefully defined. In some places, the figures returned showed those who were baptized and those who were applicants for baptism, omitting unbaptized children of Christians and new adherents. Reports were received from 152 churches and chapels. The total population of Formosa is 3,614,278. The churches of these few missions form a united Chinese Church. The only other Protestant missionaries that work in the Island are those of the Japanese Church working among their own people. The number of Japanese Christians in Formosa is not included in the above.

SIAM AND MALAYSIA

Siamese Christian Boys

IN the Bangkok Christian College the Bible is taught in all the classes each day. It is an inspiration to see five hundred boys gather at chapel hour to sing the gospel message of Christ, and then listen while the Christian Siamese teachers in turn read and explain the Scriptures. A few years ago, a Christian Endeavor Society was organized. Its present membership is 160. There is also a temperance society, with forty-five

members, who have pledged themselves to abstain from intoxicants, betel nut, opium and tobacco. Such an organization is greatly needed among this people, where children who can hardly walk are seen chewing betel nut and smoking cheap cigarettes. The Christian boys, of their own accord about one year ago, organized a Morning Watch. Each morning, between six and seven, they gather for a little service of song, reading of the Scriptures and prayer. The attendance varies from ten to thirty each morning.

"A Menace to Islam"

The Muslim, a Moslem paper published in Singapore, calls attention, in its September, 1923, number, to the "menace" of *The Moslem World Quarterly* in its influence on Moslems. The Singapore editor claims that all true Moslems are true Christians since they accept "the prophethood and divine messengership of Jesus." He fears, however, the effect of establishing Christian schools and hospitals and of distributing Christian literature.

INDIA AND BURMA

No Nautch Girls for London

NEWSPAPER reports of the Empire Exhibition in London did not refer, one way or the other, to the presence of nautch girls from India, but the following quotation from the *Dnyanodaya* illustrates the position taken by the Christian press in India on the moral question involved: "We earnestly hope the *Hindu* of Madras has adequate authority for the statement 'that the Government of Madras have decided against entertaining so discreditable a proposal as that of sending a party of nautch girls to the Empire Exhibition' in London. If a famous English dancer booked for dancing in India could be forbidden a few years ago because of the slur it would cast on English people, a similar principle should be applied in the case of Indian dancers. We therefore appeal to every reader of these lines

in England to address an earnest appeal immediately to their own missionary society to take prompt steps to ensure that this proposal is not carried out."

Christ and India's Ideals

REV. W. E. TOMLINSON writes in *East and West*: "In our attempt in Mysore to show that Jesus is the Saviour for whom India waits, we have remembered some of the great types of Indian religious experience, and have sought to lead the people to draw the conclusion for themselves that He fulfills every type. For example, he is the supreme *sādhū*, possessing every one of the six marks of the Indian *sādhū*—quietness, peace, forbearance, and the rest. Again, He is the *guru*, manifesting supremely the four characteristic Indian marks of the authority of the teacher—that he should know his subject; that he should be able to teach it; that he should live as he has taught; and that he should be able to make his teaching universal and world-wide. How perfectly Christ fulfils this Indian anticipation of the *paramaguru*, the supreme world-teacher! Then he is the *maharishi*, or great seer, living on earth, but with treasure and heart hid in heaven, surrounded by the many and the phenomenal, but absorbed in the one and the real, enduring as seeing the invisible, the seer supreme. And in the world of men and things Jesus is *dharmarāja*, king of truth, dying rather than make compromise with evil. Small wonder that when the facts of the life of Jesus are preached to Indians thus the confession invariably follows: 'If we could see a *sādhū*, a *guru*, a *rishi*, a king of truth like this, it would be just as though we had seen God!'" —*Record of Christian Work.*

Bombay Vigilance Association

THE Bombay Vigilance Committee has been reorganized into a larger and more influential body called the Bombay Vigilance Association, with the following objects:

To secure recognition of the principle that the moral law is the same for men and women; to suppress and prevent the traffic in women and girls and the outrage, corruption, abduction and prostitution of persons under eighteen; to do rescue and vigilance work in general; to see that the provisions of the Indian Penal Code and the Prevention of Prostitution Act of 1923 are efficiently carried out; to prevent the publication and sale of indecent and obscene pictures, books and papers, and of objectionable advertisements, cinema films and theatrical performances; and to carry out active propaganda work for the ultimate and complete abolition of brothels. The objects of the Association are to be carried out by all or any of the following means: the initiation, promotion, and securing amendment, of the laws of legislative and local bodies touching any of the matters covered by the objects of the Association; the initiation and conducting of any legal proceedings; the educating of public opinion by the holding of public meetings, dissemination of literature and any other means.

Many Secret Believers

REV. JOHN E. ROSS, missionary of the Presbyterian Church in the U. S. A. in the Punjab, writes: "The mass movement in India has been among the outcastes, but there is a mass movement of interest in Christianity going on in India today among high caste people; not many of these have confessed Christ openly, but the day is not far distant when Hindus in great numbers will do so. Although not many students in mission high schools have become Christians, yet these students from mission colleges and schools in Saharanpur, and in fact all over India are invariably friendly to Christianity and many of them are secret believers. These institutions are second to none as agencies of evangelization. The students are increasing interest in Christianity and some day, when the movement ripens, these will be among the first to become Christians."

Trouble on Afghan Border

ACCORDING to reports received late in December from both London and Allahabad, the turbulent northwest frontier of India is again causing apprehension to the British Government, the result of strained relations with Afghanistan. For several weeks the British have been exerting pressure upon the Afghan Government in order to bring about the punishment of the fanatical bandits responsible for a series of murders of British officers and women at widely separated outposts along the frontier during the last year. Three of the victims have been women, and the public, both in India and England, is incensed against the outrages, which have gone unpunished. Although the crimes are not directly traceable to Afghan government agents, the desperadoes who raided the British side of the frontier have taken refuge in Afghan territory and have even been welcomed and sheltered at the capital, the Moslem inhabitants there, according to reports received by the British, being ready to pay tribute to anybody who takes the life of a Christian.

THE NEAR EAST

The Saviour He Needed

REV. W. M. MILLER, American Presbyterian missionary in Meshed, Persia, tells the story of a Moslem physician who came of his own accord to inquire about Christianity: "We talked a little while, and I sent him to his home to compare St. John with the Koran and see where the promise of a Saviour could be found. That evening and again the next day he returned, saying that the more he read the Bible the more convinced he was that Jesus Christ was the Saviour of all men and that after Him there was no prophet. 'But why,' he asked, 'why did Mohammed tell such a lie in claiming to be the successor of Jesus? and if Islam was false how could it have succeeded as it has done?' We tried to answer him, but he fought hard against accepting Christianity and we saw that only the

Spirit of God could give him that peace of heart which he wanted. Next morning before breakfast he knocked at our gate and his glowing face told the story. 'My heart is all at peace now,' he exclaimed, 'before I went to sleep last night I asked God to give me a dream that would show me who my Saviour is, and in my dreams I thought I was sick, and I saw a young man with radiant countenance coming to me and saying, "I am the one you asked for." "But I did not send for you," I replied. "Have you forgotten?" he said, "I am the Saviour you asked for before you went to sleep." I rose to go to Him and awoke from sleep. But now I know that Jesus is my Saviour and He is alive forever and ever.'"

Orphans Govern Themselves

AN experiment in self-government among 500 girls at Juniye'h orphanage in Syria is meeting with great success, according to Miss Katherine Ogden Fletcher of Amherst, Mass., recently returned from four years' overseas service. The girls are divided into groups of forty with a leader, each group in turn having a "faculty advisor" among the adult personnel of the orphanage. This advisor is "drawn" in order that there may be no partiality in the system. The group of forty is divided into four groups of ten each, each of these groups choosing a representative from among their number. All grievances are settled in the small group if possible; if this is impossible they are laid before the leader of the large group. If the matter under discussion is too serious for settlement among the girls themselves, the help of the advisor is sought. All matters of general interest are discussed in meetings of group leaders, and assemblies of group leaders and advisors determine general policies. Group leaders hold office for six months, and are distinguished by wearing a simple gingham dress, cut by American pattern, of a uniform design and color scheme—a small

plaid of white, black and pink. The girls are very proud of these simple dresses and their modish American cut, although they fully appreciate that they represent responsibility and that they symbolize service to others.

What Counts in Persia

A PRESBYTERIAN missionary in Teheran, Persia, writes: "A mollah, a Hindu converted in Burma, an Arab who is through with Islam, a man in high office in the Persian army, a young Mohammedan and a Jew are among the present-day inquirers. Christians and inquirers from other places are also in evidence." Another, in Hamadan, says: "Work for Moslems is what is going to count for the salvation of Persia. When a man who was once a Moslem can go to his fellow and say, 'Yes, I was once like you are now, but I have found there was nothing in it, and now for ten years I have been a Christian and find it gives complete satisfaction,' it will have a far greater influence than for an Armenian or an Assyrian against whom the Moslem has a prejudice to begin with, to try to urge him to embrace Christianity."

Turks Close Aintab Hospital

IT was reported by the *Missionary Herald* in December that Dr. Lorrin Shepard, of Aintab, had been ordered to give up practicing medicine and surgery in Turkey, and that the hospital had been closed by the Government. He and Dr. Caroline Hamilton had been doing a great and increasingly popular service for the Turks at Aintab since the reopening of the hospital in the fall of 1922.

Dr. Shepard has never been permitted to take examinations in order to secure a license to practice in Turkey because of the present policy of the Turks to prevent all foreign doctors from entering the country. Those formerly licensed will continue in their practice, and perhaps in time the restriction against others may be removed. To this policy the Board must submit, although it is a serious

restriction upon its medical work. The closing of the hospital, however, is a very different matter. For nearly fifty years it has served all the people of Turkey and has been fully recognized by each succeeding government. It is clearly covered by the terms of the agreement reached at Lausanne between the United States and Turkey.

The State Department at Washington is taking up the question of the closed hospital and expects to secure its reopening. Many local difficulties are created by ignorant officials, living remote from Constantinople.

French Rule in Syria

REV. GEORGE A. FORD, D.D., American Presbyterian missionary in Syria since 1880, writes of present-day conditions there:

"Hopes are high for the future of the missionary work in Syria, especially for the Moslem branch of it, now that the administration is free from Moslem domination. Earnest seekers must still face the fanaticism of their relatives and friends, who are greatly stirred and enraged that Moslem overlordship in that part of Islamic territory is replaced by Christian. I am confident that this bitterness will pass gradually and that the Mohammedans will grow more and more accessible to the Gospel."—*Presbyterian Magazine*.

Enlarged Work in Palestine

AN arrangement for joint work in Palestine has been made between the Hebrew Christian Testimony to Israel and the British Society for the Propagation of the Gospel among the Jews. Rev. David Baron, of the first-named organization, writes of present conditions in Palestine:

"Although the stream of Jewish immigration into Palestine is at present not at all so large as the Balfour Declaration and the Mandate had led many to expect, still about 1,000 Jewish young men and women of the best type of manhood and womanhood are being brought into the land by the

Zionists every month, and their numbers are bound to increase. These *Halutzim* or 'pioneers,' as they are called, many of whom are young men and women of high education, are great idealists, and enthusiasts, who are ready to endure all sorts of privations in order to build up the Jewish 'National Home.' They are from all accounts very accessible to the Gospel, especially when brought to them by Hebrew Christians, and are eagerly reading the New Testament... The British Society has recently developed an important work in Haifa, which is destined to be the chief port of Palestine, and the place where most of the *Halutzim* are landed on their first arrival."

AFRICA

A Leader of Modern Egypt

THE Field Secretary for Egypt of the World's Sunday School Association is Sheikh Metry S. Dewairy. He has earned this title of "Sheikh" by his election as an elder in the Evangelical Church of Egypt. In Arabic-speaking countries the usual meaning of "Sheikh" is village chief, but it is also used as a title of respect toward older members of the clan or tribe. Mr. Dewairy is a man of many activities, but he has touched the greatest number of lives through the thirty books he has translated from English into Arabic. He serves also as an editor of two United Presbyterian religious weeklies. One of these is for children and young people, and both publish Sunday-school articles. The force of his personality is felt throughout the country as a Sunday-school organizer for local, provincial and national conferences. He has also been very effective as the organizer and the first General Secretary of the Laymen's Movement in Egypt.

Unreached African Tribes

C. F. BEITZEL, of the Sudan Interior Mission, writes in the *Evangelical Christian and Missionary Witness* of the present struggle between Islam and Christianity for the

native African, a conflict which he says will be fought to its climax in the Sudan, and then goes on to say of his own work: "The very province we are living in is called *Bauchi* (slavery). The mountains around are full of ruins and tiny farms among the rocks where these Jarawas took refuge. Miles of stone fences can be seen which fortified these people against the horsemen. This Jarawa tribe of many thousand are among the few never conquered. They have had a great hatred for the Moslem and only a few have as yet accepted their religion. This is a miracle, since they are practically surrounded by Moslems, north, east and west. How fortunate that we came here though it is the eleventh hour! They are hard pressed to become Moslems, but now they are going to hear of Christ first. Farther east is another large pagan tribe, the Tangali. We have six workers there. So that here is the real battle line and the eleventh hour."

Algerian Mission Band

MISS I. LILIAS TROTTER and Miss Harworth, two English ladies, who landed in Algiers in 1888, were joined two years later by Miss Freeman and labored to spread the Gospel among Moslems. From one small station the work grew and they went to many different places, even far down into the Desert. In 1907 two Sunday-school steamers en route to the World's Sunday School Convention in Rome stopped at Algiers and eighty of the number visited this mission. A band of women on ship-board was organized as the Algerian Mission Band, under the care of the World's Sunday School Association. Since 1907 the work has grown rapidly in North Africa, new stations have been opened and the Gospel has been taken far into Algiers. Boys and girls have been taught, Christian literature printed, new workers added to the force; there are native Christian homes won and the end is not yet. On many sides doors are opening and there is a great need of additional funds and helpers.

Friendly Sudanese Chiefs

IN a recent letter from a medical missionary of the Church Missionary Society stationed at Omdurman, in the Northern Sudan, the following striking passage appeared: "The increasing tolerance of the people is remarkable. There is a marked tendency among Moslem sheikhs and religious leaders to discuss Christian doctrines openly and to call in for friendly talks. They are difficult to convince, of course, and often do not want to be convinced...but the cultivation of the friendship of the religious leaders does much to encourage the ordinary people...and it also removes suspicion."

Regions Beyond in Uganda

THE Bukedi Country of the Uganda Protectorate was first occupied by agents of the Church Missionary Society in the year 1900. Now the opportunity of advancing into the adjoining territory of Karamoja is presented, the British Government having given the necessary permission. The people of Karamoja are a nomad tribe; raids are frequent, and life is held cheaper than booty. A worker in Bukedi writes that while there is still much waiting to be done in Bukedi, it is not possible to ignore the regions beyond; the Gospel will be the best means of civilizing the people, and it is a matter for thankfulness that the door is now open for Bukedi Christians to become missionaries to their neighbors.

Church Union in East Africa

AT a conference of the "Alliance of Missionary Societies" held at Kikuyu, East Africa, the following resolution was adopted:

"As a definite step in the direction of forming a United Church in Kenya Colony, the Conference would urge that at future ordinations of African ministers, the various churches accepting the basis of the Alliance should be represented by those authorized to ordain in the various churches, who should participate in the actual or-

dination, so that all African ministers so ordained would be fully recognized as ministers in all the churches concerned. They earnestly appeal to their home churches to sanction such an arrangement as early as possible." As Dr. J. N. Ogilvie points out in *Life and Work*, the suggestion practically is that a common ministry should precede a United Church, and that this common ministry be secured by a common ordination service. The ministers thus ordained would be neither Episcopal nor Presbyterian nor Congregational but all three, and ministers of the Church of Christ in Kenya.—*South African Outlook*.

Prohibition for Rhodesia

SOUTHERN RHODESIA, the newest member of the British Empire, is "headed straight for prohibition" in the opinion of W. E. ("Pussy-foot") Johnson, who has recently conducted a campaign there. He says: "On October 1st she inaugurated her new 'responsible government' and started out for herself. And almost immediately, she also launched a lively campaign for local option. Rhodesia starts off with complete woman's suffrage and one woman is already a member of the temporary legislative council. This is one reason why the dries are so confident... Selling liquor to natives or Indians is prohibited under a penalty of £500 fine or six months' imprisonment for the first offense and a year's imprisonment for the second offense. The results of prohibition of liquor to natives are so satisfactory that the demand is vociferous to extend the same protection to the white population, many of whom need it much more than do the natives."

EUROPE

Scottish Missionary Finances

LIKE some of the mission boards in the United States, British missionary societies are reporting financial difficulties. The Foreign Mission Committee of the United Free Church of Scotland, at its November meeting,

reported a deficit and stated that unless a permanent increase of annual income of £20,000 is secured, retrenchment will be absolutely necessary. The women of the Church came to the rescue, as has so often happened in this country. Their action is described in characteristically British fashion as follows: "The Women's Foreign Mission Committee forwarded a spontaneous suggestion that, subject to the concurrence of their Presbyterian Committees, there should be a Joint Effort in 1924 to ensure an income on a permanently increased scale, the total amount received from congregational contributions and from donations to be divided between the two committees in a fixed proportion mutually agreed upon."

Czecho-Slovakian Congress

SEVERAL thousand Protestants of the new republic of Czecho-Slovakia met recently at Constance in a congress. The fellowship of the occasion was so joyous and spontaneous that it was decided to hold a similar meeting in five years in which the Slovaks will be hosts. It was unanimously determined that a Protestant church federation embracing the evangelical churches of the whole republic should be immediately formed. The congress was received by the president of the republic with honors. The following description of the proceedings is of interest: "The congress conducted a theological (scientific and practical) course of lectures given by the professors of the Hus theological faculty of Prague and the theological academy of Bratislava and some of the leading men in the Church under the auspices of the John Hus theological faculty."—*Christian Century*.

Good Books Needed in Bulgaria

REV. PAUL L. MISHKOFF, a representative in Bulgaria of the Russia Evangelization Society, writes, in appealing for funds to develop colportage work: "It is impossible to form any right conception of the immense quantities of pernicious

literature that are circulated throughout the country, doing incalculable mischief to young and old in every class of society. The injury done to boys is terrible, demoralizing their minds and leading many to prison, to suicide, and even to murder. We greatly need money to pay for the translation of good Christian books into Bulgarian. We have not many good books for the young people. They are in grave danger of being corrupted by abundant translations from the French. Another great reason for colportage work lies in the famine of the Word of the Lord, which prevails throughout the country. I believe if we have funds to distribute 20,000 Bibles and New Testaments a general religious awakening will take place soon. Our monthly paper, *The Spiritual Renewal*, is undoubtedly doing a great work. It enters villages never visited by a preacher, and is valued by a multitude of Greek Orthodox readers. Copies sent to villages are often read aloud in the village cafes and passed from hand to hand until each probably reaches twenty people."

Among Russians in Poland

THE Russian Missionary Society reports thirty-four representatives at work under Soviet rule in Russian Poland. Rev. R. Boyd Morrison says that in one part of the country a thousand people had been baptized in one year. It was simply marvelous, and there was no outstanding revivalist or missionary, just the simple testimony of men whose hearts were filled with love to Christ and the souls of the people. Missionaries are needed. Bibles are needed; a missionary told him of the village in which he lived where there are ten families and only one Bible for them all.

Methodist Plans for Russia

PAUL PATTON FARIS describes in *The Continent*, what he calls "an attempt to revive vital religion in the land of the soviets" which is "about to be launched by American

Methodists. The project of expansion forms a part of the post-centenary advance movement of American Methodism. . . . Moscow is to be the center of the more ambitious activities of American Methodism in Russia. Here there will be a building with complete equipment for church work, a night school, hostel for students, training school for ministers and a small publishing plant. Petrograd, according to this project, is to have a similar series of buildings and enterprises, but on a smaller scale. In five other cities industrial schools will be opened, in buildings provided by the Government but equipped and kept in repair by the Church. The Government also is expected to lend land for three agricultural schools, besides buildings for two deaconess hospitals. The entire project calls for an outlay of \$270,000 in 1925 alone, with probably sizable increases thereafter." Both evangelistic and educational work were begun by Methodists in Harbin in May, 1923.

NORTH AMERICA

Day of Prayer for Missions

THE first Friday in Lent, March 7th, is to be observed throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee each year publish a program for this interdenominational observance, the theme for this year being "The Spirit of Power." The program is by Mrs. DeWitt Knox, who has so acceptably furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practice and Power, all hymns and scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless have the full text. Suggestions as to hours, leaders, speakers, etc., and useful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at two cents each, \$1.50 per 100.

Lutheran United Action

AT the Lutheran World Convention, described in the October REVIEW, a committee of six was appointed, with Dr. J. A. Morehead, of St. Olaf College, Minnesota, as chairman. This group of six has met and organized accepting the authority and responsibilities assigned them by the World Convention. Upon the basis of a brief confessional statement, and by direction of the 160 delegates from 22 countries who represented ecumenical Lutheranism they will deal with the following activities: (1) Relief work among Lutherans encountering hardships because of World War or post-war conditions. Russian reorganization and support of German parishes and institutions are most prominent in this department at the present time. (2) Phases of foreign mission operations which call for unity of policy and cooperation by all parts of the Lutheran group. Several flourishing mission fields, which German societies cared for in Africa, East and Central, in India, in New Guinea, and in China now need complementary or occasional support from a general treasury. (3) Because present conditions indicate that there will be numerous and various shiftings of population from Lutheran lands to Russia, the Americas and other countries, the Executive Committee are directed and empowered to prescribe a policy by which migrants can be followed by their church. (4) The Church as a whole will be made acquainted with movements that act against spirituality and the evangelical faith. Lutheranism has suffered from materialism, also from political and ecclesiastical combinations during the past fifty years. Its relationships to European state governments, especially in Germany, have radically altered since the war.

Physicians Unite for Missions

A GROUP of physicians, attending the sessions of the Southern Medical Association in Washington, D. C., November 12-16, organized "The

Presbyterian Physicians' Missionary Movement." The physicians held a special meeting at the request of Mr. Charles A. Rowland, of the Executive Committee of Foreign Missions of the Presbyterian Church South, to hear reports of the work of medical missions in foreign lands. Letters were read from missionaries on the field, pictures were shown and addresses were made, and the outcome was the formation of this new organization. It is hoped that all the physicians of the denomination may be informed of the present needs of its medical missionary work, in order that they may cooperate more fully with the men on the field and interest the members of their profession at home in this important branch of missionary enterprise. Among the points covered by the statement issued are the following:

That the Executive Committee of Foreign Missions at Nashville be requested to render every assistance possible to this Movement, and to assume the active responsibility for bringing about closer relations between our medical men at home and abroad; that annual meetings be held in conjunction with the Southern Medical Association Meeting; that reports of this organization be furnished to the secretary of the Southern Medical Association and the church papers."

Y. M. C. A. Budget for 1924

A BUDGET of approximately \$3,000,000 to carry on the 1924 Y. M. C. A. program was approved by the International Committee of Young Men's Christian Associations of North America, at its annual meeting in Atlantic City, N. J. Of this \$900,000 will be apportioned to work in the United States; \$1,400,000 to Asia, Latin-America and Africa; and \$700,000 for the European division.

A Quiet, Effective Work

A LADY in Framingham, Massachusetts, (Miss Elizabeth Merriam of 100 Beech Street) has hit upon a very simple but effective method of evangelism with her own home as a center. She sends out circular letters to pastors' wives asking their cooperation in leading people to read the

Bible. Miss Merriam offers to send free twenty-four copies of the "Gospel of John" for distribution among those who will read it, and offers to follow this with a free copy of "The Acts" on request from any who have read the Gospel. She has already broadcasted 1,500,000 copies of this little vestpocket edition of Bible books and 70,000 readers of "John" have written for copies of the "Acts." The enterprise costs this Christian worker about \$6,000 a year. Her stock includes the Bible in thirty-one little volumes with eighteen maps at five cents a volume. Miss Merriam hopes that those who have read one book will send for the others.

Protestants and the Klan

CONSIDERABLE space in papers and magazines is being given to the activities of the Ku Klux Klan. Arthur E. Holt, writing in *The American Missionary* (Congregational), says: "No one can thoughtfully consider the fact that thousands of Protestant men have been organized in the hooded klan without recognizing that there is something woefully lacking in Protestantism when this can be done. When one sees on the one hand the marvelous growth of the Rotary and Kiwanis Clubs and on the other a secret organization recruited largely from the ranks of Protestantism all growing up alongside the Church, he is compelled to admit that the Protestant churches and the Protestant ministers have failed in the organization of these men for constructive purposes. There is one clear and certain message growing out of the Ku Klux agitation upon which all of us ought to agree. There should come into the field an organization of Protestant men whose activities and purposes should be constructive, tolerant and true to the traditions of Protestantism. We need a new and constructively militant type of Protestant churchmanship. It has been the neglect of this which has caused the present situation. Protestant men are organizing on the basis of a prejudice

rather than of a great national service."

Kentucky Women and Lynching

FOLLOWING the action against lynching taken by the woman's section of the Commission on Interracial Cooperation, and reported in the December REVIEW, groups of women have been organized in nearly all the Southern states for cooperation with state interracial committees and with the various denominational and civic bodies in the interest of better race adjustments. Kentucky women, at their state interracial conference, issued a vigorous statement, which congratulates Kentucky on its recent freedom from lynchings, condemns the injection of race prejudice into political campaigns, demands a single standard of morals that will protect the integrity of both races, and declares for the protection of the life and property of all alike, and for fair division of school advantages and other public facilities. It was recommended that in every community an interracial group of women be formed for mutual understanding and cooperation, particularly in matters affecting the welfare of women and children.

Loyal Mexican Christians

ALONG the Texas-Mexico border the M. E. Church South is carrying on a successful mission, of which the Home Secretary, Dr. R. L. Russell, reports: "I was much encouraged with the fine spirit manifest on the part of the Mexican Christians. Our work has grown so rapidly there in the last three years that it is impossible for us, with the present income of the Home Department, and the number of workers we have, to take care of them. The pastoral charges have increased fifty per cent in the last two years, and there has been a large increase in membership for the last three years. The Mexicans are moving into Texas in large numbers and are not confining themselves to the border, but are reaching the cities.

This Mission has taken care of its Centenary quota and, in order to release money from the appropriations from the Board to take care of new work, the Conference voted unanimously to continue paying their Centenary money and use it in taking care of the new work, each preacher voting to reduce his appropriation to the amount of the Centenary money which his charge had been paying. They have both faith and courage. The new building for the Wesleyan Institute, San Antonio, is nearing completion, and is a joy to the workers. Some as fine young preachers as we have in our Church are being turned out by this Mexican school."

LATIN AMERICA

Neglected Indians of Mexico

REV. L. L. LEGTERS, Field Secretary of the Pioneer Mission Agency, has recently published a small pamphlet on the Indians of Mexico as a result of his study on the field. This investigation shows that among the 10,000,000 Indians in Mexico, there is one tribe of over 500,000; three tribes between 200,000 and 300,000; one tribe of more than 150,000, but less than 200,000; there are seventeen other tribes having over 20,000; five tribes having between 10,000 and 20,000; six tribes between 5,000 and 10,000 and seven tribes having less than 1,000. Many of these Indians do not speak Spanish but only their native Indian vernacular. While some of the tribes are in territory assigned to the various Protestant Mission Boards, Mr. Legters has discovered only two evangelical missionaries in all Mexico who are working among the Indians who speak only their own vernacular.

There is immediate need of at least twenty-seven men for the tribes of over 20,000. The cost when on the field need not be large, for living expense is low. The missionaries should be married men so that the cost would then be between \$100 and \$200 per month. This would care for all their expenses for the present.

New Church Members in Brazil

REV. H. I. LEHMAN, evangelistic missionary of the M. E. Church South in Santo Angelo, Brazil, a new station opened in the Centenary campaign, reports on spiritual progress in the churches under his care: "During the last five months, in which I conducted meetings of one week each in Sao Lucas, Palmeira and Sao Luiz, besides helping in two other campaigns and the work in my own circuit, there have been 270 people who came to the altar in response to the invitation to accept Christ as their Saviour, in addition to the sixty who responded to the call here in Santo Angelo during the week that Brother Terrell of the Porto Alegre College preached for us. If the proportion of those who were really converted should be as large as when Jesus cured the ten lepers there ought to be more than thirty who will join the church."

ISLANDS OF THE SEA

Australian Church Growth

THE census of the Commonwealth of Australia, taken in 1921, includes religious statistics, and shows some remarkable changes. The Anglicans have always been the largest body, not only in the Commonwealth but in each of the six states of which it is composed, but it appears from the latest returns that they have increased during the ten years much faster than the population, while the other three large bodies—the Roman Catholics, Presbyterians, and Methodists—while they have increased in numbers, have decreased relatively to the population. This is true not only in the Commonwealth as a whole but in each State separately, with the one exception of the Methodists in Queensland. Thus in the six States, of Victoria (1), New South Wales (2), Queensland (3), South Australia (4), Tasmania (5), and Western Australia (6), while the increases of population were 16.4, 27.5, 24.8, 21.2, 11.8, 17.9, and for the whole Commonwealth 22.0 per cent respectively, the Anglicans have increased 33.0, 40.0, 46.0, 45.9,

27.0, 40.0, and 38.7 per cent respectively.

Church Union Plan in Australia

FOR many years the Methodist, Congregational and Presbyterian churches in Australia have been considering action with a view to the formation of a "United Church of Australia." If the union had been consummated, it would have resulted in a Church which would have been an exceedingly strong factor in the religious life of the Commonwealth. The basis which was finally evolved was accepted by the Methodists and, after much discussion, by the Congregationalists. The really formidable opposition proved to be that of the Presbyterians, although it was the Presbyterian Church which initiated the whole discussion. The Presbyterian opposition was critical of both the proposed polity and the proposed doctrinal schedule, and another factor in the situation was that the standards of ordination in the Presbyterian Church have been, and to some extent still are, considerably higher from an educational point of view than those enforced by the other negotiating churches. In view of the collapse of organic union, efforts are being made to revive the idea of interdenominational cooperation, to which all parties are theoretically committed.

GENERAL

Missionaries "Just Folks"

MRS. GRACE THOMPSON SETON in her book, "A Woman Tenderfoot in Egypt," calls the United Presbyterian Mission in Egypt "a monument to the power of religion and response to the Christ call, 'Go ye into all the world and preach the Gospel to every creature,'" and says of its work: "The Madrasset el-Im-rican (American School) is established in 175 villages from the college at Assiut with 700 students, and the Pressley Institute, with 400 girls, to the pioneer work in mud-brick vil-

lages. This enterprise, under the United Presbyterian Churches of America, began nearly seven decades ago. Hundreds of lives and millions of dollars have been invested in it. The care of the body, mind, and soul have been carried on together; American medical care is available in two well-appointed American hospitals at Tanta, which is the third city of Egypt, between Cairo and Alexandria, and at Assiut, which is the center of Middle Egypt." Mrs. Seton also quotes the following from a mission booklet, "America in Egypt": "The 172 Americans—ministers, doctors, nurses, and teachers, and the wives of missionaries—are just folks, like those at home. Their work familiarizes them with Real Egypt, which lies just around the corner, so they become members of city councils, counselors in important civic and ecclesiastical tours, preside over a college or drink cinnamon tea in the poorest home in a village with equal facility. There isn't a halo in any of the mission's equipment."

Another Basis for Giving

MRS. S. is a woman of moderate means—a widow with seven married children. All of them are competent and self-sustaining. The entire family maintains eight motor cars.

At a meeting of the National Reform Association, Mrs. S. heard the speaker say the people of the United States spend seven billions a year on automobiles, and heard him ask the question: "Which is the more precious to you—your motor car or the up-building of God's Kingdom?" Mrs. S. called all her children around the home table for the next Sabbath day dinner, and told them: "As for me, I shall give twice as much to the Church and to its agencies as it costs to run my automobile. And I want you children to do the same. I would be ashamed to meet my Lord if my record showed that I cared more for luxurious riding on earth than I cared for the eternal Gospel."

THE MISSIONARY LIBRARY

The Life and Labors of Archibald McLean.
By William Robinson Warren. Illus. 399
pp. St. Louis. The Bethany Press. \$1.50.
1923.

In September, 1921, Mr. McGavran, one of the fellow-workers of Secretary McLean, wrote an excellent sketch of his life for this REVIEW. Yet so worthy a missionary promoter and so eminent a Christian leader demanded a fuller portrayal of his fruitful life. In this volume such a full-length picture has been drawn by another fellow Disciple, who as editor of the *WORLD CALL* has made a name for himself as a superlative contributor to the literature of Missions.

From his youthful days in Prince Edward Island this son of Scotland, one of fifteen children all of whom survived to their maturity, displayed a character and energy presaging his effective future. As carriage builder, as student in Bethany College, that cradle of the Disciples of Christ, as preacher, as President of his Alma Mater, as Secretary and President of the Foreign Christian Missionary Society, as Vice-President of the United Christian Missionary Society, he always "carried on" and frequently "went over the top" as leader of apparently hopeless dashes for advanced positions for Foreign Missions. Thirty-nine years of faithful study of missions through books and personal visits to the fields, and his persistent emphasis of the Great Cause were not in vain. No man of that denomination was more widely known in his own Church; and no other foreign mission Secretary has been privileged to commission every missionary sent out in thirty-nine years—more than four times the number of Jesus' Seventy.

In the denominational conferences and conventions of the Disciples he was most prominent and influential; and among his fellow believers, no

man except Alexander Campbell, the founder, had so high a place of honor. Dr. McLean was too broad a man to be confined to one branch of the Church of Christ; and especially in union and denominational executive meetings he was an active participant. Wisdom was stored in his brain and the word, so often fitly spoken, was like "an apple of gold in a picture of silver."

He was a fertile writer in both his denominational magazines, and was the author of a number of books upon missions, the most notable of which were the history of his own Missionary Society and "Where the Book Speaks." His outstanding characteristics were his modesty, strength, energy, love, courage, integrity and the indwelling Christ which had many manifestations. His biographer adds: "The most striking fact in the life of this lone man was that he was never alone; but wherever he went or tarried, there was the Christ, whose he was and whom he served, with a pure heart fervently." H. P. B.

The Social Revolution in Mexico. Edward Alsworth Ross. The Century Company. New York. 1923.

A book from Professor E. A. Ross of the University of Wisconsin is always interesting. Ever since he wrote the "Changing Chinese" the public has looked to him for interesting sociological studies on various different parts of the world. Dr. Ross's latest study is characterized by his usual spirit of fairness and sympathy with those about whom he is writing.

This book, however, is not up to a careful study which we would like to have seen Dr. Ross make of the complex situation as it appears after twelve years of social and political revolution. This is not to say however that it is not both interesting and

valuable reading. Students of Mexico will not find anything particularly new in the book but the general reader who wants to know something of what all the past decade of turmoil in Mexico has meant will find this book enlightening.

The most important chapters treat of "The Mexican People," "The Sickness of Mexico," "Politics," "Land Reform," "The Labor Movement," "The Church," "Public Education."

The following paragraphs gives some of the most interesting views of Professor Ross concerning education. He says: "As one goes about visiting public elementary schools, the eye lights on much that is depressing. Rooms ill lighted, tiled floor broken and full of holes, bare splotted walls, poor blackboards, no charts or teaching apparatus, three children crowded into old-fashioned seats meant for two, no playgrounds save the diminutive paved patio, from forty to sixty pupils to a teacher, exercises disturbed by noises from the narrow dark street! As I witnessed children cooped up in such cheerless rooms, ruining their eye-sight poring over books in the semi-darkness, I wondered whether it would not be better to let them play all day out on the hillside in the sun, even though they grew up illiterate. At least, they might grow up strong and well, which they can never do in such quarters.

"As one passes from such a school to an American mission school with skylights, bright picture-hung walls, fine blackboards, gay charts, good wooden floors, one desk to a child, and only twenty or thirty children to a teacher it is borne in upon one what a service the missions are rendering in holding before the Mexican masses an example of what a school should be."

Professor Ross's general conclusion is that the Mexicans are not quite as wide-awake as some others but that they can make good if given a chance. Such a chance they have never had up to the present time.

S. G. I.

Men, Maidens and Mantillas. Stella Burke May. The Century Co. New York. 362 pp. Price \$3.50.

This is a Latin American travel book, mostly about people, especially about women. Except as background it does not deal with the glory of the Andes, the melancholy of the Atacama desert or the vastness of the Argentine campo. Those readers who go with the author to visit the Women's Club of Santiago, the Women's Labor Organization of Peru, or the League for the Emancipation of Brazilian Women, will get a hint of the changing woman of Latin America.

"Men, Maidens and Mantillas" was written after over a year's travel in Latin America, the author stopping in the more important countries to live awhile and mix with the people. She met the wives of the presidents, entertained and was entertained, and was always eager to see all levels of the various people.

S. G. I.

World Service of the Methodist Episcopal Church. Illus. Large 8vo. Edited by Ralph E. Diffendorfer. 704 pp. Committee on Conservation. Chicago. 1923.

The forward movement of Methodism throughout the world is outlined in an unusual volume issued by the committee on conservation and control, cooperating with the denominational Council of Boards of Benevolence of the Methodist Episcopal Church. Pointed and enthusiastic statements concerning the opportunity of American Methodists to serve the peoples of the world—facts illustrated by numerous photographs, maps and charts fill these seven hundred pages. The book is designed primarily as a textbook for nearly 4,000,000 Methodist members in preparation for their "world service program" of the next ten years or more. It is, however, of interest and value to all Christians as an example of what one branch of the Church is doing and of its vision and program. "The World Service" now is in its fifth printing, totaling 250,000 copies. The demand for it is so extensive that another addition of 250,000 is to be published. The aim is to put it into every Methodist home.

Study Bible Now!

Better Than College Course



President Warren G. Harding

William Lyon Phelps, A. M., Ph. D., professor of English language and literature at Yale University, says:

"I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

"Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can form a proper substitute."

And PRESIDENT HARDING said:

"I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to man of the Word and will of God."

The Correspondence method of Bible study is the best method for securing a thorough knowledge of the Bible—better than any oral teaching can possibly be. More than 7,000 persons of 40 different occupations are now enrolled in one or more of the

Moody Bible Institute's Correspondence Courses

studying the inspired Revelation under the direction of eminent, Spirit-filled, Bible scholars. To really know the Bible is an education out of which springs the fullest and best development of one's powers in any vocation. This marvelous Book has moulded earth's loftiest characters. It meets man's deepest needs. It charts the only path to real and lasting success. Dig in it as for gold and you will secure treasure of value and extent beyond any calculation. Letters of warmest appreciation are constantly received from students and graduates. For example:

"It has never been my privilege to be fascinated with Bible study as I am with this course."

"I have come to know the Bible in an entirely new light. The Old Testament is now intensely interesting."

"The benefits I have received from the Synthetic Course are beyond estimate and above price."

No matter what your occupation you can study the Bible by correspondence. These courses open a new world to you—broaden your vision, develop your understanding, answer your questions, help solve your perplexities, give comfort and encouragement.

We Offer Eight Courses by Mail

Synthetic Bible Study; Scofield Bible Course; Practical Christian Work; Bible Doctrine; Bible Chapter Summary; Introductory Bible Course; Evangelism; Christian Evidences.

The MOODY BIBLE INSTITUTE

Dept. 5782, 153 Institute Place
CHICAGO, ILLINOIS

"I finished the Scofield Bible Course about three years ago. It has been of greater value to me than any other training I have ever had, though I spent four years in college."

A Clergyman says: "I often mention in my sermons that a Correspondence Course from the Moody Bible Institute has been of far greater value to me than all of my Bible and theological work in college."

Enroll Now! You will be a personal pupil—time, place and amount of study under your own control. The prices are below cost—these courses are not sold for profit. There is no better time to start than NOW. Send the coupon at once for Free Prospectus describing our eight Courses in detail.

Mail the Coupon Today

THE MOODY BIBLE INSTITUTE

Dept. 5782, 153 Institute Pl., Chicago, Ill.

Send me your prospectus giving complete information regarding your eight courses in Correspondence Bible Study.

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

FOREIGN MISSION BOARDS AND THE REVIEW

The Foreign Missions Conference of North America at its meeting in Atlantic City received the report of its committee on the MISSIONARY REVIEW OF THE WORLD and again adopted resolutions in favor of continued cooperation between the Mission Boards and the REVIEW. Their resolutions unanimously adopted are as follows:

"1. That the Conference express again its conviction as to the unique value of the REVIEW to the missionary cause and urge the Board to cooperate still more effectively by financial appropriations, by helping to increase the circulation and by furnishing denominational missionary news.

"2. We recommend that the Boards earnestly cooperate with the management of the REVIEW in the effort to find some practical plan whereby the REVIEW may be accessible to all of their missionaries, to their pastors, and at least to the leaders in missionary societies and study classes in their home churches.

"Respectfully submitted,

"HELEN BARRETT MONTGOMERY
"ENOCH F. BELL ARTLEY B. PARSON
"JAMES R. JOY MILLS J. TAYLOR
"L. B. WOLF WILLIAM P. SCHELL
"Chairman."

The Nominating Committee of the Conference appointed the following committee to represent the Foreign Mission Boards on the Editorial Council of the REVIEW for the coming year: Dr. Mills J. Taylor (United Presbyterian; Mrs. Henry W. Peabody (Baptist); Rev. Enoch F. Bell (Congregational); Dr. Paul de Schweinitz (Moravian); Mr. James R. Joy (Methodist); Rev. Artley B. Parson (Protestant Episcopal); Dr. William Schell (Presbyterian).

The Home Missions Conference took similar action at its annual meeting, a report of which will appear in our March number.

Annual Meeting of the Review

The annual meeting of the Missionary Review Publishing Company will

be held February 21, 1924, in the conference room on the eighth floor of 156 Fifth Avenue, New York City at 3 P. M. Dr. Robert E. Speer will preside and reports will be given as to the progress of the REVIEW and as to the present situation in the home and foreign fields. Directors will be elected for the coming year.

Friends of the REVIEW and of Christian missions throughout the world are cordially invited to be present.

DELAVAN L. PIERSON, *Secretary*.

NEW BOOKS

Twelve Tests of Character. Harry Emerson Fosdick. 213 pp. \$1.50. Association Press. New York. 1923.

Nineteenth Century Evolution and After. Marshall Dawson. 145 pp. \$1.50. Macmillan Co. New York. 1923.

Five Hundred Bible Readings. Sixth Edition. F. E. Marsh. 366 pp. 4s 6d. Pickering & Inglis. Glasgow. 1923.

Race Problems in the New Africa. W. C. Willoughby. 294 pp. 15s. Oxford University Press. London. 1923.

Nyilak and Other African Sketches. Mabel Easton. 95 pp. \$1.00. Fleming H. Revell Co. New York. 1923.

Apolo of the Pygmy Forest. A. B. Lloyd. 62 pp. 1s. Church Missionary Society. London. 1923.

Frontier Spirit in American Christianity. Peter G. Mode. 196 pp. \$1.75. Macmillan Co. New York. 1923.

World Service of the Methodist Episcopal Church. Ralph E. Diffendorfer, Editor. 704 pp. Committee on Conservation and Advance. Chicago. 1923.

Woman and Stewardship. Ellen Q. Pearce. 67 pp. New Era Movement. 156 Fifth Avenue, New York. 1923.

Christianity and the Religions of the World. Albert Schweitzer. 93 pp. \$1.60. George H. Doran Co. New York. 1923.

Kingdom of God. Francis A. Wight. 256 pp. \$1.50. Fleming H. Revell. New York. 1923.

Ignatius Loyola. Henry D. Sedgwick. 399 pp. \$3.00. Macmillan Co. New York. 1923.

Conservatism, Radicalism and Scientific Method. A. B. Wolfe. 333 pp. \$3.50. Macmillan Co. New York. 1923.

Let Us Go On. W. H. Griffith-Thomas. 195 pp. \$1.50. Bible Institute Colportage Association. Chicago. 1923.

Davidson College. Cornelia R. Shaw. 307 pp. \$1.50. Fleming H. Revell Co. New York. 1923.



The oldest Bible Society in New York and the only organization that distributes Bibles free in the City and harbor of New York.

There's No Better Place For a Bible—

than in the hands of seamen. The distribution of free Bibles (in 53 different languages) to sailors from all nations who come into our harbor, is a most effective way to introduce the Word of God into many places where it is needed. Each month over 8,000 Bibles are distributed to seamen.

Your donation can do untold good in aiding this work, and through the annuity plan will provide an absolutely safe investment for you with a high rate of interest.

Write for booklet 7

New York Bible Society
5 E. 48th Street New York City



The Chinese Recorder

JOURNAL OF THE
CHRISTIAN MOVEMENT IN CHINA

*Independent Interdenominational
International*

Established Fifty-four Years

**Aims to Interpret China of To-day as Seen
in New Intellectual Life, Social
Changes and Religious
Movements**

Original Articles by Chinese Writers

*A Necessity to Libraries and those Concerned with
the Needs and Aspirations of Changing China*

PUBLISHED MONTHLY—Each issue contains at
least sixty-four pages.

SUBSCRIPTION—United States and Canada,
\$3.00 gold.

CHINESE RECORDER

5 Quinsan Gardens, Shanghai

Sample copy sent on request.

NEW BOOKS

The Call of China's Great Northwest. Mrs. Howard Taylor. 215 pp. 3s 6d. China Inland Mission. London. 1923.

William Carey. S. Pearce Carey. 413 pp. \$3.50. George H. Doran Co. New York. 1923.

The Winning of the Far East. Sidney L. Gulick. 185 pp. \$1.35. George H. Doran Co. New York. 1923.

Beginning Again at Ararat. Mabel E. Elliott. 341 pp. \$2.00. Fleming H. Revell Co. New York. 1924.

Nyasa, the Great Water. Wm. P. Johnson. 200 pp. \$2.50. Oxford University Press. New York. 1922.

The High Way. Caroline Atwater Mason. 382 pp. \$2.00. Fleming H. Revell Co. New York. 1923.

Hawaiian Historical Legends. W. D. Westervelt. 215 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

Missionary Diagrams and How to Make Them. Edited by Hugh Martin and Illustrated by A. J. Melloy. 62 pp. 1s 6d. United Council for Missionary Education. London. 1923.

Mission Methods. Carrie Lee Campbell. 65 pp. \$1.00. Presbyterian Board of the South. 3910 Seminary Avenue, Richmond, Virginia. 1923.

When Black Meets White. John L. Hill. 149 pp. Argyle Publishers. Chicago. 1922.

Our Neighbors. Annie M. MacLean. 288 pp. \$1.75. Macmillan Co. New York. 1922.

Missions of the Evangelical Church—Annual Report, 1922-23. Edited by G. E. Epp and B. H. Niebel. 230 pp. Missionary Society of the Evangelical Church. Cleveland. 1923.

Big Mark. Anna M. Johanssen. 102 pp. 2s. China Inland Mission. London. 1923.

Maryknoll Mission Letters, China. Vol. I. 359 pp. \$3.00. Macmillan Co. New York. 1923.

The New World of Labor. Sherwood Eddy. 216 pp. \$1.50. George H. Doran Co. New York. 1923.

Why God Used D. L. Moody. R. A. Torrey. 59 pp. 35 cents. Fleming H. Revell Co. New York. 1923.

The Character of Paul. Charles E. Jefferson. 381 pp. \$2.25. Macmillan Co. New York. 1923.

Famous Figures of the Old Testament. William J. Bryan. 242 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

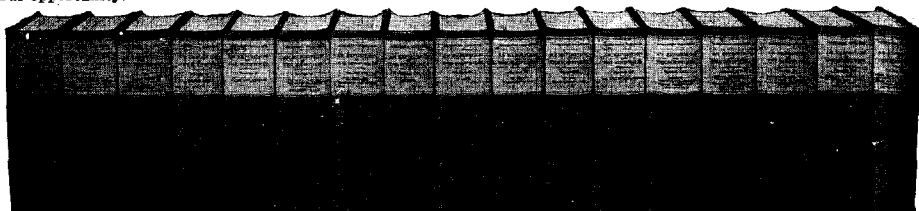
Orthodox Christianity vs. Modernism. Wm. Jennings Bryan. 48 pp. 35 cents. Fleming H. Revell. New York. 1923.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

We Have 348 Remaining Sets Slashed to LESS THAN HALF PRICE

MACLAREN'S EXPOSITIONS of Holy Scripture

THIS is a set of books which, after you possess it, you will agree is worth any price ever asked for it. Just now we have 348 sets which we secured at a saving that we pass on to 348 prompt Missionary Review readers. These books will not merely grace your library; with your Bible and your own fundamental knowledge of things human and Divine, they will provide spiritual and mental food for yourself and those who look to you for spiritual teaching and uplift. **And you may have them, if you hurry, for less than half price.** Examine them. They are now offered to Missionary Review readers for the first time at a price less than half at which this monumental work has sold in its original and more bulky form. A truly wonderful opportunity.



IS YOUR WORK EFFICIENT? In these days so much emphasis is being placed upon the social and educational activities of Church organization that failure of the real object of the Church's mission is threatened. Safety against such a condition is provided only in the highest spiritual equipment of preacher and teacher. The people will follow devotion to fixed and well-established principles. The money to equip and work the machinery of an active Church will come freely from a people who can "give a reason for the hope" that is in them.

WHO ARE THE SUCCESSFUL PREACHERS? Cast your mind back over the really successful Evangelical expository type there have been enduring results. *D. L. Moody; C. H. Spurgeon; G. Campbell Morgan; Joseph Parker; F. B. Meyer; J. H. Jowett; Alexander MacLaren; George F. Pentecost*, and many more are conspicuous examples. Is it not notable that not one of these men depended upon so-called timely topics or essays—but rather on emphasis upon the teachings of the Word of God and the need for personal salvation?

HOW ABOUT YOUR OWN CHURCH? The mission of your Church is not to go into active competition along parallel lines with the theatre, the moving picture show, the lecture platform or the concert hall; if you do you are defeated before you begin. The message and the power of the Church are greater than any one or all of these social forces combined. The world is hungry to-day for the Gospel—and its need is great. The success of your Church and of every Church is in the effectiveness of the pulpit message—in the simple, earnest, fearless preaching and teaching of the Word of God—such preaching and teaching as MacLaren's.

Read These Sixteen Opinions of Moulders of the World's Thought

Rev. J. H. Jowett, D.D., recently pastor Fifth Avenue Presbyterian Church, New York: Dr. MacLaren is as distinguished for his mastery of the Bible in the original language as for his marvelous oratory.

Rev. Robert S. MacArthur, D.D., President of World's Baptist Congress, New York: The wide circulation of these volumes will prove a blessing to the entire Christian Church.

Prof. William Cleaver Wilkinson, Author of "Modern Masters of Pulpit Discourse": Dr. MacLaren's work equals, if it does not exceed in present practical value to ministers, any single similar body of production existing in any literature, ancient or modern.

The Continent: These expositions are the ripe fruitage of a long pulpit life. It is a modern preacher's commentary. It is a busy student's short cut to the main spiritual meanings of the Bible.

The Christian Advocate: It would be difficult to find in equal compass so much of sound learning and spiritual insight.

The Christian World: Dr. MacLaren's work is fresh, stimulating, brightened by the play of a sanctified imagination, and equally helpful in the closet and study.

The Westminster: The complete set forms a commentary on the entire Bible that cannot be replaced by any other.

The Congregationalist: Fruitful and stimulating lessons to living men and women. These volumes have abiding value.

The Presbyterian: Dr. MacLaren expresses his thought in such exquisite and accurate language as to put it into the reader's heart.

The Baltimore Methodist: Spiritual wisdom, sound and lucid exposition, apt and picturesque illustration, are combined in Dr. MacLaren's work.

The Record of Christian Work: Of priceless value to ministers and Bible students alike.

The Christian Intelligencer: Of superlative value as a contribution to Biblical knowledge. Truly a monumental achievement!

The British Weekly: Few, if any, expositors have the same felicity as Dr. MacLaren in perceiving and lifting into prominence the really essential points.

The Outlook: These volumes are a treasury of thought for all who study the Scriptures.

The Baptist Argus: Dr. MacLaren, a Colossus, seizes upon the hillocks of importance.

The Christian Index: Nowhere can there be found clearer exposition of the Word, deeper insight into its spirit, nor richer clothing of its truths in language.

S. S. SCRANTON COMPANY,
146 Plimpton Bldg., Hartford Conn.

Send me the set of MacLaren's Expositions of Holy Scripture in 17 volumes, for which I send you \$3 herewith and \$3 each month for eight months (\$27 in all) or \$22 additional as payment in full within five days. I reserve the privilege of returning the books to you within 5 days and you will send back my \$3 less the return charges.

Name

Address

THE BOOKS AND THEIR MAKING

up this great library. Each volume is 6 x 9 x 2 inches. The set weighs 47 pounds. The printing is done from the plates of the highest-priced edition ever published, on specially-made paper and the binding is substantial cloth, library style. The type is clear and the margins liberal. The index rounds out and completes its usefulness and utility. It is indexed and cross-indexed, greatly facilitating the ready use of any passage of Scripture. At less than half price no minister or teacher can afford to deny himself this work.

How to secure this great work at less than half of former price The price of this set in 34 volumes was \$51. In its present more convenient and equally elegant 17 volumes, you save more than one-half. To secure this set at less than half price, fill out and mail the coupon.

VOLUME XLVII

NUMBER 3

THE MISSIONARY REVIEW *of the* WORLD

MARCH, 1924

**CONTRASTS IN MEXICO
SUE REYNOLDS STALEY**

**PARABLES OF PRAYER
SADHU SUNDAR SINGH**

**IDEAL CHURCH IN THE MISSION FIELD
ROBERT E. SPEER**

**THE WEST INDIES AS A MISSION FIELD
CHARLES S. DETWEILER**

**WHAT GOD HATH WROUGHT FOR THE RED MAN
THOMAS C. MOFFETT**

**HINDRANCES TO CHISTIANITY IN JAPAN
K. MIYAZAKI**

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

3d and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

"Read the best books first, or you may never have a chance to read them at all."

—THOREAU.



TEACHING WORK OF THE CHURCH

Prepared under the direction of the Committee on the War and Religious Outlook

A book which unites in a single authoritative volume the judgment and experience of a group of educational leaders from every denomination, and approaches the problem of the Church's educational task as a *unified whole*—not in terms of any agency or agencies, but in terms of *life needs*. Every pastor, and every layman who has any interest in the Sunday-school, work with boys or young people, or other phases of Christian education, will find this book invaluable in clarifying the perplexing confusion of present conditions, and pointing the way to a constructive program for the future.

TWELVE TESTS OF CHARACTER

Harry Emerson Fosdick

Author of Meaning of Prayer, Meaning of Faith, Meaning of Service, Manhood of the Master, Assurance of Immortality and Second Mile

Although Dr. Fosdick's subject is serious, the colorful imagery and timely illustrations used in its presentation, and the charm of his easy-flowing style, make this a book whose outstanding feature is its absorbing interest. He goes right to the heart of these character essentials in a straight-forward way that makes a special appeal to young people, and this book is easily adaptable to classes or discussion groups. Every reader, young or old, will enjoy the sound sense and practical religion packed into this book, and the inspiration of Dr. Fosdick's spirited style.

Cloth, \$1.50.

CONFRONTING YOUNG MEN WITH THE LIVING CHRIST

John R. Mott

General Secretary of the International Committee of Young Men's Christian Associations

Eight stirring addresses delivered on a continent-wide tour. "Testimonies from many places show that the impulses of Dr. Mott's appeals are being translated into warmth, light and power, intensifying the spiritual life of whole communities and all the churches in them," says the *Continent*.

Cloth, \$1.50.

ASSOCIATION PRESS

Publication Department Inter. Comm. YMCA

347 Madison Avenue

New York

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Easter—and Handkerchiefs

Known the country over as a Treasure House of fine linens, you can buy Gift Handkerchiefs from McCutcheon's with implicit confidence in their quality and workmanship. And—the range of prices is as varied as the styles.

For women, you may choose from many different styles. Hand initialed and hand embroidered Handkerchiefs, a sheer linen square, or brightly colored Handkerchiefs that are so chic for the tailored suit this Spring, will surely please some one on your list.

For men, there are initialed, corded and taped styles with hem-stitched or rolled hems. And children always like best the tiny Handkerchiefs gayly embroidered with quaint figures.



James McCutcheon & Co.

Department No. 20

Fifth Avenue and 34th Street,

New York



*Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!*

What does that faith mean to you?

What are you doing to carry on, to spread that Gospel—to build up Christ's Church? Are you doing all you can do?

Are your dollars taking their full share in the work?

Do you realize that you can provide for all this and have an assured income during your lifetime through our

LIFE ANNUITY PLAN

Write to:

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR MARCH, 1924

	Page
FRONTISPICE RESULTS OF CHRISTIAN MISSIONS IN CUBA	
EDITORIALS	165
CALL TO A WORLD-WIDE YEAR OF PRAYER	
SHALL THE CHRISTIAN CHURCH RETREAT?	
HOME MISSION WORKERS IN CONFERENCE	
A NATIONAL MISSIONS CAMPAIGN IN ROCHESTER	
SPIRITUAL AWAKENING IN LATIN AMERICA	
THE PLIGHT OF GERMAN CHILDREN	
STUDENT VIEWS OF THE INDIANAPOLIS CONVENTION	
CONTRASTS IN MEXICO SUE R. STALEY	175
<i>A graphic picture of the progress made in Mexico in the past half-century in material, intellectual and spiritual conditions.</i>	
PARABLES OF PRAYER SADHU SUNDAR SINGH	178
<i>Seed thoughts and miniature pictures from this well-known Indian Christian, revealing the purpose and power of prayer.</i>	
THE IDEAL CHURCH IN THE MISSION FIELD ROBERT E. SPEER	179
<i>An address at a recent conference on the characteristics and aims that should be manifested in the Christian Church in every land.</i>	
THE WEST INDIES AS A MISSION FIELD CHARLES S. DETWEILER	183
<i>A study of islands in the Gulf of Mexico and the Caribbean Sea—their needs and the way in which the North American Church is meeting them.</i>	
CONVERTIDOS IN SANTO DOMINGO NELLIE M. WHIFFEN	189
<i>A brief story of some results in the Free Methodist Mission.</i>	
WHAT GOD HATH WROUGHT FOR THE RED MAN THOMAS C. MOFFETT	190
<i>Some of the outstanding results of Protestant missionary work for the American Indians, as seen by a well-known authority.</i>	
HINDRANCES TO CHRISTIANITY IN JAPAN K. MIYAZAKI	193
<i>A Japanese view of Japanese religions and their influence on his fellow countrymen.</i>	
THE CRITICAL SITUATION IN GERMAN MISSIONS A. L. WARNSHIUS	198
<i>A careful study of the facts in reference to Protestant missionary work of the German societies and the effect of the present financial distress.</i>	
BEST METHODS FOR PROJECT PLANS MRS. E. C. CRONK	203
WOMAN'S HOME MISSION BULLETIN	211
WOMAN'S FOREIGN MISSION BULLETIN	214
NEWS FROM MANY LANDS	217
THE MISSIONARY LIBRARY	233

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

BISHOP FRED B. FISHER, of the M. E. Church in India, arrived in New York early in January.

* * *

K. T. PAUL, a native Indian Y. M. C. A. leader, has been elected President of the next session of the All-India Conference of Indian Christians.

* * *

DR. J. N. FARQUHAR, author of "Modern Religious Movements in India," who has rendered such distinguished service for years as Literary Secretary of the Y. M. C. A. in India, has accepted the chair of Comparative Religion at Manchester University.

* * *

REV. CHAUNCEY W. GOODRICH, for the past six years pastor of the American Church in Paris, has been appointed American representative of the Central Bureau for Relief of the Evangelical Churches in Europe, with his office at that of the Federal Council in New York.

* * *

BASIL MATTHEWS, of the London Missionary Society, has accepted a position, with headquarters at Geneva, in connection with the boys' work of the World's Committee of the Y. M. C. A.

* * *

W. G. LANDES, General Secretary of the World's Sunday School Association, sailed from New York January 26th for a three-months' trip which will be devoted chiefly to preparations in Great Britain for the World's Sunday School Convention in Glasgow in June.

* * *

REV. CHARLES E. VERMILYA, a California District Secretary of the Board of Home Missions and Church Extension of the M. E. Church, has become General Secretary of the Home Missions Council.

* * *

REV. STEPHEN VAN R. TROWBRIDGE, Secretary for Moslem Lands of the World's Sunday School Association, whose ill-health necessitated prolonging his stay since his return from Egypt three years ago, sailed with Mrs. Trowbridge on January 5th to resume work in Cairo.

OBITUARY

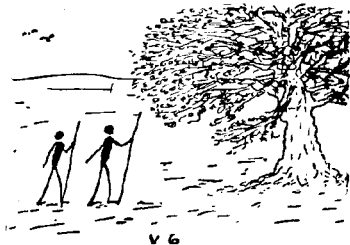
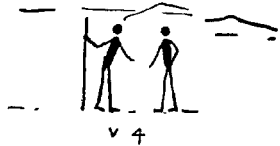
REV. JAMES I. GOOD, D.D., LL.D., President of the Board of Foreign Missions of the Reformed Church in U. S., and professor in Central Theological Seminary, Dayton, Ohio, died suddenly in Philadelphia January 22nd, in the seventy-fourth year of his age.

A CORRECTION

DR. H. V. S. PEEKE, whose interesting article on "The Earthquake and the Church in Japan," appeared in our February number, is one of the outstanding missionaries of the Reformed Church in America, and not, as was stated, of the Presbyterian Board of Foreign Missions.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

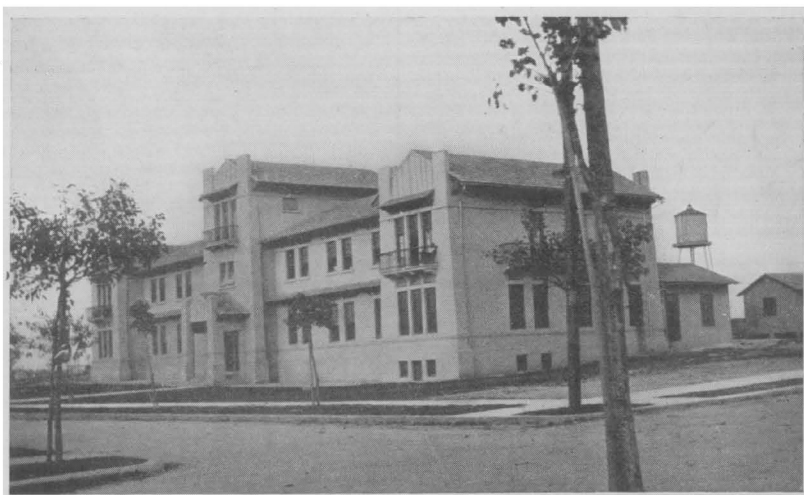
A CHOSEN LEADER AND A CHOSEN LAND



What Sunday-school Lesson of 1924 are these Little Jettis illustrating? A new, different set of these quaint little black figures appears on the lesson every week exclusively in

The Sunday School Times

This genius stroke of Wade C. Smith is looked for and used more eagerly than almost any other lesson feature ever published, by grown-ups as well as little ones the world around. You can get acquainted with the little Jettis and The Times, for ten weeks, by sending 25 cents to the Sunday School Times Co., 1031 Walnut Street, Philadelphia, Pa., mentioning Missionary Review of the World.



CANDLER COLLEGE, (METHODIST EPISCOPAL CHURCH, SOUTH) HAVANA, CUBA



FRUITS OF PROTESTANT WORK IN THE PRESBYTERIAN CHURCH OF REGLA, CUBA

SOME RESULTS OF PROTESTANT MISSIONS IN CUBA

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVII

MARCH, 1924

NUMBER
THREE

CALL TO A WORLD-WIDE YEAR OF PRAYER

IF ever the Church of Christ and the whole wide world needed a new manifestation of the power of God, that time is today. With the Church torn by controversy; with multitudes of Christians exhibiting far more likeness to the world than to their Master; with a great shortage of consecrated money and men for God's work; with even missionaries on the frontiers divided in teaching and policy; with relationships between those of various races and classes strained to the breaking point because of an un-Christian spirit; with almost every nation in the throes of economic, social and political disorder and distress; and with many international disputes, due to selfishness and suspicion, threatening a recourse to arms for a test of strength but not of righteousness—with all these elements and conditions working against the reign of God over men's hearts and lives, His people may well be called together for united, heart-searching intercession to the Almighty Ruler of the universe.

Last July the International Missionary Council, at its Oxford meeting, proposed such a world-wide call to prayer. The national missionary organizations, after in vain attempting to fix a special day of prayer, have decided to invite the Christian Churches of all lands to make this a *year of prayer*, that Christ's followers may be brought into more perfect harmony with His will and that there may be a new manifestation of God's love and saving power throughout the world. Each nation, Church or society is asked to select its own special day or days of prayer within the year, and to make plans for their observance on the lines of a world-wide outlook. In Great Britain, the date selected is November 30th; and in America, the Home and Foreign Mission Boards have chosen Friday, March 7th, as the *special Day of Prayer for Missions*.

It is to be hoped that Christians everywhere will heartily cooperate in carrying out this proposal. When God, the Almighty and All-loving universal Sovereign, invites and urges us to come to Him

in prayer; when Jesus Christ, our Lord, set us the example of prayer; when holy men of old prayed as they were moved by the Holy Spirit; and when multitudes of men and women of all ages, races and conditions unite in bearing witness to the efficacy of prayer, surely we cannot afford to neglect such a privilege in such a crisis. The Church, as the Body, the Bride, the Trustee of Christ in the earth, is responsible to Him for the use of this privilege. There is no need for pessimism or discouragement, but there is need for faith, for courage, for wisdom, for Christ-control, for self-forgetfulness, for loyal obedience, for power, for more perfect filling with the Spirit of God—and all these may be had in answer to earnest believing prayer to God.

SHALL THE CHRISTIAN CHURCH RETREAT?

MOST of the Mission Boards are facing the tragedy of retrenchment on account of insufficient funds. One communication reads:

Have you ever been in a region where the Gospel has never been proclaimed? Into such a territory some of our Chinese Bible women recently went, traveling by houseboat. They visited over one hundred towns and villages. Everywhere they found a hearty welcome and eager listeners. "Often the women, hungry to hear more, would gather at the bank of the canal at the close of day, and ask the Bible women to tell them more, and like the Master of old, these Chinese followers of His have preached to the crowds from their boats." There are more than 3,000 converted native Christians, ordained and unordained, doing this and similar evangelistic work in fifteen different lands. Do you believe this ministry should be continued?

Such evangelistic effort is dependent upon the training provided in our Christian schools. The spreading of the Gospel, on the part of the native Church, will fail if there are not schools in which to train qualified native evangelists. Non-Christian education and anti-Christian influence menace the progress of Christianity. Christian education must provide leaders, not alone for the growing native Church, but for all walks of life. From kindergarten to university we are bringing Christian influence to bear upon more than 131,000 pupils. Do you believe such ministry should be continued?

In another mission field, 600 miles from the nearest mission station, a mission hospital ministers to an area larger than that of France. Through its evangelistic ministry many have heard for the first time the message of Christianity. The service of this hospital for body and soul is being duplicated in 197 other hospitals and dispensaries of our Church in foreign lands. More than 370,000 patients were treated last fiscal year. Do you believe such ministry should be continued?

Whether the evangelistic, medical, educational and other foreign missionary work of the Church is to be continued, or drastically curtailed is being determined between now and March 31st, the close of the fiscal year. Up to January 16th, to apply on obligations we received less than one half of the amount required by the budget. This is an increase of 11 8/10% over the corresponding period of last year. We need an increase of 33 1/3%. Will you give these facts your earnest consideration, and help with a prompt response?

Similar appeals come from each one of the Mission Boards. The responsibility is heavy and a call to retreat is heart-breaking. Curtailment means placing a burden on our self-sacrificing representatives on the field, such as they should not be asked to bear and such as threatens a break-down under the strain of anxiety and over-work. What is your response to your workers abroad, your Board at home and to your God?

HOME MISSION WORKERS IN CONFERENCE

THE greatness and variety of the field and task of winning America for Christ is clearly revealed in the annual conference of Home Mission forces. With a field that extends from the Arctic Circle to the Tropics, and nearly one third of the way around the globe; dealing with a population of over 125,000,000 people, of whom at least one half show no evidence of being vitally related to Christ and His Church; working for Americans and foreigners, Negroes, Indians, Mexicans and Orientals; endeavoring to give the Gospel of Christ to cities, industrial plants, villages, farms, mountains, forests, mines, prairies and fisheries and undertaking to win Mormons, Jews, Confucianists, Buddhists, Shintoists, atheists, indifferentists and nominal Christians, through preaching, teaching, literature and social service—such is the multiple problem discussed this year (January 11 to 15), at Atlantic City by representatives of over fifty denominational Home Mission Boards and interdenominational societies.

With such a variety of reports to be made, themes to be discussed and plans to be proposed, it is difficult for the conference to exhibit unity except in the one great purpose of bringing America into harmony with the great far-reaching program of Christ.

This year is marked by the retirement from office of the two honored General Secretaries of the Home Missions Council, Dr. Alfred Williams Anthony and Rev. Rodney W. Roundy, and the election of Dr. Charles E. Vermilya to succeed them. Mrs. Fred S. Bennett, for several years the able President of the Council of Women for Home Missions, has also been succeeded by Mrs. John Ferguson of the United Presbyterian Church.

Among the many interesting reports and discussions of the Conference was that on "Standardization of Home Mission Service,"

At present, many Boards make no definite contract with their missionary workers, have inadequate standards for their candidates and unsatisfactory methods of recruiting for service. Salaries vary from \$240 to \$2,500 a year. Two Boards are attempting to cooperate with local churches in adopting a "seven-year plan" of service on a definite basis. There are three times as many agencies for enlisting volunteers for Home Mission work as there are agencies for putting them into the field. There is great need, also, to find some way of putting Home Mission workers into the special field and type of work where he or she will render most effective service. Candidate secretaries, printed contracts, educational standards, some specialized training, standardized salaries, sabbatical years and disability pensions are greatly needed in Home Mission service if the best results are to be obtained.

Another important proposal made at the conference, and referred to the Joint Administrative Committee with power, was the plan to hold a great National Home Missions Conference sometime in the year 1925. This conference, if held, will be a large interdenominational delegated body, similar to the world-wide mission conferences occasionally held under the auspices of the Foreign Mission Boards. This gathering will not be held at such a time as to conflict with the Foreign Missions Conference which is also proposed for next year. The "Christianization of America" has been suggested as the general theme. It is hoped that a large number of smaller Home Missions conventions may be arranged in various cities throughout the country, similar to that held in Rochester last December.

Cooperation is always strongly stressed in these annual gatherings of Home Mission executives, and great progress has been made in this respect during the past sixteen years. More or less effective interdenominational programs are in operation not only in our larger cities, through local federations, but through statewide committees in Utah, Montana, Idaho, California and Wyoming, in Washington, Colorado, Oregon and North Dakota. There is union or cooperative work in Cuba, Porto Rico, Panama Canal Zone, Alaska, Hawaii and Haiti. Through conferences and joint committees, plans for cooperation are taking definite shape for Orientals, Mexicans, Indians, Negroes, Jews, migrant workers and immigrants. The recommendations adopted on cooperative work include:

(1) Calling attention of Christian churches to the large number of neglected fields in America.

(2) The study and readjustment of over-occupied fields.

(3) The adoption of a *slogan*—"Concerted Advance in Unchurched and One-Churched Communities."

(4) The publication of unimpeachable facts in regard to the growth of Evangelical churches.

(5) Advance by all Home Mission Boards in the Every-Community Service Endeavor,

Considerable interest was aroused in the discussion on work for the Orientals in California and in the Christian solution of race questions relating to Chinese, Japanese, Negroes and Jews. Work for Spanish-speaking Americans also calls for a special survey and a conference is proposed to consider the need for an adequate program of cooperation in the Hawaiian Islands.

With a view to making future annual conferences still more effective, it is proposed to emphasize each year some central theme and to provide outstanding addresses on such topics as the Relation of Religious Education to Home Missions, the Cultivation of Missionary Interest in the Home Church, the Value of the Home Mission Enterprise to the Nation and the World, or the Relation of Evangelism to Social and Economic Problems.

Any one with spiritual vision who reads the American daily papers or who moves freely about our cities and rural districts must realize that the business, social, domestic, intellectual or even Church order in America is far from ideally Christian in standards or practice. There is great need for a deep and widespread spiritual awakening to change the whole life of individuals and of society. Only God, through His Spirit, can work this regeneration, but He is ever ready to do it through Spirit-filled Christians and churches.

A NATIONAL MISSIONS CAMPAIGN IN ROCHESTER

A SERIES of conferences and mass meetings was held in Rochester, December 8-10, 1923, under the direction of committees of the local Federation of Churches working in cooperation with the Home Missions Council and the Council of Women for Home Missions. This gathering, known as the National Missions Conference, was notable as the first attempt to present the subject of home missions in a popular way in a given community by the national boards working unitedly. It was the result of the acceptance of the invitation of the Federation of Churches of Rochester following the successful foreign mission conference held in that city in November, 1922.

On Home Missions Day, Sunday, December 9, the pulpits of Rochester and adjacent communities were filled by sixty-seven speakers, representing the various church extension and home mission boards. They addressed 150 services at which Home Missions were the central theme. Groups of laymen representing the various local churches met for dinner Saturday evening to discuss the problems of the downtown city church and were addressed by Prof. Wm. M. Gilbert of Drew Seminary and Dr. C. A. Brooks of the Baptist Home Mission Society. A large gathering of ministers met for luncheon on Monday noon, when Dr. Alfred Williams Anthony, for many years secretary of the Home Missions Council, spoke of the cooperative tasks of the churches, and Dr. John McDowell of the Presbyterian Board emphasized the need of Christ's dynamic in our programs.

The group conferences were held on Saturday and Monday, and gave local workers in religious, social and civic affairs, the opportunity to discuss modern home missions in such fruitful topics as Life Enlistment; A Christian Code for the City, Immigration Problems and Country Life Work.

At the young people's mass meeting on Sunday afternoon, and at the supper served at the Y. W. C. A. immediately afterward, Dr. A. Ray Petty, Miss Laura H. Parker and Miss Jessie Dodge White gave stirring addresses that had as a common theme the awakening of a national Christian conscience and individual responsibility in view of the needs of a despairing world. Monday afternoon, Mrs. Thomas W. Bickett, widow of ex-governor Bickett of North Carolina, and Miss Alice Brimson addressed a woman's mass meeting, and an inter-racial meeting on Monday evening was addressed by Mrs. Bickett and Dr. George E. Haines. As a result of this meeting an interracial committee was formed in Rochester.

This first National Missions Conference will probably have a far-reaching effect upon the community. It reflected the excellent cooperative spirit of the various denominational boards, and helped to create an atmosphere in which the Christian people of an entire city and its environs were enabled to visualize themselves as members of a great national Christian unit striving toward worthy goals.

SPIRITUAL AWAKENINGS IN LATIN AMERICA

MEXICO, now in the limelight because of revolution, has had a great spiritual awakening. The Department of Education has issued a special popular edition of the New Testament for distribution among schools and libraries. The issue was exhausted immediately, the general public buying a large part of it, and a second and much larger issue is now on the press.

The educated classes in Latin America show a tendency to shift from the economic philosophy to a spiritual one. A group of students in Buenos Aires has just established an important magazine which emphasized that "the last ten years of war have demonstrated that man is a religious being more than a being of economic temperament."

For the first time probably in the history of South America a distinguished intellectual, one of the editors of *La Nacion* of Buenos Aires, has resigned his position to enter work as an evangelist among the educated classes. This is Sr. J. Navarro Monzó, now serving under the Young Men's Christian Association. His new book on "Basic Principles of Modern Civilization" marks an epoch in Christian literature in Spanish.

Students and workmen of Peru last year engaged in a strenuous fight for religious liberty, under the leadership of a university student who declares that only the teachings of Jesus Christ can solve the

problems of South America. About a year ago an attempt was made to get the National Assembly of Peru to approve a concordat with the Pope. This movement having failed, through the opposition of the students and others, the President and Archbishop agreed to consecrate the republic to the Sacred Heart of Jesus. Sr. Haya de la Torre, who exerted strong influence both among the students and laboring classes because of his spirit and leadership, succeeded in arranging a *manifestacion* against this proposed consecration. During the demonstration the students and their followers collided with the government and clerical forces and five students were killed. Following another demonstration at the burial of these heroes, Sr. Haya de la Torre was forced to hide from the government authorities, who had instructions to deport him. He was later imprisoned and after a short time was exiled. At Panama, he received a cable from the Department of Education of the Mexican Government inviting him to serve in that department in coordinating the student movements of all Latin America and is now in Mexico City. Sr. Torre was a teacher in an Evangelical school in Peru, so clerical influence attempted to involve the director of the school, Dr. John Mackay and also Rev. John Ritchie, director of an Evangelical printing house. Orders for the deportation of these two missionaries were only withdrawn when the British Minister intervened.

The activity of the Roman Catholic Church against Protestantism is very noticeable, particularly in Mexico and in Peru. In the former country this went so far as to destroy in some places Protestant property, to kill one of the workers and to wound several others. The renewal of old hostilities seems to coincide with the development of the Knights of Columbus in Mexico. In contrast several prominent officials have expressed openly their sympathies for religious liberty and advancement of evangelical work. That is specially true of Presidents Obregon of Mexico, Alessandri of Chile and Orellana of Guatemala.

Social and educational movements also show new life in Latin America. The Pan-American Conference at Santiago decided to establish an Inter-American Labor Commission to study labor problems in this continent, and the status of women before the law in the various American countries, and recommended to the Government various measures for the suppression of the use of alcoholic beverages. The Child Welfare Conference in Rio de Janeiro, the visit of the American College of Surgeons and other similar events have greatly advanced public health movements. In Mexico wider educational relationships have developed between Mexico and the other countries of Latin America. The University of Mexico has placed itself at the head of a movement for the interchange of professors and students and publications among the Latin American countries. The student movements in Latin America have continued

to gain in importance although in some countries like Chile their liberal ideals seem to have had a set back and they have come under the sway of nationalism.

S. G. I.

THE PLIGHT OF GERMAN CHILDREN

THAT war produces and fosters more evils than it remedies is clearly proved by the present unhappy condition in Europe—especially in Germany. Some of the countries are slowly and painfully recovering and we hope are surely, though slowly learning the lessons of the futility of armed strife which is the outgrowth of suspicion, jealousy and hatred. Germany had the less painful experience during the war but now is suffering most severely. Unfortunately, as is usually the case, it is not those who were responsible for provoking strife who suffer most. It is the children and those who had no voice in the matter and who were misled in their conception of the cause of the conflict and its certain outcome.

Today, starvation and ruin face millions of the German people—not so much those in authority, but the families of teachers, pastors, other professional classes and clerks. Their money is practically worthless so that savings have shrunk to nothing and the banks have cancelled deposits of less than 2,000,000 marks. In church collections, it is said that contributions of less than 1,000,000 marks are sold for old paper. The decline in the value of paper currency is such that incomes which might be thought adequate one month are almost valueless the next. Students have worked for three months in the summer only to find that in the fall their wages would buy only a loaf of bread. Not only do students and the families of professional men have little or no money for food but they cannot buy fuel, books or papers and are destitute of clothing and medicine. In some churches 85% of the wage earners are unemployed most of the time and face starvation.

This situation is hardest on the old people and on innocent little children, many of whom have not tasted milk for weeks or months. The birth rate has dropped, and rickets, tuberculosis, anemia, scrofula and other diseases are prevalent, due to improper nourishment. One third of the children are said to be physically unable to attend school. Suicide is frequent among those who have not the courage or strength to face the hardships. Shall Americans allow these children to suffer and die for the material things that we can easily supply? No personal feeling against the shortcomings of German officials should harden the hearts or close the hands of any whom the love of Christ has quickened to life.

The suffering people have sold their most precious possessions to supply their wants. The German Government has reduced the army to a necessary police force and is endeavoring to feed its orphans and some of the school children; breadlines have been

established and about fifty per cent of the Friends' relief administered in Germany is provided by the State. Laws have been passed to curb the profiteers but many of these have escaped from the country with their ill-gotten wealth.

If Europe is to be saved from ruin, which would severely affect America also, some basis must be found for reconstructing the whole economic life of Europe. The time to act is *now*. If Christians in America are large-hearted enough and far-sighted enough to come unselfishly to the rescue, their testimony to the love and power of Christ will not be in vain. Religion has suffered because the Socialists identify the Church with political issues due to the union of State and Church. Therefore, a free Church movement is needed which will be on spiritual lines and will have Christ alone as its Head. Here is a great opportunity to show that Christianity is vital and practical.

Contributions may be sent through the "Committee on Mercy and Relief," Federal Council of the Churches of Christ in America, Albert G. Lawson, Treasurer, 105 East 22d Street, New York. Undesignated funds will be distributed through reliable Protestant agencies in Germany representing the Federal Council or they may be designated to go through denominational channels, through the American Friends Service Committee or through the Student Fellowship Fund. Three dollars will feed a child for one month.

STUDENT VIEWS OF THE INDIANAPOLIS CONVENTION

YOUTH allowed its idealistic dreams a good deal of free play at the Indianapolis Convention. There was much groping, much puzzling. There was also much sound and sincere thinking. The older leaders were still able to awaken the crusading response. The younger leaders were genuinely appreciative of the old. The results of the conference for many a delegate might be summed up in the words of Susan Blow, "I want to advance; but I want to advance with the past at my back." . . .

In many quarters there was felt the need for a more continuous emphasis on the place of the individual in the fight for a finer world, with consecration brought down out of the clouds and incarnated in practical suggestions and clean-cut delineations. This present age mistrusts the phrase, "Christ is sufficient to meet the world's need" when that is all that is said. The query comes to be, "How?" and "Lord, what wouldst thou have me to do?" . . .

This Student Volunteer Convention was undoubtedly a mountain-top experience for hundreds of America's noblest young men and women. We hope and pray that once for all the idea was exploded that there are two brands of Christianity, the personal and the social. We hope and pray that all of us may realize that the following of Jesus is a unifying and integrating program for life. We hope and pray that all of us may act sacrificially upon the vision which we have received of a world to be won, and that we may throw ourselves,

at the very threshold of our careers, with abandon and joy and self-negation into the cause of Christ, both here and in foreign lands.

ERDMAN HARRIS, *New York,*
Chairman of the "Student Expression" session of the Convention.

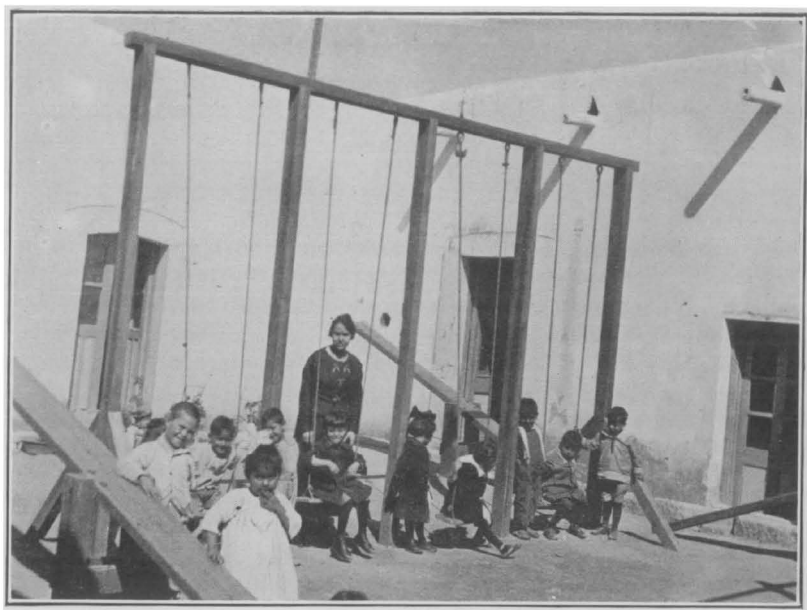
One could not go to such a convention as the one held at Indianapolis by the Student Volunteer Movement without receiving certain, clear-cut impressions. The out-standing one to me was the difference between the so-called older and younger generations.

I love the younger generation. I belong to it. I love its hopefulness, its sincerity, its willingness to serve, but I deplore its unwillingness to profit by the many vital lessons which experience has taught those who have gone before. The older generation, represented at the convention by such men as Canon Woods and Mr. Wilder, know that Jesus Christ is the one solution for suffering humanity. The younger generation, for the most part, would seek to alleviate such suffering by better laws, education and social reform. In our optimism we would forget that man is sinful and needs a Saviour, and that unless men's hearts are changed other methods fail, no matter how good they may be in themselves.

Over and over again native Christian leaders from India, China, Japan and Africa in speaking to the students said: "We want your education, your science and your social reforms, but more than all these we ask you to bring us the Gospel Message. Our people need the Lord Jesus Christ." Yet in the discussion groups conducted by the students, the main topics discussed were the Race Problem and War. These are practical and interesting subjects, but when we consider that the motto of the Student Volunteer Movement is "The evangelization of the world in this generation," it is easy to see that such discussions miss the mark.

Our generation will fail in its contribution to world evangelization unless we ask God to give us the spiritual understanding of the original leaders of our Student Volunteer Movement. We need a new vision: a vision of a world lost in sin, and the one and only hope for that lost world, our Lord and Saviour Jesus Christ. When God has given us that vision other methods of relieving suffering humanity will fall into their proper place, and we will gladly obey Christ's last command to us, "Go ye into all the world and *preach the Gospel* to every creature."

RUTH D. BAILEY, *Chicago.*
Student at the Moody Bible Institute.



THE PLAYGROUND OF THE CHRISTIAN CENTER, CHIHUAHUA

Contrasts in Mexico

BY SUE REYNOLDS STALEY, BRISTOL, TENNESSEE

PERHAPS nowhere else in the world is there a country so full of contrast as Mexico. With a university founded before Harvard or Yale were ever dreamed of, its masses are distressingly ignorant. With a hospital established before the American Colonies were formed, Mexico as a nation is as ignorant of the laws of sanitation and hygiene as any country in the world. With a perfect constitution, its rulers and people have for the past century been a law unto themselves. With natural riches, almost unsurpassed, its masses are abjectly poor.

The unlimited wealth of the few, in contrast with the masses of poverty-stricken people, is marvelously demonstrated in Chihuahua. For here, in his stately palace, resides Luis Terrazas, usually spoken of as "Cattle-King," one of the wealthiest, if not the wealthiest man in Mexico, owning almost the entire state of Chihuahua. He is one of the landowners, who, through greed and grasp, combined with political intrigue has oppressed the Mexican people, keeping them in a state of poverty and ignorance. In Chihuahua you will see the palatial home of Luis Terrazas, and a few other mansions owned by wealthy Mexicans, but with the same glance, you can see thousands

of Mexican peons living in homes of one and two rooms, many of them windowless, with only one door for the entrance of man and light and the only exit for the smoke from the small charcoal stove, usually made from a discarded oil can. On this primitive stove, the Mexican housewife boils her clothes, friholes and chiles. If friendly, she will show you her Metate, the stones with which she grinds her corn, previously soaked in limewater. This damp dough is patted with the hands, into thin cakes, and baked on a hot stone. These thin cakes, or Tortillas, as they call them, are the staple food of the Mexicans. The Metate, or stones, are used also for grinding coffee, chile and other foods. The coffee ground between these two stones is as fine as any powder. The motion of grinding on the Metate stones is much like that of the rolling pin on the flour board, as used in America. The one room, constituting a Mexican home, may also be used for a shoe shop, or some other home industry. In addition to the members of the family, a home of one or two rooms is often inhabited by guinea pigs, cats, dogs, pigeons and chickens. The Mexicans are great lovers of flowers and birds. In every home that can afford a patio (inner court) corresponding to an American back yard, will be seen numerous cages, with yellow, red and blue birds in them, and blooming plants in a greater variety of color.

On the streets of Chihuahua, you will see a Mexican half breed, barefooted, wearing a dollar pair of trousers, a fifty cent shirt, and a ten dollar sombrero. With the same glance, you will see an aboriginal Tarahumare Indian, and a twentieth century businessman. The most conspicuous thing, about the male population of Mexico, so far as the masses of halfbreeds are concerned, is their hats. These are bought, even if the purchase does force the buyer to go hungry for months. At one time the brims of the Mexican sombrero got so wide that the hats had to be tipped sideways to be gotten into the cars. So the Government resorted to a tax of \$1.00 for every four inches of brim added to the hat.

It is said of the Tarahumare Indian, that not even Greece and Rome in the palmiest days of their athletic history produced a race of greater physical endurance, living eight days' run from the city of Chihuahua. They are as fleet footed as the deer, and can endure more in distance. It is a simple feat for them to run down and catch wild horses, and the women are as good runners as the men. Champion racers of the world, and the cleanest people, morally, in Mexico. They wear their hair long, it is bound with red and white bands, according to sex. The courtship and proposal of a Tarahumare Indian is a very simple affair. At social gatherings the Tarahumares sit on the ground in a circle, a boy throws a stone at the girl he wants, and if she accepts the proposal, she throws a stone back to him. Without further ceremony, they consider themselves married.

The contrast and variety in types of locomotion in Chihuahua is

quite as striking as is the homes and people. Within the radius of a few blocks one will see an Indian Cargador, a Mexican Burro, an ox cart, a carriage, an automobile, a street car and a railway train.

In all Mexico one will see no more picturesque sight than the long train of little Burros coming down the mountain, with their huge packs of wood, sand, earth, stone, vegetables, milk or water, driven by the equally picturesque figure of the Mexican Peon, with his huge hat made of sun-bleached palm leaves, and a rainbow-tinted serape thrown across his shoulders. The Burro, in size and appearance, patience and meekness, resembles the American donkey.

Another striking contrast in the city of Chihuahua is the ruins of a palatial Mexican home, devastated by the ruthless work of the Mexican soldiers, during the recent revolution. Directly in front of the ruins stand the quaint and stately Spanish buildings of Colegio Palmore, untouched by those same ruthless hands. We are reminded of the Psalmist's words, "Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident. For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me." In this splendid institution over four hundred boys and girls are under the moulding influence of a faculty of eighteen Christian men and women. The line of march, chapel exercises, excellent work in graded, commercial and kindergarten departments would do credit to any American school. The spiritual power of the school is evidenced by a list of twenty-six student volunteers. It is an inspiring sight to see a crowded Sunday-school of Mexicans singing in Spanish, "Onward Christian Soldiers," as they march to their classes, and old and young uniting in the opening song, "Holy, Holy, Holy, Lord God, Almighty." Although the church is spacious, it is necessary to hold a number of the Sunday-school classes at Centro Christiano, the splendid industrial educational and social center. Here, during the week are held night classes in English and domestic science, kitchen-garden and kindergarten classes during the day. A dispensary is being equipped and will be opened soon. Another splendid feature of Centro Christiano is the day nursery and playgrounds, where mothers may leave their children while they go out to work. No more homelike or beautiful spot can be found than the upper balcony of this home, overlooking the patio, which is used for the playground of the day nursery. Here one knows the mood of the Psalmist when he said, "I will lift up mine eyes unto the hills from whence cometh my help." The long range of hills in the distance, the eternal blue of the sky, the white billowy clouds, with a sun shining back of them whose radiance can but cause one to reflect on the glory and majesty and power of the Sun of Righteousness, and to feel less the outer world's control, the world that time and sense have known.

Parables of Prayer

BY SADHU SUNDAR SINGH, SIMLA HILLS, INDIA

THERE are some plants whose leaves and flowers fold themselves when the sun goes down and unfold again when softly touched on the morrow by the sun's light. In this way, they absorb the warmth and life of the sun so necessary for their existence and growth. So, in prayer, our hearts are open to the Sun of Righteousness; we are safe from the dangers and difficulties of darkness, and grow into the fulness of the stature of Christ.

We may not change God's plans by prayer, but the man who prays is himself changed and is brought into harmony with God's plan.

Otenophores are so extremely delicate that the splash of a wave would tear them into shreds. Whenever there is even a hint of an approaching storm, they sink deep into the sea, beyond the reach of the storm. So, when the man of prayer anticipates Satan's attacks and the storm of sin in the world, he may enter into the ocean of God's love where there is eternal peace and calm.

The wonderful peace which the man of prayer feels while praying is not the result of his own imagination or thought, but is the outcome of the presence of God in his soul. The vapor rising from a small pond cannot become large clouds and descend as a great shower of rain. It is only from the mighty ocean that large clouds, filled with the rain, can come to quench the thirsty earth and make it fertile. It is not from our little subconscious minds, but from the illimitable ocean of God's love, with which we are in contact in prayer, that the peace comes.

The sun shines perpetually with the full light of noonday day and night, and the succession of the seasons is not due to changes in the sun, but to the rotation and movements of the earth. The Sun of Righteousness is "the same yesterday and today and forever" (Heb. 13:8). We may be alternately exalted with joy or sunk in gloom, but this is owing to our changed position towards Him. When we open our hearts to His light and love, in meditation and prayer, then the rays of the Sun of Righteousness will heal the wounds caused by our sins and will give us health and joy. (Mal. 4:2.)

Sometimes green and fruitful trees are found standing on dry land where there is not much rain. A careful examination discloses the fact that these trees are fresh and green and bear fruits because of water running through the earth. We may be surprised when we see men of prayer, full of peace, radiant with joy, and leading fruitful lives amidst the misery and sin of this world. It is because, by prayer, the hidden roots of their faith reach down to the Source of Living Water and draw from God energy and life to bring forth fruits unto life eternal (Psalm 1:2, 3).

The Ideal Church in the Mission Field

(Read before a Conference in New York, November, 1923)

BY ROBERT E. SPEER, NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

IN one sense, as the churches in China face the question of the elements that compose the ideal of an indigenous church, all that they have to do is to inquire "What is the Christian Church?" and then to set about building up such a Church in China. The discussion of the question from this viewpoint would bring out, of course, the differences of view, some of them superficial and some of them very deep, which prevail with regard to the true definition of the Church. The leaders of the churches in China will have to face these differences and sooner or later must answer this question for themselves. They may decide to carry on the traditions which they have received or may pursue some new composite or original road. We can only pray that they may be led aright.

In this present conference, however, we are probably unable to deal adequately with the question in this radical and ultimate way. Ours is the practical problem of right missionary policy at this time. What do we mean in present missionary discussions by the indigenous Church? Several quotations will set forth what some of us mean.

(1) "The aim of foreign missions is to plant Christianity indigenously in the life of each nation, to domesticate it there and let it grow up and out in the forms of life appropriate to it in the new environment to which it has been naturalized, to which indeed, it has not needed to be naturalized so far as it has been presented in its true character as the universal life and faith of man. So far as we succeed in carrying out this aim, we build up in each nation, or we are witnesses to a building up by God of Churches rooted in the life of each separate nation, each one made up of its nation's people, subject to its distinctive character and participating in its national mission and destiny. Our very fundamental ideal in foreign missions involves the creation of the national problem, the problem of the relation of national Churches, or of Churches which are to become national The ideal of the Roman Church is to subject all Churches everywhere to the Roman tradition, the Roman theory and the Roman government.

"This is not our ideal. Our ideal is to establish in each land a native Church that shall be of the soil, rooted in the tradition and life of the people, fitted to its customs and institutions, sharing its character and participating in its mission, yes, defining and inspiring that mission as it can do only when it is a truly national Church subject to no alien bondage. In such a Church Christianity will, of course, surrender nothing that is essential and universal. She enters into no compromise. She simply domesticates herself in a new home which she has been long in finding, and from the new roots which she sinks into humanity expands that interpretation of the life of God in man and nourishes that hope of man's future in God, which can only be perfected as all the peoples bring their glory and honor into the final temple of humanity."

(2) The Rev. Andrew Thakur Dass in a paper on the "New Day in the Indian Church" writes:

"While it is becoming clear that Christianity is to be naturalized in India, it is not easy to depict and define its future forms and features. We have not, as a community, fully set ourselves to this task. It is easy, however, to see the steep path which will lead us to the goal. *An indigenous Church has to be an independent and self-sustained Church.* Undoubtedly one of the keys of this situation is an Indian ministry. As long as the Indian agents are dependent on foreign funds and subject to foreign control, so long it will be impossible for the Indian Church to take a vigorous step forward towards this ideal. Foreign support and control are apt to act as narcotics, and check the spontaneous development of Indian Christianity. A mission-paid ministry tends to create a barrier between the minister and his people, by bringing him more in touch with the foreigner than with those whom he serves, and makes him responsible, not to the Church, but to the Foreign Mission which supplies the money. The situation becomes very serious when we consider that, while on the one hand foreign paymastership is deadening, on the other hand Indian congregations are not rich enough to support suitable ministers. It may be possible for Missionary Societies to continue payment without exercising control, but will damp Indian self-respect and advance."

"What we have to do," said Mr. Thakur Dass at the Punjab Mission Meeting in 1921, "is to keep steadily before our eyes the necessary goal of replacing foreign money, foreign men, and foreign administration by Indian money, Indian men, and Indian administration."

(3) "Just as Boards and Missions exist for the sake of the individual missionary, so his end is found in establishing and assisting a living native Church. I use the word 'native' without hesitation. It is a current fashion in missionary literature to eschew it on the ground that it is a reproachful term. What makes it reproachful? Not its history. It is a good and honest word, one of the best and honestest words in the English language. If it has been tainted by any conditions existing in the mission work, the right course is to change the conditions and not to allow a noble word to be degraded. So long as the conditions exist they will taint any other word that may be substituted for it. They will taint 'indigenous' faster than they tainted 'native.' They will taint 'Church' as they are already beginning to do. They will even taint the word 'Christian.' What needs to be changed is not the good word 'native' but the facts of dependence and subservience in the native Church. It is desirable that there should be clear thinking and straight speaking in this matter, because there is danger that in some countries the mission enterprise will be led into a morass in which both Missions and Churches will be bogged to their detriment and confusion.

"The supreme and determining aim of missions in any country, India for example, is to get Jesus Christ made known and accepted in India. Elemental to this aim is the establishment of a Christian Church in India, but the establishment of the Church in any land is not a matter of terminology. It is a matter of fact. And a Church that is a Church in fact and not merely in term will be self-dependent, self-governed, and most of all a force of living and spontaneous propaganda. I do not say that it must be. I simply say that it will be. To give up the idea of financial self-dependence is to accept the fact of dependence on others, and that fact, no matter how it may be obscured by mergers or by agreements, will keep the Church, so long as it remains a fact, from fulfilling its functions or wielding its power. The spirit of race

superiority on the part of Missions in whatever way it displays itself, in temper or in policy, as to money, relationships, or anything else, is a baneful thing, a barrier to be overcome in the effort to plant and develop an efficient and sovereign native Church. But the fact of financial dependence is a barrier also, and the Indian Church ought resolutely to set itself to overcome that barrier. Until it does do so, no subordination of missionaries to it nor any merging of Missions with it will make it independent or set it in its rightful place of national religious leadership."

These quotations will suffice to suggest the elements which enter into the ideal of the indigenous Church. And now explicitly, what are these, expressed as concisely as possible?

1. That it should be *the Church of Christ*, that He should be its Head in the fulness of the fact and conception of Him and His Headship set forth in the New Testament. It will be exclusive in the sense that He is the only Saviour and Lord. It will be inclusive in the sense that He is all in all, and Head of all both present and past, and that by Him all things consist. All the wealth and truth of the inheritance and experience of the nation is His.

2. That it should be a *living, propagating power*, so possessing Christ and possessed by Him that its spontaneous and irresistible instinct shall be to make Christ known to all men and to make Christ Lord of all things. (See Frederic Myers, "Catholic Thoughts on the Church of Christ and the Church of England").

3. That it should be *self-governing and self-supporting*. This does not mean that it may not accept counsel and help. It does mean that it does not rely upon them and that it can do without them.

4. That it should be *national and free*. This means that it should be independent of foreign control and authority, though it may have what relations of international fellowship it thinks wise. It means that it will have the color and flavor of the national character and will be fitted to the genius of the race. It means that so far as any external authority is concerned the Church will have absolute freedom of thought and life.

5. That it should be *a part of that Church universal* which lives from age to age and which is above all nations and races, and that it should be consciously and vitally and truly in line with the full Christian heritage. This means that it must know the Church of history as well as the Christ of history.

6. That it should know what the Church of the past has been through in the matter of faith and order, but be free on the basis of the New Testament and the history of the Church and its own living experience to work out its own creedal statements and ecclesiastical organization.

7. That it should be a *living organism* built of those living cells which are essential to all organic life. This means that it should function in and through efficient congregational units. An argument can be made for a new form of Christianity which would dispense

with local church organizations, with the sacraments and the discipline and education and fellowship of local churches. But it is a purely theoretical and fallacious argument. If men are to make a thing living, says Mr. Chesterton, they must make it local. "For a long time past," wrote Hort, "I have been coming in various ways to feel that perhaps our most urgent need in the English Church is the creation of a true congregational life A new congregational life would give back to Christianity itself a power of which people little dream."

8. That it should fearlessly grapple in the spirit of Christ with all the problems of life and society, or to put it in more Christian terms, that it should seek to serve both individual persons and society as a whole in all the ways in which men of righteousness and truth and courage can serve in Christ's name their fellowmen and their age.

9. That it should *teach and live the Gospel* and that it should conceive and represent Christianity not as a Western system to be modified but as the ideal truth of God revealed in Christ after which all national Churches are striving.

This is not a finished or complete statement but may serve as the basis for discussion. I would suggest two questions regarding it. First, are any of these elements not essential? Second, are there other elements which should be added to these?

Perhaps a word may be added with regard to the question as to whether the establishment of an indigenous Church is the sole or main aim of missions. Dr. Albertus Pieters has discussed this question in "Mission Problems in Japan." If the indigenous Church can do the work that needs to be done without help surely missions may pass on into the "regions beyond." If it can not do the work alone then the conditions and forms of help still to be given must be studied and agreed upon between the indigenous Church and the foreign churches which are able to aid. Neither party can settle the question alone. It ought to be settled on a basis which strengthens and perfects the indigenous Church and which furthers the accomplishment of the full missionary aims which one of our Mission Boards defines in its Manual as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."



THE AMERICAN BAPTIST COLLEGE AT EL CRISTO, CUBA

The West Indies as a Mission Field

BY REV. CHARLES S. DETWEILER, NEW YORK

Superintendent of American Baptist Home Mission Society Work in Latin
North America

THE islands of the West Indies where Spanish and French civilization prevails are Cuba, Porto Rico, Santo Domingo, Haiti, and the French Islands of Guadalupe and Martinique. That which stands out most commonly in these islands is what Benjamin Kidd called "the extreme polarity of the social organization. At one end, an accumulation of property and influence in the hands of a few, representing the leaders and the capables, and at the other end the vast majority of the population ruled down by the iron necessity of the competitive struggle to the lowest wage at which they would work efficiently and reproduce themselves."

With the exception of Cuba and Santo Domingo, these islands are densely populated. There are practically no industries and no fuel readily available for large industries. The products are few and are chiefly luxuries for export—sugar, coffee, and tobacco. The land is largely in the hands of a few individuals and companies who find production profitable only on a large scale. The masses are cut off from opportunities of culture and advancement and are generally referred to as peons, who make up some seventy or eighty per cent of the population. They wear no shoes and no jacket; their homes are one-room thatch-covered huts with dirt floors; their daily wage averages from twenty to seventy cents. In a word, they are living on a sub-human level. A few of them still own small tracts of land but, with the progress of the years, the number of these independent, land-owning peons tends to become smaller. The leisure and the culture of the land-owning and capitalistic classes, as in all Latin American countries, is built upon the foundation of cheap labor.

The government is a reflex of this social condition. The traditions are that the few who are to govern must be well educated, while the rest may be left illiterate. Each country thus suffers from the curse of personal privilege, and a large class has no outlook in life except the hope to acquire government positions. The revolutions and instability that have characterized these peoples are due to the

efforts of those who are out of office to get into positions of control. There has been no independent electorate who can consider an appeal to reason. Until American intervention interrupted the vicious circle, each administration plunged the country more deeply into debt and drained its public resources for the advancement of their friends and families.

By tradition and inheritance, the people are Roman Catholic, but the majority of them are such only in name. As they have been touched by modern social movements, they have tended to become more and more exasperated by the power and privilege enjoyed by the Roman Catholic Church. Due to the political activities of that Church in Latin countries, where clericalism has always been a force to be reckoned with, many of the men have developed a strong antagonism to the Church which often takes the form of opposition to all religion. At the same time, books on spiritualism, translated from the French, have had large circulation and multitudes of the common people have organized themselves into groups for the cultivation of the occult.

Such general conditions are modified in each separate country according to the degree in which the influence of North American life has penetrated. Beginning with Porto Rico, which is now American territory, there are successive stages illustrating the progress of American influence, ending with Haiti, where it is least, and the French Islands where it is practically non-existent.

PORTO RICO became a part of the United States nearly twenty-five years ago. Many of the general conditions described above have been profoundly modified. Privilege in government has been done away with to a degree far in advance of anything seen in other parts of the West Indies. Road building and sanitation have been continuously promoted until the island has become one of the most attractive spots in the world. The American public school system prevails and English is taught in all grades up to the high school when it becomes almost the exclusive medium of communication. Different mission boards have so cooperated in the occupation of the field, that there is no town on the island where there is not a Protestant church and many more are scattered through the open country. These churches are well attended and have Sunday-schools that in many cases average two hundred or more in attendance. There are three mission hospitals, two orphan asylums, and a number of mission schools that supplement public education by special Christian training for the young people of Protestant churches. The Evangelical Seminary, located in Rio Piedras and enjoying special opportunities in connection with the University of Porto Rico, is training preachers and leaders for the churches. Out of a population of 1,300,000, the membership of Protestant churches in Porto Rico is 12,000, and of the Sunday-schools, more than 20,000.

In spite of these gains and advantages, nowhere more than in Porto Rico is the missionary brought face to face with appalling need. Poverty meets him at every turn and obstructs his plans for the development of self-supporting churches. Two thirds of the people do not own their own homes, to say nothing of any land, and the result is that the majority of the people can get employment only during the harvest seasons on the great coffee and sugar estates.

Of what avail is it to tell the people that they must wear shoes to avoid the hook-worm, if they cannot earn money with which to buy shoes? How promote a decent family life, when there is no way of securing the indispensable physical equipment of a home? Nowhere is it more evident that "the destruction of the poor is their poverty." We are thankful for what the American public school has accomplished in Porto Rico, but we are distressed to note that now, after creating a widespread hunger for education, the Government is falling behind in meeting the needs of an increasing population. According to 1921 reports, of 450,000 children of school age, the total enrollment was 185,000, or about forty-one per cent. Appeals are constantly being made to the missionaries to do something

for the children of families accustomed to an education but now unable to secure seats in the public schools. In a number of chapels, the pastors are compelled to open primary schools, not as an attractive bait for gaining adherents, but purely from a spirit of benevolence. Porto Rico—"rich port"—is a misnomer.

CUBA, in great part, is new country. In area it is a little larger than all of New England, minus Maine, and has a population of 3,000,000. Only since 1904 has railroad communication opened up the rich eastern half of the island. In the many sawmills, passed along the railroad line, and in the hastily constructed frame buildings amid new clearings, the traveler may see evidences of recent settlement and great opportunity for agricultural development. The eastern half of Cuba is capable of supporting a vastly increased population and then will still fall short of the density of Porto Rico, for where Porto Rico has a population of three hundred and sixty to the square mile, Cuba has only seventy to the square mile.



REV. AND MRS. P. N. L'HERISSON
Pastor of Baptist Church, Jacmel, Haiti,
and his wife

By the so-called "Platt Amendment," adopted as an appendix to the Cuban Constitution, the United States was given the right to intervene for the preservation of Cuban independence and the maintenance of a government adequate for the protection of life, property and individual liberty. This right has been exercised in a military way only once since the inauguration of the Republic, but in a diplomatic way our country has been continually intervening. By wise counsel given personally to the President and his cabinet, the United States has endeavored to help Cuba to correct its mistakes and to overcome its weaknesses as it develops self-government. Political progress has not been as rapid as in Porto Rico. Graft has flourished and the public treasury has suffered at the hands of successive administrations in their efforts to reward their friends to such an extent that public improvements begun during the American occupation have been halted. Public education has become a by-word and the public schools are both insufficient and inefficient. Only the very poor send their children to them. Those who can afford any kind of a private institution prefer not to have their children taught by the State. Cubans, themselves, make the charge that the school system is a political machine and that teachers are chosen on political rather than on educational grounds. Because of this situation, and to meet in part the public demand as well as to make contacts with the people for the Gospel's sake, all of the Protestant missions are doing far more in an educational way than in Porto Rico. In most of these schools, income from tuition is sufficient to meet the running expenses. In addition to primary schools in all of the principal towns of the island, the different missions have secondary schools where boarding pupils are received and where more attention can be given to the personal life of the pupils.

SANTO DOMINGO has been the most backward of the Spanish countries of the West Indies. In area it ranks next to Cuba, being five times the size of Porto Rico and having 18,000 square miles. In population, however, it is only 700,000—about forty inhabitants per square mile.

American intervention began as far back as 1904, but for many years it was concerned only with the administration of the custom house in the interest of the foreign debt. In the last part of the year 1916, American intervention became complete when there was set up a military government by the United States in Santo Domingo. The successive governors were admirals of the United States Navy and all the officers of the central administration were Americans. This regime lasted until October 1922, when a provisional Dominican government was inaugurated. During the period of intervention, great reforms were effected in the island, and many roads were built, the most notable one connecting the northern and southern coasts, opening up to development rich and extensive tracts of land. Al-

though the Dominicans have resented our interference, they are grateful for what we have done for public education. There are 489 rural schools, forty-nine primary city schools, sixty-nine graded schools, six industrial schools, four special schools, and two normal schools for which the Dominicans are indebted to the American occupation. It is estimated that from sixty to sixty-five thousand children learned to read and write, who otherwise would have grown up illiterate. The postal service and the sanitation of the island have been greatly improved.

Missionary occupation has been comparatively recent. There have always been, in a few of the ports, settlements of Negroes from neighboring islands, and Evangelical churches have been established among them, but their ministry has been confined to the English language. It is only recently that mission boards have undertaken responsibility for the evangelization of Santo Domingo. The mission boards representing the Presbyterians, Methodists, and United Brethren, have agreed to establish a United Protestant Church in Santo Domingo without denominational distinctions. These boards, at the present time, are supporting missionaries in the Republic recruited principally from the Porto Rican ministry. A hospital, under American supervision, has been opened in the capital and other forms of Christian service have been projected. The work is still in its infancy. According to the report for the year 1922, there are three churches with a total membership of 209.

HAITI, formerly a French colony, is now a republic, occupying the western half of the same island as Santo Domingo. Though smaller in territory, its population is much larger, numbering two and a half millions. Unlike people of the Spanish islands, who are of mixed blood—European, Indian and sometimes African—the great majority of the Haitians are of unmixed African blood and speak a French patois. It is estimated that not more than three per cent of the people can read or write, but this small section are well educated.

American occupation was begun in 1916 but has never been as thorough as in the Spanish countries, not because the need was not as great, but because of the way in which the situation was handled by our State Department. In civilization, Haiti has ranked lowest of any republic in the world. It began its independent career in 1804 as the result of a successful slave revolt. Unfortunately, some of its first rulers represented the most backward element of the population and, as a consequence, little progress was made in self-government. Though nominally a republic, the people were governed by a succession of military despots, each one of whom seemed to be utterly regardless of human life and of public funds. Debts were incurred, loans were secured, often at a discount of fifty per cent, and, when all was said, there was nothing to show for the money. Voodooism,

a relic of African sorcery and fetish worship, is said to be widely practiced among the country people. American occupation has been confined to policing the country and supervising the national finances. The general impression is that the intervention must be more thorough and undertake reforms in judicial procedure, education and sanitation, otherwise little permanent good will be accomplished by the mere suppression of banditry and a funding of the public debt.

Haiti has been neglected by Christians of the United States. The Wesleyans and Baptists of England have in the past maintained small mission stations and a few scattered congregations and small day schools still remain as the fruit of their work. The most notable church is the Baptist church at Jacmel, under the direction of an educated Haitian of sanity and spiritual power. He reports more than eight hundred members and several thousand adherents, having fifteen outstations among the people in the mountains and maintaining some ten day schools. The Episcopalians have a small but strong body of Haitian followers in one section of the country contiguous to the capital. The different denominational boards that work together in the Committee on Cooperation in Latin America have asked the Baptists to assume primary responsibility for Haiti and a small beginning has been made by them looking toward full occupation. The greatest need is for the establishment of schools for training native leaders.

The French Islands of GUADALUPE and MARTINIQUE have largely a Negro population. They are a part of the French Republic and send a deputy and two senators each to the French Chamber in Paris to look after their interests. The French Government has given to these islands many advantages so that practically all of the people are able to read. There is not any Protestant community and the population of about half a million is nominally Roman Catholic. They have been entirely neglected by all Protestant agencies except the American Bible Society but, as a result of Bible circulation and the visits of one or two independent French Christians, there are a few evangelical believers. At one time, a petition was sent to the American Bible Society, signed by more than fifty residents of Guadelupe, appealing to the various mission boards of America to establish a Protestant mission in the island. Unfortunately, although the matter was brought to the attention of these boards, none has felt able to respond.

The total population of the five islands of the West Indies, which make their appeal to American Christians, is eight million. Speaking either Spanish or French, they are as accessible to us linguistically as geographically. Politically and commercially, they are destined to have such close relations to the United States that we cannot afford to neglect them.

Convertidos in Santo Domingo

BY NELLIE M. WHIFFEN, LA VEGA, DOMINICAN REPUBLIC

Missionary of the Free Methodist Church.

I Maria Santissima. Ye se perdio le patria! En el interior, si, hay convertidos!

So said the people of Sanchez, a seaport town in the Dominican Republic when, a short time ago, the train with two special coaches filled with "evangélicos" pulled into the railway station. These "convertidos," as they are usually called in the Cibas Region, had come to Sanchez to spend four days in special services. The days were full from the six o'clock prayer service in the morning until the people could be induced reluctantly to leave the church after the evening service. Even at the early morning service, it was a little difficult for a late-comer to find a seat; and, at the evening services, sometimes half of the congregation was of necessity on the outside of the building. On Saturday morning, sixteen persons received baptism in the sea; and, on Sunday, nine others in the church. At the commemoration of the Lord's Supper on Sunday, the altar was filled again and again by those who are striving to be faithful until their Lord comes again. It was a time of encouragement to all; but these results have not been secured without long and faithful effort and much prayer.

The first evangelical missionary to the Dominican people was Rev. S. E. Mills who, with his family, came to this country in 1889. A few years later, they were joined by Miss Esther Clark, but it was six years before they saw any results from their work. Then a few people in Santiago saw the light and followed Christ. The work continued to spread, the good news being carried by these missionaries and Dominican converts, until there were many groups of Christian believers scattered over the northern part of the Island.

In 1907, by invitation, Rev. B. Winget, the Missionary Secretary of the Free Methodist Church, visited the field and was impressed with the great need and the scarcity of workers. In October of that year, his Mission Board decided to send missionaries and financial assistance. After that time, for many years, the work was carried on under the unstable revolutionary governments. At times, the converts met to worship with bullets flying over their heads. There was, too, constant, bitter opposition from the priests of Rome.

But the work has gone steadily forward. There are now congregations of "evangélicos" in all of the principal towns and in many smaller settlements of the Northern Districts. In Santiago there is the "Seminario Evangélico para Varones"; and, in San Francisco de Macois, a school for young women with Bible Training Course. Twelve American and Canadian missionaries with twenty native workers are carrying the Gospel to the Dominican people.

What God Hath Wrought for the Red Man

BY REV. THOMAS C. MOFFETT, D.D., NEW YORK

Author of "The American Indian on the New Trail"

WHEN Rev. M. S. Riddle had completed twenty years of service in the Indian country, he was asked "Do you think that missionary effort for the Indian pays?" He answered thoughtfully and with conviction "I believe nothing pays better!" To justify such an estimate it is necessary to consider two striking facts—the worth and possibilities of the Indian race and the fruits of missions to the Redman.

A true picture of the aborigines of America must include traits which have been overlooked or misrepresented in much of fiction and in popular conceptions of the Redman. He is a proud, independent, capable and puissant specimen of humanity. This is not a vanishing race. The Indian is advancing in the various stages of normal development from a primitive untutored child of nature to a civilized educated citizen of Christian America, not disappearing or gradually passing into racial extinction. Physically the Indian is well endowed, with traits which have made his prowess and endurance of suffering and pain proverbial. He was never a despicable foe. On the chase or hunt as in war he excelled. His mental equipment and intellectual powers under instruction receive the commendation and admiration of his teachers and the students of ethnology.

In cubical brain capacity and in the structural development of the skull the Redman ranks higher than the African Negro. "Lo, the poor Indian," of "untutored mind" is also "the noble Redman" with innate qualities of integrity, fidelity to treaty pact, dignity, hospitality, and religious aspirations which commend him to the esteem and confidence of his fellowmen of every race. General Carl Schurz stated that the noblest man of any race or people he had ever known in his long life was Chief Ouray of the Southern Utes. Similar tributes have been paid to Juarez, Indian Governor of Mexico, to Chief Joseph of the Nez Perce and other Indian leaders.

In the early seventies a gifted correspondent of the *Cincinnati Commercial* spent much time on the frontier with the primitive Navajo tribe of Arizona, and wrote his estimate of these Redmen in the following striking words: "If I were in the mission business, I would rather be a missionary among the Navajos than any savage people I know of. Here is native mental activity to work upon. Their difficult language would present a great barrier to christianizing them."

The Indian therefore as viewed by the Church is a man for whom we are willing to spend time, consecrated energy and money.

He is so much worth while, and makes such a stalwart and devout type of Christian when converted, that the missionary's estimate of this enterprise is thereby confirmed, "nothing pays better."

Two strongly contrasted views of the Indian's need of conversion, and of the legitimate field of Christian missionary propaganda for this race are presented in the statements of a popular writer of western fiction, and of a missionary leader who gave his whole life to this task. The story writer states the case in these words:

"Then came the missionaries. They were proselytizers for converts to their religion. The missionaries are good men. There may be a bad man, the same as there are bad men in other callings, or bad Indians.

"In the beginning the missionaries did well for the Indian. They taught him cleaner ways of living, better farming, useful work with tools—many good things. But the wrong to the Indian was the undermining of his faith. It was not humanity that sent the missionaries to the Indian. Humanity would have helped the Indian in his ignorance of sickness and work, and left him his God. For to trouble the Indian about his God worked at the roots of his nature."

Into the lips of a Navajo school girl he puts this statement:—"I was stolen from my mother's home and taken to California," said Nas-ta-Bega, "they kept me for four years in a mission at San Bernardino and for four years in a school. They wanted to make me a missionary among my own people. But the white man's way and his life and his God are not the Indian's—they never can be." "The white man will not leave the Indian in peace and with his own God."

Turn to the well-considered conclusions of Dr. Alfred C. Riggs, a specialist in Indian affairs and the life-long friend of the Sioux:—

1. The Indian is eminently religious; he has noble aspirations and a spiritual interpretation of the universe.

2. He has entirely departed from the worship of the One Great God and Father, and has taken up with the worship of gods that are no gods, to whom he vainly prays and sacrifices.

3. Holiness and righteousness are absent from the character of his gods, and their worship does not bring to him the conviction of sin.

4. In his religion, ceremonial takes the place of righteousness of life and fellowship with God.

5. He knows not the love of God our Father, bringing joy and life to the soul, but, in bondage to fears created by his superstition and ignorance lives a life of apprehension and terror.

6. They who represent him as a simple-hearted child of God, already more perfect than Christianity can make him, utter that which is untrue and highly mischievous.

7. If any creature on the face of God's world is in desperate need of the Gospel of Jesus Christ and knowledge of the Way of Life, it is our North American Indian.

The notable advance of Christian missions for this race of primitive, untutored nature-worshippers may be evidenced in three

ways. The winning of tribe after tribe completely to the new faith, with the abandoning of the old rites of medicine men and ceremonies hoary with age, may be cited. Or the remarkable conversions of old hostiles like Geronimo and the wildest, evil-living men like James Hayes of the Nez Perce and Motanic of the Umatilla reveal the power of the Gospel. Most impressive is the record of the rapidity with which the new Faith has won its way, so that within one generation or at most two generations, savages and hostile tribes have been changed from heathen worship and pagan customs to allegiance to Christ and His Church.

A series of pictures could be flashed with kaleidoscopic contrasts from the annals of Indian missions of the past half century. The Pimas of the Arizona desert were living in the stone age, without missionary, teacher, or any advantages of civilization when the young ex-soldier, Charles H. Cook of Chicago came to them with the new message, fifty years ago. Today practically the whole tribe professes the Christian faith, and their neighbors the Maricopas and Papagos share largely this bounty. The Nez Perce of Idaho first heard of the white man's Book of Heaven from Lewis and Clark and many years afterward received instruction from Whitman and Spaulding and the McBeth sisters. The government agent in charge of the Nez Perce reservation testifies today that he believes no more devout Christians can be found than these Presbyterian Indians, whose standards of conduct and religious living surpass those of the white people of the land. Among the Sioux or Dakotas of the plains there seemed to be extinction of the first impression and converts made by the new faith, when in 1862 the great massacre at Redwood, Minnesota, occurred. For this outrage forty Indians were hanged, and four hundred imprisoned. Their families scattered in various states and Canada, and the work of the early pioneer messengers of the Gospel seemed effaced. But even while in prison, a work of grace was begun among these hostiles and hundreds of the Sioux renounced heathenism, destroyed their charms and war regalia and espoused the Christian teaching. Today four-fifths of this largest tribal division of the Indian race in North America are in the Church of Christ. Thirty-seven organized Presbyterian churches constitute a Presbytery composed entirely of Sioux, over eight thousand are adherents of the Protestant Episcopal Church, and the labors of the Williamsons and Riggs, Bishop Hare and teachers of Good Will Mission have their reward.

The total transformation of tribal and individual lives among the Indians is appreciated when the contrast is illustrated between primitive pagan customs and the well-ordered, devout Church relations of the majority of the Indians today. Dr. Stephen Riggs in his account of *Forty Years among the Sioux* furnishes a characteristic instance of the old heathen usages:—

"My most promising pupil was John Okanwa, a lad of sixteen, who soon learned to read the Dakota Bible. He was much interested and wanted to prepare for baptism. It was the time for the annual sun-dance. By taunts and threats, the leaders induced him to offer himself as one of two self-immolators to the sun. For three days and nights, without a bite of food or a drop of water, with cords run through the flesh of his back and pulled up tight to a pole above, he danced in his tracks till the weariness was so great he would throw his weight on the cords in his back, causing the blood to run down to the ground. When he completed his time he was so far gone he lay down and in a day or two died. But according to the sun priests he was rewarded by having his name heralded as a hero in the spirit-land."

An estimate of the adherents of the churches among the Indians of the United States would include about two-thirds of the total population. Paganism is on its last legs among most of the tribes.

Among the Indians of almost all of the 190 tribal divisions in the United States the old order has given way to Christian influences. Religious instruction in the government schools has been systematically planned, four hundred and fifty Protestant ministers, one-half of these native missionaries, are engaged in work on the reservations. Relations with the Government are most cordial, and better cooperation than ever before attained is now assured among those engaged in the uplift of the Redmen. As the Church contemplates the work so largely accomplished and the unfinished task of reaching some forty thousand Redmen in our country, who have no missionaries, there can be only gratitude for Divine favor upon this undertaking and confidence in its completion.

Hindrances to Christianity in Japan

REV. K. MIYAZAKI, MOJI, JAPAN

Missionary of the United Lutheran Church in Japan

SOME hindrances that Christianity in Japan must meet and eventually overcome will be removed by the Japanese themselves, while others must be solved by the cooperation of the foreign missionaries and the Japanese Christians. It seems to me that the following are the outstanding obstacles in the way of the propagation of Christianity in Japan: Shinto, Chinshu (the Shin sect of Buddhism) and superstition.

SHINTO

Shinto may be divided into two classes. The pure Shinto or ancient Shinto, known as the pure way of the gods, is not influenced by Buddhism at all. The other is the popular religious Shinto,

divided into thirteen sects of Shinto, because there are thirteen divisions recognized by the government as Shinto *religion*. They are:

1. The Shinto Honkyoku (Headquarters in Tokyo City).
2. The Kurozumi Kyo (Headquarters in Mitsu County, Okayama Prefecture).
3. The Shusei Ha (Yonomachi, Saisama Prefecture).
4. The Taisha Kyo (Kisuki Machi, Hinokawa County, Izumo, Yamane Prefecture).
5. The Fuso Kyo (Shibuya Machi, Toyotama County, Tokyo Prefecture).
6. The Jikko Kyo (Tokyo City).
7. The Taisei Kyo (Tokyo City).
8. The Shinzu Kyo (Tokyo City).
9. The Ontake Kyo (Tokyo City).
10. The Misogi Kyo (Tokyo City).
11. The Shinri Kyo (Tokuriki, Kiku County, Fukuoka Prefecture).
12. The Konko Kyo (Miwa Mura, Asaguchi County, Okayama Prefecture).
13. The Tenri Kyo (Mishima of Tanbaichi Town, Yamabe County, Nara Prefecture).

As far as the government regulations are concerned, these stand on the same level as Christianity as religious institutions. They receive no special privileges, so there is no objection to them on that score. But with the pure Shinto it is a different matter. One cannot think of the pure Shinto without vital connection with the Shinto Shrine and the Emperor worship. We therefore must raise the question: What is Shinto?

This question has been answered in two ways. Some make it a kind of nature religion, while others regard it as a pure national cult, which serves to keep the present generation in touch with the past. The state treats it not as a religion but as an institution of the latter kind.

On the other hand, authorities on the subject, teachers at the Tokyo Imperial University, together with Christian dignitaries and others, strongly affirm that it is a religion. In spite of what the legal interpretation may be, the rites and ceremonies of Shinto prove it to be intrinsically a religion. Professors T. Inouye, Y. Kakehi and M. Anezaki are representative of those who hold this view.

The legal view takes for granted that Shinto is not a religion. According to the statute it is regulated by the Minister for Home Affairs, while the popular religious Shinto, together with all other religious bodies, is supervised by the Minister of Education. The priests who serve the pure Shinto are paid, and the Shinto shrines are supported out of the public funds. Paying respect at such a public institution is therefore encouraged. School children under the leadership of the principal or teachers are ordered to worship at the shrine, though their personal religious faith does not permit it. Here is a problem which should be solved as soon as possible; yet it is left without a solution.

The interpretation of the Government is too superficial to convince Christians and other authorities. A label on a bottle may easily be changed, though the contents remain the same. Beer is beer even though the label declares that it is not beer. Shinto is a religion though the law of the country declares that it is not a religion. Moreover, Shinto is practically treated as a state religion, as the established church of England is. "Japanese religion is essentially nationalistic," says Bertrand Russell, "like that of the Jews in the Old Testament. Shinto, the state religion, has been, in the main, invented since 1868, and propagated by education in schools."

Is Shinto a religion or not? No religious liberty in Japan will be realized until the question be solved by a true definition of religion.

After a discussion on Shinto, Thomas Baty reaches the conclusion that it is not only a national but potentially a world religion. "It is a fundamental question," says he, (*The Hibbert Journal*, April 1921), "for, essentially, questions of world politics are religious questions. Either Japan must abandon Shinto, or Shinto must be reconciled to occidental religion, or else there must be inevitable strife. It is the religious nerve that is the irritable nerve. It seems to me that Shinto is readily to be reconciled to Western religion, in spite of its apparently exclusive character. Western religion is rapidly shedding its irrelevancies and is retiring on fundamentals. It is ready, and indeed eager, to neglect the formal and external, and to see the same reality under different names and aspects. But is Shintoism? I should, ignorantly and regretfully, have answered the question in the emphatic negative two years ago." (Thomas Baty LL.D., D.C.L., Late Fellow University College, Oxford, legal adviser to the Japanese Foreign Office).

If Shinto is a religion, as we understand, it should be treated just as the other religious bodies, and not backed by the authority of the state at all. But the Government forces the people to worship at the Shinto shrine.

SHINSHU

There are eight sects in Buddhism. These may be subdivided into fifty-nine branches. Shinshu is one of the strongest in the number of followers. In 1918 the followers of Shinshu numbered 13,089,890 out of 45,919,808 Buddhist followers in all. The following description quoted from "A General View of the Present Religious Situation in Japan" (Published by the Bureau of Religion, Department of Education, 1920) will throw some light on the subject:—

"Shinran (1173-1262), who is known as Kenshin Daishi, founded the Shin Sect. He was a disciple of Genku, and the main doctrines do not differ so much from those of his master except this: That we, the ignorant, have no real existence, and however strenuously we may

exert ourselves in mind and body, we have no 'casual germ' in us which will develop into Buddhahood, making our rebirth in the Pure Land possible. The original prayers of Amitabha in which the invocation of the Buddha's name is highly recommended, testify that the casual germ of Buddhahood has already been matured by them. Therefore, when we learn and believe these prayers, the casual germ of Buddhahood has already been matured by them. Therefore, when we learn and believe these prayers, the casual germ of Buddhahood, by virtue of the efficiency of these prayers, will be planted in us, which means that all that is necessary for us to be reborn in the pure land of Amitabha, is now sufficient and fulfilled."

Japanese Buddhism may be divided into two parts, according to the doctrine of salvation. The one division includes the sects that cling to the doctrine of self-reliance. The other is the Shinshu, which insists upon the doctrine of salvation through the benevolence of Amitabha Buddha only. Shinshu disregards the moral law on the ground that faith, nothing but faith alone, is necessary to be saved and to live a saved life. Followers of Amitabha, according to this sect, are discouraged from living an ethical life for sanctification. Why? Because the essential teaching is expressed in the prayer, "Namu Amida Butsu," which is to be repeated by the followers, and that is all. No work, no virtue is required.

It says: "Let us do evil, that good may come," and answers in the affirmative the question: "Shall we continue in sin, that grace may abound?" We regret to say that the Buddhist priests prove this teaching by their own living. "Shukke to Sono Deshi" (The Priest and His Disciples) by Mr. H. Kurata is popular among young Japanese. Shinran, the hero of the drama, is well pictured as a man whose attitude towards ruined disciples results in encouraging them to continue in sin, in order that good may come. As a result of the popularization of this doctrine in the play "Shukke to Sono Deshi," the ethical code of present day Japan is very much weakened. The people who desire that their immortality be assured by the Shinshu doctrine, oppose the Christian doctrines that encourage ethical living and sanctification of those who are already justified and saved by faith in Jesus Christ.

An ethical religion like Christianity can never work hand in hand with an immoral religion like the Shin sect of Buddhism. Conflict between these is unavoidable.

The task of the Christian Church today must be to baptize the people with Spirit and Fire, so that they may learn that "Jesus is the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." It would not be wise for the Church to make any compromise with the nominal Christianity outside the Church and echo the feelings of those who are not true Christians.

SUPERSTITION

Not the Japanese alone are under the spell of superstition, but nearly every race and tribe in the world is bound to it in some way or other. It is a matter of degree but not of quality. Superstitions in Japan, however, have their stronghold in the utilitarianism which is enshrined in their philosophy of life. Numerous gods have been created by those who sought after wealth, health, victory, success in various business affairs. They believe that there is a day and a time for every purpose under control of the god of destiny. There is a time to marry; a time to travel; a time to sew clothing; a time to commence building; a time to perform a funeral service. If the day of tomobiki were disregarded, the nearest relative to the dead would be doomed to die soon. Captain Luke W. Bickel, on "Superstition" says ("The Christian Movement in the Japanese Empire," 1916, p. 255): "While we remember the superstitions of Tenrikyo and Konkoku we should not lose sight of the fact that Phallic worship of a deplorable kind is practiced in connection with many Shinto shrines. When we pass a fox shrine we should not forget that there are those who keep serpents in cages and call them Odo tsu-Sama, Honorable Brazen Serpent, bowing before them in supplication."

Another illustration of the superstitions is given by Rev. W. H. Erskine, who contributed a valuable article on "Japanese Recreations" to the "Christian Movement in the Japanese Empire" in 1918. Space here is too limited to reproduce it. But sub-titles may give some hints to the reader. They are these: Oracles; Mikuji or sacred lot-drawing; Changing Luck; Good Fortune; Bad Luck; Burning Oracles; and Tomobiki.

Evangelistic work in Japan is handicapped by such strong superstitions, prevailing all over the country and permeating every class. Common and higher education certainly may discourage the people from living under superstitions, but education cannot root them out unless armed with the power of Christianity. There is a great mission for Christianity to do to overcome hindrances and clear the way for the Lord.

A SYSTEMATIC GIVER'S SURPRISES

The Christian who begins to tithe or to practice stewardship in regard to his income will have at least seven surprises:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life.
3. At the ease with which he meets his own obligations.
4. At the pleasure he finds in larger giving.
5. At his satisfaction in the practice of stewardship in his time, his talents and all his possessions.
6. At himself for not adopting the plan sooner.
7. At his new appreciation of the goodness of God.

The Critical Situation in German Missions

BY A. L. WARNSHUIS, D.D., LONDON, ENGLAND

Associate Secretary of the International Missionary Council

TEN years ago the total number of missionaries supported by German protestant societies in foreign fields was 1564, not including married women. They were at work in 623 stations in 14 countries. Their schools numbered 4002, with 216,551 pupils. The number of baptized Christians in their churches on the mission field was 631,154.*

German missionaries have been able to continue their work in Japan, China, Netherlands East India, New Guinea, South Africa and Southwest Africa. The missionaries in these fields in 1914 numbered 522 men, and 119 single women. If these statistics included the missionaries' wives, the total number would approximate 1100.

By the action of several European governments, German missionaries were repatriated during the war from India, Hongkong, Caroline Islands, British Borneo, Tanganyika Territory, Kenya Colony, Gold Coast, Togoland, Cameroons, and Palestine. The bar against their return to Palestine was removed in 1921. From all the British colonies they were excluded for a period of three years. This period ended in the autumn of 1922, but the exclusion acts were then renewed for a period of one year in Kenya Colony and Tanganyika Territory, as well as in a few other colonies in which no German missions were located. In India the period of exclusion was five years, which have not yet expired. The missionaries affected by these exclusion acts numbered not less than 519 men and 93 single women. The addition of wives would make the total equal about 1,000.

The removal of the political restrictions, which we may hope will be complete in the near future, does not at once make it possible for the German missionaries to return to their former fields, for the financial support of the missionaries and of their work must be provided, and it is impossible to secure this in Germany at the present time. The gifts of the constituencies in Germany have not been sufficient to maintain unimpaired the home organization of these missionary societies, and there has been much suffering among those working for the societies at home. No funds are available for the support of work in other lands, and, if there were, the German paper money has lost all its value abroad. All the missionary work of these

* In these figures, the societies working in Palestine were not included, because their statistics were not available. On the other hand, the total figures of the Basel Society are included, because so large a proportion of the missionaries were Germans, although the Society itself is a Swiss corporation.

societies depends therefore for its financial support upon the assistance of Christians in other lands.

For those fields in which German missionaries are themselves still at work, financial support has been provided in various ways. In China, the Basel Mission has supported its own mission with funds given in Switzerland and elsewhere; the Berlin Mission and the Kieler Mission have been maintained by the support of the National Lutheran Council in the United States. The Iowa Synod of the Lutheran Church has supported the missions in New Guinea. For the missions in South and Southwest Africa, the Dutch Reformed Church in South Africa has given much assistance. In Netherlands India, funds have been provided by the Government for the maintenance of the German missions.

In the countries from which German missionaries were temporarily excluded by political regulations, strong efforts have been made by the missionary societies of other countries to take care of the missionary work in the field. As recommended by the International Missionary Council, the occupation of such fields has been regarded generally as being provisional, the ultimate settlement to be reached by friendly conference, between the original society, the occupying society, and the representative of the local church. So the A. B. C. F. M. and the R. C. A. Boards and two British societies have been giving \$10,000 annually to the South Indian United Church for the work of the Malabar Mission of the Basel Society. The Augustana Synod of the Lutheran Church in America is taking care of the Leipzig Mission in Tanganyika. The National Lutheran Council has supported several missions in India and South Africa. The Lutheran Churches reported to the Foreign Missions Conference in North America contributions in aid of former German missions amounting to a total in 1923 of \$200,914. The United Methodist Church in England has taken over the care of the Neukirchen Mission in Kenya Colony. In Tanganyika Territory, the Church of Scotland, the United Free Church of Scotland, and the Universities' Mission have made efforts to take care of the work of the Moravian and Berlin Missions. The United Free Church of Scotland is also carrying on the work of the Basel Mission in the Gold Coast and to some extent of the Bremen Mission in British Togoland. For this work on the West Coast of Africa and for that in Tanganyika this Scottish Church added to its missionary budget in 1923 the sum of £9406. The Wesleyan Methodist Missionary Society in England has given assistance in South India and in French Togoland. The Paris Evangelical Missionary Society is taking care of the former German Missions in French Cameroons. The Church of Sweden has taken over responsibility for the Leipzig Mission in South India.

Although so many churches have aided so generously in the effort to maintain the missionary work which for a time, at least,

the Christian Churches in Germany cannot support, there still remain several fields that are uncared for by any European or American Missionary Board. Of these we may mention the following as being in especial need of immediate assistance.

1. *The Rhenish Mission in South China.* There are now at work on this field, 7 ordained missionaries, 3 medical missionaries, 2 unmarried women, 2 Chinese ordained ministers, 27 preachers, 9 Bible-women, and 17 school-teachers. The High School for boys has 100 students. This was one of the strong missions in China, but its forces have been greatly reduced because of the lack of financial support. The minimum budget for the work as described above amounts to Mex. \$34,000 (or U. S. \$17,000). The Board of the Reformed Church in the U. S. contributed \$5,000, and the Evangelical Synod in the United States also gave \$2,000 for the support of this Mission in 1923. It is hoped that these Boards may continue their aid in 1924, but \$10,000 more must be secured from other sources to maintain this Mission. With splendid loyalty these missionaries and Chinese Christian workers have continued to carry on the work in this field, even when their income fell below the amount needed for absolutely necessary living expenses. Their devotion and self-sacrifice are an appeal for aid that ought not to be unanswered now.

2. *Togoland.* In Togoland in West Africa the Bremen Mission has worked since 1836. It had 9 stations, and in 1913 there was a Christian community of 7,780, with 157 schools and 5,250 scholars, and 21 missionaries. Considerable progress had been made in literary work and the educational work reached a high standard. The mandate for the government of this colony has been divided between France and Great Britain. In the French area plans are being developed by which it is hoped that two or three missionaries may be sent out under the Paris Evangelical Missionary Society. The supervision of the stations in the British section has been undertaken by the United Free Church of Scotland. This Mission had previously taken over the care of the former work of the Basel Mission in the Gold Coast, adding to its annual budget not less than £6266 for this purpose. Under the united pressure of the British Missionary Conference and appeals of the Mission Council in the field and also of the Government, the Church agreed in 1922 to take over the additional responsibility for supervising the work of the Bremen Mission in British Togoland. It was understood that in doing this they would need the assistance of a few of the German missionaries formerly at work in this territory. In July, 1923, three Bremen missionaries were sent to the field with the approval of the British Government. By strenuous efforts the Bremen Society secured the funds for their travel and salaries for one year from its own constituency and from its friends in Scandinavia, but with the extraordinary collapse of German exchange since that time it finds itself

unable to maintain these missionaries in the field. The Scotch Church can add no more to its budget, it closed the year 1923 with a deficit of £10,000, and there is no other resource than to appeal to friends in the United States for the \$4,000 that are needed to keep these German missionaries in the field. All the missionaries were repatriated during the war, so that these three men are taking the place of the 21 who were there in 1913.

3. *Moravian Missions.* The mission fields of the Moravian Church were divided in 1919 between the American, British and German branches, the American and British branches taking over responsibility for all that they could possibly carry. To the German branch, the fields in Southeast Africa and in Surinam (Dutch Guiana) were left. By the most earnest and hard work, the American and British branches have succeeded in taking care of all the fields assigned to them, but this has consumed all their resources, so that they cannot give any help to the fields of the German branch. In round numbers there are 28,000 in the Christian community of this mission in South Africa, and 26,000 in Surinam. Locally they have been making herculean efforts to maintain the work, and also heroic sacrifices, but the forces on the field are almost in despair, and unless help comes to them the entire work in these missions may have to be abandoned. Therefore, for the sake of the churches in these fields, an appeal is made for \$10,000 annually to be administered by the Missionary Society of the Moravian Church in America.

4. *British Cameroons.* This is still an entirely neglected field, so far as supervision by European missionaries is concerned. In 1914 there were 73 missionaries of the Basel and German Baptist Societies at work in the Cameroons. There was a Christian community of 18,236. The Basel Mission gave special attention to education, and there were 384 schools with over 22,000 scholars. The Paris Evangelical Society since 1917 has sent a few missionaries into the French mandated area, but no provision has yet been made for the work in the British Section. The French Society has maintained friendly relations with the Basel Society, and it is proposed that it should now assume responsibility also for all the missionary work in the British area. A plan has been prepared by which a few of the former Basel missionaries would be sent back to this field under the auspices of the Paris Society. The British Government has cordially approved of this plan, and is indeed urging its immediate realization so that the churches and schools may have the benefit of missionary supervision. But the Paris Society has already undertaken heavier burdens than it can easily carry in taking care of former German missions in other fields. The Basel Society can furnish the men but it cannot now provide their salaries. So this plan of sending out German missionaries under a French Society into British territory with the approval of the British Government

must wait for American funds to make it possible. A contribution of \$5,000 annually is all that is needed now.

5. *Tanganyika.* The Church of Scotland and the United Free Church of Scotland have been trying to take care of the work of the Berlin and Moravian Societies, who in 1913 had a total of 67 missionaries in 35 stations in this field. But it has been found impossible to provide adequate supervision in this way. In conference with the German societies a plan has been proposed for a union mission, composed in the beginning of four Scotch missionaries, and four German missionaries, two from each of the four societies. The Scotch missions have asked for the approval of the British Government, and if this is secured, this also will become an appeal for American aid, for the German societies cannot at present provide any financial support at all, and both the Scotch societies are already doing all that is possible in taking care of former German missionary work. For four German missionaries, the sum of only \$5,400 annually is asked. Is not this a unique opportunity to aid in maintaining for a few years the work in this part of Africa until the German missionaries may again assume full responsibility for it?

6. *Literature.* The leaders of missionary work in Germany have always been known as most thoughtful students of missionary history and experience. In these lines they have contributed not a little to strengthen the work of missions that have their base in other countries. The present rate of exchange and the real poverty of these missionary leaders and of their societies now makes it impossible for them to buy books or periodicals published in other countries. Private arrangements have been made by which a number of missionary periodicals published in Scandinavia, England and America are being sent free of charge to many of these men in Germany, but it is proposed that an additional sum of \$200 should be given for the purchase of other books and magazines in the English language to be given to them.

Total Immediate Needs. The figures given in the above paragraphs make a total of \$34,600. With all the aid given by the various missionary societies, this comparatively small sum would supply the need in 1924 so that some missionary assistance and supervision will be given to all the fields in which German missionaries were at work before the war. This assistance will be a real contribution to the establishment of a Peace of Reconciliation in Europe, but it means even more than that in the building up of the Kingdom of God in Africa and China.

The Foreign Missions Conference of North America has authorized an appeal for these purposes, and its Committee of Reference and Counsel (25 Madison Ave., New York City) will receive and administer the funds contributed for the objects stated above. It is desirable that individual gifts should be forwarded through the offices of the foreign missionary agencies of the Church to which the giver belongs.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BUILDING, PHILADELPHIA, PA.

PRACTICAL PROJECT PLANS

HOW ONE SOCIETY LEARNED TO HELP

The Actual Experience of One Church

BY MARY JENNESS

With the coming of a missionary-minded pastor, the young people's society took on a reflected glow of interest in the previously unemphasized subject of missions. Moved by affection and a desire to please, they promptly begged their new leader to talk to them on the subject, once, again, and again.

A man less shrewd might have concluded that since there was double attendance on the nights when he led, and an attention unheard of at other services, he was rapidly growing a congregation of young missionaries with very little trouble. Not so this pastor. He knew that nothing had happened.

"It's just that they like me," he confided to the service director with a worried smile. "They don't care anything about missions, or they'd be doing something. But they can't do anything so long as they don't know anything."

"At least they're coming out to missionary meetings as they never did before," comforted the director. "Isn't that something? But what are you going to do about it?"

"I know what I won't do," he said thoughtfully. "I'm going to quit spoon-feeding them missions. Make 'em go after their own, that's the idea."

The director's silence was eloquent of her wonder as to whether the desire to please the brand-new minister would stand such a sudden strain as

this. However, out of sheer faith in him, she forbore to say that the boys and girls didn't know where to get their own missionary nutriment, and that with their very heavy social and school programs they certainly wouldn't bother to try very hard. Six months later she could only marvel that there had ever been such questions in her mind.

It wasn't what he did, it was what he wouldn't do. Next Sunday after the morning service an astounded program committee chairman received his refusal "to talk to us on missions tonight."

"You can't pay my price," he told her frankly. "Send up your missionary committee this afternoon, though, and I'll help them plan a program," he offered.

"Why, we haven't any—that is, I never heard of any," objected the bewildered chairman.

"Oh well, any committee that does anything, then."

"I—I don't know—the social?" she stammered.

The contagion of his laugh swept away any hurt feeling, but the more she thought about it the more uneasy she grew. What did he mean by laughing?

"Well, if you'll come tonight we'll thrash this thing out," he promised with a disarming smile.

The chairman fled, to spread the news that "he wants us to do something, but I don't know what!"

Curiosity packed the evening meeting. Again, it was what the new minister didn't say, the questions he wouldn't answer, that stung the society into life.

"I'm so new here that I don't know anything, and you'll have to set me right," he began. "Of course I expect to be proud of this society, but I want to be able to tell folks why I am proud. Just what have you done? For anybody? In your own church? In this ward? In your town? In Connecticut? Oh, just anybody anywhere?"

Finally the treasurer came back with a protest against the answers that were forming in the minds of all the members.

"We gave five dollars last year for missions," he reported.

Everyone was much relieved, till the questions began again.

"For whom? But what did you expect your money to do? Does anybody know where that money went?"

"For missions." The treasurer stood his ground.

"What is missions? Where is it? Whose is it? Why is it?"

When the minds of the members were fairly shocked out into the open they began at last, timidly, then defensively, then combatively, to work. With never one question answered by the minister it was decided that the society would look into this matter. One group volunteered to find out just how many institutions in the city needed help such as the society could give. Another volunteered to write to the denominational Mission Board rooms to find out what the Mission Study texts for the year were about. They didn't know, and the minister refused to tell them! For the next Sunday's topic it was decided to substitute the report of the city investigating committee, to be followed by the choice of the society of one definite object in town, to work for during the coming year.

To shorten a two-year-long story which is still developing—out of that pastor's refusal to talk on missions until the society could pay his price, grew first a decision to work for the Day Nursery, the girls to give time as helpers, and to sew, and the boys to devise means of raising money. Then

came a plan of weekly story-telling at the Hospital for Crippled Children, and later of monthly programs of pure entertainment at a sanatorium.

When the literature committee had secured and read the study books, they found to their astonishment that they were interesting enough to share. Consequently they demanded and organized a reading contest with two teams, the loser in numbers to put on a program dramatized or arranged from the books.

In fact, the missionary programs no longer had to be hauled out of victims at the last minute, but grew steadily and naturally as a by-product of steadily developing interests. Sometimes a speaker came to present the work of a local institution—warned by the pastor to ask more questions than he answered, in the forum, which followed. Sometimes, there was a debate. The first one was on: "Resolved, That nobody can be a Christian who is not a missionary Christian." The affirmative won in both debate and forum, and the pastor smiled secretly, for that was one of the questions he had thrown out on that first night when he wouldn't talk missions any longer.

The next fall it was decided to have a four Sunday session on the foreign text in the fall, and another in the spring, for the home book—Sunday, because there was simply no period during the crowded week when more than half the society could meet for such a class, and nobody wanted to be left out! Informal sessions in the big living-room of the parsonage followed, with a changing committee of six in charge of each meeting to quiz, or dramatize or story-tell as they pleased.

In the spring came the pastor's Lenten class. After the first session the boys and girls lingered half an hour for a social time. Before the second, the missionary committee waited on the pastor with an unusual request. If the boys and girls were going to stay over anyhow, why couldn't they all be working together

on the box for Japan? This time everyone of his questions was triumphantly answered almost before they were out of his mouth.

"Because if it gets there for next Christmas we ought to be starting it now," they informed him. "If we wait till after Easter it will be hard to get the group together. What can the boys do? Oh, we got a list of things from the Board for them to choose from. Why? Because this is a class to help us be Christians, isn't it? And doing something for somebody helps us, too." "What is missions?" "Doing something to help somebody else that you know all about and know needs your help. And you know just how to help." This last from the treasurer.

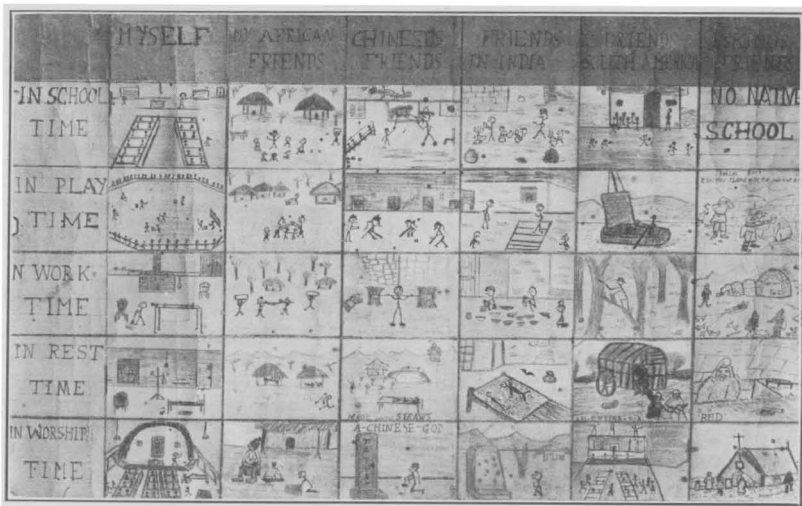
The pastor's eyes twinkled. "Look out!" he laughed. "You're getting dangerously near my price. I believe I'll have to be telling you some missionary stories pretty soon. My college roommate is a missionary in Japan."

"Tell us some we can act out!" said the chairman of the program committee.

"No, something we can work for," countered the treasurer. "That's what makes my job easier."

"Why?" The pastor's last question provoked a gust of understanding, affectionate, admiring laughter.

"Why, because nobody wants to help till he knows what for—and I believe you knew it all the time!"



"THE BOYS ATTEMPTED SOME CHARTS REPRESENTING WHAT BOYS OF VARIOUS LANDS GENERALLY DO IN PLAY TIME, REST TIME, SCHOOL TIME, WORK TIME AND WORSHIP TIME."

THREE SUGGESTIONS FROM CALIFORNIA

BY BLANCHE WACHOB

TRUNKS FOR THE ORIENT. This was the name we gave to a project for sending supplies to our missionaries in the Far East. Some half a dozen of our members being included in a party for a tour of our Oriental

missions, one of them conceived the idea of filling a trunk with hospital supplies, toys, and gifts of all kinds, both personal and for the work of the mission stations, and sending it with the party, who would distribute the gifts in any way they decided best. The one trunk multiplied until it became six trunks, all filled with just the sort of things that would give

most pleasure and profit. Every organization in the church, and class and department of the Sunday-school were enlisted in this project, and the growth of missionary interest can hardly be estimated.

One of the ways in which interest was stimulated was the presentation of a little skit by the young people. The platform was arranged to represent a room in a mission station in China. As a group of missionaries deplored the fact that no gifts had come for Christmas to be distributed to the children in the schools, a group of American visitors arrived, bringing all sorts of gifts from the various classes. Here were dolls marked with the name of Miss So-and-So's class; sewing materials from another; toys from a boys' class, etc. While the missionaries were exclaiming over the things and visiting, a nurse came running in from the hospital, crying, "We are all out of bandages and things; do please let us have something we can tear up for bandages." Then a miracle! For a jolly little lady in the party from America reached into her bag and pulled out a fine lot of hospital supplies. This "trunk for the Orient" has become an annual event with this church, each year the outgoing missionaries or travelers being asked to carry trunks along with them.

DOLL HOUSE MADE BY JUNIOR GIRL'S CLUB. The Club girls talked for a while about some gift for an orphanage, and after a good deal of discussion among themselves as to what they thought those children would like, decided to make a doll's house. The leader brought two orange boxes, some paint and brushes and a big apron, and for one afternoon club meeting the children had the time of their lives painting those boxes. Week by week the doll house grew. Curtains and furniture were made, rugs were woven, the floors and stairs were carpeted. There was even a roof garden. One of the ingenious touches was the light fixtures, made of brass hooks screwed

into the walls and white beads slipped on them for globes. Finally the house was finished and furnished, and it was time to install the family. They dressed small dolls for the family, father and mother and the children, and then, when it was complete to the last detail, several automobiles took the children down to the orphanage to present the doll house in person. They had made it, and they had the fun of seeing the pleasure of the other children in receiving it. The valuable thing about the whole project was that the children made it *together*. It was a cooperative effort. No one of them could say "I," it was all "we."

SOUTH SEA ISLAND VILLAGE. This was made by the junior children during the School of Missions. They were studying the life of John G. Paton in the junior group, and the village was their handwork. It was made on a sand table and quite complete, with huts, trees, jungle paths, and natives. It stood on the edge of a bit of ocean, simulated by blue paper under glass. There was even a canoe drawn up on the little beach.

The houses were made of pieces of wood into which were put butcher's skewers, woven with raffia for sides of huts. The roofs were made of pasteboard with long dried grass glued and sewed on it for thatch. The trees were made of crepe paper fastened to twigs, natural twigs such as would grow in the tropics. In the center of the village was the heathen altar made of clay composition, with idols made of a mixture of flour, salt and alum painted with water colors. There were earthen pots and pitchers, and animals made of clay—tigers, lions and other jungle animals. At one end of the village was a jungle of trees to keep out the animals and evil spirits. The village was peopled with dolls made of wood with black fuzz glued on for hair, all in groups carrying out the life of the village, the priest at the altar, the witch doctor looking after a sick patient in one of the huts, etc.

DRAMATIZATION. During this same School of Missions this same group dramatized and presented to the School the chapter in the Life of John G. Paton, "The Digging of the Well." No elaborate description is necessary for this article. The dramatization was worked out by the children themselves with adult supervision. For scenery there was a painted back drop of a volcano, which on the night of presentation had a thread of smoke coming from it. The well was made of canvas over wooden framework; the canvas marked out in cobblestones. The boys wore underwear dyed brown, and the girls had little grass skirts. The lighting was all dim, so defects in costume or properties were not evident. This dramatization idea is one that has been carried out by this church with considerable success. In several of the clubs for both boys and girls Bible and missionary stories have been read and studied out and dramatized by the children themselves, sometimes with amusing results in the choice of language, but expressing the point and telling the story. This is also done in older groups, though in such cases of course with more formality and attention to detail and technique. The costumes too are worked out by the boys and girls, as far as possible using material at hand, and often displaying a great deal of ingenuity.

BOYS AND GIRLS MEET THE CHALLENGE

A Story from the Presbyterian Church of the Covenant, New York City

BY MINNIE E. MORSE

The groups with which we tried the project, described below, were fifth, sixth and seventh grade children,—boys in one class and girls in the other.

The principal of the school sent to each class a written challenge in which she stated that she needed some thing that would show very graphically how much China, Africa, South America, Alaska and India *do* for us, and in

turn how much these countries *need* us.

Our reason for making our project so extensive that it would include the study of several countries was that we believed the interest would be greater if we could have the groups subdivided, two or three pupils working on each country. After our work was completed we concluded it would have been just as interesting had we taken but one country at a time.

The principal threw zest into her challenge by stating that she was holding a five dollar bill which would go to the class producing the most convincing, the most appealing demonstration of the question in hand.

When making this offer we fully realized the dangers inherent in a reward and we thought our way through very clearly.

The only stipulation we made about the money was that no individual should have it, but the class receiving it must together determine its use.

Before describing what was done about the money, let us see how the girls evolved their study of the question.

In wondering how they could show our dependence upon the countries named in the challenge, one girl suggested that we have a map of the world and write names on it.

Another girl said, "That won't be very interesting to look at." Then it was suggested that little paper steamers should be cut out and pasted on the map. Each steamer was to show, as cargo aboard, some of the things we have in our homes that came from the countries named.

"Where shall we find out what we have that came from Africa?" said one. "Yes, where?" repeated the teacher. "Oh, I know one place," said a girl; "our school geographies."

At the next session of the class several girls had lists ready, although the teacher had made no request for them. One member of the class brought a toy rubber boot and hung it on the map, saying, "This started in South America." That seemed to

create a new idea. The entire class waked up and suggested rapidly the things they could bring to put on the map showing what they, as a class, had received from the lands, China, India, Africa, South America and Alaska.

When the collection was complete we had a mahogany clock, an ostrich feather, a watch, a diamond ring, a can of salmon, a piece of seal skin, rice, tea, etc., etc.

Our map was mounted on beaver board, standing on an easel so we were able to use the heavy articles mentioned above.

When we came to the second part of our question, namely, to show how much these countries *need* us, the girls could tell a number of different needs, because most of them had been members of our Mission Band. How to make it graphic and interesting was another matter.

Here the teacher worked for considerable time trying to evolve from the class something original, but she did not succeed. However, in the Sunday-school missionary library were the reports of the Interchurch World Movement. In looking over them the girls found some that were meaningful to people of their own age, so it was decided they should copy these in part or in whole enlarging them into poster form. In this way they represented one outstanding need for each country.

At this juncture it may be interesting to mention how the girls talked about the prospective five dollars, and how they should use it if it should come to their class.

Their first suggestion was that they should use it for a great party. This was exactly what the teacher expected from a group in a mission church where they had received so much from a sponsoring wealthy church, that they had not learned to think of others first. In fact, it was just what the teacher wanted, for now was her opportunity by suggestion here, and suggestion there to lead the girls to a higher type of thinking. She so man-

aged this that they were perfectly unconscious of her guidance, so when they finally decided that if the money should come to them they would give a part to an uptown church, less fortunate than ours, and a part to Africa, where our own church missionary works, the teacher felt she had really educated that class, because they had done the thinking.

The boys were truly original in what they did. First they made peep boxes. They took large cartons, one for each country, pairing off, with two boys working on each box. Next they collected pictures of the countries specified. After selecting the pictures which they thought would answer the challenge, they proceeded to build in stage manner, a typical scene in China, or in Africa, or in India, as the case might be. Three of these boxes were completed in fine detail. The others were only partially finished.

After the pictures were placed, each box was covered all over with paper, and then in one end a small peep hole was made. As one looked through this hole he got a view of several activities going on which were native to the country represented.

In addition to these boxes, the boys attempted some charts representing in one column, by drawings, what boys in that land generally do in Play time, Rest time, School time, Work time and Worship time. Parallel with these drawings, they made others, showing the boys of India, China, Africa, South America and Alaska engaged in the same activities, but very differently.

The boys found this interesting but encountered great difficulty in working out drawings for each activity for all the six nationalities represented.

It will be noted that the girls kept closer to the letter of the challenge, but the boys were far more original.

Next came the time to exhibit the results, and ask the judges for a decision. These judges consisted of an elder in the church, a student in Religious Education at Columbia Uni-

versity, a young people's secretary of a Mission Board, and a secretary of the Missionary Education Movement.

Both groups, boys and girls, were highly commended for their diligent work, but the judges felt that the originality of the boys should receive the reward.

There was not the slightest debate with them about the use of the money. It must all go to some missionary purpose, and Africa was the first suggestion. Some of the boys enjoyed going to the bank with the teacher to get the bill converted into French currency, and preparing the letter to mail to Mrs. Bradford, our church missionary.

It is impossible, of course, to estimate the results of such work, for most of them are not immediate. We do know though that both classes involved in working out the project got a vital touch of world brotherhood that formal, teacher-to-pupil instruction could never have given.

A PROJECT IN COOPERATION AND MISSIONARY EDUCATION

Fifty-eight churches and a very efficient Young Women's Christian Association cooperated recently in an exhibit and pageant which accomplished good results in missionary education in an eastern city.

The Committee for Church Cooperation of the Y. W. C. A. has in its membership one representative from each of the fifty-eight Protestant churches. A leader from each denomination serves on the Executive Committee.

After careful and general discussion the decision was reached to arrange a missionary exhibit and to present a missionary pageant in such a way as to enlist the interest of the entire community, and give a general opportunity for all the people to see the stupendous missionary work being done by the churches of all denominations and by the Young Women's Christian Association.

The exhibit was planned to extend over two days with a pageant to be presented each evening. Pageant and exhibit committees were appointed.

Chairmen were made responsible for various sections of exhibit, for publicity and other details.

Each cooperating church appointed seven women—two to share in responsibility for procuring exhibit materials and interesting information about the missionary exhibit of her church; two, to take part in the pageant; one, to sing in the choir, and two to help with costumes.

The response was so fine and the association so helpful that a splendid spirit of fellowship, understanding and cooperation between this large number of representatives of various churches resulted.

Different rooms or sections of the building were skillfully transformed into China, India, Burma, Japan, Korea, Siam, the Philippines, Latin America, Egypt, Africa, the Near East, Alaska, and Home Mission stations throughout America. No one dreamed that there were in the community so many interesting and valuable articles, illustrative of life and customs of various lands. Beautiful embroideries, exquisite tapestries, rugs and curios, were willingly loaned—a little god, Osiris, from ancient Egypt, said to be 4000 years old; a huge Chinese embroidered wall curtain about twenty feet long and eight feet wide brought from Siam by a missionary; dolls, idols and costumes from all over the world and many other articles and pictures showing something of what missionary work has accomplished and is accomplishing.

One room was given over entirely to a very valuable collection of Turkish rugs. Their symbolism explained by the owner was in itself an interesting study in Mohammedanism.

One of the most interesting rooms was the one in which was displayed the work done in the schools of the Southern Industrial Educational Association.

The work of the McAll Mission in France and the Waldensian Mission in Italy was shown through stereopticon pictures, and talks were given at stated times.

Local organizations such as the Italian Mission, Whosoever Gospel Mission, the Y. M. C. A. and the Y. W. C. A. were presented in various ways through posters, and displays of handwork.

Most valuable was the cooperation of returned missionaries who counselled about the content and arrangement of exhibits, and explained various features to the hundreds of people who came to examine it.

For two days an almost constant stream of people filled the building. In the evening the large auditorium was too small to accommodate the people who came for the pageant, *The Search for the Light*.*

The players presented the story of man's search for God. A seeker turned to Osiris, the ancient Chaldean gods, Jupiter, Mohammed, Confucius, Buddha—until at last she found the Light of the World. As the call of the church for messengers to bear the light was given, many of those who presented the pageant as well as those who saw and heard the presentation silently reconsecrated their lives in service.

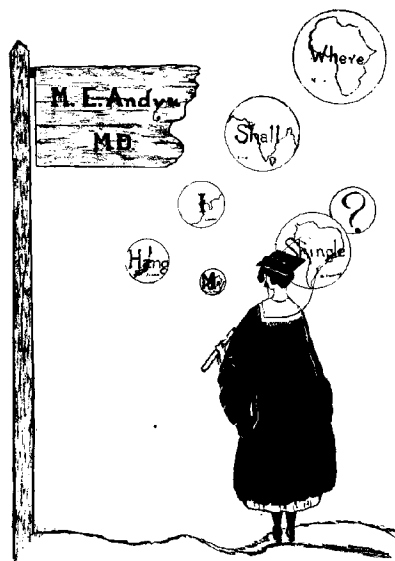
A SMALL TOWN METHOD

A Women's Missionary Society Field Secretary visited a typical small cowboy town in Wyoming. The nearest physician was thirty-five miles away. There was no preacher in the community.

There was a live Woman's Club and one woman from "back east" saw in it her missionary opportunity. She had been enrolled on her home town

missionary society when she was a baby; had grown up with Mission Study and a missionary vision and said frankly to her neighbors, "I'd as soon try to live without meals as without missions."

To the departments of the Woman's Club she added a missionary department. Only fifteen women in that small town are enrolled as members of its Woman's Club. Ten of the fifteen belong to the missionary department. They have their regular place in giving the programs as part of the regular courses of study for the year, and send their contributions to the missionary society of the denomination to which a majority belong.



A STUDENT MEDICAL MISSION POSTER
Displayed at the Student Volunteer Convention,
Indianapolis

* Published by Literature Headquarters, 724 Muhlenberg Building, Philadelphia, Pa. Price twenty-five cents.

The *Best Methods Department* of the MISSIONARY REVIEW OF THE WORLD is a clearing house for the most helpful and constructive methods for missionary work. One year's subscription will be presented to students sending description of successful missionary methods employed in their colleges, if manuscript is accepted for publication.

Address MRS. E. C. CRONK,
Editor, Best Methods Department,
721 Muhlenberg Building, Philadelphia, Pa.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

COUNCIL OF WOMEN FOR HOME MISSIONS

Officers in 1924

President—Mrs. John Ferguson
Vice-President-at-Large—Mrs. Philip M. Rossman
Recording Secretary—Mrs. Edwin W. Lentz
Executive Secretary—Florence E. Quinlan
Treasurer—Mrs. Orrin R. Judd
Vice-Presidents—
Nannie H. Burroughs
Mrs. Athella M. Howsare
Mrs. F. W. Wilcox
Mrs. Effie L. Cunningham
Mrs. E. M. Spreng
Mrs. C. E. Vickers
Mrs. M. L. Copeland
Mrs. Mary L. Coleman
Mrs. May Leonard Woodruff
Mrs. J. H. McCoy
Mrs. J. A. Macdonald
Mrs. W. C. Winsborough
Mrs. Fred S. Bennett
Grace Lindley
Mrs. Taber Knox
Alice E. Bell
Members-at-Large—
Mrs. George W. Coleman
Mrs. Charles L. Fry
Mrs. Wilbur P. Thirkield

Committees and Chairmen

Executive—Mrs. John Ferguson
Administrative—Mrs. John Ferguson
Study Courses—Mrs. John S. Allen
Literature—Mrs. D. E. Waid
Day of Prayer for Missions—Mrs. H. N. Price
Schools of Missions—Mrs. Dan B. Brummitt
Chautauqua—Mrs. John Ferguson
Women's Church and Missionary Federations—Carrie M. Kerschner
Student Work—Elinor K. Purves
Farm and Cannery Migrants—Mrs. Edward S. Ralston
Legislative Matters—Mrs. Samuel Semple.

JOINT COMMITTEES

WITH HOME MISSIONS COUNCIL

Joint Administrative—John McDowell
Alaska—Emily C. Tillotson
Blind, Religious Privileges for the—Irene Halslip
Church Building—Joseph S. Wise
Cities and Urban Industrial Relations—William P. Shriver
Cooperation in States and Other Areas—Lemuel Call Barnes
Financial and Fiduciary Matters—Charles L. White

Hebrews—John S. Conning
Indian Missions—Elmer E. Higley
Migrant Groups—George B. Dean
Missionary Review of the World—Mrs. E. C. Cronk
Mormonism—Edward Laird Mills
Negro Americans—Fred L. Brownlee
New Americans—Thomas Burgess
Oriental and Hawaiians—George L. Cady
Promotion of Interest—Coe Hayne
Recruiting the Home Mission Force—Florence G. Tyler
Spanish-Speaking People in the United States—Mrs. J. W. Downs
Town and Country (including Mountaineers)—Paul L. Vogt

SPECIAL COMMITTEES

Literature—
Reorganization—John McDowell
Standardization of Home Missionary Service—Warren H. Wilson

WITH MISSIONARY EDUCATION MOVEMENT
Joint Committee on Home Mission Literature—Mrs. John S. Allen

WITH FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS

Day of Prayer for Missions—
Schools of Missions—
Women's Church and Missionary Federations—Carrie M. Kerschner

Constituent Boards

Baptist
Woman's American Baptist Home Mission Society
Woman's Convention, Auxiliary to the National Baptist Convention
Christian
Woman's Board for Home Missions of the Christian Church
Congregational
The Congregational Woman's Home Missionary Federation
Disciples of Christ
United Christian Missionary Society
Evangelical
Woman's Missionary Society of the Evangelical Church
Friends
Woman's Missionary Union of Friends in America
Lutheran
Woman's Missionary Society of the United Lutheran Church in America
Methodist
Woman's Connectional Missionary Society of the Colored Methodist Episcopal Church

Woman's Missionary Society of the Free Methodist Church	<i>Indiana</i> Evansville	<i>North Dakota</i> Fargo
Woman's Home Missionary Society of the Methodist Episcopal Church	<i>Iowa</i> Fort Madison	<i>Ohio</i> Bucyrus
Department of Woman's Work, Home Section, Board of Missions, Methodist Episcopal Church, South	<i>Kansas</i> Atchinson	<i>Cambridge</i> Springfield
<i>Presbyterian</i> Women's Missionary Society of the Presbyterian Church in Canada, (Western Division)	<i>Louisiana</i> New Orleans	<i>Oklahoma</i> Bartlesville Durant
The Woman's Auxiliary of the Presbyterian Church in the U. S.	<i>Maryland</i> Baltimore	<i>Pennsylvania</i> Pittsburgh (Allegheny Co.)
Board of National Missions, Presbyterian Church in the U. S. A.	<i>Mississippi</i> Jackson	<i>South Dakota</i> Sioux Falls
Woman's General Missionary Society, United Presbyterian Church of North America	<i>Missouri</i> Hannibal	<i>Texas</i> Bay City
<i>Protestant Episcopal</i> The Woman's Auxiliary to the National Council, Protestant Episcopal Church	<i>Montana</i> Bozeman	<i>Washington</i> Tacoma
<i>Reformed</i> Women's Board of Domestic Missions, Reformed Church in America	<i>Nebraska</i> York	<i>West Virginia</i> Fairmont
Woman's Missionary Society of the General Synod of the Reformed Church in the U. S.	<i>New Jersey</i> Trenton	<i>Wisconsin</i> Janesville
<i>United Brethren</i> The Women's Missionary Association of the United Brethren in Christ	<i>New York</i> Mt. Vernon	

Council cooperates with

Federal Council of the Churches of Christ in America

Commission on Interracial Cooperation

National Council for Prevention of War

Sesqui-Centennial Committee

World Alliance for International Friendship Through the Churches

Serves on

Allied Christian Agencies (10 national, interdenominational and undenominational agencies)

American Peace Award (93 social, civic, benevolent and professional organizations)

Committee on Consultation (7 national, interdenominational, ecclesiastical, missionary and educational bodies)

Council on Correlation of Programs of Religious Education (practically all of the varied educational agencies connected with the evangelical communions)

Federation of Christian Women of the World

Institute on Christian Internationalism (Vassar, June 14-24, 1924)

Woman's National Committee for Law Enforcement (14 national women's organizations)

Affiliated Schools of Missions

Bethesda, Ohio

Boulder, Colorado

Dallas, Texas

Dallas, Texas (Negro)

De Land, Florida

Houston, Texas

Illinois-Missouri (Greenville, Ill.)

Lake Geneva, Wisconsin

Minnesota (Minneapolis-St. Paul)

Mt. Hermon, California

Mountain Lake Park, Maryland

New Orleans, Louisiana

Northfield, East Northfield, Massachusetts

Oklahoma City, Oklahoma

St. Petersburg, Florida

Southern California (Los Angeles)

Wilson College, Chambersburg, Pennsylvania

Winona Lake, Indiana

Sphere of Service

From the preceding summarized

CONDUCTED BY THE COUNCIL

Home Missions Institute, Chautauqua, New York

Affiliated Women's Church and Missionary Federations

<i>California</i> Santa Cruz	<i>Illinois</i> Bloomington and Normal
<i>District of Columbia</i> Washington	<i>Naperville</i>

ber of affiliated local Women's Church and Missionary Federations is yearly increasing, while constant correspondence is maintained with between two and three hundred.

The Committees function in realms of diverse character from the publishing of books and other printed material to cooperative endeavor in various areas and among specific groups of people. The Council has ever been an exponent of the adaptability of an organization willing to serve as channel in whatever direction need dictates, so, as year succeeds year, its life takes on new aspects. The character of the agencies listed above on which it has served during the past year significantly exemplifies this—a list which no vision would have projected a decade ago.

All through the year the *Bulletin* will contain interesting excerpts from reports of various committees presented to the Annual Meeting in January. There is space in this issue to mention only one or two matters of immediate concern.

S. O. S. CALL TO CLASSES AND LEADERS STUDYING THE CHILD

Since the theme "Saving America Through Her Girls and Boys" was chosen for study, a peculiar situation demanding the attention of all Christian people has arisen. Several months ago the United States Supreme Court handed down a decision to the effect that the Federal Child Labor Law was unconstitutional. This decision has created chaos in the child labor situation owing to the fact that there are now no uniform standards controlling it.

There seems to be but one way to remedy the matter and that is to enact an amendment to the Constitution of the United States making it possible for Congress to enact child labor legislation. Labor organizations and social agencies of many sorts approve this method and a recommendation in favor of such action was included in President Coolidge's first message to Congress.

The following bill providing for

such a child labor amendment to the Federal Constitution has already been introduced into Congress: (H. R. 458, S. 258.)

Resolved, By the Senate and House of Representatives, of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which when ratified by the legislatures of three-fourths of the several States, shall be valid to all intents and purposes as a part of the Constitution:

"The Congress shall have power, concurrent with that of the several States, to limit or prohibit the labor of persons under the age of eighteen years."

This matter is of such importance that groups studying either "The Child and America's Future" or "The Debt Eternal" should take direct action to communicate, either as groups or as individuals, with their representatives in Congress and with the President of the United States, to make sure that their desires in this matter are made clear. If there is a sufficient number of such communications there is little question but that the desired amendment will be enacted.

The mission study class which ends only in study has completed but a fraction of its mission. The study should lead to practical application. A good beginning can be made by using the influence of the group in favor of the child labor legislation as here indicated.

COOPERATIVE ADVANCE

For five years the Council and the Federation of Woman's Boards of Foreign Missions have together, annually, through a joint committee sent out a call to prayer for missions. This year the Foreign Missions Conference and the Home Missions Council have also adopted March 7, 1924, the first Friday in Lent, as a Day of Prayer for Missions. And so, at last, all—men, women, young people and children, throughout Canada and the United States, will unitedly observe the Day of Prayer for Missions. What will this not mean to the cause of the Kingdom!

Woman's Foreign Mission Bulletin

EDITED BY SARAH POLHEMUS, GERTRUDE SCHULTZ AND ALICE M. KYLE

Christian Women of the World

Sunday afternoon a real Mass Meeting was held in the Madison Avenue Baptist Church, in the interests of the proposed Federation of the Christian Women of the World. Robert E. Speer gave a superb address on the limitless and undivided sovereignty of Jesus Christ in the whole field of human life.

Mrs. Peabody laid before the audience the proposition that all the Christian women of the world should be affiliated in the interests of world peace, of law enforcement and of fellowship and Christian training for women and children.

Mrs. W. A. Montgomery, Mrs. Thomas Nicholson, Miss Harriet Taylor and Miss Mabel Howell spoke of the many signs pointing to the timeliness for such a Federation. They mentioned that different churches have raised up nationals in various lands who are ready to make a contribution to the full development of Christianity.

Expression of how women of other lands looked upon the proposed Federation of Christian Women of the World came from three representative women:

Komoriya San, of Japan, quoted a poem the message of which was that a thing may be real even if we cannot see it. The idea of such a Federation was present though many people had not been able to see it. She said that women should not merely adorn life, but must be the uplifting spirit. Japan has expressed this by making the plain plum blossom the symbol of womanhood. Since Japan is naturally very exclusive, she needs Jesus Christ to internationalize her and women are needed to carry a full share of this development.

Miss Kyung Shien Sung, of China, believes that women have strong char-

acters in order to train and influence men to do the work of the world. She spoke of the opportunity American women have in helping Chinese students hold to their Christian faith or become Christian, in order that China may have the right leaders to supplement and advance the work the missionaries began and are continuing to do in the sacrificial spirit of Jesus.

That India has need for the help and inspiration of a Federation of Christian Women of the World—as well as a contribution to make to Christianity through her natural mysticism and contemplativeness—was the theme of Miss Sorabji's talk. India has been awakened and her women realize as well as the men that they are a force, but the challenge to Christians there and friends of India everywhere is to help turn this force for Christ. Teachers and philosophic systems she has had—her need now is for Jesus Christ.

Mrs. Emerich spoke for the people in the Near East. The 50,000 orphans there represent potential power that can be truly international, international and Christian if the work is properly developed. She challenged every woman present to let the Christ touch her eyes the second time so she will not see "people as trees walking"—the statistical wooden way of accepting facts, but will see clearly the children as individuals, human lives needing to be nurtured for the future development of the Christian Church.

Mrs. Peabody outlined the simple plan of a loose Federation of the many national groups of Christian women, joined by a quarterly Bulletin, with editors in the different lands to give expression to the common aim of all in putting the principles of Jesus into all relations of home and community.

Further News from the Annual Meeting of the Federation

The Saturday evening meeting was held on the main floor of the Y. W. C. A. National Board Building, at 600 Lexington Avenue, where supper was served for about one hundred and fifteen people. The first speaker on the topic of The Protestant Cause and Our Responsibility was Mrs. William A. Montgomery, who had attended the international conference of the Baptist Churches held in Stockholm last summer. She reported that women's missionary societies are making timid beginnings at development over there, all the missionary work having been in the hands of general boards for men. They are only beginning to have women missionaries. The women from America insisted on the appointment of women to a committee to care for two orphanages in war-devastated lands and it was most encouraging to note that they were making good. The eighteen children from poor families in one orphanage school in Czechoslovakia are all developing wonderfully under the treatment of fresh air, good food and love. The possibilities for the future in international good feeling are very encouraging if America will help further in caring for children in Russia and the Balkan States.

The seventeen missionaries present were introduced and each one gave a statement of her work and the special needs for her field.

Miss E. M. Edwards of Kinnaird College for Women, Lahore, India made the statement that probably this college would soon be one added to the list of interdenominational Christian Colleges for Women in the Orient in which the Federation is interested.

Miss Muriel M. Underhill, of the *International Review of Missions*, said that she had a threefold mission. Miss Gollock had suggested that in America she would cement international contacts. Dr. Mott had charged her to become exposed to American currents of thought and Mr. Oldham had said "See what you can do for

the *International Review of Missions*." She felt that she was being successful in all three of these commissions.

Miss S. Sorabji of Poona, India, dressed in native costume, spoke of the schools founded by Mrs. Finley Shepard and the place of need they are filling. India is at the cross roads. Great changes are coming quickly. More than 1,000,000 women have the vote and if they are not guided into Christianity, their new power will be worse than their former impotence.

Mrs. Nicholson who was present at the Oxford International Missionary Council last summer gave a report of her experiences. She is the one American woman on this Council. She said women have not carried responsibilities over there that they have here. At the Oxford conference, there were French, Belgian, German, Japanese, Chinese and other nations represented, with great differences but one common purpose and loyalty. It was found that the Lord Jesus can bind together all people and that all difficulties are overcome through prayer.

Miss Helen Calder, another delegate to the Council from the American Foreign Missions Conference, said that her outstanding impression of the sessions was the thought of the great fellowship to which we belong. In regard to the status of women in the churches on the foreign field, she said that the responsibility for all work for women could not be handed over to the men since the committees of the Nationals are almost entirely men. There was a splendid spirit of fellowship in all the gatherings which was far beyond the fine speeches. This was especially evident in the fact that two German missionaries are returning to Africa supported by the Scottish Church. We have in this a real Christian League of Nations.

Mrs. John Finley told of things and conditions in Europe, especially in the Balkans. There a real experiment is being tried. Estonian, Latvian and Lithuanian women who used to be under the heel of Russia and Germany are now working together as

a result of efforts begun two years ago under the auspices of the Y. W. C. A. She raised the question as to whether women might be more ready to forget past differences and depend on spiritual power and love than were men. Since this can be done in one part of the world, it certainly can be repeated in another.

The New President's Message

By MRS. E. H. SILVERTHORNE

"Our doubts are traitors and make us lose the good we oft might win by fearing to attempt." Thus do I apostrophise my doubts as I am attempting to undertake the grave responsibility of assuming the Presidency of the Federation of Woman's Foreign Missionary Boards of North America.

Doubts multitudinous would assail even the bravest in attempting to follow in office and leadership the unique, far-visioned and wonderful President, Mrs. Henry Peabody, who has been our leader during this past year. Such doubts made and still make me fear to attempt to follow that great leader. I therefore, have decided not to essay the impossible,—namely, *to follow* her, except a long way off, for I am no seer and no prophet and I cannot do the wonderful things she has done, though I am grateful and glad to have been privileged to sit at her feet in the school of the prophets.

Very humbly then in assuming these new duties and new honors I shall try "to win some further good" for the Federation by attempting to develop a specific but simple program.

That program, I take it, is outlined for us in article *II* of our constitution which states the objective of the Federation as follows: .

(1) To promote greater efficiency of the work of the Women's Boards of Foreign Missions.

(2) To stimulate interest, prayer and study.

(3) To secure a fuller development of resources.

(4) To secure a truer conception of the scope and purpose of Woman's Work for missions.

When we view this fourfold program in all its implications we see it is not so simple as appears on the surface and that it is big enough to engage our clearest thinking and our best powers.

The Executive Committee and the Standing Committees of the Federation have as their specific responsibility the development of ways and means to realize these objectives.

The Standing Committees and their Chairmen will be found in the February *Bulletin*. These Committees will present the work of their respective departments from month to month in this Bulletin.

Since we are a Federation of Woman's Foreign Mission Boards, an alliance for mutual interests, such a program as outlined above can never be realized except through the closest and most cordial cooperation. And your new President cannot move one step forward unless we all agree "to keep step together."

This means that we must have the fullest cooperation from each of the affiliated Boards as we try to realize our objectives and together make the Federation function and serve effectively. As an Executive Committee our cooperation must be the closest as we study the situation together and in each particular field of responsibility prepare ourselves out of experience, research and a clear understanding of the needs and demands of these changing times, to meet "New Days with New Ways."

We also crave closer cooperation with the affiliated Summer Schools of Missions and the City Federations in order that we may be mutually of greater service. In this connection we are also cooperating most cordially with the Council of Women for Home Missions, so that our help and approach to these two organizations may be closely coordinated.

As we develop our program together we must never forget our spiritual objective and that "unless the Lord build the structure they labor in vain who build it."

NEWS FROM MANY LANDS



LATIN AMERICA

Unevangelized Regions

QUOTING statistics of 1916, the *Alliance Weekly* states that there are 1,182 Protestant missionaries in all South America. In Colombia there are only twenty; in Venezuela, thirty; in Ecuador, twenty-four; in French Guiana there are none. North Brazil is almost entirely unoccupied. In fact, the northern part of South America, except for the coastal and near-by cities, is the largest unevangelized region in the world. In Mexico there are states with a million population with no foreign missionary work. There are only two hundred ordained ministers, both foreign and native, to preach the Gospel to fifteen million people. Seventy-five thousand are thus dependent on each ordained minister. There are ten provinces in Peru, each larger than Holland, where there is no evangelical work. It is a hopeful sign that the presidents of at least five countries—Mexico, Guatemala, Argentina, Bolivia, and Ecuador—have asked that Protestant mission work be carried on in their countries.

A New Chapel in Havana

THE opening of a new chapel for the Cuban congregation in Havana is described by Mrs. E. E. Clements, of the M. E. Church South: "The people were so happy and eager to be able to occupy their own chapel. It is a beautiful auditorium, large and airy and brilliantly lighted, with splendid acoustic properties—but it cannot be finished because Centenary appropriations have stopped. It is marvelous to me what they have been able to accomplish with so little money. The architects are former pupils of our school in Havana, and have been splendid in their attitude

toward the work. We are trusting and praying earnestly that Centenary pledges may soon be paid up in order that the building program for the mission fields may be carried on. Revival services are now being carried on in the new chapel and Mr. Clements and I are in charge of the music. The house was full last night and we hope there will be a good attendance every night."

College Students in Colombia

A FRUITFUL sphere of Christian work in Bogota has been found among the students. "It is estimated," writes Rev. W. H. Rainey of the British and Foreign Bible Society, "that there are 5,000 university and technical school students in the Colombian capital. There are no boarding departments, or hostels, in connection with the University, so the provincial students live in boarding houses. Personal experience is needed to make one realize how cheerless, squalid or overcrowded some of these places are... Some of these young men make great sacrifices and suffer actual privation in order to secure a higher education, which, in Colombia, is the only door to the professions. Many of them specialize in the classics, but are quite ignorant of the Great Classic—the Bible. I spoke one day with a young man who had just graduated as a Doctor of Law, and he confessed to never having had a Bible in his hands, but, he naïvely continued—'I have heard that the literary style of the book of Job is very fine.' We were able to present him, as well as a number of other graduates we visited, with a Bible as a souvenir of his graduation. Our Committee had generously granted 100 Spanish Bibles for this purpose. Thus in Colombia we are reaching not only the lower classes, but also those who tomorrow

will hold the destiny of the republic in their hands."

A Converted Spanish Priest

REV. AGUSTIN ARENALES, now on a mission to the Evangelicals of Latin America, was for fourteen years a Spanish Romanist priest of the most pronounced type, having as his special mission the extermination of Protestantism in Spain. A contributor to *Guatemala News* writes:

He has been making addresses to assemblies of nationals all over the country with excellent effect. In Guatemala City he spoke to packed houses in both churches, and later in the theatre which was also crowded. The novelty of discourses by a Spanish ex-priest created very general public comment and even the dailies have dared in some cases to notice him quite favorably. All this means progress in religious liberty in Guatemala.

NORTH AMERICA

International Ideals

NOT only the great Student Volunteer convention at Indianapolis, but also the nine student summer conferences, gave large place to what David R. Porter in *The Student World* calls "the cultivation of the international mind." In illustration may be cited the following international ideals, which, after considerable discussion, were adopted by the forums at the Estes Park and Lake Geneva conferences:

"We believe

"I. That nations no less than individuals are subject to God's immutable moral laws.

"II. That nations achieve true welfare, greatness, and honor only through just dealing and unselfish service.

"III. That nations regarding themselves as Christian have special international obligations.

"IV. That the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed, and race.

"V. That *Christian* patriotism demands the practice of goodwill among nations.

"VI. That international policies should secure equal justice for all races.

"VII. That all nations should associate themselves permanently for world-peace and good will.

"VIII. In international law, and in the universal use of international courts of justice and boards of arbitration.

"IX. In a sweeping reduction of armaments by all nations.

"X. In a warless world, and dedicate ourselves to its achievement."

Students and Home Missions

THE Student Fellowship for Christian Life-Service, which aims "in fellowship, prayer, and vigorous effort to make America Christian for the friendly service of the world," was described in detail in the September *Review*. The National Council met in Indianapolis at the time of the Student Volunteer Convention, and its Overtures Committee proposed amalgamation with the Student Volunteer Movement. A part of the report of this Committee read:

Believing that the fundamental motive behind home service is the same as that behind foreign service we are led to raise the question as to whether it is not now an opportune time to consider the broadening of one movement to include the scope of both. The Student Fellowship has no desire to develop a parallel organization, but rather to secure the adequate emphasis upon service in the home field. We propose, therefore, that a joint commission be created by the executive committees of both organizations to study what we believe to be a fundamental principle of both organizations looking toward a broadening of one of the organizations to include the present function of both.

The officers of the Student Volunteer Movement, however, are convinced that the Foreign Mission work is so unique in its requirements and so great in its needs that it would not be advisable to enlarge its scope to include general Christian work in the home fields.

Morrison Centennial and the Bible

ONE hundred years ago Robert Morrison finished the translation of the Bible into Mandarin Chinese. The occasion was observed in New York City under the auspices of the American Bible Society by representatives of the missionary activities in China, with addresses by Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; Rev. J. Leighton Stuart, D.D., President of Peking University; and Dr. William

I. Haven, General Secretary of the American Bible Society. The Ambassador told of conditions in China at the time of Morrison's arrival, that tended to prejudice the people against foreigners, but, he said, "The attitude of the people toward Westerners in general, and missionaries in particular, has also changed, thanks to the door that Robert Morrison opened. Westerners coming after him are able to accomplish a great deal. And I believe that a great deal more can yet be accomplished. At this time, when China is passing through a period of transition in her attempt to follow the example of this country and to solve the problems of true democracy, she needs all the patience, tolerance and advice of all her friends; and, above all, such advice as is of a constructive character."

The American Bible Society, in 1822, made a grant of \$3,000 to help publish this first Chinese Bible; the British and Foreign Bible Society made even larger grants. The Bible, in whole or part, is now available in China in as many as thirty-nine languages, dialects, and colloquials. The average circulation on the part of the American Bible Society during the past two or three years has been about 2,000,000 volumes. Since the Society first established its China agency in 1876, it has circulated 32,789,716 volumes of the Christian Scriptures in China.

Federal Council Meeting

THE executive committee of the Federal Council of Churches held its annual meeting in Columbus, Ohio, December 12-14, 1923. Themes discussed dealt with evangelism, local councils, social service, interracial cooperation, international justice and good will, and other subjects. *The Christian Century* comments on the significance of the meeting:

From the beginning to the close of the meeting of the Executive Committee it was clear that those present were wholly unconcerned about doctrinal or ecclesiastical differences. On those points there might have been striking divergences among the mem-

bers. But the only concern of the gathering was to audit the achievements of the Council in the area of life and work, and to plan for larger results. There are some things which the Federal Council cannot do and remain true to its purpose. It cannot interfere with the program of any one of its constituent or cooperating bodies. And it cannot occupy itself with questions of doctrine or orders. It has no critical judgment regarding those who believe these to be the most important things in Christianity. It merely desires to express that unity which the churches already possess, and believes that this can be done most effectively in the domain of Christian life and work. The Federal Council is a visible embodiment of evangelical unity.

New York City Statistics

DR. HARLAN G. MENDENHALL, stated clerk of the Presbytery of New York, has compiled statistics with regard to the religious life of that city, which show that there are eighty-one religious communions at work, with 1,660 houses of worship. The Protestants have 1,941,847 members, the Catholics 1,948,730, and the Jews 1,640,000. The pupils in the Sunday-schools number 420,000. The income of the various denominations was estimated six years ago at \$12,000,000 annually. Dr. Mendenhall further reports: "The church membership of the United States is about one third of the population; in the City of New York the proportion is greater than in the country at large, while in Manhattan the membership holds the same proportion to the population as is found in the country outside New York. From these figures we find that while New York increased in population seventeen per cent in ten years, in the same period the Presbyterian Church increased fully twenty-six per cent and the Congregational Church, nineteen per cent."

Organized Charity in New York

THE Charities Organization Society (105 East 22nd Street, New York) was established in 1882 to serve as a center of inter-communication between churches and charitable agencies, to foster cooperation, to prevent overlapping and to promote the general welfare of the poor by giving

adequate relief by social and sanitary reforms, and by instruction in habits of thrift and self-dependence.

There are 2,000 social agencies in New York listed in the "Directory of Social Agencies" and a record is kept of 500,000 families known to the 250 agencies using the "Social Service Exchange." By this record, the facts about any family can be ascertained quickly. Cooperation has been promoted and many families in distress have been helped to attain self-support and higher ideals. The Society also works to secure better tenement house conditions, to help in the administration of criminal courts and conducts a training school to prepare students for social service.

The Bible by Radio

THE Radio Bible Service Bureau has been organized by a group of Christian men in Cincinnati, Ohio, "to give to the world daily, a message from the Word of God by radio broadcasting, and thus inculcate right thinking and right living, the solution of the evils and social unrest which trouble the world today." For Christmas time a special three-minute program was prepared, with the general title, "The Nativity of Christ," and four subheads, the Annunciation, the Magnificat, the Birth of Jesus, and the World's Best News, all given in the exact wording of Luke's Gospel. *The Radio World* estimates the daily average of those who "listen in" at 11,160,180 and this number is increasing rapidly. Literally millions of people can be reached by radio who otherwise would not receive these "nuggets of truth" from the Scriptures. The Radio Bible Service Bureau is supported entirely by voluntary contributions. Its work is free from commercialism, undenominational and non-sectarian. Its service is free to all.

Lutherans Reaffirm Faith

THE National Lutheran Educational Conference, at its eleventh annual meeting, held in New York

City in January, passed resolutions reaffirming the faith of its members in the Holy Scriptures and in Jesus Christ as the Son of God and urging that these beliefs continue to be taught in all Lutheran schools. Rev. Dr. Charles J. Smith, President of Roanoke College, Roanoke, Va., declared that "thinking men resent any setting up of dogmatic standards which are measured by the rule of heterodoxy or orthodoxy." He said that many men who run against dogmatic teaching in theological seminaries either leave or give up the struggle or else become indifferent when they go into the world to preach the doctrines they have been taught.

"It is the function of the college to train men to think, and at the same time it is the function of the theological seminaries to deal sympathetically with the men who think," said Dr. Smith.

Christian Race Relations

THE work of the Commission on Interracial Cooperation, which, as readers of the *Review* know, is an organization of white and colored Americans of the Southern States, with representative interracial committees in over eight hundred Southern counties, is beginning to bring unmistakably good results (1) in closer cooperation between groups, which hitherto often remained apart in ignorance and suspicion, (2) in united action for the building up of Christian homes and communities, and (3) in the application of Christianity to the problems of everyday life. Mrs. Annie M. Schmeltz, a Virginian white woman, in addressing the annual meeting of the National Federation of Colored Women's Clubs, summed up the underlying Christian philosophy of the Movement toward interracial cooperation and good will, saying:

It may be that the impulse, the great ideal, in the hearts of those of my people in the South who freed the Negro from physical bondage, has arisen and is expressing itself today in the Interracial Commission of the South. This Commission, composed of Christian men and women, stands

ready to help you now in other ways—first of all to help you to help yourselves. It stands back of your splendid leaders, many of whom are being crucified by your own people—as you know. It stands back of them with a heart of sympathy and understanding, ready to see conditions from your side and striving with the strong arm of the law to hold the scales of justice evenly balanced, both for the whites and for the blacks.

Home for Chinese Boys

THE San Francisco Bay Cities Baptist Union, the Northern California Convention and the Home Mission Society have finally secured title to a desirable piece of property for a Chinese boys' home. The sum of \$3,150 has been subscribed to improve the property, and the Chinese are ready to give \$4,000 to equip the building. The work will be pushed rapidly forward to completion.—*Watchman-Examiner*.

Indian Women and Dances

THE efforts of Hon. Charles Burke, Commissioner for Indian Affairs, to restrict the Indian ceremonial dances have been referred to more than once in the REVIEW. New light is thrown on the subject by Miss Edith Dabb, of the Indian Department of the National Board of Y. W. C. A., who shows what it means to Indian women and girls. She says:

Many of the ceremonial dances of the American Indians bring discouragement and misery to the young girl on the reservation. She has no choice in the matter as to whether or not she will participate in them. What chance has the desire of one little girl to continue her studies at school against the weight of tribal opinion? These children, who, through their school studies and recreation, are just beginning to enjoy a carefree girlhood, are often called back to the reservation at the age of twelve or thirteen and are made to take part in the ceremonial dances, which mean for them child marriage and usually motherhood, with all its cares, at the very age when they should be getting the most out of their education. I have seen these girls, forced to give up what they so desired, back on the reservation tending their babies, and they are literally heart-broken. They have lost all hope of accomplishing anything beyond what their mothers accomplished before them. The very spark of life seems crushed out of them. Either these children should never

be given the hope of attaining an education or they should be protected from such tragic destruction of their dreams.

There are many other hardships and evil influences for the women and girls connected with the dances. It appears, for instance, that there is "a give-away" dance, during which a dance-intoxicated Indian may give away "any or every possession which he may have worked years to acquire—his horse, cattle, flour, household goods, even his clothing." He sometimes, it is said, includes a daughter or a wife in the list of his benefactions.

EUROPE

British Student Movement

THE Student Christian Movement of Great Britain corresponds to the Student Departments of the Young Men's and Young Women's Christian Associations in the United States. Of its annual report, "Our Work in the Colleges in 1922-23," the editor of the *Church Missionary Review* says: "This report is an illuminating commentary on the mind and outlook of the young men and women who now fill the universities. It contains much to relieve the anxieties of those who fear that the Movement is honeycombed with modernism or worldliness. It reveals that in the Movement the supremacy and centrality of the Bible in personal religion are clearly maintained. The missionary aspect of the work of the Movement is of particular interest. The Student Volunteer Missionary Union continues its fine work of recruiting. Missionary study forms a vital part of the Movement's scheme for the coordination of all study—biblical, social, and international—by which it seeks to avoid a lopsided development of the student's mental equipment."

Protestantism in France

MONSIEUR JEZEQUEL, secretary of the National Union of Huguenot Churches of France, and Madame Jezequel, one of the leaders of the French group of the World

Alliance for International Friendship through the Churches, are quoted in *Christian Work* as taking a hopeful view of religious conditions in Protestant France. Thanks to the 300,000 Protestants in the reannexed provinces, French Protestants today number 1,000,000. The great majority of French people are outside the Church and have practically no interest in religion as embodied in Christianity. The Protestants possess more than their proportion of influence in the country. Forty or fifty Protestants sit among the six hundred, more or less, deputies in the French Parliament. The French Protestant Church is enjoying a new vitality since the war. Where there used to be only five or six men studying for the ministry, today there are thirty or thirty-five. Of course, some of these come from the new provinces. But even so, the number from the old French Church has very largely increased. The Church is working up societies for the young people, Boy Scouts, a Young Men's Association, and so on. The church attendance of the young people has increased. French Protestant leaders look forward with great hope.

Protestants in Need

LAST spring the Central Bureau for Relief of the Evangelical Churches of Europe appointed Dr. Adolf Keller of Zurich, secretary and Rev. Chauncey W. Goodrich, American representative. They report that "European Protestantism is at the greatest crisis since the Reformation." Three quarters of the Protestants of the Continent, in their effort to maintain their work, are in more or less distress; and in the regions most tried Protestant institutions are near collapse. In almost every country of central and eastern Europe the depreciation of the currency has wrought pitiful havoc among Christian institutions. Endowments of hospitals, orphanages, deaconesses, schools, have shrunk to nothing, and such institutions are closing by scores. The cost

of printing has become prohibitive, so that in one country alone three hundred religious publications have been suspended. Pastors' salaries have been reduced in some countries to two dollars per month, and hundreds of them are working long hours in the fields or in the mines or in factories to keep body and soul together, able only to give the left-overs of their time to their chosen work of the pastoral care of a people as poor as themselves.

Ban Private Schools in Russia

THE *New York Times* reports the prohibition of teaching children in private institutions in Russia. Persons, teachers or parents who violate this regulation are liable to severe penalties, especially if they have given instruction to groups of more than three children. Soviet official circles explain this measure as intended to combat "pernicious non-Communist influences," but the real reason is to be found in the fact that private schools in Moscow and all the provincial towns are very numerous, the parents clubbing together to engage teachers to instruct their children with a resultant emptying of the Communist schools. At the same time the Government publishes new statutes for the Soviet schools, one of which prohibits punishment of any kind whatsoever.

Russian Demand for Books

JO. J. TAYLOR, of the M. E. Church South, writing from Siberia, just before coming home on furlough, said: "In facing the tremendous problem of bringing evangelical Christianity to 160,000,000 people in Russia, we face a problem both unique and difficult. The Russians are a people who read—read intelligently and constantly. Their bookstores, even under the present horrible conditions, are often crowded. Their books are the last thing, in many cases, that they sell to keep away the wolf from the door. In presenting the Gospel to them we constantly meet

one inquiry, 'Can you give us something to read on that question?' While they have some books on the question of evangelical Christianity they have not yet so much as made a start. In a conversation with Pastor Olson and Pastor Fetter of the Baptist Church yesterday, they told me that they had practically no literature in the Russian language for their preachers and workers to study. To face this problem without an adequate literature will be impossible."

AFRICA

Commission Goes to East Africa

INVESTIGATION of the hygienic, economic, and educational conditions in the light of experience developed in the United States is to be carried on in East Africa by Dr. Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund, who headed another commission a few years ago. Other American members are Dr. James Hardy Dillard, of the General Education Board and President of the Jeanes and Slater Funds; and Dr. Homer Leroy Shantz, Agriculturalist and Botanist of the United States Department of Agriculture. The party is to spend eight months in East Africa, Egypt, Soudan, Abyssinia, Kenya, Uganda, Ruanda, Urundi, Tanganyika, Nyasaland, Southern Rhodesia, Northern Rhodesia, Portuguese East Africa and South Africa. This Commission has been organized through the cooperation of the Phelps-Stokes Fund, the International Education Board, which was recently established by John D. Rockefeller, Jr.; missionary societies of Europe and America, and governments directly concerned in Africa. The purposes of the Commission will be to inquire as to the educational work in the areas to be studied; to investigate the educational needs of the people in the light of the religious, social, hygienic and economic conditions; to ascertain to what extent these needs are being met; to assist in the formulation of plans designed to meet the educational needs of the native races,

and to make available the full results of this study.

Preaching in a Mud Village

THE Students' Union, the undergraduate religious organization in the American University at Cairo, has undertaken several evangelistic visits to neighboring villages. One such trip is described by a participant: "Although the houses in the village were few, the inhabitants, both human and animal, were very numerous. As we went down the narrow village street, the constantly growing crowd followed us. When we arrived at the house of the *amdah* (mayor), there was a good-sized group of the fellahin, who crowded into the little room set aside for public gatherings. One of the teachers from the American University at Cairo conducted the service through an Egyptian boy, an undergraduate at the University, who acted as interpreter. The whole thing was very simple and informal. After an opening prayer, there followed a Bible story. The Bible, with its Oriental illustrations, is real to these folks. As one young American put it, 'They just ate it up.' It was different from services in this country, for the natives repeatedly interrupted with questions, and during the most interesting part of the story they insisted on serving coffee to their guests. At the close of the service, tracts with simple Bible stories and colored pictures were distributed. After much hand-shaking and well-wishing, they bade us good-by and begged us to return to tell them some more about Jesus. The next week the men will go back again, and as the interest grows, the wives of the faculty members will go out to teach the women."

New Mission in the Congo

THE Congo Inland Mission is a new society with headquarters at Grand Rapids, Mich., which sent two workers to the Belgian Congo in November. Two others, Mr. and Mrs. Raphael Valentine, who have been at Nyanga Station six months write the following: "We can readily love the people,

in all their filth, but to see their fetish worship, and to hear the music which they dance with, makes one shudder to see how bound they are by Satan. How we do need your prayers that the Lord will help us and guide us in all these things which are so new to us, and if handled in the wrong way will mean a great hindrance in His work. Pray also that we may speedily get a grasp of the language for it is not reduced to writing. What a joy it will be when we have the language and can proclaim liberty to the captives."

Johannesburg Secret Society

THE recent appearance in Johannesburg of a secret society calling itself by the high-sounding title of the White League is causing much perturbation in the minds of many thinking people in South Africa. The editor of the *South African Outlook*, commenting that the thrashing of a young Kaffir who had accosted a white girl "savors too much of the doings of the notorious Klan of the Southern States which began its work with thrashings and easily passed on to the lynchings that have brought such disgrace upon the name of American justice and fair play," asks three pertinent questions: "Who are the men who have taken upon themselves the rôle of accusers, judges and executioners and have usurped the functions of the government officials of the country; further we would ask if the officers of the law are taking any steps to deal with the members of this society in their illegal actions; and finally, if those who compose this self-constituted body of champions have seriously considered the effect upon the great mass of law-respecting citizens whose color differs from their own?"

Work Among the Jarawas

MR. and Mrs. Beitzel, who were sent out a little over a year ago to West Africa by the Sudan Interior Mission, after a few months in the country were sent to open work in a

tribe before untouched by the Gospel. After six months of language study and some seed sowing, Mr. Beitzel writes of the work: "We are already seeing some fruitage which makes us 'thank God and take courage.' Five of the school boys (all kings' sons) will soon be able to read the Word and are desiring it. At least four of them give evidence of following after the things of God. We covet each one of them for gospel heralds. There are others of the older ones who interest us very much. One bright young man came out clear cut for Christ. He was terribly persecuted by his people and they were hindering his attending at the services. And then an attempt was made on his life by two men one night. They were armed with axes, and had it not been for the fact that he was sick that night and not asleep he might have been ushered into the presence of the One he served. He endured all these things cheerfully and walked in several miles to the daily services and all day on Sundays. He had given up his three extra wives and given every evidence that he meant to go with God. At present he is in trouble of a nature that I cannot describe here. I request prayer that he may be brought through it by the power of God."

THE NEAR EAST

Mission Work Resumed

THE *New York Times* for January 10th carried a message from Constantinople which read: "Rear Admiral Bristol announced today that the American hospital at Aintab together with the American missionary schools at Marzovan, Mardin and Marash, recently closed by order of the Turkish authorities, will be reopened." Readers of the *Review* will remember the statement in the February issue that the Turkish authorities had ordered Dr. Lorrin Shepard of Aintab to give up practicing medicine, as he has no license from the Government to practice in Turkey. The hospital has had to turn away many patients because the workers simply

could not attend to them. For the last year, ninety-six per cent of the patients at the clinics have been Moslems. Such a record suggests great hope for the future of missionary work in Turkey. It is good news that the American State Department has used its good offices to secure the opening of the hospital even though permission is not given to Dr. Shepard to continue his practice in Turkey.

British and Arab in Palestine

TWO cable dispatches which appeared in the *New York Times* for November 13th, show some of the difficulties of the present administration in Palestine. The first, after expressing the regret of the British Government that the Arabs have refused the offer of an Arab agency, points out that the Government have made three successive proposals with a view to closer association of the Arab community with the Administration of Palestine, namely, establishment of a Legislative Council, on which the Arabs would have been represented by ten elected members; reconstruction of the Advisory Council so as to secure effective Arab representation, and recognition of an Arab agency with functions similar to those assigned to the Jewish agency under the terms of the mandate. "Toward all these proposals," says the dispatch, "the Arabs have adopted the same attitude of refusal to cooperate, and his Majesty's Government have been reluctantly driven to the conclusion that further efforts on similar lines would be useless."

The second dispatch announces the campaign of propaganda on the part of the New Palestine Arab National Party, and sums up its political aims. These include: (1) Palestine to remain Arabic, for the Arab inhabitants, free from every foreign and Zionist right and influence, since the country is part of the Arab countries. (2) Arabic as the country's official language. (3) Non-recognition of the Balfour declaration, the Palestine Constitution, the legislative and ad-

visory councils, and the Arab agency or any other foreign influence. (4) The formation of a native democratic government in the fullest sense, likewise a Constitution agreeable to the wishes and spirit of the population.

First Turkish Woman Doctor

DR. SAFIEH ALI, a member of the class of 1916 of the Constantinople Woman's College, who for the past seven years has been studying medicine abroad, is the first Turkish woman to practice in Constantinople where her success has been remarkable. She has been holding a clinic at the American hospital and more than 200 patients have been treated by her there. She is also giving a course of public lectures on the care of children, to which both men and women are invited. The Director of the Turkish Medical School and the Rector of the University have both personally encouraged Dr. Ali and a personal letter wishing her success has been sent from Mustapha Kemal Pasha, president of the new Republic.

Drawn by the Bible

THE power of the Word of God to win men to faith in Christ is illustrated in the following recent stories from Persia. A young sheikh, a member of a prominent family, went to a native evangelist in a missionary party which was visiting the fanatical Moslem city of Turbat, and told him that as a result of reading a few chapters of the Bible some months before he had come to the conclusion that Jesus Christ was God, and he wanted to be baptized. "I gave him as much instruction as I could," says the missionary, "in the two days before I left Turbat, but he was so busy talking with his friends about his new faith that it was difficult to find time to teach him. The next day this man proudly brought in one of his friends, another sheikh, whom he had led to believe on Christ. 'What first interested you in Christianity?' I asked. 'I came here to the hospital the day before it closed,' the second sheikh

replied, 'and the doctor was having prayers. As he read from the Bible and explained its meaning my heart was strangely drawn. Then when I saw how the Christians were here healing our sick while we were doing nothing for them, I realized that the Christian religion must be true.'"

INDIA

Pilgrim Preachers

A NEW method of evangelistic work is reported from South India in the *Dnyanodaya*, which says: "Twenty-four men called 'pilgrim preachers' (missionaries, pastors and laymen of evangelistic spirit, who know English and Tamil, without any distinction of missions), will move forward on bicycles from town to town in the Tinnevely, Madura, Trichinopoly, and Tanjore districts in the summer of 1924 (for one month only) with no trunks or boxes, but with boxes and baggage to be tied on the bicycle carriers, accompanied by many Christian friends in the respective towns, marching through the principal streets, playing violins and other musical instruments, distributing tracts and booklets, and preaching the Word of Life and the beauty of holiness. Lectures in English will be held indoors at night for the educated Indians along the route. The Pilgrim Preachers will join at Trichinopoly on the day previous to starting the campaign. Railway fare and luggage charge for bicycles will be paid them from their respective places to Trichinopoly. Then they will move from Trichinopoly. Food, toll-gate charges and other necessary expenses will be given by the way. The campaign will end in Tanjore on the last day of the month. Railway fare and luggage charge will be paid from Tanjore to their respective places."

A Faithful Witness

MISS MARIE GAUTHEY, of the American Presbyterian Mission at Kodoli, western India, writes: "Girzabai, an illiterate widow who

used to be, as many widows are, second wife to a heathen man, was baptized and received into the Church in 1918. She lives in one of the furthest villages, Sagaon, and for over two years no one visited her village. During an evangelistic campaign one group visited Sagaon and found her happy and busy testifying. Five of her relatives, three women and two men, were ready to be baptized. After a recent campaign in that village fifty asked for baptism. One of our newly ordained Indian preachers and session composed of newly ordained elders are planning to go out to Sagaon to baptize this group. This is a sample of the way Kodoli Christians 'carry on.'"

Union Church in Patna

REV. J. W. PICKETT of Lucknow writes in the *Indian Witness* of having conducted a service for a recently organized union church at Patna, the capital city of Bihar and Orissa: "A survey made by several laymen entirely on their own initiative disclosed the fact that the Protestant Christian community there is divided into four main groups, Lutherans, Baptists, Anglicans and Methodists. No group was large enough to justify the organization of a church under denominational control, and the members of the various groups were not willing to break their connection with their several denominations in order to unite in a church under the control of any single body. They finally decided to organize what might fairly be called an Indian counterpart of the community church which has become so popular in some parts of America. There was some objection to this proposal on the part of a section of the Anglicans, but it was heartily accepted by another section and by the representatives of all the other churches. Services were instituted early in 1923 and have been held regularly since then. Ministers of all the cooperating churches are invited to hold services as frequently as can be arranged and when no minister is available one of

the lay members of the congregation takes the service. Plans are being made for securing land and erecting a suitable building, but in the meantime the services are held in a room and on a verandah of the house occupied by one of the members."

Disestablishment in India

RECENTLY the Lucknow diocesan council in India voted on a proposed measure which would sever the bond uniting the Indian Church with England and the state. The measure secured a vote of 55 to 10. A part of the proviso in connection with this vote, says *The Christian Century*, is "that in the judgment of the committee to be elected for that purpose by this council, the proposed agreement to be made between the Church and the Government of India sufficiently guarantees the continued use in provided churches of the formularies and customs of the Church of England." It is understood that if the Church of India becomes independent it will still be in communion with the Church of England.

Gifts from Tree-Climbers

AC. M. S. missionary in North India, who recently made a tour in South India and Ceylon, wrote of his experiences in Tinnevely, where the Indian Church is largely self-governing and wholly self-supporting: "I had some interesting talks with three of the leading Indian clergy. There are immense numbers of tar trees (palmyra palms) in the district (which often in North India are a cause of drunkenness). Here they produce great quantities of *jagari*, or sugar. In one part even the 'poor' congregations are fairly well off, and are able unitedly to raise Rs 5,000 a year from the manufacture of *jagari*, besides contributing Rs 2,000 to collections. The tar trees have to be climbed three times a day, to keep the sap flowing. On Sundays they must be climbed twice, but the people have instituted the rule that all *jagari* gathered on Sundays is devoted to

God's service. A 'poor' man can hand to the pastor Rs 70 for the year as his special tithe for God, besides what he gives in other ways. I learnt elsewhere that the converts from the tree-climbing class are a particularly fine set of men, with such grit in them as makes them successful in many branches of work."

CHINA

A Letter from General Feng

SPECIAL interest attaches to the following letter which "China's Christian General" wrote to the British and Foreign Bible Society:

Headquarters of 11th Division, Nan Yuan, Peking, 26 September, 1923.

Your letter including a membership certificate reached me day before yesterday; and I am very glad to learn that your Committee have appointed me an Honorary Foreign Member of your Society. I feel it is a great honor to me, but dare not say I am worthy enough to deserve it.

Lately I have been busy; hence I am not able to do so much work for Christ, Our Lord, as I wished. However, one thing I'll tell you—that is, all the officers under my command have Bibles and some read even every day, of course not all of them; yet there are Bible classes during weekdays and Sunday service on Sunday. We have six Chinese preachers of our own, and the Peking preachers, either Chinese or foreigners, help us a good deal. We have established a small chapel at the street in Nan Yuan, where my officers go to preach in turn. In a word, I have done as much as my leisure permitted.

Please give my thanks to the Committee in your report, and I humbly thank you for your labor as well. May God bless you all.

Yours sincerely,
(Signed) FENG YU HSIANG.

The World's Largest Book

THE Library of Congress possesses what is said to be the world's largest book, in the Chinese dictionary, which contains 10,000 pages. Instead of gathering the pages together and binding them in a single volume, the Chinese have made them into four or five separate books, like magazines; and these inside books, about an inch thick, are wrapped and fastened cleverly with clasps. This giant among dictionaries is divided into various sections. There is a part de-

voted to words covering celestial matters, then geography, human relations, science, literature, and government. It was given to the library through President Roosevelt, to whom it was presented by the Chinese nation in appreciation of the action of our government in remitting the Boxer indemnity.

New Prayer-meeting Methods

THE church in the Disciples Mission in Chuchow, China, has increased its enthusiasm and interest in all activities of the church by some unique plans for the prayer-meeting. For one meeting a list was made of students who are members of the church there and are now at school in other cities. Out of a membership of 200, some sixty students are attending school in Nanking, Chinkiang, Soochow, Shanghai, Anking, Hwaiyuen. A special effort was made to have the parents of these students in the prayer-meeting. There were sixty present. At another meeting the names of the children in Chuchow schools who are from Christian homes, were tabulated. There were nearly forty and their names were written on the blackboard. The children as well as the parents were invited and seventy-one attended. For the next meeting a list will be used of all children under school age in Christian homes.

—*World Call.*

Every Graduate a Christian

HANGCHOW Christian College, the only Christian college in the province of Chekiang, China, has made a remarkable record. It began as a small primary school in 1845, and is now duly chartered in Washington, D. C., under a board of directors representing the Executive Committee of Foreign Missions in Nashville and the Presbyterian Board of Foreign Missions in New York. Over 1,000 students have attended this school and come under its influence. Of the 200 full college graduates, about sixty have gone into the ministry, about seventy-five into business, about thirty

five into the Y. M. C. A. and other religious organizations as secretaries, and the remainder have become engineers, physicians, literary workers, etc. Rev. Robert F. Fitch, D.D., the president, writes: "In all these past years no class has graduated in which there was a single member who did not profess his faith in Christ and become a member of the Church. This has taken place in spite of the fact that more than half of our men come from non-Christian homes, many of them from the most influential families of the Province. . . . At present there is a student body of 244 young men. The two dormitories that we have are absolutely crammed full and twice as many are annually refused entrance as are admitted."

Mah-Jong and Missions

AT the instance of a group of Chinese Christians who recently met in Hongkong, the National Christian Council of China has written the Federal Council of Churches about the playing of the Chinese game of "mah-jong" by American Christians. The letter claims that the introduction of the game into the social life of England and America is having a weakening effect upon the moral stamina of Chinese Christians. It states:

"Mah-jong is almost invariably played for money. The stakes are often very high, and as much as \$1,000,000 has on occasion been lost or won in a night. It is played by all classes, but broadly speaking it is not countenanced by Chinese of high moral standing. To our great sorrow the practice of playing mah-jong for money is increasing not only in China generally but in the Christian Church. This increase in not a few cases can be traced to the fact that the game is being now so largely played in the so-called Christian countries, which is supposed to give a certain sanction to its use by Christians here. This would be an argument easily dealt with were it not that good Christian folks are among those who are joining in it. . . . It is not for us to condemn such persons, nor would we say that it is wrong to play mah-jong without stakes. We do feel that, in view of the terrible curse to this land which comes through gambling and in particular through this form of it, Christian people in Eng-

land and America should seriously consider whether they ought not to place a limitation upon what may seem to them to be quite legitimate enjoyment. We may remind you that the apostle said, "All things are lawful, but all things are not expedient."

A Chinese Bible Student

PASTOR HSIEH, a C. I. M. worker in Anhui Province, has been holding special meetings, including a two weeks' Bible training school, at various points in Kansu Province. Miss H. E. Levermore, of Tsinchow, writes of him in *China's Millions*: "His quiet, bright, thorough Christian character has impressed everyone. For twenty years he has been giving his whole time to work for the Lord, during which time he has never accepted a wage or asked for help, but told only his needs to the Lord, trusting Him to supply every need for himself and family, which He never has failed to do. He told us something of the deep testing of the first year and the way the Lord met his need. A simple man of very little school education, his messages and sermons were full of quotations from the Confucian classics and from Buddhist and Taoist sources used with much aptness, often to show that while these religions had good moralistic maxims they altogether lacked the power to follow them. He spoke on many subjects that closely touch a Chinese mind and heart, many of which it would be difficult for a foreigner to treat with the same force or acceptance. I realize more than ever that the Bible just meets the needs of the Chinese people."

Bandits in Batang

RELATED news of the capture by Tibetan bandits of the remote Chinese town of Batang, in the western part of the province of Szechwan, near the Tibetan frontier, reached Peking early in January, and came thence to the *New York Times*. According to a telegram from Chungking, Szechwan, the town was taken November 17th. The leaders of the bandits, the message says, assured the

American missionaries, the only ones there, that they would not be molested. The American Consul at Yunnan-fu, Yunnan Province, received a telegram December 23d from Likiang, Yunnan, adjacent to Szechwan, saying that bandits had captured Batang, which for years has been at the mercy of bands of Tibetan outlaws in territory nominally under Chinese control. Officials of the United Christian Missionary Society (Christian Church), then did not believe any of their missionaries at Batang were molested by the Tibetans, as mail was arriving regularly, and none of the letters complained of any molestation. The Christian Church missionaries are the only ones at Batang.

JAPAN-CHOSEN

January Earthquakes

AN Associated Press dispatch, dated Tokyo, January 15th, read: "Fifty persons are believed to have been killed in Tokio, Yokohama, and the outside districts in today's earthquake, while many persons were injured. No casualties among foreigners have been reported."

Another report stated: "Hundreds of temporary houses in Yokohama crashed, with several hundred casualties, and possibly one hundred deaths. Six telephone girls were killed in the collapse of a boarding house in Tokio. The Y. M. C. A. building was wrecked. One of the main gates of the Imperial Palace is down. The authorities are taking every precaution to prevent an outbreak of racial feeling such as led to the massacre of Koreans during the earthquake last September. Two fires were speedily checked. The fire fighters slowly patrolled the temporary barracks quarters, reassuring the people. All telegraph, telephone and cable lines were put out of operation."

Student Volunteers for Japan

CONFRONTED by the millions of Japanese, especially in the rural districts, who are still unevangelized, some of the missionaries have come to feel that the time is ripe for larger

things, for a greater consecration of Japan's young life to definitely Christian work, and are praying earnestly to that end. Indications are not wanting that the Japanese Church, too, laments the scarcity of workers, and is waking to larger visions of the immense territory waiting for the Message. Many denominations are thinking of their task in nation-wide terms. Hence there is great reason to hope that the call for workers will soon be sounded by the Japanese Church, louder than the missionaries ever could do, and that some day in the near future a definitely-organized Volunteer Movement under Japanese auspices may be called into being. This past summer two of the younger Japanese leaders met with a group of missionaries to discuss the situation. With the assistance of these two men, it is planned to issue leaflets setting forth the call to the ministry, and to urge the churches to devote specified Sundays to preaching on this subject. Thus it is hoped that the movement may develop under distinctly Japanese leadership.

Once a Drunken Conductor

A YOUNG Japanese theological student, whose home is in the city of Tottori, owes his present purpose to the devotion of Mrs. Bennett, an American woman missionary. He was formerly a railroad conductor, and one day while intoxicated he insulted a young woman who was traveling alone. A missionary mother, who was also on the train, interfered in behalf of the young woman. The conductor became very angry, but when he had cooled down a bit the missionary persuaded him to come and see her at her home when he was off duty. He did so, and before he left her house he had promised never to drink again. But the missionary did not let the matter end with this promise. A few days later, to her sorrow, she found the man half drunk. But her self-sacrifice and evident motherly interest in his welfare so overcame the man that he then and there made a solemn

vow against drink, which he has kept ever since. His conversion soon took place, and he rapidly developed into a powerful local preacher. From that it was only a step to consecrate himself to the ministry.

Christians in Japanese Diet

FEBRUARY eleventh is a great national holiday in Japan, being the anniversary of the coronation of the first emperor. For many years the Reverend Masahisa Uemura had signalized the day by inviting all the Christian members of the Diet to a special religious service. In 1923 one of the deacons of Pastor Uemura's church, Mr. Daikichiro Tagawa, M.P., invited the Christian members of the Diet to meet a number of Christian leaders, including several from the Student Movement. It was most interesting to see members of different parties gathered in the bonds of Christian fellowship. Among other things, the injection of Christian motives into international relationships was earnestly discussed. It is a source of gratitude to know that there are about thirty Christian members of Parliament among whom are a number of former Student Movement leaders, many of whom have maintained close contacts with the Movement.

The "Water-Level Association"

A SOCIETY bearing this name has been organized for the uplift and emancipation of 3,000,000 people in Japan who were formerly called *eta* and have for hundreds of years been set apart for the special business of slaughtering animals and the making of shoes and various despised occupations. They are thought by some to be of Korean extraction (prisoners of war), by others to be pure Japanese, but to have fallen into disrepute because Japan is so largely Buddhist and therefore averse to all taking of life. When they inaugurated the movement in 1922, they called upon their kinsmen to "get firmly together," and said: "We are living in

an age when mankind is about to be converted to God....Knowing as we do how cold-blooded and callous society is, and what deprivation means, we pray from the bottom of our hearts for the warmth and beam of life, which we so much prize." Early in 1923, 5,000 of the association's 30,000 members held a meeting in Kyoto and passed various resolutions, among them these: "(1) To demand the removal of discriminatory treatment in army and navy (it is now practically impossible for one of this class to become an officer); (2) to cease paying dues to the great Buddhist temples in Kyoto; and (3) to back up the recognition of the Soviet Government in Russia." The movement is against idols and on its flag has a crown of thorns. Though some fear that these people are Bolsheviks, others expect it to form an alliance with the labor movement, which may become mutually beneficial.

Labor Proposes Lower Wages

SEVERAL months ago the *Japan Advertiser* reported a remarkable situation in Shizuoka prefecture, where two groups of employees proposed a reduction of wages owing to business depression. The example was followed by an association of wood cutters. "The companies gladly accepted the demand for an increase in wages made by our members when there was trade prosperity," said the leaders, "and the time came for us to help the companies in their struggle to make both ends meet."

Biederwolf Meetings in Chosen

DR. BIEDERWOLF, Mr. Homer Rodeheaver, Miss Grace Saxe and Miss Hay conducted a four-day meeting for foreigners and Koreans at Kwangju, October 23d-26th. What this meant to the missionaries is vividly put by Rev. L. T. Newland: "There seems to be an opinion current in the home church that the missionary is an inexhaustible well and can spend his days inspiring the native churches to zeal and good works, while he himself can get along on the inspiration

and spiritual encouragement gotten once every seven years while on furlough—and even then, so great is his supply, that he can spend ten months out of his year of furlough going from church to church telling of his work. This is far from the truth, for there is no class of church worker that stands in such constant need of inspirational help and encouragement as the missionary, whose work calls heavily on his spiritual reserve and whose separation from the church life he has always known makes it difficult for him to be always enthusiastic and hopeful. When we heard of the Biederwolf party's plan to come to Kwangju, the missionaries were as rejoiced as the native church, for we all felt the need of spiritual reviving and we were delighted at the prospect of hearing again some real music."

ISLANDS OF THE PACIFIC

Disciples in the Philippines

THE Disciples Church is planning to celebrate the fiftieth anniversary of the founding of its Foreign Missionary Society by a special campaign for funds, to be used chiefly for new buildings in the mission fields. Mrs. E. K. Higdon says, in *World Call*, "The building of the Singalong Church will mean that that congregation can have two services on Sunday, an adequate Sunday-school, ministering to the many children of the crowded district in which it will be located, and a young people's service. These things are impossible now because it is using the student church which is a number of blocks from its own district. It will release the Taft Avenue Church for the use of the students in the morning. The rest house in Baguio will insure a vacation to at least three missionary families who otherwise might have no vacation and will be available for any sick missionaries, who otherwise might have to be invalidated home. The new home in Manila will stop the paying of excessive rents, and by being close to the work of the missionary family, will add greatly to its efficiency."

THE MISSIONARY LIBRARY

The Call of China's Great Northwest: or Kansu and Beyond. By Mrs. Howard Taylor. Map, illus. viii, 215 pp. London; China Inland Mission. 3s, 6d. 1923.

A new book by Mrs. Taylor, but the same old spirit of love to all in China, the same proofs cited to show how that spirit is used of God to win needy peoples, a still greater readiness to carry the glad tidings on the part of those newly evangelized, and a new field of effort vividly set forth on the edges of lofty Tibet and among the various Moslem tribes of Kansu. In that province, one of China's largest and most remote, a scattered force of some threescore missionaries is cooperating with Chinese workers in a task that is strenuous, faith-demanding and soul-rewarding. In few books does one find such unusual stories of God's presence among His workers, such proofs that He hears and answers prayer, such almost miraculous coincidences. It is doubtless true that with the author's emotional and poetic temperament, she has selected and painted her material and has not told the reader all the truth. Yet she certainly does not hide the hardships and difficulties of Kansu life and work. Even the thrills of travel in the near-Tibetan fastnesses would cause an enthusiast to hesitate before offering for that lofty, barren, semi-savage field.

The 2,500 members of the Christian community, more than half of them communicants, are not well educated; they possess little of this world's goods and face St. Paul's "beasts at Ephesus" in the persons of hostile Mohammedans and Tibetans; they daily suffer semi-ostracism from their own folk—and yet they rejoice in the Lord, and trust in their newly found Friend and Saviour. Even if only one frequently recurring figure,

that of Dr. Kao, and his independent work so richly crowned, were penned, Christian readers would feel well repaid for their interest. Mrs. Taylor gives proof that this corner of the vineyard is slowly becoming a garden of the Lord. Who will help? H. P. B.

Glimpses of Indian America. W. F. Jordan. 12mo. Price \$1.75. Fleming H. Revell Company, New York. 1923.

The great problem of Mexico is an Indian problem. Of the 2,000,000 inhabitants of Guatemala, in Central America 1,200,000 are pure Indians. A vast territory in the Basin of the Amazon is peopled by half-naked savages, as yet untouched by Christian civilization; of the various peoples living within the limits of Ecuador, Peru, and Bolivia less than fourteen per cent are of pure, white blood; and more than half of the 7,000,000 inhabitants of these countries are primitive, ignorant agricultural Indians, living in an almost unbelievable condition of degradation and poverty.

This book, by an American, presents a study of not only a crying need but an unexcelled opportunity for the investment of effort in that most valuable asset of any land—its people. The highland Indians of Mexico, Central and South America are a distinct field of missionary endeavor, the fringe of which has scarcely been touched. Inhabiting the high valleys and table-lands that form the backbone of the continent, they themselves constitute the backbone and bulk of the population. It is generally acknowledged that their condition today is worse than when they were discovered and conquered by the united representatives of the Spanish Church and State.

The author has had an unusually successful career in promoting the

sale and distribution of the Bible in Latin America. His ministry brings him into close and constant contact with all classes. Out of a full heart he writes a record of his experiences and observations while pursuing his chosen task, which is in reality a sincere plea for the down-trodden aborigines in the lands south of us.

S. G. I.

Maryknoll Mission Letters—China—Volume One. Illus., map, xvi. 364 pp. New York. The Macmillan Company. \$3.00. 1923.

Though these "extracts from the letters and diaries of the pioneer missionaries of the Catholic Foreign Mission Society of America" are dedicated to "those American Catholics, priests and laity, who, since the foundation of the Society have opened for it hearts in sympathy, purses in sustenance, and lips in prayer," it is a sumptuous volume that cannot fail to interest Protestants as well. It is a sample of the literature now appearing under the enthusiastic heads of Roman Catholic missionary operations as they are beginning from this side of the Atlantic.

"Maryknoll" might seem to be a Training Institution in Scranton and in New York State and a mission station in Canton Province, China; in reality it is the common name of the Catholic Foreign Mission Society of America. Its first quartette of missionaries were set apart in September, 1918, and hence this first volume of letters does not speak from any long experience. Their first field was in southern Kuang-tung, where they began work under the French Mission of Paris. From their first arrival, their progress and doings are circumstantially chronicled almost day by day. Since all were new to China—except that Father Price, their Superior, had been in China the year before—these letters and diaries are naively written and are as readable and full of color as one is likely to find in any modern book of travel and foreign residence.

For those who wish to know how Catholic work from the very start is carried on, this is a fine source-book.

Some items are technically Catholic; but the substance is generally interesting. Perhaps no Protestant volume has been written in the same cooperative way, and with practically no connecting links between the letters and diary entries.

H. P. B.

Francis de Sales Buchanan, Missionary in New Guinea. Gilbert White. 59 pp. Macmillan Co. New York. Society for the Propagation of Christian Knowledge. London. 1923.

Francis Buchanan would probably have shrunk from the publicity involved in this biography because of his humble conviction that he had achieved nothing worthy of report. Bishop Gilbert White, who knew Buchanan well, has written this inspiring story in such a way that in the quiet life of this man of God we see first the source of his selfishness and fruitfulness. In this age of feverish activity and absorption in material things it is good for us to be brought into contact with a soul so pure and with one who sought to serve his Master quietly in obscure places.

The story is a record of noble service by one who had very marked limitations. Francis Buchanan's health was always indifferent; his advanced years were against him when he first went to this field and in some quite important respects, he was poorly equipped for the responsibilities he had to meet.

Many who read this story will praise God for the inspiration it brings to them, especially those who have feared that they could do nothing because they could do so little. The great lesson of this life is that the simplest service faithfully rendered may be abundantly blessed by God, Who in His wisdom chooses the weak things of this world to achieve His purposes.

C. W. A.

The Land Systems of Mexico. George McCutcheon McBride. American Geographical Society, Research Series No. 12. New York.

The important place that the land question has had in the Mexican Revolution makes this book of special

importance. It is an authoritative and unbiased discussion of the question, including the Agrarian Revolution which has been going on during the last twelve years and which still is the most important question before the Mexican Government.

Mr. McBride states his conclusion as follows: "From the historical facts presented, it is apparent that the system of *latifundia* with *peons* attached has long outlived the situation for which it was introduced as part of a conquest regime. Geographical considerations indicate that, while the size of properties must vary in response to the diverse physical character of the several natural regions, such extensive holdings as now exist are not essential in any part of the country; that, in most districts, they cannot be regarded as the logical product of the environment; and that, in many regions, small properties are a far more natural response to the conditions of climate, soil, and relief. The ethnic composition of the population, while making the system possible in the past, does not demand or warrant its continuance, but rather appeals for its abolition. Considerations of the economic, social, and political welfare of the country argue for a reduction in the size of the *haciendas*, for a great increase in the number of *ranchos*, and for the protection of the pueblo collective holdings until such a time as the Indians shall be able to assume full individual proprietorship."

S. G. I.

The New Testament Today. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. New York: The Macmillan Company. 1923 [first printed 1921]. Pp. 92. Price 75 cents.

The New Testament, according to Dr. Scott, is full of contradictions; Paul, the (supposedly late) writer of the Fourth Gospel, and Jesus Himself were children of their own age and were strongly affected by the pagan or late-Jewish currents of thought that prevailed around them. Thus, as a source of Christian doctrine, the New Testament is pro-

nounced to be unsatisfactory; it is thought to contain not one doctrine but many contradictory doctrines, and its doctrinal developments are regarded as obsolete. But back of these contradictions, Dr. Scott discovers an "essential gospel" which is the permanent possession of the race.

What then is this essential gospel? Surely this is a fair question, but it is never answered by our author in any satisfactory way. One thing, however, seems to be clear—the "essential gospel" of Dr. Scott is not "good news" at all; it is not an account of something that has happened or (as in the teaching of Jesus) something that was soon to happen. The essential gospel of our author, on the other hand, proclaims not an event but an ideal. He says: "We have learned to seek the reality of the New Testament teaching not in its specific doctrines but in that which lies behind them—in the moral and religious ideal which they seek to interpret" (p. 47). There lies the profound difference between Dr. Scott's views on the one hand and the whole New Testament on the other; Modernism merely presents an ideal to the human will, the New Testament sets forth a *redeeming act* of God; Modernism is couched in the imperative mood, the New Testament primarily in a triumphant indicative; Modernism comes forward with an ideal, the New Testament with a Gospel. J. G. M.

The Home and Health in India.

Kate Platt. 216 pp. William Wood & Co. New York. 1923.

This is useful preliminary reading for missionaries expecting to go to India, and to a lesser extent for those going to other parts of the tropics. The author has the very worthwhile purpose of trying to guide people at the start; and the range and detail of the book bespeak wide experience.

It is divided into three main sections: (1) Making the Home; (2) About the Nursery; (3) Tropical Diseases.

The first of these takes up the technique of life in India. With due al-

lowance or adaptation for the viewpoint of a British government or business resident of India the information and discussion are informing and practical.

The second section, on the feeding and general care of children, is not exclusively with reference to life in the tropics, though with special reference to India conditions. It should be taken as the author intends, as supplementary to further study, but is a suggestive and condensed statement.

From a medical standpoint, the third section on "Tropical Diseases," is probably the most generally useful for missionaries going to all parts of the tropics. The concise description of tropical diseases of the tropics, many of which are widely prevalent elsewhere, as well as in India, is well done. Missionaries going out to these regions should have at least this much knowledge of the prevalent diseases and of their prevention and treatment.

E. M. D.

The White Fields of Japan. By Lois J. Erickson. 207 pp. 50c paper, 75c cloth. Presbyterian Committee of Publication, Richmond, Va. 1923.

Mrs. Erickson outlines the progress of Christianity in Japan from its introduction by Xavier and the Jesuits in 1549, through the time of the Dutch Protestants and the long period of seclusion when Japan became a Hermit Nation, up to the coming of the seed-sowers in 1853 and the beginning of modern missions from 1859.

From this point the book deals chiefly with the Japan missions of the Southern Presbyterian Church but so many types of work are portrayed that the book will be of general interest to all students of missions. Stories of some of Japan's outstanding leaders, such as Verbeck and Neesima of the early days, Pastor Uemura, Madame Yajima, Evangelist Kanamori, and Apostle Kagawa of the Slums, of modern times, are well told.

The last chapter discusses Japan's foothold on the continent in Korea and Shantung from the missionary standpoint.

The book contains much readable information about the country and people. One of its best features is a short vocabulary of well-known Japanese proper names with their pronunciation clearly shown. The book closes with a simple pageant in which Japanese characters, whom we suspect of being real persons connected with the missions of the Southern Presbyterian Church, describe their conversion and work for Christ, and in which children representing a Japanese kindergarten or Sunday-school sing "Jesus loves me" in the Japanese version.

J. H. B.

The Religious and Social Problems of the Orient. By Masaharu Anesaki, D.Litt., L.L.D., Prof. of Science of Religion in Tokyo Imperial University; Prof. of Japanese Literature and Life in Harvard University. 73 pp. \$1.00. Macmillan Company. New York. 1923.

This brief but interesting and valuable discussion by one of the most distinguished students of religion in the world, is limited to Japan. The author combines the highest culture both of the Occident and of the Orient so that it is of great value to get his point of view on the deeper aspects of developments in Japan.

Four brief chapters describe the outstanding point of contrast in the mental attitude of the West and the East; the interaction of Buddhism and Christianity in Japan; the relation of modern industrialism to spiritual forces; and the rise of new and significant religious phenomena in Japan. Dr. Anesaki shows that great things are happening in Japan in the spiritual realm, but the discussion is too brief to give an adequate conception of them.

The point of view is that of the student of religion rather than that of the believer for Dr. Anesaki is not a Christian, and we have never understood that he is a Buddhist, in the sense of accepting the fundamental tenets of that religion as true. He writes as one to whom religious phenomena are interesting and important, but who has himself no definite convictions as to religious truth.

In the first chapter our attention is attracted by the passage: "It was this sympathy and love [in Buddhism] that worked to make roads on the prairies, to build bridges over the streams, to plant fruit trees, to erect almshouses along the highways, to establish hospitals and dispensaries, as well as colleges and monasteries.... We must refrain from detail in this connection, except to point out that there is a large field of history here yet to be opened up to the Occidental public."

On some future occasion Dr. Anesaki should present the details here omitted, for if Buddhism has ever been a large force for social betterment it has been much misunderstood, not only in the Occident, but by large numbers of Chinese, Japanese and Koreans.

Another thing that one would like to see elaborated is the following statement (p. 25):

"In Buddhism this faith in the person of the founder was ever regarded as the source of life for those who believed in him."

This is something new. "Faith in the person of the founder," "those who believed in him"—what do these things mean, in Buddhism? We know what they mean in Christianity. When a man "believes in Christ" he entrusts himself to Jesus Christ as a living Saviour, who can and will do things for him what he cannot do for himself. Is any such thing believed by any Buddhist about Gautama? The Shinshu Buddhists have indeed such a faith with regard to Amida, but Amida is not Gautama, the historical founder of Buddhism.

Prof. Anesaki is right in exposing the superficial argument, used by some early missionaries, that Christianity should be accepted because it was the basis of Western civilization; but this argument never constituted a considerable portion of the teaching presented to the Japanese.

One sentence, on p. 30, is a blemish on an otherwise fair discussion:

"How can Christianity achieve a

wholesome growth where the 'foreign missionaries' are sole masters of the 'native converts.' Where is Christianity to be found if mere pity or even contempt on the one side favors submission, or suspicion, or animosity on the other; if haughty domination rules over subservient dependence?

"But this situation is changing; yes, it must change if Christianity is to be the genuine religion of Christ, even in the Orient."

Dr. Anesaki does injustice both to the missionaries and to his Christian fellow countrymen in this gross caricature. It is not and never has been the attitude of missionaries and Japanese would not submit to it.

The fourth chapter is the most interesting and valuable for here the author discusses the rise of the important new religious phenomena in Japan, such as Tenrikyo (although not named) Omoto Kyo, and the movements represented by Arishima, Kagawa, and Nishida. Especially delightful is the account of Mr. Nishida's visit to the Omi Mission, founded by Wm. Merrell Vories, at Hachiman, near Kyoto. Mr. Nishida is said to have discovered there "how property can be made the instrument of spiritual living and service instead of a hindrance to them." If Mr. Nishida takes that lesson to heart it will revolutionize his entire system of thought. Would that many American Christians could make the same pilgrimage to Omi, with the same result! A. P.

In Palestine at the Empty Tomb. By E. E. Violette. 12mo. 89 pp. \$1.25. George H. Doran Co., New York. 1923.

Here is a short narrative of a traveler and a tourist in Palestine. The author, Dr. Violette, the editor of *Point of View*, is a believer in immortality and in the bodily resurrection of Christ. The visit to Calvary and the empty tomb brings the conviction to the tourist that the bodily resurrection of Jesus Christ is a vindication of the perfect life of God and an assurance of immortality to every child of the true and living God.

Tables in the Wilderness. By Amy Wilson Carmichael. 12mo. 154 pp. 1s. 6d. S. P. C. K. Depository, Vepery, Madras, India, 1923. For sale at 50c a copy by Miss Cora Kane, 197 No. Allen St., Albany, N. Y.

The work of faith and labor of love for Indian children have been richly rewarded. Here is the behind-the-scenes story of how the needs have been supplied. It is written in Miss Carmichael's charming style and is a stimulus to faith and to sacrificial works.

When Black Meets White. By John Louis Hill. 12mo. 149 pp. The Argyle Publishers, Chicago. 1922.

The race problem is one of the great problems of America—but it is not altogether a colored problem. The white race is also a problem and will be until its members are thoroughly Christian.

In this book, the author, a colored man, gives his view of race-relationship. The basis of his thesis is that expressed by the publishers in the preface: "To cure the ills of the world and harmonize the discordant notes of life, the sum total of mankind, including both leaders and followers must think in terms of mind, not in terms of matter." The essence of the problem is also expressed in the words of Dr. Lyman Abbott: "To deny the brotherhood of man is to deny the fatherhood of God."

Mr. Hill takes up the race problem in America, north and south; the psychology of the Negro, his history and contribution to progress; America's need of the Negro and the race questions of freedom, social equality, amalgamation and service. It is a helpful study for people of both white and black races.

Men, Women and God. By A. Herbert Gray. 12mo. 199 pp. Paper, 60c. Association Press. New York. 1923.

Present moral and social conditions reveal clearly the great need for Christian ideals and standards in sex relationship. A few years ago, teachers maintained that the motto to be adopted was "know thyself." Sex

books have been published and distributed by the thousands; sex has been taught and talked about in the home, the school, the church, the press, but today social conditions are worse than before. Evidently knowledge is dangerous unless it is accompanied by Christian principles and power to control thoughts and acts. Dr. Gray here gives in a helpful discussion of sex problems from a Christian standpoint. He advocates making use of all the ideals and forces that establish and strengthen character. He does not excuse sin or weakness and holds up a high idea of purity and of marital happiness. We believe, however, that the control of Christ over all the life should be more clearly emphasized than is done here. It is only the indwelling Christ who can cast out effectually the demon of selfish and sordid passion.

Lives O' Men, or George Bowman of Pittenween. By Margaret Pyle. Pamphlet 1s net. China Inland Mission. London, Philadelphia and Toronto. 1923.

Mr. Bowman was a missionary of the China Inland Mission, who spent a few short years in China, but whose influence was beautiful, strong and far-reaching.

Life as a Stewardship. By Guy L. Morrill. Pamphlet. 25c. Presbyterian Board of Publication. Philadelphia. 1923.

Five Bible stories on man's relation to things teach the lesson of ownership, partnership, earning, spending and giving on the basis of stewardship. The pamphlet is an excellent textbook for Bible classes.

Woman's Magazines Unite.

Two Presbyterian publications, *Woman's Work* and *The Home Missions Monthly*, which have hitherto represented the woman's home and foreign missionary interests have been merged into one monthly magazine under the name *Missions East and West*. The editor will be Miss Lucia P. Towne, of New York, for several years associate editor of *The Continent*. The first issue of the new publication is to be dated April and

its headquarters will be the Presbyterian Building, 156 Fifth Avenue, New York.

Anglo-South American Handbook. Edited by W. H. Koebel. The Macmillan Company. New York. 1922.

In addition to the usual commercial, financial, political, legislative, geographical, and historical information and the notes concerning currency, transport, and bibliography, details are included in this business handbook, concerning the best means of travel. S. G. I.

The Argentine Republic. Its Development and Progress. Pierre Denis, D. es L. Charles Scribner's Sons. New York.

Mr. Denis writes of the conquest of the soil by man and the exploitation of the natural resources. The development of agriculture and cattle breeding is carefully studied, as well as the growth in population and enlargement of the urban centers. The author, in mentioning these aspects of Argentina, has dwelt upon the early history and development of the various resources of the country, thus giving a foundation for a clear understanding of its present industries. Mr. Denis, whose work on Brazil in the South American series will be remembered, is an authority on South American subjects and his view upon these questions is of recognized value. S. G. I.

Every Member Evangelism. By J. E. Conant, D.D. \$1.50. Sunday School Times Co. Philadelphia. 1922.

Every zealous pastor will be greatly stimulated by reading this book so full of helpful suggestions on personal evangelism. The presentation of the theme moves steadily forward to its destination. Dr. Conant rightly places the responsibility for soul winning where it belongs—on the individual believer. With pungent, straightforward style the argument is developed. The effect is cumulative. From the scriptural basis, the author carries the reader through the practical application of this theme, past the difficulties of personal work, to a program, which, as he says, will save the Church. It

is refreshing to note the warmth of the author's spirit, and the genuine sincerity of his message on the Divine Program, the Divine Purpose and the Divine Power. J. F. R.

More Twice Born Men. By Harold Begbie. 8vo. 164 pp. G. P. Putnam's Sons. New York. 1923.

The study of the psychology of conversion by no means exhausts the subject. The facts are greater than any explanation of them. Mr. Begbie enters a different realm than that covered by the "down and outs" discussed in his "Twice Born Men." Here he takes up the conversion of college men in the missions conducted in England by F. B. (Frank Buchanan). The incidents are more interesting than are Mr. Begbie's philosophizings on them. He does not understand, or fully appreciate, the spiritual forces and processes that account for the transformations, but he records some modern miracles that awaken his admiration and baffle his philosophy, though he does not admit it.

A Protestant Encyclopædia.

Representatives of twelve Protestant denominations have joined in the incorporation of a new religious educational body known as The Institute for the Advancement of Christian Knowledge, with Judge Henry Wade Rogers, LL.D., as president. The first step in the Institute's program, which contemplates the study of religious problems and engaging in religious surveys and research, will be to secure the publication of an "American Encyclopædia of Christianity," for American Protestants. There is an editorial board of nine Protestant scholars, headed by Dr. Joseph Cullen Ayer, professor of ecclesiastical history in the Divinity School of the Protestant Episcopal Church, in Philadelphia. The work will be in twelve octavo volumes, extensively illustrated, of approximately a million words each, and will require six years to be completed. The editorial policy will be strictly impartial, from an

objective point of view, and it is proposed to have at least two different writers handle subjects which are open to controversy. The publisher is to be Appleton, publisher of the Catholic Encyclopædia. "The need for a body like the Institute for the Advancement of Christian Knowledge," says Judge Rogers, "arose out of present-day conditions. This is a day of a new and widespread religious renaissance. It is an hour in which the Protestant Church of the United States faces new duties, hears a new call to new activities. The purposes of the Institute, in general, are to function as a laboratory of religion, where competent workers can engage in research and where church problems can be studied."

Shelton of Tibet. By Flora Beal Shelton. Illus. 8vo. 319 pp. \$2.00 net. George H. Doran Co. New York. 1923.

Those who already know of the adventurous and self-sacrificing life, and the tragic murder of Dr. Shelton, a little over a year ago, will welcome this stirring account of his heroic and useful life on the borders of the Forbidden Land. Mrs. Shelton, his constant companion, tells the story as no one else could. It is a true hero tale, more interesting than many novels, full of information about the country and people and rich in adventure among strange people. The narrative forms a clarion call to others to take up the work of carrying the Gospel to these neglected people of the "Roof of the World."

The Christian and His Money Problems. By Bert Wilson. 8vo. 236 pp. \$1.50 net. George H. Doran Co. New York. 1923.

A Secretary of the Society that started the "Men and Millions Movement" has set forth, on biblical principles and with illustrations from life, the Christian idea of wealth, its increase, and its use. Stewardship and partnership with God are rightly emphasized and valuable suggestions are given as to administration. Covetousness is shown to be a sin; temptations

are dealt with; also the part of a wife in giving and the rightful training of children. Stewardship is shown to include the right use of intangible values such as time, strength, example, service, attitude, life and prayer. Individuals, churches, heads of families, financial committees and others will find here a wonderful storehouse of fact, Bible teaching, illustration, and practical suggestions.

Answered Prayer in China. By Charles E. Scott. 8vo. 219 pp. \$1.50. The Sunday School Times. Philadelphia. 1923.

Nothing is more stimulating to faith and life than authentic narratives of direct and specific answers to prayer such as are given here. Dr. Scott speaks from experience in a way that should convince doubters and strengthen saints. His volume includes stories of conversion, demon exorcism, cures, money returned, rescue from robbers, persecution ended, plots foiled, opposition overcome and lives transformed. The stories are calmly and convincingly told in a way that holds the interest and stirs the heart.

A Guide of Religious Pageantry. By Mason Crum. 12 mo. 134 pp. \$1.25. The Macmillan Co. New York. 1923.

The American public is running wild on plays and pageantry. Even educated people are fast losing their power of concentration and enjoyment of any serious book or discourse. They want their information highly spiced with pictures and action. This trend is unfortunate, but naturally Christian educators are trying to turn this fad to account for Christ and missions. It is yet too early to judge as to the ultimate outcome, but many of the plays and pageants are instructive and impressive. Prof. Crum of Columbia, South Carolina, here gives some excellent advice on the history and use of religious drama, how to produce a pageant and includes lists of books, plays and pageants for various ages and special occasions. The list is not very discriminating for it contains some plays that do violence to the Biblical narrative and teaching.

Reigning in Life. By J. East Harrison. 8vo. 212 pp. \$1.50. The Sunday School Times Co. Philadelphia. 1922.

The greatest secret in life is the secret of victory. This includes power, purity, peace, satisfaction, service. Dr. Harrison is a man with a thorough knowledge of the Bible and of wide, practical experience. He is a popular Bible teacher at Mount Hermon School and at Northfield. In these twenty-one helpful talks on the secret of victory over sin, weakness and failure, he clearly presents the Bible teachings on the believer's kingship and the divine ideal for the Christian life. The studies will be found profitable for personal life and they might well form the basis for prayer-meeting topics.

The Gateway to China. Pictures of Shanghai. By Mary Ninde Gamewell. Illus. 8vo. 272 pp. \$2.00 net. Fleming H. Revell Co. New York. 1923.

Shanghai, a city where ancient and modern civilizations meet, is described by Mrs. Gamewell who is a careful observer and an interesting writer, having lived in China for fourteen years. The first edition of the volume, describing the city, its shops, homes, schools, business, customs, foreign philanthropies and Protestant missions, was published in 1916. It is here revised and a new chapter is added on "Shanghai of Today." The story of Protestant Missions in Shanghai is well told.

The New Testament—a New Translation. By James Moffatt; together with the authorized version and an introduction to the New Testament study. 8vo. \$2.50. Geo. H. Doran Co. New York. 1922.

Moffatt's translation is already well-known for the fresh light it sheds on some of the New Testament passages. In part it is more of a paraphrase than a translation and there are occasionally undignified colloquialisms and unwarranted transpositions of the text where the translator thinks the connection is thus improved. The epistles are especially well done and contain many striking passages. Note, for instance, Galatians 6:17, "Let no one interfere

with me after this, for I bear branded on my body the owner's stamp of Jesus." The parallel edition makes this volume still more valuable for study.

The Art of Preaching. Charles R. Brown. 250 pp. \$1.50. The Macmillan Co. New York. 1922.

These Lyman Beecher Lectures for 1922-23, delivered at the Yale Divinity School, deal with the technique of preaching. The eight chapters discuss very clearly and helpfully the Significance, the Basis, the Content, the Measure, the Lighter Elements, the Delivery, the Setting and the Soul of the Sermon. It is not a textbook but is delightful reading, packed with practical suggestions and common sense advice for students and preachers.

H. A. A.

The Miracle Man and the Wonder Book. By Fred J. Meldan. 12mo. 79 pp. 35 and 75 cents. Bible Institute Colportage Association. Chicago. 1923.

Christ and the Bible are the subject of this earnest presentation of the grounds for faith in the deity of Jesus and the inspiration of the Book.

With the Judeans in the Palestine Campaign. Lieutenant-Colonel J. H. Patterson. Illustrated. 270 pp. \$2.25. Macmillan Co. New York. 1922.

This story of a Jewish brigade, formed by order of the British War Office, to serve under General Allenby in his Palestinian campaign, is written by the colonel in charge. Although the brigade is credited with some very commendable things the book is not altogether pleasant to read, partly because the author feels so deep a resentment against Jews and Gentiles who did not give the plan their approval; and partly because the brigade had to submit to many galling acts of injustice and discrimination on account of its being a Hebrew unit. After reading this story or that of the treatment of Negro soldiers in the American army one feels that the Anglo-Saxon generally is greatly afflicted with that ugly thing called race prejudice.

R. M. L.

**EUROPE
EGYPT**

\$455 to \$1390

**GREECE
PALESTINE**

**MIDNIGHT SUN—LAPLAND
ALASKA—THE GREAT WEST**

**World's Sunday
School Convention**

Our Tours { Give as Much as Any
Give More Than Many
Cost Less Than Any

Write To-day for Itinerary
"Travel Free from Worry" with

THE WICKER TOURS, Richmond, Va.

NEW BOOKS

The Business of Missions. Cornelius H. Patton. 281 pp. \$2.00. The Macmillan Co. New York. 1924.

Color Blind—Missionary Play in Three Acts. Margaret T. Applegarth. 10c. George H. Doran Co. New York. 1923.

Divine Inspiration of the Bible. W. E. Vine, M.A. 119 pp. 2s, 9d. Pickering & Inglis. Glasgow. 1923.

Law vs. Lawlessness. Edited by Fred B. Smith. 186 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

Labour in India. J. H. Kelman. 276 pp. \$4.00. George H. Doran Co. New York. 1923.

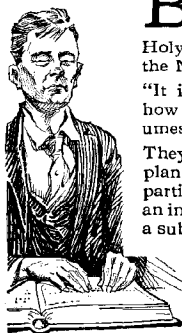
Modern Religio-Healing: Man's Theories of God's Word. C. E. Putnam. 166 pp. 50c paper. 153 Institute Place, Chicago. 1924.

Ian Macfarlane, Medical Missionary at Nazareth and Captain R. A. M. C. 94 pp. "Buchan Observer" Press. Peterhead, Scotland.

Seeing Life Whole. Henry C. King. 160 pp. \$1.50. Macmillan Co. New York. 1923.

Twelve Great Questions About Christ. Clarence E. Macartney. 221 pp. \$1.50. Fleming H. Revell Co. New York. 1923.

The Blind Need Bibles!



BIBLES with raised type for those unfortunates who crave the comfort of the Holy Book, are distributed *free* by the New York Bible Society.

"It is beyond words to tell you how much I appreciate these volumes," writes one recipient.

They ask your help. The annuity plan gives you an opportunity to participate in this work, through an investment which will yield you a substantial income for life.

**Learn how generosity
actually pays cash
dividends**

Write for booklet No. 7

New York Bible Society

5 E. 48th Street New York City

*The oldest Bible Society in New York
and the only organization distributing
Bibles free in the City and harbor.*



Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

New Guinea Evangelization Society, Inc.



A RAW NEW GUINEA HEATHEN

Former Savages Are Transformed
Into Christian Workers
Through the Teaching of the Bible

You Can Help---If You Will

Kwato Needs a Bible School.
It Will Cost \$50,000
and Will Train Papuan Christians to Win
Their Countrymen to Christ

THIS SCHOOL INCLUDES

Dormitory for Girls.....	\$1,500
Dormitory for Boys.....	1,500
A School Building.....	5,000
Dormitory for Women.....	4,000
Dormitory for Men.....	4,000
Community Dining Hall.....	3,500
A Kitchen	2,000

One Hundred Dollars a Year
Will Train Two Christian Evangelists

Graduated Volunteers Are Ready to Go
Out from America if Their Support Is
Provided

A Hospital Is Greatly Needed for a Popu-
lation of 20,000 People. It Will
Also Train Native Nurses. Total
Cost, \$50,000

A Child in the Mission School Can Be
Supported for \$30 a Year

WILL YOU HELP?

Send Your gifts to:

WALTER McDougall, Treasurer, 156 Fifth Avenue, New York

New Guinea Evangelization Society, Inc.

REV. CHARLES W. ABEL, Missionary

Join the Society. Quarterly Reports Will Be Mailed to Members

BOARD OF DIRECTORS

Samuel R. Boggs, *Pres.*
Hugh R. Monroe, *Vice-Pres.*
Walter McDougall, *Treas.*

Allan Sutherland, *Sec.*
Rev. Charles W. Abel
Alwyn Ball, Jr.


Philip E. Howard
Arthur V. Meeker
W. G. A. Miller

John L. Steele
Delavan L. Pierson
Robert P. Wilder



KAGO, A PAPUAN EVANGELIST

THE MISSIONARY REVIEW *of the* WORLD



HINDU TEMPLE
AT TIRUVANNAMALAI
SOUTH INDIA

VOLUME XLVII
NUMBER 4

APRIL 1924

\$2.50 A YEAR
25 CTS. A COPY

electronic file created by eais.org

PERSONALS

PRESIDENT DANJO EBINA, of the Doshisha, accompanied by Rev. Jerome C. Holmes, of Kyoto, is visiting the United States in the interests of the university.

* * *

REV. BRENTON T. BADLEY, D.D., who was born in India and has been for twenty-four years engaged in missionary service there, is the new editor of the *Indian Witness*.

* * *

REV. ERNEST W. RIGGS, Associate Secretary of the American Board, after attending the Near East Conferences this spring, is to visit the Africa Missions of his Board.

* * *

MRS. HELEN BARRETT MONTGOMERY has completed a new translation of the New Testament, which is to be widely used by the Baptists in the League of New Testament Readers which they are organizing.

* * *

REV. WIL. A. THOMAS, of Point Hope, Alaska, the most northern station of the Episcopal Church, has received a gift of a radio set, which it is expected will keep him in daily touch with the United States, through Seattle.

* * *

BISHOP HOMER C. STUNTZ, of the M. E. Church, suffered from a serious stroke of apoplexy while in Miami, Fla., the middle of February. He is since reported somewhat improved.

* * *

JOHN A. MACKAY, Archdeacon of Indian Missions in the Diocese of Saskatchewan, Canada, has died after more than sixty years of work among the Cree Indians.

THE HOME MISSION BOARDS

The Joint Conference of the Home Missions Council and the Council of Women for Home Missions which met in Atlantic City, January 14th to 16th, passed unanimously the following recommendations:

1. That the Committees on the MISSIONARY REVIEW OF THE WORLD of the two Councils be united to form one joint standing committee.

2. That the Councils express again their appreciation of the value of the REVIEW as an educational and inspirational organ of the cause of Home Missions.

3. That the resolutions adopted last year be reaffirmed and that Boards be urged to carry out still more fully and effectively those resolutions by making financial appropriations to the REVIEW, by helping to extend the circulation and by furnishing Home Mission news and articles.

The new Committee appointed to represent the two Councils on the MISSIONARY REVIEW OF THE WORLD for the present year are the following: Mrs. E. C. Cronk, *Chairman*; Dr. John McDowell, Mrs. John Ferguson, Dr. Charles L. White, Mrs. O. R. Judd, Dr. Samuel L. Loomis, Mr. Jay S. Stowell.

This committee meets with the Editorial Council of the REVIEW quarterly to discuss editorial plans.

HARTFORD

SEMINARY FOUNDATION

Hartford, Conn.

W. DOUGLAS MACKENZIE, *President*

Theological Seminary
Dean, M. W. Jacobus

School of Religious Pedagogy
Dean, E. H. Knight

Kennedy School of Missions
Dean, E. W. Capen

Through these associated schools Hartford offers full training for

1. *The Christian Ministry.*
2. *Religious Education and Social Service.*
3. *The Foreign Field.*

Each school has its independent faculty and its own institutional life and together they form one interdenominational institution with the unity of a common aim and spirit.

The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.



The Immigrant's Bible

THERE is no better Christian and Americanization work than the free distribution of Bibles to the immigrants who reach our shores daily.

The work of circulating the Bible, in 53 languages, among these potential citizens, brings far reaching results.

Your donation will help in this noble work and at the same time may establish a life income from your investment according to the annuity plan.

LEARN HOW GENEROSITY
ACTUALLY PAYS CASH
DIVIDENDS

Write for Booklet No. 7

New York Bible Society
5 East 48th St. New York City

The oldest Bible Society in New York and the only one distributing Bibles FREE in the City and harbor of New York.



Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Fine Linens for Summer

SUMMER with its many demands upon your hospitality will soon be here. And entertaining always requires a completely equipped Linen Chest. From McCutcheon's bountiful supply you can fill your needs with the assurance that every article is pure in quality—and that prices are as moderate as the superior character of the merchandise permits.

There are abundant assortments of

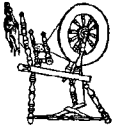
DAMASK TABLE LINENS

DECORATIVE LINENS

TOWELS

BED LINENS

BLANKETS and COUCH THROWS



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue 33d and 34th Streets, New York

LIFE ANNUITIES

WORK THE IMPOSSIBLE.

They provide comfort and peace for your old age.

They provide security for your dear ones.

They are safe—sure—dependable.

At the Same Time

They are your opportunity to do your part for the Kingdom now—TODAY!

For full details address

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR APRIL, 1924

	Page
COVER ILLUSTRATION . GREAT HINDU TEMPLE AT TIRUVANNAMALAI, SOUTH INDIA	
FRONTISPICECE CACIQUE INDIANS OF PERU APPEALING TO THE MISSIONARIES OF THE EVANGELICAL UNION OF SOUTH AMERICA FOR HELP	
EDITORIALS	245
RECENT CHANGES IN INDIA A PROPHECY FOR INDIA	
ALL INDIA CHRISTIAN CONFERENCE EVIDENCES OF ANSWERED PRAYER	
RELIGIOUS CONDITIONS IN AUSTRALIA	
JESUS CHRIST IN THE THINKING OF ASIA	252
TESTIMONY FROM INDIA PROFESSOR YOHAN MASIH	
TESTIMONY FROM JAPAN DEAN H. IIATANAKA	
TESTIMONY FROM CHINA Y. Y. TSU	
ON THE RAILS WITH CHAPEL CARS SAMUEL G. NEIL	262
<i>A story of a new type of circuit riding de luzee in churchless parishes.</i>	
THE AMERICAN UNIVERSITY AT CAIRO WILLIAM BANCROFT HILL	269
<i>The story of the great mission and work of the new Christian University in the intellectual capital of the Moslem world.</i>	
IF I WERE A YOUNG MISSIONARY IN KOREA BY YI SANG CHOI	276
A HINDU VIEW OF JESUS CHRIST	277
THE AWAKENING OF CHINESE SOULS MARY F. PARMENTER	278
<i>Gripping life stories of Chinese girls who are studying to help awaken their sisters.</i>	
THE NEGLECTED INDIAN OF BOLIVIA AND PERU . . WEBSTER E. BROWNING	287
<i>Observations on a recent tour in unoccupied fields in Latin America.</i>	
JAMES I. GOOD, ENLARGER OF THE KINGDOM . . . ALLEN R. BARTHOLOMEW	289
OPEN DOORS IN LATIN AMERICA H. AND S. B. STRACHAN	291
<i>The need for Protestant itinerating evangelists, shown by a study of unoccupied areas.</i>	
BEST METHODS FOR COUNTRY CHURCHES EDITED BY MRS. E. C. CRONK	293
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	299
WOMAN'S FOREIGN MISSION BULLETIN EDITED BY SARAH H. POLHEMUS	302
NEWS FROM MANY LANDS	306
THE MISSIONARY LIBRARY	323

TERMS: \$2.50 a year. (\$3.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

"By the Blessing of God



"I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."—*Woodrow Wilson.*

Systematic, Prayerful Bible Study

gives that knowledge of God and man without which real success in life is never attainable. It gives uplift, inspiration, refreshment, strength, courage, wisdom, breadth of vision, spiritual enthusiasm, and power with God and men.

Don't allow anything to cheat you of your wonderful privilege of systematically studying the one Book which outweighs in value all other books in all the world. Dig in it as for gold and you will secure treasure of value and extent beyond any calculation. Start at once by enrolling for a

Moody Bible Institute Correspondence Course

Many thousands the world over have studied one or more of our courses. They include people of all ages, from a boy of 14 to a woman past 80; ministers, missionaries, evangelists, busy teachers, physicians, students, shut-in people; mothers ambitious to train their children in the Word; farmers, mechanics, soldiers in the camps and in service, etc.

Perhaps never in all history was there so great a need and demand for trained Christian workers, able to "rightly divide the Word of Truth."

If you are not already enrolled as a Correspondence student there is no better time to start than now. Fill in and mail the accompanying coupon and full particulars concerning all our courses will be sent to you. *The prices are very low—much below cost, and the instruction is unsurpassed.* You will be a personal pupil; time, place and amount of study under your own control.

"I often mention in my sermons," says a letter from a Methodist minister, "that a Correspondence Course from the Moody Bible Institute has been of far greater value to me than all my Bible and theological work in college."

Another correspondent writes: "A lady last evening told me that she and her husband were both saved from Christian Science by the Christian Evidences Course and that a friend of hers had also been saved from Christian Science by same."

Another says: "What marvelous light I am receiving through these lessons! (Scofield Course). Long, long years I have puzzled over things in the precious Book that now I understand."

The Moody Bible Institute

Dept. 5784

153 Institute Place, Chicago, Ill.

We Offer These Eight Courses

Synthetic Bible Study

...a fascinating study of the contents of the whole Bible, "really in a class by itself."

Practical Christian Work

...for soul winners and workers in exceptional forms of Christian service.

Bible Doctrine

...a biblical course in the great doctrines of the Christian faith.

Bible Chapter Summary

...a unique method of becoming acquainted with every chapter in the Bible.

Introductory Bible Course

...true to its name.

Evangelism

...nothing in modern evangelism overlooked.

Christian Evidences

...an old subject brought up to date.

The Scofield Bible

Correspondence Course
...scholarly, comprehensive, tested for a quarter of a century, and taken already by 13,000 students.

MAIL
COUPON
TODAY

"MAIL THE COUPON TODAY"

THE MOODY BIBLE INSTITUTE.

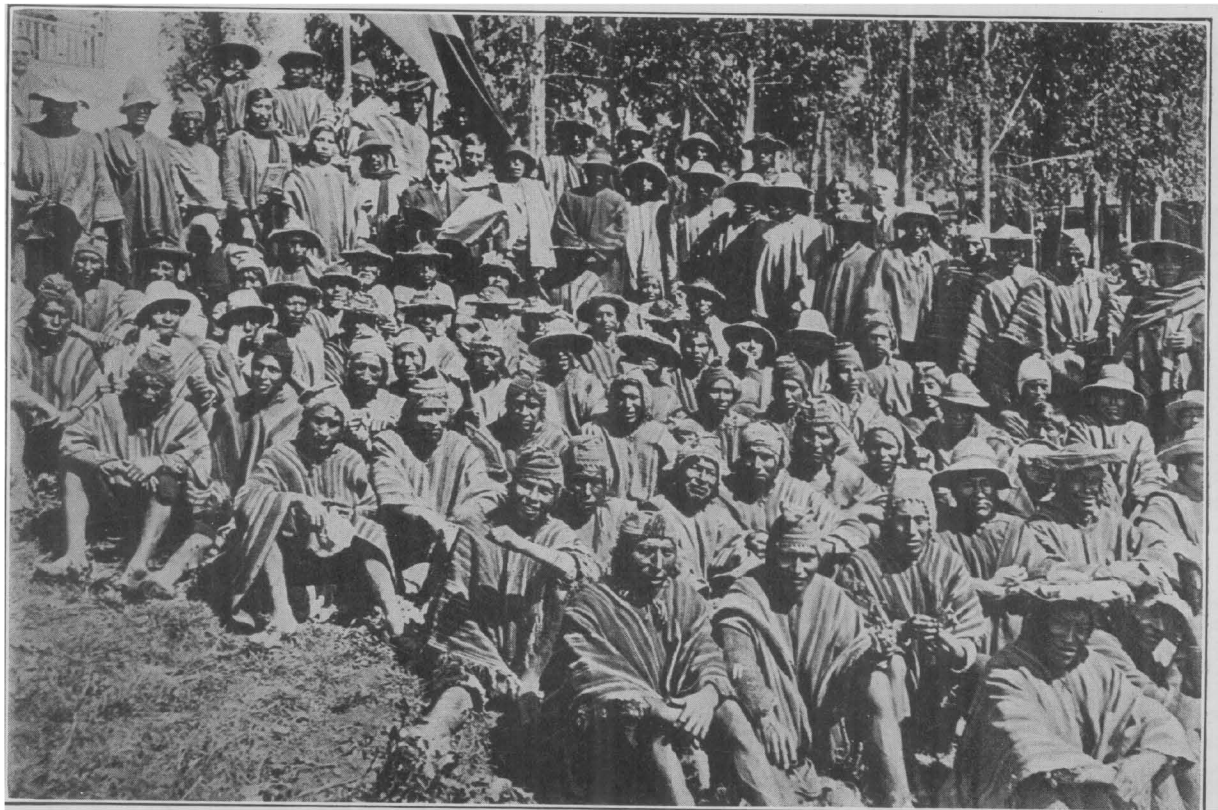
Dept. 5784, 153 Institute Place, Chicago, Ill.

Send me your prospectus giving complete information regarding year eight courses in Correspondence Bible Study.

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



CHACIQUE INDIANS OF PERU APPEALING TO THE MISSIONARIES OF THE EVANGELICAL UNION OF SOUTH AMERICA FOR HELP

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVII

APRIL, 1924

NUMBER
FOUR

RECENT CHANGES IN INDIA

DURING the past six years India has passed through the period of post-war disillusionment and adjustment, accompanied by anti-Western feeling in nation and in church, strong influences from Moslem Turkey and Bolshevist Russia, the development of the remarkable personal influence of Mahatma Gandhi, and the experiences of reform in politics and of development of responsibility in the Christian Church.

Today, says the Rev. Alden H. Clark, of Almednagar,* anti-Western feeling is not so apparent as it was in the days of the Swadeshi movement of 1907-08. Everywhere I have found the old-time courtesy and appreciation of Western cooperation. On the other hand, it is evident that what had been in 1907-08 often a wild and angry assertion of Indian rights, and has in a period since sometimes expressed itself in bomb-throwing and rioting, has now settled into a quiet, insistent purpose to gain full control of every aspect of India's life, political, economic, religious. That is perhaps the outstanding aspect of the situation today. Politically this has shown itself in the sweeping victory of the Swaraj, or radical party, over the moderates in recent elections. Religiously both Hinduism and Mohammedanism are becoming more aggressive. It is a new thing for Hindus to reach out and try to win Mohammedans and Christians.

Alongside of their new aggressiveness for Hinduism and Mohammedanism there is among non-Christian Indians a marked increase in reverence for Christ and appreciation of his teaching. He is more and more recognized as one of the greatest leaders and often as *the* greatest religious leader of the world. Mahatma Gandhi's open reverence for Christ and recognition of his debt to him has spread the influence of Jesus broadcast in India.

The Christian movement reflects the general situation in India.

* In *The Congregationalist*.

In some districts the extreme period of strained and difficult personal relations seems to have passed and the air to have been cleared for closer and more cordial cooperation. The process of Indianization has made marked progress. Now the General Councils of Indians and missionaries meet to settle questions of mission policy and work. Indians sit with equal voice and vote with the missionaries and form about one-third of the voting membership. Similarly, the work in each station is now controlled by a station council in which the number of Indian members may equal the number of missionaries. The Representative Councils of Missions, which were powerful Protestant bodies in the different provinces of India and were predominantly Western, are now transformed into Christian Councils, in which the Indian Church is fully represented and in which at least half the members must be Indians.

Not only in missions but also in the Indian Church are there indications of growing Indianization. Indian Christians are identifying themselves more with their non-Christian fellow Indians in politics, education, business and religion. This movement contains its dangers, for Christians who have no deep personal experience of the living Christ and no firm grasp of the distinctive and essential elements in the Christian program in some cases are carried back into Hinduism in their desire to identify themselves with the culture of their country. The president of the Christian Association of Bombay has surprised his Christian friends by openly proclaiming himself a Hindu. Yet any one who has had experience of the wonderful response to Christ of such typical Indians as the late Rev. N. V. Tilak, Sadhu Sundar Singh, and many others besides can never doubt for one moment that Keshub Chander Sen was right in saying "No one but Christ is worthy to wear the diadem of India and he shall have it."

Mr. Clark believes that the situation is more promising than ever before for true and lasting Christian development. The missionary is now less of a director and more of a cooperator with the Indian Christian; less of a "father" and more of a brother. There is an increasingly close identification of Christians and of Christ with the changing, surging life of India.

ALL INDIA CHRISTIAN CONFERENCE

The more important resolutions passed at the All-India Christian Conference held at Bangalore (December 27-28) related to Indians in America, Prohibition, Hindu-Moslem Unity and Church Union. They were as follows:

I—(a) This Conference hears with some satisfaction that the recent decision of the Supreme High Court of U. S. A. denying rights of citizenship to domiciled Indians in that country was not based on any inherent implication of the National Constitution of that country,

but on Immigration Laws which are comparatively more easily changeable.

(b) This Conference considers that a change in the Immigration Laws of America, with a view to remove this disability, is necessary in the interests of international good-will founded on mutual recognition of equality of citizenship.

(c) In the opinion of this Conference the continuance of this disability will affect adversely the work of the Christian Church in this land and particularly that of the American Missions. The Conference therefore urges the National Christian Council to place this matter before the Christian Church in America through the International Missionary Council and various Home Boards, in co-operation with the Executive Committee of this Conference.

II—(a) In the opinion of this Conference the total prohibition of sale and manufacture of alcoholic liquors and other intoxicating drugs should be the aim of all temperance reformers in this country. It welcomes, however, Local Option bills passed by some of the Provincial Legislatures as a forward step towards the attainment of this ideal, and trusts that imported foreign spirits will be also speedily brought within the operation of such legislation.

(b) The Conference pledges itself to cooperate with every effort in this regard, and urges the Provincial Indian Christian Associations to do the same.

III—(a) The Conference deeply deplores the tragic extent to which communal and sectarian differences have expressed themselves in the recent months and have become a serious obstacle to any national progress in India.

(b) It urges every Indian Christian to do his utmost in cooperation with Hindus and Moslems to work towards national unity.

(c) It strongly recommends that a Conference be arranged of representatives from various communities for the purpose of ascertaining clearly the real difficulties of the different communities and of arriving at solutions that will be permanently effective.

(d) The Executive of the All-India Council of Indian Christians as representing a minority body which, while in full sympathy with the aspiration of the great communities for mutual concord, is itself disinterested will be prepared, if asked, to take the initiative in regard to such a Conference.

(e) This Conference wishes to point out that any accentuation of the communal spirit among Indian Christians adds to the difficulties of the situation and makes it still harder for them to assist in its solution.

IV—Resolved that this Conference approves in general the movement toward establishing the Anglican Church in India on an autonomous basis and also the movement towards Church Union in South India,

A PROPHECY FOR INDIA

DR. S. K. DATTA, National Y. M. C. A. Secretary for India, recently made a visit to Australia, where he sought to improve the understanding between Australians and Indians. He gave several addresses daily and interested university professors and students, the colleges and schools and also the Trades' Hall. One of his hosts, who was greatly impressed by his ability and culture, writes that he "asked him whether after all the years of work of the Christian missionaries many of the high caste and cultured Indians had accepted Christianity. After thought, he replied, 'Very few,' but he added that, for the past two or three generations, the fathers had been saying to their sons, 'Look at these English officials and consider their lives—straightforward, truthful, earnest, laboring to elevate our nation and to organize and uplift it to the high standard of their own. Then look at the missionaries, leading lives of great self-sacrifice without any idea of personal advantage. Indeed, quite the reverse—and what for? To teach our people lofty ideals of life. They have something which we have not—some motive which our beliefs have failed to suggest. We want you to cultivate and live up to those ideals.' He said this had permeated the better classes to such a degree that today 'Buddha is dead.' As to the masses, the untouchables, the religion of Christ was the first that had given them any hope at all. All their own religions doomed them to lowest despair. They were accepting Christianity in the mass, and the principles of the Sermon on the Mount were so moving the mind of India today that the time was certainly coming, and no one could say how soon, when the teachings of Christ would be accepted by all India."

EVIDENCES OF ANSWERED PRAYER

THE foremost need of both the individual Christian, and of the Church, is a revival of believing prayer. The supernatural element in Christianity is being discredited by the modern attempt to reduce all prophecy to shrewd guess work, or conjecture, and to deny miracles or to explain them by the operation of natural laws. This tendency is observable also in the drift of the day with reference to prayer, in practically denying its supernatural, or preternatural, efficacy; and making it simply a moral self-discipline or self-culture, as though one should try to propel his boat by blowing on the sails. This attitude considers prayer as profitable, but effective only on the human side. There is but one way to meet that false view. This is not by an appeal to the Scriptures alone, for it is due, in part, to a false interpretation of the Scriptures; but, if from actual history and from modern experience there can be pointed out such an overwhelming mass of authentic facts as constitutes indisputable evidence of the interposition of God, the faith of the sincere

and open-minded Christian will be revived; and, the Scriptures will be illumined by testimony.

The story of Pastor Gossner who, at 63 years of age, began a new evangelization work offers some of the well authenticated instances of the triumphs of prayer. There are some men whose work is so vitally connected with supplication to God that their prayer life is a vital part of it. Such men were Franke, Pastor Harms, George Müller, Hudson Taylor, John Wilkinson, and D. L. Moody, but of them all, no man depended upon simple prayer more than did Gossner. He had come out of the Church of Rome, where he was born and educated: he had seen the great truth, "Christ for us—our justification; Christ in us—our sanctification," and was led unconsciously into a great missionary career. When he was pastor of the Bethlehem Church in Berlin, three or four simple artisans sought his counsel and aid. They begged that he would at least pray with them, though he felt unable to assist them in their missionary projects. By praying with them, he came into sympathy with them and so began to help them in planning for service. After their day's work was done, he taught them the Word of God and the truths of Christ. They went in sole dependence on God for direction and support; and this, unconsciously, became the mark stamped upon the Gossner Mission. His motto was, "Pray ye the Lord of the Harvest that he will send forth helpers into the Harvest." Past three score years and at a period of life when most men retire from active service, he began the work that placed in the field 200 missionaries—male and female—becoming himself, under God, responsible for their activity and support. He said of himself, "I will not ring the beggar's bell, but the prayer bell, instead of asking men, supplicating God." It was said over his open grave that "He prayed mission stations into being and missionaries into faith: he prayed open the hearts of the rich, and gold from the most distant lands." Gossner believed in the Spirit of God as the great administrator of missions and soon he had little reliance on human organizations, but he had supreme trust in a prayer-answering God. He did all he could, but he trusted God to direct and order all according to His will. His manual of instruction to his missionaries was less than sixty words:

"Believe, hope, love, pray, burn, waken the dead! The Lord is coming, and to every one He will say, 'Where hast thou left the souls of these heathen? With the Devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

The whole history of the Hermannsburg mission under Pastor Harms was also a triumph of faith and prayer. He had little sympathy from men: therefore he needed the more sympathy from God. He had practically no help from men and his extremities shut him up to the help of God. When the door was shut on the human side, he knocked at the door of prayer; laid every matter at the foot of

God; and rising from his knees at midnight, he seemed to hear a voice saying, "Forward now in the name of God." Never afterward did doubt enter into his mind. At the end of thirty-one years, he had put into the field more than 350 missionaries and at the end of forty years, there had been gathered from the heathen more than 1,300 converts. This was a triumph of prayer. Over and over again, appears the same simple entry upon his books, "I prayed to the Lord Jesus to provide the needed sum." Then at the end of the fiscal year, a similar entry of answered prayer, "I needed last year 15,000 crowns and the Lord gave me 60 more. This year, I needed double and the Lord has given me 140 over." Pastor Harms has proved what a single man with his church can do in simple dependence upon the prayer of faith.

The Rev. John Wilkinson, so famous for his work among the Jews, was another example of the power of prevailing supplication. His motto was that "all blessing comes in the path of obedience; that we have only to do the will of God in God's time and way and he will take care of his end of the enterprise."

Hudson Taylor was another great hero of faith. He made no public or private solicitation for funds, not even by politely publishing the donor's names, nor did he promise definite support to the missionaries. They, like himself, were to depend on God for supplies.

These are only a few of the many examples of missions which have had their birth and growth clearly through the power of prayer.

RELIGIOUS CONDITIONS IN AUSTRALIA*

REV. LINLEY V. GORDON, the Associate Secretary of the World Alliance for International Friendship, who has recently returned from a trip of six months to Australia, his old homeland, writes that religious conditions in Australia differ in many respects from those prevailing in America. The first striking thing is the comparatively small number of denominations. The numerical strength of the several constituencies officially recorded is as follows: Anglicans, 2,106,413; Roman Catholics, 1,069,260; Presbyterians, 593,274; Methodists, 566,006; Congregationalists, 63,144; Baptists, 81,495; Church of Christ, 50,000. The Anglicans far outnumber the other denominations, a condition that is due in part to the predominant population of English people in the country.

Another outstanding difference is that there is no parallel in Australia to the Home and Foreign Mission Boards in America. Up to 1904, each state in Australia was a separate colony having independent connection with the British Crown. There was no such thing as free trade between the states. With the arrival of federalism came the sweeping away of all tariff barriers between the several

* *Christian Work*.

states. Rivalry and interstate friction have been abolished and the states are now thinking politically in a large, federal way. This is not true, however, religiously in which respect there is a lack of continental vision. Political federation came gradually and religious federation must also come by degrees.

Most of the states now have their Council of Churches—Victoria, South Australia, West Australia and Tasmania. The Victorian Council is the strongest and has done its best work in evangelical campaigns. It has laid emphasis on the question of Lord's Day observance and is interested in public questions. These councils include all the Protestant evangelical bodies with the exception of the Anglicans. There is need for closer cooperation between the churches.

The ecclesiastical forces of Australia have done very little thus far in applying the Gospel to the social needs of the age. The social problem has rapidly come to the front, and so far the churches have not been able to speak as one voice against the evils in the land. For instance, Australia's drink bill last year was twenty-eight million pounds, but there is no united voice of the Church raised against the traffic. The Church is playing a great part in the crusade against the drinking saloons, but the temperance movement in the Church has lacked driving force for want of a united voice on the subject.

Another thing that prevents Australia from coming into the social realm with her religious strength is that there is scarcely any foreign element within her borders. Racially they are a united people. Eighty-six per cent are British born. The Scotch, Welsh, Irish and English have been well blended. This fact has not called for any large attention by the Church to diverse social and racial needs.

Many vigorous efforts have been made to achieve Christian unity, especially during the last ten years. The Christian unity movement in Australia reached its high-water mark during the war, so that Presbyterians, Methodists and Congregationalists were in joint conferences. When the war closed a slump came, and the movement died out. Two conferences have been held to consider the Lambeth proposals, four great bodies participating, but the old obstacle of reordination was not overcome. There has been a recrudescence of denominationalism, especially since the conferences on unity have not yielded as much as was hoped.

The Australian preachers have to wrestle with many problems in addition to the ecclesiastical. Apathy and indifference to high ideals prevail and Protestant ministers are obliged to wage constant war against horseracing, gambling, social unchastity and the legalized liquor traffic, in addition to their endeavor to bring the individual to a full sense of his personal responsibility to God and personal loyalty to Jesus Christ.

Jesus Christ in the Thinking of Asia

*Addresses at the Foreign Missions Conference at Atlantic City,
January, 1924*

A Testimony from India

BY PROFESSOR YOHAN MASHI, INDORE COLLEGE, INDIA

I HAIL from India, that great country whose civilization dates back at least three thousand years, which claims the highest mountain peak in the whole world; a country in which have lived sages and hermits, men of meditation and prayer, who spent their lives over the problems relating to God and to human life. At present the country is best known as the land of Mahatma Gandhi and of passive resistance against foreign rule.....

India is, above all, a religious country with eight well-defined religions and a score of minor faiths and creeds. Though wickedness, idolatry, priestcraft and superstition abound in India, the whole history of Hinduism, through errors and blindness, is a search after God.

But a new day is dawning in India. A few years ago, one of the prominent non-Christian judges said, "India is being converted; the ideas that lie at the heart of the Gospel are slowly but steadily permeating the whole of Hindu society, modifying every phase of Hindu thought." Today idolatry is being shaken. Educated young men and women do not speak in the terms of idolatry. There is also a strong movement among the Hindus themselves against caste. The old orthodox party is still very strong; yet the sentiment against the idea of untouchability is growing formidable. Some day this great stronghold of Hinduism will tumble down.

Another movement going on in India is the great awakening among the women. They are tired of being kept behind the purdah, or within the four walls of a home. When the political agitation began, the men were arrested and thrown into prison, a number of ladies of noble family and high caste came out of their seclusion and appeared on the public streets and on the public platforms, pleading for the rights of their country and for their own rights. They have started an All India Woman's Conference. A few months ago, a meeting was held and many resolutions were passed, one of them asking the Government to raise the minimum age of girls for marriage to fifteen years. They are also fighting for prohibition in India. Among our native states, only one, the State of Bhopal, is ruled by a woman. Two years back the Begum prohibited the manufacture or sale of liquor in her territory.

Non-Christian India has come to realize also that a great injustice has been done to its daughters and wives in denying them edu-

cation. Day schools are now overflowing and new schools are coming into being. In the higher schools and colleges of today are nearly 50,000 students; there are nearly 8,000,000 boys and girls in different schools, secondary and primary; one sixth of the total number are in institutions controlled by missionaries.

But the greatest fact about India today is this: *India hails Jesus Christ as supreme*. India has come to believe that He is the only hope for the solution of its problems. When the leaders of the non-cooperative party wanted to compare Mr. Gandhi with the world's highest, noblest and best, they did not compare him with Buddha, the founder of Buddhism; or with any of the Hindu deities, or with Mohammed, the prophet of Islam. They placed him next to Jesus Christ as the only Person Who stands unique in the whole world. Mr. Gandhi, himself, in his non-cooperation campaign against the government, freely quoted from the teachings of Jesus Christ in the New Testament to convince the people that his campaign was right and just.

The opposition non-Christian party, whose leaders did not agree with Mr. Gandhi, also freely used the New Testament and the teachings of Jesus Christ to prove that the non-cooperation campaign would bring only disaster. At a most critical time in the history of their people these two non-Christian parties based their appeal straight on Jesus Christ as the unquestionable Source of unassailable truth.

When Mr. Gandhi was sent to prison, there appeared the next day in one of the radical daily papers an article, written by a non-Christian lady, which was quoted in a number of other non-Christian dailies and weeklies, and was translated into many other vernaculars. Its caption was "The arrest and trial of Mr. Gandhi parallels the arrest and trial of Jesus Christ." When the non-Christian public saw that, it wanted to know who Jesus Christ was, why He was arrested, why He was sentenced to death, why He suffered on the Cross. And a study of His life and teachings began among many who had previously ignored Christian teaching.

Some missionaries have said that when they visited Mr. Gandhi's Asharam, where he had started a national school for boys and girls, they heard the pupils singing the hymn, "When I Survey the Wondrous Cross," and the other hymn, "In the Cross of Christ I Glory." The teacher told them that these two hymns were favorites with Mr. Gandhi. There you have a non-Christian man training non-Christian boys and girls in sublime teachings about Christ and His Cross. These men and their pupils may not come out and be baptized, making public confession as followers of Jesus Christ, but in their heart of hearts they will know there is only One in Whose hands lies the destiny of the whole world.

A new day is dawning in India as its people learn to use the Bible. A Vice-Chancellor of Calcutta University, a prominent non-Christian leader, in a recent address, said: "If you ask what is the most powerful influence that has entered my life to shape it, I will tell you it is the Bible." A Hindu professor in the Hindu University in Benares at a public meeting made this confession, "There has been no other such character in human history as Jesus Christ." The Maharajah of Travancore once said, "It is the Christian's Bible that sooner or later will work out the regeneration of India." It is the harbinger of a new day when an Indian thinker in a non-Christian journal can write these words, "If ever there was a time when the educated Indian has consciously paid homage to Jesus Christ, it is in the year 1922."

An Englishman in the retired Indian Civil Service tried to show in an article, not long ago, that this whole revolt in India was against Christian civilization. Non-Christian leaders, one after another, took up the matter and answered him by saying that the revolt was not against Christian civilization, but against unchristian civilization. They made such statements as these:

"At no other time in India has there been a more lively appreciation of Christ and His character than today. Many of her children are turning their eyes to the cross, the centrality of which tragedy in the world's history is beginning to grip them with romantic power."

Never in the history of Christian missions in India was there a more serious study of the life and teachings of Jesus Christ than today. Every action of the British Government is judged according to His standards. Every resolution passed by the League of Nations or in the Imperial Conference is judged according to His teachings.

One missionary, who goes over the whole country working among educated Indians, non-Christians and college students, declares that there was a time, twenty, fifteen or ten years back, when the name of Jesus would be hissed by non-Christian students. Now the situation has wholly changed. Questions of this type are asked of him: "How can one be a Christian?" or "Is baptism necessary?" When he went to Nagpur to work among the educated classes there, he found that because of a great flag agitation some 1,200 young men had been arrested and thrown into prison. The presiding magistrate told him that when these 1,200 were allowed to choose a limited number of things which they might take with them into prison, about 300 chose the New Testament. But should any one ask them "Understandest thou what thou readest?" the answer would have to be given, "How can I, except some one should guide me?" There are only eighteen missionaries working in India for every one million of population. Are they enough to evangelize that number?

This same missionary said: "I have found by actual experience that where there have been great political agitations, there the men

are most interested in the presentation of the Gospel." Mr. Gandhi, before he went to prison, sent a message to the youth of India, asking them to study the life and teachings of Jesus Christ, and to try to follow those teachings. Non-Christian India is seriously considering whether Jesus Christ can not really solve India's problems.

Only a few months ago, one of the most prominent non-Christian journalists of India made a public plea like this: "There are many eminent non-Christians who turn for guidance in the perplexing problems of national life to the teachings of Christ. India earnestly hopes that the great body of Christian missionaries in this land, will stand by her in her endeavor to apply the central teachings of Christ to her national life."

That is the plea of non-Christian India. *What answer will you give?* Nowhere in the world today is the church progressing so rapidly as in India. According to the last Government census report, the total population of India had increased by 1.2%, but the Christian population during the same period had increased by 22.64% and now number four and three-quarter millions.

In the Acts of the Apostles it is related that in one day three thousand were baptized. We have given that day the name of "The Day of Pentecost," the day of the outpouring of the Holy Spirit. God's people and churches have been praying since then for fresh days of Pentecost, when there shall be outpourings of the Holy Spirit, but how few are rendering thanks to the Almighty for the days of Pentecost which are common today in India. During the past ten years there have been baptized, on an average, over 7,000 every month. On every Sunday an average of 1,830 have been solemnly recognized as Christian believers; and thousands have been refused even as inquirers, because there were no men to train them and no money to engage more workers. People have been knocking at the door for entrance into the Church of Christ and it has been shut against them. Only eighteen missionaries among one million population! God is working, but we must remember, with sadness, that the great mass of the middle classes are still untouched by the Gospel.

Little provision has been made to reach these non-Christians of the middle class in the large cities and towns. Vast numbers have come from the untouchables, and many highly educated men and women have been reached, but millions of people are still pagans. Thousands of villages even today have never heard the name of Jesus Christ. Thousands of men and women have never heard the Gospel. That is the condition at present in India. It is a great opportunity; God has opened wide the door. There are manifold adversaries, old false ideas, priestcraft, and caste, will all make a great fight. But God is with this work and who can shut the door that He has opened?

Some of us have been greatly distressed during the last few years over the type of some missionaries sent out. India does not

need men and women from Europe and America to go to teach her people how to play billiards, nor do we need missionaries who merely tell India that Jesus Christ is one of the great teachers of the world. India has yearned for centuries for the vision of the Great God. "Blessed are the pure in heart for they shall see God." It is a new heart that India requires, a transformation of life and character. Who can give that to India except a divine Saviour? Send us missionaries who are not ashamed of the Gospel of Jesus Christ; who are not ashamed of the Cross; men and women who are living in close personal touch with the Master; men and women who have sat at His feet. They will meet India's needs.

* * * *

A Testimony from Japan

BY REVEREND DEAN H. HATANAKA, KOBE COLLEGE, KOBE, JAPAN

The Christian churches in Japan, with missionary cooperation, have placed Christ in the thinking of the Japanese people, so that today there are 4,667 Christian workers throughout the country. Some of these leaders have made a deep impression upon the hearts of the people of my country. Some are statesmen. Mr. Katoka, who served as the speaker of the Japanese Parliament for two terms, thought it a greater honor to be a deacon in his church than to be the Speaker of the Lower House.

Mr. Shimada, who died a few months ago after a forty year political career, said: "For these forty years I have acted with a clean conscience."

Mr. Ehara, a leader of the Christians of Japan, an honored member of the Parliament for many years, was held in such high esteem that when he spoke to the House its members forgot the distinctions of political parties. When we think of these Christian statesmen who have come out of our churches, having been in contact with Jesus Christ, and the impressions they made upon the people of my country, we cannot doubt that Jesus Christ today occupies a very important position in the thinking of the Japanese.

But our churches have not only produced many Christian workers and statesmen, they have also produced many leading scholars. In any of the leading magazines of Japan today, you will find names such as Uchigasaki, Yoshino, Abo, Morimoto, all men who have accepted Jesus Christ as their Saviour. Today they are the most influential journalists in Japan. These influential Christian Japanese make an impressive exhibit of the place of Jesus Christ in the thought of Japan today.

Our churches, small and weak as they are, have caught an educational vision for our people. Today there are twenty-one Christian boys' high schools, thirty-five girls' high schools, six colleges for men and nine colleges for women in Japan. There are two hundred

and thirty-four Christian kindergartens located in almost every city of Japan. Not only have our churches caught this educational vision, but they have increased the churches until they number 1,615 besides 864 preaching places; they have raised the number of Sunday-schools to 2,820, with 8,184 Sunday-school teachers. Then they have caught the vision of bringing other men to Jesus Christ. In 1922 over 11,000 men and women united with our churches whose membership runs up to 200,000. It is reported that 400,000 people in Japan receive Christian instruction through the different churches and Sunday-schools. We cannot well calculate the full influence that Christ is directly exercising over the men and women of my country. But in addition, the churches are bringing Jesus Christ into contact with the natives through many philanthropic and humanitarian movements.

I think of those courageous women in Japan, Mrs. Yajima, who was at the Washington Conference on the Reduction of Armaments; Mrs. Kubursiro, Miss Moriya and Mrs. Heyashi of Osaka. They are determined to wipe out those prostitute quarters which are found in our great cities in Japan. A decree prohibiting them within the city limits of Tokyo will be wholly due to the hard work of these women, backed by the women of all our churches. I think of the many children who lost their parents during the earthquake, and of the "George Müller" of Japan, Mr. Ishii, who, having come in contact with Jesus Christ, gave his life to work for orphans.

A third man, who caught a vision through Jesus Christ of the abolition of the liquor traffic in Japan is Mr. Aoki, who has given most of his property for this cause and is giving himself and his time. Mr. Arima, a Christian man, is at the head of the prison in Tokyo. After the earthquake, the walls of that prison fell down but not one of the prisoners ran away. Everyone reported to him. Why? Jesus Christ dwells in the heart of Mr. Arima, and every prisoner had come to have a profound trust in him. Of the men employed today in the social schemes of the Government, many have come out of our Christian churches. Perhaps the progress of the Japanese churches has not been as rapid as we might wish, yet during the last fifty years the Christian churches have accomplished a great deal.

Jesus Christ is also working today outside of our churches in Japan. In the last few years the best selling books have been the books that deal with Christ or Christianity. There are many books dealing with Christian themes, many of them written by non-Christians. The entire Sermon on the Mount has been placed in one of the High School textbooks, recognized by the Government. This textbook is used all over the country. Moreover, in four of the leading newspapers in Osaka and Tokyo, during the last two years, have been published serial novels written by non-Christian men, yet having Christian men among their chief characters. In one of them Mr.

Uchimura, a well-known Christian in Japan, is the chief character. Newspaper men do not use stories of this kind if they are not sure that they will take well with their readers. Many films thrown on the screens of movies today in Japan give the stories of such books as "Quo Vadis," "Les Miserables" and the "Life of Christ." Even Buddhists show an interest in the Christ. It was my privilege to have four Buddhist priests in my church in Kyoto, Sunday after Sunday; they were earnest seekers of Jesus Christ and were ready to know more about Him.

But if all these things are true, why is it that Christianity has not won Japan? "Why cannot the churches make greater progress with such a deep interest in Christ everywhere?" As I was leaving Japan to come to America, one of the girls in Kobe College asked me, "How can I come into contact with a vital Christ, who will give me a compelling power with others?" She knew about the life of Jesus Christ and about Christianity as taught in Sunday-school or in church, yet she was still trying to get hold of a transforming Christ who would empower her to act in right fashion. She is typical of many Japanese young men and women today who know about Christ, but who are looking for a Saviour so real that His authority is absolute over life. Such a Christ we need today in Japan, a Christ who can control the group life and the life of the nation, as well as of individuals. We are looking for a Christ who is not only interested in our spiritual life, but who takes interest in our business dealings, and in our social life. We are looking for a Christ who unifies, not One who is divided by denominational barriers, but One who helps us to look upon non-Christian peoples with love. We are looking for a Christ whom the Japanese can call their own and who need not be grafted upon the nation from outside. Japan today is looking for a Christ who will take her people where we are and will enter into their lives to strengthen them.

As a Christian of Japan, I think of her seventy millions, all guided by different interests. If we could prove to them, by our own personal lives, by our group life, by our efficiency as a part of Japan's national life, that Jesus Christ can control not only individuals, classes and churches, but nations, we might unify those seventy million people and secure their allegiance to Jesus Christ. They might work along many distinct lines, they might follow a great variety of purposes, but with full loyalty to Jesus Christ on the part of all, this would become a different world.

* * * *

A Testimony from China

BY Y. Y. TSU, NEW YORK

Secretary of the Chinese Students Christian Association in North America

About two years ago I visited one of the great centers of Buddhism in North China. Above the plains of Shantung Province,

there rises a great mountain called Taishan, six thousand feet high. Every year in the springtime, hundreds of thousands of pilgrims, men and women and children, go there from all parts of China. One Sunday, at six o'clock in the morning, I reached Tai-An, the little city nestling at the foothills, and, by a coincidence, I heard bells ringing, not the temple bells, but the bells of a church calling Christians to worship. I directed my wheel-barrow man to take me to the place where the bells were ringing and there I found a little white-stone church, inside of which was a group of Christians, and at the altar a clergyman.

That afternoon, I climbed the mountain and on the top found beautiful temples, ornate equipment and comfortably robed priests. I contrasted these with the little church down in the valley amidst the dust and the smoke of a busy city, ministering to the needs of its population. The two religions presented themselves before my thought in their characteristic attitudes, one standing aloof from the world, trying to reach out after God by quiet meditation; the other, down in the valley, trying to practice the presence of God among men.

What is the objective of the missionary enterprise in China and in other non-Christian lands? On the mountain top I forgot entirely about the fine schools, under the auspices of mission Boards, and the hospitals, the social service work, and other forms of missionary service, and thought only of the central task of the Church in China as the task of ministering to the spiritual needs of the Chinese.

The Christian mission schools, in one of which I was educated, have produced leaders and statesmen who are playing a great part in the regeneration of my country. The hospitals, with their devoted doctors and nurses, are doing great work in cleaning up our towns and our bodies, in making us better able to enjoy the life God has given us. No candid observer can overlook the charitable institutions and their service performed in the name of Jesus Christ. But on that mountain top that day, with my mind's eye, I saw only the thousands of little churches and chapels scattered throughout China, and recalled the missionaries and the native pastors, ministering to the spiritual needs of my people in four important ways.

First, through Jesus Christ we have been led to "*see the Father.*" Neither Buddhism nor Confucianism nor any other non-Christian religion has made us see God as our Father. It is only Christ that has brought Him to us in that gracious relationship. The Greek and the Hindu philosophers were seekers after God. But humankind never realized God as a Father until Christ came. Pantheism, that vague, misty system, tried to lead us to believe that everything is God. At the other extreme a crass and crude polytheism grew out of the attempt to localize God and to embody His likeness in images of stone, or wood, or clay. But when I read that passage where Philip said, "Lord, show us the Father and it sufficeth us," it seems to me

that the apostle not only voiced the spiritual yearnings of his own people, but those of mankind for all ages.

Second, through Jesus Christ we have come to know *true brotherhood*. Undoubtedly, the idea of human brotherhood is found more or less clearly in all religions. You find it in Buddhism, but, because Buddhism failed to spread it throughout humankind, it created a special monastic brotherhood for those who are willing to devote their lives to religion. You find the same idea expressed in Confucianism, "under heaven one family." The special contribution of Christianity is not the thought of brotherhood, but rather the presentation of the source of human brotherhood. Other religions are trying to enjoy the fruit without planting the tree, but Christianity plants a tree from which we can get the fruit. As Bishop Brent said, "We cannot know the meaning of the word, 'fraternal,' unless we first know the meaning of the word 'filial.'" We can only understand the meaning of human brotherhood through our sonship in Christ. It was Christ alone who said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Third, Jesus Christ has greatly enriched the wellsprings of human sympathy. Bertrand Russell the English philosopher was asked during his visit to China to give a critical estimate of Chinese character. He replied that he had admired many things in the Chinese people and in their culture, and that only because he had been asked would he point out three weaknesses. One of these was callousness, lack of sympathy, inability to appreciate suffering on the part of others. No doubt we can explain that that is mainly due to the hard struggle for existence in China. On the other hand we might point out the beautiful spirit of helpfulness which can be found within the Chinese clan or the family group. Yet it must be confessed that the Chinese lack that wonderful human sympathy which is so richly developed in a truly Christian atmosphere. A non-Christian Chinese scholar, a professor of the Government university of Peking, after a careful study of the life and teachings of Jesus Christ, said recently, "I have found three things in the Christian religion which China needs—the spirit of sympathy, the spirit of forgiveness, and the spirit of sacrificial service." In a very striking sentence he said, "Only this spirit of Jesus Christ, only these great principles of Jesus Christ, can save us from the pit that is dark and dismal and cold into which we have fallen." He would have agreed that most of the modern social movements in China have started out of the Christian motive.

Fourth, Jesus Christ has made prayer articulate to us. There is no people in this world that does not pray. There is no religion in all human history that does not emphasize the prayer life. But the religion of Jesus Christ has fully and finally made prayer articulate.

The Tibetan peasant who turns the prayer wheel as he goes to his work every morning is a praying man. My old grandmother, who lit the stick of incense at about four o'clock every morning and mumbled her prayer, "Namo Omitu Fu," incessantly, until the piece of incense had burnt down to its socket, was a woman of prayer. But the Christian becomes an articulately praying man. How I love to recall that incident when a group of Christ's disciples gathered around Jesus, and one of them asked Him, "Master teach us to pray." This also is a great human quest, which involves a personal relationship to God as our Father. Then from the lips of Jesus Christ came that wonderful prayer. We in China through prayer are making religion personal, and are finding God real.

The great spiritual contribution of Christianity to China, as Dr. Chamberlain said, is the acknowledgment of the sovereignty of God in the life of man. The greatest need of my people it seems to me is to recognize God in human destiny, to feel His power in all life whether individual or corporate.

What my country needs supremely is *a spiritual message*. Other benefits are sure to follow the righteousness of the Kingdom of Heaven, not to precede it. China today is struggling to be reborn; she is trying to clean up her political life, to reform her social life; she is waiting for that great moral dynamic that comes only from the recognition of the sovereignty of God in the life of man and of our responsibility to Him; from knowing God as revealed in Christ, not merely as sovereign, but as our loving Heavenly Father, to whom we can pray and bring our troubles, expecting understanding and help.

When we think of the limited resources with which missionaries work and of the limited number of missionaries sent, should we not ask ourselves whether we have apportioned our resources equitably according to the needs of the field? We may have overemphasized the concrete undertakings, and thereby allowed to be partially overshadowed the less concrete but more vital function of the missionary enterprise, namely the meeting of the deep spiritual need of the Chinese people. When they get that, the other matters will take care of themselves.

LIFE

"Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead.

* * *

"If men cannot believe in the Christians whom they have seen, how can they believe in the Christ whom they have not seen?"

—Maltbie D. Babcock.



ONE OF THE CHAPEL CARS

On the Rails with the Chapel Cars

BY SAMUEL G. NEIL, D.D., PHILADELPHIA, PA.

Superintendent of the Chapel Car and Colportage Work of the American Baptist Publication Society which, in cooperation with The American Baptist Home Mission Society, owns and operates seven Chapel Cars—more than half the world's supply. The first car began operations in May, 1891. The last car was built in 1915.

DR. WAYLAND HOYT, at one time pastor of the First Baptist Church in Minneapolis, was riding one day in a private car through northern Minnesota with his railroad brother, Mr. Colgate Hoyt. Suddenly Dr. Hoyt turned to his brother and said, "Colgate, have you noticed the large number of towns through which we have been passing today without a sign of a church building in them? In every town, there are ample evidences that saloons are on the job, debauching the souls and bodies of men, but there is no opportunity for their salvation. Why couldn't a car be built and fitted out to contain a combination church and parsonage, so that the missionary and his wife could live there? The car could be side-tracked in these small towns and the people invited in to hear the Gospel?"

The thought appealed to the practical railroad man and as a result he called together a few Baptist laymen in New York City and presented to them the thought of his preacher-brother. The outcome was that those half dozen Baptist laymen raised the money to build and equip the first chapel car ever put on railroad tracks, called "The Evangel."

The car is a regular church and parsonage combined, as well equipped as any Pullman, with every convenience for the missionary and his wife. The chapel is furnished with a handsome brass lectern and Estey organ, and will accommodate a congregation of from ninety to one hundred and twenty-five people. Hymn-book racks are in the pews, and underneath are boxes to hold supplies of books, tracts and Bibles. Under the car are great receptacles for coal, ice, wood, etc. Some cars carry tents, so that in the summer out-door meetings may be held.

One day the chapel car "Messenger of Peace," en route from St. Louis to Kansas City over the Wabash Railroad, was side-tracked for a few hours at Carrollton, Missouri, in order to let another train pass by. At once a crowd began to gather. A tall, strapping fellow, unshaven and awkward, wearing a broad-brimmed hat and high-water

trousers, stepped up and read the name of the car and then the Scripture text on the outside of the car, "Go ye into all the world and preach the gospel to every creature."

"Now, what sort of a car do you reckon that is?" he remarked.

"That's a church car," said a bystander. "There is a preacher and his wife on board who live on that car all the time and hold meetings. There is a pulpit, and organ and everything for church work on board. I read about that car in the St. Louis papers."

The tall Missourian looked for a moment at the car in genuine astonishment and then cut loose.

"Well, I swan! I've seen a cattle car, a hog car, a coal car, a lumber car, a furniture car, a refrigerator car, a smoking car, a baggage car, a passenger car, and a sleeping car, but I'll be blessed if I ever saw a church car like that! If that don't beat the devil!"

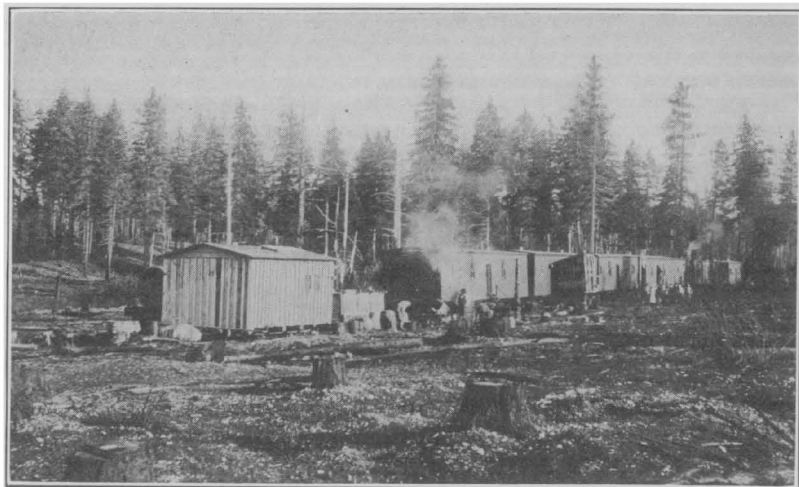
Just then a young Scotch preacher, Sam Neil, popped his head out of the window and amid the hearty and good-natured laughter of the crowd, said: "Yes, gentlemen, that's just exactly what the car was built for, to 'beat the devil,' to bring souls from the power of sin and Satan into the glorious liberty of the sons and daughters of God."

When the chapel car missionary desires to visit a certain town he sends in advance his announcements, containing a photograph of the car and announcing the time of arrival and the dates for the meetings. The car is its own best advertising agent. Every ticket-agent along the line knows that the car is coming, and generally a crowd of people will be at every station to see it. When the missionary arrives in a town his problem, as a rule, is not how to get the people, but what to do with all who come. Meetings are held every afternoon for children, and every night for adults. Then he begins his work of house-to-house visitation, going to every home in that town and surrounding country. As a result, in the remote sections of our frontier hundreds of churches have been organized and meeting-houses built, scattered through the West.

A chapel car going into a new town for a religious campaign solves many problems. When an "outside" minister visits a town, the first question is, Who will entertain him? Another question, Where will he hold his meetings? Or, Who is going to play the



A CHAPEL CAR INTERIOR



ONE OF THE CHURCHLESS PARISHES—A LOGGING CAMP ON SUNDAY

organ? Is there fuel enough to warm the building? Who will do the janitor work? But on board the chapel car the missionary and his wife meet these problems, for they take the parsonage along with him and the wife plays the organ. The missionary plays the part of janitor, chorister, preacher, the Sunday-school superintendent, the financier, real estate dealer, and church builder. The chapel car missionaries are also rendering a signal service for the great army of men employed by the railroads of the West.

From the smoky, dusty railroad yards they may step into the car and find a cordial welcome in the atmosphere of the home. They may also find there up-to-date newspapers, magazines and books to read during their leisure time. Every car has its phonograph, so that at the noon hour the men are invited in to listen to a musical program. We found a host of men who could not come to the car in the evening because they were on night shifts, so that a service was held, as soon as the men finished their midnight lunch. Time and time again men who had not been inside of a church for years listened to a Gospel message, sang Christian songs and many responded to the appeal.

One hot day in July a car was attached to an express train for a long journey. All day long services were held every two hours, to which the passengers were invited. Many came because they liked the singing; others because they wanted a change; some because they loved the Gospel. One man attended every service but no appeal seemed to move him. At the last meeting of the day he was first to respond to the invitation to take Jesus Christ as his Saviour. "I don't know who you are or who sent you," he said to the missionary, "But I have a little girl who will always believe that God sent you.



ANOTHER CHURCHLESS PARISH ON THE RAILROAD—A BORDER TOWN IN ARIZONA

Since she was big enough to say her 'Now I lay me' she has added 'O Jesus, please bless my papa and make him love you.' She is now eleven years old. I shall wire at the next stop that Jesus has heard her prayer."

In the first chapel car that was built—"Evangel"—over sixty churches have been organized. The latest report from all the cars shows that as a result of this work from the beginning fully twenty-five thousand people have professed conversion; three hundred and ninety-eight Sunday-schools have been established; and two hundred and forty-eight churches revived, repaired, and built. This does not tell of the broken hearts healed, or the backsliders reclaimed, or of towns and communities reconstructed by the "Gospel of Good Cheer" that the chapel car brings.

The Rev. E. R. Hermiston, of chapel car "Grace" (No. Seven), has been greatly blessed in his work. He writes:

"We spent one of the best years of our lives in the different fields in Arizona. At Yuma we had a great union revival and many converts, and all along the line we were given the warmest kind of receptions. In some of the greatest mining-camps in the world all classes and people welcomed the car. We had successful meetings at Globe, Miami, Clifton, Douglas, Naca and Phoenix.

"Another wonderful country was the Imperial Valley in California. The first time the State Convention sent us down there we could see nothing but sand-dunes, cactus and jack-rabbits, and did not think a white man could live there. But since then we have been back three times, and have built churches at Holtville, El Centro and Calexico. The 'going' gets better every year. In 1920 they took ninety million dollars out of that valley. That desert can raise crops as well as dust. They raised everything, from cantaloupes to the price of the land which went from \$8 to \$800 an acre.

"Irrigation and reclamation have wrought miracles. We can look back now and see how many of the little struggling fields have developed until they have upon them strong, self-supporting churches.

"We were sent to Hermiston, the commercial center on an irrigation project in Eastern Oregon, and found the growing town was threatened with a fatal malady at its birth. The railroad divided the town physically as well as temperamentally; a real town-site fight had been started and no peace was in sight. The two factions looked across the track at each other with jealous eyes and could agree on nothing. I preached union and told the people that we could not build the church on the railroad track nor on both sides of it. 'You will have to hang together or hang separately,' I said. 'The only way to permanent peace, it seems to me, is to agree to disagree.' Our advice was accepted, and a ten-thousand dollar cement-block church was built, which stands today as one of the finest monuments to the chapel car work."



RAILROAD MEN WHO ATTENDED MEETING

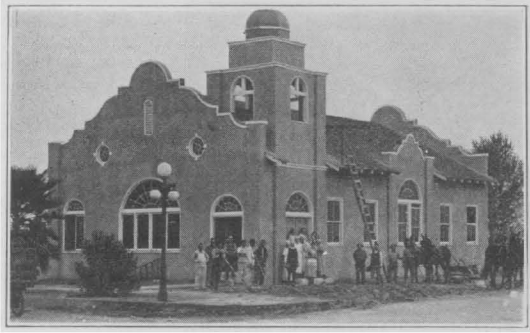
After nine months of effort Rev. and Mrs. E. R. Hermiston and the good folks at Chowchilla, California, have had recently the joy of dedicating a fine modern and up-to-date church building.

In February, 1921, the chapel car "Grace" pulled into town quietly and services were started and at the end of the first month a meeting was called to consider the advisability of organizing. Dr. C. W. Brinstad, Dr. C. H. Bancroft

and other workers were called in, and the church was organized with sixty charter members. Plans were started for a building, and after securing two lots, the gift of C. O. Robinson of Chowchilla, and a gift and loan of \$2,000 from the State Convention, and the subscriptions to secure an \$8,000 property, the contract was let. The structure is of Moorish Mission architecture and has Sunday-school rooms, ladies' parlor, and an auditorium to seat 350. Chowchilla is a young town of 1,000 progressive American people, mostly from the eastern states. The streets are paved and there are six great highways, running out from the center. The high school is one of the best in the country and they have there a branch of the Carlton Agricultural College. The church takes its place as a leader in the growing center by calling Rev. William Matthews as pastor, and it will probably become one of the most helpful churches in that section.

The American Baptist Publication Society has also purchased from the White Company, of Cleveland, Ohio, and placed in active service a new type Model 50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona. This car is the first of a large

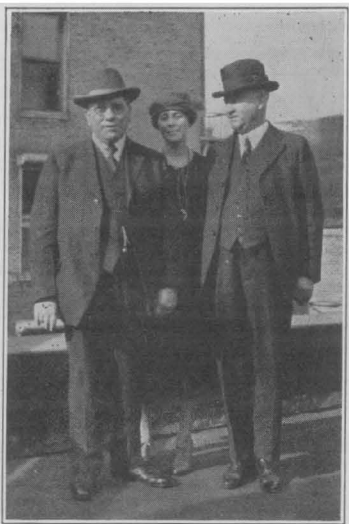
number of such models which will be set apart for evangelistic work along the highways of the country. An exhaustive study leads us to the conviction that the new chapel car auto will reach small out-of-the-way hamlets and towns often many miles removed from transportation facilities. The specially constructed, long wheel-base truck will fill a long-felt necessity. This chapel car auto has several of the most important features essential to such conditions as may arise in the performance of many miles of various road conditions. The body, specially designed by the Brown Body Corporation, of Cleveland, Ohio, is the latest word in furnishings and equipment. A missionary and his wife have everything at their convenience to make life comfortable and their work effective as they travel from place to place. It has a specially constructed roof and pullman-tight windows. On the outside are the names of the two societies cooperating in the work, and a Scripture passage in English: "The Seed is the Word



A MONUMENT TO CHAPEL-CAR WORK
First Baptist Church, Chowchilla, California

of God." On the center panel of the car are the words in Spanish, "Carro Capilla Mexicano," and a Scripture verse in Spanish, "By Grace Are Ye Saved Through Faith and That Not of Yourselves." On the opposite side of the car there is another verse in Spanish—"The Wages of Sin is Death, but the Gift of God is Eternal Life Through Jesus Christ Our Lord." There is a 50-gallon fresh water tank and waste, a wardrobe and bookcase built into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawer for linen, etc., an awning over the rear platform which is used for preaching, a wash room and toilet, also a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during the day, and is furnished with wicker chairs and furniture. A part of the equipment is a specially constructed tent, so arranged that the rear of the chapel car auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16 by 30 feet and will accommodate a congregation of about one hundred people. It is equipped with an Estey pulpit organ, collapsible chairs, a Coleman lantern lighting system, and every modern and up-to-date convenience for the work of evangelism in isolated places. A trailer

will be used for carrying the tent, chairs, etc. The car will be known as "Chapel Car Auto No. 1, Crawford Memorial."*



Mr. AND MRS. HERMISTON AND REV.
SAMUEL G. NEIL, D.D., BIBLE
AND FIELD SECRETARY

The missionary, Rev. Pablo J. Villanueva, is a Mexican who is versed in both Spanish and English, and knows the Mexican people intimately. An assistant will travel with him and they will visit Mexican communities.

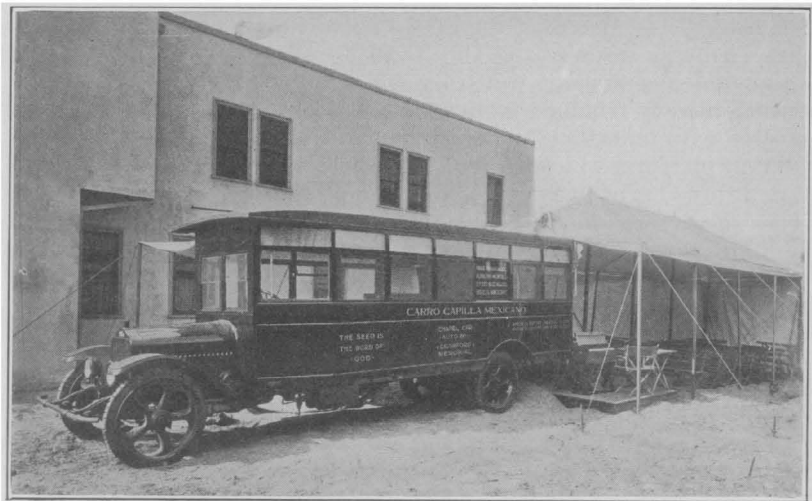
In cooperation with the American Baptist Home Mission Society, we have forty-seven colporter-missionaries engaged in the work of personal and house-to-house evangelism in twenty-six different States, as well as in Mexico, Porto Rico, Cuba, and in the Central-American Republics of Nicaragua and El Salvador.

Last year our missionaries spent 65,867 hours in visiting from house-to-house, and actually made calls upon 98,968 families. Our missionaries distributed 729,558 pages of tracts in seventeen different languages and had the joy of leading 1,569 persons to a saving knowledge of Christ as a personal Saviour. The total number of Bibles, Testaments and Gospels distributed during the year is 29,661, beside 13,948 other religious books.

During the last five years our missionaries visited 55,375 families, distributed 2,322,867 pages of tracts, and witnessed the conversion of 8,279 people.

* The funds for its construction, as well as for its upkeep and maintenance of the work, were given by Mrs. Effie M. Crawford, of Santa Ana, California, as a memorial to her deceased husband, Mr. Will C. Crawford. The car, with its complete equipment, cost about \$9,000.

THE NEW CHAPEL CAR AUTO FOR USE AMONG MEXICANS





THE ENTRANCE TO THE AMERICAN UNIVERSITY AT CAIRO

The American University at Cairo

BY REV. WILLIAM BANCROFT HILL, D.D., POUGHKEEPSIE, NEW YORK

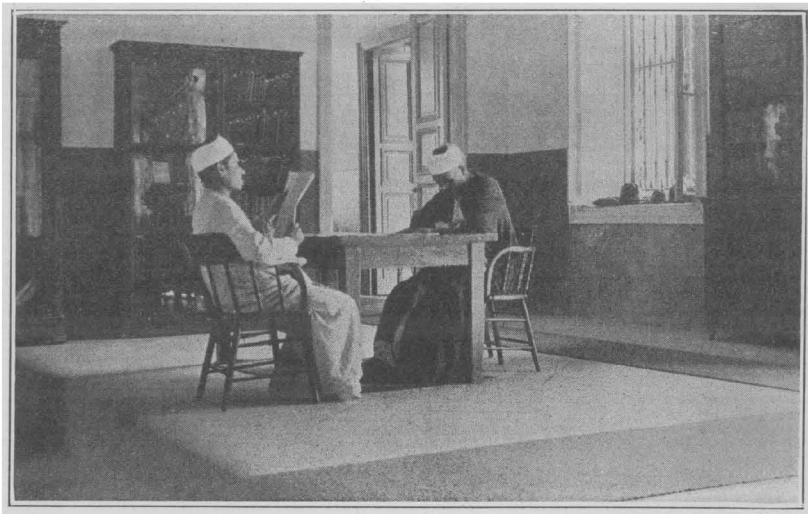
Author of "The Life of Christ"; "The Apostolic Age," etc.

CAIRO is the capital of Egypt and the largest city in Africa. This we all know; but how many of us recognize that it is the vital center of the Mohammedan world? We think of Mecca; but the influence of Mecca is sentimental and steadily decreasing, while that of Cairo is intellectual and gaining in strength constantly. Here is the famous school in the mosque El-Azhar, where the Koran is the chief textbook, and the highest ambition of its thousands of students is to spread the faith of Mohammed. Here are printing and publishing houses, more than two hundred of them, steadily pouring forth Moslem literature—books, pamphlets, newspapers—to be read and treasured from Morocco to Java and China. Here is a stream of Mohammedan travellers coming from all quarters on business, pleasure and pious ends, and far outnumbering the pilgrims who flock to Mecca in the month of the Hajj. Surely, if one seeks the place where the teachings of Jesus can most widely be offered to the Moslem world, that place is Cairo.

Agencies for work with Moslems have already been established in Cairo. One is the Nile Mission Press, devoted to publishing and circulating Christian literature in Arabic, the chief vehicle of the Moslem religion, and called by the Arabs "the language of the angels." Another is The Study Center where future missionaries to Moslems receive their training in the Arabic language and in Moslem

thought. A third is the World Sunday School Association which has here its headquarters for work among Arabic-speaking peoples, and a fourth is the International Y. M. C. A., which has recently placed one of its ablest secretaries in Cairo, and is building up an important and far-reaching work. Other agencies, English as well as American, could well be mentioned. Latest of them all is the American University, an institution whose career, though yet brief, is remarkably full of interest and promise.

Seventy years ago the United Presbyterians began at Cairo a mission which has since extended through all of Egypt and has been



MOSLEM SHEIKHS, READING IN THE LIBRARY OF THE SCHOOL OF ORIENTAL STUDIES

justly pronounced one of the most successful in any foreign land. It is known as The American Mission and has made the word American a better term in Egypt for a follower of Christ than the word Christian. For in that land Christian either means a Copt—and Moslems have good reason to despise the degradations of Coptic Christianity; or else it means simply a European, so that even a drunken frequenter of brothels may be called a Christian. This explains why the name American was chosen rather than Christian for the new University; it is less offensive to Moslem ears, and more exactly descriptive to Egyptians of the character of the institution.

The American Mission had built up an excellent system of schools, reaching from kindergartens to a college at Assiut; but still there was lacking as its capstone a school of university grade which should do in Cairo a work similar to what is being done in Constantinople by Robert College and in Beirut by the American University—formerly the Syrian Protestant College. But to found a university

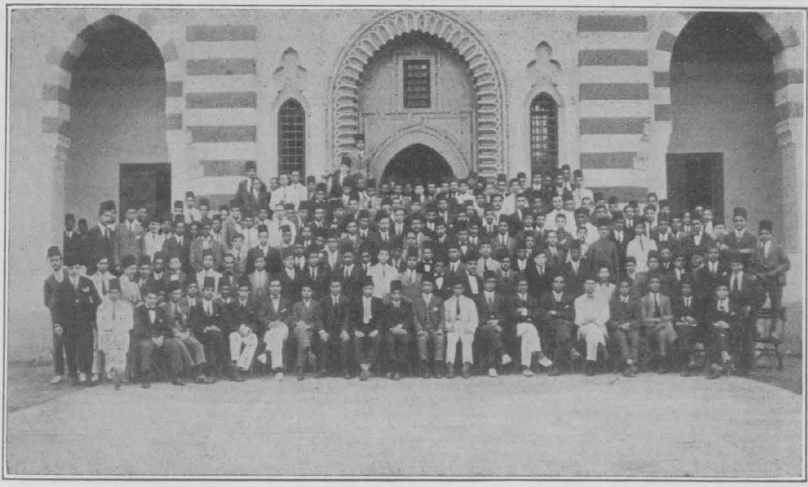
is a formidable task, requiring not only men of great ability but also money in great measure, especially if its location is Cairo, a most expensive city. The United Presbyterians already had their resources fully taxed, and no other denomination was ready to undertake the founding. The need of such a school was unquestioned; the opening for it was evident; but by whom and how could it be brought into existence?

The answer came from two strong and consecrated men, Charles R. Watson and Robert S. McClenahan, and a little band of fellow-workers and loyal donors associated with them. Dr. Watson was born in Egypt, the son of a leading missionary, and had been for fourteen years a secretary of the United Presbyterian Board of Foreign Missions. Dr. McClenahan, a trained teacher with an intimate knowledge of Egyptian life and character, was at the head of the Assiut college. These two men, finely equipped and peculiarly suited for joint work, resigned their positions to become, one the president and the other the dean of the proposed University. Its success thus far has been largely due to their unceasing labors. Someone recently remarked, half humorously and half enviously, "No institution has a right to the services of *two* such men"; but no institution could offer a work that either would feel more important than what he has chosen. They themselves, however, would attribute the remarkable success of the new enterprise very largely to the band of godly men and women, some four hundred in all, who from the outset have stood pledged to undergird the University with their prayers.

The University has been as fortunate in its first home as in its leaders. In the very best section of Cairo, close by the Museum, the Parliament House, the British Residency and the American Legation, stood a prominent building whose history was most chequered. Originally a pasha's palace, it had been transformed first into a tobacco factory and next into the home of a short-lived Egyptian university. Later it became historic as the place where Roosevelt gave his vigorous ideas about the government of Egypt. During the war it was again used for school purposes, as many of the school buildings were taken for hospitals. It was purchased for the University at a very reasonable price; and the English officials showed their friendliness by helping to give prompt possession of it, even at some inconvenience. On one side of this main building are several smaller buildings which are used for the School of Oriental Studies, the college lunch-room, the students' showerbaths and lockers, and other purposes;



DR. CHARLES R. WATSON,
PRESIDENT



THE STUDENTS AT THE AMERICAN UNIVERSITY AT CAIRO

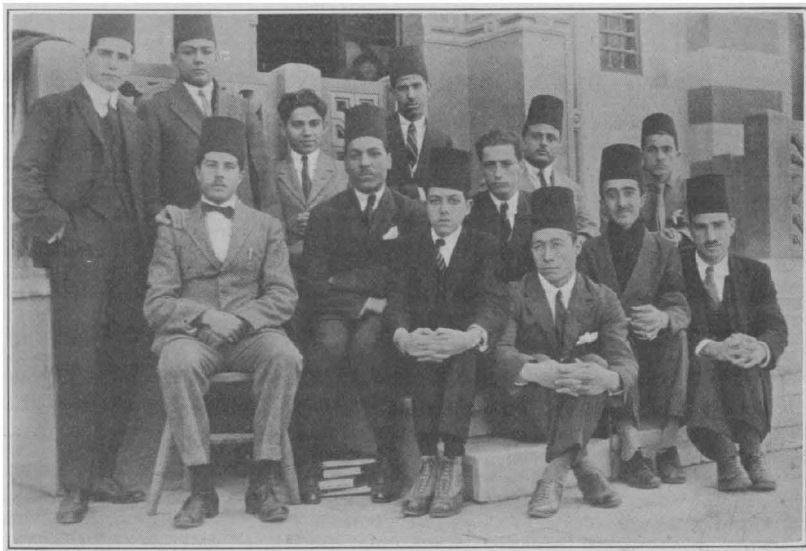
and on the other side is an open lot which serves as an athletic field. Each afternoon the sidewalk outside this field is lined with natives, old as well as young, watching with curiosity and something of perplexity as the students with zest engage in athletics—a novel sight in Egypt. For the present this property is admirably suited to the University's needs, save that there is no provision for dormitories or for teachers' residences. The boys who come from outside the city have to find lodgings wherever they can—often where temptations are deplorably great; and the American teachers have no easy task to secure comfortable houses. As the University develops and funds accumulate, the college department should have its separate and larger quarters, preferably outside the city.

When the University opened its first department, the College of Arts and Sciences, in October, 1920, three hundred young men applied for admission, of whom one hundred and forty-two were selected to form a freshman and a sophomore class. The number of the applicants was not so surprising as the social standing of the families from which many of them came. Here were two sons of governors of provinces—the highest administrative position in Egypt except that of minister in the king's cabinet. Here were three sons of mayors, and four sons of judges of the Superior Court. Pashas are next to royalty, and beys next to them: here were twenty-four sons of pashas and beys. Young men from such families are bound in a few years to occupy places of high position where they will do much in shaping the future of Egypt; and the privilege and responsibility of educating them cannot be over-estimated. The proportion of youths of rank and wealth has continued to increase as the college

itself has grown to two hundred, the number which at present is about all it is prepared to receive.

Another surprise is the number of Mohammedans who have come for enrollment. They are reluctant to enter a Christian institution, and have never formed over fourteen per cent of the young men in any mission school in Egypt; but in the University more than half the boys come from Moslem homes. One of them is the son of the highest official in El-Azhar, and another the son of a leading sheikh in Tanta, that city to which more pilgrims flock than to Mecca, and whose religious festivals are notoriously foul. A prominent family in Jerusalem has sent two boys; and even from Mecca a fine, young fellow has come. "You from Mecca!" cried the teacher who received him, "how did you learn there about the University?" "I read of it in a Cairo newspaper which we take." "And how do you come to speak English so well?" "I was taught it by my father who learned it of a pilgrim from India." "What is your father's occupation?" "He speaks several languages, and acts as a reconciler of disputes between pilgrims." Thus in many directions and by many ways the influence of the University is reaching out into the Mohammedan world.

The desire of fathers to give their sons a Western education, and their recognition of the danger of a moral collapse if the boy is sent away to a European city for it, explain this remarkably large registration of Moslem students, and the friendly interest of so many Moslem leaders. It has not been promoted by any lessening or



EGYPTIAN, TURKISH, ARMENIAN, SYRIAN, ARAB, AND JEWISH STUDENTS AT THE UNIVERSITY

camouflaging of the positive Christian character of the school, which is in every way maintained, even though there is always a ready recognition of whatever is good in Mohammedanism. Bible study and ethics are part of the required studies throughout the four years. All students are obliged to attend the morning chapel service of Bible reading and prayer; and, be it confessed, in reverent demeanor and evident interest they are much beyond many American college men. A voluntary organization, called The Students' Union, does much the same work as a college Y. M. C. A., and furnishes opportunity for discussions—often full and free—of problems of morals and spiritual life. Probably the strongest and most helpful of all the religious influences is the daily contact of the teachers with the students, which is unusually close and sympathetic, but at present, owing to the absence of dormitory life, is not as continuous as it otherwise could be.

Not long ago the king of Egypt, Fuad I, who has shown much interest in the University from its beginning, granted an audience to the president and others who wished to tell him just what the school was doing and hoped to do. And in the conversation, which was quite prolonged, the king said, "Two things I wish you to emphasize. One is thoroughness; the present education in Egypt is largely mere memory work and very superficial; the other is character development; what Egypt needs more than anything else is men who have had the discipline and teaching that produce character and integrity." Egyptian history, past and present, lends sad emphasis to these words; and it was a pleasure to assure the anxious king that the University is striving to do just that which he desired. Probably few of its Moslem students will become confessed Christians—the obstacles at present are almost insurmountable; but no boy can spend four years in the University without gaining a purer code of morals, new and higher ideals, and a recognition of opportunity and duty that will transform his whole after life.

The School of Oriental Studies, which is the second department of the University, was opened in 1921. Affiliating itself with the Study Center already mentioned, it took over the whole work of instructing missionaries in Arabic, and has each year between seventy-five and a hundred students sent by different mission boards. Moslem sheikhs conduct the daily language drill, while at the head of the school are such excellent and enthusiastic scholars as Canon W. H. T. Gairdner, Rev. Earl E. Elder and Rev. Arthur Jeffery. The School has a carefully selected departmental library, and in every way is well equipped for students who wish to pursue advanced work in Oriental languages and literature.

University Extension is a third department, just beginning to be developed. Experiment has shown that large and eager audiences will attend popular lectures on science, health, education and similar subjects. Here is a most promising field for which one of the Amer-

ican professors has specially prepared himself, and in which today the chief limitation is the lack of a hall large enough to hold at least a thousand persons. Such a hall stands almost first among the wants of the University. The creation of other departments should soon come: it waits not for demands but for funds. Schools of agriculture, medicine, law, journalism, business administration, all are greatly needed in Cairo, and needed at once. Egypt suddenly finds herself an independent nation with the forces of modern civilization streaming in upon her. Her leaders must receive the Western education; and if the Christian form of it is not made accessible, the non-Christian is bound to be established. The American University has done wonderfully well in three short years to develop as far as its present stage. Though endorsed by several mission boards, it has been supported almost wholly by private gifts, and must look to these for any future development. Just so fast as they come, the leaders of the University stand ready to go forward.

No better summary of the whole situation could be given than that made by the editor of the leading Arabic daily paper in Cairo, himself an uncle of one of the students, in a letter to Dr. Watson:

"Anyone who studies the situation recognizes that Cairo is the center of thinking for the millions who comprise the Arabic-speaking world. Just now all that world is moving rapidly towards a renaissance: the spirit of contagious enquiry is abroad. Much that is traditional and false is being discarded. What shall take its place? I believe that you Americans can lead the way in this new era better than anyone else. I do not speak only of financial support. I refer to ideals, moral and religious, social and economic. Our King Fouad I and every thinking citizen have repeatedly expressed their welcome to you and the University. We feel that if you Americans do not provide the reconstruction, it is not going to be done."



GANUL-ES SAYYED MUSSALLAMI OF
MECCA
A descendant of Mohammed—a student at
the University

We have been proud that it was an American who discovered the tomb of Tut-ankh-Amen and unveiled its treasures, while all the world watched and applauded. But this little group in Cairo, whose work I have tried to describe, are Americans also, unveiling to Egypt treasures of which no Pharaoh ever dreamed. Shall we not likewise be proud of them, and give them our hearty endorsement and support?

If I Were a Young Missionary in Korea

BY YI SANG CHOI

The writer is one of the oldest and most honored and useful of Korean Christians. The following address is the first he has ever been induced to make to foreigners and was given to the Language School students in Seoul, consisting of about fifty new missionaries engaged in the effort of acquiring the Korean tongue.

THE first thing to do is to forget that you are Americans, who are working among Koreans, and to be fully persuaded that we are all from the same Homeland, some of us having arrived in Korea and some in America. We are to work for the glory of the Homeland.

As Christians we are one. Our Heavenly Kingdom is above any earthly boundaries. Let us, therefore, not allow pride of nationality to be a hindrance to us in performing the work of the Kingdom. Even the Heavenly Kingdom must be militant and progressive, but its purpose is not to subject and to destroy others, but rather to bring help and salvation to all. In communism, those who have not, wish to take from those who have; but in the Kingdom of God, those who have go out of their way to give to those who have not. The reason for this difference is that earthly kingdoms are age-centric while Christianity centers its aims and efforts upon God.

My first advice to young missionaries is to emulate the older missionaries who have caught this vision of service. America is powerful and large, while Korea is small and weak. Our common membership in the Kingdom of Heaven is the only common basis on which we can meet; because it is natural for the powerful to look down on the weak, and for the weak to feel that they are looked down upon. Even in the Church there is something of this feeling due largely, however, to misunderstanding. Ecclesiastical trouble is due to the fact that consciousness of the Kingdom of Heaven does not, as yet, completely dominate the Church.

Consult the oldest missionaries; try to understand the Bible and to understand the Korean people. Put the Kingdom of Heaven first.

A HINDU VIEW OF JESUS CHRIST

MORE than nineteen hundred years ago, Jesus Christ was nailed upon the Cross by a Roman Governor. The orthodox Jews who instigated Pilate to commit this infamous crime, were no doubt satisfied that the great movement which Christ had set on foot had failed. Failed! It was Roman justice that failed; it was Jewish bigotry that failed. An empire which has ceased to heed the voice of justice and of humanity, and devotes itself to the pursuit of its own selfish interests, is like a rotten tree which awaits but the first passing blast to fall to the ground. The Roman Empire fell, and upon its ruins the Church of Christ rose to a great height of power. Today, though organized Christianity but feebly reflects the spirit of its Master, the personality of the Master Himself stands forth before all the world with a compelling grandeur.

Never before have so many earnest minds of all races and creeds turned to Him for light and guidance in their perplexities. The number and insight of the new Lives of Christ are alone evidence of this fresh and deepened interest in His life and teaching. But the most impressive proof of it is that Mahatma Gandhi, a Hindu, has sought in the first time in history to apply the Master's teaching to politics as the best means of raising the people of India to a consciousness of their duty to themselves and to humanity. Mahatma Gandhi, it is true, was "buried alive" under the order of authority. But a seed which is "buried alive" does not die, but gets the opportunity without which it cannot fulfil its purpose.

Mahatma Gandhi's movement has made the central teaching of Christ known and cherished in quarters to which a hundred years of the propaganda of Christian Missions had not been able to penetrate. And it has presented it in a form readily assimilable to the Indian mind. Not only among Hindus but among Indian Christians also are being revealed a new meaning and a new purpose in the message of the Galilean Prophet, not antagonistic to or destructive of their precious national heritage, but setting it forth in its full intrinsic worth and value. A Hindu becomes a better Hindu, a Mahomedan a better Mahomedan, a Parsi a better Parsi by following his own ancestral faith in the master light which Jesus lighted nineteen centuries ago. He himself spoke of His message as a leaven which operates in and through the preexisting stuff of which each nation's life is moulded. Thoughtful Christian missionaries, we are glad, are coming to realize the need of recasting their old methods in the new light in which Christ appears today.—*The Indian Social Reformer.*



STUDENTS IN THE TRAINING SCHOOL TEACHING ILLITERATE WOMEN TO READ

The Awakening of Chinese Souls

Stories of Women in the Bible Teachers' Training School

BY MARY F. PARMENTER, NANKING, CHINA

ONE of my duties—nay, one of my chief joys—is to talk personally with new students as they enter the Bible Teachers' Training School, and to hear from them the story of their lives. In this way one gets a wonderful glimpse into Chinese life, also into the awakening of the soul, and God's way of wooing hearts to Himself. You are invited to sit beside me, to look into the faces illumined by Him who "is Light," and to hear a few of these stories as these Chinese women tell them with unaffected simplicity.

A young woman, in her twenties, with a strong face and a merry eye, tells the following story of her life:

"My old home was two days' journey north of Peking. My father and his brothers with their families lived together in the country. Father became a Christian a short time before the Boxer uprising in 1900. At that time he had one child, a little son. He often visited his pastor's home where he saw new conditions—the girls attending school and developing into fine young womanhood. He would return home and tell mother that he hoped this next little one would be a girl so that he could send her to school and be the father of an educated daughter. A few months later I was born. *This* baby girl received a welcome. When two years old, there was great trouble in our country and persecution for the Christians. Father went to see the pastor to consult with him about the situation. While he was gone conditions became so serious that mother deemed it best to

escape with my brother and myself. That very night father returned and slept in the home alone not knowing whither we had gone. His neighbors, fearing the consequences of having a Christian in their midst, told the Boxers of his whereabouts. Before daybreak they had murdered him. Mother was very bitter. She hated the neighbors who had betrayed father, and her heart was full of revenge. She spent weeks making silver paper money to burn at father's grave in order that he might have sufficient money in the spirit world to take revenge on them. The pastor constantly visited her seeking to comfort her and to lead her to believe on her husband's Saviour. After two years she yielded. We were farmers owning property, but after father's death his brothers, as is so often the case in my country, began devouring the widow's portion. When mother saw her means of support diminishing, she requested of my uncles that they divide to her what was left of her share, allowing her to support herself. This they did. So mother had to manage her own little farm, hiring a man to work the fields.

"As soon as we were old enough my brother and I attended school regularly, but there came a time when we had finished the school in our vicinity. We needed to go to Peking. How could mother afford this? Nothing daunted and determined to give us an education, she dismissed the farm hand and went into the fields herself. When we came home for the long summer vacations my brother and I worked with her. In this way we were both able to continue our education. Mother had become a very earnest Christian. The ladies in our church desired her to come to their Bible School to learn to read that she might become a Bible woman. Mother longed to do this, but if she left the farm we could not study. Knowing the circumstances, I determined to go to my principal and ask her for a scholarship in order to free my mother. It was not an easy thing to do. I prayed many days—I prayed about every detail—then went to the principal, stating the facts. She gladly consented. Mother left the farm and went to Bible School. God answered *my* prayers.



A STUDENT

The first Chinese woman in Fukien Province to be licensed as a "local preacher"

It was through this experience that I began to know God for myself.

"One day, later on, mother, brother and I were attending a conference held by the Bishop of our church. We did not sit together. He preached on consecration—setting ourselves apart as holy unto the Lord for His service. At the close he had an altar service asking all who would make this decision to come to the altar. I went forward and gave myself wholly to the Lord for His service for life. Then he asked all parents who would thus set apart their children to also kneel at the altar. When we arose from our knees imagine our delight to find that unknown to each other, mother, brother and I had all been kneeling at the same altar. Great joy filled me! From that hour there has never been a minute when I have not recognized myself as sanctified unto the Lord for His service. After graduating I taught for a time, after which God opened my way to take this training here where I am so happy and am coming to know Him so much better than ever before."

This young woman has since been graduated from the Bible Teachers' Training School, and has returned to Peking where she is doing splendid work, teaching the Bible.

* * *

In contrast to this student whose young life was disciplined by sorrow and hardship the following is the story of a girl from a large, wealthy official family. She is tall with a lithe, well-rounded, graceful figure, a face beautiful and expressive—reflecting the joy within—and most attractive in manner. She says:

"My younger sister and I were educated in the government schools. Through the influence of Christians we were both converted and united with the Church. After graduation I was engaged to teach in a provincial girls' school. It was not until later on that I learned that my predecessor, because of the strong anti-Christian feeling of the principal, had not been engaged to return the second year. Upon my arrival at the opening of the school the principal presented me with the regulations of the institution for the faculty members. Two affected me as a Christian, so I frankly stated that I could observe all but two. Since I was a Christian I could not agree to those. It was too late to make changes so he replied, 'Well, say nothing about it!' I sought to *live Christ* in that school. One day a group of girls came to me and asked—'Why do you always look so happy, and why does your face shine so?' I replied, 'Because Christ lives in my heart.' They watched my life closely. Soon they desired to study Christianity. Several of the teachers as well as many of the students purchased Bibles and began to study them earnestly. It was against the rules of the school to hold any religious meetings within its walls, so we gathered at a near-by mission chapel for Bible study and prayer, sometimes rising very early for this. As many as sixty enrolled their names in the Church as inquirers. I helped them to the best of

my ability, but I was only a young Christian. My knowledge of the Bible was insufficient to lead them farther than the 'first principles' of the Christian faith. I decided to leave and enter the Bible Teachers' Training School to study and thus prepare for service. The principal was uneasy because of this movement in his school. Letters of complaint from parents were annoying, hence he gladly released me. Soon after I left he called the matron and said, 'I want you to go to all the rooms of the girls, search for Bibles and bring them to me; I want to burn them.' The matron replied, 'I cannot do it, for I have a Bible myself and am studying Christianity.' He called a teacher and received the same response—then a second teacher—but all to no avail! At last he commanded a servant to do it. When



BIBLE SCHOOL STUDENTS STARTING OUT TO PREACH IN THE CITY

she brought the Bibles he burned them. Upon hearing of this the students were incensed, and went to him with great indignation saying, 'You had no right to burn Bibles which belonged to us.' They demanded a refund of a dollar (perhaps four times the cost) for each one burned. The principal refunded the money."

Such was the spirit of this young woman when she entered our school. We found her to be an excellent student, gifted and with marked ability and spirituality. She was graduated in June.

Before leaving, this young woman said, "I have felt the call of God to go where Christ is not named, but for family reasons I cannot go to distant parts of my country. I have found a market town about a day's journey by boat from my home. It is my purpose to rent a house there and with a friend of like mind, and an older woman to chaperone us, to open a work ourselves. I will trust God for the funds. At first we will open a half-day school for women,

visit in the homes, and then see how God leads on. My parents have given their consent. When one of my brothers, himself not a Christian, heard of my plan, he said, 'Since you have such faith and zeal, I cannot do less than to help you now and then.' "

* * *

Listen to the sad story of the next woman, who was the oldest in a class of thirty that was graduated last June:

"I was converted when young, married a Christian man, and became the mother of two children, a boy and a girl. I lived in Anhwei Province, but my husband taught in Nanking University. While there he was taken ill with typhoid fever which proved fatal. When the word of his death came the friends feared to tell me—the young wife who was preparing to go to him—so they called a prayer-meeting and during this little service gently broke the news to me. God wonderfully sustained. I taught in a mission school in my native place for thirteen years. My little son loved to pray, sing hymns and talk about the Saviour. Although a well, strong child, he was taken suddenly ill and soon went to be with the Saviour he loved. All that was left me was my daughter. I centered all the affection of my heart on her. When she had finished the grade school I gave up my position as teacher and took her to Nanking to continue her studies. I acted as Bible woman there in order to be near my daughter. Her health gave out and after a lingering illness she was taken from me. My grief was almost unbearable. The neighbors feared that I would lose my mind, but God in great mercy comforted me; Jesus healed my broken heart and filled me with *joy*. Now I have the wonderful privilege in this school of further preparation for service. My heart praises my Saviour! I rejoice in Him!"

* * *

The fourth young woman is one who, during her two years with us, endeared herself to all our hearts by her genuineness, devotion, zeal and overflowing happiness. She received her diploma in June and has gone back to preach in her own province. This is her story:—

"I was the youngest child and only girl. I had five brothers. We never heard the Gospel until my father was taking a certain journey of several days on foot. The man who carried his load was a Christian. As they travelled along together the man told father something of this new religion, but not being satisfied with his own ability to state it clearly, a few months later he brought his brother to our home to show us more perfectly the way of life. We all gathered in my little country home and listened eagerly and attentively to the gospel story—but none more so than Brother Number Five. He fairly drank in the words! As he heard that Christians had schools he asked that he might enter one and thus hear more. So with the consent of our parents these men took him to a town a few miles distant where he entered a mission school.

"After a few months my oldest sister-in-law became very ill. The family worshiped idols and practiced many heathen rites in order to save her life, but she died. Then Brother Number Five was brought home from school sick with the same disease. He refused to worship the idols and besought the family not to use the methods that had proven useless for the sister-in-law, but to call upon the true God. He did not die. During his long sickness I loved to sit at his bedside as he told me of Jesus and of salvation through Him. I was converted at that bedside. I had a nephew just about my age in the home. I brought him in to hear, and he, too, accepted Christ. We three children were very happy in our newly-found Saviour, but none of the older members of the family believed at that time.



STUDENTS SELECTING MATERIAL TO USE IN THEIR EVANGELISTIC MEETINGS

"In our home was a very dear aged grandmother, greatly respected and revered by all. A few months later she passed away. According to the custom of my country she must have a great funeral with no end of idolatrous rites and ceremonies. When all the family reverently worshiped her as she lay in her coffin, we three children absolutely refused. This incurred the fierce anger of father. It descended more especially upon the head of Brother Number Five. Father said to him: 'You are not my son—all I ask of you is to return me the number of pounds with which you came into the world.' This was very hard for a truly filial son to bear, but he quietly slipped away and returned to his school. This left nephew and myself to stand alone. According to custom a month later all must worship at grandmother's grave. Nephew and I made ourselves scarce that day, our absence not being specially noticed. Another month came around and we tried the same plan. This time we were not so successful for

mother caught on to our ways, but when we stood true to our convictions, refusing to worship, she let us off with a severe scolding.

"Later on all the family became Christians. I was allowed to go to school. I am so grateful to God for so wonderfully saving me—a child in the country where not even the name of the Saviour had been heard—that I can but give my life to tell the Gospel to others who sit in like darkness."

* * *

Another girl says:

"I was educated in government schools, was self-sufficient, self-righteous and hated the Christian religion. I held a fine position as teacher in a government normal school with a salary which was ample to satisfy any Chinese lady. I had lost all faith in idols and did not believe in the existence of a God. Through the quiet influence of a Chinese young woman, herself an earnest Christian, a number of our students became interested in Christianity. The Principal, fearing the Board of Education who were exceedingly anti-Christian, looked to me to help counteract this influence. Christians sought in various ways to lead me into the truth, but it seemingly only aroused a spirit of animosity within me. Nevertheless I could not get away from the question—'Is there a God?' In my soul there was great unrest. One day as I was accompanying some of our students on a boat on the Yang-tze River, and as I beheld the beautiful landscape before me, there was revealed to my soul the existence of a Creator-God. I knew that He was the Christian's God. From that day I believed in God, but not in Christ. I felt no need of a Saviour. I read the Bible, enjoying the portions that I thought resembled the writings of Confucius, but not caring for the doctrinal parts. However, the more I read the Bible the more I realized that a great deal of it had not yet entered into my life. By refusing to accept any part that I could not understand I shut myself from its most blessed teachings. I grew more and more unhappy—and to my heart there came a great yearning to know the whole truth. One day as I was reading about Peter walking on the water, Christ's rebuke to him, 'O thou of little faith, wherefore didst thou doubt?' was spoken by the Spirit directly to my own heart. I was deeply convicted of the sin of unbelief. I knelt and told the Lord that I *would believe the Bible whether I understood it or not*. I received Christ as my Saviour. Rest, peace, joy filled my being. I soon knew that I could not remain in the government school; God called me to spread abroad the knowledge of Him to my own people."

It is not strange that the Spirit of God marvelously opened up His Holy Word to one who had promised to believe before she understood. During the five years since her conversion she has borne much fruit. She is teaching in a Bible School, is greatly used in evangelistic work, and is one of the editorial staff of a helpful and

splendid magazine published by a small company of consecrated Chinese—pastors and teachers—who are seeking to build up the Chinese Church.

* * *

We can only tell one more of these soul histories. It is a wonderful story of a girl of rare beauty, with clear olive skin, and a sweet, lady-like bearing. She says:

“My father is an official in Chekiang Province. Mother died when I was very young leaving two children. Father married again. I studied in my own home but afterwards was sent to a mission school for girls. While there I confessed Christ and united with the Church without consulting with my parents for I knew they would not give their permission. Of course they learned of it, and the consequence was that I was not permitted to return to school at the close of the next vacation, but had their permission to attend Church on Sundays. Later on Miss Dora Yü came to hold a series of meetings. As she preached Christ crucified I was deeply convicted of sin and made a full confession. Previous to this time I had loved Christ for the beauty of His character and life, but had not realized that He had died for *my* sin. How I loved Him as I saw Him crucified for *me*! I resolved to live Christ in my home and shine for Him as I had not done before. With this change there began bitter persecution. I was forbidden to attend Church. I spent Sundays alone in my room studying the Bible and praying. Moreover father decided to betroth me. He chose a good young man from a fine family, but since he was a heathen, I would not give my consent. This greatly grieved my father who loved me deeply. He considered me unfilial. This was hard to bear. When he found that I was not moved he sent for brother to come home to persuade me. Brother said, ‘Sister, I know something of the Christian religion. It is right for you to worship God with your spirit for He gave it, it belongs to Him, but your body belongs to your parents who gave it to you, and you ought to obey your parents with your body. Our parents are distressed over your disobedience.’ As he presented this argument in a moment of weakness I yielded and consented to the betrothal. In a few days all were making preparations for a grand *heathen* wedding. My heart sank within me. I could not bear it! There was left to me but one resource—*God*! I made my prayer unto Him; I besought Him to work out my deliverance. Through family matters in the home of my fiancé God wonderfully intervened. My wedding was postponed that spring and again in the fall.

Then God began to speak to me about preaching. He spoke first through Acts 6:14. ‘We will give ourselves continually to prayer and *the ministry of the Word*.’ As His call became clear I knew I must have preparation, so I asked my stepmother if I might go to the Nanking Bible Teachers Training School. She not only refused but was very angry. The way seemed closed. The Lord

spoke again through Gal. 1:15, 16. 'I conferred not with flesh and blood.' Also through Heb. 11:8, 'By faith Abraham. . . . went out, not knowing whither he went.' As I prayed I felt that I was to leave home and go to school without the permission of my parents. I arose very early one morning, and leaving a letter for father in which I thanked him for all he had been to me, told him of my call and purpose, saying I must obey God, I, too, went out not knowing whither I was going. I did not even know the way to the station, but in the court I met a servant who took me without question. I went to the home of a missionary friend, but the next train brought a servant with a message from father ordering me home. I felt that I must obey but two Christian friends went with me. Father was very angry and utterly refused to allow me to attend Bible School. We three decided to go to our knees and remain there until he yielded. Finally he consented for me to return with my friends with the promise that if my fiancé gave his consent for me to go to Nanking he would withdraw his objections. Within a short time my fiancé heartily agreed. I made all arrangements to go, but my father would not allow me to leave the house. He even offered to send me abroad to study if I would abandon my purpose to go to Bible School, but I was not moved. The call of God was upon me. Again my only resource was *God*. I decided to fast and pray until father gave permission. When this news reached brother he speedily came home, this time to persuade my father! He said to father, 'While sister's going to Nanking is the same as burying her, yet if she is kept at home it will also mean her burial.' Father was thus persuaded. No daughter of his should be helped by mission funds, so he agreed to pay all expenses. I took the train for Nanking escorted by brother and uncle! On the train brother said to me, 'Sister, as I see how you have suffered, and have come out from home with only these'—pointing to my one trunk and roll of bedding,—'how you have given up wealth and all the worldly advantages that were yours, in order to follow Christ—I am convinced that the Christian religion must be true!'

This young woman has "grown in grace and in the knowledge of our Lord and Saviour Jesus Christ." She was a power for God in the school, giving abundant evidence by life, words and works that she was truly called by Him. She was graduated in January, 1923. A month later she was mightily used in leading a great revival in a large city, at which time many Christians were quickened and blessed, and many were converted. She received invitations to conduct similar services in other places, but felt the call of God to go home to seek to lead her family to Christ. Word has already been received of the conversion of her stepmother who had hitherto most bitterly persecuted her. Her heart is truly filled with a love for souls and a passion to win them to Christ.

Neglected Indians in Bolivia and Peru

BY REV. WEBSTER E. BROWNING, PH.D.

Educational Secretary of the Committee on Cooperation in Latin America

A recent inclusive trip of some eight months through the republics of South America gave a renewed opportunity for the study of the condition of the Indian tribes, especially in the far interior of Peru and Bolivia.

The work being done by the evangelical churches of the United States, on behalf of these simple children of the soil, is slight in extent, but many indications reveal an unusual opportunity for advance. Two situations that were specially noted are to be mentioned in this article.

The Seventh Day Adventists carry on a work among the Indians who live on the borders of Lake Titicaca, in Bolivia and Peru. In a large district, where no other evangelical body has as yet planted its work, this society has built up one of the best instances of constructive missionary education for the aboriginal population that can be found in South America.

Lake Titicaca lies up in the high Andes, at an altitude of almost 12,500 feet above the sea, and its waters are always near the freezing point. The entire region round about is bare and cold and cheerless. Yet this immediate district is the center of two or three millions of Indians who are the descendants of the once powerful races over which the Inca chieftains ruled until the coming of the Spaniards in the sixteenth century. Many of these Indians have been received into the Roman Catholic Church, and by it are claimed as loyal children; yet it is but a baptized paganism which has come to them and in times of stress and doubt the simple heart of the native turns to his pagan divinities and he bows down and worships them. One who has traversed these bleak upland plains cannot wonder that the Indian, from time immemorial, has looked upon the sun as his god and that even yet, in spite of a veneer of Christian teaching, he considers it his principal deity.

The Adventist missionaries have undertaken a work in this region that has already done much for the material and spiritual uplift of the Indian population. This work is divided into the usual educational, medical and evangelistic departments, but this short statement can treat of the first only.

The latest statistics state that seventy-eight schools have now been established, with a total registration of 3,700 pupils. The majority of the teachers in these schools are Indians who have been trained under missionary direction, and one white man to every ten or twelve natives acts as instructor and superintendent. The build-

ings are of the most primitive and simple construction and in most cases have been erected by the pupils themselves, who have thus learned practically something of the art of building. In one case, when labor was lacking, sixty-five teachers who had gathered at Juliaca, on the borders of Lake Titicaca, to attend a normal institute, undertook the work themselves and carried the construction of the building to completion.

In these schools, in addition to the instruction in ordinary branches and in the Bible, much stress is laid on industrial training, and carpentry, black-smithing and farming are taught in a practical manner, under trained teachers. The whole region is being helped and government officials who are familiar with the situation are loud in their praises of the work that is being done. Recognizing that the Indian has had much of mystic teaching from the dominant church of the country, which has done little for his uplift and which is generally beyond the comprehension of his childlike mind, which has been further deadened by the use of coca leaves and the lack of sufficient food and clothing, the missionaries have endeavored to give him that industrial training which will benefit him physically and materially, but have not omitted the instruction which has to do with the soul.

One worker of this mission has now gone down into central Peru, a tropical region which is peopled by savage tribes who fear the white man and, as a rule, lose no opportunity to attack him, and has opened his work on the banks of the Perené River. One baptism is reported and the missionary, who is a physician, finds a ready response to his efforts.

A second situation to which reference may be made is that which exists in the region contiguous to the ancient city of Cuzco, Peru, which was once the center of the Incan Empire and is distant a day's journey in train from Lake Titicaca, and the work already referred to.

The Indians in this region, who have been unusually exploited by both priests and politicians, are now openly declaring that they are done with Christianity as they have known it and are determined to return to their primitive pagan beliefs and practices. Some of them have heard of evangelical Christianity and have sought to obtain teachers and preachers, but in vain. The missionaries of the Evangelical Union of South America, which is a British society, have a small but very efficient hospital and clinic in Cuzco and an industrial farm at a near-by point. Yet they are unable to answer the calls that come to them from the great region round about and unless they are reenforced or help comes to them from another source, it is altogether probable that in the next few years we shall have to witness a wholesale lapse of the Indian population into its pagan practices. The frontispiece photograph shows a group of 108 Indian chiefs, each of whom is the representative of a village or small tribe, who came more than a year ago in a body to solicit

help from the missionaries in Cuzco. They stated that they could get no protection from the Government against either the priests or the local politicians and, as a last hope, they had come to the evangelical missionaries. Here again they were turned away, since no workers were available to meet their request for teachers and preachers who might instruct them, and they went disconsolately back to their villages and little farms with the message to their people that from no source could help be secured. Unfriended, helpless, exploited, they must watch the daily encroachment of the white man on their ancient domain; the increasing arrogance and neglect of the official church from which they had hoped to secure redress, and they are doomed to go down into the darkness of death with no adequate knowledge of that Christ of Whom they have but vaguely heard.

When will the evangelical churches of the United States awaken to an appreciation of their responsibility for these millions of fellow Americans who are as utterly pagan and as distressingly needy—physically, intellectually and spiritually—as the lowest and most miserable of the peoples of Asia or Africa?

James I. Good—Enlarger of the Kingdom

BY ALLEN R. BARTHOLOMEW, PHILADELPHIA, PA.

Secretary of the Board of Foreign Missions of the Reformed Church in the U. S.

NO one can estimate what the death of Dr. James I. Good, President of the Board of Foreign Missions of the Reformed Church in the United States, means in loss to the Church and to the cause of missions. For thirty-one years this man of God stood in the forefront of our missionary work. His was a unique entrance into the circle of our Board of Foreign Missions. He had not served any apprenticeship as a member of the Board, but at its very first meeting, after his election by the General Synod in the year 1893, we chose him as our president. And what a wealth of faith, wisdom, patience, devotion and zeal he brought to his high and sacred position in the Church of his Fathers! His soul was all aflame with the sublime passion of winning the world to Christ.

His sudden death in Philadelphia on January 22d, has cast a cloud of sorrow over a wide circle of Christian fellowship. This was brought out in the addresses at the funeral services and in the many messages of sympathy. He was a minister of the Reformed Church, but the ministries of his long career and his broad catholic spirit were spent in binding together and strengthening the churches whose doctrines, worship and government were alike. He was especially active in the American Section of the Alliance of Reformed Churches. In this relation he became deeply interested, during the past five years, in a self-sacrificing ministry to the stricken pastors

and people of the Reformed family in war-smitten Europe. Only the recording angel in Heaven can tell of his unceasing labors in gathering funds and clothing for the needy and bringing comfort and joy by letters of sympathy and by personal visitations to Poland, Bohemia, Hungary, Austria and other devastated countries. The name and influence of Dr. Good today is as great, if not greater, in Europe than in our own country.

James Isaac Good was born in York, Pennsylvania, December 31, 1850, the son of Rev. William A. and Susan B. (Eckert) Good. He spent his youthful days in Reading, Pennsylvania, where his father was principal of a select school for girls, pastor of several congregations in the vicinity, and the first superintendent of the Common Schools in Berks County. The son was a graduate of Lafayette College, 1872, and of Union Theological Seminary, 1875. He was licensed by Lebanon Classis of the Reformed Church in the U. S. in 1875 and held pastorates in Heidelberg Church, York, Pennsylvania, 1875-7; Heidelberg Church, Philadelphia, Pennsylvania, 1877-90; and Calvary Church, Reading, Pennsylvania, 1890-1905.

In connection with his last pastorate, he served as professor of Church History, Dogmatics and Practical Theology and Dean of Ursinus School of Theology. Upon the union of Ursinus School of Theology and Heidelberg Theological Seminary under the title of Central Theological Seminary, Dayton, Ohio, he became professor of Reformed Church History and Liturgics, 1907-24. He was President of the General Synod of the Reformed Church in the U. S. 1911-14, American Section of the Alliance of Reformed Churches, Vice-President of the World Alliance of the Reformed and Presbyterian Churches, and honorary member of the Huguenot Society of Pennsylvania. He was President of the Board of Foreign Missions of the Reformed Church in the U. S., 1893-1924.

He was a prolific author and a frequent traveller to Europe. His contributions to the historical literature of the Reformed Church will make his influence a perpetual presence in the minds and hearts of our pastors and people. The primary object of his many visits to Europe was always in search of new treasures to enrich the history of the Church of his Fathers. On account of these labors of love, he has made all the churches with Reformed ancestry heavy debtors. His intense interest in the history and doctrines of the Church of the Reformation made him zealous in helping young men to prepare for the Christian ministry. Hundreds of pastors are now serving in our own and other churches, due to his liberal contributions. Truly, he was a recruiting servant of Christ and deserves the title "Enlarger of the Kingdom."

Open Doors in Latin America

BY H. AND S. B. STRACHAN

Organizer of the Latin America Evangelization Campaign

THE majority of the ninety million people of Latin America are still practically unevangelized, for they are still without an adequate knowledge of the Gospel of Christ.

The present missionary forces are pitifully inadequate to the great task of evangelizing these masses. For example, in Colombia there is only one Evangelical missionary to 225,000 people. Of the total missionary force of thirty men and women, twenty-two are concentrated in three large centres, with a population of 250,000. It is a physical impossibility for a man to evangelize hundreds of thousands of people, scattered over an immense district, with a mule as the only means of transport. Even where work is fairly well manned only a small fraction of the people is being reached, largely because of the prejudice fostered by the priests against what they term a foreign and heretical religion. The growing atheism in Latin America and the gross superstitions of the masses are both antagonistic to the progress of Christianity.

Our recent missionary trip of one year through the greater part of Latin America was undertaken with a view to making a survey of the situation and of planning an evangelistic campaign among these unreached millions. We travelled over 30,000 miles in Central America, the West Indies, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. We had abundant opportunity to see the situation at first hand both in occupied and in unoccupied territory. The mission stations, widely scattered, are but pin points of light in the vast darkness which covers the continent from Mexico to the Magellan Straits and from the Atlantic to the Pacific. No one who has seen conditions in Latin America will contend that Romanism offers adequate light to relieve that darkness for both in doctrine and in practice it denies fundamental truths of the Christian religion. The moral, spiritual and intellectual inheritance of the Latin American peoples from four centuries of Romanism is conclusive evidence that her light has not dispelled the darkness.

The problem of the evangelization of Latin America has never been handled in any adequate way. After what has been called "an experiment" of from fifty to seventy years, the evangelical membership of all denominations is only a little over one hundred thousand. The work has been too great for the missionary forces employed even if the resources at their command had been more adequate to the task imposed upon them. Take for example, the six Central American republics which have an estimated population of 6,000,000 that pres-

ent today a harvest field ready for the reaping. Guatemala has over two millions of that total with about fifty missionaries, men and women, or, one missionary to every 34,000 people. The remaining four million Central Americans have one missionary to every one hundred thousand. The whole situation from the point of view of adequate occupation of the field is tragic. Moreover the fact is that as a rule the missionaries grouped in certain areas, so that large territories, with hundreds of thousands of souls, are entirely unreached.

Everywhere the doors are wide open to Christian workers. The intelligent classes repudiate the superstitions of Rome, but they have nothing to take its place. The poorer people gladly hear the Gospel when they have the opportunity. People who will not under any circumstances go to the ordinary mission hall or church, will come to places unassociated with religion, to some neutral ground, as for example, tents, theatres, working men's hall, the public plazas, etc. In such places the message will have an unprejudiced hearing. Evidence of this was seen at Barranquilla in Colombia (the most fanatical of all the Latin republics) where the special meetings were inaugurated by a meeting in an open air theatre, the first ever held in Barranquilla. Despite the fact that there was only one day in which to organize the meeting and make announcement of it, a crowd of over five hundred people came. The majority of them had not heard the Gospel before, but the order and interest were all that could be desired. Many of the same people attended the services in the church on succeeding nights and a number manifested their desire to accept Christ their Saviour.

This experience was repeated in other cities and it was invariably found that after once hearing the Gospel, there was no difficulty in getting people into a mission hall. In one city where a union service on the Sunday morning attracted some twenty people to the preaching hall, a meeting in the public plaza that same afternoon, (the first that had ever been held in that city), had the effect of crowding the place to its utmost capacity to hear the simple presentation of Christ as the All-sufficient Saviour who not only died to save men from the penalty of their sin, but who lives to save them from its power.

Surely the time has come when some serious and adequate attempt should be made to preach the Gospel to these multitudes and the missionaries are practically unanimous in the opinion that the time is fully ripe for a campaign of aggressive evangelism on a large scale. Some such movement is the only solution of the problem of evangelizing the unreached millions of the American continent.

As a result of the survey trip above referred to we have been led to organize the *Latin American Evangelization Campaign*, which, as its name indicates, undertakes to carry out such campaigns of evangelism throughout Latin America.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUIHLENBERG BUILDING, PHILADELPHIA, PA.

MISSIONS IN THE COUNTRY CHURCHES

A statement issued by Roger Babson, wizard of statistics, brings the information that a study of two hundred of the greatest business concerns of America reveals the fact that 30% of them were made successful by sons of ministers. A large majority of the thirty per cent were sons of poor country preachers. If a similar study of great missionaries and supporters of mission work were made it would likely reveal the fact that more than 50% of them came from the farm and the little country church.

See the lad lying amongst the braeberries upon the bank of a stream that flowed close by his father's Highland cottage, nestled beneath the shadow of the Grampians. It was there in the open country that Alexander Duff, farmer's son, dreamed his dream and saw his golden chariot drawn by horses of fire and heard the voice that bade him "Come up hither; I have work for thee to do."

Turn your eyes to a farm in Canada. See a group of boys splitting large rocks for the foundation of a barn. Note the sturdy little fellow who, after the others are ready to quit, insists that "the big one" yet left be split before they go in, and with enthusiasm leads off into the woods to bring in more logs and brush to burn around the great stone for the rock-splitting process. Here in the open country George Leslie Mackay formed the purpose which led him to Formosa, to break the seemingly unbreakable rock of the island's heathenism.

Look down the line and see a little Pennsylvania girl, dressed most properly in her Sunday clothes, walking down the road from her father's big white house to the little rural church for a Sunday afternoon missionary meeting, which was to be addressed by a returned missionary. Look again thirty years later to South India and see the Kaiser-a-Hind medal awarded by the British Government to Dr. Anna S. Kugler for distinguished service.

A barefoot country boy has learned his lesson of stewardship so well that he takes a penny out of his dime and gives it to missions and then puts another penny in the basket, for his offering. A few years pass and a business man of New York says to his pastor, "Count on me for \$250 more this year for the Lord's work. I've had a \$2,500 increase in salary and I'll add a thank-offering above that for some special work."

Many chapters of the history of missionary achievement have their beginning on the farm or in the rural church.

THE AUTOMOBILE AND MISSIONS

Years seem to be required to lift us out of ruts of thinking and talking.

There are yet missionary leaders who pray the Lord to open the doors to the non-Christian world because their

fathers and mothers so prayed, all unconscious of the fact that the doors are now open.

So it is that we still talk about the impossibility of getting together for a missionary meeting in a country church. As a matter of fact almost every farmer has an automobile, or a horse and buggy. The farmers' wives and the farmers' daughters are learning to drive the automobiles. Fortunately the farmer doesn't have to have the automobile to plow or harrow. The work on the farm doesn't have to stop if his wife or daughter takes the car to go to a missionary meeting. Along the way automobile-less neighbors may be picked up. An ever-increasing mileage of good roads is helping to make possible larger assemblages in the rural community. We need to readjust our thinking and to test our reasons and see whether they are merely perennial excuses.

A field worker who has spent recent months in work among rural churches says, "I am convinced that the impossibility of getting together for a missionary meeting in a country church is an attitude of mind handed down from one generation to another."

Let us make new plans with new conditions—good roads, automobiles, telephones, radio before us.

ADOPT, ADAPT, ADEPT

Some one has said that the three words which explain the marvelous growth of Japan's power and influence, since that nation began to adopt western ways of thought, are adopt, adapt, adept.

Leaders in rural churches may be similarly adept in adopting and adapting the various methods used successfully in city and town churches.

Sometimes the substitution of a candle for an electric light, or the flowers and ferns of the mountains for those of the hothouse is an advantage rather than a disadvantage.

The tragedy of making artificial palms for pageant decoration in a land of waving palm trees with a veritable wilderness of natural branches all around, simply because the printed

directions for decorations says "artificial palm branches may be made by—" is but one instance of failure to adapt plans to the terms of one's own resources.

Do not discard a method of work as impractical until you have studied carefully the possibility of adapting it.

MISSION STUDY IN THE COUNTRY CHURCH

A young college student became greatly interested in Mission Study. Such a thing as a Mission Study Class had never been thought of in the country church from which he came. For months the pulpit of that church had been vacant, as it frequently was, due to ever recurring dissensions and divisions. The student was not an especially brilliant man. He was rather slow of speech. No whirlwind campaign would have considered him, but he had conviction, determination, persistence and faith. He was convinced that the doors of his church should not remain closed simply because there was no pastor, and that at least the young people might meet together for mission study and worship. He determined that he would help to arrange for such meetings. He met all difficulties with persistence and faith. Each Sunday he went back home from college for the Mission Study at the country church. A program of worship was planned in connection with the study. Soon almost the entire congregation was in attendance. The little group that was really doing the study work made plans for presenting the chapters in different ways to enlist the interest of all the people.

The closing day of the study came and with it plans for an all-day meeting with "dinner on the grounds." Two missionary leaders were invited to be present—one to speak in the morning and the other in the afternoon. It seemed that the time had come to give an opportunity for the expression of impressions. The missionary gifts of that congregation had been negligible. The chief effort heretofore had been expended in protestations that the assessment or apportionment

for missions was entirely too high. Deficits were always to be expected. The young student prayed and planned that the support of a native pastor in Japan might result from this class. In advance of the meeting he prepared a calendar chart showing 365 days. At the morning meeting, following an inspiring address, a statement was made about the need for native pastors. The cost of support for such a pastor was announced as \$1.25 a day. Different individuals assumed a day or a week. The student who was living most economically to help himself through college pledged a month's support. Soon the entire amount was assumed. A new day dawned for that church. Instead of trying "to get out of" paying an assessment levied by the denomination, the effort was "to get into" the privilege of assuming a share in the work in which they were interested.

In another community a school teacher in a mountain district decided she would have a Mission Study Class for boys and girls. She had attended a Summer Conference and had become very enthusiastic over Mission Study possibilities. To keep the enthusiasm aglow back in her lonely mountain district was a difficult task. No one there knew anything of missions or mission study. The children came from remote sections. There seemed no chance for a special assemblage after they had once gone home. To popularize "staying in after school" seemed an impossible task, but she accomplished it. She announced that every one who would stay after school could be in the Mission Study Class, and learn about people who lived on the other side of the world. Most of the boys and girls did not know anything about the people who lived on the other side of the mountain even. They were soon fascinated with the other side of the world. Perseveringly the teacher kept at her difficult task with faith to believe that some day there would come from her clear-eyed boys and girls of the mountains, men and women who would themselves go

to the other side of the world and others who would be missionaries and missionary workers at home.

Another school teacher who had a delightful village home with a lawn shaded by great trees invited a group of teen age girls to spend an hour with her on her porch or lawn every Sunday afternoon for eight weeks. The invitation was eagerly accepted and under the trees during the summer months a group of eight girls studied "Comrades in Service."

THERE IS SOMETHING IN A NAME

A new school teacher moved into a rural community. She didn't move in as a revolutionist. People scarcely realized that she was making changes until they were made.

The boys and girls who lived in scattered farm houses stretched out along the five miles between the country schoolhouse and the church in the little village, said it was absolutely impossible to walk to the church for the monthly missionary meeting, but everyone was enthusiastic when the teacher proposed a Saturday hike with knapsacks and provisions for an outdoor meal along the way. The teacher with the boys and girls nearest the schoolhouse started out in the morning and were joined by other eager boys and girls from the various farm houses along the way. By a spring on the outskirts of the village they fried bacon, scrambled eggs and roasted potatoes. At two o'clock they were at the church ready for the missionary meeting. A walk would have been tiresome. A hike was a treat. Once a month when the weather was good they were ready for a similar hike with three Saturdays each month left for other things.

RECRUITING GROUNDS

The great search today in all important enterprises is the search for men. Some time ago Charles M. Schwab announced that the only question to be considered by his company in opening a new plant was—men. Sites, he said, are always to be had. Money can always be made available.

The real question is, can the men be found to make the plant successful?

In both home and foreign mission enterprises also the real question is—men. Given the right sort of men and they will lay hold of all the resources of God and of their fellowmen. The best recruiting ground for missionary leadership is the country church. We do well to study especially recruiting methods in the light of conditions in the country church.

PLANNING MISSIONARY ITINERARIES.

The visit of a returned missionary to New York or Chicago or San Francisco is not a matter to excite general comment or interest. Missionaries of distinction have even been known to speak in these and other great cities to almost empty pews.

The coming of a returned missionary to a rural community is an entirely different matter. The fact that visits from missionaries are rare adds importance to the occasion. The event is discussed before and after its occurrence. There are seldom any vacant seats. There are among us those who will never forget the day on which the first foreign missionary we had ever seen came to our little rural church and challenged us to lift up our eyes and look upon some country that had previously had no place in the world of our interest.

Do not leave out the country church when you plan missionary itineraries. It may not be possible to have missionaries or secretaries visit each church. Often members from the churches of an entire county may be gathered for an all-day meeting. Frequently a group of churches may join in such a meeting. Sometimes a missionary rally for boys and girls of a rural community may be arranged. Often the most lasting as well as the most far-reaching influence of a missionary visit is with the boys and girls.

In a little country church in the south, twenty years ago, a missionary day was arranged as part of a synod's program. No one had thought in terms of the children of the community.

The church was filled to the doors with men and women and a few small children. On the front seat at every session there sat a little boy with keen brown eyes. He seemed never to tire of the discussions or the addresses. When pictures and curios of other lands were displayed he was all eager attention. During the announcements of missionary literature he noted especially one book for sale and left the church to go to his home near by to empty his savings bank to get money to buy that book.

Today a careful review of that congregation reveals not a single man or woman whose life was known to have been greatly changed by that meeting, but that one boy has given his life to Christian service and is now a pastor and missionary leader of influence.

A SUBSTITUTE MEETING. Have you ever tried a substitute meeting? Instead of missionaries from various lands, appoint substitutes to represent them. Make a team of substitute missionaries as speakers. Mrs. A. is assigned to represent some missionary from Africa, Mrs. B. may be a well-known doctor of China and so on. Speakers are expected to study the work most carefully and to be able to present it from the standpoint of the missionaries whom they represent. Such a team of speakers may go to several churches for a series of meetings. Attractive announcements and invitations may be made stating the universal desire to have certain well-known missionaries present, and the fact that they will be represented by substitutes, who will present their work.

On the program announce:

Miss Blank—substituting for Dr. Ida Seudder.

Mr. Blank—substituting for Sam Higginbottom, etc.

COUNTY OR COMMUNITY CONTESTS

MISSIONARY EXHIBITS AT THE COUNTY FAIR. Some counties have fairs that are creditable, and worth while. They may be made more worth while

by the presentation of exhibits by various missionary agencies. Posters, charts and maps, giving interesting facts should be displayed. A large map of the world with a small electric light, or a flag placed to show the station of each worker from the county or community, who has gone into missionary service, is valuable. Pictures of the work being done, and booths of different lands showing curios and objects illustrative of life and customs add greatly to such an exhibit. Poster contests should be announced beforehand in various periodicals and churches.

A County Missionary Reunion. A number of counties and communities have held successful reunions, most of which have been in the form of a summer picnic with addresses in a park, picnic ground or an auditorium.

Special features may be:

1. Missionary music led by a good director.
2. Presentation of missionaries and addresses.
3. A pageant or a number of short dramatizations.
4. A missionary story telling or declamation contest. There may be special missionary games and stories for groups of children.

The preliminary contests may be carried on all the year. A story contest, for instance, may be held in each local church with the understanding that the winners may enter for the county or community finals.

MISSIONARY LITERATURE IN THE COUNTRY CHURCH

If a missionary library is essential in a city with large public libraries near at hand, it is doubly necessary in the rural community. Each church may have its own books or there may be a community missionary library.

One library was started by each member of a society donating one book. The books thus obtained were circulated among all the members. A Birthday Library may be maintained by each member, or as many as care

to do so, donating a book on each birthday.

The books, of course, should be chosen or approved by a committee in order to make a well balanced library.

Often there are individuals who will donate missionary books to the Sunday-school library if some one will keep them informed from time to time of the new books that should be added. There are almost no country churches that have really worthwhile missionary libraries, yet here lies possibility for influencing lives in a way that can scarcely be overestimated.

A pastor of a rich city church said recently, "We are very much limited in our outlook. There are only a few children in our entire congregation."

Why not invest in futures—in the boys and girls in some country congregation that has no adequate library by supplying them with worth-while books?

MISSIONARY PERIODICALS. "I should like to give *Everyland* to a large number of boys and girls in mountain districts," said a woman in a School of Missions. What an opportunity for service! A magazine in the name of a child who receives little mail means every word read eagerly. In thinking of the children who will play a large part in the world's future, think not only of those who are in homes of wealth and power, but of Mr. Babson's statistics on the obscure origin of men of great affairs.

THE MISSIONARY REVIEW OF THE WORLD should have a far larger circulation in rural communities. At a convention attended largely by delegates from country churches, there was a feeling of "no use trying to take subscriptions to the REVIEW here. Country people will not subscribe." However, sample copies were displayed, an announcement made and almost thirty subscriptions received. If a thorough systematic effort were made to circulate the REVIEW in rural churches, a liberal course in missionary education would result.

DO NOT OVERLOOK THE COUNTY

PAPER. Almost unrecognized and unused as a missionary possibility has been the county paper, yet it is doubtful whether any other periodical has a higher average of circulation, in a community and a more thorough and interested reading. Certainly few editors are so easy of access as are the editors of county papers, and few columns so open to the people as are the columns of these weekly sheets.

Each denomination should have a publicity representative. These representatives of the evangelical churches of the community may form a publicity committee.

To the bare notices of meetings, items of larger meaning may be added. Is a Thank-offering meeting to be announced? Add to it the total amount of the Thank-offering of the society or church last year; tell what the entire denomination gave as a Thank-offering; comment upon the work accomplished by the Thank-offering—a hospital built in India, a school maintained in China, homes established in many lands. Is there to be a Mission Study Class begun or concluded? Use the opportunity to give publicity to some of the most interesting facts presented. The study of each chapter of "The Debt Eternal" as presented with special reference to community conditions would furnish interesting items for publication.

During the course of a year a number of missionaries may visit various churches. Invite the editor to dine with them as they come and go, or have the missionaries call on the editor. If in addition to the information which the editor may glean in an interview the missionary hands him a sheet on which he has written some of the important facts about his mission, world conditions and international relationships, there is yet a larger possibility of better space and more accurate statements.

WHAT DOES RADIO OFFER?

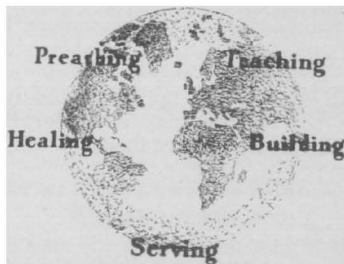
"What the people want" is the deciding factor in what business concerns offer. If the people do not want colored supplements they will eventu-

ally disappear; if the people do not want jazz music, it will be discarded; if the people do want magazine sections they will be added; if the people do want grand opera it will replace the jazz orchestra—that is, if the people will say so.

If a sufficient number of consumers say that they would like to have at a certain hour each week a missionary address on a certain subject, the producers are likely to arrange for that address.

Is there an almost undreamed-of possibility here? In the coming year all the churches of America will be studying the various races and China. Cannot arrangements be made that a course of radio lectures be given during the periods in which the largest number of classes are to be held? Announcement could be made long enough in advance so that in the most isolated country home equipped with radio, the lectures could be heard.

Every Hour of the 24 Somewhere Your Church is



What part are you going to have in this vast enterprise? \$10 a minute—\$600 an hour—is needed to keep the World-wide Work of the Congregational Churches running on full time in 1914. Take at least a "minute" as your share.

Be Ready on Every Member-Campus Sunday



Every 10 minutes a "world minute" goes

A POSTER OF THE CONGREGATIONAL CHURCHES,
EXHIBITED AT THE INDIANAPOLIS CONVENTION

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

COOPERATION IN STATES AND OTHER AREAS

From the report of the Committee for 1923, Lemuel Call Barnes, Chairman.

In June and July a deputation visited Southern Idaho, Northern California, Oregon, Western Washington, Eastern Washington and Wyoming. In Idaho arrangements had been made by the President and Secretary of the Idaho Home Missions Council, which had been organized a year and a half earlier by an entirely independent Idaho movement, the Council having an admirable constitution, officially endorsed by nearly all the leading denominations in the state. These brethren had divided the deputation, along with state administrators of missions, into five teams, and had arranged for public meetings every evening, in the places visited from June 10th to 19th. A state missionary leader was chairman of each team, which acted as a committee, and brought in reports and recommendations. After careful discussion, allocations of re-

sponsibility were made by the Council throughout Southern Idaho.

sponsibility were made by the Council throughout Southern Idaho.

In Northern California there has been a comity committee for some years, which grew out of conferences convened by deputations of former years. This comity council, on its own initiative, has recently reorganized itself as the Home Missions Council of Northern California, adopting as its foundation, the "Principles" adopted by the Home Missions Council of Montana, in 1919, and declaring that the "EVERY-COMMUNITY Service" plans adopted in Montana seemed the

best method yet devised for securing cooperation in Home Missions. The deputation visitors and the local missionary leaders divided into six teams and visited various sections of Northern California, partly by rail and partly by automobiles, starting June 22 and returning to San Francisco June 29, where reports and allocations of responsibility were made.

A conference of one day was held with the Western Washington Home Missions Council, which was organized in connection with a visit of a deputation some years ago, and which has been active ever since, going so far in its early life as to make an allocation of responsibilities throughout most of its area. That feature of its work, however, had not been closely followed up, and the brethren assembled decided that there should be a re-study of the field similar to those now being made in other states.

A study, showing church provisions in 573 places of 1,000 population and less is as follows:

Places	Population	NUMBER OF CHURCHES					TOTAL		
		None	Five	Four	Three	Two	One	With Churches	Without Churches
70	1,000-500	13	1	1	7	17	31	57	13
239	500-100	143	0	0	2	13	81	96	143
264	100-10	223	0	0	1	0	40	41	223
573	1,000-10	379	1	1	10	30	152	194	379

A conference of one day was held with leaders of Home Mission work in the Inland Empire (which includes Eastern Washington and Northern Idaho), and they voted to create an organization, and appointed a committee to consummate the same. They requested that a deputation visit their area later for the purpose of allocating responsibilities in the expansion and prosecution of Home Mission work.

An interdenominational Home Mission organization, growing out of previous deputation visits, had ceased to

function so completely that the brethren voted to organize a Home Missions Council for Oregon and took measures to that end, but to leave the question of a deputation visit, for the purpose of allocating responsibility, without action at present.

The deputation met state leaders in Western Wyoming, July 12. Teams were made up for visiting the state, which came together again the evening of July 19, when it was voted to form a permanent organization. The report of a committee on principles of organization was adopted, the "Principles" being substantially those of Montana and Northern California. A date was fixed for completion of organization and allocation of responsibility. The National Home Missions Council was requested to send a representative, at least annually.

The spirit of cooperation is greatly reinforced, as compared with former years. The leaders of all denominations at work in these areas are far more active in a cooperative direction than formerly. A large factor in the progress is the new spirit of *service* which is replacing the spirit of denominational aggrandizement.

There are not a few serious instances of overlapping, concerning some of which there is hope of early correction, by conference of those immediately involved. Concerning many others, the overlapping is far more serious in appearance, when stated in figures, than it is when studied in the field, because many of the churches enumerated are either of foreign-speaking groups, who are not yet fully Americanized, or of sporadic sects, which do not cooperate in general movements of the Kingdom of God. The instances of *overlooking* are so much more numerous than those of overlapping, that the great stress of Home Mission activity must be in meeting the *unmet* needs of the people. For example: The remarkable table prepared by the Western Washington Home Missions Council shows that of the small places which have any church, 78% have only one church, leaving but 22% which could

have any semblance of competition, but that 66% of all the places *tabulated are without religious provision of any kind*. Precise figures have not been gathered in any other state, but it is the opinion of the deputation, after traveling over great portions of the three states studied at large, that similar facts exist throughout the Northwest. We believe that more than one half of the neighborhoods which have more or less community life of their own, are without any regular religious ministry, and great numbers of them without any religious ministry whatever.

We recommend that the national Home Mission boards also make a study of the situation in respect to rural communities where there is now but one evangelical church, with a view to concentrating effort so as to make that church more efficient.

Recent study shows that more than 1,300 churches throughout the Northern Baptist Convention are in communities where there is no other evangelical church. The standard adopted was that of the United States census, counting as rural everything under 2,500 population. The Western Washington study took 1,000 population as the standard. A recent Methodist Episcopal study takes 10,000 as the standard. If the facts could be gathered on some uniform standard, they would show the vast field already occupied without any competition.

We recommend that a campaign be inaugurated, calling the attention of the churches supporting the missionary enterprise to two things: First, the large number of neglected fields; second, the large number of fields already occupied without competition; and that endeavor be made by each of the denominations, to establish at least in each state, one new strong occupation of a field now occupied by no one, and to strengthen greatly, for demonstration purposes, at least one church already existing as the only evangelical church in the community.

We also urge that the growing sense of local obligation for work be cultivated and that no tendency be en-

couraged to turn to national boards for work which can be done better by the field itself.

We have traversed great stretches of sparsely settled country, where there is no hope, in the near future, of establishing churches, in some of them even Sunday-schools, but where a vital Gospel ministry may be provided through colporteurs or other itinerant workers, however designated, and we recommend that in fields allocated to denominational responsibility, some provision be made for that kind of house-to-house ministry so as to reach every home within the field of responsibility, at regular and frequent intervals. Your deputation was convinced by observation that the Home Department of the Sunday-school can be used to great advantage in such sections.

We find several somewhat distinct forms of interdenominational state Home Mission organizations and believe that any organization desired by the state forces, which does not endeavor to become a court of rulers, but rather a conference of brethren, may be made efficient. Our conviction is, that the spirit of Christ in the state administrators is the supreme solvent of all problems.

Deputations have now demonstrated the cumulative value of pushing with patience as well as persistence. Nearly twelve years ago a deputation visited all the far western states, holding joint conferences with state leaders, to face the facts together. Ten years ago substantially the same deputation visited selected states for more extended conferences and the initiation of cooperative endeavor. Four years ago one of these states asked for the very definite undertaking known as the "EVERY-COMMUNITY Service Endeavor." The movement was then for a time greatly retarded by the disappointments connected with the swift plans of the Interchurch World Movement. Even so, it has come to pass that three more of the states, previously visited, have now fully inaugurated the "EVERY-COMMUNITY Service Endeavor," two others have voted

to do it soon, others have adopted the essential plans and principles, and still another is asking for a similar movement at an early day. In other words, this very delicate and difficult undertaking—sectarian readjustment—has, in less than a dozen years made positive, intensely practical, organic advance in a solid block of seven states in the northwest section of the country, with yet another contiguous state farther east asking for it. When this situation in the Northwest is coupled with the entirely distinct achievements in a similar direction by two New England states, and by a number of cities, while others are approaching it, your deputation is convinced that the endeavor to secure systematic, coordinate, practical cooperation in Home Missions, in place of haphazard and sometimes competitive action, is as sure as the rising of the sun. It is obviously imbedded in the providential order.

The deputation had scarcely reached New York when overtures were made by leaders in North Dakota asking that a similar study-visit be made in that state. We are now informed that all the leading denominations wish it and it is expected the coming summer.

THE MIRACLE OF SPRING

After the dead leaves falling,
After the winter's snow,
After the March wind's blowing,
Deep in the sod below,
Things that in sleep were dreaming,
Seeds of a life now past
Stir with a life renewing
Under the stormy blast.

God, overhead, is keeping
Always his watchful care
And never a springtime faileth
Its blossoms of incense rare.
The bitter within the tree trunks
Is sweetening under the sun,
And under the lash of the north wind
Upward life forces run.

God knows it will soon be summer.
He knows that the winter is gone,
That his smile will melt the snowdrifts
For the flowers to feast upon,
And he that is faint and weary
And he who is winter-worn
May know that his south wind bloweth
The cold from his Easter Morn.

—Alice Amelia Flagg.

Woman's Foreign Mission Bulletin

EDITED BY MISS SARAH H. POLHEMUS, NEW YORK

A NEW UNION ENTERPRISE

The Margaret Williamson Hospital is now under a union committee of four women's Boards—the Women's Missionary Council of the Methodist Episcopal Church, South, the American Baptist, the Woman's Board of the Reformed Church in America, and the Woman's Missionary Society of America.

The Hospital is nearly forty years old and we like to think of her history in decades.

That history began, we do not know just when. The thought and plan were born in the heart of a noble woman, one of the charter members of the Woman's Union Missionary Society, Margaret Woodsworth Williamson. Mrs. Williamson, whose maiden name was Margaret Woodsworth, became an orphan when she was a small child. Her early life was not an easy one, for she lacked money for comforts and the education she craved. Perhaps this is why even from early years her heart was always going out to those who were sad, or needy, or alone. She became a dressmaker and a successful one. Her sweet nature and utter unselfishness endeared her to her customers, who gave her friendship and love.

It is good to know that after the years of struggle, she married a man who adored her and made her very happy. But in the midst of happiness and easy circumstances she never lost the habit of self-denial that she might have more to give. She gave everywhere and with a royal hand. One of her gifts was the money to found Mills Seminary, now Mills College, the one institution exclusively for higher education of women on the Pacific Coast.

In 1882 Mrs. Williamson gave the sum of five thousand dollars as a nucleus for the building of the hospital in Shanghai. In her humility

she shrank from having her name given to this work, and it was with difficulty her friends persuaded her to let it stand. The hospital will always bear the name of Margaret Williamson, and its work will always be evangelistic and evangelical, for those are the terms upon which it is now being contributed to by the Women's Missionary Union for the larger work.

In 1883 Dr. Elizabeth Reifsnyder went to China as the first medical missionary of the Woman's Union Missionary Society. Dr. Reifsnyder could have made a brilliant success in her profession at home—she gave her life freely to the cause of Christ among poor burdened Oriental women and children, and it became a brilliant success in China. Dr. Reifsnyder built the hospital and became its superintendent. The funds employed for the building and maintenance were partly Mrs. Williamson's first gift, together with a bequest in her will for this work, and partly the generous contributions of Chinese friends whom Dr. Reifsnyder interested in the project. To this good doctor's skill and splendid executive ability, her untiring work, and, above all, her devotion to the Chinese and to the cause of Christ in China, is due, in great measure, the success of the hospital.

After ten years the hospital had grown and outgrown its first boundaries so that new wards were added. Thousands of women had received healing for their bodies within its walls; thousands had heard the Gospel of Life through the ministry of the Bible women and the missionaries in dispensaries and wards. In the dispensary in 1894 there was a daily average of over ninety-three persons who came for treatment, to say nothing of the well ones who accompanied them, so that the opportunities for giving the Christian message were great. The tenth year also marked

the arrival of Dr. Emily Garner as Dr. Reifsnnyder's associate.

The hospital grew steadily during the second decade of her history in influence and usefulness, in opportunities to make Christ known, and to lead women one by one to Him, and in the development of native financial support. In 1898 the main building was destroyed by fire; only two wards, the operating room and a small amount of beds and bedding were saved. All books, records, drug-room appliances, drugs and surgical supplies, all bedding and some new iron beds went with the building. The dauntless staff began to work as soon as possible, dividing the Wells Williams Ward, which had been saved, with temporary board partitions, thus making a place for the daily patients. During the year that immediately followed the fire, 341 persons were admitted to the wards and over 26,000 dispensary patients were treated. The disaster called forth a wealth of sympathy and kindness on every side. Scarcely had the building burned before a subscription was started by the leading daily paper of Shanghai, and foreigners and Chinese responded generously. Before the close of the second ten-year period, Dr. Reifsnnyder was writing in her report, "The hospital is not large enough to accommodate all who apply." The greatest need was for a separate building for the increasing number of maternity cases. The report for the twentieth year shows that 45,700 patients were treated at the dispensary and nearly 700 in the wards. Fees and contributions received on the field were over four thousand dollars in gold.

It was during the third decade that the long-hoped-for Maternity Building was completed. This was a beautiful building that was made possible by the bequest of Miss Emily Stevens of Princeton, New Jersey. At the close of the thirtieth year from the time our first dispensary was opened and foundations for the hospital laid, the annual report mentioned an attendance of over 1,000 patients in

wards and maternity, and of over 50,000 in the daily dispensary, during the year. The receipts in China for that year were equal to about eight thousand dollars in gold.

The report just received states that throughout the year 1922 the capacity of the hospital has been taxed. No one needing treatment has been turned away because of lack of funds to pay the ward price of thirty cents a day; but many with funds to pay would not enter because of no empty private rooms. Seven private rooms will be added to the capacity of the hospital when the nurses training school moves into its new dormitory now under construction.

Efficiency has been increased by the installation of a telephone system. The increase in number of nurses has provided better care of the patients. The clinics now number seven: surgery, medicine, dentistry, oto-laryngology, ophthalmology, gynecology, and pre-post natal. Twice a week there are also special vaccination clinics. It has been difficult to care properly for so many clinics in a few rooms. There is great need for a dispensary building.

A wonderful ambulance, pushed at stern, pulled at bow, bumps along the streets, violating all speed laws, at the rate of one mile an hour, casually rolling a prospective ruptured appendix or an imminent prospective mother. In addition to the need of a motor ambulance, the hospital's most glaring needs are for a building containing private rooms for medical and surgical cases, tubercular wards and children's wards, and a dispensary building.

The evangelistic work in the dispensary, wards, private rooms and homes has been carried on faithfully with much prayer and faith by Miss Mary Irvine and the Bible women. A Chinese Home Missionary Society with its members from among nurses, doctors and servants, has permeated its enthusiasm and devotion through the hospital. The hospital, in addition to the ordinary medical services to the community, has been privileged

to assist in "Better Baby Contests" and the coming for one year of Dr. Florence Kraker, Professor of Clinical Obstetrics, Women's Medical College of Pennsylvania, is making it possible for the hospital to offer short courses of special clinical work in obstetrics to young Chinese women doctors.

The hospital is about to incorporate and to open a medical school for Chinese women on the Margaret Williamson Foundation at China New Year time, 1924. One new building for the medical school has just been completed and another is about to be erected—the latter is given by the Methodist Episcopal Church, South, as a part of the Belle H. Bennett Memorial.

The new Board in America has as its first Chairman, Mrs. Henry W. Peabody. Other women's boards having mission work in China hope to unite in the project.

From this time we hope to make the Margaret Williamson Hospital a center for training Christian nurses, who shall go out not simply as vocational workers, but as evangelists of the Good News of Christ. Working closely with the American Section will be a China Section of the Board of Directors, resident in Shanghai, composed of the executive members of the staff of the Training School, and strong evangelical Christian women of the community, both Chinese and foreign. The Margaret Williamson Hospital will still be a hospital; it will still minister to thousands of Chinese women and children, offering as always, with physical help and healing, the ministry of the Gospel, but it will also be a school. It hopes to train many evangelistic workers, some as Christian trained nurses, others to become specialists in obstetrical work, such workers being one of the great needs of China; others to go out as teachers of hygiene in public and private schools, thus helping in the great problem of public health, others still to help in the problem of eradicating tuberculosis, a greater scourge in China than in America—all to go

forth with the message of Jesus Christ, the Great Physician of Souls.

We shall need to pray more—not less, for the work. Prayer will be the greatest need, as it always has been, and the greatest of our resources. And as we pray let us thank God for this new opportunity, and ask Him to guide us still and lead on to greater things than we can dream.

PERSONALITIES

BY MISS CARRIE M. KERSCHNER

There have been many articles, even books, written on Personality—whether it is born in us or whether it may be acquired. You have sometimes shaken hands with a person and have had to look long and hard into his eyes to see if there was anyone there. Then again you have shaken hands with others and have had to look pretty hard to see if you were there. Emerson says "Every institution is the lengthened shadow of a man." From another source we quote "Personality is the distillation of our daily needs. It is the silt on our souls left by the passing over it of millions of thoughts and acts. *It is the flavor of our lives.*" Dr. Frank Crane says "We enter into this world as separate personalities; hard and irreducible personalities; our life's problem is to combine with others."

A mother wonders why her child is petulant or selfish. She insists she has always warned her against being so and has taught her more altruistic standards of action. The trouble is that the mother's life has taught another lesson. She herself has been petulant and selfish. That was the flavor of her life; and her child has been thus flavored.

To give things to people may leave them much as they were before; but to have personality to bestow—radiant—triumphant—contagious—that not only changes circumstances, it changes men. Said a girl to a woman one day, "May I sit down aside of you? You give me such a nice feeling."

It is said of Francis Xavier that "Sometimes when the brothers were

sad, the way they took to become happy was to go and look at him."

Christ said "Come ye after me and I will make you." It seems to me that we have been dwelling too long on the latter part of the verse which is "fishers of men." The important fact is that Jesus was the one who was to take the disciples and do the making. So He will make everyone into something useful if we give Him a chance. "When God would move men, He first moves one man" and so in our missionary leaders we have the "moved" men and women upon whom falls the responsibility to "move" others.

How to develop more power among women and how to interest a greater number? We have heard much since we came here on right relationships with the nations of the world. Where do we stand on right relations with the people who may appear commonplace right around us? Do we go about "seeking" as our Master did? The Master's specialty was folk in whom nobody else could see much good. Simon Peter, the woman at the well, the woman taken in adultery have become unforgettable characters since Jesus met them. Only by His insight, His appreciation, His patience, His undiscourageable faith in human possibilities did He transform them. And so our women by the transforming Spirit of Christ will themselves receive power and pass it on to others.

Alice Freeman Palmer was once reproved because she did not do more lecturing; to which out of her passion for personal service, she replied: "It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

Our source of power is Christ; He is the well that never runs dry. The One who supplies the power after His spirit has come upon us to become witnesses unto Him.

If it be true that we have not been able to interest many women because we are presenting our missionary enterprise in terms of 50 years ago, we see in the Vassar Institute about to be

launched a new force where we may hope to interest a greater number of women. And in our missionary addresses; in the presentation of vital facts, and statistics to our audiences; in our efforts to increase the circulation of THE MISSIONARY REVIEW OF THE WORLD and our own denominational magazines; in our Summer Schools of Missions, all of which are mediums through which more interest may be aroused, our Christ-fired personality will win. It is not an easy task set before us. Victorious personality is not the fruit of cloistered piety. It can be achieved only on the field of battle after hours of prayer and preparation. As a result of one such truly Christ-fired personality we have recorded the baptism by the Spirit of thousands at Pentecost. The history of every great Christian achievement is one of answered prayer; and the story of the Christian religion and the spread of the Kingdom through the missionary enterprise is the story of personality influenced by personality; rebirth constantly the product of the reborn. "Come ye after me and I will make you."

* * *

Do You Know EVERYLAND?

A Most Interesting Magazine of
World Friendship for Boys and Girls
published by the
Central Committee on the United Study of
Foreign Missions.

Editor—MRS. HENRY W. PEABODY
Associate Editor—MISS LUCILE GULLIVER
Department Editors
MISS MARGARET T. APPELGARTH
MRS. HOSMER BILLINGS

Publication Office: (West Medford), Boston,
Mass.
Editorial Office: 300 Ford Building, Boston,
Mass.

Good Things in EVERYLAND for April
The Guardian of the Chulpa. Willis K. Jones
Garments in the Way.....
.....Margaret T. Applegarth
Alice in Search of Wonderland.....
.....Minna McEuen Meyer
The Little Brothers of Spina.....
.....Ruth Mason Rice
Gloria and the Wicked Frog.....
.....Estel Critchie
Everyland Exchange... Katharine S. Cronk
Grandmother's Story Page.....
.....Lucy W. Peabody

NEWS FROM MANY LANDS



INDIA

Gandhi Freed from Prison

IT is not clear, the *Continent* thinks, that the release from prison of the non-cooperationist nationalist leader of India, Mohandas Gandhi, marks the beginning of a new policy on the part of the English Government toward India. The immediate cause of his release was his ill health, based on advice of physicians who said it would take him six months to regain his health under most favorable conditions. Gandhi has been a very tractable and quiet prisoner, and has endeared himself to many by undertaking menial tasks in the prison. It is said that he has spent much of his leisure time reading the Bible.

Christianity and the Masses

SEEING the work of Christian missionaries among the 60,000,000 outcastes of India, one of the Nationalist leaders declared: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying out for—namely, the elevation of the masses."

Calcutta—That Great City

IN Calcutta, there live 1,327,547 souls, of whom 854,582 cannot read or write. In all the creeds are 43,680 Christians, including, approximately 25,000 Europeans. In 1921 386 infants died out of every 1,000, while for the city 39.3 was the death rate with only a 17.1 birth rate. Calcutta uses 57 "varieties" of tongues, and more!

Calcutta is India's Greatest Port; India's Great Banking Center; India's Great Industrial Center; and (omitting Burma) India's Oil Distributing Center; the home of the beautiful Jain Temple, the famous Kali Ghat, and many other great places of interest. Cows and goats run loose in the

busy streets. There are over 50 different Protestant denominations and missionary institutions at work in the city.

Training Indian Leaders

MISSIONARIES of all denominations realize that the training of Christian teachers and leaders is one of the pressing duties which face the Church in India. Each year some 6,000 adult converts and about 10,000 children of Christian parents are being baptized in the missions of the Church Missionary Society in India alone, making now a total of 270,000. Many of them cannot read or write, and unless the Christian Church makes a big effort they will remain ignorant and the children will grow up untaught. The one way out is the raising up of a big company of Christian Indian teachers. Boarding schools are being established where picked boys and girls can be sent for more intensive teaching than is possible in a village school; from these "vocational" schools some of the pupils will pass on to a teachers' training school, and after a time of practical experience as a teacher (perhaps as the only teacher in full charge of a village school) they will come back for still further training. It is a colossal task! The congregations in India are mostly poor and it is beyond the power of Indian outcastes to pay for Christian education; that for the present must be undertaken by missionary societies.

A New Leper Settlement

THE United Free Church of Scotland has authorized its Madras Mission Council to comply with the urgent request of the Government of the Madras Presidency, and undertake the management of the new institution at Tirumani near Chingle-

put for the care of Indian lepers. The Mission to Lepers has agreed to provide the salary of the Missionary Superintendent, and the cost of the rest of the settlement will be borne by the Government, including the salaries of a medical missionary, a matron, and probably one or more nurses. There are 400 leper patients now in a leper asylum in Madras who will be transferred to the new settlement as soon as it is opened, and it is intended to provide eventually for 3,000 lepers. The leading government officials have repeatedly expressed their conviction that the new institution must be under missionary control if it is to achieve the best results. Government, they have said, can finance such undertakings, but they cannot give to them that tone and spirit which is such a notable feature of mission institutions.

Boy Scouts Help an Outcaste

A PATROL of high-caste Indian scouts from a mission school of the Church Missionary Society found a poor woman of the lowest caste on the roadside dying of influenza. Many people had seen her and passed by without helping; it would have been against their caste to have done so. But to the scouts it was a matter of humanity, and they at once carried her to the hospital. The hospital refused to take her in, but the scouts stuck to their work, and at last got the police to help them. When asked to write their names, the patrol leader refused, saying that scouts do not advertise their deeds.

Baptist Problems in Burma

AT the annual meeting of the Burma Baptist Missionary Conference held in Rangoon late in 1923, and having as its motto "Christ's Leadership," 130 of the 180 missionaries in the field were present. With the news from home of no increase in appropriations, and even a request to seek readjustments to reduce expenditures, the chief problems before the conference were, to what extent

might work be turned over to the indigenous Church, and to what extent might work be reduced or eliminated? "There were some tense moments," writes Miss Marion A. Beebe of Henzada, "when reduction of work dear to the hearts of some was considered, but that there would be an increasing support of the work by the indigenous churches was felt by all. When they were first asked to undertake the support of the Myingyan field, they felt that it was too great a burden, but upon hearing that the Mission had voted to close the educational work there, a committee asked the conference to defer action till they might make some arrangements for carrying it on."

Indian Mission for Tibet

THE National Missionary Society of India has responded to the challenge of Tibet, and proposes to follow in the footsteps of men like Sadhu Sundar Singh, who has of late made Tibet his special field of labor during certain months of the year. While the Sadhu will not become identified with the work of the society, he has consented to select two suitable missionaries whom he will guide on tours in Tibet and other Himalayan states. When not on tour, these men will make their headquarters in Sabathu in the Simla hills, where they can continue to work among the hill tribes. The new effort starts in April, and, proceeding without the complexity of organization and equipment that generally marks the advance of a Western missionary society, will take up the task of introducing Christ in what has been one of the most inaccessible parts of the world.

CHINA

American Mission in Tibet

THE Christian and Missionary Alliance workers on the Kansu-Tibetan border report the occupation of Paongan in Tibetan territory, a place from which workers were driven out a few years ago, but where the attitude of the people is said to have

greatly changed. They continue: "In the Chinese work several properties have been secured for outstations in market towns near the different centers. The school work has been very encouraging, especially along the line of self-support. The girls' and boys' industrial work is fast gaining a market, and all they can produce outside of school hours has a ready sale. The boys' rug-making industry, a new venture this year, has been a decided success. The grade of work is high for beginners, and so far they have not had to look for a market outside of this vicinity. The girls' work on the native linen is meeting an increased demand down country. Both girls and boys have shown this past year an increased interest in the things of God, and we look forward to having many of these trained young people as future evangelists, teachers, and Bible women."

Literacy Campaign in China

DR. TAO CHIH-HSING, of the National Education Association of China, has been conducting in Anking, province of Anhui, a popular education campaign, of which the *North China Herald* writes: "The goal of this movement, 100 per cent literacy, while a very long way off, has been brought into the range of possibility, according to the opinion of not a few of the leaders who have taken part in Dr. Tao's campaign. Mass meetings attended by some 3,000 students and others were held in the Episcopal Cathedral at which Dr. Tao outlined the plan for teaching illiterates the 1,000 characters. If the scheme fails it will not be due to its lack of simplicity for it is based on the "get-one" plan. Every person who knows characters is supposed to teach another and this new one another and so on till everyone can read. The final touch to the publicity of this campaign was given on Sunday when the students of 72 schools paraded miles of streets carrying appropriately inscribed banners urging upon every one his duty to help promote the cause of popular education."

Disturbed Conditions

THE secretary of the China Inland Mission in Shanghai, who is in close touch with their workers all over the field, wrote in a recent letter: "I never remember a time when the political and military conditions have seemed so hopeless as they do today. Civil war and prevalent lawlessness are ruining the country and there does not appear to be anyone capable of dealing with the situation." The following is said to be typical of conditions in a number of places:

We have been through the worst time ever known in W——. The retreating armies descended upon us, numbering 100,000 men. It was terrible to watch them, tired and bedraggled. They just poured in. Every house, large and small, has been filled, and people have had to turn out every corner for the soldiers. All the big warehouses around us have been filled. Only the houses where foreigners live have not been billeted with soldiers. They have behaved as badly as they could, taking everything from the people. For nearly twenty miles around the people have had all their rice, wheat, cows, pigs and vegetables taken, and their women folk outraged. All the pigs have been killed, even the tiny ones. All the big shops have been turned into stables. The large wood-yards have been cleared and what the soldiers do not burn they sell to the people. The strain is terrible and the tales appalling.

Destruction in Kwangtung

DR. W. H. DOBSON, superintendent of the American Presbyterian hospital at Yeungkong, Kwangtung Province, after describing the destruction of near-by villages, continues: "This sort of a tale can be repeated in many parts of this region. Ruined villages, uncut crops, vacant fields, starving women and children running from place to place, chased by bandits, night and day attacks on other villages, traffic and business at a standstill—is it any wonder that one sickens and tires of these tales when we are so helpless to do for these people in the absence of a stable government? It seems that soldiers from Canton had been promised to protect this region, and were daily expected when the U. S. S. *Asheville* hove in sight. All sorts of rumors were started when it was known that American

soldiers had arrived. The brigands retreated to a safe distance, and the villagers, taking heart, defended themselves and killed a number of the bandits. But no Cantonese soldiers have yet arrived; the schools are not open; few stores are doing any business; and the hospital is full of wounded and sick. But our church services are crowded."—*The Continent*.

Borden Memorial Hospital

DR. and Mrs. George King write from Lanchowfu, Kansu, of the growing work in the hospital there which bears the name of William Borden: "Never before have there been so many opportunities here. The old superstitions are being broken down to some extent. This past spring has seen every ward and room in the women's hospital occupied, and as many as thirty-five women and children in at one time. The men's hospital, too, has been filled. Our little rudimentary Leper Home has had six lepers at one time in it. There is now a class of fourteen medical students, or 'apprentices,' all but three of whom are Kansu boys. We hope that they in their turn will carry the Light far afield. They all have the opportunity, and, we hope, the ambition to become healers of bodies and souls."

Peking Old Ladies' Home

PEKING has an "old ladies' home," maintained entirely by Chinese women who have patterned it after a home for friendless old women started many years ago by foreign ladies in the city. Although the directors are all heathen, they realized, says *The Continent*, that their home could not be a success without a Christian woman at its head, so chose for their matron a member of the native Presbyterian Church. The result has been really remarkable, for in the three years this woman has been in care of the place nearly sixty per cent of her charges have become Christians.

These new Christians believe in prayer. Miss A. H. Gowans, of the

Presbyterian mission in Peking, often calls at the home and tells about the problems she meets with in her evangelistic work. After telling these difficulties, she is sure the next time she calls to meet with the query, "Is your friend that we prayed for last week any better"? In one case a newcomer reviled the home and all its occupants. It seemed impossible to keep her in the place lest she harm the other inmates. But Miss Gowans suggested that they all pray for her. Standing in the courtyard, her arms about the termagant to prevent her harming herself or any one else, Miss Gowans began to pray and all the old women joined in. Soon the excited newcomer grew quieter, and her companions say her temper is much improved ever since.

JAPAN-CHOSEN

Honors for Christians

THE influence of Christianity upon the national life of Japan was recognized as on a parity with that of Shintoism and Buddhism in a series of religious conferences held in Tokyo (Feb. 20th and 21st). The Associated Press reports: Premier Kiyoura, in an effort to raise popular morale from the depression into which the earthquake of last September plunged it, summoned the chiefs of the principal Buddhist temples, Shinto shrines and Christian churches. The Buddhist session was held one morning; the Shinto session the same afternoon and the Christian one the next morning.

A similar conference was held in 1912 by Mr. Tokonami, then Japanese Vice Minister of Home Affairs. The Premier, in addresses directed to the three meetings, emphasized the spiritual havoc wrought by the earthquake, recalling that the Emperor found it necessary last November to issue a rescript warning his people not to deviate from their patriotism and their faith in Japan's future. "Despite this," continued the Premier, "regrettable tendencies persist, including mockery of the religion and faith of our fathers."

Tokyo's "Barrack Villages"

REV. WILLIS C. LAMOTT writes from Tokyo of giving \$10,000, sent by Presbyterian churches in California, toward building barracks to house the ruined churches. "These," he says, "will be more or less permanent buildings, and will be of immediate help in carrying the Gospel to thousands in the 'barrack villages' of Tokyo. They will also serve to house the stricken pastors, as well as aid greatly in preserving the continuity of the work of the various churches. The term 'baraku' is now in general use, referring to the sheds erected in the great parks of the city, where thousands of refugees are now living, offering a wonderful opportunity for evangelistic work. The Y. M. C. A. of Meiji Gakuin is helping Mr. Kagawa in his work down in Honjo, and I am doing what I can with my stereopticon in interesting some of the refugee children for the first time in the Life of Christ. A very valuable work has been carried on in the devastated section at Ryogoku. Three tents were erected, one for refreshments, one housing a dispensary, and one for evangelistic work, the tents all having been furnished by the famous Mitsui family. Evangelistic services were conducted all day, the various churches took turns in serving the refreshments in the tea-tent, and the dispensary had a record of handling over 700 different cases in twenty-five days. The work is an example of the attitude the Japanese Christians are taking toward the present evangelistic opportunity."

Japanese Who Travel

DURING the last annual conference of employed officers of the Japanese Y. M. C. A. a committee was appointed to see what could be done to set up an International Hospitality Service, in cooperation with the Young Men's Christian Association in other lands. Of late the number of Japanese students, officials, and business men who go abroad has im-

mensely increased. The Y. M. C. A. in the United States has been looking after them to some extent, but much more may be done by this and sister movements, because these travellers are important and open-minded men and women. In this direction the Tokyo City Young Men's Christian Association started an interesting and successful experiment by sending through America last year a vacation students' party, which consisted in the main of graduates or senior students.

A Buddhist on the Bible

A BUDDHIST scholar, son of a Buddhist priest, and reared in the strictest tenets of his faith, relates his experiences when coming in contact with Christianity, saying: "By degrees as I went on reading the Bible, I understood that the teaching of Christ is so far above those of other religions that they cannot be compared to it. Christianity includes everything good to be found in Shin Shu, Nichiren Shu, and Zen Shu (Buddhist sects), and is higher than all. I am not making light of Buddhism; but I believe that its purpose is realized best in Christianity. After the sun has risen, it is not necessary to go on burning electric lights."

Non-Christian Men in School

LAMBUTH Institute was opened early in 1921 in Wonsan, Korea, by the M. E. Church, South, for business men who want to study English. Mr. T. J. Carter, the present director, says: "Our new term began January 7th, and the first night we had more than fifty young Korean men and boys, all anxious to learn English. One must know something of the class of men to appreciate our opportunity to carry the gospel message. Among those who are enrolled there is a judge of a local court, and a clerk of the same court. A police sergeant, the highest office that a Korean can hold among the police officials, is studying in the first grade. The head of a Korean hospital is studying in our

second class. These are non-Christians, and for a half an hour four nights each week, they have an opportunity to hear the Gospel preached. I don't know of any other way in which these leading men in public life could be induced to come to where the gospel message is given. They certainly will not attend church."

Beggar Boys in Seoul

THE Salvation Army is carrying on in Seoul, Korea, an industrial home for beggar boys which meets a real need. Lieut.-Commissioner G. Stevens writes of it: "At the end of the year 1918 there was a great outcry in Seoul over the large number of boys who were begging on the streets. The boys themselves had for the most part long disheveled hair, were clothed in rags, were filthy in the extreme and a source of annoyance to every well-to-do passerby, whom they pestered for money or food. Eventually one boy was found frozen to death outside the shop of a well-known business man, who appealed to the Salvation Army to do something as a temporary measure to tide them over the cold weather and gave a generous donation towards the cost. The Government later became interested, contributing money for the support of the boys, and land for the present buildings. The Home, since its inception, has received seventy-three boys. Nine have died, largely through lack of nourishment in early life, five have run away, eleven have found friends and gone to them, one has found work outside, forty-seven remain with us today."

Korean Missionary Spirit

IN Shantung, China is the "pet" work of the Korean Church. Being not for Koreans but for Chinese, it is actual foreign missionary activity. When the Korean General Assembly was organized in 1912, it went on record as a missionary body in opening work in China. Four ordained men and their families are wholly supported by the Korean

Church. A self-supporting physician and his wife live in the missionary compound. Among the results are 494 baptized Chinese, 9 church buildings, 10 chapels, 25 prayer-meeting places, 15 Chinese evangelists, and 3 Bible women. The evangelistic zeal of Korean Christians among their own people is one of their best-known traits. The Korean became a missionary when he became a Christian. "Are you a Christian?" is often asked early in acquaintance making. Thus at once the living Word is passed along. In the spread of the Message of Life in the peninsula this has been one of the most far-reaching factors. In addition to this, at opportune times the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pledging his time freely, to go out unnumbered by business to preach the way of eternal life.

ISLANDS OF THE SEA

Depopulation of New Hebrides

THOUGH the official report on the New Hebrides for 1921-22 maintained that the process of native depopulation in the Polynesian and Melanesian Islands is not so rapid as some contend, the *Anti-Slavery Reporter and Aborigines' Friend* quotes authorities who state that the present labor-recruiting system, although it is controlled by Government, is essentially wrong, and that work on the plantations, under conditions unnatural to the natives, fails to supply the necessary interest in life, the lack of which they agreed in regarding as the main cause of the dying out of the race. "There is no mention in the Report of one serious cause of depopulation—namely, the traffic in liquor, which is a notorious evil. Answering a question in the House of Commons three years ago, on the depopulation of the Group, Colonel Amery mentioned as its chief cause the inability of the native to resist European epidemic diseases, and asserted that the Administration took active measures to protect the natives from disease

and drink. Unfortunately, all our evidence is to the effect that though the liquor traffic is prohibited by law, the regulations against it are not effective, and that 'active measures' are certainly not taken to enforce them. As for protection from disease, this Report admits that the Condominium Administration possesses no medical service, and there are no government hospitals."

The Philippines 1899-1924

AFTER twenty-five years of work in the Philippines, the various denominations are all reporting progress. Rev. W. J. Smith, Presbyterian missionary at Dumaguete, on the island of Negros, writes of a recent successful revival campaign. The Protestant Episcopal Church is calling for five new clergymen, two of them for work among the 80,000 Chinese in the islands, who have been left to this denomination as its particular field. The Methodists have had an extensive quarter-centennial celebration. They report a church membership of 59,835, with 28,420 enrolled in the Sunday-schools. There are 225 churches and chapels, and 67 parsonages, besides 12 missionary residences. Bishop Locke's latest report says that there was an average of 16 baptisms every day of 1923, and that the last quadrennium shows an increase of 25 per cent in membership. There are hospitals and training schools established firmly by generous gifts from America and housed in substantial buildings. In the past four years the native churches have raised for all purposes about \$218,000. Competent observers prophesy a union very soon of the Presbyterian, Congregational and United Brethren forces.

Paganized Hawaii

DR. W. E. BIEDERWOLF is quoted in the *Record of Christian Work* as having been impressed by the large place which worldliness holds in Hawaiian life and custom. He continues: "Then we saw another thing, and felt a shudder as we beheld it. I saw the Japanese building a

Shinto shrine, and before I got away from Hawaii I realized that this American Territory is again being repaganized. Hawaii's population consists of a conglomeration of nationalities, some nine or ten of these nationalities being represented in numbers by no means small, there being five times as many Japanese as any other race. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and the shrines."

NORTH AMERICA

Congress and the Churches

THE religious affiliations of the present members of the United States Congress are shown in the following table, for which the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is responsible:

Denomination	Senate	House
Methodists	23	96
Episcopalian	18	56
Presbyterian	14	59
Baptist	3	45
Roman Catholic	7	38
Congregationalist	5	26
Christian (Disciple)	1	16
Lutheran	2	12
Jewish	0	9
Unitarian	1	4
Dutch Reformed	0	3
Quaker	0	3
United Brethren	0	1
Mormon	2	1
Mennonite	0	1
Christian Science	0	1
Evangelical	0	1
Universalist	0	1
Vacancy	0	1
No religious affiliation	17	41
Religious affiliation not ascertained	3	20
Totals	96	435

Law Enforcement Convention

"ENFORCE THE LAW" is the message that will go forth to the country from the convention of prominent women's organizations to be held in Washington, D. C., on the 10th and 11th of April. Mrs. Herbert

Hoover is chairman and Mrs. Robert Lansing is honorary-secretary of this convention which is to be held in the Scottish Rites Temple. Speeches are to be made by prominent men and women, and a pageant is to be given entitled, "America, the Beautiful."

The Washington committee is a branch of the Woman's National Committee for Law Enforcement, (Mrs. Henry W. Peabody, chairman) the object of which is to "work for enforcement of all law, with special stress, at present, on the prohibition law, the front today where the battle against lawlessness has to be fought."

This committee has issued the book, *Save America*, which is having a large sale through the affiliated women's organizations every one of which, state and local, is asked to send delegates to this Law Enforcement Convention.

Home Mission Council Officers

THE Home Missions Council has elected the following officers for 1924: President, Charles L. Thompson, (Presbyterian, U. S. A.); Vice-Presidents, John McDowell, (Presbyterian, U. S. A.), Charles L. White, (Baptist), S. Leslie Morris, (Presbyterian in U. S.), Grant K. Lewis, (Disciples of Christ), George L. Cady, (Congregational), Franklin J. Clark, (Protestant Episcopal); Executive Secretary, Charles E. Vermilya, (Methodist Episcopal); Recording Secretary, Charles E. Schaeffer, (Reformed in U. S.); Treasurer, Frank F. Moore, (Congregational). Mrs. John Ferguson is the new President of the Council of Women for Home Missions.

Public Morals Policies

BY adopting twelve resolutions covering a wide range of subjects the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has formulated its policies for the coming year. Briefly as summarized by *The Continent*, the resolutions call for the removal of the Government's prohibition unit from

the authority of the Commissioner of Internal Revenue and the Secretary of the Treasury; call for deportation of alien bootleggers and an amendment to the Volstead law with a view to more effective enforcement; denounce men who have taken an oath to support the Constitution of the United States yet betray it by conspiracy with bootleggers; favor treaties to facilitate suppression of rum smuggling; condemn the practice of prize-fighting in the army and navy; favor the proper encouragement of public education; favor the abolition of child labor; approve uniform marriage and divorce laws; favor the barring from interstate commerce of gambling devices, obscene literature, etc.; call for further reduction of immigration; oppose commercialized desecration of the Sabbath, and denounce lynching.

In the Cumberland Mountains

JAMES D. BURTON, writing from Oakdale, Tenn., of the educational handicaps, in spite of which the boys and girls of the Cumberland Mountain region have accomplished so much, says of their limited church privileges:

The four mountain counties comprise over two thousand square miles of territory, within the borders of which are only three places with full-time ministers. The practice with most organized church bodies is to have preaching once or twice per month, and there are scores of communities without any regular preaching at all. Seventy-five per cent of the church services are held in one-room public schoolhouses of which there is about one for every eight square miles. As a rule the pastor of a mountain church lives in one community, and is in charge of a church in another community several miles distant. They meet and pass in going and coming from their preaching stations. As a result there is little pastoral care, and no point of contact between the pastor and the young people. Through the Sabbath-School

Extension Department of the Board of National Missions of the Presbyterian Church in the U. S. A., many Cumberland Mountain communities are being provided with reasonably well-equipped Sabbath-schools, which have served to create a wholesome atmosphere. The primary purpose of the schools is service, and the Sunday-school representative travels in season and out of season, through all kinds of weather, in the interest of religious education. It has proved to be one of the most economical and effective methods in reaching and helping the children and young people of this region. These schools are real community centers in lieu of other attractions, and many mountain youths discover themselves, getting larger visions of life, and finding their way to institutions of higher learning."

Need of the Rural Church

"THE rural population is in need of evangelism," according to the Rev. William W. Johnstone, superintendent of the Lakes District of the American Sunday School Union. "It is estimated," he said, "that only one fifth of the rural population attends church; that two fifths of the rural churches are standing still or losing ground; that one third of the rural ministers must have other occupations than the ministry to secure adequate support, in some cases the minister acting as the town barber or doing paper hanging and painting as a side line; that one fourth of the rural churches have no Sunday-schools. Many communities in southern Illinois have been entirely without the Gospel for years. Children have grown to youth without having known of a Sunday-school. There are many rural parishes all over the country that have been deserted by the denominations that served them. In a town of 2,000 there may be found a dozen or more churches competing with each other, and all equally neglecting the great opportunity that lies outside in the adjoining open country. When the Church fails to evangelize its com-

munity it fails in its duty to rural civilization. While urban population exceeds rural, there are 2,500,000 more children in villages and the open country than in cities."

Pacific Garden Mission

AFTER forty-three years on Van Buren Street, Chicago, in a building previously famous for its vice, the enormous rents and the change in the personnel of the people passing the door caused the removal of the famous Pacific Garden Mission to 650 South State Street, in the heart of the cheap lodging-house district. One of the converts, who has been a missionary in Japan for years, says he helped to rob many a man in this very place, enticing them from the Polk Street Railway Station near by. So another den of vice and iniquity is converted into a place where the Gospel is being preached.

—Record of Christian Work.

Y. W. C. A. Convention

THE national convention of the Young Women's Christian Association is to be held in New York City from April 30th to May 6th. Many visitors of importance from other countries are expected.

The present budgets of American Y. W. C. A. work total over \$25,000,000 yearly. Foreign work supported by American Associations' funds is included in these total figures. Founded in 1906 from a union of two organizations dating back to 1871 and 1886 respectively, the national membership has grown from less than 150,000 girls and young women to over 525,000. Over 2,000 delegates representing 1,046 Associations are expected. The National Board, of which Mrs. Robert E. Speer is President, is the executive body of the affiliated American Associations.

A Sunday-school Fleet

PLANS for the Ninth Convention of the World's Sunday School Association in Glasgow, June 18-26, 1924, include engaging the entire passenger

space on three ships for Sunday-school delegates from North America. These ships will sail on June 7, 1924, from Montreal, from New York, and from Philadelphia. Meetings and social functions will be arranged on each boat. Blocks of reservations on other steamers have been reserved for those who wish to start earlier than June 7th and take one of the pre-Convention tours either through Europe or to Palestine and Egypt.

Our Army Chaplains

THE conference on moral and religious work in the Army, which was held in Washington in June, emphasized the importance of this aspect of the national life. In his report to the President the Acting Secretary of War said: "The conference was called, in keeping with the nationwide sentiment for a quickened interest in the fundamentals of religion, to consider plans for a more intensive general program of moral training for soldiers, to develop community contacts, and to recommend those policies and activities which will strengthen the religious program for Regular Army posts and stations and safeguard young men who enter the various training camps. The conference was unique in that it was pan-sectarian, as indicated by the list of personnel and the leadership. There was absolute unanimity in all pronouncements and findings."

Among the recommendations were these: "This conference earnestly urges that such provision be made in the numerical strength of chaplains whereby every soldier of the Army, wherever stationed, shall have full opportunity to receive the personal counsel, guidance, and services of a chaplain... This conference believes that the religious influence in the Army can be deepened and strengthened and the efforts of chaplains can be made more productive of beneficial results if a closer relationship can be established and maintained between the chaplains and their respective denominational groups... This confer-

ence indorses the idea of providing chapels at Army posts wherever possible. It believes that the effect of erecting a physical habitation for the religious idea will stimulate interest in services and other religious work."

U. P. Home Board Reorganized

FOLLOWING the tendency apparent in certain other denominations, the last General Assembly of the United Presbyterian Church required that the three boards working in the home field, the Board of Home Missions, the Board of Freedmen's Missions, and the Board of Church Extension, should be united into one board having twenty-seven members charged with the responsibility of pressing forward every department of church work in the home land. Rev. W. I. Wishart, D.D., reports the formation of special committees on Promotion and Publicity, Education and Contacts with the Workers and Fields, with a Board secretary heading each, and continues:

"The members of the enlarged board are working together with the heartiest enthusiasm. The secretaries are alert and fruitful of practical plans and suggestions. The difficulties growing out of the merger are disappearing as methods of administration are worked out. The outlook for mission work in the United Presbyterian Church seems particularly good."

Better Colored Schools

IT is gratifying and encouraging to note the interest being taken by many Southern State Legislatures in the education and welfare of the Negro. Among the latest news of this nature reported in the *Southern Workman*, is the announcement that the South Carolina Legislature recently voted "\$98,000 for the Negro State College, \$41,000 for the Negro boys' reformatory, \$1,500 for the Negro fair, and the chance to share in the high-school appropriation by complying with certain conditions." South Carolina boasts of 14 recognized Negro high schools, 15 teachers' training schools, and 35 Rosenwald schools. The Negroes of the State have sup-

plemented its appropriations by nearly \$30,000.

Lynchings in 1923

PRINCIPAL R. R. MOTON of the Tuskegee Normal and Industrial Institute reports as follows on the year's crime and disaster as compiled by Monroe N. Work of the Department of Records of the Institute: "I find that there were twenty-eight persons lynched in 1923—in Arkansas, 2; Florida, 8; Georgia, 4; Louisiana, 1; Mississippi, 8; Missouri, 1; Oklahoma, 1; Texas, 2; Virginia, 1. This is twenty-nine less than the number fifty-seven for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, seven from jails and six from officers of the law outside of jails. Of the twenty-eight persons lynched in 1923, twenty-six were negroes and two were whites; two of the former were women. We also found that there were forty-six instances in which officers of the law prevented lynchings. Four women, three white and one colored, were among those thus saved. Six of these preventions of lynchings were in Northern States and forty in Southern States. In thirty-seven of the cases the prisoners were removed or the guards augmented or other precautions taken. In the nine other instances, armed force was used to repel the would-be lynchers. In eight instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the fifty-two persons thus before the courts only two were sent to the penitentiary."

Opportunity in New Mexico

A MISSOURI pastor was greatly impressed, on a vacation trip through New Mexico, by the work being done by Presbyterian home mission agencies in that field, and the great opportunity for additional work. He is quoted in *The Continent* as follows:

"Twenty-eight miles north of Las Vegas I visited Cebolla Valley, where a new Pres-

byterian church was about to be dedicated. Eighteen months before there was but one Protestant in that thickly-settled district, a woman. Her husband, a progressive farmer, decided to unite with the Protestants and joined the Presbyterian church in old Las Vegas, of which Rev. Charles Cordova is the devoted and effective pastor. Fifty other Spanish-Americans, all adults, followed him in a little over a year, in most cases in the face of persecution. The Church Election Board gave these fifty-two members \$3,000 toward a church, and the members themselves contributed their services as brickmakers and carpenters, and when I visited the building on May 11, all that was needed was a covering of plaster to complete the edifice." In Albuquerque he visited the Menaul school for Spanish-American boys, and in Santa Fe the corresponding school (the Allison-James) for girls. If these two schools had adequate facilities they could receive from 400 to 450 pupils a year, instead of the 300 they now have scant room for. For the Spanish-American young people are seeking admission to the Protestant schools, despite bitter opposition from the Roman Catholic archbishop.

The Government and the Indian

HON. HUBERT WORK, Secretary of the Interior, has recently invited one hundred men and women of national vision, including publicists, educators, governors of states, churchmen, and outstanding citizen Indians to advise him in reference to the methods of changed policy on the part of the Government in its treatment of Indians. The Secretary recognizes the importance of determining on such plans for the Indian's welfare as shall insure his own participation in those plans and ultimately lead to an educated, self-sustaining Indian citizenry. Some of the Indians of today have individual wealth (the value of all Indian property is estimated at \$1,000,000,000); 227,000 out of 340,917 have allotments of land totaling 38,000,000 acres; and two thirds of the Indians are citizens. There are 400 Protestant and 200 Catholic missionaries at work among the various tribes and groups with respective adherents of approximately 100,000 and 59,000. Secretaries of Home Mission Boards doing work for Indians as also the Y. M. C. A. and Y. W. C. A. are included in the group of advisers

selected by the Secretary of the Interior.

Chinese Children Rescued

ROM the Tooker Memorial Home for Chinese children, conducted by the Presbyterian Board of National Missions in Oakland, Calif., Miss Emma Mills writes of two little children, to keep whom at the Home and thus rescue them from lives of slavery Miss Cameron in San Francisco has been working day and night: "They remember well the day their own families sold them from the same village to a strange man who appeared and asked to buy some little girls. Ah Ting's people sold her for \$170. She was then ten years old and could sing very nicely. This stranger then bought Ah Tye for \$90. Before leaving China the children were kidnapped from their owner. They were found and redeemed by the man, who claimed to be their father. After the long journey across the Pacific, landing in Seattle they went on to San Francisco. They were put on the Chinese stage and every night for several weeks these two children have been acting from nine until one and two in the morning. They found their way to our day school in our Chinese Church in San Francisco. There they learned of the Home. Miss Higgins went down to the theater and saw them the night before they came to us. Their stories are filled with hardship and sadness, they are very dear children and are so afraid they will have to go back to their owner that every time I say we are going to San Francisco they cry. All of Chinatown is up in arms, and moving every possible point to get the children back."

LATIN AMERICA

Neglected Indians

MR. L. T. LEGTERS, who has recently returned from a long journey through Central America and Mexico, under the auspices of the Pioneer Mission Agency, made a careful survey of the Indian situation and has come back tremendously burdened

for that great neglected field. He reports that ninety per cent or more of the missionaries are ministering to not more than forty per cent of the population, and less than ten per cent to the vastly larger Indian population. There are hidden away in the valleys and mountains tribes of fifty thousand to half a million to whom the Gospel of Christ has never gone, and who will never hear it unless missionaries carry it to them.

Independent missionaries are doing some mission work for these Indians on a small scale. There have been some few attempts on the part of a few of the larger boards, such as the Presbyterian in Mexico and Central America, the Anglican in Southern Chile, the Canadian Baptist in Bolivia, and a few others, but there has been no consistent and determined effort by the greater and more responsible agencies looking toward the evangelization of the Indians of Latin America.

A commission has been formed to study the whole matter throughout Latin America, to bring pressure upon the Boards of the United States and Canada and to minister more adequately to this neglected group. When the great Latin American Conference meets in Montevideo in April, 1925, more complete facts regarding the Indians will have been gathered so that the conference may formulate some adequate plan to reach them with the Gospel.

A Century in Jamaica

THE United Free Church of Scotland is celebrating this year the centenary of its work in the island of Jamaica. Rev. George Blyth was sent out in 1824 in response to a request by some planters for a missionary to instruct their slaves. This was the beginning of the work that now, at its centenary, cannot be considered a mission, but a fully organized church. Rev. R. C. Young writes: "When we consider that some still live who were born in slavery, we need not think poorly of a century's work."

For many years Jamaica has manned her own schools, and the island is dotted over with school buildings, where useful and efficient work is done by Jamaican teachers. We have a native ministry that outnumbered those sent from home. They are the sons of our Church. Three of them have seen foreign service in Africa, and all are respected by the community."

Head Hunters in Ecuador

FROM the highlands of Ecuador to the east one descends into the heavily forested Amazon valley where he finds himself in the land of the Jibaros, formerly a very numerous and warlike tribe who exterminated the Spaniards who had established prosperous cities in that region. These people are devil worshippers. If God is good, they reason, they have nothing to fear from Him. The devil, however, is malignant; therefore he must be propitiated by worship and sacrifice. The witch doctor is their chief resource in time of sickness and need. War is the normal state of the Jibaro Indian, first for the purpose of getting wives from neighboring or enemy tribes, second for revenge of injuries inflicted upon relatives during these wars, then for enemy heads that are supposed to bring good luck to the possessors because of the sacrifice of the victim to the devil. During the last two centuries the Jibaros have greatly decreased in numbers. Their attitude toward the whites has become more friendly and they respond readily to kindly approach.—W. F. Jordan in *The Christian Herald*.

EUROPE

Evangelism at Exhibition

THE British Empire Exhibition, to be held at Wembley Park, near London from April to October, 1924, will reproduce in miniature the entire resources of the British Empire, and one of its primary purposes is "to make the different races of the British Empire better known to each other." The most conservative expert

calculations put the probable number of visitors to the Exhibition at a minimum of 25,000,000. British Christians have recognized the opportunities for an evangelistic campaign which such an occasion offers. The whole project received most careful consideration, and a United Committee has been formed, representing the Church of England, the Evangelistic Committee of the London Diocesan Conference, the Evangelical Free Churches, the Metropolitan Free Church Federation, the Church Army, Salvation Army, Y. M. C. A., Y. W. C. A., National Young Life Campaign, World's Evangelical Alliance, and other organizations and interests. Headquarters are to be in an attractive bungalow on the Exhibition grounds, near the British Government Building.

C. M. S. Magazine Jubilee

THE monthly magazine published by the Church Missionary Society, the *Church Missionary Review*, was started in January, 1874, by Dr. Eugene Stock, who writes in the December, 1923, issue: "Looking back over the fifty years.... the C. M. S. staff alone has multiplied nearly fourfold, and its income is about three times as large as in 1874. Africa, then scarcely known beyond the coast-line, is now open from end to end. Japan had just opened its long-locked doors, and now has its own organized Church. In India and China the progress is astonishing. It would take many columns to compare adequately 1873 with 1923. Any careful student will find that the revival and the expansion began at that time."

Gospels for Belgian Homes

THE "Gospel Hunger" in Belgium, described in the *Review* a year ago, has been steadily increasing. Ralph C. Norton, Director of the Belgian Gospel Mission, writes: "We have distributed during this year something like half a million copies of Scriptures and religious literature, 90,000 of which are Gospels, Testa-

ments and Bibles. The sowing of this seed, we are convinced, is one of the reasons for this great awakening, and in the absence of other agencies such as preaching, etc., which are the accustomed methods for evangelizing in other lands, is the sole basis for the beginning of a revival. As a marked illustration of the effectiveness of this method, we have one colporteur who has, in the last four years, put 65,000 Gospels in homes, and during the same time, sold 12,000 New Testaments, thus covering 131 towns, cities, and villages, and reaching a territory comprising 392,000 people. He seeks to get into every home."

European "Youth Movements"

ALMOST every European country has a body of youth which to a large extent is aroused to its social responsibility—that is, young people who realize that they must educate themselves to the facts and the problems of the present, past, and future. These so-called "Youth Movements" assume many points of view and modes of expression, many conflicting even among themselves. This awakening (with the probable exception of Germany) is restricted to a minority of what one can call the youth of each nation. The significant fact is that the minority is so large, and that the awakening is so intense. In Holland the "Youth Movement" is almost entirely religious or ethical. It comprises a liberal religious group open to almost all creeds; a student Christian group; and the Practical Idealists' Association. In addition there are many small groups—League of Religious Anarcho-Communists, anti-tobacco and anti-alcohol societies, and hundreds of individuals devoted to kindred ideals.

State and Church in Roumania

IT was reported at the meeting of the Presbyterian World Alliance in Zurich that in Roumania the restrictions on church life are particularly severe. The situation there is described in these words: "The minis-

ter of finance refuses to allow subscriptions from church members for the support of their ministers. Any church with less than 300 members is forbidden to call a pastor, and this makes small churches and missions impossible. The state holds that the majority in any community is entitled to the property of any denomination, and that the minister of affairs has the right to decide such ownership and can assign the property according to his arbitrary will. The schools for girls belonging to the Reformed Church have been seized, and are being used as hospitals for the treatment of venereal diseases. Lands of the churches have been taken by the state, allowing the owners only a small acreage, and their own lands, after having been confiscated, are rented to the former owners at prohibitive prices." The only remedy for some of these abuses is political action.

—*Christian Century*.

Poland and Religious Liberty

THE new States created in Eastern and Central Europe have inscribed religious liberty in their Constitution. They are bound to recognize religious bodies who work in their territory and afford them liberty. It is one thing to establish general principles—another to put them in operation in lands where the Roman Church has long had a political supremacy. In Poland the Churches that were working before the new Constitution are recognized, but there are difficulties confronting the new work that has been undertaken, since the grant of the Constitution which honors religious liberty can become really effective only when definite legislation in the form of an Enabling Law is passed. Pre-war arrangements make it possible for the older Churches to "carry on" without obstacles being placed in their path. "Denominations previously unknown in Poland" may at any moment by administrative action be placed in perplexity and their work closed down before any effective appeal may be made to the

West to restrain the agents who desire to see this done.—*Evangelical Christendom.*

The Dilemma in Iceland

IN April, 1922, the Parliament of Iceland was compelled to suspend its prohibition law (adopted in 1908) because Spain, at present the chief purchaser of the salt cod (Iceland's principal export) declared that she would raise her import tax, unless Iceland would buy her wines (with alcoholic content up to 21%). Formerly much of this wine was disposed of in America. When the 1923 Parliament of Iceland met, no solution was in sight, and the 1922 arrangement was continued, but the Parliament declared that "although in this session, on account of trade treaties with Spain, an exception from the law regarding import of intoxicants has been legalized, this exception has been made because of demanding necessity, but not because the Parliament would depart from the law that was first passed on account of a general vote among the people." Leaders in the World League Against Alcoholism have made considerable efforts to help Iceland secure other markets for her fish, one Scotch business man having been particularly active. Since the United States has helped indirectly to get this small island into difficulty, cannot America devise means to absorb some of this surplus of fish which Spain refuses except at the cost of debauching the Icelanders?

AFRICA

Moslems and the Press

EGYPT is controlled, Rev. Dr. Zwemer says, "not so much by laws and religions as by the newspapers. These batteries have unlimited range, and seem to have endless quantities of ammunition." The Moslem press was never so active. In the native booksellers' quarters, great packages of literature are seen ready for the post and addressed to Timbuctoo, Brazil, South Africa, Mesopo-

tamia, and India. The Nile Mission Press and the American Press at Beirut are also sending out large quantities of Christian literature. The Egyptian secretary of the Society for the Prevention of Cruelty to Animals, a young Mohammedan, recently ordered 1,000 copies of "Black Beauty" from the Beirut Press and the large volume recently published by the Nile Mission Press on the deity of our Lord is having a remarkable sale. The monthly Christian paper, *Orient and Occident*, has become trilingual, and in French, English and Arabic is bridging the chasm between the East and West and leading young men to consider the claims of Christ. Moslems themselves are aware that the press is the deciding factor in the coming struggle. The editor of the *Islamic Review*, in London, writes concerning their propaganda:

The immensity of the task that lies before us compels us to the admission that we are scarcely able to meet the demand single-handed; and all the more so because of the lack of adequate means. We invite, therefore, one and all, each and every servant of Islam, to help us in the cause. The only means of access to the otherwise impenetrable heart of the West is literature. Can we produce it in a quantity sufficiently large to meet the demand? The answer lies with our Moslem brothers.

Spiritual Growth in Egypt

REV. WALTER T. FAIRMAN, of the United Presbyterian Mission, writes of the marked success that attended a series of conventions for the deepening of the spiritual life, held during November and December at four centers in Egypt. "The special subject this year was: The Identification of the Believer with Christ: (1), in Death; (2), in Newness of Life; (3), in Service. Our devoted Egyptian workers have received a great uplift and have gone back to their various spheres of labor with their faith strengthened and their vision enlarged. Evangelistic services were held in the evenings, and to these the general public turned out in such numbers as to tax to the utmost the accommodation provided in each

place. In Luxor we have a large church with seating for about 700. This was crowded every night with a most attentive congregation in spite of the fact that opposition meetings were being held at the same time in the Coptic church in the town. In Zagazig a special tent provided seating accommodation for about 700 men and women. This was filled to capacity every night and many went away because they could not find room. At the same time boys and girls were gathered in the church itself for a special meeting for them alone. They numbered about 200 and good work was done amongst them. Can you imagine the situation? In the heart of a Moslem city, a whole street turned into a tent for the holding of religious meetings attended by Christians and Moslems and no disturbance and no objection. Ten years ago that would have been impossible. Today not only was it possible but it was done."

A Cabinet Minister's Tribute

THE acting Prime Minister of the Union of South Africa, F. S. Malan, while on tour in Cape Colony in the autumn of 1923, paid a great tribute to the work of missionaries. He said: "The work of the missionary should be recognized as part of the uplifting of the native races and part of the administration necessary to maintain law and order. Where missionaries are concerned, the use of force is never, or very rarely, required, and that is because of the missionaries. We are able to govern millions of natives, not by physical force, not by policemen or soldiers, but by the moral force which civilization and the example and influence of white men can give. The principles inculcated by the missionaries, which are based not on physical force, but on obedience to moral principles and the principles of Christianity, should be supported. We should see that the relations which exist between the administration of the country and the missionaries and their work are co-

ordinated, so that they can work together for the one great aim—salvation of the State."

Plans for African Education

AN important step in the development of education in Africa has been taken in the appointment by the Secretary of State for the Colonies in Great Britain of an Advisory Committee on Education in the Crown Colonies in Africa. Except in the definitely Mohammedan areas about nine tenths of the whole of native education throughout the continent has been hitherto carried on by missions. The appointment of this committee is an indication of the increasing interest of governments in the subject of education, and since missionary interests are represented on the committee, it provides an opportunity for consultation between the Government and missions on educational matters. Its announced purpose is "to study the problems of native education in Africa and to facilitate the cooperation of governments and missions in the development of a constructive policy of education on sound lines."

NEAR EAST

In Syrian Villages

WITH representatives of the Danish Mission to the Orient and the British Syrian Mission, Rev. W. A. Freidlinger, of the American Presbyterian Mission at Zahleh, Syria, recently made a tour of several villages around Baalbek. He writes: "In one Moslem village very few knew how to read. A man working in the field was asked if he could read and answered, 'No, we do not know here, but in the other village over there they know; for there you will find Christians.' 'But do you mean to say that the Christians are better off than you?' 'Of course, if the authorities do not give them a school, no doubt their bishop will take care of them; but nobody cares for us here.' The presence of these Catholic Christians seems more often to be a hindrance to the

Moslem than a help. In a mixed village a young Christian man said to a Moslem shopkeeper when the missionary asked him to buy a Gospel, 'This is not a book for you.' But the Moslem seemed wiser than he, for he just took out his money and bought the book, saying, 'These people have come to give us light and to make us know things we did not know before.'

Church Union in Syria

A PROMINENT feature of missionary work in Syria, which is still in its infancy, but growing, is the project of missionary union. The United Missionary Conference that has been in full swing for several years joins the societies working both under the French in Syria, and under the British in Palestine. One year these two branches meet together and the alternate year they meet as northern and southern sections, each in their own territory. This union includes English, Scotch, Irish, Danish and American missionaries. Its functions are purely advisory, but it cements the workers and fosters efficiency as well. The Syrian Evangelicals, grouped as they are under the various church politics to which their respective missionary leaders are attached, are chafing under these ecclesiastical divisions and agitating the subject of combining. Their various denominational affinities are not inherited and ingrained, so union is easier, and their number is far from being so great as to thrive in spite of divisions; so that union, for them, is imperative and quite practicable, once their foster-mother societies encourage such a step.—*Presbyterian Magazine*.

Syrian Youth for Syria

IN the University of Beirut is a group of Student Volunteers who plan to give their lives for missionary work in their own land. One of the missionaries writes: "They are few, but enthusiastically committed to

their task. The taking on their own shoulders by Syrian young men of the burden of winning their land to Christ means the dawning of a better day for Syria." Syrian boys, too, are getting the vision. Rev. Leslie M. Leavitt, American Presbyterian missionary, writes of two eighteen-year-old boys who had attended a conference of secondary school boys. One is now conducting a Sunday-school every Wednesday afternoon and Sunday morning with an average attendance of fifty. He sent to the Mission for Arabic hymnbooks and they sing hymns and have a prayer and the young man leads the discussion on such subjects as "The Plan of Jehovah," "The Principles of Christianity," "Our Success as a Community or Nation," and "True Patriotism." In the neighboring village the other boy organized a football team and helped plan an entertainment for the benefit of the village school. He also invaded the meeting place of a gang of a dozen boys whose custom it was to meet every evening, tell dirty stories, swear, and kill time. The first night that he started reading aloud to them from a good Arabic book a number of the boys laughed at him and called him "Preacher." He continued his efforts the second evening and before long the whole group was listening intently to him.

A Motor Cycle in Arabia

DR. PAUL W. HARRISON, missionary of the Reformed Church in America, has just returned to Arabia, taking along a motorcycle. He hopes to make the journey over the Arabian Desert, which has hitherto taken from ten to fourteen days on camel back, in less than twenty-four hours. Dr. Harrison is a friend of the ruling sheikh of the interior of Arabia, Bin Saud, who is anxious that Dr. Harrison should establish a hospital in his capital, Riyadh, 250 miles inland from the Persian Gulf.

THE MISSIONARY LIBRARY

Better Americans. By Joyce Constance Manuel. 12mo. 114 pp. 60 cents (cloth). Council of Women for Home Missions and the Missionary Education Movement. New York. 1923.

That is something that all citizens of the United States should wish to be and help others to be—*Better Americans*. This may not always mean *better Christians* but better Christians living in America must necessarily be better Americans. Miss Manuel has put forth her own ideas as to how to make Americans better—by meetings, discussions, stories, studies, dramas and pictures. She presents material for twelve lessons with songs, talks, stories of boys and girls, discussions, the suggested application and prayer. These lessons are inspirational and informational and will help to teach children thankfulness, thrift, educational ideals, appreciation of beauty, use of money, justice, reverence, respect for law, loyalty and obedience to God. The treatment is not always as strong or on as high a plane as it might be—for example, reverence is made to include too much. The test of these lessons will be in their use.

Theosophy and Christian Thought. By W. S. Urquhart. 12mo. 233 pp. \$2.25. The Pilgrim Press. Boston. 1922.

Some people seem to be hypnotized by theosophy. They do not know what it means but swallow it whole. Here is an antidote of information. Dr. Urquhart is professor of philosophy in the Scottish Churches College in Calcutta and recognizes both the beauties and the false ideas in theosophy. He shows its scope, its antecedents, its contents, its value and its relation to Christianity. He perhaps deals with it too leniently, but he is well informed and he seeks to be fair. Dr. Urquhart conceives the chief value of theosophy to be its emphasis on the reality of the unseen world and apoc-

alyptic beliefs. Its danger is due to substituting philosophic imaginings for true revelations from God.

Leaves from a Chinese Calendar. By Emma G. Lippard. Pamphlet. 12 pp. 50 cents. Woman's Missionary Society, United Lutheran Church in America, 1228 Spruce St., Philadelphia. 1923.

These mission study lessons by a missionary who knows and loves the Chinese, present a vivid and true picture of Chinese life for juniors. The book is well illustrated and the chapters describe delightfully the experiences of Taro and his friends in each month of the Chinese year.

Adventures with the Bible in Brazil. By F. C. Glass. Illus. Map. 12mo. 220 pp. 4s. Pickering and Inglis. Glasgow. 1923.

A missionary of the Evangelical Union of South America describes adventures and incidents on three journeys in Argentina, Paraguay, Uruguay, across Brazil and westward up the Amazon to Colombia. He met many strange people, had many thrilling experiences, saw the great need of the people because of their ignorance of God and discovered the fruitfulness of Bible work even in the midst of ignorant savages and traders. Some of the converts tramped 250 miles to attend a Gospel conference. South America is rich in resources and possibilities, both physical and spiritual, but is especially in need of spiritual light and power.

Short Missionary Plays and More Missionary Plays. By Margaret T. Applegarth. 2 vol. 12mo. 183 pp. and 184 pp. \$1.00 net each. George H. Doran Co. New York. 1923.

The dramatic method of teaching and stirring the emotions and will is becoming increasingly popular, especially among young people. It has advantages and disadvantages. To

many, it is a sugar-coated pill. If the impression finds its outlet in adequate expression of a practical sort, the disadvantages are lessened. These missionary plays are well thought out to make the impression. The first volume relates to race questions in America, to life in India, Japan, China, Spanish America and medical missions and the second volume to special occasions and methods such as Christmas, Easter, raising money, selling literature and conducting missionary meetings. The results are, perhaps, attained too easily.

They are simple and make use of men, women and children. They require few participants, simple properties, and few rehearsals. The lesson in each play is clearly taught but not unpleasantly stressed.

Pandita Ramabai. By Helen S. Dyer. Illus. 12mo. 173 pp. 4s. Pickering and Inglis. Glasgow. 1923.

Ramabai, who died last year, after thirty years of work for the child widows of India, was a woman of great intellectual gifts and of spiritual power. Much of her wonderful life is here told in her own words. The volume, written by Mrs. Dyer, has been reissued as revised and brought up to date. It is a story of faith working unselfishly through love and reveals what the Gospel of Christ can do for Indian women.

The Romance of Pitcairn Island. By W. Y. Fullerton. Illus. 12mo. 112 pp. 2s, 6d. The Carey Press. London. 1923.

Though it is the scene of one of the modern miracles of missions, Pitcairn Island is little known except in missionary history. The secretary of the Baptist Missionary Society of England visited it recently and tells here the thrilling story of its transformation through the influence of a single copy of the Bible carried thither by the mutineers of the *Bounty*. If any doubt the power of the inspired Word of God, let them be convinced by reading this true narrative of the South Pacific. The inhabitants are Christians and attend Sabbath-school

as well as church. They give generously, every tenth tree being marked L^X—"The Lord's Tenth" and every tenth row of produce in the same way. This story is a good antidote to some of the sensuous volumes recently written on the South Sea Islanders.

The Chinese Church National Christian Conference, 1922. Report of the International Christian Conference, Shanghai. 8vo. 724 pp. \$2.50. The Oriental Press. Shanghai. 1923.

Epoch making is the term rightly applied to the Shanghai Conference of May, 1922. The missionary work in China was there reorganized on a new basis, giving larger place to the Chinese Church. Dr. Rawlinson and his co-editors, Miss Helen Thoburn and Dr. MacGillivray, have gathered and arranged material from the commission reports presented to the National Conference as it relates especially to the work and program for the Chinese Church. The multitude of subjects discussed, as revealed in the index, include: Chinese Religions, Agriculture, Architecture, Literature, Evangelism, Boys' Work, the Blind, Family Worship; Children; Church Life, Cooperation, Finance, Home Problems, Medical Work, Industrial Conditions, Ministry, Money, Moslems, etc. Any missionary to China or those wishing expert knowledge, will find this compilation of great value.

China Mission Year Book. 1923. Edited by Frank Rawlinson. 12 mo. 373 pp. Christian Literature Society. Shanghai. 1923.

For three years, we have been without new editions of the Year Book and it has been a real loss in spite of the publication of the Missionary Survey volume. China is changing and these changes are recorded by fifty-two expert observers, both Chinese and foreigners, from different points of view. Their contributions on politics, missionary work, the Chinese Church, Education, Social Reform Movements, etc., are of great interest and value. The statistics, map and missionary directory are in a separate volume. We

know of no better way to keep abreast of movements in China than through this annual review.

Some Boys and Girls in America. By Margaret T. Applegarth. Illus. 8vo. 231 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Originality and charm mark these home mission stories and their black and white drawings for children. The titles of the chapters whet the appetite—"Let's Discover America," "Little Prince of Wails," "Mind Your P's and Q's," etc. Children and mothers or teachers of children will find them interesting and instructive.

At the Mercy of Turkish Brigands. By Mrs. D. C. Eby. Portrait. 12 mo. 285 pp. Bethel Publishing Co., New Carlisle, Ohio. 1922.

The tragic days of war, massacre and deportation in Armenia have produced several graphic and thrilling narratives. The present one, by a missionary, tells of experiences around the Armenian cities of Hadjin and Marash. It is a story of suffering and massacre, of warfare and capture by brigands, of robbery and rescue, of deportation and relief work, told graphically in a way that enables us to sympathize with the missionaries and those whom they sought to help.

Khama, The Great African Chief. By J. C. Harris. Portrait. 12 mo. 122 pp. \$1.25 net. George H. Doran Co., New York. 1923.

Khama is one of the miracles of missions. The thrilling story here given has already been briefly told in the *Review* to show what God can do in human regeneration and what Africans can do to lead their people into Christian light.

Joy from Japan. Recreation Programs. Arranged by Catharine A. Miller. Paper. 8vo. 200 pp. The Heidelberg Press. Philadelphia. 1923.

Games and outings, socials and dinners, tableaux, songs, stories, feasts and plays are suggested here to increase interest and give information on Japan as a mission field. The pro-

grams are suitable for different ages and are of varied value but selections can be made that will prove of use to any church, missionary society, young people's or children's group.

How to Produce Plays and Pageants. By Mary M. Russell. Illus. 8vo. 219 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Like the foregoing volume, this is a discussion of the uses of the drama and how to plan and present plays and pageants in order to produce a desired effect on an audience. Some of the illustrative material is religious and some patriotic or missionary. The portion of the story of Joseph given here is commonplace and unimportant, adding much to the Bible narrative but without clearly bringing out the meaning.

Enthroned—A Story of Christ. By F. D. Seward. 8vo. 296 pp. The Stratford Co. Boston. 1923.

The life of Christ offers rich opportunities for the novelist. It has romance, adventure, human sympathy, tragedy and dramatic incident. Mr. Seward has used these to good advantage in a straightforward, accurate and reverent story that follows closely the gospel narrative and that has for its purpose the enthronement of Christ in the heart and life of the reader. While not so thrilling in interest as "Ben Hur," it is more true to the spirit and facts of the history and does not draw so much on extra-biblical material or the imagination of the writer as is done in other novels of the time of Christ.

Practical Lectures on the Book of Job. Frank E. Allen. 12mo. 303 pp. \$1.75. Fleming H. Revell Co. New York. 1923.

Job is a fascinating character and the book is an uplifting study, neglected by too many Christians. Mr. Allen has unfolded its meaning and practical lessons in this series of sermonic lectures. He rightly (we believe) holds Job to be an historical person and considers the story of his experience an ancient dramatic presentation of truth. The book is studied

in sections, not critically but homiletically, to point out the lessons to be learned in regard to home life, evil, suffering, faith, knowledge of God, wisdom, prosperity, repentance, salvation, etc. It is eminently sane, reverent and practically helpful.

The Jewish Question and the Key to Its Solution. Max Green, M.D., Philadelphia. George W. Jacobs & Co.

A Hebrew Christian deals with the fact of the Jewish problem and the various attempts that have been made to solve it. The solution of the Jewish problem will come with the acceptance by the Jews of Jesus as their own Messiah.

The Book of the Lover and the Beloved. By Ramon Lull. Introduction by E. Allison Peers. 12mo. 115 pp. \$1.25. Macmillan Co. New York. 1923.

If ever there was a man with a passionate love for Jesus Christ that man was Ramon (or Raymond) Lull, the pioneer martyr missionary to the Moslems of North Africa. In this translation of some of his devotional writings the saintly scholar and witness pours out his soul in love of his Master and thoughts of how that love may be increased and manifested. It is very stimulating to spiritual life and service.

More Jungle Tales. By Howard A. Musser. Illus. 12mo. 196 pp. \$1.50 net. George H. Doran Co. New York. 1923.

India is a land of adventure as well as a land that calls for the message of Christ, and missionaries who preach the Gospel also have interesting and thrilling experiences. Some of them, like Jacob Chamberlain and Howard A. Musser, are skilled in telling of their adventures so as to hold their audiences spellbound. Here is a bundle of twenty-five stories and lesser incidents and pictures that carry the shadow of the jungle and of heathenism but also are shot through with the light of Christ. The tales are full of human interest, for they tell of boys and girls and their conflicts with wild beasts and with untamed humans. Boys and girls will be interested; so will adults.

Places of Quiet Strength. By John Timothy Stone. 12mo. 250 pp. \$2.00 net. George H. Doran Co. New York. 1923.

These twenty-two practical sermons, by the well-known and much loved pastor of the Fourth Presbyterian Church in Chicago, deal with spiritual themes in a practical way. They appeal to men and women who desire strength and vision, a knowledge of God and a Christ-like life among men. We miss the charm of Dr. Stone's personality, but the essential message is here.

The Mexican Nation—A History. By Herbert I. Priestley. Illus. Maps. 8vo. 507 pp. \$4.00 net. The Macmillan Co. New York. 1923.

Most Americans know of Mexico but few know Mexico or the Mexicans. They associate the name with bandits and bull fights, with mines and oil, with revolutions and Roman Catholic superstitions. Dr. Priestley, the associate professor of Mexican history at the University of California, writes the history of the country in order to give the greater American republic a better and more sympathetic understanding of the people. The story begins with the discovery by Spaniards in 1518, describes the economic, political history and closes with Carranza's death in 1920. There is much said about Roman Catholic missions and their influences but practically nothing of Protestant. The political influence and program of papal orders in Mexico are largely responsible for the chaos.

World Friendship Through the Church School. By John L. Bobinger. 12mo. 91 pp. \$1.25 net. University of Chicago Press. Chicago. 1923.

Christian internationalism is the subject of these ten studies for churches. They aim at the promotion of peace through better understanding and greater sympathy. They include an appeal to different ages for missionary work, broader study, more unselfish giving, and active service for others at home and abroad. A bibliography accompanies each chapter.

The Message of Mohammed. A. S. Wadia. 159 pp. \$1.60. E. P. Dutton & Co. New York. 1923.

No praise is too high for the spirit of fairmindedness and toleration which characterizes this book. It is an effort to advance the cause of Islam by portraying the elements of truth which that religion contains, and there is no bitter word nor harsh criticism. The author has many cordial things to say of Christ's teachings, and of Christianity today. The book is from the standpoint of a Modernist Moslem. Mohammed was far from perfect, and his teachings, notably on the subject of polygamy and divorce, contain things that have been very harmful. The Koran is full of mistakes and of teachings that for us are obsolete.

This is an unusual standpoint for Moslem apologists to take. The unhesitating rejection of superstition, and of outworn social legislation in Islam, rather takes one's breath away. The frank admission that Christianity is more ideally perfect than Mohammedanism, but that Mohammedanism is the more vital of the two, is a new and rather startling beginning for such a discussion. The Wahabees of Central Arabia would repudiate a man making such admissions.

It is very inadequately realized among Christians, and even among Christian missionaries, how powerful and compelling a system of philosophy underlies Mohammedanism, once its superstitions have been sloughed away. We are going to see eventually that to say that Mohammedanism cannot be true because it claims to be universal and its regulations regarding prayer cannot be carried out in the Arctic regions, is to betray an almost pathetic blindness to the real questions at issue. When for instance the author asserts that the underlying philosophy and teachings of Mohammedanism are more in accord with the scientific, industrial and political temper of modern times than those of Christianity, he occupies a position from which it would be difficult to dislodge him.

One can only regret that with so clear a view of the outlines of his task, and approaching it with so tolerant and non-controversial a spirit, the author's picture of Islam is so inadequate. The strength and magnificence of Islam lie in its conception of God. One wonders whether the author himself has ever had an adequate view of that conception. If so, his power of portraying it is almost nil. Palgrave, who is the only English author who succeeds at all in showing the dimensions and strength of that conception, is utterly condemned by the author of this work.

All interested in missionary work for Moslems may well read this book. From it we get an exceedingly valuable sidelight on our task which is to so lift up Christ that the divine picture of God and the salvation which He offers can draw men to Him, even those who have been captivated by the system of Mohammed. P. W. H.

With Italy in Her Final War of Liberation. By Olin D. Wannamaker. Illus. 8vo. 294 pp. \$1.75 net. Fleming H. Revell Co. New York. 1923.

The Y. M. C. A., by its humanitarian work, contributed much to Italy's efficiency in the World War. Mr. Wannamaker writes a glowing tribute to the work among the soldiers at the front, in prison camps and in hospitals. Italy had 5,000,000 men mobilized, took nearly half a million prisoners and had hundreds of thousands wounded in battle or incapacitated through illness and disease. Some interesting and informing facts are given concerning Italy, the Italians and the War as well as graphic accounts of the Y work. About 300 American workers were sent to Italy. They did effective work though only a small part of it was strictly religious. Too much space is given, perhaps, to defend and praise the Y; too much is said as to why the American Y did not go to Italy sooner and too little is told in the way of actual incidents and experiences and the definite results of the work.

Twin Travelogues. With paper doll cut outs. By Welthy Honsinger. The Abingdon Press. 50 cents each. New York. 1923.

These cutouts for India and Korea are fascinating for young children and very instructive. Travel stories of children in foreign lands accompany the pictures. Use them in the home and in children's bands—and don't omit the travel stories.

A Young Man's View of the Ministry. S. M. Shoemaker. 86 pages. \$1.25. Association Press. New York. 1923.

Anyone who is engaged in the work of the ministry, and anyone who has at heart the recruiting of the ranks of gospellers should welcome this little volume as much as the young men in their hour of decision as to their life work to whom this young minister was primarily addressed his message.

The Young Man's View of the Ministry is simple and practical as well as helpfully (not fulsomely) personal. The six divisions of the book—The Work, The Message, The Call, The Need, The Reward, An Appeal—combine to send a ringing challenge to men to give over their lives to Christ to be used by Him in the abundant living and joyous serving He came to give.

R. M. L.

New Blood. By Louise Rice. Illustrated. 12mo. 110 pp. \$1.00 net. Fleming H. Revell Co. New York. 1922.

Immigrants furnish the material for these little "stories of the folks who make America." Though light reading for young folks and for missionary circles, they will help to awaken interracial sympathy and a desire to help aliens.

India Painting Book. By Elsie A. Wood and Henry T. Vodden. Church Missionary Society. 1s. London. 1923.

Those who have seen the painting books of Egypt and other lands will welcome this. It is very attractive.

World Service. A Religious Pageant. By Alfred Luke Faust. Pamphlet. 30 pp. 25 cents. Methodist Book Concern. New York. 1923.

Musical numbers are suggested, costumes, stage setting and lighting. If

directions are followed, the result should be impressive.

Progressive Suggestions for Planning Church Buildings. Plans and Sketches. Edited by Elbert M. Conover and Albert N. Dobbins. Pamphlet. 48 pp. 50 cents. Home Missions Council. New York. 1923.

This book will prove a real boon to churches at home and abroad that are looking for ideas which combine beauty and utility for church and chapel buildings in city, suburb and country. It also has a good list of books recommended.

Bible Stories in Rhyme. By Florence E. Hay. Illustrated in color. 4 to 84 pp. The Rodeheaver Co. Chicago. 1923.

These are rhymes, not poems, and a few are only jingles, but they are reverent and orthodox and tell the Bible stories so as to teach the lessons intended. "Poetic license" causes occasional liberties with the Bible text, as when the "forbidden fruit" in Eden is called an "apple." Most of the words are simple and easily understood by the young boys and girls who will find it easy to memorize the rhymes. The pictures are good.

A Correction.—John Lewis Hill, author of "When Black Meets White," is not a colored man, but is the *white* pastor of a church in Nashville, Tennessee.

NEW BOOKS

Persian Women and Their Ways. C. Collier Rice. Illus. Map. 312 pp. 21s. Seeley, Service. London. 1923.

Unconquered Abyssinia As it is Today. Charles F. Rey. Illus. Map. 312 pp. 21s. Seeley, Service. London. 1923.

The Black Republic. Liberia, Its Social and Political Conditions Today. Henry Fenwick Reeve. 200 pp. 10s, 6d. Witherby. London. 1923.

In Witch-Bound Africa. An Account of the Primitive Kaonde Tribe and Their Beliefs. F. H. Melland. Illus. Maps. 316 pp. 21s. Seeley, Service. London. 1923.

After Livingstone. An African Trade Romance. Fred L. M. Moir. Illus. Map. 200 pp. 6s. Hodder & Stoughton. London. 1923.

The Basuto of Basutoland. Eric Dutton. Illus. Map. 132 pp. 10s, 6d. Cape. London. 1923.

(Concluded on 3d cover)

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

EDITED BY SAMUEL M. ZWEMER, CAIRO, EGYPT

ASSOCIATE EDITORS:

REV. H. U. WEITBRECHT STANTON, Ph.D., London.
 PROF. D. B. MACDONALD, M.A., D.D., Hartford, Conn.
 CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.
 REV. W. G. SHELLABEAR, D.D., Madison, N. J.

REV. W. ST. CLAIR TISDALL, Ph.D., London.
 MR. MARSHALL BROOMHALL, London.
 REV. E. M. WHERRY, D.D., India.
 REV. ARTHUR JEFFREY, M.A., Cairo, Egypt.
 REV. S. RALPH HARLOW, M.A., Smyrna.

THIS is the only magazine in English which gives first-hand contemporary information from the missionary point of view regarding the world of Islam as a whole. The current number contains articles by expert writers on The Present Situation in the Near East; The Shari-Chad Country, Central Africa (with maps); Moravian Missions to Moslems; The Outlook in North Africa; France a Disintegrator of Islam; The Sudanese Woman's Outlook on Life; The Holland Mission in Egypt; Mohammed's Birthday; Turkey Seen from Tarsus; Islam in Bulgaria; Economic and Social Conditions in East Arabia.

Its Chronicle of Current Events is unique. Book Reviews and a Survey of Periodicals appear in each number.

Keep in Touch With Those Who Know

Send today for the latest number—the demand soon exhausts the supply.

Single copies 50c. Annual subscription \$2.00

In Combination with the REVIEW \$3.50

THE MOSLEM WORLD, 156 Fifth Avenue, New York City.

Gentlemen:

[] Enclosed find \$2.00, for which please enter my subscription to THE MOSLEM WORLD for one year.

[] Enclosed please find \$3.50 (foreign postage 50c) for which please enter my subscription to THE MOSLEM WORLD and THE MISSIONARY REVIEW OF THE WORLD.

Name.....

Address.....

City.....Country.....

NEW BOOKS

(Concluded from page 327)

The Real Chinese in America. J. S. Tow. Illus. 168 pp. \$1.50. Academy Press. New York. 1923.

War: Its Causes, Consequences and Cures. Kirby Page. 207 pp. \$1.50. George H. Doran Co. New York. 1923.

American Bible Society One Hundred and Seventh Annual Report—1923. American Bible Society. New York. 1923.

India Pie—a Book of Stories and Pictures. Various Authors. 61 pp. 1s. Church Missionary Society. London. 1923.

Year Book of Prayer for Missions, 1924. 25 cents. Mission Boards of the Presbyterian Church in U. S. A.

At the Mercy of Turkish Brigands. Mrs. D. C. Eby. 285 pp. Bethel Publishing Co. New Carlisle, Ohio. 1922.

Every Foreign Woman—a Modern Miracle Play. Alice W. S. Brimson. 11 pp. 15 cents. Woman's American Baptist Home Mission Society. 2969 Vernon Avenue, Chicago. 1923.

The Spread of Christianity. Paul Hutchinson. Illus. Maps. 276 pp. \$1.50. Abingdon Press. New York. 1923.

Atlas of the Evangelical Lutheran Mission in New Guinea. Index. Maps by Stephan

Lehner. Edited by George J. Fritschel, D.D. \$1.25. Wartburg Publishing House. Chicago. 1923.

Chalmers of New Guinea. Alexander Small. Illus. 176 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Jackson of Moukden. Mrs. Dugald Christie. Illus. 155 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Livingstone the Master Missionary. Hubert F. Livingstone Wilson. Illus. Map. 230 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Japanese Civilization: Its Significance and Realization. K. Staumi. 238 pp. 10s, 6d. Kegan Paul. London. 1923.

Education in China. Edited by T. T. Lew and T. T. Teng. \$2.50. (Mex.) Mission Book Co. Shanghai. 1923.

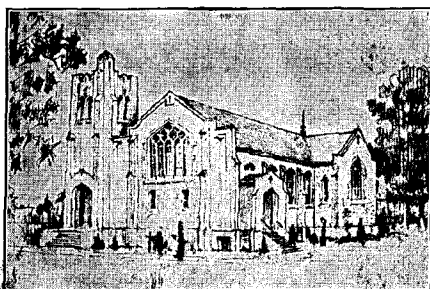
Southern Tibet. Sven Hedin. 9 vols. 2978 pp. Kr. 700. Lithographic Institute of the Swedish Army. Stockholm.

Wanderings in Arabia. 2 vols. Charles M. Doughty. (New Edition.) Vol. I. 309 pp. Vol. II. 297 pp. 20s. Duckworth. London. 1923.

The Awakening of Palestine. Edited by Leonard Stein and Leon Simon. Essays by Various Writers. 326 pp. 7s, 6d. Murray. London. 1923.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

LEPERS in the UNITED STATES



Need Your Help for a Place to Worship

Will You Be One

to send \$5.00 or more to build this church—the only one for lepers in America?

The number of lepers in the United States is increasing, and must increase unless they are properly segregated.

The Government has provided Hospital Sixty-six in southern Louisiana as a leper colony which may soon house 500 lepers.

American Christians must, however, provide religious consolation, instruction and a place of worship—The Government cannot do it. Will you help?

The Roman Catholics have already provided a priest and an attractive and commodious chapel for their constituency, but this does not meet the needs of the Protestant lepers.

The Protestant Chapel, funds for which are being raised by The American Mission to Lepers, will cost about \$52,000.

The Protestant chaplain is already on the field and is proving a blessing to these sufferers. The clergymen of New Orleans and Baton Rouge are cooperating in the work.

Every Christian Church in America should have a part in filling this great need. Ten thousand shares at \$5.00 each will make possible the erection of this chapel. Five thousand shares already taken.

Will you or your church, or both, take one or more shares in this Christ-like work?

DO IT NOW!

THE NEED IS IMMEDIATE

Let Your Benefactions

Live After You

.....1924.

To The American Mission to Lepers, Inc.,
156 Fifth Avenue, New York City.

Enclosed please find \$. (in cash
—check—money order) to help build the
“Church for Lepers” at Hospital Sixty-six.

Name

Address

Make checks payable to Fleming H. Revell,
Treas.

THIS IS A PART OF A WORLD-WIDE PROGRAM TO CLEANSE THE LEPER and TO RID THE WORLD of LEPROSY

VOLUME XLVII

NUMBER 5

THE MISSIONARY REVIEW *of the* WORLD

MAY, 1924

**A MISSIONARY VISIT TO SUMATRA AND JAVA
SAMUEL M. ZWEMER**

**NEW ITALY AND THE OLD GOSPEL
FREDERIC S. GOODMAN**

**OUTSTANDING EVENTS OF THE PAST YEAR
FROM THE SECRETARIES' VIEWPOINT**

**LIVING RESULTS OF CHRISTIANITY IN JAPAN
GALEN M. FISHER**

**BEST METHODS AMONG COLLEGE STUDENTS
MRS. E. C. CRONK**

**THE STATUS OF WOMEN IN THE CHURCH
MRS. CHARLES K. ROYS**

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

100 N. 3rd and REILLY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

DR. SAMUEL M. ZWEMER

Plans to visit India this summer, to return to America next autumn, and to visit South Africa in the next year.

YOU can go to these fields with him, by proxy, and can help give the Gospel to Moslems by sending your contribution to the work through

The American Christian Literature Society for Moslems

cooperating with the Nile Mission Press and with International Committees on the field to give the Gospel Message through the printed page in

Egypt
Morocco
Algiers
Tunis

Syria
Palestine
Turkey
Arabia

Russia
Persia
India
Malaysia

China
Java
Sumatra
South Africa

THE BOARD OF DIRECTORS

William I. Chamberlain, Ph.D., President

Dr. Robert E. Speer, Delavan L. Pierson, of New York, Vice Presidents

Rev. S. M. Zwemer, D.D., Cairo, Honorary Field Secretary

Dr. James L. Barton

Mrs. William Bancroft Hill

Mrs. Finley J. Shepard

Dr. Frank Mason North

Dr. William B. Anderson

Mr. Fennell P. Turner

Mrs. William Borden

Miss Anna A. Milligan

Mrs. D. L. Pierson

Send your contributions to **MRS. E. E. OLCOTT**, Treasurer, 322 West 75th Street, New York City.

Apply for information and literature to **MRS. JAMES M. MONTGOMERY**, Secretary, Box 888, New York City.

IDEAS FROM THE STUDENT VOLUNTEER EXHIBIT AT INDIANAPOLIS

Truth and not tradition is our sanction for religion.

* * *

Youth revolts against traditions and conventions; questions authorities; tests foundations; demands realities.

* * *

You can have race prejudice if you want it; you can have Jesus Christ if you want Him; but you cannot have both.

* * *

We cannot separate Christian thinking from the demands of world brotherhood.

* * *

We should see a Christian responsibility in every human need.

* * *

The central issue in which employers and the Church are concerned is the humanizing of relations between labor and capital.

A developing industry and commerce hasten the day of self-support within the Church.

* * *

Governments may aid the Church by laws that guarantee religious liberty.

* * *

Government } A trilogy, no one of
Commerce } which can well do
Missions } without the other.

* * *

Christian teaching moves the mind, the heart and the will of the people to the highest standards.

* * *

Cooperation between denominations gives the largest economy in the expenditure of money and men.

* * *

An indigenous Church demands leaders who distinguish between Westernism and Christianity.

* * *

When a native Christian literature begins to appear, then the native Church is really established.

Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.

The Correct Monogramming of Linens

FOR over 65 years McCutcheon's has specialized in the correct monogramming of household Linens, as it has in every other phase of the Linen craft.

America's Linen Treasure House with its staff of trained and experienced salespeople is well qualified to aid in the selection of a Linen trousseau or household outfit, and to advise on the finer points of its artistic completion.

*Orders by mail will receive
prompt and courteous attention*



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue 33d and 34th Streets, New York

Your Will Today Is Stronger Than Any Will You Can Prepare For After Death

The best of lawyers cannot draw up a document that will carry out your intentions as well as you can carry them out yourself

Now Is the Time to Settle Your Estate as You Wish It

"If you want a thing well done, do it yourself."

**Let us tell you how LIFE ANNUITY AGREEMENTS enable you
to settle your own estate**

Write to

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR MAY, 1924

	Page
FRONTISPIECE A TYPICAL HOME SCENE AMONG MALAYS IN SUMATRA	
EDITORIALS	333
NATIONAL CHRISTIAN COUNCILS IN ASIA SOME CAUSES OF UNREST IN CHINA	
THE TURKISH GOVERNMENT AND RELIGION CHRISTIAN PROGRESS IN BRAZIL	
SOME QUESTIONS FOR A MAN AT FIFTY A. A. HYDE	340
A MISSIONARY VISIT TO SUMATRA AND JAVA SAMUEL M. ZWEMER	341
<i>Some interesting observations and encouragements received during a visit to centers of successful work among Malay Moslems.</i>	
THE NEW ITALY AND THE OLD GOSPEL FREDERIC S. GOODMAN	350
<i>The romantic history of the Waldensians and their Christian testimony in Italy.</i>	
OUTSTANDING EVENTS OF THE PAST YEAR	354
SEVENTH DAY ADVENTISTS—REVIVALS IN EUROPE	
AMERICAN BAPTIST, FOREIGN—LAY EVANGELISM	
AMERICAN BAPTIST, HOME—REVIVALS IN CUBA	
SOUTHERN BAPTIST, FOREIGN—PERSECUTION IN ROUMANIA	
AMERICAN FRIENDS—CHURCH GROWTH IN JAMAICA	
CHRISTIAN REFORMED—PROGRESS IN CHINA	
CHURCH OF BRETHREN—NEW WORK IN NIGERIA	
CHURCH OF GOD—RESCUE HOME IN INDIA	
CHRISTIAN AND MISSIONARY ALLIANCE—FOUR NEW LANGUAGE GROUPS REACHED	
CONGREGATIONAL—AMERICAN BOARD—DEVELOPMENT IN INDIA	
METHODIST EPISCOPAL, SOUTH—REVIVAL IN SHANGHAI	
MORAVIANS—REVIVAL IN NICARAGUA	
PRESBYTERIAN BOARD, FOREIGN—NEW MISSION IN MESOPOTAMIA	
PRESBYTERIAN BOARD, HOME—ORGANIZATION OF BOARD OF NATIONAL MISSIONS	
PRESBYTERIAN BOARD SOUTH—DOCTRINAL CONTROVERSY	
PRESBYTERIAN BOARD SOUTH, HOME—GREAT BUILDING ERA	
PRESBYTERIAN IN CANADA—FORMOSA ANNIVERSARY	
PROTESTANT EPISCOPAL—CONSECRATION OF JAPANESE BISHOP	
REFORMED CHURCH IN AMERICA, FOREIGN—ORGANIZATION OF ARCOT ASSEMBLY, INDIA	
REFORMED CHURCH IN AMERICA, HOME—GROWTH OF COMMUNITY WORK	
UNITED CHRISTIAN MISSIONARY SOCIETY—SHELTON MEMORIAL FUND FOR TIBET	
UNITED LUTHERAN—FOREIGN MISSIONARY FORWARD FUND	
UNITED LUTHERAN, HOME—REMOVAL TO CHICAGO	
UNITED PRESBYTERIAN, FOREIGN—MISSIONARY GIVING	
UNITED PRESBYTERIAN, HOME—REORGANIZATION	
LIVING RESULTS OF CHRISTIANITY IN JAPAN GALEN M. FISHER	368
<i>Some of the encouraging evidences of the power of Christ to develop strong leaders in the political, intellectual and social life of the Japanese.</i>	
BEST METHODS AMONG COLLEGE STUDENTS .. EDITED BY MRS. E. C. CRONK	374
WOMAN'S FOREIGN MISSION BULLETIN	382
THE STATUS OF WOMEN IN THE CHURCH BY MRS. CHARLES K. ROYS	
WOMAN'S HOME MISSION BULLETIN EDITED BY FLORENCE E. QUINLAN	386
RECRUITING THE HOME MISSION FORCES	
NEWS FROM MANY LANDS	389
THE MISSIONARY LIBRARY	404

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Reilly Sts., Harrisburg, Pa. 25c a copy	Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

DWIGHT H. DAY, for eighteen years Treasurer of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., has resigned on account of ill-health.

* * *

REV. CHARLES W. ABEL, who reached his field in Kwato, New Guinea, early in January, had a remarkable welcome from the native Christian population who have come out of cannibalism in the past thirty years.

* * *

DR. HOWARD SOMERVELL, a distinguished member of the expedition which last year climbed Mt. Everest, was so stirred by what he saw in India that he offered himself to the London Missionary Society and has been accepted as a medical missionary.

* * *

SAM HIGGINBOTTOM, who completed twenty years of service in Allahabad, India, November 10, 1923, has been presented with the Kaiser-i-Hind gold medal.

* * *

JOHN R. MOTT, LL.D., on his recent visit to Greece, was decorated by the Greek Government with the Order of the Holy Saviour, and received various other honors, among them being the naming of one street in Saloniki "John R. Mott Street," and another "Y. M. C. A. Avenue."

* * *

DR. ROBERT LAWS, of Livingstonia, has been invested by the Government of South Africa as a Companion of the Order of St. Michael and St. George, in recognition of his fifty years of service in Nyasaland.

* * *

DR. A. J. APPASAMY is now English editor for the Christian Literature Society for India, Madras, and will provide books for educated Indians who read English. He is to prepare a Life of Christ for Indian readers and is also planning to edit: (1) The Christian Heritage Series (expounding such subjects as The Divinity of our Lord, The Meaning of the Cross, etc.); (2) The Bhaktas of the World (popular reprints of the writings of mystics); (3) Books for the Times (dealing with the pressing social, economic and other problems); (4) Books for Women (including stories, biographies, nature study, domestic economy, training of children, etc.).

* * *

OBITUARY

DR. CHARLES L. THOMPSON, for some years secretary of the Presbyterian Board of Home Missions, and recently president of the Home Missions Council, died in Atlantic City on April 14th, at eighty-five years of age.

* * *

DR. CHARLES E. CONWELL, medical missionary in Mexico since 1906 under the American Baptist Home Mission Society, died recently in Puebla.

HARTFORD

SEMINARY FOUNDATION

Hartford, Conn.

W. DOUGLAS MACKENZIE, *President*

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for

1. *The Christian Ministry.*

2. *Religious Education and Social Service.*

3. *The Foreign Field.*

Each school has its independent faculty and its own institutional life and together they form one interdenominational institution with the unity of a common aim and spirit.

The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

REV. V. D. DAVID, better known as "Tamil David," an Indian preacher and author whose ministry in Ceylon and South India had been greatly blessed, died on November 30, 1923.

* * *

REV. JOHN I. ARMSTRONG, editor of the Sunday-school publications of the Southern Presbyterian Church, died of pneumonia on March 8, 1924. He was Educational Secretary of the Church from 1913 to 1920 and rendered very efficient service.

EVERYLAND

For Every Boy and Girl

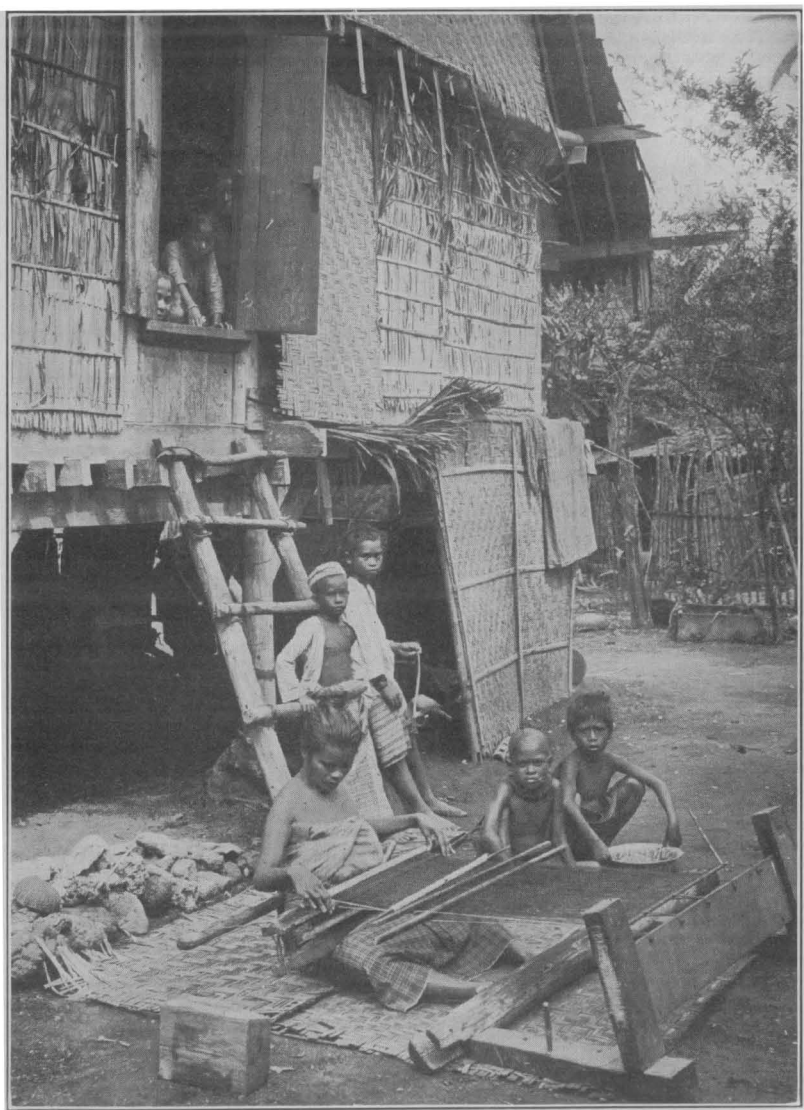
Good Things for May

Gloria and the Wicked Frog, Estil Critchie; The Magic Sandals, Edith Serrell; The Black Daffodil, Margaret T. Applegarth; Tam and Meg, Abbie Miller Ogilvie; Everyland Exchange, Katherine Scherer Cronk; Valentine's Day, Lucy W. Peabody; The Orange Tree Baby, Lucy W. Peabody; The Book Shop, Helen Douglas Billings; Hymn for America, William Adams Slade.

\$1.50 a year, 25 cents a copy.

Write to Miss Leavis, WEST MEDFORD, MASS.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



A TYPICAL HOME SCENE AMONG MALAYS IN SUMATRA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

MAY, 1924

NUMBER
FIVE

NATIONAL CHRISTIAN COUNCILS IN ASIA

ONE of the hopeful signs of the progress of Christianity in Asia is the development of native Christian leaders and their taking over of responsibility for aggressive work in each country. Great strides have been made since the Edinburgh Conference in 1910 and Dr. Mott's conferences in Asia, three years later. At that time Continuation Committees were formed, made up of missionaries and some national Christians. These have now been transformed into National Christian Councils in which the major share of responsibility is upon Christian leaders of each country.

The National Christian Council of China was organized by the National Conference held in Shanghai in May, 1922. This Council is composed of one hundred members, over one-half of them Chinese, and has for its object the unification of evangelical Christian forces in China and the giving of practical expression to Christianity. It is not an ecclesiastical organization to take over functions of church government but exists for inspiration, correlation, promotion and research for the benefit of all branches of the Church. The secretaries are Bishop L. H. Roots of the American Protestant Episcopal Church; Dr. H. T. Hodgkin of the British Society of Friends; Rev. K. T. Chung of St. John's University, and Miss Y. J. Fan, recently a traveling secretary of the Y. W. C. A. Emphasis in all the chief activities is placed on the importance of Chinese leadership.

The Council works through various committees and makes its contacts through publications, including a bi-monthly *Bulletin*. The committees include those on Retreats and Evangelism, International Relations, Rural Problems, Industrial and Social Relations, etc. The chief emphasis for the first year or two is rightly placed on the need for increased spiritual efficiency. One of the most hopeful signs of promise in this Council is the promotion of "Retreats" in which small groups of from ten to fifteen missionaries and Chinese meet

for a few days of prayer and meditation for spiritual vision and a renewal of power from God.

The National Christian Council of India, Burma and Ceylon was organized last year with Rev. W. Paton, formerly of the British Student Christian Movement, and Miss Gordon of the United Free Church of Scotland as secretaries. Dr. K. T. Paul has declined to serve as Indian secretary and no one has as yet been found to fill his place. Many new lines of activity are planned, especially in educational work. Conferences are held to unite missionary and Indian Christian workers in purpose, ideals and program, and to study the fields of greatest need and the most effective methods for carrying on the Christian campaign in India. Plans have been laid for an advance in rural Christian education, in the development of Indian leaders, and in the production of Christian literature. The Council is also studying the relation of the Church to public questions such as opium, strong drink, and public service. Beginning with the present year, the *Harvest Field* (for many years a Wesleyan magazine published at Madras) has become the *National Christian Council Review*, the official organ of the Council. It will be published at Mysore City, under the editorship of Rev. W. Paton, the secretary.

The National Christian Council of Japan has likewise now succeeded the Japan Continuation Committee. At the organization meeting, in November of last year, all of the Protestant societies at work in Japan were represented by missionaries, except the Episcopalians, Lutherans, Southern Baptists and Southern Presbyterians. The Rev. William Axling, D.D., of the American Baptist Foreign Mission, and author of the mission study book, "Japan on the Upward Trail," was elected foreign executive secretary. His Japanese co-worker is to be selected later. The Federation of Christian Churches has voted to merge its organization and work into that of the Council. One of the first undertakings of the new body has been to study the reconstruction needed following the earthquake and fire.

Christians in all lands, by whatever name they are called, should be much in prayer for these National Christian Councils in the great nations of Asia. Their influence on the future of Christianity in those lands cannot be estimated but their success in leadership will be determined by their success in following the leadership of the Spirit of God.

SOME CAUSES OF UNREST IN CHINA

THE National Christian Council of China has recently undertaken a study of the chief causes of the present low economic conditions in that land, the prevailing ignorance of the people, and the causes of banditry and general unrest. Mr. S. T. Wen (Wen Shih-tsen), a prominent Chinese Christian, Commissioner of Foreign Affairs, says that the prevalence of banditry in many sec-

tions is due to the low economic conditions; that these conditions are due to the political unrest, the disturbance of ancient industrial pursuits by the introduction of modern machinery, and the consequent removal of large numbers from the country to the cities. These conditions seriously affect the Christian Church and Christian home in China. The remedy seems to be the adoption of Christian standards by the Chinese. This will come only as we give them practical education and show them how to apply Christian standards to social, industrial and political life. This is more easily said than done, but it needs to be *done*. The people in the rural districts will welcome education and an opportunity to earn an honest living. Mr. Wen says that "within a radius of 100 li around Paotseku (one of the bandit centers), there is not one school, and less than twenty per cent of the people can read and write." He preached to the bandits and found that not one of them believed killing and robbery to be wrong. They begged that schools might be established in their midst so that their children might grow up with better opportunities to come out of barbarism into light. More attention in China, as in India, must be devoted to the establishment of village schools with Christian teachers.

THE TURKISH GOVERNMENT AND RELIGION

FREE democratic government and autocratic Moslem institutions do not mix. The Nationalist Assembly of Turkey has been passing laws at Angora, some of which uphold their claims for the separation of Church and State, but some of which bring protests from Moslems as well as from non-Moslems. The Assembly has recently banished the former Sultan and has dispersed his harem on the ground that other free states do not harbor deposed monarchs. They have also abolished the caliphate, the Moslem civil and religious authority at Constantinople, on the ground that it was seeking to dictate to the civil government. The Assembly found itself hampered in promulgating laws which the caliph declared to be contrary to the teachings of Mohammed—such as the laws respecting polygamy and woman's rights. The Government therefore decided to abolish the caliphate. This seems to be another step toward the destruction of the political power of Islam. The control of the property held by religious establishments in Turkey, and valued at more than five hundred million dollars, is a question yet to be settled. This wealth gives the religious leaders great power.

The civil functions of the Greek Ecumenical Patriarch and the Jewish Rabbinate have also been abolished and the political functions of these offices are taken over by the National Assembly.

Abdul Medjid, the deposed caliph, is now residing in Switzerland and from there has issued a strong protest against the action

of the National Turkish Assembly "as sacrilegious and void." He invites the leaders of the Moslem world to call an inter-Islamic congress to consider the matter. Moslems of forty-one countries recently met in Berlin to protest against the action of the Angora Assembly as that of a pan-Turanian, Bolshevik government. In the meantime, several other claimants to the caliphate have appeared—including King Hussein of the Hedjaz and the Sultan of Morocco (favored by the French).

The Turkish Nationalists, having disregarded the dictates of the European Governments in so many directions, are also taking the bit in their teeth more and more in other matters, civil and religious. Not only have they killed or driven out Armenians and Greeks, returned to power in Constantinople and abrogated the capitulations, but they have recently passed laws that hamper non-Moslem merchants and missionary workers. One of the recent laws makes Friday, the Moslem holy day, a universal day of rest on which all business houses, both Moslem and non-Moslem, must be closed. Even street venders are barred, and milkmen cannot deliver milk without a special license. The motive of the new law may be to prevent Jews, Christians and other non-Moslems from doing business when Moslem shops are closed, or may be merely an assertion of authority to show that Turkey is emphatically a Moslem land. The law will work hardship to Christians who conscientiously close their shops on Sunday and will give many opportunities for bribery of officials in order to obtain special licenses for trading on Friday.

The Government is determined to enforce its laws respecting the giving of religious (non-Moslem) instruction in private as well as in public schools, and has refused to grant licenses to non-Turkish citizens to practice medicine in Turkey. This, of course, hinders mission schools in their Christian instruction and prevents missionary physicians from practicing medicine in mission hospitals. As a result the American Board hospital in Aintab has been closed as well as the girls' school in Marash, and the Reformed Presbyterian School in Mersina. American missionaries in Cæsarea and Marsovan have not been able to reopen the hospital or school though the people desire these institutions. The Government is determined to compel mission schools to conform to the new Turkish laws, possibly desiring by these regulations to lessen their Christian influence.*

In the meantime, the missionaries are waiting faithfully and patiently on God in prayer. American business enterprises are perseveringly endeavoring to obtain concessions and to find a market for their goods and should Christian enterprises be any less courageous and persistent in their more important and unselfish efforts to bring the benefits of the Gospel to these multitudes for whom Christ died?

* Permission has just been given to Dr. Shepard and Dr. Dodd to practice medicine.

CHRISTIAN PROGRESS IN BRAZIL

THE Evangelical Church in Brazil has come to be a very strong factor in the national life of Brazil. Great self-supporting churches are found in the cities with large memberships and doing real missionary work in their own districts and one of them at least reaching out into a foreign land. Events that a few years ago would have caused the whole Church to stop and comment are now passed on as natural things to expect in the enlargement of the work.

Before I reached Santos, my first stop, I received a wireless message of welcome from the evangelical forces of that progressive community. I was met at the steamer by a large reception committee, composed of the ministers of the various evangelical churches. That evening I addressed a union-meeting in one of the churches with probably 500 people present. I spoke to them about cooperation in different parts of Latin America and they received the message with great enthusiasm. *Only a few years ago there was no cooperation in Santos* and all of the workers were watching one another with jealousy. Today, without any help whatever from the mission boards, the churches of the city have united and organized a prosperous school, which is exercising a splendid influence on the city.

An illustration of the fact that our Evangelical Church members are "live members" and are taking part in the varied life of the community, is the fact that the first woman aviator in Brazil is a young lady member of one of our churches in Santos and among the things that the churches had provided for my entertainment was an invitation to view the city from the aeroplane piloted by this young member. Santos is the greatest coffee port in the world but it is now coming to be a city of importance in other ways. One of the finest railroads in the world leads from Santos up to Sao Paulo, about two hours ride through beautiful mountainous districts. The climb is so steep that cables are necessary.

Sao Paulo is the second city in Brazil and the third in South America, now having about 750,000 people. Its growth during the last few years is one of the most remarkable developments in all of American municipal life. Both the Presbyterians and the Methodists have recently built beautiful churches in the city, buildings that would grace our best boulevards in New York or Nashville. I had a conference with the pastors of the city in the Young Men's Christian Association, reviewing the work in Sao Paulo and planning for the Montevideo Congress in the spring of 1925. In a meeting of that kind one finds the same keenness of intellect and the same consecration, and the same power of discussing problems as he would find in any city pastors' associations in the United States.

The most remarkable thing I saw in Sao Paulo was the work among the Japanese. Little over a year ago a Japanese student, who had been converted in Japan, and had come to the United States for

theological training, talked to me about work among the Japanese immigrants who were going to Brazil. It was not possible for him to secure any appointment from North American mission boards. So, as he had saved up some money by working in the United States, he decided to go at his own expense to minister to the 35,000 Japanese who have recently come into the State of Sao Paulo, invited by the Brazilian Government to colonize and help furnish agricultural workers for that district.

The young man found a splendid welcome among the Japanese, some of whom were Christians, and he is now building up a fine Sunday-school and some night classes. The Brazilian churches are interested in the work and the pastors formed a Japanese Mission in order to guide this growing development. The Japanese themselves have contributed something like \$2,000 for the erection of a building and the Brazilian pastors propose to see that this work is well cared for. The Japanese in California have also become interested and it now looks as though this splendid work would be carried forward by means of the Japanese and Brazilian Christians themselves. Here is one of the finest illustrations of the development of foreign missions that I have known in any part of the world.

While in Sao Paulo a committee consulted with me about a pastor for the union congregation which the English-speaking people have recently formed in that city. The congregation now meets in the Y. M. C. A. and various missionaries are doing the preaching but there is a large English colony and they are very much in need of a pastor to devote his entire time to this work.

When one goes to Rio de Janeiro and enters the office of the Committee on Cooperation in Brazil, presided over by that indefatigable worker, Professor Erasmo Braga, he understands why many of the developments in the Evangelical Church have come to pass. I do not know of any man in America who has done a finer piece of Christian service than has Prof. Braga during these last three years, since he has been Secretary of this interdenominational work. Prof. Braga came to this work with a splendid background. As a professor in the Presbyterian Seminary at Campinas for many years and professor in one of the Brazilian public high schools, the author of a reader which is now being used by a large number of government schools, a writer of recognized ability and altogether a fine, cultivated, Christian gentleman, he has used his talents and consecration to develop one of the finest pieces of cooperation that is to be found anywhere.

The offices are located on a prominent down-town street and are occupied not only by the Committee on Cooperation but also by the Brazilian Secretary of the World's Sunday-school Association and the national secretary of the Young Men's Christian Association. This trio of workers, with their office staff, form a kind of interdenominational missionary headquarters. They have a conference

room and nearly every day there is some kind of an interdenominational committee or conference going on. During the last two years a large number of books have been translated and published by this Committee.

Committee meetings in connection with the centenary celebration this year took a great deal of the workers' time. The quarterly meeting of the Sunday-school Union, to which men from distant places came, was held, where important questions concerning Sunday-school literature were decided. The Committee on Cooperation keeps a file of some 385 ministers in Brazil, with information as to the ministry in each denomination and the occupation of territory in each state. Maps representing these points have been printed and circulated. Courses of reading and selected books are recommended to the constituency through the cooperative religious magazine "*Revista de Cultura Religiosa*."

The list of the cooperative institutions in Brazil indicates something of the results of the hard work done by the Committee on Cooperation in Brazil.

Union Institutions in Brazil

Executive and Literature Office in Rio de Janeiro, including such activities as syndicated articles concerning the Evangelical work sent to the daily secular and religious press; the preparation of the Annual Sunday School Lesson Commentary in Portuguese; Literature Exhibit; Directory of Evangelical Workers; Coordination of work among the Indians and Japanese; Building up of Portuguese Christian Literature by the publication of translations and original works; Advising Y. M. C. A., Y. W. C. A., National Sunday School Association and other agencies on their publications; Conference Room for interdenominational meetings; etc., etc. In charge of Professor Erasmo Braga.

Union Theological Seminary: Located at the People's Institute, at Rio de Janeiro. Cooperating bodies: Congregationalists, Methodists, Presbyterians.

Union Church for English-Speaking Residents: At Rio de Janeiro: a well established church with plans for a representative building including a social center for the colony. At Sao Paulo, a new effort, now meeting in the Y. M. C. A., desirous of securing a pastor.

Evangelical Hospital, at Rio de Janeiro: Erected and supported by the Brazilian churches, without outside help. Offers an opportunity for larger service by receiving assistance from outside sources.

Rest Home, at Caxambu: Located at a famous health resort. A recent development started by the Christian forces in Brazil, offering a rest home for all Christian workers and friends and meeting with remarkable success.

Union School, at Santos: Organized and operated by the local churches of Santos.

Board of Missions for Japanese in Brazil: A society organized by the churches of Sao Paulo to reach the Japanese colonies with the Gospel.

Revista de Cultura Religiosa: A quarterly magazine for the treatment of religious topics, edited, issued and supported by a group of leading Evangelicals in Brazil.

Union Bookstore at Rio de Janeiro: Just begun with the help of the Methodist press in Sao Paulo.

Methodist Press: This press though owned entirely by the Southern Methodist Board does much of the work for the Union Committee on Literature in Brazil.

S. G. I.

SOME QUESTIONS FOR A MAN AT FIFTY

ASKED BY MR. A. A. HYDE, WICHITA, KANSAS

President of the Mentholatum Company

1. How can the successful business man at fifty plan for his remaining years to make them the most enjoyable of his whole life?
2. With this aim, should he plan to retire entirely from business; and if so, when?
3. By the time he is fifty, if he has built up a good business and has capital and income more than sufficient for needs, what should he do with the surplus?
4. To illustrate: Should such a man largely and increasingly give of his time to the cultivation of his own physical, mental and spiritual well-being and that of his family?
5. Should he also give largely of time and money to organizations for the betterment of society and in furthering personally other religious work?
6. Is it wise for a man of fifty during his remaining years, to gradually sell out his business to employees of tested ability and thus give them greater opportunity for service and reward?
7. After providing reasonably by will for wife and dependents, should such a man aim, while yet living, to administer and distribute the bulk of his estate for God and humanity, rather than leave his means to expectant heirs, or even to his adult children?
8. Taking it for granted that a generous, sympathetic and loving father—an all-round man who knows the real joys of life is needed more by wife and family, than they need his estate, may we ask our final question—Is the right answer to question No. 1 fairly suggested in the remaining seven questions?

Cut out the above and place it where it will be frequently seen.



A MALAY HOME IN THE ISLAND OF SUMATRA

A Missionary Visit to Sumatra and Java

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Author of "Arabia, The Cradle of Islam," etc., Editor of "The Moslem World"

ONE of the great promises of the Old Testament states that the "isles shall wait for His law." If the word "wait" in this promise includes the ideas of delay, expectation, and fulfillment, then the word has its full significance in the history of Christian missions. The islands of the Mediterranean waited long but expected and received the Gospel. So the islands of the South Seas waited long to hear the message. In no other island of the world has, perhaps, this promise of Isaiah been so signally fulfilled as in the Island of Sumatra. If anyone doubts the present-day power of the Gospel, let him visit this mission field and see the evidences of God's grace among the Bataks or on the islands of Nias fringing the west coast of Sumatra. Within a single generation the Gospel has been able to win hundreds of thousands from heathen darkness to Christian light and life. Sumatra is one of the least known mission fields and yet one of the most fruitful in results. It was my privilege to visit this island in the summer of 1922 and to learn at first hand regarding the conditions and the results of missionary effort.

One must understand something of the geography of the island to appreciate the intensity of the threefold struggle between Christianity, Islam, and Animistic Heathenism. Sumatra affords a rare opportunity for the comparative study of religions and in this field

at least, one can speak with truth of the progress and *arrest* of Islam amid dying heathenism and of the future victory of the Cross.

Sumatra lies on the Equator, which divides it into two nearly equal parts. Its total area is 184,000 square miles. It is about 1,000 miles in length and 250 miles wide. The government divides the island into two sections—the West Coast, with Achin, and seven residences along the East Coast and neighboring islands. High mountain chains skirt the whole of the west coast, while the east consists of flat alluvial country. Earthquakes are frequent as the whole range is topped with a line of volcanoes, several of which are active. Forests crown the mountains and the whole island is extremely fertile. The climate is tropical, and the rainfall is spread over the whole year, some places having a record of 190 inches—a flood of fifteen feet!

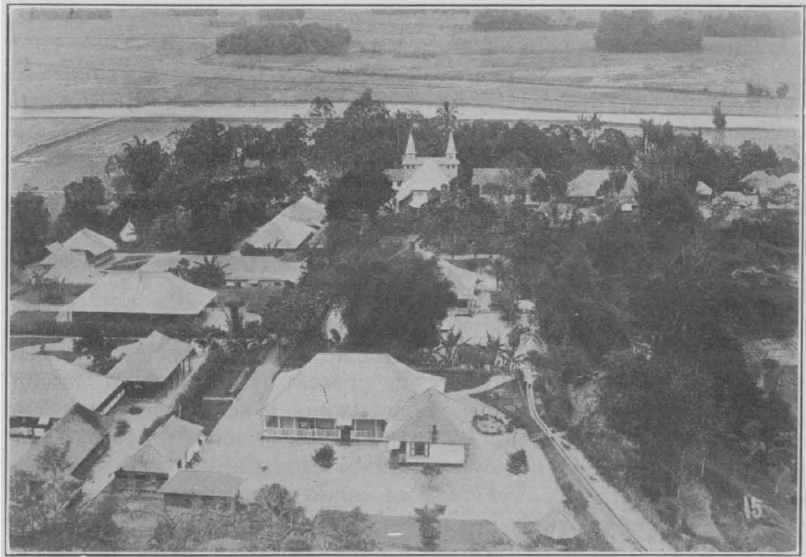
Although the island is three times the size of Java, its population is not more than one-sixth, the total approaching 6,000,000. Only seven towns have a population of over 5,000. The largest are: Palembang, 61,000; Pedang, 50,000; and Sibolga, 20,000.

The chief peoples of Sumatra belong to two groups—Indonesians and Malays. There is no great physical difference between them, and they all approximate to the Malay type. The chief groups are the following: Achinese, North Sumatra; Bataks around Lake Toba; Malays on the east coast; Lembongs on the west coast; and Lampongs in their own central district. The last named have a considerable mixture of Javanese blood. Of foreigners there are about 10,000 Europeans, 225,000 Chinese, and nearly 5,000 Arabs. A variety of languages and scripts are used by the different peoples. Malay is the language of trade and of the officials and of Islam. Bible translations exist in most of the languages but in many of them this work is still needed and only a gospel or a few portions are available.

First visited by the Dutch in 1596, a treaty was concluded in 1662, and, after a struggle with the British, who retired in 1824, Sumatra was conquered by the Dutch. The process of conquest lasted from 1825 until 1907. The chief point of conflict was northern Sumatra where the Achinese, fearing Dutch aggression, secretly sought protection in turn from the United States, Italy, France, and Turkey, through the consuls at Singapore. The Dutch demanded an explanation of these secret negotiations; and, this being evaded, war was declared on the Achinese in March, 1873, and dragged on in one form or another, with heavy cost of blood and treasure, until December, 1907, when the Sultan surrendered and was deported to Amboina. Then to celebrate their victory and the peace, the Dutch constructed a great mosque at Koota-Radja, which is the finest piece of architecture in all Sumatra, but even this concession did not win over the affection of the people. The mosque today is scarcely used

by the faithful. Nominally, the peoples of Sumatra are today nearly all Mohammedans, except a large proportion of the Bataks, and the bulk of the inhabitants of the islands off the west coast who are pagans. There are still large areas in the interior where the Dutch rule is merely nominal, but the country is fast becoming pacified, and it may be expected that the population will rapidly increase when immigration from Java is encouraged.

Not until 1912 was a beginning made in the introduction of national education. By the end of 1914, 681 national schools had been established in Sumatra with approximately 41,000 pupils. The total number of private schools at the same date was given as 840 with



A GENERAL VIEW OF PEARADJA, SHOWING THE CHURCH AND HOSPITAL

65,000 pupils. These figures are an eloquent testimony to the fact that Christian missions were the pioneers in national education.

The development of Sumatra has been delayed by the absence of good roads. There is no highway from north to south, but a good road has been completed from Sibolga across to Medan. Altogether about 4,000 kilometers of good roads are found, and 1,000 more under construction. Along these roads there is automobile service. A state railway connects Padang with Ft. DeKock, and there are narrow-gauge roads on the east coast and in the north. At present the lack of railway through the length of the island or even across from Palembang to Padang is a serious handicap to missions as well as to commercial development. The vast forests, high mountain ranges and the low irregular coast line, make all railway construc-

tion exceedingly difficult. It is only a matter of time however and soon the whole of this marvelously rich and fertile country will be open to exploitation and evangelization—a race between the best and the worst of Western nations.

The agricultural wealth of Sumatra includes the products of the palm, rubber, tobacco, tea, coffee, copra. The total number of cocoanut palms, according to the government estimates, is 14,500,000; 500,000 acres are planted with coffee; the rubber industry has developed enormously within two decades. In 1919, 30,000 tons of rubber were exported from the east coast alone. Tobacco is grown more extensively in Sumatra and of higher quality than in any other part of the world. Medan is the center of the tobacco market of the world, and exports about 60,000,000 pounds annually. The steamer on which we sailed from Medan in 1917 carried a half-million sterling in tobacco leaves. A tax of 1/10th of a cent per pound placed on this one export would abundantly pay for the evangelization of the island. Gold, copper, but especially petroleum and tin are among the undeveloped riches of Sumatra. Tin mining is the chief industry of the islands of Banka and Billiton.

2. *The conflict of religions in Sumatra.* The standard work on missions in Sumatra from the standpoint of the struggle between Islam, Animism and Christianity, is that by Gottfried Simon. We would strongly recommend this book¹ for careful study. The author has had eleven years' experience, and sketches the social and religious condition, first of the pagans, then the changes that take place when they become Moslem, and finally the process by which these Mohammedans turn to Christianity. Islam is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition to Christianity, and shows at once the strength and weakness of Islam over against the Gospel when Christian missions begin their work. The author leaves no doubt as regards his attitude toward Islam. It is one of uncompromising adherence to the vital truths of Christianity which make the impact of these two religions necessarily a death struggle. He shows the urgency and the possibility of winning over the pagan races in Malaysia and Africa before the advent of Islam, but makes clear no less that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the Gospel is sure to bring results.

But the spirit of the Gospel, according to Gottfried Simon, is not the spirit of compromise, or that of dealing in superficialities. The impact of Christianity on Islam, especially in the Animistic world, means a death struggle. If any feel disposed to let the idea of a strenuous fight drop out of our Christian life and vocabulary, let them read this volume. During my visit we found unanimity in the testimony of all missionaries in Java and Sumatra that "Islam

¹ "Progress and Arrest of Islam in Sumatra."

can never be a bridge over the gulf that separates the heathen from Christianity, nor bring them nearer to God the Father of our Lord Jesus Christ." There is no compromise in Sumatra.

In enumerating the factors that play their part in turning the heathen to Islam, Simon notes: the policy of the colonial government which is always that of neutrality, but degenerates into favoritism; the native officials; the official language; the government school; the new highways of communication and commerce—all cooperate to drive the pagan into the fold of Islam. The fear of spirits, the desire for mediators, and the superstitious dread of a written charm are supplied in the Moslem Koran.

"It is therefore not only a case of Islam conniving at Heathen proclivities," Simon says, "but of an inner connection being actually established between Animism and Islam. Islam itself is imbued with Animistic molecules which attract kindred elements in heathenism. Its inherent syncretism gives it the power of assimilating what is even apparently heterogenous in other peoples. Its syncretic elasticity make it possible for Islam to be a world religion.

"Hence within Islam Animism does not play the part of a barely tolerated slave, rather it receives royal favor! The despised cult of Animistic magic receives in Islam the rank of a divine institution. It is the gift of God to His faithful believers."

And again as he points out:

"Animism is a foe which must be refused all quarter. In not doing so, Islam is bound to suffer absolute defeat itself at the hands of its hypocritical opponent.

"Many customs are doubtless forgotten; sacrifices are soon things of the past. Many prayer formulas, many names of spirits and ancestors are lost, but what an impregnable position magic gains in the new religion by entrenching itself behind the new conception of God. How many possible ways the Heathen-Mohammedan finds of satisfying his Animistic cravings in his daily religious exercises—and, above all, in the vagaries of mysticism."

Another important factor is the pilgrimage to Mecca. Pilgrims, on their return, occupy a high position among the population and become apostles. The journey to Mecca is not so much a penance for a poor sinner as a spring-board by which any venturesome rogue may leap into a lucrative profession. The money invested for the journey brings a large return when the Hadji sets up as a propagandist and religious leader.

One may see in every village of north Sumatra the process in all its stages: Heathen becoming Moslems, and Moslems becoming Christian. The Mohammedan Christian has a great conflict before him—he faces a double line of battle. He must fight against the old Animism and also against Islam. The triumph of the Gospel in such an environment is a proof of its power. The faith of these Christians is great because it risks everything. The missionaries in their method have refused all compromise. In some respects they are even radical in their attitude toward Islam. It is the miracle of



A CO-EDUCATIONAL SCHOOL FOR MOSLEMS AT PADANG, SUMATRA

In 1922 this school enrolled 800 pupils. It is a private enterprise aided by government grants

God's grace manifested through human love that has won its way. Not only does Jesus appear greater than Mohammed, but rather, as Simon says: "A new God, the father of Jesus Christ, who is one with the Son, takes the place of Allah in the Moslem heart." "It is not merely a question of correcting the Mohammedan conception of God. That is a hopeless task; the idea is too distorted. An entirely new conception is formed in the mind of the Mohammedan. The very name of God scarcely remains the same. Among the Bataks, we revert to the old vernacular name for God and once more eliminate the Arabic Allah. The soul finds the living God Himself in Jesus."

The method of preaching in Sumatra is fearless. No Mohammedan can become a Christian, they say, unless he is persuaded that Mohammed is a false prophet. "The aim of our preaching," says Simon, "is to make the Mohammedan realize who Jesus is; then his faith in Mohammed spontaneously breaks down. He must become assured of a twofold fact: that Christians really have another Jesus from the Jesus of Islam, and that Mohammed is not what he himself claims to be, nor what the teachers say he is."

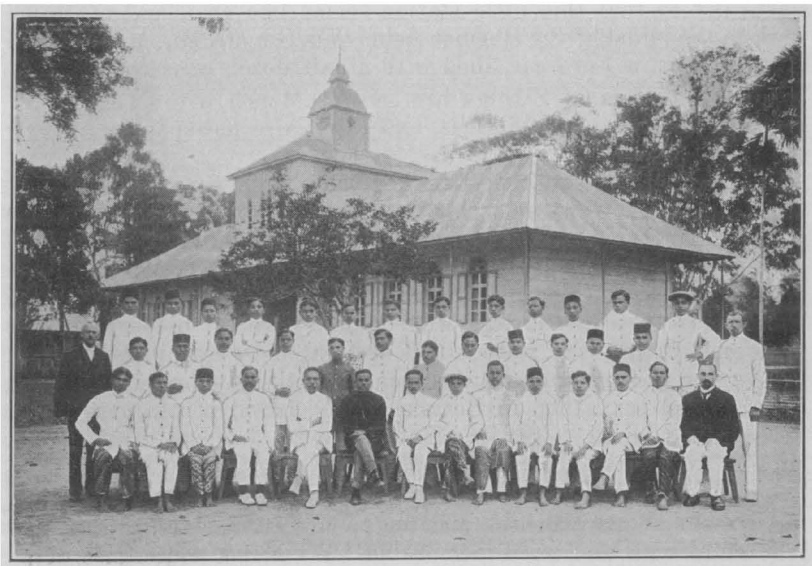
3. Into this great arena of present-day conflict, it was our privilege to enter for a brief fortnight and to study at first hand the *power of the Gospel among pagans and Moslems in Sumatra*. After getting into close touch with the missions in Java, orientation was less difficult and everywhere, especially on the part of our German brethren of the Rhenish Mission we were heartily welcomed and most hospitably received. And for these workers to be hospitable means sacrifice. Think of the war period and the post-war disappearance of the mark.

After preaching in the Willemskerk at Weltevreden on Sunday, August 20, 1922, to a congregation whose organization dates back

to 1619, I visited the Rhenish Mission post opened in Padang in connection with their work on the island of Nias. The recent revival there has resulted in a large accession of heathen to the Church of Christ. The present number of converts on that island alone is 46,759, and in one year they had over 2,000 adult baptisms, with 24,866 under instruction.

Padang has a population of 90,000 and with its harbor town Emmahaven, is the future metropolis for west Sumatra. A railway has been opened to Fort de Kock, 87 kilometers distant, through highlands whose rich and varied scenery is among the finest in all Sumatra.

At Padang we visited the Arab quarter and found, as everywhere, the productions of the Cairo Moslem Press on sale. Portraits of Mustapha Kemal and other Turkish heroes adorned private dwellings and shops. The Pan-Islamic spirit found expression even in the labels on match-boxes made in Sweden which pictured the Radja of Stamboul as head of Islam! I met a friendly Hadji, one of the leading Moslems, who received me cordially and spoke fluent Arabic. He is a progressive Liberal, has organized a school for boys and girls under a Committee, which assisted by the Government has put up a building costing 80,000 guilders. Two Dutch schoolmistresses are employed in addition to the teachers of Arabic and Malay. Four hundred pupils attend in the morning, and nearly four hundred others in the afternoon. I was invited to address the school and



THE THEOLOGICAL SEMINARY AT SIPOHOAN, SUMATRA

spoke on the Principles of Civilization, and the Ethics of Jesus Christ. This school is coeducational.

On Friday August 25th our steamer arrived at Sibolga. This port is 200 miles beyond Padang, and nearly 800 miles from Batavia. The Rhenish mission house and church are beautifully located just outside the city of Sibolga. When we arrived a confirmation class was in session and during our stay we learned something of the struggle in this part of Sumatra between Islam and Christianity for the pagan tribes. The story of the conflict, its character and its results, has been told by Simon in his well-known book, already quoted.

On August 26th, we left by government auto for Sipirok, a distance of 127 kilometres. Arriving the same day, we passed many villages, each having a church as well as a mosque. The station at Sipirok is one of the oldest of the Rhenish Mission. They now count 5,000 Christians in this one group of churches. The preparation given catechumens for baptism is very thorough. Islam is still active in its opposition and sometimes defiant. But the missionaries are not discouraged. On Sunday morning, we went to Boenga-Bandar to attend the annual mission fest. The church was crowded and the free-will offering good. We met a group of Moslems that evening. The following day we visited the great leper colony at Situmba with Mr. and Mrs. Link. The next day I visited Pargareotan and the work of the Java committee. There two missionaries are doing good work but isolated from their brethren of the Rhenish Mission ecclesiastically so that this little station seems like an island of Dutch work in the midst of the Rhenish field. Via Simatorkas, we returned to Sibolga, in a Ford car filled with a half dozen passengers.

The Moslems of Sibolga are in close touch with Mecca. We spoke with a number of Hadjis, and saw Cairo newspapers in their shops.

On September 1st we left for Pearadja, following the new highway built by the Government and crossing the great mountain range with its marvelous beauty of scenery before one enters the tableland surrounding picturesque Lake Toba. A short distance from the main highway and near Pearadja is the monument erected to the two American missionaries, Munson and Lyman, pioneers of the American Board who were killed and eaten by cannibals in 1834. I secured a photograph of the monument with its simple inscription: John 16: 1-3 (and then in Battak), "The Blood of Martyrs is the Seed of the Church." The first Batak convert, Jacobus, is still living. He was baptized in 1861. Today there are over 216,000 Batak Christians. What hath God wrought!

Dr. Johannus Warneck met me on my arrival and the days of fellowship with him were memorable. We had a conference of all the workers at the station; I visited their theological seminary and

training school and preached in the great church which seats 1,500 people. The progress of the work among the Bataks has been almost too rapid and the results too great for the strength of the workers. The church will need time and the missionaries patience for the full development of the work. It is hard to pass from the stone age to the 20th century in one generation; from fibre thread and thorn needles to the use of the Singer sewing machine; from the wax dip to electric lights; from being the son of a cannibal chief to becoming a chauffeur of a Christian missionary. Yet there are the facts in spite of the laws of evolution.

Two Christian papers are published at Sipohoan where also the theological school and seminary are located. On September 5, Dr. Warneck accompanying me, we visited Lagoeboeti and Balige, with its large industrial school for boys and girls. The large leper asylum, Hoeta Salem, with 500 inmates is a wonderful testimony to faith and enterprise. Missionary K. Lotz and his family welcomed us at their home at Sianter. There also we met Mr. Oechsli of the Methodist Episcopal Mission which has a very promising Chinese work here. A large meeting was held in the evening and we spoke to the congregation, through an interpreter, on evangelizing their Moslem neighbors.

On September 6th, after bidding farewell to Dr. Warneck, we took the train for Medan. A full program of meetings had been arranged including a public address at the Hotel Medan, an address before the Moslem Society Boedo Oetomo in Arabic, two addresses in English for the Methodist Mission in their church, a sermon in the Reformed Church in Dutch, and closing with a conference on September 12th held in the Hervormde Kerk for all the Christian workers of the city. Twenty-five were present. After discussion of the occupation of Sumatra, it was found that the total number of missionaries in the whole island was as follows: Dutch Clergy, 3; Dutch Baptist Society, 1; Java Committee, 2; Rhenish Mission, 45; Methodist Episcopal Mission, 8; Nederlands Zending Genootschap, 4; Salvation Army, 10; American Adventist, 6; a total of 79. It was arranged to appoint a small committee to encourage closer co-operation especially in prayer and for the production and distribution of literature for Moslems and native Christians.

Only seventy-nine foreign workers for the whole of this great field where the harvest is dead ripe and so many rich sheaves have been garnered! "And the isles shall wait for his law." How long? If anyone doubts the power of the Gospel, its miracle working-power today, let him go to Sumatra.



A CHORUS OF WALDENSIAN CHRISTIANS AT THE UNVEILING OF THE WAR MEMORIAL, TORRE PELLICE, ITALY

The New Italy and the Old Gospel

BY FREDERIC S. GOODMAN, NEW YORK

Secretary of the American Waldensian Aid Society

PROBABLY no country in Europe has been so radically reconstructed in the past two years as Italy. While the old Italy, with its art, its music, its historic ruins and fascinating history, its natural and its artificial beauty are there, a new life is throbbing everywhere. Mussolini's motto, "Our Country and Not Ourselves," has become a word of power, far beyond the membership of the men who have taken the solemn oath of the Fascisti.

There is a new industrialism in Italy, which will have tremendous economic and political significance in the near future. Waste of every sort is under the ban, and efficiency has become the watchword.

There is a new imperialism, which, when accompanied by the new spirit in industry, may become a menace to the peace of Europe, if not of the world. One need only to call to mind the sad events of last August and September, to see the force of these statements. Italy needs, more than at any day in her recent history, the inspiring, the guiding, the restraining influence of a vital and vitallizing religious life. Papini, who has a tremendous vogue among his own countrymen, says a true word, in the Introduction to his "*Life of Jesus Christ*": "There never was a time more cut off from Christ than ours, nor one which needed Him more."

There is a new aggressiveness in the Roman Catholic Church in all parts of the world, and especially in Italy. In some lands

such as France, this takes the form of a vigorous assault on materialism, rather than on Protestantism. The Vatican realizes the changes which have come over Europe since the Armistice, especially in the Roman Catholic countries.

There is in Italy a religious minority, which, for seven long centuries, in a marvelous way, has stood for and has been willing to die for, religious liberty. It has held tenaciously to the essentials of the Apostolic faith, as it has understood it. The Waldensian Church is the only Italian Protestant movement, which can be called a national Church. Its evangelical faith enables it to help its loved fatherland at this time of special need. This Church believes firmly:

1. That God is a loving Father who cares for all of His children, even when they ignore Him.



WALDENSIAN YOUTH BETWEEN SCHOOL SESSIONS IN THE GERMANASCA VALLEY

2. That Jesus Christ is a living Redeemer, mighty to save individuals, as well as communities and nations and civilization itself from the frightful results of sin and that *there is no other Redeemer*.

3. That the Spirit of the Living God is an omnipotent and omnipresent personal power, who will enter into the life of any man or group of men who will meet the conditions, and make that man or that group the channel of mighty blessing and power.

4. That there is far reaching reality in fellowship with God and with men through the means of common worship and the unfettered use of the Holy Scriptures.

5. That personal faith in such a Father, through such a Saviour, freely and steadily exercised is invincible, and overcomes every spiritual foe. This is far more than intellectual assent.

6. That love for Christ, shed abroad in the heart, by the Spirit of God, is equal to every spiritual strain. The hard command of Jesus, "love your enemies, and pray for those who persecute you," has

been fulfilled countless times, by the Waldensians, during the persecutions of seven centuries.

7. That on every saved sinner there rests the sobering responsibility to bear witness to the love, mercy and grace of the living Saviour, to every one within the scope of his influence.

The study of Waldensian history, their covenants, and their creeds, warrants the statement that no body of Christians, under equally trying circumstances, more fully prove their right to be called followers of our Lord and Redeemer, Jesus Christ.

Italy, and all Europe needs nothing so much as demonstrated Christianity, good will, confidence, unselfish service, expressed in the



THE WALDENSIAN CAPITAL, TORRE PELLICE, IN THE VANDOIS VALLEYS, NORTH ITALY

sphere of one's daily calling, industrial, economic, social, religious. As Principal Cairns, Moderator of the United Free Church of Scotland, has recently said, "Jesus Christ is the only Personality in the world Who is not bankrupt."

The Waldensian Church, though only a small minority of the population of Italy, is eminently fitted to render timely and significant service to New Italy. Why?

1. It is the only indigenous, national Protestant movement, of Italians, by Italians and for Italians.

2. It has an historic background of great significance, not only to Italy, but to evangelical churches in all lands. It was born, nurtured, and preserved in sorrow and suffering. It has paid in blood for its convictions. The records of the Waldenses, especially in the Valleys have a powerful influence over its sons and daughters, and

they elect the work of Christ at home and abroad, in a far larger proportion than do young men and women in other lands, within my knowledge.

3. It has a simple, democratic, and efficient form of organization. A very large place is given to the layman, though the standard of ministerial training is high.

4. It is intensely missionary. In spite of poverty, and unceasing opposition, political and religious, it has steadily pressed down from the Valleys, since the "emancipation" in 1848, until it has planted churches in more than fifty Italian cities, with out-stations and Sunday-schools in over one hundred other points.

5. It is successfully teaching the Bible and preaching the good news. Of this statement many new evidences are on file in the Waldensian headquarters in New York.

6. The Waldensians, to a very great degree have practiced that difficult command of our Lord, "Love your enemies and pray for those who persecute you." They are winning, slowly but surely, the favor of the Government, and of their neighbors, by their good will and patient endurance of wrongs and restrictions.

This ancient Church has before it the most challenging opportunity of its history and deserves the sympathy and financial backing of American lovers of an Open Bible and of the evangelical faith.



WALDENSIAN CHURCH (CORNELIUS BAKER MEMORIAL) IN ROME

Outstanding Events of the Past Year

A Mission Board Symposium on the Work as Seen from the Point of View of the Secretary's Desk

LAST January, a letter went from the office of the REVIEW, to thirty-six secretaries of the Home and Foreign Mission Boards, asking for brief reports on the most outstanding and important events of the past year in connection with their work on the mission field or at the home base.

The study of the twenty-two replies received from Board secretaries reveals some interesting facts. There is no note of pessimism though there are some in a minor key. Some secretaries find it very difficult to pick out any outstanding event, but report progress along several lines. Only one Board refers to the doctrinal controversy which is disturbing a number of the denominations and only one speaks of opposition on the field. Only two Boards mention financial difficulties, while five report encouraging gains in receipts. Seven rejoice over the opening of new fields or new stations and five write that the opening of new hospitals or schools marks a new advance. Seven are encouraged by signs of spiritual awakenings and an increasing number of converts. Four refer to the Japanese earthquake, its losses, and the effect on Christian missions. Three Boards find of special importance the reorganization of their work at home and four report more or less radical reorganization of the work on the field. Five Boards dwell on the development of the native Christian churches in self-government and self-support, and point out the need for better trained leaders. Anniversaries loom large as the outstanding events in the history of two Boards.

Possibly some of the Boards not heard from could report very encouraging and outstanding signs of progress, while others may be silent because they have nothing of interest to report. It is exceedingly valuable to survey periodically the work for which one is responsible and to note down what has been done that has been worth while. Records are valuable in giving an account of one's stewardship. Sometimes a survey reveals clearly a lack of vision and a definite policy on the part of the leaders. At times, one realizes the need for better generalship and greater dependence on God for leadership and spiritual power. Sometimes we come to realize through such a review that our eyes and our efforts have been fixed on earthly things that are insignificant and transitory and we feel more keenly the need for the inspiration of a greater task undertaken in the name of our divine Lord. In other cases, we are humbled as we stand in amazed gratitude at the way in which God has wrought wonders in conjunction with our feeble efforts and in spite of our shortcomings.

The letters printed below should be read by all interested in the great world-wide work of Christ. Through them many may be inspired to greater faith, to greater self-sacrifice and to more devotion in prayer, in giving and in service, to fulfil the will of God among men.

The Seventh-day Adventists

"Probably the most significant event indicating remarkable progress is the advancement evidenced in the stress-ridden portions of Europe. In the sections that have been passing through the greatest hardships, we are getting the most converts. In those areas we have been realizing greater gains in converts than in any other division of our world organization. While Europe has been passing through the valley of the shadow for many years, yet, during those same years, our work has marched forward in a way that seems miraculous.

"In old Russia our net gain in converts for the first three quarters of 1923 was 2,213. Roumania reports 921 souls for 1923. The European Division reports over 10,000 baptisms for the year. Neither Bolshevism nor famine, poverty nor hardship is able to prevent the progress of the Gospel. We feel grateful to God for the remarkable achievements by a small army of faithful soul-winners in the distressed portions of Europe.

"Reports from heathen lands contain such outstanding features as this word from the general director in the Far East: 'In the Philippines the baptisms for 1923 were 1,029.' This echo comes from Central Africa: 'During 1923 the Zambesi field increased its membership more than one thousand.' And so from every part of the world the cheering word of unprecedented advancement is reaching our Foreign Mission Board.

B. E. BEDDOE.

Washington, D. C.

American Baptist Foreign Missions

1. The year has been remarkable for the record of evangelistic achievements. A total of 18,415 converts was added to the membership of the churches by baptism during the preceding statistical year. This is the largest total ever reported in a single year in the 110 years of the society's history.

2. Another significant event was the reduction in the accumulated deficit, which by unexpected larger income from various sources, and through a substantial reduction in expenditures, was reduced from \$914,262.50 to \$661,540.10.

3. In view of the blessing upon the evangelistic preaching tour in Czechoslovakia during the preceding summer, the Board sent to the Baltic States one of its members, Dr. S. W. Cummings, for a similar preaching tour during the summer of 1923. He addressed

thousands of people and hundreds were brought to a saving knowledge of Jesus Christ.

4. The year 1923 must also record an unparalleled disaster in foreign missionary effort occasioned by the Japan earthquake, which damaged and destroyed property consisting of the Tokyo Tabernacle, Mabie Memorial School, four Baptist churches, five missionary residences and several other buildings, involving a total loss of approximately \$500,000. Never in its history has the society been called upon to face such a staggering blow to its work.

5. The encouraging development of self-support on the foreign field, in that now 61 per cent of the churches are entirely self-supporting, gives promise of still further development under proper missionary leadership. Furthermore, the thousands of new converts must be wisely shepherded, and leaders from among them must be trained, so that in the days to come the new churches may grow rapidly to self-support and become centers for yet broader extension of the faith.

New York City.

P. H. J. LERRIGO.

New York American Baptist Home Mission

A heartening undercurrent of evangelism has been noticeable in the work of all of the departments of the society during the past twelve months. Special evangelistic effort, accompanied by baptisms in every church in the state, has been adopted as the goal of the Committee on Evangelism in many states. A new vision of the possibilities of lay-evangelism has been grasped after our several Conferences on Evangelism. The plan includes the appointment in every association of a given state of a layman whose duty it shall be to secure one layman in each church to cooperate with the pastor in the carrying forward of a special evangelistic campaign within the church.

Gracious revivals have awakened many towns in Eastern Cuba during the past two years. Students at El Cristo College have become followers of Christ almost without exception. The native pastors trained by our American missionaries in Central American republics are continually leading groups of Christians into neighboring towns to make new converts.

Thirty students in the Mexican Boys' High School at Saltillo, Mexico, have declared an intention to study for the ministry.

Accompanying the generous gifts of money by Indians for the support of Bacone College and Murrow Indian Orphanage, there have been consecrations of young Indian lives to Christ and His service. During December, 1923, a series of evangelistic meetings resulted in thirty-two baptisms at Bacone and there are now only two students who are not professing Christians.

Among the Kiowa Indians a spiritual movement developed

through the positive stand for righteousness on the part of leading men and women that resulted in new converts won to Christ and many pledges made for Christian service. CHARLES L. WHITE.

New York City.

Southern Baptist—Foreign Missions

There has not been, to my knowledge, any incident or development in our foreign mission work worthy of special attention.

Persecutions of our Baptist people in Roumania continue. This will, I judge, be hard for Roumania to explain to the satisfaction of the American public after the agreement which Roumania entered into with the Allies when her present territorial boundaries were recognized.

There has lately been imprisonment of some of our Baptist men in Russia where the unsettled state of affairs gives us great anxiety. J. F. LOVE.

Richmond, Virginia.

American Friends—Foreign Missions

Among the significant events of the past year on Friends' foreign mission fields are the following:

1. The opening of a theological department in connection with the school at Holguin, Oriente, Cuba. Five young men are availing themselves of the opportunity to prepare for positions of leadership in the Cuba Church.

2. The church in Jamaica has experienced a phenomenal growth in the matter of self-support and in educational and evangelistic work. An enlarged church and school building program has been carried to completion.

3. The growth of the Normal Training School and Girls' Boarding School in East Africa. Between forty and fifty young men—some the sons of chiefs and headmen—have entered upon a course of study which will prepare them to minister to the needs of their own people. More than thirty girls have been in attendance at the Girls' School in spite of the opposition on the part of some parents, headmen and others to advanced education for girls.

4. The growing eagerness of the Mohammedans and Protestants in Palestine for education. Friends are conducting day schools in six Mohammedan villages north of Jerusalem. Christian teachers are used and the people eagerly send their children for instruction.

Richmond, Indiana.

B. WILLIS BEEDE.

The Christian Reformed Church

Our little denomination does not have big things to tell as other organizations, but perhaps the following may interest you.

There are at present eight Christian Reformed missionaries in China, one of them at the Nanking Language School, and seven engaged in work in the city of Jukao, Province of Kiangsu.

Besides these workers in China, the Church has some 27 workers among the Indians of the Southwest, four stations being on the Navajo field and one station among the Zuni Indians, both in New Mexico, and two Hebrew mission plants—one in Paterson, N. J., and one in Chicago, Ill. At Hoboken, N. J., we maintain a Home for sailors and immigrants.

HENRY BEETS.

Grand Rapids, Michigan.

Church of the Brethren (Dunker)

The outstanding new work of the denomination along missionary lines is the opening of work in Nigeria. Early in 1923 Rev. Albert D. Helser and Rev. H. Stover Kulp entered Nigeria as an investigation commission for the Church of the Brethren. They selected a site in the Bornu Province and have secured permission from the Government to conduct a school at Garkida.

Work well established in India by a force of sixty missionaries and in China by fifty American workers is prospering in a normal way. In India there has been a distinct movement to emphasize the Indian Church more and the Mission less. The foundation for the new vocational school was laid and this will be invaluable since it is realized so keenly that the hand must be better trained to help carry out the Christian impulses of the heart.

Elgin, Illinois.

H. SPENCER MINNICH.

The Church of God

"In the following paragraph we relate an event that, in our particular work, looms rather large.

"On Sept. 1, 1914, there was opened in Cuttack, India, under Miss E. Faith Stewart, a home for girls known as "The Shelter." Since it was established "The Shelter" has rescued more than one hundred of these girls, who, taken from the temples and dens of vice while very young and before they had entered lives of sin, were thus in a condition to be trained to lives of morality and Christian usefulness.

"But this institution is for girls only. Hence, Miss Stewart's heart was stirred for the need of the many orphan boys in India who need a place of shelter and an opportunity for Christian education. Money and workers having been provided for this purpose, the Boys' Home was opened sometime during the summer of 1923. The beginning was small, but as there are plenty of boys on whom to work in the Province of Orissa, the growth will be limited only by

the workers and the means available. This institution will also provide husbands for the girls of the Shelter. J. W. PHELPS.

Anderson, Indiana.

Christian and Missionary Alliance

During the year 1923 the Christian and Missionary Alliance was enabled to open mission stations in four distinct language groups where no resident missionary work had ever previously been carried on and no message of the Gospel was being given. These groups are: *Cambodia*, where we opened a station in Pnom Penh, the capital, in January, 1923, and have since baptized the first Cambodian converts. Later in the year another station was opened at Battambang, each of these occupied by a married couple. Cambodia has a population of over a million and a half and we are glad for the privilege of carrying the Gospel to them.

The other three groups are in French West Africa and include the *Foula* or Fouta group, in French Guinea, numbering 655,000 principally Mohammedans, in which we have opened two stations—Mamou and Labe; the *Senoufo* tribe, numbering with the related group of Habes 450,000, with a station at Sikasso in French Soudan; and the *Bobo* tribe, a practically naked pagan tribe of 308,000, with the main station at Bob-Dioulasso. Funds for the carrying on of the Bobo work are being given through the Alliance treasury by a missionary society of an Evangelical Conference in Pennsylvania.

In the last two years our missionaries have been enabled to open thirty-two new stations principally in hitherto unoccupied regions and in doing this only one previously occupied station was closed to the work and turned over by arrangement with another society.

Through an exploration trip made by Rev. H. B. Dinwiddie, Co-Secretary in our Foreign Department and also Secretary of the Pioneer Mission Agency, and Rev. G. P. Simmonds, for many years one of our missionaries in Ecuador, and by a survey made by R. B. Clark of our Brazil Mission in a trip from Iquitos through Central Peru to Lima, information has been secured regarding the Oriente and upper Amazon region and portions of Peru, where there are many Indians with no message of the Gospel and steps are being taken to enter within the next few months different portions of the territory surveyed.

A. C. SNEAD.

New York City.

Congregational—The American Board

It may not be possible to point with assurance to "the most outstanding fact or event" in connection with our work during the year 1923, but one inclines to remark the progress in native leadership on the several fields as the significant outcome of the year.

The process of transferring responsibility from missionaries to native leaders has been going on for years. The elevation of qualified Christians in India, China, or elsewhere, to positions of trust and administrative power was begun long before 1923; but in this last year the process has gone forward more widely, with increasing rapidity, and in more systematic fashion. Mission organization has been restricted or revised so as to provide for a real devolution.

The Marathi Mission in India has created an Indian Mission Board, made up largely of pastors and leading laymen with but two missionary representatives, which has taken over the care of the church life and of elementary school development in one section of the field. An Indian educator has succeeded to the headship of the Mission high school in the city of Bombay. In our South Indian fields the care of districts and of stations formerly in charge of resident missionaries is now transferred to the hands of Tamil leaders.

In North China, in addition to strengthening the organization of the Council which is the supervising and directing body for the whole Mission enterprise in that large field, two Chinese educational supervisors have been secured in place of the foreign supervisor originally called for to guide in school development.

In Japan, where the Kumiai churches have been independent and self-determining for many years, in 1923 the Mission transferred to the organization of these churches the care of the churches that were the outgrowth of its work and had been dependent in part upon its grants in aid. They transferred also the funds which had been employed in aiding the churches to the holding and distribution of this organization, contentedly accepting the limited representation of two members of the Mission in the body of control.

Boston, Mass.

W. E. STRONG.

Methodist Episcopal Church, South

On my recent visit to the Orient I noted two great awakenings everywhere manifest, intellectualism and nationalism. These facts call for a swift spread of Christian ideals, lest this generation should fix standards and loose forces that will set the clock of civilization back a century.

The Church of the Orient is taking form; it is becoming indigenous; it is growing in self-consciousness, self-respect and a sense of power and responsibility. The development of a native leadership will more and more shape and direct the Church of the future. Together with the development of the native leadership, the past year records a distinct upward step in self-support.

In the light of these lines of development, perhaps the most outstanding achievement of the past year is the organization by the China mission conference of a mission of its own in Manchuria. The

money has already been raised by the Chinese and the mission opened under the joint superintendency of a foreigner and a native worker. This is the first instance in our missionary annals of a foreign mission field so catching the spirit of Christ that the natives themselves established another mission.

The revival movement which swept Shanghai recently stands out as a notable example of progress. This was a union revival, organized, financed and operated by the Chinese. The preaching was done by the Rev. Z. T. Kaung, a Methodist. As a result of his work more than 1,500 conversions were recorded in less than two weeks, and the crowds were so great that by order of the municipal police the doors of the city hall, where the meetings were held, were closed at a certain hour, because of overcrowding.

At home we have emerged from the Centenary regime with credit and with a forward reach. During the past five years Southern Methodists have added to their responsibility 20,000,000 people, a new continent, and four fields to their territory, with four new languages in which the Gospel must be preached. We have almost doubled our missionary force. The foreign mission program is three times as great as in 1918; and we are at a point to shape up and mobilize the forces for a great forward look in the field of missions.

Nashville, Tenn.

W. W. PINSON.

The Moravians

The events which seem of importance to us in our mission work may appear rather humdrum to those accustomed to deal with large affairs.

In Alaska the work among the Kuskokwim Eskimos shows a net gain of exactly 200. When one realizes that these are really "handpicked"—won "one by one" it is a remarkable increase. The total Eskimo membership is now 2,125.

The outstanding administrative feature was the authorization of the building of a motor boat at a cost of \$15,000. This is very important since there are no roads in the Kuskokwim District and all travel between the widely scattered stations, outstations and preaching places must be done by dogsled in winter and boat in summer.

In Nicaragua the Moravians are working among the Creoles and among the Sumu and Miskito Indians. A remarkable work of grace has been going on, especially among the Indians of the upper coast, which has continued now for more than two years. Adult heathen are crowding in and pleading for baptism. In 1921 the net increase was 652; in 1922, 446; in 1923, 633, and now several hundred are under instruction for baptism. The total membership is 10,107. This is the largest work among the Indians of Central America carried on by any church anywhere.

PAUL DE SCHWEINITZ.

Bethlehem, Pa.

Presbyterians, North—Foreign

As to the most outstanding facts or events in connection with our missionary work during the year 1923, I would suggest the following (in addition to the reorganization of our Board to include the Woman's Board):

1. The plans for the organization of the Union Mission in Mesopotamia to be jointly maintained and administered by the Reformed Church in America, the Reformed Church in the United States, the Presbyterian Church in the U. S. A., and also it is hoped the Southern Presbyterian Church and the United Presbyterian Church.

2. The opening of the hearts of the Japanese people and the removal of suspicion and international distrust by the great outpouring of American friendship and goodwill in connection with the earthquake relief.

3. The return of the Assyrian Christians and of the missionaries to Urumia and the beginning of the reestablishment of the Church there.

4. The securer establishment of the new Mission of the Church in Southern Yunnan among the Tai people.

ROBERT E. SPEER.

New York City.

Its object was to rescue from the public brothels of the Province of Orissa, young girls who had been trapped and taken there, or sold to such a life by their parents; as well as little girls who had been married to the gods in the temples.

Presbyterian Board of National Missions

Without doubt, the most outstanding event in connection with the work of National Missions during the year 1923 was the organization in May of that year of the Board of National Missions. There was thus created a great inclusive National organization charged by the General Assembly with responsibility for all of the work of the evangelization of the home land. Home Missions was one of the earliest concerns of the Presbyterian Church. It was a concern of the first Presbytery, the first Synod and of the first General Assembly. The General Assembly of 1802 appointed the first Standing Committee on Home Missions and the original Board of Missions was organized in 1816.

The year has necessarily been one of transition and reorganization. A new operating organization has had to be built in which all of the interests of all of the cooperating agencies have had to be conserved. This initial task is now carried to the point where with the beginning of the new fiscal year the National Board is enabled to energetically prosecute its task to win America for Christ.

New York.

H. N. MORSE.

The Presbyterian Church (South)—Foreign

Among the most outstanding facts or events in the history of our Southern Presbyterian foreign mission work I briefly mention:

1. The fact that in spite of the large dependence of our Treasury on those engaged in cotton raising, and the ravages of the boll weevil in that industry, there has been no falling off, but on the contrary an encouraging gain of approximately \$150,000 in contributions up to the present date as compared with last year.

2. The present year marks the beginning of a new departure in our Mission administration in the appointment of three women as full voting members of our Board.

3. While our work has been disturbed by the Modernist-Fundamentalist controversy, so far only in one case has any charge of doctrinal unsoundness been brought against any of our missionaries, and in this case the one implicated, after undergoing the most thorough investigation, received a unanimous vote of confidence from his Presbytery.

S. H. CHESTER.

Nashville, Tenn.

Presbyterian Church (South) Home Missions

(1) The year began with an indebtedness that increased until it aggregated \$119,000, which was entirely wiped out leaving a small balance with which to begin the new current year.

(2) It witnessed the greatest Building Era in its history, which made demands upon Church Erection funds far beyond the financial ability of the Executive Committee, compelling it to decline applications for help totalling nearly \$200,000. This, however, did not prevent a Forward Movement in Church Erection which was inaugurated by appropriations for San Antonio, Texas involving a building outlay of \$100,000. This is a specimen of similar operations to extend to a dozen other cities.

(3) The summary of results reveals additions to the church, through the agency of Assembly's Home Missions on profession of faith, aggregating 10,352 and by letter 4,967, making a total of 14,419.

(4) New equipment provided during the year for its mission work gives Stillman Institute for Negroes at Tuscaloosa, Alabama, Oklahoma Presbyterian College for Indians at Durant, Oklahoma, Stuart Robinson Institute for mountaineers in Kentucky their largest capacity for service; while the \$50,000 raised for the Mexican Girls School in Texas assures the success of this new institution, at least in the first unit of its building operation.

Atlanta, Georgia.

S. L. MORRIS.

Presbyterian Church in Canada

In our ten Foreign Mission fields the years 1918 to 1923 have been amongst the most encouraging years of our history. Famine relief in Honan in 1922 introduced a new era. The Chinese seem now to have got rid of the thought that foreigners were there for some sinister purpose, political or personal. One of our missionaries reported that he had examined 2,000 candidates and enrolled 1,000 of them, asking the other 1,000 to delay for further study and conference. Another missionary also reports that he cannot overtake the number seeking examination. The barriers seem to have been broken down and the doors stand open. In Honan, when churches do not exist and the weather is not suitable for street preaching, tents are pitched and good audiences are secured, afternoon and evening, for ten days or two weeks and then our workers move on to another place.

The Jubilee of the North Formosa Mission was celebrated last year and reports come of a responsiveness there not known before. Students have organized themselves into volunteer bands, and go out to villages round about for evangelistic work.

The Semi-Jubilee was celebrated last year in our Korea Mission and the Korean Church manifests enthusiasm and enlarged outlook.

Toronto, Canada.

R. P. MACKAY.

Protestant Episcopal Church

The Protestant Episcopal Church feels that a new epoch in its missionary work in Japan began in December, 1923, with the consecration to the office of Bishop of Rev. Joseph S. Motoda, Ph.D., D.D., of the Diocese of Tokyo and Rev. Yasutaro Naide, D.D., as Bishop of Osaka. To quote the words of Bishop McKim:

For the first time in the history of the missions of the Churches of the Anglican Communion, a native Church in Japan has created a self-supporting diocese, has elected its own Bishop under its own canons, and has become an integral branch of the Anglican Communion on equal standing with its sister churches of England and America.

New York City.

A. B. PARSON.

Reformed Church in America—Foreign

In the Arcot Mission, India, the outstanding event from an administrative point of view is the organization by our Arcot Mission of the Arcot Assembly with a Constitution and By-Laws. This is perhaps the most advanced organized response within the churches of our missions to the new spirit that is running through the great countries of Asia. The stirring among these keen minds of the Orient of new ideas, particularly since the great War, has influenced them, not only in their political life but in their religious as well.

The indigenous churches which have grown up in those countries have been moved by the challenge to self-determination and they have been endeavoring to express it in ways that have called out the sympathy and cooperation of the missionaries.

This Arcot Assembly is made up of the members of the Arcot Mission, the officers of the Indian Church Board, pastors of churches and other ordained ministers, headmasters and headmistresses of leading educational institutions, Indian representatives of the hospitals and laymen representatives of the communicant membership of the churches.

An outstanding event in Japan in which our Mission has had an active part has been the final organization after several years of anxious consideration of a Joint Evangelistic Board, made up of representatives of the Church of Christ in Japan and of the cooperating Reformed-Presbyterian Missions, for the conduct of evangelistic work within the boundaries of the Church and the cooperating Missions.

In the new mission field in Mesopotamia a forty-foot motor boat has been put into service to carry the gospel message along the rivers and canals and channels, to the tens of thousands of Arabs living in villages and hamlets and camps dotting all the water courses. With the help of the Milton Stewart Evangelistic Fund a kerosene motor boat was purchased from the British army for about \$1,000 and has been named the "Milton Stewart." A cabin has been fitted up in the after part so that Mr. and Mrs. Dykstra can live on her for a month at a time.

New York City.

WM. I. CHAMBERLAIN.

Reformed Church in America—Domestic

It seems to me that the outstanding development in our work during the year 1923 was that connected with the growth of some cities and communities which are centers of influence for the Reformed Church and which have called for a work of Church Extension of unusual size and scope. In the East this condition especially applies to the Metropolitan District, including Suburban New Jersey, Long Island and Staten Island. In this field the opportunities for extension have been limited only by the financial support the Board has been able to give. The same condition applies in the Middle West, in and about the cities of Grand Rapids, Muskegon and Holland, Michigan, and Chicago, Illinois. The willingness of people to support new church enterprises in these and other communities would seem to demonstrate that the average person does not want to live in a churchless community and that there is abiding interest in spiritual matters.

WM. T. DEMAREST.

New York City.

United Christian Missionary Society (Disciples)

The most outstanding event in connection with our missionary work during the year 1923 was the raising of the Dr. A. L. Shelton Memorial Fund of \$100,000 and the sending out of a new group of seven missionaries to Batang on the Tibetan border. This group consists of two evangelistic families, one medical family, and a trained nurse. This will lead to the strengthening of the Tibet station where we have a hospital, a Christian school and an orphanage, and will also make possible the opening of another station in the near future on the border. The fund is over-subscribed and a far larger group of young people would have been glad to go if we could have sent them.

STEPHEN J. COREY.

St. Louis, Missouri.

United Lutherans—Foreign Missions

The outstanding event in connection with the foreign missionary work of the United Lutheran Church in America during the year 1923 was the effort to raise at least \$300,000 as a Foreign Mission Forward Fund. This goal will be reached if all pledges are paid. It is the purpose of the Board to cancel its indebtedness of \$175,000 and to use the rest of its money for advance work in the foreign fields.

Negotiations are pending for the transfer of the Shantung Mission Field of the Berlin Society to our Board. This field has three main stations, thirty-three outstations, and before the war there were twenty-eight missionaries in the field.

In India the outstanding event has been the establishment of a Vocational Middle School on the Lam Reserve near Guntur. The Mission is also pushing plans for a United Christian College in the Telugu area to be located at Bezawada. At present Noble College at Masulipatam is being used temporarily as a United College.

In Liberia the Lutheran missionaries are pushing backward into the Interior and have opened a new station near the boundary of French Guinea at Zorzor.

GEORGE DRACH.

Baltimore, Maryland.

United Lutherans—Home Missions

Perhaps the most outstanding fact during the past year was the removal of the headquarters from York, Pennsylvania to Chicago.

Two other significant events were (1) The division of the Western portion of our field with a General Superintendent for the district west of the Rocky Mountains, and (2) a Mission Conference at which the entire directing force of our Home Mission work (General Superintendents, Synodical and State Superintendents and Field Missionaries) met with the Board to make a thorough survey of the field and to plan to occupy it more aggressively.

JOHN F. SEIBERT.

Chicago, Ill.

United Presbyterians—Foreign

The pro-rata foreign missionary giving of our Church per member is \$6.02, including gifts coming in through both the Foreign Board and the Foreign Department of the Women's General Missionary Society.

The most outstanding event in connection with our work abroad in 1923 was the visit of the Corresponding Secretary, Dr. W. B. Anderson and the Recording Secretary, Dr. C. S. Cleland, to all our foreign fields—Egypt, the Sudan, Abyssinia and India. In connection with their visit to the Indian Mission Rev. H. C. Chambers, who went to India in 1903, was appointed as a General Secretary of the Mission. This is a departure from the previous policy but it is believed that it will result in much good in the way of coordinating and unifying our work throughout the Punjab.

Abyssinia continues to hold a fascinating missionary interest for the United Presbyterian Church. There are many indications that this field has been directly opened by the hand of God. Although Abyssinia has nominally been Christian for many a century, yet it has been most hostile to present-day Christianity. The Abyssinians have at last welcomed American Christian missionaries into their land and after four years of occupation the United Presbyterian Church has there a foreign staff of nine couples and six single women, located in three stations, Sayo, Gore and Addis Abeba. Last year, Dr. Lambie, the pioneer missionary in this field, returned to the capital with a \$50,000 gift to which \$17,000 has since been added, and is erecting a modern hospital in Addis Abeba with the hearty cooperation of the Regent. Over seventy converts have already been reported from this new field, indicating that God has in a special way placed the seal of His approval upon the opening of this work.

Philadelphia, Pa.

MILLS J. TAYLOR.

United Presbyterians—Home Board

In the matter of policy it is worthy of note that during the past year our three denominational Boards doing work in the Home field have been merged into one under the corporate name of "The Board of Home Missions of the United Presbyterian Church of North America," which now carries three departments—"Home Missions, Church Erection, and Work Among Negroes."

Special financial difficulty has been encountered during the year 1923, since the cost of organizing and maintaining mission stations has greatly increased—almost doubled in the last five or six years.

On the other hand, our Home Mission Board has never been confronted with so many splendid opportunities of organizing and developing mission congregations. Where we have been enabled to do so, splendid results have followed.

Pittsburgh, Pa.

R. A. HUTCHISON.

Living Results of Christianity in Japan

BY GALEN M. FISHER, M. A., NEW YORK

Author of "Creative Forces in Japan." Formerly Y. M. C. A. Secretary in Japan.

ONE is reassured as to the stability of the Christian Movement in Japan by becoming acquainted with outstanding living Japanese leaders, such as those mentioned below.

Japan is said to have been the first Asiatic country to have a "native" bishop for a Protestant communion. Bishop Honda was the man (or one might well say, the saint) elected to fill the office when, in 1908, the united Japan Methodist Church was formed. He has been followed by two other able men, Bishop Hiraiwa and the present incumbent Bishop Usaki, who, by the way, is a worthy graduate of Vanderbilt University.

This year, at length, after years of preparation, the Anglican church in Japan (*Seikōkai*) consecrated Rev. Dr. S. Motoda and Rev. Dr. Naide as its first Japanese bishops. Like a number of other *Seikōkai* leaders, Bishop Motoda owes a great deal to two early American Episcopal missionaries, Dr. Tyng and Bishop Williams. For collegiate and graduate study he went to U. S. A., taking his doctorate in sociology. Bishop Motoda has won his spurs not only as an educator but as a prolific writer and lecturer. His catholic spirit and judicial poise have made him unusually effective in inter-denominational enterprises.

In the *Nihon Kirisuto Kyokai* (Presbyterial) the foremost elder statesman is Pastor M. Uemura. He is a master of expository preaching, for, although his pulpit manner is unadorned and quiet, his fresh exegesis, his incisive thrusts at human nature and his wide-ranging literary allusions give his messages penetrating power. One of the keys to his influence is to be found in his library, gleaned from all lands, but chiefly British. Dr. John Kelman is an admiring friend of Dr. Uemura's and when calling on him one time he was left in the library a few minutes while Dr. Uemura went to another room. On the reappearance of his host Dr. Kelman exclaimed, "It's good you didn't leave me alone with some of these books any longer, or I might not have been able to resist the temptation!" The *Fukuin Shimpo* ("Gospel News") is the recognized premier among religious weeklies in Japan. It has from the first—for thirty odd years—been edited, managed and owned (and its deficits met) by Dr. Uemura. As though the shepherding of the largest congregation in the Empire and the editing of a weekly journal were not enough, he has successfully maintained a theological school and has been for many years chairman of the National Executive Committee of the denomination. When one inquires as to the fountainhead of all this pro-

ductivity, it appears that young Uemura as a lad studied in the schools of the late Dr. James H. Ballagh (Dutch Reformed) and Dr. Samuel Rollins Brown (Presbyterian). It was due to Dr. Ballagh's influence that he became a Christian.

The *Kumiai* (Congregational) Churches in Japan are rich in able leaders, especially in the first,—and alas—the passing, generation. Among them the group who came from the famous “Kumamoto Band” stand foremost. This group includes Pastor Kanamori, the “three hour sermon evangelist,” so widely known in America, Pastor Miyagawa, the powerful pastor of Osaka, Pres. Ebina, of Doshisha



DR. SAKUZO YOSHIMO
Professor in Tokyo Imperial University; leader
in progressive political and religious
thought

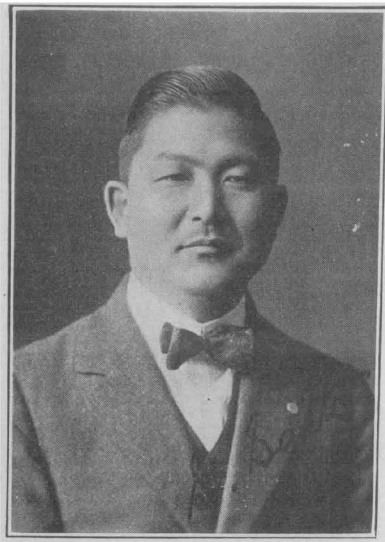


KAJINOSUKE IBUKA
President of Meiji Gakuin College; chairman
National Committee of Y. M. C. A., Ex-moderator
of Presbyterian General Assembly; Ex-chair-
man of National S. S. Association.

University, and his predecessor, Dr. Tasuku Harada, now of the University of Hawaii. Dr. Ebina, president of Doshisha University, has always been more a prophet than a theologian, and his persuasive presentation of the love of the Father and of the Lordship of Jesus Christ has gone far to stop the mouths of gainsayers and to make them thankful that in every way Christ is preached.

One of the greatest gifts of *Doshisha* to Japan is Colonel Gumpei Yamamuro, the master mind of the Salvation Army. His funds exhausted, young Yamamuro was on the point of being compelled to leave *Doshisha*, when a fellow student anonymously paid his fees and enabled him to continue. Some time afterward he learned who had so befriended him, and on asking the reason, found that it was the

love of Christ in the heart of a lad who was peddling milk and eating short rations in order to help him out. Naturally he was deeply touched and was moved in large measure by this incident to become a Christian and give his life to the service of the poor and unfortunate. Col. Yamamuro's pen and voice have reached literally millions with a kindling message. His volume, "The Common People's Gospel," has the quality of Spurgeon and Moody, and has gone through countless reprints. As he speaks, even a hearer ignorant of Japanese could hardly escape the drawing power of his glowing sympathy and unaffected concern for sin-chained hearts. The growth and standing of the Salvation Army in Japan are due largely to him, for with extraordinary evangelistic gifts, he unites confidence-winning character and shrewd common sense.



SOICHI SAITO

National General Secretary of the Y. M. C. A.
of Japan

In the younger generation of ministers there are a number of able men in each of the denominations. Rev. H. Hatanaka of the Kumiai Church is one. In his boyhood he was practically adopted by Miss Mary Wainwright of the Congregational Mission and in America he bore the name George Wainwright. Her unstinted efforts on his behalf have borne rich fruitage. After graduating from Oberlin College and Theological Seminary he had the distinction of serving with success as a Boys Secretary in Pittsburgh Y. M. C. A. among American boys. He was equally successful in similar work among Japanese boys at Osaka. But his ripper powers found fuller outlet in the pastorate, at Kyoto. There he was for several years the dynamic leader of a large central church embracing alike merchants and students, men, women and children. That he has had a helpmeet of ability in his wife, a graduate of a mission college, will have been surmised by readers who know how often the wife is the better half in American pastorates. A few months ago Mr. Hatanaka accepted the insistent call to become Dean of his wife's *alma mater*, Kobe College. In student conferences he has been an especially effective speaker. His exceptional command of English, added to his winsome personality, have made him one of the best interpreters: Dr. John R. Mott spoke through him almost exclusively two years ago.

Rev. Toyohiko Kagawa of Kobe, although barely thirty-five, is today one of the most widely read and respected Japanese. His activities for the last five years have been manifold: preacher, evangelist and lecturer in universal demand, author of sociological, religious and imaginative works of note, including an autobiographical novel which in 1921-22 was a "best seller"; organizer of the Western Federation of Labor and of the hitherto helpless and scattered tenant farmers into a national union. Kagawa is one of the most remarkable examples of the highly multiplicative effects of Christian missions. Since the earthquake, he has been giving himself unsparingly to relief and evangelistic work among the stricken multitudes of the Tokyo slums.

Among the notable Christian laymen, it is difficult to select a few for special mention. Kichitaro Muramatsu of Kobe went to New York in his youth to study business, and on his first Sunday in the great city attended a church where an incident occurred which leavened his whole life. After the service he was hoping some one would greet him, and at length a kindly gentleman did so, in the heartiest way, and after inquiring about his religious and business connections, invited the youth to call at his office in the Twenty-third Street Y. M. C. A. It was none other than the General Secretary, Robert McBurney, himself once a lonely immigrant from Ireland. Although Mr. Muramatsu never saw Mr. McBurney again, that sympathetic word aroused in him the resolute purpose to dedicate his own life to befriending young men away from home in his own city of Kobe. To that purpose he has been inflexibly true for more than a quarter century. He has lived a busy merchant's life and has reared a fine family, but he has at the same time been superintendent of a Sunday-school and president of the city Y. M. C. A. and a leader in the nationwide expansion of the Kumiai Churches. When the first Association building fund was being launched, he felt that he as president should lead off, so he contributed the one thousand yen which he had been saving in order to



MISS MICHİ KAWAI
National General Secretary of the Y. W.
C. A., Japan

build a home for himself, remarking that the young men of the city needed a home of their own much more than he did.

The ideal woman of Old Japan was seldom seen and never heard, for the home was her first and only sphere. In New Japan women are invading nearly all the occupations alongside of their brothers. They speak and write on domestic and political issues and conduct all sorts of business, educational and philanthropic enterprises. Among the younger Christian leaders, Miss Michi Kawai stands in the front rank. Descended from an unbroken line of Shinto priests stretching back to the time of King Alfred, her father became a Christian and sent her to a Presbyterian Mission School, and later to Miss Tsuda's famous Christian college in Tokyo. There she won a competitive scholarship for Bryn Mawr. Today she is the winsome yet aggressive leader of the National Y. W. C. A., and is known and honored in Europe and America because of her telling addresses at scores of universities and conventions. Since her last visit to Europe she has aroused the Christian women of Japan to give heroically toward the relief of East European students.

Among young men Mr. Soichi Saito holds a place of leadership not unlike that of Miss Kawai among women. He is intellectually a product of the government school system but at various stages he has been deeply influenced by missionaries, particularly of his own denomination, the Baptist. During his undergraduate days he took an active part in the Christian Association, and his thoughts were turned toward Christian service by translating Dr. Mott's volume on "The Leadership of the Church." After graduating from the Tokyo Imperial University he taught for nine years in his alma mater, the government junior college at Kumamoto. The Y. M. C. A. leaders all along desired to secure him as a secretary, but refrained from approaching him out of deference to the prior claims of another Christian agency upon him. When, however, he had declined three calls from that agency, the Association called him to the staff of the National Committee. In a short time he became National General Secretary, the first Japanese to hold that post. Whether at home or abroad, in China where the Japanese are bitterly suspected, or in Europe where they are little known, his unerring tact, penetrating insight, and courageous optimism have given him an influence beyond his years.

There are also pronounced Christians in high official circles, among them the Hon. N. Watanabe, Chief Justice of the Korean Court of Appeals and the Hon. Hampei Nagao, director of the Tokyo municipal department of lighting and transportation. The quality of Mr. Nagao's Christianity may be judged by an incident in Siberia early in 1919. Four European nations, and China, the U. S. A. and Japan, were there eyeing each other jealously. The Siberian Railway was utterly broken down. Japan proposed that it should be restored

under a joint international board, with John F. Stevens of Panama Canal fame as chairman. Japan's representative was Mr. Nagao. Mr. George Gleason thus tells how he took hold:

"On his first night in Siberia we took supper together. 'I didn't want this job,' he said. 'There is too much international politics in it. But my government would not let me resign. I have come over to work with Mr. Stevens. You know him. Is he a Christian? Because if he is, I will go and have prayer with him, and then I am sure that all of our problems can be solved.'"

"Due not a little to the fine Christian spirit injected into that committee by this Japanese engineer, four months later Roland Morris, the American Ambassador to Japan, was able to say to a group of Osaka business men: 'Every decision of that Technical Board has been unanimous.'"

Mr. Nagao is a man of backbone, not like so many men who put the soft pedal on their religion the moment they become prominent officials. Wherever he has been on duty he has spoken as freely and acted as decisively in support of his Christian convictions as though he were a clergyman. In Kyushu he induced 6,000 of the 8,000 railway men under him to sign the temperance pledge. He is an ardent advocate of church union and when he found the multiplicity of weak churches a handicap to the Christian cause in Moji he brought about a union church equipped with a parish house. Nagao's sterling character and captivating personality win friends for his Master wherever he goes.

This gallery of notables may end with Prof. Sakuzo Yoshino. Though still in his early forties, Dr. Yoshino has for ten years wielded a national influence as a fearless, constructive political and religious thinker. During his school days in Sendai he was won to Christ by a lady missionary, and was built up in the faith by his life in the student Association home. In college and university he took honors in scholarship and led the student Christian Association. Three years in China as tutor to the children of Yuan-Shi-Kai laid the foundations for a friendliness toward the Chinese which has never wavered. After higher studies in Germany he was called to the chair of politics in Tokyo Imperial University, a unique vantage-point. Ten years ago, when the liberal or democratic movement in Japan was gasping to be born, he boldly attacked the repressive policy of the administration in Korea. Frowns and threats from high officials failed to silence him. Soon he found himself one of the small band of prophetic spirits who have aroused the latent liberalism of the thinking classes.

It is such men and women, holders of the Distinguished Service Cross in the Christian Army, who justify the brightest hopes for the permanence and expansion of Christianity in Japan.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BUILDING, PHILADELPHIA, PA.

COLLEGE STUDENTS AND MISSIONS

IN the making of the history of modern missions, colleges and college students have a large share. America has its Haystack Prayer Meeting; Japan, its gnarled pine and famous Kumamoto Band. From among German university students, Bartholomew Ziegenbalg and Henry Plutschau, went out as the first Protestant missionaries to India.

This year, in the Student Volunteer Movement Convention of North America, over 5,000 students met to face the need of the world for Christ and their relationship to His great commission. During the past thirty-seven years more than 10,000 student volunteers have gone to foreign fields as missionaries.

Through the Student Fellowship for Christian Life Service, thousands of college men and women are realizing their responsibility for home mission work, also. Steadily, on college campuses and in college halls, student leaders, who have lifted up their eyes and looked on the field, which is the world, are trying to lead others to see the same vision and to relate their lives rightly to the commission of their Lord.

YALE AND ITS UNOFFICIAL CHINESE EXTENSION

Dr. Harlan P. Beach tells the story of one of the greatest student enterprises in the history of missions.

Decades ago, David Livingstone so moved the students at Oxford and Cambridge that in 1859 an organization was effected, called the Universities Mission to Central Africa. This strong mission has carried on continuously ever since; yet it is not true to its name in the matter of support and control, the universities having no large part in the enterprise and no special responsibilities. Similar organizations, initiated through student interest in missions, bear scholastic names—the Dublin, Oxford and Cambridge Missions—and carry on missions in India. They also bear no great amount of responsibility for manning and financing those missions.

In America, under the influence of

the Student Volunteers and the International Young Men's Christian Association, a number of attempts have been made to support individuals in connection with the Association or in cooperation with recognized missionary societies in Asia. Harvard and the University of Pennsylvania for some time carried on independent mission work in China, but after a few years they ceased to operate.

In 1902, Yale University decided to establish a mission of its own in China, and the work has continued and grown steadily, until, in 1923, its support from the New Haven office required \$152,589, in addition to \$60,480 received on the field. The money from America was given by graduates, undergraduates and friends of Yale, aided generously by grants from the China Medical Board of the Rockefeller Foundation, and from the Commonwealth Fund. The 1923 catalogue reports sixty-three in the

faculty, and an enrolment of more than 450 in the Middle School, Arts Department and Medical School. Adding the students in the two Nurses' Schools, there are over 500 students in all. Such a growth in twenty-two years after the first missionary of the Society reached China, and from 1906, when the missionaries had sufficiently equipped themselves to open the Collegiate School, shows that Yale in China (Ya-li in Chinese) is no longer an experiment in education nor in its reflex results upon Yale University in New Haven.

The underlying objective which actuated the graduates and Student Volunteers who founded the Society was to establish in a great mission field a Christian mission, manned by its own graduates and supported by the Yale constituency. It was believed that such an enterprise would enlist a deep and abiding interest in missions at the university itself, as its representatives continually reported, through the college periodicals, interesting items concerning missions in China. It was also believed that a Christian university had a very real missionary obligation which could, in part, be met by such a mission. They felt, moreover, that undergraduates who became interested in missions during their college course and contributed to the cause, would continue this interest and financial cooperation in their various denominations after graduation. This would be a by-product of no small moment.

While Ya-li was in no sense an offshoot of Yale University or directed by it officially, it has always had among its leading officers prominent members of the faculty who have devoted themselves unselfishly to the study of its problems abroad and its financing at home. So important has the mission appeared to its recently retired president that on resigning two years ago he publicly stated that among the varied accomplishments of his university administration, no event had seemed equally important as that of establishing Yale in China. Yale graduates are also increasingly

leavened in a missionary sense by the sister institution in China and its achievements as reported from time to time through the college press and at its largely attended annual meeting on Baccalaureate Sunday.

The graduates are more generally interested in the philanthropic and educational phases of Yale in China, and especially in the remarkable medical work it is doing, educationally and as a healing agency, than in its distinctively religious outcome—an objective regarded as fundamental and running like a scarlet thread through the whole scheme by both its missionaries and officers at the home base. Bible study, chapel and church services attended by all the students, a vigorous Young Men's Christian Association, voluntary work undertaken by Association members for the children of the neighborhood, teaching in the Sunday-schools of the various missions in Changsha, where the mission is located, the conduct of Red Cross work, the beginnings of tuberculosis work, are some of the ways in which this spirit of Christian service is manifested and nourished.

The various missionary societies which entered the province of Hunan, after it was opened to the previously hated foreigner in 1902, united in asking this mission to undertake the work of higher education. This invitation was accepted, and the happiest relations of friendly cooperation have been manifested ever since. The common church of all the missions in Changsha is the beautiful chapel of Ya-li. To it, the missionaries come every Sunday afternoon; and the foreign mercantile and diplomatic community also regard it as their common meeting center.

The mission's attitude toward the Chinese gentry and other literati has so won their esteem and confidence that for years they have been associated with Ya-li in the medical work through the Hunan-Yale Educational Association, with an equal number of directors elected by the Hunanese and the mission. This enlisted support, and secured from the Chinese land and

building for hospital use and a yearly subvention. They have thus come to regard Ya-li as their very own. Its great hospital, costing some \$200,000 and its various buildings, crowning the hill just outside the old city walls, and seen from far down the river, are their pride. Ya-li's natural emphasis on athletics makes its campus at athletic events the one great rallying place for the populace, from the Governor in his silks to the poorest men, women and children. In time of strife—Changsha has been the center of the struggle between North and South for years—the mission premises are the neutral ground whither high officials flee for refuge. With so many wounded in the frequent bloody encounters, the hospital's force of thirty-seven staff members finds its hands full, even if the annual quota of 30,000 out-patients and the intensive work in the hospital wards were not their primary duty.

Naturally the spirit of the mission has affected the community and especially its students and graduates. Working for the educational and physical improvement of the entire community enlists their enthusiastic cooperation. Two schools modeled after Ya-li and started by its graduates have a joint enrolment of nearly a thousand. Smaller schools, taught by undergraduates, night schools, etc., which aid in city sanitation, in famine relief, and in many minor activities, are samples of Ya-li student by-products.

With the great enlargement of the mission it has not been practicable nor wise to confine the staff to Yale graduates. This is especially true in the Medical and Nurses' Training Schools, where a number of graduates from other institutions have been taken into the mission. Yet an indirect result of having somewhat more than half the staff recruited from other institutions, though supported by Yale, is to carry the missionary interest into those schools which have given the cream of their graduates. The keynote of Yale in China is friendly cooperation with Chinese and foreign-

ers in the attempt to uplift the Chinese people, always with the hope of their personal and national regeneration. This has made the Yale experiment in China a confirmed success.

MISSIONARY INTEREST AT MOUNT HOLYOKE

BY HARRIET VAUGHAN, 1925.

A constant fresh stream of missionary interest flows to Mount Holyoke through letters from missionary alumnae. Every year committees of girls write personal letters containing college news to each of our missionaries, and they in return write interesting letters concerning their work and country. These letters give the girls accurate, first-hand pictures of missionary work. Christmas boxes are also sent to two missionaries, one in Japan and one in Mexico.

The World Fellowship discussion group has sought out the foreigner on our campus to give life to a consideration of foreign problems. Students interested in world problems meet on Sundays between church and dinner time and at each meeting a foreign student tells about her country. This year the phases presented by the students included a brief sketch of the rise of the religion of the country, their contact with Christianity, the changing position of women toward freedom as seen in China and in the Near East, the educational situation, the Youth Movements, and each country's place in international affairs. In this way we are informed as to the problems of the day and each country is given similar consideration.

This year we are working out a new plan of House Discussion Groups that take the place of the World Fellowship group once a month. The subjects for discussion have so far been War and Peace, and Law Enforcement. Girls who lead the discussions prepare themselves by reading and by instruction from some one of authority who conducts a small forum for these leaders. At the House Discussion groups everyone seems to have something to say and nothing is barred,

even though it may be mere prejudice or opinion impossible to substantiate by facts or sound argument. The constructive part of the discussion comes when we try to formulate the various views and to reach a conclusion on which we can agree as the solution of the problem. On Monday morning in chapel one of the leaders gives the results of the discussion.

This method develops and educates public opinion, which is a great watchword for advance. To develop public opinion we must have a knowledge of the facts and then think the problem through. The forum method seems to give an opportunity for expression which will be the result of thinking. To know how to handle the problems which confront the present-day generation of college students, we must form habits of clear seeing and straight thinking.

WORLD FELLOWSHIP WEEK AT COE COLLEGE

BY ELIZABETH PATTON, CEDAR RAPIDS, IOWA

Working with a student body of about 1,000, the aim of the World Fellowship Department of the Coe College Y. W. C. A. has been to inform and interest regarding world conditions and the responsibility of this student generation for Christian service. Our efforts during the past two years have been popular and comprehensive.

It is our aim to have the idea of World Fellowship permeate all campus thinking and activity. To keep it constantly in sight, a bulletin board has been conspicuously placed at the chapel entrance and is kept up-to-date with clippings, illustrations, letters, photographs, curios, and other things of world interest.

A large map of the world hangs in the main building. From the point marked Cedar Rapids, streamers, in school colors, extend to all parts of the earth and bear tags on the end with the names of Coe's students at their respective stations in the foreign field. The committee cooperates with the library in the selection and advertising

of books and magazines of missionary interest.

One weekly meeting of the Y. W. C. A. each month is conducted as a World Fellowship meeting. These meetings have utilized a missionary alumnus speaker, two Chinese students, reports of the Indianapolis Student Volunteer Convention, and a playlet. Since Indianapolis, study and discussion groups have been organized dealing with the problem of Race and the Christian Ideal.

The center of our efforts is the annual World Fellowship Week in November. This is one of the big events of the college year. It is sponsored jointly by the Y. M. C. A. and Y. W. C. A. It was opened this year with a special vesper service on Sunday afternoon. For this and the remainder of the week, the chapel was decorated with flags of many nations and with over one hundred posters. Sixty additional posters were used during the week in fraternity houses and in conspicuous places on the campus to advertise specific events and to convey the spirit of the week. Most of these were carefully planned and prepared during the preceding summer. Illustrative material was obtained from magazines and missionary picture sheets. Lettering and captions were varied and ingenious. When World Fellowship Week was over, the posters were used separately as the basis for bulletin board displays.

The center of campus life being the women's dormitory, our ideas were most fully expressed there. Each day of the week the girls were aroused to explore a new country. Instead of the usual rising bell on Monday, they heard the South Sea tom toms, on Tuesday Alaskan sleighbells, on Wednesday Mexican music, on Thursday Egyptian cymbals, and on Friday Japanese chimes. Morning prayers, each day, dealt with these countries. Travel and missionary books of each land were on display, and the dinner menus were based on typical dishes. For instance, on South Sea day we served:

Cannibal Stew
Kaffir Korn
Stewed roots (potatoes)
Fruit of the bread tree
Tropical fruits
Java coffee
Cocoanut milk.

There was appropriate music during each meal; proverbs, conundrums, or statistics of the respective countries were passed around the tables; and favors were at each place. For the South Sea Islands, these consisted of peanut and tissue paper carrots; for Alaska, candy snowballs (sugar covered filberts); for Mexico three inch bandanas; for Egypt, King Tut figures; for Japan, tiny fans.

On Monday evening, literary societies based their programs on the romance of the South Sea Islands.

Tuesday evening the chapel was packed for the production of the pageant, "In the Light."* Last year we gave "The Striking of America's Hour."† The cast was composed of representative students, many lands being represented by their own nationals. Music was supplied by the regular vesper choir of one hundred voices.

Wednesday and Thursday were given over to our special speaker. He led a joint Y. M. C. A. and Y. W. C. A. meeting Wednesday morning, spoke at regular chapel exercises Thursday morning, to mixed audiences Wednesday and Thursday evenings, to the Student Volunteer groups and to both "Y" cabinets. The remainder of his time was filled with individual conferences.

On Friday night the climax of the week came in the form of a Merry-Go-Round-the-World All-College Party at which the foreign students were honor guests. In the parlor of the quadrangle were five exhibit booths—one for each country we had used during the week. These displayed curios, pictures, books, etc., and were presided over by students in costume. Material for these booths was obtained from local museums, re-

turned missionaries, foreign boards, etc. A program of music, readings, folk dancing, and Oriental magic was given in the parlor. Then a glorified grand march consisting of Indian file, German goose step, Spanish fandango, Dutch roll, etc., led to the large dining room below where games of many lands were played. Refreshments served consisted of Turkish coffee and Chinese tea, with round cookies representing the world and continents outlined with colored icing. As a grand finale everyone bid everyone else good night by use of a circle handshake.

Information, fun, friendship—these were all acquired in this experimental social function, which was voted a distinct success. Expenses for this week's activities, and the work of the committee for the whole year were met by a budget of \$115. This included the contribution of both the Y. M. C. A. and Y. W. C. A.

The faculty cooperated during World Fellowship Week by taking five minutes or more during each class period for a discussion of the relation of their subject to world conditions or to the missionary enterprise.

Every morning during the week, and for several weeks preceding, the committee and a group of those interested met for an informal prayer circle. These were the power and inspiration behind all that was accomplished and were the secret of our success.

A WORLD MAP AT MONTANA UNIVERSITY

By MAUDE GWINN, Student Secretary

The idea of using a world map for missionary education presented itself to us in an interview between a visiting Student Volunteer secretary and our Y. W. C. A. World Fellowship chairman. The linen map became a part of our equipment, but lay unused until we conceived the idea of making it an alumni chart. The approaching Homecoming Day, the time when many former students would be returning for a visit, gave us the needed inspiration.

*Woman's Press, 600 Lexington Avenue, New York City. 50 cents.

†Literature Headquarters, 123 Muhlenburg Building, Philadelphia, Pa. 20 cents.

First we secured from the registrar's office the names of former Montana University students living and working outside the United States. The map was then placed on a large bulletin board in the Administration Building. The letter *M* attached firmly to a pin marked on the map the location of the university. Many threads of green string stretched themselves from the pin on the *M* to the various locations, and at the end of each of these was a small piece of paper containing a number. At the bottom of the map we placed the index, with names corresponding to the numbers. After each name was the mailing address and the vocation; and just beneath the index sheet was a note asking for any new names or addresses which visiting 'grads' might know. The registrar's list was incomplete. Our efforts were rewarded by receiving some wanting addresses.

The map received write-ups with sizable headlines in both the university and the city papers, and the fact that no organization was mentioned as its sponsor helped us feel that the articles were spontaneous. We had reason to believe that many people were attracted to the map, little suspecting, perhaps, that they were being made "victims" of missionary education.

Another piece of indirect education took form through the avenue of a Japanese tea—a venture which is by no means unique, of course. But this was a silver-tea, reception, and sale combined. It was held in the home of an advisory member, where the guests were greeted and served by kimono-clad figures, ushered into lantern-hung rooms, refreshed by tea, entertained with Japanese music, and introduced finally to the Japanese shop. The contents of the shop—kimonos, incense, lamp-shades, silk slippers, paper knives, and what-not, were secured from a Japanese store in a distant city and sold on a commission basis. Our guests, who came to be sociable and to contribute to our treasury, had no suspicion that they were being educated Japan-ward.

MISSION STUDY AT VASSAR

MARGARET CRUTCHFIELD

I should place very near the top of the list of words misunderstood by students and faculty today the two words, missions and missionary. The placid ignorance concerning their real significance is awe-inspiring. Too often, however, we mission devotees spend our energy in combatting this ignorance instead of in supplanting it by knowledge, and the not surprising result is either passive acknowledgment of the ignorance or positive antagonism to the missionary project.

A very frank facing of these facts led to our evolving a new plan this year. We decided to lay our whole emphasis on the idea "ye shall know the truth," and to base whatever work we did on an acknowledgment of the fact that at present we did not know the truth about peoples in other countries—how they lived, what they thought, how they felt, what their personalities were. Our aim was to learn the truth about these peoples and then, considering them as people as well as facts, to discuss present-day conditions—how satisfactory or unsatisfactory they were and what was being done about them. Missions were to be studied and discussed thoroughly and honestly and in so far as they threw light on our subject, THE TRUTH.

Last spring we drew up a list of nine countries (we didn't dare tackle more)—China, Japan, India, Syria, Persia, Egypt, Africa, Latin America, and the United States—and secured the titles of three books dealing with each country: one, a general survey of the country by an author unconnected with mission activities; two, a general survey of the country by an author connected with mission activities; three, a biography of the finest missionary who had gone to the country. Next we mentally surveyed the various groups of girls on campus and listed possible leaders in each group, keeping a weather eye for such characteristics as personal enthusiasm, quiet persistence, and genuine fair-

mindfulness. After this we made a personal call on each of these girls, frankly explained our program, and asked her to help us in putting it across by choosing from our listed countries the one she'd like to make the subject of a study and discussion group for the following year. The three books on her list were to be read during the summer and the leader was to select the particular phase that interested her most.

The astonishment of most of the girls to whom this proposal was made was delightfully funny. Some told us they didn't think they believed in missions. One said that she was an atheist. We responded that we did believe in both missions and God, and that what we were trying to do was to get at the truth and face it. We had some refusals but eventually we got our nine leaders and, since they represented nearly every hall in college, we introduced curiosity into many unexpected quarters.

The second week after college opened, signing up posters (ten in a row make a startling array), explanatory talks in the halls, and endless personal telling about it to individuals, won members for our groups. They meet for one hour every week. We are now trying the experiment of having all the groups meet together every fourth week to discuss some big subject like "The Effect of Western Industrialism on the East," or "The Position of Women in the East and the West," or "What Have Missions Accomplished," each group throwing light on the subject from its particular country. We have speakers for these meetings when we can get them and always have a question period.

It is essential to call frequent leaders' meetings, for many mistakes are made and the leaders are bound to get discovered that people are interested, making each mistake teach us what not to do, and our successes how to push ahead, we are learning. We have discovered that people are interested in proportion as they get at the facts themselves, but it has to be made easy for them to get at the facts. Keep an

up-to-date list of articles, chapters and pages from books that bear on your subjects, so you can hand out pieces of reading requiring from fifteen minutes to several hours. Study Harrison Elliott's pamphlet, "The Why and How of Group Discussion." Always include our own country among those studied. We need it.

Such a program means hard and alert work but it is wonderful fun. And any number of failures and disappointments are balanced when your atheist tells you with a grin that this is the most fascinating thing she's done since she's been in college.

HOW SOUTHERN BAPTISTS MEET STUDENT OPPORTUNITY

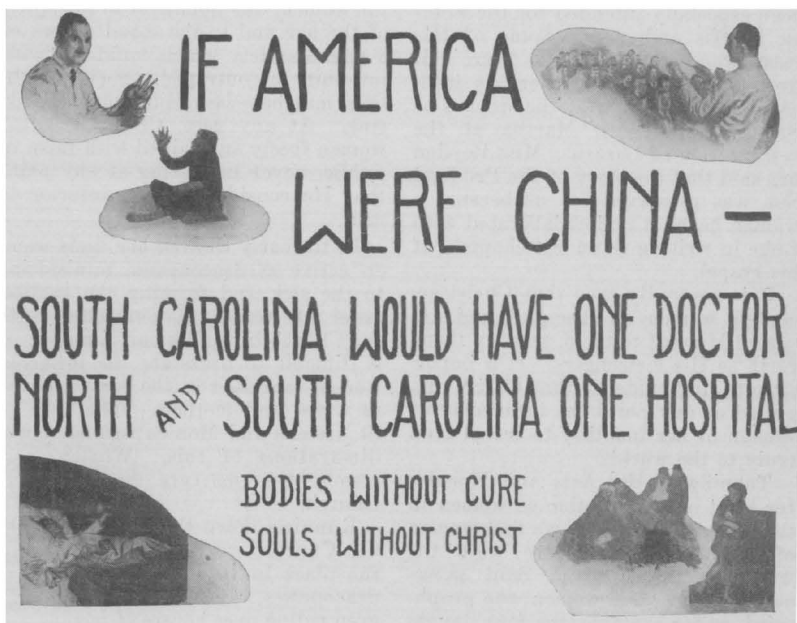
BY JULIET MATHER

"Miss College Girl is just home but she doesn't take hold of things in our church at all." Often the comment is far too true regarding splendid, talented young people who have returned for summer vacation or come back at the end of four years with diplomas ready to be framed. Southern Baptist women some years ago came to the conclusion that one reason the college student did not take hold of church activities upon returning home was that the church had not kept hold during the months or years of absence. Accordingly the Woman's Missionary Union appointed a young woman to be College Correspondent, serving as the connecting link between college girl and home church interests. In the natural development of this tie, it came about that Young Woman's Auxiliary, the missionary organization for young women in Southern Baptist churches, was transplanted to the college campus, qualified in name by the term College Y. W. A., and transformed in plans and programs to fit campus life. In practically every Baptist school and in many state institutions there are now College Y. W. A.'s, while every state has her College Correspondent to visit each college or academy at least once a year. A College Y. W. A. Bulletin is sent out bi-monthly from

W. M. U. headquarters in Birmingham, Alabama, containing program outlines, method suggestions, ideas for socials and friendly frolics, bulletin board items of interest, all of which eager committees seize upon and put to good use. Programs for the term 1923-24 have included four series so that the Y. W. A.'s meeting weekly are provided for. One series is a study of great women of today, another discussions of religious beliefs from the standpoint of the college young woman; a third series includes special occasions like Easter, Thanksgiving, Mother's Day and suggests practical ways and means for taking hold by leading young people's organizations in the local churches upon return home. The fourth series is missionary in nature, presenting young womanhood of the different countries where we have mission work. In so far as possible, College Y. W. A.'s observe the three special seasons of prayer anticipated in W. M. U.

plans, a week each for state, home and foreign missions. College girls are encouraged to give a tithe of their allowance as good stewards and the study of Dr. Agar's "Stewardship of Life," one of the required books on the Y. W. A. mission study certificate, has kindled much real sense of honest stewardship.

Southern Baptist interests in college students are not limited to Young Woman's Auxiliaries but organized Sunday-school classes and Unions are fostered under the various auspices which have been lately headed up in the Inter-Board Commission on Student Religious Activities. As its name implies, this Commission is composed of representatives from each of the Boards of the convention interested in the training of young people and the Woman's Missionary Union. This Commission has held three splendid conferences in this college year for students from our western, central and sea-board states.



A STUDENT POSTER EXHIBITED AT THE INDIANAPOLIS CONVENTION

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. E. H. SILVERTHORN, ALICE M. KYLE, GERTRUDE SCHULTZ

STATUS OF WOMEN IN CHURCH

BY MRS. CHARLES K. ROYS

Foreign Secretary, Board of Foreign Missions
of the Presbyterian Church, U. S. A.

As a background to any discussion of the present position of woman in the Church, it is illuminating to look into the place she held in the early Church. Women are mentioned in the gospels twenty-six times. There were Jesus' relatives, His disciples' relatives, His women disciples who joined His band in Galilee, came with Him to Jerusalem, watched His crucifixion, and were the first to greet Him after He was risen.

Christ's attitude toward woman has a vital bearing on the position she should hold in the modern Church. Many of His parables seem to have been especially intended for the women in His audiences. Some of His most wonderful teachings were addressed directly to women, as indicated in His talk with the woman of Samaria and with Martha at the resurrection of Lazarus. Miss Royden has said that the story of the Prodigal Son was preserved for us because a woman heard it and collaborated with Luke in writing those last chapters of his gospel.

It is assuredly true that Christ accepted women as disciples and revealed Himself to them, sending them, forth as His messengers. It is impossible to find evidence that Christ suggested at any point the inferiority of woman or her inability to reveal Him truly to the world.

Turning to the Acts and Epistles for light on the position of women in the Apostolic Church, we find women often mentioned. There were the women apostles whom Saul persecuted; there were women who prophesied, as for example, the four daughters of the evangelist Philip; there

were deaconesses like Phœbe; there were women who like Chloe and Lydia opened their homes for church services.

There seems the clearest evidence of spiritual equality between the women and men disciples in those early days. Women shared in the experience of Pentecost and in persecutions; they shared in service; they prophesied, prayed and taught and were active in their rôles as deaconesses. It would seem not easy to reconcile some of the apostolic teachings with Christ's attitude about the position of women. Although Paul said clearly that "men and women are equal in Christ" and Peter said, "men and women are joint heirs of grace," both apostles insist on an inferior position for women, due doubtless to the spirit of the age and to the social usages of a pagan society which could not with impunity be outraged. Social conditions may have been different in Palestine. At any rate, Christ accepted women freely and talked with them in public, never indicating at any point that He considered them inferior to men.

In the early Church one finds women active as deaconesses, ministering to the sick and forming the earliest order of women in connection with the Church in the Roman Empire. It is difficult to overstate the influence women exercised in the early Church as wives and mothers. The lives of St. Helena and Monica furnish ample illustrations of this. Women were among the martyrs in the early Church.

Running down through the Medieval Church, we find abbesses taking the place in the monastic system of deaconesses, some of those abbesses even ruling over houses of men as well as women. They presided at impor-

tant Church Synods, exercising the power of a Bishop. After the Reformation we find women in the Protestant Church in Europe raised to a high level of service. The earliest Protestant group, the Waldensians, allowed women to preach. The Society of Friends from the very beginning gave this position to women. The early Methodist Church licensed a few women to preach as local supplies.

In the Colonial Church in America women preachers had a trying time. The stories of the expelling of Anne Hutchinson and two other women Quaker preachers illustrate the difficulty of those days. The early Congregational Church in New England had an order called "The Church Widows" (later renamed "Deaconesses"). For membership in this Order a woman had to be at least sixty years old, "rugged physically, full of tact, refined in nature." Lutherans and the Protestant Episcopal Church also organized deaconesses.

Turning to the Church today one finds, in addition to deaconesses, that women are filling important positions as pastors' assistants and as religious education directors. They have long been leaders in the organized benevolences of the Church from the time when "The Boston Female Society for Missionary Purposes" was organized in 1800 and "The Female Cent Institute" in New Hampshire which was organized in 1804 on the principle of one cent per week for missions.

Women have also had a place in the authoritative councils of the Church. Frances Willard was the first woman appointed as a delegate to the Central Conference of the Northern Methodist Church. It is interesting to note, however, that she was refused her seat because it was "unconstitutional."

The number of women preachers in various denominations is indicated by the following table:

Brethren	10
Congregational	20
Disciples	2
Seventh Day Adventists	1
Cumberland Presbyterian	25

Baptist (North)	5
Nazarenes	350
Unitarian	14

The Universalist, the Christian Scientist, the United Evangelical and Christian churches also have women preachers. In the Methodist Church women may preach but may not administer the sacraments. There is an International Association of Women Preachers with over one thousand members.

In conclusion, it would seem that women have had a place of *service* in the Church from the very beginning, but the opportunities for *leadership* have been somewhat limited when one compares the activities of other organizations, such as federated women's clubs, political organizations, patriotic, and fraternal associations.

The Christian Church owes much to the Young Women's Christian Association, which in forty different countries, with work among all kinds and conditions of women, has given most valuable training for leadership. Several outstanding leaders of the younger generation in the Church today owe their first training to the Young Women's Christian Association.

Turning to the Orient, one finds that, just as the Civil War gave American women the great incentive to self-expression, so the World War has in Oriental countries stirred the women to new activities. Japanese women are dealing courageously with vice and liquor questions. Four states in India have given the ballot to women. The part of women in Korea in the revolution is well known. In China, women are breaking away from the three Confucian obediences enjoined on women and are wishing to play their part in the world, doing their work with the men on the principle—"equal work for equal pay."

A new day has dawned for the women of the Orient. Christian missions are largely responsible for this day. The Church should give its best thought to directing and conserving the potential powers of the womanhood of the Orient. That this to

some extent is being accomplished is evidenced by the fact that women are having a voice and influence in the councils of the national churches. At the National Christian Conference in Shanghai in 1922 women nationals spoke, served on commissions, were elected to the National Council of China. Here again one finds that the Young Women's Christian Association has been in the lead, electing in several cases national women to positions of directorship of the work as a whole.

Looking into the future, three things seem evident:

(1) The Church must give leadership and real power to younger women if it is to hold them in the face of their other opportunities for leadership.

(2) The Orient seems to be moving more rapidly in this direction than is the West. The graduates of our mission colleges seem quite naturally to be assuming the leadership in the Church for which their training so well fits them.

(3) Without question a place will in the future be given to women on the highest councils of the Church. May this come about, not because of any feminist outburst on the part of the women themselves, but because women have a real contribution to make. The task of the Christian Church today, as never before in its history, calls for the very best thinking of men and women together.

Much of the material on "The Status of Women in the Church" has been suggested by the Syllabus prepared for summer conferences by Miss Clarissa Spencer, of the Young Women's Christian Association.

"TO BE ALIVE IN SUCH AN AGE!"

MARY PEACOCK

They discussed it recently at their annual get-together—a delightful group of preparatory school girls—what they meant by "such" an age, what it means to be "alive," what their contacts with school and the world would mean.

Nearly seven thousand of them came away from Indianapolis—a

highly receptive and dynamic group of men and women students—facing courageously the campus problems as they later would those of the larger world. They saw with clearer vision a world in which the Christ way of life was free to express itself—the effect on questions of inter-racial import and the settlement of international difficulties.

Over in Vellore they have had a "baby show." Perhaps fifty babies would be brought, a municipal official thought. Dr. Scudder and her associates thought the number would be larger. Five hundred babies came with more than three times that many admiring relatives. The prize baby was the son of a Brahmin widow. You can imagine the lessons that were driven home that day.

Of course you see the connection between the girl in the preparatory school, the student in college and the educational value of a "baby show" in Vellore—or any other place where your representatives and mine are at work.

We shall be meeting this summer in more than fifteen centers to discuss the program of the Christian enterprise throughout the world. Our Indianapolis! Will our potential leaders be there? Will the members of our women's boards realize the remarkable opportunity it is to touch and know the constituency, that their planning for it may be most intelligently done? Will our interdenominational relationships be emphasized? Will the program be intensive and conclusive? Will there be abundant opportunity for informal but stimulating discussion of the great questions that Christianity is facing today? Will there be time for meditation that the message of the Christ may be heard?

**INSTITUTE FOR A CHRISTIAN
BASIS OF WORLD RELATIONS,
VASSAR COLLEGE, JUNE
14 to 20, 1924**

A conference of women is being arranged by Vassar College to consider

the problems which face America today. Many are searching for the way towards peace. Diplomacy, statecraft, international law, education, all have their contribution to make in the solution of world problems. This group, however, will face the present international situation from the religious approach and will endeavor to discover the especial responsibility of women, if any, in the great task of making world relations more Christian.

With the principles of brotherhood and the worth of human personality as a common bond, the members of this Institute will examine those issues and situations which not only are of vital concern to the future of religion in this and other countries, but which threaten all those forces which are endeavoring to establish better relationships between people and nations. An effort will be made to get at the facts of each situation and to that end men and women will be present to give authoritative information as a contribution to the discussions. Particular attention will be given to those situations which involve the missionary enterprise at home and abroad. The lectures, forums and discussions will be planned to the end that the women present may see channels open, both through organized religious bodies and secular agencies, to work for a finer and better world. In this way the unity of the missionary enterprise as one aspect of the whole endeavor towards international co-operation can be fully sensed.

TWO UNUSUAL WINTER CONFERENCES

St. Petersburg boasts this year of having the largest school in the United States; 33 states, 7 countries, and 31 denominations were represented, with a registration of 1,663. Their other achievement was the largest offering for one cause ever taken in that city which was \$4,155 for the Near East Relief, in response to a talk given by Mrs. R. S. Emrich who was also giving a course on

stewardship. After all expenses were paid a balance of \$700 was divided between three interdenominational causes.

This year's faculty was an especially strong and attractive one. Mrs. Bascom Copenhaver of Marion, Virginia, Chairman of English, Marion College, and author, taught, "The Debt Eternal"; Mrs. E. C. Cronk of Philadelphia, Pa., "Creative Forces in Japan"; Mrs. Margaret T. Russell, Mobile, Alabama, Bible Class. Mrs. Henry W. Peabody presented Law Enforcement, the importance of training boys and girls and The World Federation of Christian Women. Dr. Henry W. Meyers, who has been a missionary in Kobe, Japan, for 25 years under the Presbyterian Church, South, gave an address.

Five hundred and two registered at the Deland School of Missions with fifteen denominations represented. Mrs. Charles Rowe Vickery of Syracuse, New York, taught "Creative Forces in Japan," and Mrs. S. P. Irwin of Charlottesville, Va., "The Child and America's Future."

It is impossible to estimate the influence of such schools with thousands of books, magazines and leaflets put into circulation and delegates who return to their work with information, inspiration and an enthusiastic desire and determination for greater service.

INTERDENOMINATIONAL SCHOOLS OF MISSIONS

1924

1. California, Los Angeles June 2-6
2. California, Mt. Hermon July 5-12
3. Colorado, Boulder June 18-26
4. Florida, Deland Feb. 3-8
5. Florida, St. Petersburg. Jan. 27-Feb. 1
6. Illinois, Dixon Aug. 4-9
7. Illinois-Missouri, Greenville. June 24-28
8. Indiana, Winona Lake June 16-23
9. Louisiana, New Orleans Nov. 10-14
10. Massachusetts, Northfield. July 14-22
11. Maryland, Mt. Lake Park. July 28-Aug. 4
12. Maryland, Baltimore. Oct. 28, 29, 30
13. Minnesota, Minneapolis June 9-13
14. New York, Chautauqua Aug. 17-23
15. Ohio, Bethesda 2d week in Aug.
16. Oklahoma, Oklahoma City. June 9-13
17. Penna., Chambersburg. June 27-July 5
18. Texas, Dallas Sept. 28-Oct. 3
19. Texas, Houston Oct. 6-10
20. Texas, Kerrville July 27-Aug. 1
21. Wisconsin, Lake Geneva. June 23-30

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

STUDENT WORK

From the report of the Committee for 1923,

ELINOR K. PURVES, *Chairman*

The Committee on Student Work has two definite responsibilities: first, that of presenting the work among farm and cannery migrants to college students, asking them to share in its support; second, that of representing home mission interests in the Federated Student Committee. Its members also serve as the women members of the Committee on Recruiting the Home Mission Force.

The aim of the committee was to find a way to reach college students with the story of the work among migrant groups, and to solicit student gifts. To this end, letters were sent to the Deans of interdenominational women's colleges throughout the United States, and to the Deans of Women at co-educational colleges and universities, asking them to take to the groups in the various colleges which would be most interested, the information about migrant work, and the request for its support. These letters brought in many and most encouraging replies. Letters also went to the Headmistresses of preparatory schools. In colleges from which no replies came, letters were sent to the Presidents, and the answers from Deans and Presidents showed a real interest in the work, and a desire to cooperate, though many wrote that college budgets were already overcrowded, and there could be no promise of a contribution.

Literature on migrant work was sent to the President of each student Young Women's Christian Association with the request that this be put upon the college bulletin board, and the attention of the students be drawn to it.

Another avenue of approach was through the denominational student

secretaries, and all such secretaries were asked to present the work among migrants whenever possible, and to explain to student groups how they could help, and what was desired of them. The cooperation of these secretaries in this work has been very great and through their efforts many colleges have become interested, and many college students have offered their services as workers at the migrant stations. The work among migrants has opened up a new opportunity for service during vacation months, and six times as many students offered to do this work as could possibly be used.

The number of student groups sending contributions in 1923 consisted of seven colleges and one preparatory school, a small number indeed, but a good beginning, an indication of the very genuine interest aroused. Some colleges promised to put this work on their budgets for the next year, and many more wrote that they hoped to be able to do something in the future. The amount raised from students for the summer of 1923 was \$221.17.

The work among migrants was presented at the six student conferences of the Young Women's Christian Association held during the summer months, this being done both through the denominational meetings at the conferences, and, whenever possible, at more general meetings. Posters prepared by the Council and endorsed by the Federated Student Committee, were used at these conferences and were put in conspicuous places, causing most favorable comment. The student secretaries report that all migrant literature was speedily and eagerly taken by the students, and that much interest was manifested.

Federated Student Committee

The Federated Student Committee holds four meetings a year, taking up

at these meetings those matters which are of common interest to the various groups represented on the committee, and bringing matters which are the special concern of the several groups to the attention of the other groups, all groups represented being those which do some sort of religious work among women students. By its own definition the Federated Student Committee "is an informal group for consultation and cooperation in religious work among women students." The constituent bodies making up the Federated Student Committee are:

Federation of Woman's Boards of Foreign Missions,

Council of Women for Home Missions,

Council of Church Boards of Education,

Young Women's Christian Associations,

Student Volunteer Movement for Foreign Missions,

Student Fellowship for Christian Life-Service.

The departments of these organizations having to do with work among women students are responsible for appointing their representatives on the Federated Student Committee. By this arrangement, the Committee on Student Work of the Council automatically becomes responsible for representing the interests of the Council on the Federated Student Committee, and its members are the representatives from the Council.

Visits by teams of denominational student secretaries to interdenominational colleges is one definite line of activity of the Federated Committee which has grown rapidly. During the college year 1922-1923, team visits were made to twenty-four colleges, covering all parts of the country and all varieties of interdenominational institutions. Some of these visits were very successful, much depending upon the preparation made for the visit by the college, and upon the cooperation of local pastors, and the Young Women's Christian Association. Experience has shown that team visits to

be successful must be planned far in advance, must be made only upon the request of the students, backed by the Young Women's Christian Association and the local student pastors, and there must be a definite program worked out before the team arrives. Team visits have given to Church Board student secretaries an entrance into some colleges hitherto closed to denominational efforts, but now willing to have such visits if the work of the whole Church and all branches of the Church can be presented to the students at one given time, and through a united effort of the various denominations represented on the campus.

The Federated Student Committee has been instrumental in working out a closer cooperation between the Church Board representatives and the Young Women's Christian Association at student summer conferences, and during the past year the representatives of the Boards have been given a larger share than ever before in the program and management of these conferences, at some serving on the Executive Council of the conference, at others acting as leaders of Bible discussion groups in addition to their regular task of presenting the work of the Church at home and abroad to the students of the various denominations. At each conference the group of church representatives drew up Findings on the program of the conference, and, especially on the place given to the Church in that program. These Findings will form the basis for suggestions as to future conferences. The Federated Student Committee is interested in the presentation of the work among migrant groups to college students, and endorsed the plans for publicity at student summer conferences.

The year was marked by real advance in cooperative work among students on the part of the agencies engaged in religious work on the campus, and your Committee feels that a large part of this has been due to the efforts of the Federated Student

Committee which brings together in fellowship the Mission Boards of the Church, the Boards of Education, and the three great student movements, all of which have their part to play in the Christian life of the colleges.

RECRUITING HOME MISSIONS

From the report of the Committee for 1923, Florence G. Tyler, Chairman.

There are at the present time a number of groups which are studying the personnel needs of the Home Mission fields, the various denominational policies of recruiting and the possibilities of standardization. Among these groups are the committee appointed by the Consultative Committee of interdenominational agencies to study the problem of Recruiting for Christian Life-Service, the Federated Student Committee, the Student Fellowship for Christian Life-Service, the Council of Christian Associations, and the Committee on Standardization of Home Missionary Service. The Committee on Recruiting the Home Mission Force, through its members, has kept in close touch with these groups and it is hoped that the conclusions arrived at by all these groups will be made available for all the denominational committees and secretaries who are struggling with the problems of recruiting. The problems of recruiting on the college campus are of the deepest interest and must be worked out in the closest cooperation.

Your Committee believes in the future and the usefulness of the Student Fellowship for Christian Life-Service.

The Chairman attended the meeting of the Executive Committee of the Student Fellowship which was held at Lake Geneva in September and was deeply impressed by the earnestness of the group and the genuine ability with which they laid their plans for the year's work.

SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

DATES AND CHAIRMEN FOR 1924

- Bethesda, Ohio*—Second week in August—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, West Virginia.
Boulder, Colorado—June 18-26—Mrs. Albert A. Reed, 670 Marion Street, Denver, Colo.
Dallas, Texas—Sept. 28-Oct. 3—Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Texas.
Dallas, Texas (Negro)—Sept. 28-Oct. 3—Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
De Land, Florida—Feb. 4-9—Mrs. John W. Smock, 320 N. Boulevard, De Land, Fla.
Houston, Texas—Oct. 6-10—Mrs. J. E. Tolman, 3210 Chenevert St., Houston, Texas.
Illinois-Missouri—June 24-28—Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.
Lake Geneva, Wisconsin—June 23-30—Mrs. C. W. Peterson, 11132 S. Hoyne Ave., Chicago, Ill.
Minnesota (Minneapolis-St. Paul)—June 9-14—Mrs. J. F. Marlatte, 419 Newton Ave., North, Minneapolis, Minn.
Mt. Hermon, California—July 5-12—Mrs. Paul Raymond, 90 Santa Monica Way, San Francisco, Cal.
Mountain Lake Park, Md.—July 28-Aug. 4—Mrs. May Leonard Woodruff, Allendale, N. J.
New Orleans, Louisiana—Nov. 10-14—Mrs. D. Beach Carre, 44 Audubon Blvd., New Orleans, La.
Northfield, East Northfield, Massachusetts—July 7-14—Mrs. T. Raymond St. John, 341 Webster Ave., Long Island City, N. Y.
Oklahoma City, Oklahoma—June 9-13—Mrs. Frank Hampton Fox, 1946 W. Park, Oklahoma City, Okla.
St. Petersburg, Florida—Jan. 27-Feb. 1, 1924—Mrs. G. W. Cooper, 250 Fifth Ave., N., St. Petersburg, Fla.
Southern California (Los Angeles)—June 2-6—Mrs. Q. J. Rowley, 181 S. Virgil St., Los Angeles, Cal.
Wilson College, Chambersburg, Pennsylvania—June 27-July 5—Miss Mary C. Peacock, Torresdale, Pa.
Winona Lake, Indiana—June 16-23—Mrs. C. W. Peterson, 11132 S. Hoyne Ave., Chicago, Ill.

Home Missions Institute

DATE AND CHAIRMAN FOR 1924

- Chautauqua, New York*—August 9-15—Mrs. John Ferguson, 156 Fifth Ave., New York. N. Y.

IN THE SECRET OF HIS PRESENCE

Would you like to know the sweetness of the secret of the Lord?
 Go and hide beneath His shadow; this shall then be your reward.
 And whenever you leave the silence of that happy meeting place,
 You must mind and bear the image of the Master in your face.

—Ellen Lakshmi Goreh.

NEWS FROM MANY LANDS



GENERAL

Money for Luxuries

A STRIKING contrast between life in India and in the United States is drawn by *The King's Business*, which quotes figures that show first, that 40,000,000 of India's people never know what it means to be satisfied with food, and a large proportion of the families are maintained on an income not exceeding five dollars per month, many large families existing on a much smaller amount, and second, the expenditures of the American people for luxuries in 1919. For cigars and cigarettes \$1,310,000,000 was spent, and \$150,000,000 for cosmetics and perfume. The outlay for automobiles amounted to \$2,000,000,000, and \$250,000,000 for phonographs and pianos. (Statistics available elsewhere, based on the 1921 tax receipts, show larger figures for all these items.) The article concludes: "It is decidedly against God's plan that one nation squander billions in luxuries, while millions of people a few thousand miles away, go to bed every night hungry for the lack of a little of the coarsest food. He who notices the fall of the sparrows also has a record of every misspent dollar."

Glasgow S. S. Convention

DELEGATES from many parts of the world have registered for the Ninth Convention of the World's Sunday School Association which will meet in Glasgow, Scotland, June 18th-26th. National Associations are co-operating to secure the attendance of Sunday-school leaders in their respective countries. The quota of delegates assigned to the United States and Canada is 2,000. The Orient is showing great interest and many delegates expect to attend from the Philippine Islands, China, Korea and Japan;

also from Ceylon, India, Egypt and Syria. Speakers from all these countries will participate in the program.

The general theme of the convention is "*Jesus Christ for the Healing of the Nations.*" Two full days will be devoted to a conference of officials, including officers of the World's Sunday School Association, national or international Sunday-school associations and their auxiliaries, and denominational or interdenominational missionary Sunday-school boards or councils.

How Native Christians Give

REPLYING to the question sometimes asked by those not familiar with actual conditions on the mission field, "Isn't it time the natives gave something themselves?" the American Board of Commissioners for Foreign Missions makes the following statement about the native Congregational churches in the countries where it is at work: "More than one third of India's people earn only one cent a day. Grown men say, 'I wouldn't care if I could get one good meal in two days.' A 'good meal' means only a quantity of black, coarse bread, yet the native Christians in our fields there gave \$37,000 last year. Native Christians in China contributed \$57,000, where labor averages twenty-five cents a day. Japanese Christians associated with us gave \$180,000. The members of the church in Kusaie, one of the Caroline Island group, sent the Board \$400 last August. Their missionaries, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, 'Some of our dear girls said to me as they put their small offerings into my hand, "*It is all that I have.*"'"

Jewish Testimony in Jewish Work

HERMAN NEWMARK of London writes in *The Scattered Nation* of the changed attitude of many Jews to Jesus. He says: "There are leading Jews, for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. This has placed a weapon in our hands particularly in the open-air work. The Jews who live in London may not come into the mission halls, but, thank God, they do stand around in the open air and give their attention! Only ten years ago I was walking past the open-air meetings and sneered, but Jews today, like myself, are listening, and we have a wonderful opportunity of starting with Christ. We can say to them now that the leading intellectual Jews are on our side concerning the person of the Lord Jesus Christ. They insist that he was the greatest prophet that ever lived. We start there, and then we carry on: 'If that is true, then a prophet brings God's message and does not tell lies; therefore Christ must be what he said he was, and he is more than a prophet.'"

World Facts about Jews

THE American Jewish Year Book, which was issued recently, gives the Jewish population of the world as 15,500,000. Two thirds of the Jews live in Europe, and almost a quarter of them in North America. The greatest Jewish city in the world is New York, with 1,643,112. Chicago has 225,000, Philadelphia 200,000 and Boston 77,500. In Europe, Jews are most numerous in Poland and Ukraine. Germany, France, Great Britain and Turkey follow in numerical order. Since the British occupation of Palestine, 27,000 Jews have gone there. Great hopes of a Jewish state under British control have been entertained, but these plans are meeting with serious difficulties. In the United States, organizations concerned with the conversion of Jews to Chris-

tianity report larger results than formerly.—*Christian Century*.

Seventh-Day Adventists

THE sixtieth annual statistical report of the Seventh-Day Adventist denomination shows that their work is now conducted in 115 countries, by 8 division conferences, 55 union conferences, comprising 143 local conferences, and 153 mission fields, operating among a population aggregating 1,479,117,476, and employing 14,389 evangelistic and institutional laborers, who are using in their work 194 languages (publications being issued in 114). Connected with the movement are 224 institutions, representing, together with conference organizations and 1,834 church buildings, a total investment (for 1921) of \$34,196,049.15, and an aggregate annual income for both evangelistic and institutional work of \$28,620,315.93.

NORTH AMERICA

Present-Day Mormonism

UTAH Mormonism dedicated, on August 26, 1923, its temple in Cardston, Alberta, Can., which has been under construction for several years, and cost over \$780,000. The description of the building in a Canadian newspaper includes rooms similar to those in the Salt Lake City temple, which are used for various secret ceremonies. One Mormon rite is "baptism for the dead, the theory being that some relative here must be 'baptized' in behalf of one who died without being 'baptized' by a Mormon 'elder' or the dead person can never get to heaven."

A writer in *The Christian Statesman* says:

"If you were to visit Mormon churches for a year, you would find that the chief factor in the Mormon address is a boast of the superior quality of the Mormons themselves. Fancy such a thing in an evangelical church—the pastor occupying four fifths of his time in telling his congregation what great fellows they are in the world! But what would disgust Christians is intensely satisfying to Mormons. Associated with the boast is the reprehension of the rest of the world because it misunderstands and persecutes Mormonism and Mormons."

Especially effective work in impressing upon young Mormons that there is some worth in the world outside Mormonism is being done, this writer states, by Westminster College and the Utah Gospel Mission.

Club for Reformed "Crooks"

NEW YORK newspapers in March reported the third annual dinner of "the Marshall Stillman movement for reclaiming members of the underworld." Among those present were judges, prosecutors, publishers and industrial leaders, as well as former highwaymen, burglars and pickpockets who had been brought back to honest pursuits through the efforts of Alpheus Geer, president and originator of the movement. Plans were announced for increasing the membership, now 800, to 1,000, and for establishing a clubhouse. Mr. Geer said that he and others in the movement, including all of the former criminals present, had approached members of the underworld in pool parlors, soft drink establishments, in coffee houses and on street corners, and declared that in every instance where they had asked a gangster if he "wanted to go straight" the answer had been "Yes." The problem was easily solved, he added, when he and others in the movement got the man a job and enrolled him as a field member of the movement with a mission to bring his former confederates into line. He said that the slogan of the movement was "men serving men." The movement announces no religious connections, and Christians wonder where without Christ it expects to find a sufficient motive either for reformation or for service.

Church Membership in U. S. A.

ACCORDING to the annual statistics just made public by Dr. H. K. Carroll the growth in membership of the churches of the United States during 1923 was not large. The fifteen kinds of Methodists now claim a total membership of 8,622,836; the fourteen Baptist bodies of 8,237,021;

the eighteen Lutheran groups of 2,465,841; the nine Presbyterian denominations of 2,462,557; the two bodies of Disciples of 1,621,203, and the two branches of the Protestant Episcopal Church of 1,140,076. The Catholics in fellowship with the Church of Rome are estimated to have 15,750,260 communicants. The greatest gain in membership was made in the Baptist group. In some bodies, notably the Methodist Episcopal, there are now more additions to the membership outside than within the United States.

The South a Mission Field

REV. RALEIGH WRIGHT, D.D., of the Southern Baptist Convention, assembles some striking facts to show the work that lies before the home mission board of his church. He says: "There are within the bounds of the Southern Baptist Convention 17,573,455 non-church members above ten years of age, as against 16,136,112 members of all churches, including Catholics. Multiplied thousands of the church members are only nominally Christian. There are within the South more than 3,500,000 Negroes over ten years of age that are not affiliated with any church. This number is but a little short of the entire Negro population of the South at the close of the Civil War. The Negro population in two Southern States is larger than the white population. The foreign problem is becoming more acute. More and more the tide of immigration is turning southward. The ends of the earth are coming together in our coastal cities. The unevangelized Mexican in New Mexico and Southern Texas is a growing social, political and religious menace. It does not require a prophet to forecast the social conditions in the South, growing out of the increasing numbers of foreigners mingling among us, within the next twenty-five years. There are more than 5,000 homeless Southern Baptist churches, some 14,000 one-room church buildings, and thousands of other church

homes badly in need of repair."—*Home and Foreign Fields.*

The Canadian Baptist Jubilee

THE fiftieth anniversary of the Canadian Baptist Mission among the Telugus in India was celebrated in April and a thank-offering fund of \$50,000 is appealed for to strengthen the work. On March 12, 1874, Mr. and Mrs. McLauren landed at Co-canada and found a few Christians, three native workers and one small school. There are now eighty missionaries on the staff, 1,000 Indian workers, a Union Theological Seminary, two high schools, with 1,300 students; two training schools, six hospitals, numerous dispensaries, nine boarding schools and orphanages, four hundred village schools, a Telugu Christian newspaper and seventeen thousand baptized Christians.

The Canadian Baptists have also been working in Bolivia for twenty-five years.

Name "New Era" Dropped

AN executive session of the general council of the Presbyterian Church in the U. S. A. has endorsed the New Era Movement which that denomination has been conducting for several years past, but changed its name to the Committee on Program and Field Activities. Dr. William Hiram Foulkes remains as the general secretary, and the committee is recognized as a regular part of the work of the church.

Public Opinion and Lynching

THE decreased number of lynchings in the United States in 1923 was reported in the April REVIEW. The gradual improvement in conditions is attributed by *The Congregationalist* to "increasing publicity, to the arousing of Christian sentiment against lynching, and to such practical facts as the great migration of Negroes from the South, and the threat of the Dyer Anti-Lynching Bill. Though the Dyer Bill did not pass, it aroused public attention and led to action by

citizens and officials in many states. Several states have passed stringent anti-lynching laws. In some of these laws the family of the victim is given the right to sue the county in which the crime occurs. The widow of a Negro lynched in South Carolina obtained a verdict of \$2,000 under such a law. Officers of the law are becoming more active in preventing lynchings as public opinion demands it. Much credit should be given to the educational campaigns carried on by the Federal Council of Churches, the Commission on Inter-Racial Cooperation, the Women's Council of the Methodist Episcopal Church, South, and other groups of Southern church women and other organizations."

Negro Churches in New York

NEGRO members of the Methodist Episcopal Church in New York City are about to occupy two large church edifices, one formerly the home of a white congregation, and one to be built in the center of the Negro district in Harlem. Calvary Church, which, especially during the pastorate of Dr. Charles L. Goodell, was hardly large enough to hold its audiences, has felt it wise to sell its building, seating 1,800, to a Negro congregation, and will move two or three miles north. St. Mark's Church, which has one of the largest Negro congregations in the denomination, is planning a new edifice to cost over \$200,000.—*Christian Century.*

An Oriental Survey

THE Institute of Social and Religious Research is undertaking a survey of the Oriental question on the Pacific Coast. In order to determine the most important questions upon which the survey ought to throw light, the opinions of nearly 200 Coast leaders in various walks of life have been gathered as to what they consider the Oriental issues to be, their own experience with Orientals, and their proposals for meeting the difficulties. Among the distinctive and encouraging features of the survey thus far are

the earnestness with which the best men and women have taken hold of it and the development of a spirit of open-mindedness and willingness to abide by the facts whatever they may disclose. The Executive Committee is composed of leading business men, judges, professors, editors, clergymen, irrespective of their previous attitudes, and an earnest effort has been made to secure the cooperation of those who have been bitter antagonists. Such a combination and spirit ought to bring results which will be far-reaching.

Grenfell Hospital Destroyed

WORD has come that the Emily Beaver Chamberlin Memorial Hospital at North West River, Labrador, has been destroyed by fire. This is the Grenfell winter hospital in connection with the station which in summer is located at Indian Harbor. Many evidences of friendliness on the part of the natives have shown how much the work of this hospital was appreciated. All the patients were saved with the exception of one—a cripple. Dr. Paddon and his family were in New England at the time of the fire but they, with the student physician, the nurse and other helpers, lost all their possessions. It is hoped that this hospital may be rebuilt at a later date.

Anti-Saloon League Rally

THE Anti-Saloon League of America held its twenty-first annual convention in Washington, D. C., January 12 to 17, 1924, the date having been chosen to "emphasize the fourth anniversary of the going into effect of the Eighteenth Amendment." Among the speakers who were announced to take part in the various sessions were Dr. Robert E. Speer, Bishop Thomas Nicholson, three of the joint presidents of the World League Against Alcoholism—Dr. Robert Herod, Lausanne, Switzerland, director of the International Temperance Bureau; Miss Anna A. Gordon, president of the national and world's

W. C. T. U.; and Dr. Howard H. Russell, Westerville, founder and associate general superintendent of the Anti-Saloon League of America—Roy A. Haynes, federal prohibition commissioner, and a number of both federal and state officials, as well as prominent business men. The national organization which is fighting prohibition held a conference in Washington a few days later, the object of which was announced as being to "face the facts." Its promoters, if honest, had a good many facts to face.

LATIN AMERICA

Progress in Santo Domingo

EVER since there was organized in 1921, at the instigation of the Committee on Cooperation in Latin America, the Board for Christian Work in Santo Domingo, made up of representatives of the men's and women's home mission boards of the M. E. Church, the Presbyterian Church in the U. S. A., and, a little later, the United Brethren, the REVIEW has reported from time to time the progress of this union enterprise. The significance of a united Protestant approach to a Roman Catholic country like Santo Domingo has been emphasized, and the response of the people, both to the hospital and dispensary under the direction of Horace R. Taylor, M.D., and to the preaching and Sunday-school services at four principal centers, has been pointed out. The latest news is that a deputation, consisting of Bishop F. J. McConnell of the M. E. Church, Miss Edna R. Voss of the Presbyterian Church U. S. A., Rev. Scott W. Hershey of the United Brethren, Dr. Samuel G. Inman, secretary of the Committee on Cooperation in Latin America, and Prof. W. Carson Ryan of Swarthmore College, a specialist in education, recently visited the island and on March 3d reported to a representative group of missionary administrators in New York City. Their findings and conclusions were wholly favorable to this joint missionary enterprise. The people are eager for

the new message. Auditoriums now in use are inadequate because of the throngs crowding to religious services. Each year the membership of the new Christian churches has increased more than one hundred per cent. Young men of marked ability are offering themselves for the Christian ministry, and already six of them are reported as preparing for the ministry in schools in Porto Rico.

Mexicans Build Churches

BISHOP Wilbur P. Thirkield, resident Bishop of the M. E. Church in Mexico, reports the completion of a beautiful church building in Puebla, to replace one destroyed by fire a year ago, the cost of which has been borne almost entirely by the Mexicans themselves. In Mexico City also a new church has just been erected, the fifth unit of the Aztecas social center. He says:

Nearly 700 people crowded the edifice at the formal opening. What a contrast! Three years ago an insignificant mission in a shack surrounded by old Spanish walls; then the projection of plans for the first mission social center in Mexico, to bring health and hope and cleansing, physical and spiritual, to the homes and lives of the people. On faith the work began and has gone on. Only \$8,000 from the Board has been available for this building and yet today, almost free of debt, stands this group of imposing buildings crowned by a church of splendid Gothic design.

New Methods in Colombia

DESCRIBING an extensive evangelistic campaign in South America, Rev. Harry L. Strachan said at Founder's Week Conference at Moody Bible Institute: "Missionaries are looked upon as part of what is called 'the American Army of Occupation' in the Latin-American republics. Especially in Colombia the prejudice against Protestant missionaries makes it next to impossible to get an audience in any of the regular mission meeting places or church halls. The people will not come, so in this new aggressive evangelization campaign we have adopted circus methods. I hire a theatre—the biggest one in town, or use a monster tent which I carry with

me on my trips. I also advertise in the newspapers, designating the occasion as a big conference, and using a title that will attract attention. In this way we have been able to get our gospel message to thousands, whereas we would not have a handful at a regular mission. I take with me teams of native Spanish workers, who have been of invaluable assistance in winning the confidence of the people and overcoming the prejudice against American Protestant missionaries."

Intolerance in Brazil

THE need of the purifying effect of Protestantism on Brazil is indicated by the following facts supplied by C. V. Clark, a missionary of the M. E. Church, South, in that country. He says: "The President of the Republic is a very strong Catholic and, in spite of the fact that the Constitution says there shall be complete separation of Church and State, he says that the representatives of the Vatican shall be treated as royal princes when they visit Brazil. At the memorial services for President Harding he refused to let the Scriptures be read or a prayer be made in Portuguese. Congress has broken the Constitution by granting an appropriation to the Catholics to build an image of Christ on one of the high peaks overlooking Rio de Janeiro. The legislature of this state has given them money to build a cathedral in the city of Sao Paulo."

EUROPE

Rotary Clubs and Missions

WORKERS in the London Missionary Society, who are also members of Rotary Clubs in Great Britain, frequently secure an opportunity for an address on the country he represents—or the social and commercial aspects of the work he is doing—from a visiting missionary. There are also laymen connected with the Society who have a first-hand knowledge of the mission field and who are ready to help as Rotarians. The series of L. M. S. missionary lunch-

eons so successfully arranged by Rev. S. J. Cowdy in the City of London provides an illustration of another useful avenue of missionary propaganda which is at once social and educational.

Church at Chateau Thierry

DURING the battle between the American and German armies for the possession of Chateau Thierry, the old French church was destroyed. When after the armistice a general plan of aid in rebuilding destroyed churches in the devastated regions was developed by the Federal Council, the entire responsibility for providing a new church and parsonage for this parish was undertaken by the Reformed Church in the United States. The total amount required was \$50,000, and the last payment of \$15,000 has now been made. The parsonage has already been completed and the church will soon be ready for services. The site of the new church is on the main square of the city close to the City Hall. At Chateau Thierry there is a fine cooperation between the Reformed Church of France and the Methodist Episcopal Church, the former caring for the distinctive church work, while the latter, at the Methodist Memorial, maintains an admirably organized civic and social center.

New College in Denmark

THE International College at Helsingor, Denmark, was founded two years ago, with the object of bringing together for study and personal intercourse young men and women from the principal countries of the world. The college follows the traditions of the Danish folk high schools, of which there are some seventy in Denmark. These broad-minded Christian schools are unique examples of adult education and have a long experience and a widespread influence. Like them the International College is personal in method and ethical in aim—trying to apply the principles of Christianity to individual, social and interna-

tional life. In the first year there were 24 and in the second year 42 students. Some of the students were university undergraduates, others clerks or elementary school teachers, more than half were industrial workers, with a more or less advanced education beforehand. This year 45 students were expected for a special course from April 10 to July 28, 1924.

In Italian Prisons

REV. ENRICO PONS, representative for Italy of the British and Foreign Bible Society, has been having some unusual experiences in visiting Italian prisons. He says: "At Lecce I found about 300 prisoners, all men, many of whom labor as carpenters, marble-workers, and shoemakers. One part of their earnings goes to the State and the remainder they keep. One of these men told me that, bit by bit, he had patiently gathered 8,000 *lire* (nearly £100) against the day of his liberation. At Taranto, the great naval port, I found 350 prisoners, and among them about 30 women, of all ages, and guilty of various crimes. At Potenza I found 250 prisoners and about 30 women, almost all of the agricultural class. In these two prisons they do not work, because there are no buildings available. They read very little—for one reason, because they have no books. In none of the libraries is a Bible to be found, not even a Roman Catholic version. Some of the prison officials possess our versions of the New Testament and value them. The officials opened to me all the cells and apartments, and so I could enter everywhere, bearing a word of sympathy and comfort and hope. In each prison I gave a lecture to from 200 to 300 hearers, men and women. All listened attentively and with interest, and received my words with applause."

Buddhism in Germany

GERHART HAUPTMANN, a writer of international reputation, says that he sees in Germany today "a great national reaction from

the merely physical to the religious." This reveals itself, however, in a tremendous increase of the prestige of Rome, and in a hungry turning toward Brahminism and Buddhism. Karl Eugen Neumann has translated the collective wisdom of Gautama Buddha, and Hauptmann asserts, "To my mind the time will come when this book will be considered of infinitely more far-reaching consequences than Martin Luther's Bible. Once the statue of the heathen god Svantewitt reared itself in the midst of Germany. Now this has been replaced by the gigantic picture of Buddha." The first Buddhist monastery is to be established not far from Hamburg in the Lunenburg moor. Meanwhile Paul Duessen has translated the Vedas from the Sanscrit, and as Buddhism grew from Brahminism, Hauptmann predicts a glorious sweep for the two in Germany.

Protestant Work for Serbia

THE Serbian Mission, which has recently been organized, with business headquarters in Chicago and field headquarters in Belgrade, is an interdenominational body with John W. Troy as its Superintendent. He was born in Serbia, but is now an American citizen and a graduate of Moody Bible Institute. The Serbian Government, through the Minister of Social Politics, has endorsed the prospective work of The Serbian Mission and has assured the cooperation of his department. The Government is particularly anxious to have the Mission provide orphanages for boys who will enter at from three to six years of age. It is said that there are 155 orphanages in Serbia, which care for about 8,900 children, and about 166,800 orphans without home or care, whom the Government will gladly entrust to any agency upon any terms. There are also 200,000 Russian refugees in the country who need help. The population of Serbia consists of Roman Catholics, Greek Catholics and Mohammedans. The breakdown in general morale, following the war, is

driving large numbers into atheism. Protestantism has never gained a foothold.

Communist Idea of Love

AN Associated Press dispatch states that absolute free love is not the idea of communists but mating only in the interests of the community, according to Mme. Kollantay, Russian Soviet Minister to Norway, who has published a series of articles in the German periodical, *The New Generation*, explaining how the bourgeois conception of marriage does not harmonize with communism. Mme. Kollantay says a new feeling in regard to this subject has sprung up alongside the Communist conception of economics and that the old ideals of marriage and morals must disappear with the idea of private property. She urges that the basis of "the new morals" must be purely hygienic, and that the chief end of the proletarian companionship must be to eliminate all egoistic and individual instincts in favor of developing the community upon cooperative lines.

AFRICA

Islam in Egypt's Politics

KING FUAD of Egypt has sent Seifullah Yousri Pasha as his minister to Washington, accompanied by a staff of five. The new minister has had a great deal of experience in political affairs, having lived for many years in France and England. The first secretary, Hassanein Bey, has been for many years attached to the government service in Cairo and is well known in Egyptian and European scientific fields as an explorer of note. A curious feature of all the legations and other important diplomatic missions of the new Egypt is the sending of a "chaplain" with each. Technically the duties of this member are simply to lead the other members at their Friday prayers, for Egypt is a Mohammedan state and the diplomats must abide by the official rule that demands attendance at Friday prayers. Practically, how-

ever, it is thought that the "chaplain" (or "imam") is the diplomatic representative of the Azhar University, the conservative religious element who insist on keeping their hands on the affairs of state to the most minute detail. It is said that even the Egyptian consulate in New York is to have an "imam." The legations are appointed by the King and are not affected by changes in the ministry. As long as the constitution says the King must be a Moslem, the Azhar University will exert a powerful influence on all Egypt's relationships.

A War Fugitive's Work

AN instance of the way in which good has come out of the evil of war-time perils and hardships is given by the Rev. E. W. Doulton, a missionary of the Church Missionary Society in Tanganyika Territory. He writes: "At one of our out-stations, Nyandwa, there is a promising little work going on, the commencement of which is of interest. One of our teachers, to escape capture at the hands of the Germans, fled to this place, and when in hiding, taught some of the people to read the New Testament, and was the means of bringing to Christ two Wagogo, who were baptized by me about four years ago. These two men have since won several for Christ, five of whom have been baptized since my return, and they now carry on a school and have built a small church, and are doing all they can to influence their fellow men. They are not paid agents, but are doing the work quite voluntarily. The father of one of these men is very rich in cattle and is furious at his son's conversion. He has said that he will disinherit him."

Facts about the Sudan

THE population of the Eastern Sudan (Anglo-Egyptian) has just about doubled since the winning of the Battle of Omdurman by Lord Kitchener. It is made up, chiefly, of two groups: the Arabs in the north and the Negroids in the south. The latter are more purely African, of

some one hundred different tribes, and speaking almost as many different languages and dialects. There are three Protestant societies working in this Eastern Sudan. The Church Missionary Society has 11 stations and sub-stations under the direction of 28 missionaries. The Sudan United Mission has 4 stations with 12 missionaries. The American Mission (United Presbyterian) has 3 main stations and 36 missionaries. Nasser and Doleib Hill are their two stations in the Southern Sudan. From Khartum station in the Northern Sudan, they administer work in all the larger cities where Arabic is the language. In 1923 a boys' and a girls' school were opened in Port Sudan by the American Mission. This is the Sudan's seaport, connected by rail with Khartum, and promises to be an important shipping center in independent Egypt. A missionary writes: "At the present time there seems to be a new opening to the Mohammedan people."

Congo Medical Steamer

LATE in November the mission of the Disciples launched the fifty-seven-foot stern-wheel steamship *Illinois*, which is to do medical work on the waters of the Congo. The launching was marked by simple religious services, conducted largely by native pastors. Another similar vessel, the *Missouri*, is also being laid down which, when completed, will travel through the hundreds of miles of small waterways of the Lotumbe field.

One African's Achievement

THE story is told by "Dan Crawford" of Kamba, a full-blooded African of the Ndau tribe, who has progressed from absolute illiteracy to a Columbia University degree. The first printing that he ever saw was on a pack of playing cards that came from the coast, and by studying these he taught himself the figures from one to ten. Later he went south to work, and an American missionary there who taught native boys in spite of the opposition of the Portuguese,

whose policy is to keep the people ignorant, took him into his home as a house boy. There the idea of that cultivated missionary, and especially his wife, going to live in that fever-stricken area for the sake of the black boys, gave him a new vision. He knew they must have some secret that made them different from all other white people he had ever seen. When the American missionary left for home, he told his boys of a mission in Rhodesia, and Kamba walked 250 miles to reach there. His capacity and ambition for more education led his missionary to secure work for the boy by which he earned enough to go to Hampton Institute, Virginia. Earning his living all the time, he took a course in carpentry and then went to Columbia, where he secured the coveted B.S. in education. His whole ideal in seeking this education has been to go back and develop his own people, but not necessarily on Western lines.

NEAR EAST

Turks Close Stamboul Y. M. C. A.

AN Associated Press dispatch from Constantinople, dated March 21st, stated that the Angora Ministry of the Interior had that day ordered closed the Stamboul branch of the Y. M. C. A. and the entrances sealed. Admittance to the offices was refused American secretaries of the association. The High Commission of the United States has promised to investigate the action as being one of suppression and contrary to Foreign Minister Ismet Pasha's declarations at Lausanne. A Constantinople dispatch received last October said that the Angora Government was considering the status of the Y. M. C. A. in Turkey, in the light of reports made by special investigators. The dispatch added that agitation against the organization had been carried on for a time in certain radical Turkish papers.—*N. Y. Times*.

The "Y" has since been opened again, according to the State Department at Washington.

A Belated Confession

ALAY evangelistic worker, named "Brother Shlemoon," in the American Presbyterian Mission at Hamadan, Persia, has been especially successful in preaching to Moslems. Recently in the large village of Bahar, an old man invited him home, and when there told him he was 100 years old, and had for many years been a follower of Jesus, although none of the family knew it, as he was nearing death and did not want to stir up trouble. He was well-to-do, with many fields and vineyards, and still able to attend to business. He could read, and had a New Testament. Shlemoon asked him what he was to say when God asked him why he had not won any in the family? Noting that he seemed especially fond of one of his grandchildren, he begged him to teach him who Christ was and train him to follow Him and so keep the light burning when the old man was gone. He replied that he believed that was just what God had sent him there for, and when they parted asked him to come again soon. He went again the week following, and was made very welcome and to his great joy, the old man made a public confession of his faith before the whole family, and read to them from John 14. When through one of the daughters-in-law said, "And here you have been getting ready for those mansions and never told us anything about it." His older son also reproached him and said, "Why have you not shared these blessings, and this light with us?" Not one of them reproached him for being a Christian.

Mesopotamian Treaty

THE treaty recently concluded between Great Britain and Iraq (Mesopotamia) contains the following provisions which are of significance to missionary work: "This Organic Law shall ensure to all complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals. It shall

provide that no discrimination of any kind shall be made between the inhabitants of Iraq on the ground of race, religion or language, and shall secure that the right of each community to maintain its own schools for the education of its own members in its own language while conforming to such educational requirements of a general nature as the Government of Iraq may impose, shall not be denied or impaired. . . . No measure shall be taken in Iraq to obstruct or interfere with missionary enterprise or discriminate against any missionary on the ground of his religious belief or nationality, provided that such enterprise is not prejudicial to public order and good government."

Afghanistan Opening Up

DR. H. A. LICHTWARDT, medical missionary of the Presbyterian Board in Meshed, Persia, writes: "Afghanistan is opening up and several 'foreigners' have entered this formerly closed territory. The Afghan Consul at Meshed holds out very favorable hopes for our mission force securing permission to enter, and as soon as a second doctor is available on the field, an effort will be made to secure passports. Many of our operative cases come from Afghanistan, and they invariably ask, 'When are you coming to Herat to open up a hospital? We have many sick people who are unable to take this long, expensive trip to Meshed.' Previously we would answer, 'As soon as your country is opened up to foreigners.' Now the doors are swinging open, and with a sufficient staff we can enter."

The Bible in Afghanistan

AS an encouraging proof that wherever in Afghanistan the written Word has obtained an entrance it has brought light in the darkness, Major-General Sir George K. Scott-Monerieff tells in the *Record* of the British and Foreign Bible Society the story of a man whom he knew in 1880, when he himself was a junior officer in Kabul. Sixteen years before, this man, Ya-

hiya Khan, after going from one famous mosque to another seeking spiritual satisfaction, learned the truth from the C. M. S. missionary at Peshawar, who gave him a New Testament. Back in his mountain village, some forty miles north of Kabul, this man had studied God's Word, and as a result his father, his wife, and his children had come to believe in Christ. His desire at this time was to arrange to have his family go to Peshawar and be baptized. "It would take some little time," says the writer, "for the application (to be permitted to pass all the posts on the line) to be granted, and so I told him to come, pending the official sanction of the request, to my quarters daily, so that we might read the Scriptures together. He did so and I found him to be a most deeply instructed Christian, 'a man of God thoroughly furnished,' and evidently a most spiritually-minded man. Yet he had been living for sixteen years entirely cut off from all that we usually term the 'ordinances of religion,' his spiritual life entirely sustained by the Word, and in any case that would be his consolation and light to the end."

INDIA

Gandhi's Advice to Christians

WHEN Gandhi was asked some time ago what advice he would give on making Christianity fit in with India's needs, so as to make it appear less a foreign religion, his reply, according to the *Dnyanodaya*, was: "Preach your religion without diluting it, and never tone it down."

Where God's Love Is News

MISS SAROJIVI MITTRA, an Indian Christian worker with the London Missionary Society, writes in the *Chronicle*: "Our country is waking and advancing, wanting and striving to choose a place for itself. I think it is our work to awaken India by blending the gracious sound of the Father's love with that sound of national awakening." She goes on to show from her own experience how

the story of God's love is received by those who hear it for the first time: She and some of her students, when lost one day on their way to a certain village, were guided by an old man to an open space, where there were two tiny thatched cottages and about a dozen men and eight or ten women. "In simple Bengali," she says, "I tried to tell them the story of the Prodigal Son and of God's wonderful love. We were amazed to see how eagerly they listened, and some of them had tears streaming down their faces. The old man who had led us there said, 'Ma, we have never before heard what you have been saying. We did not think God was our father; we are common, low and poor, and people despise us. That God loves us is something quite new to us.'"

Why Moslems Are Anxious

THE progress of Christianity in the Punjab is making some of the thoughtful Moslems in that section of India anxious. One of them writes in a Mohammedan magazine, *Review of Religions*: "The Christians, it will be noted, now form a considerable portion of the population of the Punjab. Though evidently more than 80 per cent of their number come from the so-called low castes, *i. e.*, *Chuhars*, *Chamars*, etc., yet the abnormal rise in their numbers in comparatively recent years should not be despised on that account. It is, on the other hand, admirable and speaks volumes in praise of the missionary activities of the Christian community. We have to face the stubborn fact that the Christians now number more than 300,000 in our province according to the census tables. This calls for the serious and immediate attention of the Moslems, particularly of the Ah-madiyya community. Unless prompt and efficient measures are taken Christianity will establish itself firmly in the land, and another community will thereby be added to the number of our antagonists in the soil. . . . It is high time that Moslems should start a regular campaign against the activities of the Christian missionaries in

their respective districts, and should leave no stone unturned to try to win over the new Christian converts to Islam; and for the future should so organize themselves as to leave no loophole for the Christian missionary."

Christians in Tibet

FROM the Indian as well as from the Chinese border, attempts to enter Tibet are being made, and the National Missionary Society of India has recently been giving the subject special consideration. To its organ, *The National Missionary Intelligencer*, T. Nasib Ali writes: "The best method of opening the way to Tibet is to send a man who is fluent in the Tibetan language and one who would start work as a trader, because for nothing else does the Government give permission to enter Tibet." He continues: "Though Tibet is in a way closed to us, there are Christians there, and the country is not without Christian witnesses; the Lord is working there in a marvelous way. I am an eye-witness to it, have visited Lhasa, and every year tour in that country in connection with my business. I will never forget how once in the streets of Lhasa I came across a shop of a Buddhist merchant whose wife sang Christian hymns to me to my great joy and wonder (she had learned them in Kalimpong, near Darjeeling). Again once I had an interview with the Prime Minister of Tibet who said to me, 'What beautiful love is to be found in your Christian religion.' Also once in the city of Shigacha where dwells the Tashi Lama, in a shop I saw hung on the walls several pictures of Christ."

CHINA

A Chinese Student Program

THE annual meeting of the Chinese Students' Federation, as reported in the *North China Herald*, discussed many complex topics. The Peking branch alone placed on the program subjects sufficient to occupy attention for days on end, as follows:

(1) Opposition to any form of military government or government formed by the militia; (2) the formation of a national citizens' convention; (3) the framing of a permanent constitution by the national citizens' convention; (4) the formation of a real people's government; (5) the abolition of the tuchunate and the reduction of troops; (6) the "independence" of educational and political finances; (7) the gold franc problem; (8) the return of Port Arthur, Dairen and Kuangchowwan; (9) cancellation of the twenty-one Demands, failing which the latter will be placed before the League of Nations for judgment.

"Shanghai for Christ"

THE February number of *The Chinese Recorder* gives an account of a series of evangelistic meetings, held by the Shanghai Christian Council, a Chinese, not missionary, organization, from November 6th to 8th, the Shanghai Autumn Derby days. The slogan for prayer, for arrangements, for Christ," not "Shanghai for the Races." Chinese Christians initiated and carried on the work. The movement was divided into four periods: for prayer, for arrangements, for evangelism and for conservation. During the first period pastors, evangelists, Bible women, school teachers and Sunday-school teachers conducted prayer-meetings. A Sunday was set aside when the responsibility of every Christian was preached from every pulpit in the city. A letter calling for united prayer and individual consecration was sent to every Christian. The period for arrangements was under the care of ten committees such as Intercession, Publicity, Finance, Meeting Place, Music, etc.

Baptisms among Soldiers

SEVENTY-SIX officers and men have been baptized in the past year by H. Lyons, the C. I. M. worker at Luanfu, Shansi Province, who writes in *China's Millions*: "The bright side of our work has been that among the soldiers. There has been a steady sale of Bibles, New Testaments, hymn books, Scripture posters, and later also of Bible study helps, among both officers and men, not a few of whom are fairly well educated.

The regular meetings twice weekly have been well maintained. One officer, a very earnest lieutenant, pressed for baptism when civilian inquirers were being baptized on July 8th, and was accepted. Then followed a rush of applications from the commandant, several officers, petty officers and men. Evening classes were held for these for several days, and on July 30th thirty-seven were baptized. It was a happy, busy day. Their testimonies were good, their knowledge of gospel truth averaging higher than that of those we have received into the Church during recent years. A fortnight later our big city fair was held for three days. On their off day fifteen to twenty of those baptized assisted splendidly on the streets by preaching, giving testimony, and bookselling. It was encouraging to see them fearlessly at work."

Books for Bandits

WHEN bandits in China held up a train last summer and carried many travelers up into the mountains, Miss Mary E. Wood, of Boone Library, a part of the American Episcopal Mission in Wuchang, promptly dispatched a box of books to the leader of the bandits, writing him that she knew he must be very lonely so far up in the mountains and she hoped he might find time to read the books sent to him. The books she sent included Bryce's "Training for Citizenship," a life of Washington, a life of Gladstone, "Silas Marner," "First Aid to the Injured," and "Sir Galahad."

A Destructive Typhoon

REV. W. RICHARDSON, of the China Inland Mission at Hwangyen, Chekiang Province, writes of a severe typhoon, accompanied by a tidal wave, which swept away people and homes by hundreds, so that there was not left a bit of evidence as to what had become of them. "They were simply overwhelmed in the night and borne away. Not a single house in Hwangyen city escaped damage.

The city church was completely leveled to the ground, only the pulpit and part of the piers of the foundation remained. The school has been unroofed and the east gable has fallen in. Not a single place of worship in the twenty-odd outstations has escaped damage. At present in the city we are without any proper place of worship, and we have to conduct the regular services on Sunday as well as during the week in the school, which is undergoing repair." A recent convert at Odongkong, a widow over sixty years of age, whose life was saved in a remarkable way during the typhoon, is now so grateful to God that she is determined to try to study the Bible and says she is going to tell the people how the God and Saviour of the Bible answered a poor lonely widow's prayer.

Bible in Chinese Schools

PETER SHIH, a Chinese member of the Department of Education in Soochow University, writes to the Board of Foreign Missions of the M. E. Church, South:

"I want to call your attention to the significance of these Bible classes at the government institution of teacher training. Years ago we were not allowed to go in there to conduct any sort of meeting. A few years ago, they let us go in, but not to talk on religion of Christ. His name was not supposed to be mentioned. There was not even one Christian in that school. But this year, for the first time, they open wide their gates and welcome us into their midst to conduct voluntary Bible classes for their students in their own classrooms. Christian songs are being sung in their auditorium, where only last year only the worship of Confucius was tolerated. There are a few Christians among them now. Only two weeks ago, I heard that one of the students wanted to join our church at Konghong. I am taking 'Jesus the Master Teacher' as my textbook. All the boys in my class, numbering about fifteen, seem to enjoy the Bible immensely. The Lord is great. His name be praised."

JAPAN-CHOSEN

Yokohama Union Church

THE first meeting of the Yokohama Union Church since the September earthquake was held in the Y. M. C. A., Yokohama, February 19th, with

eighteen of the former members of the church and congregation present. Rev. Roy H. Fisher presided, stating that the purpose of the meeting was to elect new officers, to take up matters concerning the church property, and to decide on plans for future work. The trustees were asked to take steps toward having the church property at No. 49, Bluff, re-registered, and the proper transfer made to the new property-holding committee. Plans for the beginning of services were left in the hands of a special committee, which decided that from the first Sunday in March, services should be held on Sunday afternoons in the Y. M. C. A. club rooms, on the second floor of the building, which is of concrete and has been repaired.

Fight Licensed Vice in Korea

CHRISTIANS of various denominations and races are working together against the social evil in Korea. At the last meeting of the Federal Council committees were appointed, in response to an appeal from the Australian Presbyterian Mission, to move in the matter of establishing a Rescue Home for prostitutes and to work generally against the evil of licensed houses of ill fame. These committees have been actively at work. The Salvation Army has signified its willingness (under certain conditions and subject to approval from home) to be responsible for the running of such a home, co-operating missions to provide a building and yen 15 per month per inmate. It is estimated that yen 5,000 will be sufficient to build the whole, or at least so much of the building as shall be necessary, for the initiation of such a work. The site can probably be made available by the Salvation Army. The Southern Methodist Mission has voted yen 1,000 toward the building and a sum of money has also been contributed for this general purpose by the Australian Mission. Other cooperating missions are being asked to contribute the balance. The general problem of the abolition of licensed vice and the establishment of

a better state of social morality in this country, is being earnestly considered. The Japanese committee represents all the Christian churches in Seoul. It plans to promote public sentiment among the Japanese and already the authorities are being approached with a view to stimulating them against this evil. The Korean committee is a strong and representative one. With its members both men and women are cooperating, while churches and various societies are showing their interest in a way that augurs well for the future.—*Korea Mission Field.*

School Officially Recognized

THE John D. Wells School for Training Christian Workers, carried on by American Presbyterians at Seoul, Chosen, has been designated by the Chosen Government as a private school whose graduates equal in scholarly attainment those of a middle school or of a higher common school. "This means," writes Rev. E. Wade Koons, the Principal, "that our graduates have the same right to take entrance examinations, and if they succeed in them, to enter as regular students, the various special schools, (Senmon Gakko) in Chosen, whether private like Severance and the Chosen Christian College, or government, like the 'Colleges' of Law, Medicine, Business, and Engineering, that the graduates of a conforming school like Paichai, or of a Government Higher Common School for Koreans, or of a Government Middle School for Japanese, have. And today I asked a representative of the Educational Department if this extended also to entering the Preparatory Department of the Government University here, and was told that it did. All that remains is to have this privilege extended to us in Japan proper, and

that is the business of the Government-General, as they must make it clear to the Educational Department in Japan that a school they 'designate' as equal to the government schools, must be recognized there also as entitled to the same treatment accorded to the government schools. That will come in time. The alumni are naturally greatly delighted. We had a 'congratulatory meeting' yesterday afternoon, at which some twenty of them were present, and they started a fund to help in meeting the Government's requirements about apparatus."

Tokyo Public Schools

THE primary schools in Tokyo are now open to Christian teaching once a week. This remarkable state of affairs, so full of significance for the future of Japan, was brought about by Japanese initiative. The Mayor of Tokyo recently called into consultation the Rev. S. Imamura, General Secretary of the National Sunday School Association of Japan, and asked him to suggest the best method for the spiritual and moral education of the young citizens of Tokyo. Mr. Imamura accordingly presented a plan of sending speakers to the different schools once a week and agreed to secure the speakers. This the Mayor at once accepted, and a program for the next few months was made out. This is a wonderful door of opportunity as well as a great responsibility for the Sunday-school workers in Japan. After March, the National Sunday School Association was to be solely responsible for the speakers and the money to provide the same. Mr. Imamura reports that \$2,500 may be needed per year to carry on this work and that a group of lay Christians are already organizing to get behind the proposition.

THE MISSIONARY LIBRARY

Race Problems in the New Africa. W. C. Willoughby. 294 pp. 15s. Oxford University Press. London. 1923.

This is an admirable book, full of accurate knowledge, good sense, sound judgment and true spirit. It deals with the race problem in the New Africa with a sure hand. Dr. Willoughby was for many years a missionary in Africa where he was principal of the London Missionary Society's Native Institution at Tiger Kloof, South Africa, and is now Professor of Missions in Africa in the Kennedy School of Missions at Hartford. We do not know of any other book which presents so adequately and so wisely the facts about the life and character and institutions and problems of the Bantu people and their relation to the white races and to the spread of their civilization in Africa. The chapter on "The Color Bar" is the best treatment which we have seen of the tragic questions which are inseparable from modern inter-race relationships. The concluding chapter sums up Dr. Willoughby's ripened judgments on the contact of missionary work among the Bantu people who make up the great body of the population in Southern and Central Africa.

The Business of Missions. Cornelius H. Patton. 8vo. 288 pp. \$2.00. The Macmillan Company. 1924.

Dr. Patton takes his title for this book from the same conception as that voiced by William Carey when he said, "My business is to serve the Lord, and I cobble shoes to pay expenses." Carey also put into practice this dominant idea in his mission to India, where he for years supported his missionary operations by raising indigo as a by-product. Both men learned their lesson from the Great Teacher who, at the age of twelve

said: "I must be about my Father's business."

But, "big business" though the missionary enterprise undoubtedly is, Dr. Patton carefully differentiates his purpose from any suggestion that the Church's worldwide emprise depends for justification on the ground that it promotes commerce. That is all very well in a *Babson Report*, but it has no place in any church publication. This book is, instead, a clarion call to the higher levels of a purely altruistic loyalty to the Lord who gave His life a ransom for the sins of the whole world. And yet it is all intensely practical; it is "business."

It is a moving picture indeed which passes in swift succession before the reader of these pages sweeping the world in statesmanlike perspective. Taking China as a cross-section of the world, it focuses attention upon this biggest segment of a world encircling advance of Christ's army with banners in such wise as to confirm hope of the ultimate victory "unto the uttermost." For, while the population of China is shown to be over rather than under four hundred millions, and the Christians among so many are as yet only one to a thousand, the rate of their increase—and this is admittedly the decisive factor—is such as to give promise that "one shall chase a thousand" ere long and two shall win ten thousand.

For, is it not immensely heartening to find, that whereas Morrison single handed besieged the gates of Canton for seven years before he won his first convert in 1814, and 32 years passed before that number increased to 6, when in 1842 the Treaty of Tientsin was signed, by 1914 the number of Christians reached 235,303, and in 1920, 366,524, multiplying fourfold in the last two decades. The penetra-

tion of this colossal field by some six thousand missionaries with manifold activities is an inspiring story, which Dr. Patton has told in a masterly way that will richly reward the reading of the business man and of all who "mean business" for Christ.

D. MCC.

The Teaching Work of the Church. By the Committee on the War and The Religious Outlook. 309 pp. \$2. Association Press. New York. 1923.

Probably no other book in this field has done just the piece of work which has been admirably presented in this brief but comprehensive volume. The book is a symposium, so skillfully devised, and so carefully articulated that one would scarcely realize the different authorship of the several chapters. Professor L. A. Weigle, Dr. B. S. Winchester, Professor William Adams Brown, Rev. Samuel McCrea Cavert, Rev. Erwin L. Shaver and Dr. Robert L. Kelly are among the authors, all of them men of wide experience and sound judgment in dealing with the educational task of the Church. The distinctive feature of their effort lies in the approach to the subject which is conceived in the terms of youth's need and the Church's task rather than the agencies of religious education. This brings freshness and vitality to the subject which makes the book good reading from cover to cover, to say nothing of the practical value that there is in the discussion approached from this angle.

There are allusions to missionary education as a part of the educational processes of the Church as the different age groups of young people are dealt with, and an evident underlying conception of the missionary task of the Church as fundamental, not only to its work, but to its very existence. More might have been made, however, of missionary education as such in dealing with some phases of the subject. There is a very good critique of missionary education as commonly conducted on pages 155-159. It is very brief, however, and is the only

discussion of missionary education as such in the volume.

This book ought to be read by everyone who is responsible for curriculum building in the Sunday-school or any other agency of religious education and it would be a splendid thing if it could be read by all parents and Sunday-school teachers. J. B. K.

Neue Christoterpe 1924. Forty-fifth volume. Edited by Adolf Bartels and Julius Koegel. Published by C. Ed. Mueller (Paul Seiler), Halle (Saale).

This popular year book is widely read in religious circles in Germany. It contains essays, stories and poems of exceptional merit, written in the spirit of evangelical faith and service. It is a piece of Christian literature in the German language which exercises a widespread influence for good. In the 1924 edition the missionary note is lacking and the treatment of the subject of war as related to our Christian faith is unsatisfactory except from a German point of view.

G. D.

The Life of the Ancient East. James Baikie. Illustrated. 8vo. 463 pp. \$4. The Macmillan Co. New York. 1924.

There is a fascination about the study of life and beliefs of the ancient peoples who laid foundations for modern thought and progress. As we study the tablets, monuments and temples which record the history of thousands of years ago, we wonder at the learning and civilization of those days and have a more humble estimate of modern achievements. We learn, too, that the Bible is not a book of folklore and fable, but is a reliable record of history and a higher, truer revelation of God than any of the non-Jewish ancients possessed.

Mr. Baikie has given us here a popular summary of the archaeological finds relating to the religions, laws, customs and history of the peoples of Egypt, Babylonia, Assyria, Troy, Palestine, Greece and other lands of the Near East. Many familiar Biblical names find a place in this volume—Israel, Isaiah, Belshazzar, Boaz, Cyrus, Daniel, Goliath, the Hivites,

Hittites and other Palestinian tribes, Jonah, Joshua, Nebuchadnezzar, St. Paul, Pekah, Titus and many cities.

The volume throws much light on the ancients and some on our modern inheritance.

America and the World Liquor Problem.

By Ernest Hurst Cherrington. 8vo. 182 pp. American Issue Press. Westerville, Ohio.

In a clear, logical fashion, Dr. Cherrington argues for world-prohibition, pointing out the difficulty of maintaining the law in the United States unless prohibition becomes world-wide. He gives a brief résumé of the prohibition movement, showing the importance of its economic phases, which have only recently been adequately considered. He calls attention to the fact that America has a great opportunity today to make the world dry, but insists that this country must act quickly, before the liquor interests become too strongly entrenched through a world-wide organization, and he shows how the liquor forces are rapidly strengthening their position for a final attack on the prohibitionists. Those interested in law enforcement, in statistics on various phases of the liquor problem, and in the general tendencies among both "wets" and "drys" will find this book exceedingly useful, particularly if they are making speeches or writing papers on this timely subject. c. s.

The Magyars in America. Volume Six in the *Racial Studies of the New American*. By Rev. D. A. Souders, D.D., Superintendent of Immigration of the Reformed Church in the United States. 8vo. 150 pp. \$1.00. Geo. H. Doran Co. New York. 1922.

Coming from a long line of Reformed Church ancestry and deeply interested for many years in the religious welfare of aliens, the author is particularly able to give to this racial group a very sympathetic study. He first makes a succinct general statement of Magyar history and portrays the political, economic, social, and religious conditions of an Old World background. Immigration

previous to the World War largely accounts for the 268,112 foreign-born Magyars now in America. The census bulletin of a year ago places the number of Magyars born in this country of foreign parentage at 205,426, so that the total Magyar population of America is 473,538.

"The Valley of Decision" came in connection with the World War. The Magyars remained loyal to American life and principles even though at times under suspicion. Conditions arising out of the war also meant the choosing of denominational allegiance to American groups. Previous to the war a number of the churches had direct connection with the Reformed churches of Hungary. The results of the decision have meant alignments as follows: 19 congregations, 6,500 communicants, and 25,600 adherents to the Reformed Church in the United States; 6 congregations and 1,141 communicants to the Protestant Episcopal Church. A few churches have become independent congregations with possible Presbyterian connections now or later.

Dr. Souders admirably reviews the problems of a foreign language church in America so far as this group is concerned and analyzes the important elements of effective religious training and church life. Appendices include a statement on "Americanization as the Foreigner Thinks of It," a list of Magyar publications in the United States, and a helpful bibliography.

Facing the Crisis. By Sherwood Eddy. 8vo. 241 pp. 50 cents, paper. The Association Press. New York. 1922.

Present-day social and religious problems are perplexing to the wisest and most experienced. Dr. Eddy gives us a thoughtful and devout, if not always conclusive, study of some of these problems. He begins with God, Christ, evil, immortality, miracles, the Bible, evolution, prayer, etc., and concludes with studies of the race question, war, industrial unrest, the social gospel, etc. Dr. Eddy accepts the main conclusions of modern science

so far as they do not interfere with faith in the Deity of Christ and he endeavors to apply Jesus' teaching to the solution of modern problems even where this upsets existing conditions.

Are Foreign Missions Worth While? Edited by Basil Mathews. Pamphlet. 6d. London Missionary Society. 1922.

Testimonies from those who are not missionaries, but who know their work from first hand knowledge, and who believe in it, make up the contents of this interesting little pamphlet. Among those quoted are King George V, Lloyd George, Theodore Roosevelt and thirty others from Europe, America, China, Japan, India and elsewhere.

Islemen of Bride. By M. E. M. Donaldson. 8vo. 165 pp. 8s, 6d net. Alexander Gardner. Paisley, Scotland. 1922.

The quaint life on the Hebrides Islands is described here in all its simplicity and picturesqueness. There are legends and primitive customs, simple Catholic worship of the pre-reformation type and some excellent character studies. The book is of especial interest to lovers of Scotland.

Matter and Spirit. A Study of Mind and Body in their Relation to the Spiritual Life. By James B. Pratt. 12mo. 232 pp. \$1.50. The Macmillan Co. New York. 1923.

These philosophical lectures by the professor of philosophy in Williams College are metaphysical rather than popular. They are opposed to atheism and to materialism. Prof. Pratt believes in dualism and in the supernatural but his belief seems to be based on philosophy and not on revelation from God.

The Faith that Overcomes the World. By Van Rensselaer Gibson. 12mo. 110 pp. \$1.00. The Macmillan Co. New York. 1923.

In a devotional, contemplative spirit, the author of these studies in the way of higher knowledge, gives a philosophical remedy for fear, ignorance, failure, sin, sickness and death. He denies the reality of spiritual

death, considers sin as the "failure to hit the mark" of perfection and recommends Christ as a Helper and Inspirer rather than as a Divine Saviour. The book has a certain practical value for those who know where to find their true knowledge and inspiration.

The Idea of God. By Professor Clarence A. Beckwith. 8vo. 343 pp. \$2.50. The Macmillan Co. New York. 1923.

God is the greatest fact in the universe and yet how many have accepted the idea in general but can give no conclusive reason for the faith that is in them. Prof. Beckwith, of Chicago Theological Seminary (Congregational), here attempts—with good success—to present the reasonable, logical conception of God in harmony with modern discoveries and ideals. He does not follow the Bible wholly as a revelation from God but accepts many Biblical teachings as the source of our conceptions of God. He seeks to sift the many views of the Almighty and to reach a conclusion in harmony with modern philosophy and experience. He also studies modern conceptions of God, theistic arguments, His relation to evil, His personality and immanence. These studies are very clear and valuable to discerning students and will strengthen faith in the "Living God." Prof. Beckwith's conception of the deity of Christ is not so clear as might be desired but he declares that "His essence is eternal."

The Junior Citizen. By Joyce Constance Manuel, assisted by Charlotte R. Headley. Illustrated, Patterns. 8vo. 164 pp. \$1.60. The Pilgrim Press. Boston. 1923.

For workers with boys and girls of 9 to 11 years of age, this series of lessons in World Helpfulness is of very practical value. It may be used in Daily Vacation Bible Schools, Week-day Religious Instruction, etc. The course is supplementary to that usually given in Church schools and the twenty-five lessons relate to our homes, our country, our community and other lands. They include stories (Biblical and secular), conversations,

investigations, memory work, dramatizations, play and poster work, hand-work, songs, etc. Parents and teachers will find here many valuable suggestions and programs.

The Lutheran World Almanac and Annual Encyclopedia. 8vo. 293 pp. National Lutheran Council, 437 Fifth Avenue, New York. 1923.

The 1,500,000 members of Lutheran churches in America who cooperate in the Lutheran National Council, will welcome this year book with its wealth of information about the Church year, the various synods and societies, the ministry, benevolent, missionary and church statistics, educational institutions and missionary work at home and abroad.

Cave Boys. By H. M. Burr. Illus. 8vo. 200 pp. \$1.50. Association Press. New York. 1923.

The "Stone Age" furnishes many opportunities for the play of the imagination—unhampered by historic facts. Gigantic animals abounded and primitive conditions prevailed, but how much men knew or what they did is not recorded. Mr. Burr tells the stories of his heroes—Hu, the Healer (a hunchback boy); Rune, the Questioner; Pinx, Maker of Pictures, and four others who represent stages in the supposed evolution of man. The stories are interesting but their chief lessons are found in the account of man's effort to overcome obstacles to progress.

Nor Script. Amy Wilson Carmichael. 12mo. 124 pp. 1s. 6d. Society for the Propagation of Christian Knowledge. Madras, India. 1921.

For private circulation among friends of the work, Miss Carmichael tells the wonderful story of how God has fulfilled His promises and has supplied all their needs in the mission at Dohnavur. The story is charmingly told and cannot fail to impress one with the spiritual message. Human interest coupled with the evidence of divine working captivate the mind and heart.

Modern Christian Callings. By various writers. Macmillan Co. 75 cents. 1922.

This little book treats of "Biblical Teaching in School and College"; "Executives for Christian Enterprises;" and "Social Service," in papers contributed by Irving F. Wood, professor of Biblical Literature in Smith College; Dwight H. Day, secretary of the Board of Missions of the Presbyterian Church; and Dr. William Bailey, professor of Practical Philanthropy at Yale. The writers show the personal and educational requirements necessary for each line of activity. Our young people need such information to enable them to decide on a life work. A pastor might well keep a book of this kind to loan to forward-looking members of his congregation.

A New Woman's Magazine.

Women and Missions, the first number of the combined Presbyterian periodicals, *Woman's Work* and *Home Mission Monthly*, appears in very attractive form for April, 1924. It is published under the joint auspices of the Woman's Committees of the Boards of Foreign Missions and National Missions of the Presbyterian Church in the U. S. A.

The Editor is Miss Lucia P. Towne, 156 Fifth Avenue, New York City. The first number is a magazine of forty pages, well illustrated and with a very interesting variety of topics, ably presented. Among the articles are the following: "Has Migration Helped the Colored Race?"; "Leprosy in Africa" and "The Three R's for Missionary Babies."

Every Presbyterian woman and many others will be interested to read this magazine. The price is \$1.00 a year.

The Missionary Survey, the official organ of the Presbyterian Church (South) has now taken the name "The Presbyterian Survey." It is an excellent magazine of 64 pages, published in Richmond, Virginia. Price \$1.00 a year.

NEW BOOKS

- Story of John G. Paton** (told for young folks). Dr. James Paton. 254 pp. \$1.50. George H. Doran Co. New York. 1924.
- Mackay of Uganda.** Mary Yale. 212 pp. \$1.25. George H. Doran Co. New York. 1924.
- Mexico, An Interpretation.** Carleton Beals. 280 pp. \$2.50. B. W. Huebsch. New York. 1923.
- The Three Religions of China.** W. E. Soothill. 264 pp. \$2.85. Oxford University Press. New York. 1923.
- A Vision of Christian and Buddhist Fellowship in the Search for Light and Reality.** Dwight Goddard. 16 pp. Los Gatos, California. 1924.
- The World's Living Religions.** Robert E. Hume. 298 pp. \$1.75. Charles Scribner's Sons. New York. 1924.
- Tides of India—a Pageant Play.** Helen L. Wilcox. 64 pp. 50c. Abingdon Press. New York.
- Frank Dennison Phinney.** D. C. Gilmore. 71 pp. American Baptist Mission Press. Rangoon, Burma. 1924.
- The Life of the Ancient East.** James Baikie. 448 pp. \$4.00. Macmillan Co. New York. 1923.
- Geschichte der Evangelischen Mission in Afrika.** D. Julius Richter. 813 pp. C. Bertelsman. Gütersloh, Germany. 1922.
- The Ideals of Asceticism.** O. Hardman. 221 pp. \$2.00. Macmillan Co. New York. 1924.
- Where Evolution and Religion Meet.** John M. and Cerle C. Coulter. 105 pp. \$1.25. Macmillan Co. New York. 1924.
- The Influence of the Bible.** Thomas Tip-lady. 128 pp. \$1.00. Fleming H. Revell Co. New York. 1924.
- Testament for Fishers of Men.** Wade C. Smith. 50c to \$1.50. Onward Press. Richmond, Va.
- National Health Series.** (20 volumes.) Edited by National Health Council. 30c each. Flexible Fabricoid. Funk & Wagnalls Co. New York. 1924. **Cancer:** Nature, Diagnosis and Cure. Francis Carter Wood. **Man and the Microbe:** How Communicable Diseases are Controlled. C. F. A. Winslow. **Community Health: How to Obtain and Preserve It.** D. B. Armstrong. **The Baby's Health:** Richard A. Bolt. **Personal Hygiene: The Rules for Right Living.** Allan J. McLaughlin.
- Spiritual Message in Modern English Poetry.** Arthur S. Hoyt. 290 pp. \$2. Macmillan Co. New York. 1924.
- What Is Modernism?** Leighton Parks. 150 pp. \$1.00. Scribner's Sons. New York. 1924.
- Seven Questions in Dispute.** William Jennings Bryan. 158 pp. \$1.25. Fleming H. Revell Co. New York. 1924.
- Bible and Spiritual Life.** Arthur T. Pier-son. 483 pp. \$2.00. Biola Book Room. Los Angeles. 1923.
- Beyond Shanghai.** Harold Speakman. 198 pp. \$2.50. Abington Press. New York. 1922.
- Buddhism and Buddhists in China.** Lewis Hodous. 84 pp. \$1.25. Macmillan Co. New York. 1924.
- China and Her Peoples.** Lena Johnston. 131 pp. \$1.50. George H. Doran Co. New York. 1923.
- Erromanga, the Martyr Isle.** H. A. Robert-son. 467 pp. \$1.50. George H. Doran Co. New York. 1923.
- The Ethical Teaching of Jesus.** Ernest F. Scott. 129 pp. \$1.50. Macmillan Co. New York. 1924.
- The Family Worship.** Wilbur B. Stover. 134 pp. 75 cents. College Press. Mt. Morris, Ill. 1924.
- God's Word to Women.** Katharine C. Bush-nell. 127 Sunnyside Avenue, Oakland, California. 1923.
- Hispanic-American Relations with the United States.** Wm. S. Robertson. 470 pp. Oxford University Press. New York. 1923.
- India Through New Eyes.** David Walters. 64 pp. 6d. Livingstone Press. London. 1923.
- Indische Missionsgeschichte.** Julius Rich-ter. 557 pp. C. Bertelsmann. Gütersloh, Germany. 1924.
- In China Now.** J. C. Keyte. 154 pp. \$1.50. George H. Doran Co. New York. 1923.
- Knowing the Scriptures.** Arthur T. Pier-son. 458 pp. \$1.50. Biola Book Room. Los Angeles. 1924.
- The Land of Saddle-Bags: A Study of the Mountain People of Appalachia.** James Watt Raine. 260 pp. \$1.50. Missionary Education Movement. New York. 1924.
- David Livingstone.** Hubert F. Livingstone Wilson. 230 pp. \$1.35 net. George H. Doran. New York. 1924.
- Protestantism—Its Principles and Reasons.** R. Ditterich. 62 pp. 30 cents. Bible Institute Colportage Association. Chicago. 1924.
- Thoughts on Certain Things That Matter.** Benjamin I. Greenwood. 32 pp. Marshall Bros. London. 1923.
- The Teaching Work of the Church.** Com-mittee on the War and Religious Outlook. 309 pp. \$2.00. Association Press. New York. 1924.
- The Jews in America.** B. J. Hendrick. 171 pp. 6s. Heinemann. London. 1923.
- Buddhism and Christianity. A Contrast and a Parallel.** J. Estlin Carpenter. 319 pp. 3s. 6d. Hodder & Stoughton. Lon-don. 1923.

New Guinea Evangelization Society, Inc.



A RAW NEW GUINEA HEATHEN

Former Savages Are Transformed
Into Christian Workers
Through the Teaching of the Bible

You Can Help---If You Will

Kwato Needs a Bible School.
It Will Cost \$50,000
and Will Train Papuan Christians to Win
Their Countrymen to Christ

THIS SCHOOL INCLUDES

Dormitory for Girls.....	\$1,500
Dormitory for Boys.....	1,500
A School Building.....	5,000
Dormitory for Women.....	4,000
Dormitory for Men.....	4,000
Community Dining Hall.....	3,500
A Kitchen	2,000

One Hundred Dollars a Year
Will Train Two Christian Evangelists

Graduated Volunteers Are Ready to Go
Out from America if Their Support Is
Provided

A Hospital Is Greatly Needed for a Popu-
lation of 20,000 People. It Will
Also Train Native Nurses. Total
Cost, \$50,000

A Child in the Mission School Can Be
Supported for \$30 a Year

WILL YOU HELP?

Send Your gifts to:

KAGO, A PAPUAN EVANGELIST

WALTER McDUGALL, *Treasurer*, 156 Fifth Avenue, New York
New Guinea Evangelization Society, Inc.

REV. CHARLES W. ABEL, *Missionary*

Join the Society. Quarterly Reports Will Be Mailed to Members

BOARD OF DIRECTORS

Samuel R. Boggs, *Pres.*
Hugh R. Monro, *Vice-Pres.*
Walter McDougall, *Treas.*

Allan Sutherland, *Sec.*
Rev. Charles W. Abel
Alwyn Balt, Jr.

Philip E. Howard
Arthur Y. Meeker
W. G. A. Miller

John L. Steele
Delavan L. Pierson
Robert P. Wilder

VOLUME XLVII

NUMBER 6

THE MISSIONARY REVIEW *of the* WORLD

JUNE, 1924

FIGHTING SUPERSTITION IN AFRICA

MATHILDE T. DYSART

WHEN MOSLEMS LISTEN TO THE GOSPEL

I. LILIAS TROTTER

BROAD HINTS FROM A WIDE TRAVELLER

WILLIAM T. ELLIS

NATIONAL CHRISTIAN COUNCIL OF INDIA

JOHN J. BANNINGA

A PENTECOST IN THE ISLAND OF NIAS

PAUL A. MENZEL

SUNDAY SCHOOL PROGRESS IN MISSION LANDS

W. G. LANDES

\$.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

HARTFORD

SEMINARY FOUNDATION

Hartford, Conn.

W. DOUGLAS MACKENZIE, *President*

Theological Seminary

Dean, M. W. Jacobus

School of Religious Pedagogy

Dean, E. H. Knight

Kennedy School of Missions

Dean, E. W. Capen

Through these associated schools Hartford offers full training for

1. *The Christian Ministry.*
2. *Religious Education and Social Service.*
3. *The Foreign Field.*

Each school has its independent faculty and its own institutional life and together they form one interdenominational institution with the unity of a common aim and spirit.

The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

PERSONALS

REV. J. H. RITSON, D.D., for twenty-five years Secretary of the British and Foreign Bible Society, is taking a world tour, expecting to return home via America and to reach London July 28th.

DR. AND MRS. O. R. AVISON, of Seoul, Korea, are at present in the United States to secure funds for both Chosen Christian College and Severance Union Medical College.

REV. G. E. DOWNTON of the Australian Board of Missions has been elected Secretary of the United Missionary Council, in place of Rev. John W. Burton, who has become its Chairman.

E. FRANCIS HYDE has been elected President of the American Bible Society, of whose Board of Managers he has been a member for thirty years.

REV. S. M. ZWEMER, D.D., accompanied by Mrs. Zwemer, expected to arrive in India about May 20th, to remain for a two months' tour, which is being arranged by Rev. W. Paton, of the National Christian Council.

REV. WM. B. ANDERSON, D.D., Secretary of the United Presbyterian Board of For-

eign Missions, recently returned to America after a visit to the mission fields of his Church in Egypt, the Sudan, Abyssinia and India.

GRAHAM PATTERSON, publisher of the *Christian Herald*, has been elected president of the Evangelistic Committee of New York, which hopes to operate in 1924 in at least forty-six centers.

ARTHUR T. UPSON, of the Nile Mission Press, Cairo, has been recently arrested again by the Egyptian police for distributing tracts in the "Redlight District." On his release, however, official instructions were sent out to the police not to interfere with him in this work.

CHARLES K. EDMUNDS, who recently resigned the presidency of Canton Christian College in China, has been elected vice-president of Johns Hopkins University.

REV. WILLIAM W. EVANS, D.D., of Chicago, a Bible teacher and author formerly of Los Angeles, is visiting Korea and China, holding Bible conferences.

REV. ADOLF DEISMANN, of Berlin, accepted an invitation to address the General Assembly of the United Free Church of Scotland during its sittings in May. This is the first time for many years, even before the war, that a German has addressed a Scotch Presbyterian gathering.

REV. TAIICHI HARA, of Tokyo, was ordained to the ministry on March 22 in Brooklyn, N. Y., and has now returned to Japan, to take up his work in the well-known society for aiding ex-convicts, of which his father, Taneaki Hara, is the founder.

MARION LAWRENCE, for many years well-known and beloved secretary of the International Sunday School Association and author of many books on Sunday-school administration, died in Portland, Oregon, on May 2d at the age of seventy-four.

DR. STANLEY WHITE, secretary of the Presbyterian Board of Foreign Missions, has been obliged to give up his secretarial work for a time on account of a serious breakdown in health.

OBITUARY

REV. CHARLES L. THOMPSON, Secretary Emeritus of the Presbyterian (North) Board of Home Missions, died in April at the age of eighty-four.

REV. J. W. GUNNING, D.D., representative for Holland on the Continuation Committee in 1910, and ever since "at the center of missionary cooperation," died in November, 1923, aged sixty-one.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers

A Bounty of Linens

FOR the selection of the Hostess, McCutcheon's offers a bounty of beautiful Linens, gathered from far corners of the earth. Such choice weaves and exquisite designs as they reveal, lift those ordinary household requisites—table cloths, sheets and towels—into a function of beauty as well as utility.

It is because McCutcheon's has always presented Linens of the finest quality—at fair prices—that it has won undisputed prestige as *"The Greatest Treasure House of Linens in America."*



James McCutcheon & Co.

Department No. 20

Fifth Avenue 33d and 34th Streets, New York



*Hark, the voice of Jesus calling,
"Who will go and work today?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, send me, send me?"*

Will YOU answer Him and take your place in the harvest?

Yes, you have your place; but you cannot go to the most needy places. But you can pay other workers, you can provide the necessary tools and you can have an assured income while you live. Let your money help, through our

LIFE ANNUITY PLAN

Write to

George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y., or

W. J. Elliott, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR JUNE, 1924

	Page
FRONTISPIECE.....THE NEAR EAST CONFERENCE IN JERUSALEM	
EDITORIALS.....	413
NEAR EAST MISSIONARY CONFERENCES.....	
A GREAT PRESBYTERIAN ACHIEVEMENT.....	
HOW WE CAN SAVE MONEY.....	
JAPANESE RED CROSS AND THE EARTHQUAKE.....	
RELIGION IN CHILE.....	
FIGHTING SUPERSTITION IN AFRICA.....MATHILDE T. DYSART	421
<i>A story of how missionaries are gradually overcoming degrading superstitions and practices in Rhodesia through Christian education.</i>	
A MESSAGE FROM DAN CRAWFORD.....	425
<i>A characteristic letter from this unique pioneer missionary in the Congo Belge, telling of recent encouragements in his missionary work.</i>	
WHEN MOSLEMS LISTEN TO THE GOSPEL.....I. LILIAS TROTTER	426
<i>A story of how the printed page finds access to the hearts of Moslem men, women and children, with samples of recent leaflets.</i>	
BROAD HINTS FROM A WIDE TRAVELER.....WILLIAM T. ELLIS	433
<i>Some pointed suggestions from a Christian journalist and traveler as to how to make missionary addresses and written articles more interesting and valuable.</i>	
THE NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON.....	
JOHN J. BANNINGA.....	434
<i>An account of the formation and work of this interdenominational missionary and India representative council and its work.</i>	
A PENTECOST IN THE ISLAND OF NIAS.....PAUL A. MENZEL	437
<i>The graphic story of how the Holy Spirit has awakened the people of Nias in Malaysia, resulting in a large ingathering and growth of Christian life.</i>	
SUNDAY SCHOOL PROGRESS IN MISSION LANDS.....W. G. LANDES	446
<i>An account of the chief signs of development in the work of Bible training through the Sunday-school in foreign lands since the World Convention at Tokyo in 1920.</i>	
A HOME MISSIONARY STATESMAN—CHARLES L. THOMPSON.....	449
<i>A brief sketch of one of the great Executive forces in Home Mission work during the past half-century.</i>	
ENLISTING A DENOMINATION FOR WORLD SERVICE.WILLIAM F. McDERMOTT	452
<i>A remarkable achievement in the sale of 500,000 missionary books in one denomination and the establishment of training classes enrolling a large proportion of the membership.</i>	
BEST METHODS—FOR HOMELESS MISSIONARIES....EDITED BY MRS. E. C. CRONK	455
WOMAN'S HOME MISSION BULLETIN.....EDITED BY FLORENCE E. QUINLAN	464
WOMAN'S FOREIGN MISSION BULLETIN....EDITED BY SARAH H. POLHEMUS	467
NEWS FROM MANY LANDS.....	470
MISSIONARY LIBRARY.....	485

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert B. Speer, President
Delavan L. Pierson, Secretary
Publication office, 3d & Reily Sts., Harrisburg,
Pa. 25c a copy \$2.50 a year

William I. Chamberlain, Vice-President
Walter McDougall, Treasurer
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

helpful BIBLE COURSES

by
Mail

8

Courses

Synthetic Bible Study

—systematic; shows relationship of separate parts to each other.

Practical Christian Work

—methods of soul-winning and other forms of Christian work.

Introductory Bible Course

—adapted for beginners, covers entire Bible.

Evangelism

—methods and principles of evangelism for Christian workers.

Christian Evidences

—facts in support of Christian faith and an inspired Bible.

Bible Doctrine

—great basic doctrines of Christianity.

Bible Chapter Summary

—an easy way to know the Bible.

Scofield Bible Correspondence Course

—scholarly, for ministers and Christian workers—covers entire Bible.

Last year, 10,000 students, writing from almost every country on earth, took one or more of these courses by mail.

Fill in the coupon, tear it out and mail to us today—NOW.

MOODY BIBLE INSTITUTE

Department 578A

153 Institute Place
Chicago, Illinois

How to Keep from Drifting

If members of your church or community are drifting away from the great facts of Christian faith into Modernism and apostasy, Bible study can renew their belief. God's word, the true lamp by which our feet are guided, is the final answer to free-thinking, fad ideas and "scientific interpretation" with their denial of the basic truths of Christ's teaching.

*Moody Bible Institute
Correspondence Courses!*
(Not Sold for Profit!)

teach the Bible by mail as the inspired Word of God, by directing the student's study of the Bible itself—not what someone says about the Bible. Choice of eight courses is offered, to fit the needs of students of different maturity and purpose.

You can organize a Home Bible Study Club to revitalize the faith of your community by following just a few simple suggestions. A Young People's Society, Sunday School Class or a special group gathered by personal work may be the basis of a club. One of our easy-to-follow, interesting Bible Courses does the rest.

Send Coupon for Complete Plan and FREE Prospectus

Let us help you sow seeds of spiritual revival in your community. Send in the coupon for the complete description of our Bible Study plan and the 32-page Prospectus of Courses. Don't delay—courses ready to begin—send coupon NOW.

MOODY BIBLE INSTITUTE

Dept. 578A 153 Institute Pl., Chicago, Ill.

Please send me the Prospectus describing your Eight Special Courses for Study by Mail I am most interested in the following:

- | | |
|---------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Synthetic Bible Study | <input type="checkbox"/> Christian Evidences |
| <input type="checkbox"/> Practical Christian Work | <input type="checkbox"/> Bible Doctrine |
| <input type="checkbox"/> Intro. Bible Course | <input type="checkbox"/> Bible Chapter Summary |
| <input type="checkbox"/> Evangelism | <input type="checkbox"/> Scofield Bible Course |

Name

Address



THE MEETING OF THE NEAR EAST MISSIONARY CONFERENCE IN JERUSALEM, APRIL 6, 1924
Dr. John R. Mott, Dr. Charles R. Watson, Dr. Samuel M. Zwemer and others are at the head table

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

JUNE, 1924

NUMBER
SIX

THE NEAR EAST MISSIONARY CONFERENCES

AT the suggestion of the International Missionary Council, missionaries to Moslems have been holding, in North Africa and Palestine, some interesting conferences with Dr. John R. Mott, Dr. Samuel M. Zwemer, Dr. Ernest Riggs and other European and American missionary statesmen. On the Mount of Olives near Jerusalem, during the first week of April, eighty-one missionary workers came together to face the problems common to all Christian messengers to the more than two hundred million Moslems of Africa, Asia and Europe. Representatives came from preliminary conferences held at Constantine (for Morocco, Tunis and Algiers); at Helouan (for Egypt, the Sudan and Abyssinia) and at Brummana (for Syria and Palestine). They also came from Turkey, Turkestan, Arabia, Mesopotamia, Persia, India, Malaysia and China. The sessions were held in the Greek church on the crest of Olivet while the Patriarch's palace and the Russian convent were loaned for the conference by the Patriarch of Jerusalem. As the conference assembled a dramatic sign of the change in the Mohammedan world came in the abolition of the Caliphate by Turkey. Christian people must think through and carry out in practice a Christlike policy towards all the peoples who, amid these profound changes, are for the first time in fourteen centuries looking afresh for a secure foundation for a progressive national and international life.

The two central themes before the conference were the consideration of how to give the Moslem a square deal and how to present the Gospel of Christ in this new situation. Old feuds can be healed only by a Christian spirit of reconciliation.

The conference worked out its program by dividing into ten groups to grapple separately with the problems of the Christian occupation of the different regions and the accessibility of their peoples; the best way of presenting Christian truth so that it may appeal to Moslems; the growth of the Church in these lands; the



A RECEPTION OF THE NEAR EAST MISSIONARY CONFERENCE ON THE MOUNT OF OLIVES, JERUSALEM, APRIL 6, 1924.
Dr. John R. Mott is in the Center with Greek Priests and other Guests and Delegates.

education of the young; the development of a native leadership; the provisions of literature; the medical and social needs of the people; the changing status and outlook of their women; the spiritual dynamic that is the driving energy of the Christian enterprise; and lines of practical and effective cooperation between the forces.

It was recognized that the spread of the Kingdom of God in these lands will be ultimately achieved through the Christians of the countries themselves. Today they do not as a whole feel the call to or see the possibility of that achievement. Yet it was clear that a spiritual quickening within both the ancient and the newer Oriental Churches, and a more intelligent knowledge of the life and thought of the Moslem world are urgent needs. Strong leaders of the newer Oriental Churches took full share in all the discussions, and gave evidence of the strong life within those Churches. Unless the Churches are living expressions of Christ's transforming power, they will fail.

The increasingly intimate cooperation of the Christian forces was a central aim of the thought of the Conference, and—on the last day—unanimous findings were reached which look toward a closer grouping of the missionary and native forces in these areas in association with the International Missionary Council.

THE GREAT PRESBYTERIAN ACHIEVEMENT

A FEW months ago, the Foreign Mission Board of the Presbyterian Church in the U. S. A. faced the possibility of an almost overwhelming deficit of about one and a quarter million dollars—more than the total budget a few years ago. This situation was due to natural increase in expenses and to the necessary enlargement of the work abroad. Critics of the Board or of its officers seized upon the crisis to point out supposed weaknesses in policies, administration or doctrine. The officials simply called attention to the *danger of imperiling the cause and the work*, which the faith and love of the Church had built up, if the handicap of such a deficit were not removed or if the needed gifts were not made. To do this would require a thirty per cent increase of gifts before March 31st—a large undertaking. The Board felt it necessary to send word to the missions in all lands to make a drastic reduction of 20% in the expenses for native work for the first quarter of the new year. In many instances, this meant the dismissal of native pastors and teachers, the closing of schools and hospital wards. The word came like an almost overwhelming blow to the loyal, self-sacrificing missionaries. They showed their spirit by their responses. Many on furlough gave up allowances for study; those on the field contributed from their meager salaries; one mortgaged his life insurance to keep a school open. The Church at home also responded loyally, taking special self-denial offerings and many individuals

making real sacrifices. The result is that on April 24th, the possible deficit of over one million dollars had been reduced to \$11,000 and before the meeting of the General Assembly in May, this was also provided for, so that the Board could report all expenses met and the debt wiped out. This means that the receipts for the year 1923-1924 were over \$5,167,780, the largest in the history of the Board.

This achievement is an answer to earnest prayer, coupled with sacrificial work. It is also witness to the confidence of the Church in the faithfulness of the missionaries. The Presbyterian Church has, by this response, shown its loyalty to Christ and His great commission, and its determination not to be turned aside by controversy from the great God-imposed tasks of giving the Gospel to unevangelized peoples and of training disciples for lives of intelligent Christian service.

The crisis is not by any means passed, for adequate provision must be made for next year's budget. Many who have given largely this year have made sacrifices which they cannot repeat. The whole budget of the Board must be gone over carefully to discover and eliminate any possible waste. The Church at home must also intelligently study their great task and must raise their plane of giving to the world-wide program of Christ.

No doubt, the Church has learned new lessons as to faith and fidelity. Divine wisdom, spiritual power and whole-hearted devotion are needed to keep the Church from being sidetracked by selfish pursuits, by wasteful expenditures on non-essentials, by extravagances of any kind, by expensive methods in raising money or by fruitless controversy or by emphasis on non-essential features of the Christian message. "We preach Christ and Him crucified.....the power of God and the wisdom of God."

HOW WE CAN SAVE MONEY

A *SIMPLE way to save money is to stop giving!*

"There are too many appeals. Let us put an end to them."

"What a relief it would be!"

But if I stop giving, why should not all others also end their gifts to philanthropies?

If all Christians and other supporters of unselfish ministries stop giving, what would be the result?

Twenty-five thousand foreign missionaries would be recalled and told that they must seek other employment.

One hundred thousand native Christian workers would be obliged to cease from preaching, teaching and Bible work and to turn to secular pursuits to earn a living.

Nearly forty thousand Christian schools and colleges in foreign lands would be closed, the teachers dismissed and the pupils sent home to live and die in ignorance of Christian life and truth.

Two thousand Christian hospitals and dispensaries would of necessity be closed and the patients turned out to suffer and die uncared for by skilled physicians and nurses.

The printing of millions of Bibles, Christian books and papers would stop in every place where the people are not yet sufficiently educated to pay their full value.

In Christian lands, over 500,000 churches would be closed and as many devoted pastors would be told they can no longer "live by the Gospel."

The city missions where many outcasts of society are transformed into new men and women, the societies for helping the poor, the hospitals that do charitable work, the schools not supported by taxation, the religious educational literature and hundreds of other philanthropies would all of necessity be discontinued.

The Bible training schools, and insufficiently endowed theological seminaries would be compelled to close their doors and to cease from training Christian workers.

In spite of all of these philanthropic and religious institutions now at work there is still an overabundance of misery and strife and sin in the world. What then would be the result if we were wholly deprived of their influence and service?

What would be the result to the world, to our nation, to our children, to you and to me?

What would have been the result if no one had ever unselfishly given to us or for us?

What would be the result to you and to me if these outlets for unselfish giving were closed up and we were compelled to spend all we have upon ourselves?

Would you like to stop giving?

Would you like to have all others in your community stop giving?

Would you like to have all Christians and other large-hearted men and women stop giving?

If not, are you giving gladly, generously, intelligently? Are you teaching your children to give, conscientiously, consistently, generously, gladly?

Are you rejoicing in opportunities to give where help is needed?

What do we owe to others?

What do we owe to God?

Verily, verily

"What hast thou that thou hast not received?"

"It is more blessed to give than to receive."

Is there any joy or satisfaction equal to that of truly helping others who are in trouble or of contributing to the support of some good work that yields abiding results? In this work we are in partnership with God, our Father, and with Jesus Christ, our Saviour. "He maketh His sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust."

THE JAPANESE RED CROSS AND THE EARTHQUAKE

ALL Christendom was stirred by the news of the Japanese earthquake last September and America alone contributed over \$10,000,000 for relief. Most of this money was sent through the American Red Cross and was distributed by the Japanese Red Cross Society. Recently rumors have been afloat in America criticizing the Japanese methods, efficiency and economy of administration, even charging favoritism, waste and misuse. These charges would be serious if true and have evidently been made to discredit Japan.

Dr. H. V. S. Peeke, of Tokyo, an impartial and competent witness who has been in Japan for many years, writes as follows:

In general I think that there is very little in the criticisms. Large quantities of supplies were rushed to Japan and had to be unloaded at an improvised landing at Tokyo, since all regular landing conveniences were out of commission. The shore was no doubt exceedingly congested, and when goods were removed it was by no means easy to find suitable places for storage.... For example, there was no great spoiling of goods on the wharves.... The supplies were wisely handed over to Japanese organizations for distribution in Japan. Everything is organized to the *nth* degree, and getting the data and doing things according to rule is their great characteristic. I should think that things were slowed down by too much care rather than otherwise. Foreigners would have been powerless to distribute wisely.... Disaster and war always mean waste. Time is everything, and things are done impromptu and in such an extended manner that more or less waste is a legitimate part of the overhead.

A great many of the supplies were not at all adapted to the needs of those Japanese that really needed help. But there was a market for tinned beef, tinned milk and many other things that Japanese sufferers could not at all use. These were sold to persons that could use such things....

It is true that a large sum of money is to be for a hospital rather than for immediate relief. One reason is that the amount of immediate relief needed by a Japanese community is much less than would be needed by any other. The whole population sprang to it and put up barracks. Conflagrations are no new thing to the Japanese. They knew just what to do, and did it. However, Tokyo does need good hospitals. They have the doctors, but not the plants....

I do not believe that money was wasted, or that there was graft, or misappropriation. However, it would be unreasonable to believe that the money was all handled in just the way that a man with a large family handles his monthly salary.... We have politics in Japan, and a new and *a priori*ly hated cabinet came into power the day of the earthquake. The part of the outs in Japan is not to propose constructive measures, but to criticize and vilify the ins. Everything that could be said against the methods of handling the relief situation would be so much against the government, so every fact of a criticizeable nature was seized by the opposition, and everything of a minor nature was magnified. People who read the Japan papers and did not understand that would conclude that there was a very serious state of affairs, whereas there might be nothing very serious at all.

Some of us out here have felt very sorry that the Red Cross appeal went to the churches in the United States so promptly that the Christian money

was combed out for those purposes, and when later an appeal was made for money to set the Christian interests on their feet, the money was already gone. Naturally Red Cross money could not be obtained to help the missions or the churches. The Red Cross stands so straight that it leans backwards. It is claimed that the Christmas presents sent out for children by American youth were held over till New Year, lest there might be the appearance of Christian propaganda.

The denominational mission boards that suffered severe loss of property have made earnest appeals for funds to help the Japanese Christian sufferers and to rebuild the property that was damaged or destroyed. In general there has been a generous response and there is reason for rejoicing that much of the property will be replaced. The missionaries can be trusted to administer funds wisely both to relieve temporal distress and to supply the spiritual needs of the Japanese.

RELIGION IN CHILE

IT IS easy to make statements, but at times it is difficult to ascertain the facts. In our issue for September, 1923, we published a statement regarding the testimony of a Roman Catholic Bishop at a Eucharist Congress in Santiago, Chile. This statement was to the effect that at this Congress, in response to bitter denunciation of Protestants in Chile, Bishop Edwards advocated the wisdom of imitating the Protestants' purity of life, temperance and giving the Bible to the people.

This statement was quoted in a Roman Catholic paper, *Our Sunday Visitor*, published in Huntington, Indiana, and was emphatically denied. The editor claimed that there had been no such Congress in Santiago, that there was no Bishop Edwards there and that it was impossible for any Roman Catholic Bishop to make such a statement!

Correspondence with Rev. Robert B. Elmore, of Valparaiso, Chile, our authority for the statement, reveals the facts (now admitted by the editor of *Our Sunday Visitor*) that there was such a Congress and such a Bishop Edwards in Chile, the assistant to the Archbishop of Santiago.

Mr. Elmore, writing from Valparaiso, sends us a copy of the Santiago paper in which the Congress was reported and which shows Bishop Edwards to have been a prominent figure at the Congress. Mr. Elmore also makes the following statement, giving the basis for his affirmation:

I am sending you pages of the daily paper, *El Mercurio* (the oldest and best known daily in Chile), for each day of the Congress. You can convince yourself and anyone else that there was such a Congress. You will see a picture of Bishop Edwards beside the Archbishop of Santiago. You will find the account of the meeting in the theater where Bishop Edwards made his speech. I have made a translation of that particular part and you will find that the three points are put down in just the same order in which I men-

tioned them. Only a person who was present could give the details of each point, and I got my information from one who was present... Perhaps it is not necessary for me to send all of this to you, but I want to vindicate my statement.

ROBERT B. ELMORE.

TRANSLATION OF A REPORT OF THE CONGRESS, PRINTED IN
"EL MERCURIO" (SEPT. 10, 1922)

"Señor Hannibal Carvajal then treated the subject of the Protestant propaganda in Chile and the ways of counteracting it. He showed how from the first the erroneous doctrine always has been deceitfully and secretly taught for the purpose of dethroning the truth. Finally he said that the Chileans, simply because they have inherited from their mother, Spain, the Faith in Christ, are obliged to do what they can to combat all Protestant work in the land.

"The Bishop, señor Edwards, then proposed three practical ways of combatting the Protestant work effectively:

"1. The first is respect for priests;

"2. The second is combat the immoderate use of every drink that contains alcohol; and he showed that every priest in fulfilling his sacred ministry should combat alcoholism directly and effectively but he affirmed the need of intensifying a specific campaign against this great evil;

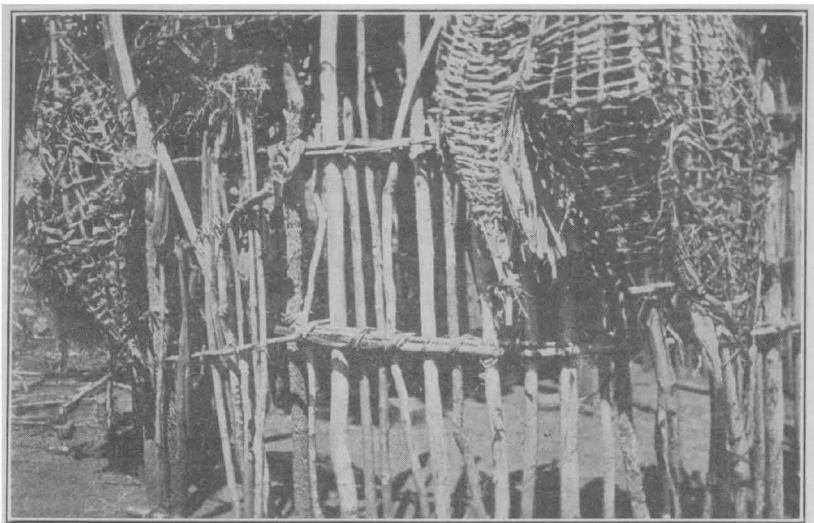
"3. The third is to put an end to the erroneous teaching that the Catholics are afraid, or at least do not make the effort to read the Gospel. As an example he showed how the Society of St. Jerome has the specific purpose of spreading copies of the four Gospels in the common tongue.

"The señor Caro asked permission to show how the Apostolic Vicar of Tarapacá (a province in the North of Chile) had tried to combat the erroneous teachings of the Protestants."*

This communication, with the exhibit, seems to us to establish satisfactorily the general accuracy of the statement in the REVIEW. Of course, a paper in Chile may not give a verbatim report and a Roman Catholic editor in America may deny the accuracy of the report of an eye and ear witness because the editor has not full knowledge of the facts. We have not seen any denial by the Bishop and have the positive affirmation of reliable witnesses who heard him speak at the Congress.

Our earnest desire and purpose is to deal fairly with the leaders of the Roman Catholic Church and in no way to misrepresent them. We accept statements only on what seems reliable authority and publish those that give helpful information. Those who know the Roman Catholic Church in Chile can scarcely deny that many of the priests live lives that are far from pure, that many of them neither preach or practice temperance and that they do *not* give the people the open Bible or encourage them to read it. It is scarcely to be doubted that the people of Chile would be better if the priests did follow the example of the Protestant preachers in these particulars.

*Some present at the Congress reported that the statements made were much stronger than those quoted in *El Mercurio*.



A WITCH DOCTOR'S OFFICE IN CENTRAL AFRICA

Fighting Superstition in Africa

BY MATHILDE T. DYSART, RHODESIA, CENTRAL AFRICA

Missionary of the American Board

“AND you are going to let him have your daughter without paying the *lobola*?” cried Minganiso in astonishment as Bongani was telling the caller about the approaching wedding of his oldest daughter to Pompi, one of the most advanced Christians in the district.

“Yes, I am giving her, I am not selling her,” replied the father heartily.

“But you are throwing away £25 in good money. And I’ll warrant you don’t even possess £1 with which to pay your tax next month,” added the neighbor, scarcely believing what he heard.

“I will admit that I haven’t even half my tax money yet and no work in sight, but as for throwing away something—I can’t throw away what I don’t possess. But I can keep what I do possess and that is a good conscience before God,” explained the father, joy lighting up his wrinkled, nut-brown face.

“You Believers think you are wise,” sneered the old man, “but you do many funny things since you began to read paper. Can’t you see what it will lead to? Getting a wife for nothing! Who ever heard of it? Who’ll take care of something he gets for nothing? Why, even his cookpot will be of more value to him than his wife. You’ll soon have your daughter back at your kraal beaten and bruised.

And whose fault will it be? Yours, the father, who ought to know better than to follow the idle teachings of the white men. I've lived many more years than you and I know that you'll be sorry if you stand by this nonsense." The old man shook his head ominously as he rose to go.

"You are surprised because it has never before happened in our country," answered the father rising to his feet, "but, mark my word, it will not be the last time. This teaching of the white man is not idle nonsense as you would soon find out if you would listen to it. We have treated our wives and our daughters like cattle and sheep too long as it is. We have treated them worse than we treat our dog or our goat and that is one reason why we have never made any progress. Our forefathers traded their daughters for beads or hoes. We sell them for £25 or £30 and we think we have made wonderful progress. We buy a dog for a shilling or two and a goat for five or eight and we take just as good care of the latter as we do of our wives and daughters—yes, even better, for we don't beat our animals but we do beat our wives and daughters. We protect our beasts from enemies but we do nothing to protect our wives and daughters when the enemy lurks around. Why, for a paltry shilling or two, we're even willing to turn them over to the enemy and forget about them for an hour or two, knowing well the treatment waiting for them."

* * * *

The wedding drew a crowd. From north and south, from east and west they came, curious to see this peculiar specimen of a man who could deliberately throw away £25, and this girl who could be willing to consider herself of less value than a hoe, a cookpot or a mat.

The other girls began to talk: "We'll never consent to throw ourselves away like chattels of no value. Huh! If we're not worth anything to the boys let them go without wives."

The boys also began to worry and say: "What kind of teaching is this? How dare we marry a wife who has not been paid for? She won't mind us a speck. She'll feel free to carry on with anyone else who attracts her. Huh! There's no gain in that."

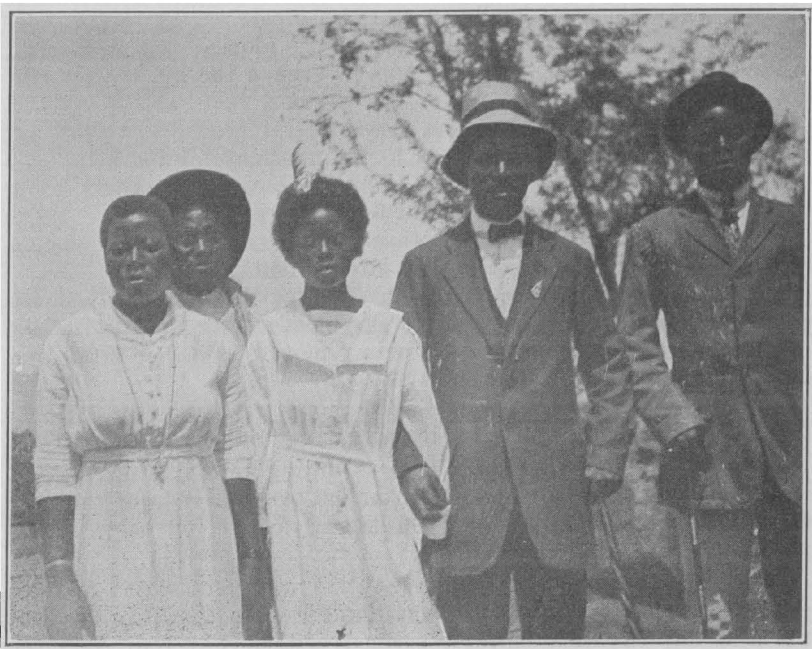
Others said: "What does this mean? Will we get wives without having to go away to the mines to sweat for three or four years in order to earn the *lobola*; or will the girls refuse to marry us so that we'll not get any wives?" But that bride, all dressed in white, all smiling and happy, she consented. There must be something after all in the new teaching that can make a man and girl do such a thing gladly and willingly! Did not the father say that he gave his daughter freely of his own accord without any persuasion from the white man?

The father certainly looked happy when he stood up in the little church and told the people why he did it. He signed a paper to the

effect that he claimed no "lobola"; and three others signed the paper with him as witnesses. Queer thing this!

A year passed—a year of unexpected and hitherto untasted joy for the little bride. Whatever fears she may have had in the beginning—"for we do not know how the man is going to treat us"—all fears were soon allayed. Never was a native wife treated with more consideration and gentleness than Pompi treated his little wife.

Day by day they prayed in secret for the little one that was coming to their kraal, for it was not the custom to mention the un-



THE FIRST AFRICAN BRIDE IN RHODESIA TO BE GIVEN IN MARRIAGE WITHOUT A PRICE

born child to one another. But the joy of expectation was all the greater because the bane of the heathen's life—fear of the witch-doctor's gruesome treatment—had no place in her heart.*

* If a child's arrival is delayed beyond two or three hours, the mother is considered guilty of sin and the witch-doctor is called to make her confess. The mother's second finger is first securely tied and bent backwards farther and farther till the excruciating pain often times makes her tell a heinous lie about herself in self-defense.

If this fails to hasten the child's arrival, the witch-doctor goes out into the near-by veldt, cuts down a strong limb from a tree, cuts off a *rumano* or stout piece about three or four feet in length and as thick as a man's wrist. This he carries into the hut and splits down the center about a foot or more. Opening the cleft he puts it over the well nigh frantic woman's head, letting it snap with full force across her temples, and tying it securely behind.

Unless the victim faints, she usually invents another lie to save her life. In this she sometimes succeeds—often times not, but the *rumano* is not taken off until the child arrives, or the mother expires.

When the new-born babe refuses to nurse the same treatments are resorted to and the offender is made to pay a fine.

One Sunday evening the neighbor's wife was called and watched all night and through the following day. Neighbors shook their heads ominously as the little one's arrival was still delayed. "There he sits," they said, "and does not call in the witch-doctor when it is clear that his wife has not been true to him. Those believers have funny notions."

Through the second night and all the next day the neighbor's wife kept watch. They waited and prayed and towards the close of the second day Pompei and his wife had a consultation. Then Pompei was seen putting on his hat and tramping hastily down the narrow snake-like trail leading towards the east.

"He has come to his senses at last," gloried the neighbors. "Should have done so two days ago. Perhaps the *nyanga* (witch-doctor) will not come now."

"But he's not going for the *nyanga*," intervened a woman arriving on the scene. "He is going to the missionaries for help."

"But the white doctor is not there. What do the others know about it? He'd be wiser if he went to the *nyanga*."

"But they say there is no truth in what we say about the woman having done wrong," objected the late arrival.

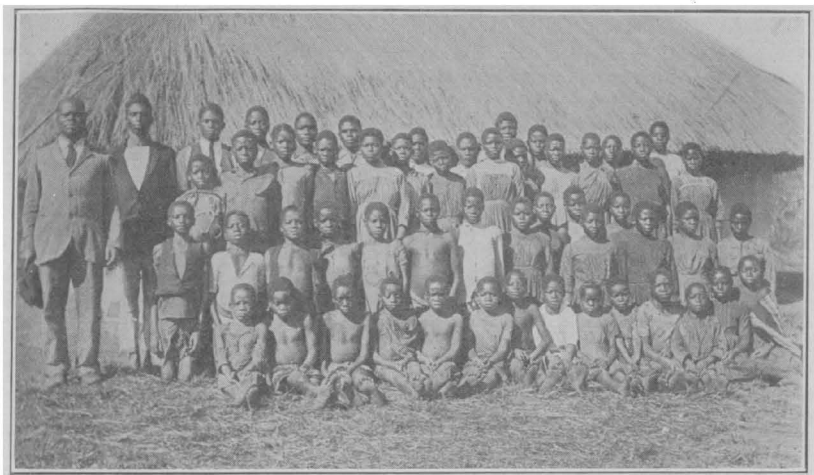
"Of course, you'd say that, but I know there is. Didn't my wife admit her guilt? And didn't she have to pay for it with her life? She died when the *rumano* was removed from her head, and I got my fine."

When Pompei returned home two hours later he was greeted by the lusty wail of a son and heir. Great was the joy of the parents.

Two weeks later as the darkness of night was falling fast a loud and prolonged rap was heard on the back veranda of the mission manse. "Oh, teacher, can you help us to save our baby? He's very sick."

The missionary went with the father and kept watch all that night. All that man could do was done to save the little life and the next day the little sufferer seemed better. For four days the fight was kept up but at last the little soul went Home to be with Jesus. But there was no usual hopeless wailing and violent pulling of hair. The young mother and father knew Him Whom they believed and strength to bear the sorrow came from Him.

At Sunday morning service a few weeks later when the sermon was over the bereaved mother rose and asked for permission to say a few words. With tears in her eyes and with trembling voice she thanked God for the little one that had been entrusted to their care for a little time. "And now I want you to know," she added, "that I do not believe one word of all the neighbors are saying about our child having been bewitched. No one bewitched him. He is not dead. He is living. He has just gone on ahead and awaits us in Heaven with Jesus. There we shall meet him again."



THE BEST WAY TO FIGHT SUPERSTITION—A CHRISTIAN OUTSTATION SCHOOL

A Message from Dan Crawford

LAST week we joyfully baptized more than twenty saved-and-know-it African souls. Now today comes the news of thirteen baptized in our branch church on the north shore of the Lake. Let me give you one instance of how one old-fashioned phrase from His Word delivers unto salvation. Cold and casual to an American, it was that stabbing sentence, "The Second Death." Now try and imagine (but oh you cannot!) what a strange thing. This African sinner was struck by such an incredible phrase, never known in all the centuries of African night, "The Second Death." It is their everlasting jibe that any man, of any color, can only die once. Once, only once! It is their cheapest comment that any sort of man can *die only once*. But here comes a new point of prestige for the old mud mission house. What? So a man can really die twice and this "Second Death" is as endless as eternity! So *this* is why the white missionaries "hurried" (?) to give the warning and tell of the way of escape. When a house is on fire do not people rush to the flaming spot? This "Second Death" is the key to our activity. No wonder we are at it night and day. If that dark doom lies ahead, then why not leave all and warn their African tribes? The business of the great mines to the south and all the great trading houses dwarf into nothing when compared with the mission in its humble surroundings and its momentous message.

It is not in one case but in many that this phrase about the "Second Death" has led Africans to Eternal Life in Christ.
Elizabethville, Belgian Congo.

February 1, 1924.

Loyally yours,

D. CRAWFORD.

When Moslems Listen to the Gospel

BY I. LILLIAS TROTTER, DAR NAAMA, EL BIAR, ALGIERS

MEN to whom we have access may be divided into four classes:

1. Those who are receiving or have received French education and are more or less developing the Effendi type as schoolmasters, etc. We do not aim at reaching these, our friends of another mission can do so, much more effectively than we can.

2. The Arabs educated on their own lines. With these, that is, the class that loves arguing by the hour, we come into contact chiefly at our winter station of Tozeur,* where we have a worker especially fitted for this task. The student men and lads come in groups, and are met on their own ground and taken to God's Word in breaking their defences; with strong emphasis laid on the nature of sin, and the need for atonement, which Islam passes over in silence. The literature used here is that supplied by the Nile Mission Press.

3. The ordinary country Arabs such as we meet in the markets and in visiting. These are poor readers and need for the most part colloquial tracts in lithographic script. Mohammedan minds run naturally in the line of metaphor—stories are dear to their hearts and grasped and remembered better than abstract teaching. We have just prepared this booklet on Psalm 51, believing that their first great need is that grace should bring their proud natures to the point, "I have sinned."

4. The mystics, whose brotherhoods reign supreme in the religious teaching of many of the inland districts, especially among the oases of the Desert. We are making just now a special study of their standpoint and their needs, for we feel that their wide influence has been unrecognized, and but little has been done to meet them.

Boys may be roughly separated into two classes:

1. Those of the interior, whose education is divided between the primitive Koranic teaching of the old village sheikh and that of the new Government school, where they learn the elements of French, etc. For these we have issued bi-lingual tracts.

2. The town lads for the most part can read in French alone, and that with some measure of intelligence, as their education is carried on thoroughly.

Both for town and country boys we find a leverage in their love for color and design. They ask no other reward for attendance at the classes than to be allowed to stay an hour after, squatting on the ground before their benches and painting or chalking "expression work" on the lessons, outlined for them on a manifolded. These

* On the edge of the desert in South Tunisia.

designs pasted in a book for each boy become their own and serve to recall the teaching.

Women and girls are almost wholly illiterate, and can be dealt with only on the simplest lines of teaching. We point out lessons that women may learn from their daily work, believing that here again we may follow our Lord's method with the people of a like eastern race—"Without a parable spake He not to them."

We have in our minds for the immediate future a following out of the Arab use of music as we see it in the chanters who frequent the street corners. Dr. Percy Smith is at work on metrical Psalms and other passages in rhymed prose. We hope that our men workers will be able to use these in chanting them to native airs, or better still European tunes, adapted by the Arabs themselves into the native setting. The men employed in colportage find in markets and cafes that when controversy is inclined to arise in these public places, a quiet hearing can at once be regained by beginning to sing. We have found for years past that this plan also holds good among the women. In village work where they crowd round the visitor too full of curiosity to listen intelligently, a simple chorus or Bible words chanted, will grip them and bring instant quiet, and will be remembered in a touching way through the months of silence that lapse before the next visit.

A PARABLE FOR MEN—LOST IN THE SAHARA

In the Name of God, the Merciful, the Compassionate.

They say that there were once two brothers, named El Tahir and Abd-el-Cadir, and they lived in the mountains. And it came to pass on a day among days that there came to them news from a far-off town in the Sahara, where there lived one of their relations. And the news was that their relative was dead, and he was the master of wealth, and had left them an inheritance.

And thereupon they left all in their village, and mounted their mules, and journeyed to a village on the edge of the Sahara, and thought to find a caravan and journey with it. But when they enquired about the time of the caravans, they found it was still two months of the time of their leaving. And in the evening of that day they found a Bedouin in the Café, and he said to them, "I can guide you, for I know the easy road where there are good wells, and, moreover, I have two camels, and skins to hold the provisions, and also I have a waterskin, and with me ye have nothing to fear." But he lied to them, for he was from another part of the Sahara and knew nothing of the way, only he thought to consult his own head about it. And they agreed for the price of the journey and gave him the deposit, and sold their mules and bought provisions and set forth.

The first day all was well, and they drank freely of their waterskin, and the Bedouin told them that the next day in the evening

they would come to a well with good water. But when they arrived, with their waterskin empty, they found this well salt, and it only raised their thirst. And when they rose next morning the Bedouin said to them: "Make yourselves manful, for tonight there is another well before us." And they filled their waterskin with salt water and went on till the twilight. And before they arrived at the well they met a flock of goats and asked the goatherd about the well, and he said to them, "Have a care, this well has sometimes water and is sometimes dry, and I have just come from it and found no water in it." And they slept in want, and only a very little water remained to them, only enough to keep them from dying of thirst. And they cried against the Bedouin, and asked him concerning the next well. And he said to them that the well in front would have cold water and good; but he lied to them, and he himself began to fear, for he only thought himself in the right way, and now doubt came to him. And in the evening they all rejoiced, for they saw from afar the landmark of the well, and fastened their hearts on arriving and drinking. But this well was choked and abandoned, for there had fallen into it in the spring a young camel, and they could not draw it out, so the people had choked the well with stones and sand. And as for El Tahir and Abd-el-Cadir, their souls nearly left them from the greatness of their thirst, and they began to dispute with the Bedouin, and said to him, "Wherefore hast thou betrayed us and brought us into this extremity?" but he was silent to them, and in the night the Bedouin arose and fled with the camels without El Tahir and Abd-el-Cadir hearing anything, for they were nearly dead with fatigue and thirst. And when they awoke they found themselves alone, without provisions or water. But still they did not despair, and went on again in their road, thinking to meet someone. But they were in the regions of the dunes, and had only gone two hours when they lost their way. And soon they arrived on the top of a dune, and Abd-el-Cadir cried "Praise be to God!" for they saw beneath them a level place among the dunes, and in it a pool of water glittering in the sun, with palms on its brink. But they were only mountaineers, and did not know the Sahara, and they went down quickly from the dune to quench their thirst, but the pool disappeared from before them, for it was a mirage, and they found only dry sand, and the palm trees were only bushes of white broom.

And Abd-el-Cadir said, "Oh my brother, take my counsel, it is better for us to return on our road, it may be that we shall find water before we die."

But El Tahir answered and said to him, "Let us take heed lest we perish in returning, for we have tried those wells and we have found them dry; even if we should reach them we should still find them the same; my heart tells me to go on farther." But Abd-el-Cadir would not continue on the road, and began to return on his

path, and to follow back his own footsteps. And El Tahir went forward on the path with all the strength that remained to him till he left the dunes behind him, and found himself again in the desert—a stony waste, and he was nearly fainting with the power of the heat. And suddenly there came from afar the sound of a flute, and he told himself that it was untrue, and said—“This is the sign of death.” But soon he knew that it was in truth the flute of a shepherd who was feeding his sheep in that place, and El Tahir contented his heart, for where there was man and sheep there must be water.

And he began to call with all his strength, for he could go no farther. And at once the shepherd came running to him, and saluted him and asked after his welfare. And El Tahir answered and said to him: “Oh my son, I am dead, I have lost my way, and can find no water.”

And the lad said to him: “Oh man, yonder is the road, and water is near.” And El Tahir leant on him, and they both turned towards the East, and soon they came to a well-marked road, and they followed it to a hollow where there were some bushes, and under a rock was a spring of pure water. And El Tahir tasted, then washed himself, and began to drink little by little, and his spirit came back to him with the cold water, and he became as a new man.

And when he had found himself, he thought of his former companion, and asked the lad to go with him; so the lad put the sheep in the charge of his little brother, and they returned with haste on the path till they came to the choked well, and there they found Abd-el-Cadir stretched on the ground, and they thought he was sleeping, but a sunstroke had smitten him and he was dead, and El Tahir alone finished the journey and received the inheritance.

THE INTERPRETATION

Oh my brother, thou desirest to receive the inheritance of Heaven, and for this cause thou hast sought those who should shew thee the road, but thou hast done as did Abd-el-Cadir and El Tahir, and hast followed those who themselves knew not the way, and they have guided thee to wells that are salt and dry and choked, and all they have promised thee of good has disappeared from thee as the mirage disappeared from the travellers.

Thou hast tried the well of Fasting, but it has not satisfied thy thirst for righteousness, and in the Little Feast* thou didst find thyself worse than in Sahara. And the Pilgrimage thou hast found a dry well, for it did not change thy heart or thy conduct. And thou hast tried the wells of Prayer and Good Deeds and “Witnessing,” but thou hast not found in them the water of God’s pardon, and His power and His peace.

* The “Little Feast” is at the conclusion of Ramadhan, the month of fasting.

And yet thou dost act like Abd-el-Cadir, and dost return to these wells and dost again expect to find blessing in them.

Beware, O my brother, for these wells are still as they were before, and the time is passing for thee, and Heaven is still far off. Go forward till thou dost find the Fountain of Life, which is Jesus the Messiah. And this Spring is in this moment not far from thee, for now in thy journey God has caused thee to meet with us, the followers of Christ.

We are poor and despised, like the shepherd lad, but if we have not the things of this world to offer thee, we can shew thee the Fountain of Life, for we have drunk of it.

Come with us and drink thou also, and find Life Eternal. It is written in God's Book that Jesus the Messiah is as rivers of water in a dry place, as the shadow of a great rock in a weary land. And He says to thee, "Let him that is athirst come, and whosoever will, let him take of the water of life freely." . . . Leave the dry wells that thou hast trusted in till today, and turn to the Fountain that God shows thee.

"The Gift of God is Eternal Life through Jesus Christ Our Lord." Amen.

A PARABLE FOR WOMEN—HEAVENLY LIGHT ON DAILY LIFE

The Lesson of the Looking-Glass

Wherever there are women there are looking-glasses, from the Sherifa with her great mirror framed in carving and gilding, to the tent of the Bedouin women, who wears a little leather-covered disc among her many ornaments.

For all women want to see what they look like—what they look like to other people. And they know that the mirror gives to their view what they themselves would never see—the form and the tint of their features and the drapery of their headgear.

So far the mirror goes, no further; it can only picture the outer person. But there is another mirror that can shew thee thy inner person. That mirror is the Holy Book. In a mirror of glass thou canst see thy face as thy neighbor sees it, but in the Word of God thou canst see thy heart as God sees it.

Our earthly mirrors sometimes shew things that make us sad. A woman may think her face still young and fair; but her mirror shews the wrinkles and grey hairs that have begun to come. It tells her the truth.

So also God's Word tells us the truth about our hearts, that is to say that they are not good as we like to think them, but bad before Him.

For instance, thou thinkest perhaps that thou canst gossip all day long, without harm. See how that gossip appears to God. He says, "In the multitude of words there wantest not sin." Every idle

word that men shall speak, they shall give account thereof in the day of judgment.

It may be, in thy mind are thoughts of pride, despising thy neighbor. Look in the mirror of God: He says, "He that despiseth his neighbour sinneth."

It may be that thy heart harbors hatred against another, thou sayest, "I do well to be angry." Look once more in God's mirror and see how this hatred looks to Him: "He that hateth his brother is a murderer."

Look, O my sister, in this mirror that tells thee the truth, and quickly thou wilt see that thou dost need a Saviour.

A PARABLE FOR BOYS—THE CATERPILLAR THAT CHANGED HIS MIND

One day in the spring I went into the garden to see how the vegetables were growing, and I rejoiced to see the cabbages. Their leaves were green and tender and one among them was more green and tender than its brothers.

As I looked at it I saw a caterpillar very small and green like the leaves. I knew that that caterpillar though small was very wicked, and that he would get more wicked every day, but I did not kill him because I had heard that God the Creator could do a wonderful thing, and change even ugly greedy worms into beautiful creatures of blessing.

I went every day to look at that caterpillar, and I saw that he ate and grew and ate and grew, and became so fat that several times his skin became too tight and split, but he was not ashamed, for he always had another skin underneath. He ate great holes in the tender leaves, and the poor Cabbage cried:

"Enough, O Caterpillar! you are destroying me!" "No matter," said the Caterpillar, and crawled on to another leaf, and in the evening all that remained of that leaf was the stalk and the veins.

So the Caterpillar went on thinking only about himself, and not caring how much harm he did so long as he could eat. He became bigger and more wicked every day, until the poor Cabbage had no leaves left.

I looked at the fat Caterpillar and at the Cabbage stalk and I said, "Does God the most High really love that wicked worm and will He in truth change it and make of it a creature that will bring glory to Him?"

Even as I spoke I saw the Caterpillar descend the Cabbage stem. "Oh Son of Evil!" I said, "Thou hast spoilt one cabbage, and now thou art going to devour another."

But I was surprised to see the caterpillar go away from the cabbages and crawl up the trunk of a tree where there were no tender leaves for him to eat.

The next day I found him resting quietly in the same place. Then I said, "In truth God the Creator has spoken to the wicked caterpillar and is beginning to do a wonder in him."

I watched the caterpillar every day, and saw him slowly change. I cannot tell you how, but his color faded, and in a few days the long fat worm became short and thin, and his form was quite changed. For many days he lay hidden in a crevice of the tree-trunk, and all the time a work of God was going on in him.

At last, one day of sunshine, the caterpillar's crevice was empty, and a white butterfly was on the tree-trunk closing and opening its wings. God the Powerful above all things had changed the Caterpillar into a Butterfly. He had made it a new creature. Old things were passed away, all things had become new.

The white butterfly flitted over the garden and all the flowers were glad when they saw him. They cried, "Come O Sister, precious to us, come and taste our honey!"

The butterfly went among the flowers and gently entered his long tongue into their cups of honey, and as he went from one to another, he took with him life and fertility.

He visited the yellow cabbage flowers and fertilized them, and that year there was a larger harvest of cabbage seed than ever before.

The butterfly rejoiced in the sun and the flowers and the honey, and was ashamed when he remembered his caterpillar life. He came one day on that bit of cabbage stalk all spoilt, and thought to himself, "It was I who did that, I just longed to devour the whole. Why is it that the longing has all gone? Somehow I could not make up my mind now to take another mouthful, all the longing has gone away. I have turned into a new creature." And he praised God the Compassionate who had changed him and blessed him and made him a blessing.

O my brothers, in truth many of you are like that Caterpillar. You only seek to please yourselves, and in pleasing yourselves you bring grief and pain to your parents, and you lead other boys into Satan's road, but you say, "No matter! I must enjoy myself."

Listen, O my brothers! You are precious to the Lord your God who created you. He has a great purpose for you.

He who changes Caterpillars into Butterflies also changes the sons of evil into sons of goodness, and blesses them and makes them a blessing. He can change your whole heart till all the *wanting* to do wrong has gone out of it. And this is the work that He works by the Hand of Jesus Christ our Lord, who has come to redeem us from our old nature and make all things new within us. See if He will do this for thee, my brother. Amen.

BROAD HINTS FROM A WIDE TRAVELER

BY WILLIAM T. ELLIS, LL.D., SWARTHMORE, PA.

Author of "Men and Missions"

OLD stories and old speeches are not now things to be cherished. The well-informed worker for missions has learned that this is the era of change. As a first step toward open-mindedness, let us bravely throw into the waste-basket all speeches and anecdotes that bear a date earlier than 1923. Committees might properly stipulate fresh speeches in their invitations.

* * * *

New perils menace missions nowadays, it is true; but it is equally true that new forces operate to buttress the Christian extension enterprise. A study of these should vitalize any missionary society.

* * * *

Certain vast social and political and economic movements of our time have a closer relation to Christian missions than seems generally to be known. All of them spell both peril and opportunity to the cause of Christianity. Investigate.

* * * *

Islam has for five years been experiencing a period of amazing tolerance toward Christianity; and, in several nations, as Egypt, Palestine, Syria and India, has been cooperating with the indigenous Christians. Yet at home the pre-war presentation of the Moslem situation is still in vogue. There is pertinency to the inquiry of Jesus, "Can ye not discern the signs of the times?"

* * * *

Nationalism is rampant on most mission fields. Some missionaries have identified themselves with the suzerain and imperialistic European powers, rather than with the nationalists. What is the proper course for Christian statesmanship?

* * * *

In the light of the condition of flux in which the world finds itself, should missionary activity at present express itself in material construction—in the creation of institutions and in the erection of buildings—or by a more mobile personnel?

* * * *

How far should Mission Boards take their constituencies fully into their confidence in all matters of fact concerning the force and the field? Have hortatory appeals for funds been overdone?

* * * *

Of supreme importance is the matter of the missionary message for these emergent times. What shall the missionary say? Is he to express himself in large terms, as an ambassador of brotherhood from the religion of the West to the religions of the East; or is he to preach and practice and print only with a primary objective of converting people to the Gospel of Christ? This issue is up; it will not down. My own observation and conviction make me a hearty advocate of the policy of individual evangelization and conversion. The Church must, however, thresh this question out to a conclusion.

* * * *

This is no day to let missions continue as a mere matter of momentum.

The National Christian Council of India

BY JOHN J. BANNINGA, D.D., PASUMALAI, S. INDIA

UNITED effort in the foreign missionary enterprise has so thoroughly proven its worth, that today no argument is needed to justify it. From the days of the Edinburgh Conference, every department of such work, and every country where it is carried on has, by definite experience in all lines of work, abundantly shown that the spread of the Kingdom is not only a question of the individual testimony of men or women, valuable as such testimony is, but that it is the united expression of the life and thought of whole denominations, if not of countries, speaking through individuals and groups.

The National Christian Council of India, Burma and Ceylon is, therefore, not an organization whose existence needs to be justified, but one whose deeds should be chronicled.

Those were wonderful days in Poona in 1922 when Mr. J. H. Oldham laid before the National Missionary Council his vision of a reorganized body in which the Indian Church should take her place side by side with the foreign missionary bodies in guiding the policies and work of the Protestant forces in India. The past century had yielded abiding fruits from the labors of a noble army of foreign missionaries, and there had arisen indigenous churches, with able leaders educated and trained in schools and colleges of the highest grade, and realizing that the great burden of India's future must rest on their shoulders at least as heavily as upon the shoulders of their foreign brethren.

For a decade or more what was called devolution had been going on. Missions had been giving more and more control over their work to their Indian co-laborers. The National Missionary Society had been organized and its leaders had shown that they were entirely able to carry the full responsibility for such work. The Young Men's Christian Association had appointed Indians to its highest offices and during even the trying years of the war they had been equal to the task and had made a glorious record of efficiency, devotion and integrity. So the time had come when it was manifestly opportune for the one organization, in which all the Protestant forces of the country found their highest and most authoritative expression, to adjust its constitution so as to meet the needs of the hour.

India's new nationalism also had its part in making such a step desirable. The best of India's Christian leaders had, from year to year, shown that they were seeing a new vision of their relation to their own country and hence they were beginning to feel that the

highest form of their own Christian life could hardly find expression any longer in the moulds in which their fathers had expressed their faith. They wished to be freed from the leading-strings that had led them so far, and, in much closer identity with their fellow-countrymen, they wished to work out their own destinies. Hence it hardly seemed wise any longer to ask them to be satisfied with an organization whose very name betokened to the people of the land a strong foreign influence.

At Poona there was a fortunate combination of strong personalities. And what was the result? By the virtually unanimous opinion of those present at Poona a draft constitution for a reorganized Council went forth for the consideration of all concerned. This constitution provided for two things. First, the reorganized Council was to be definitely Indian in its constituency and not less than fifty per cent of its members were to be Indians. Though there was still provision for approximately fifty per cent of missionary representation, the very fact that there would be fewer missionaries would mean that those could be more carefully chosen and also chosen by Provincial Councils which, in their turn, would be more than fifty per cent Indian. So every missionary sent to the National Council would almost of necessity be one who, through his experience and sympathies, commended himself to his Indian brethren.

The other result was that the Council recommended that a central group of men and women be appointed who should give their full time to the work of the Council. They would be persons of ability and experience who, through their intercourse with workers in all parts of the country, could bring together and formulate the best experience on any subject and make it available for use everywhere.

A year passed by after Poona. Mr. Oldham was again in India. During the interval much had been written and spoken concerning the proposed changes. Conferences had been held at the hill stations where large numbers of missionaries gathered during the hot weather. The Provincial Councils had met and carefully considered the matter. When the National Council met in Ranchi in January, 1923, it had before it the opinion of all these bodies, and therefore when it most heartily adopted the draft constitution and made it the basis of its future work, it meant that the best thought of the Christian forces in India had, after mature deliberation, decided that this was the best course to follow.

The bulk of the work has been done so far by Rev. W. Paton, who alone has given full time to the national work. One of the first problems that he was asked to take up was that of a union college in the Punjab where new legislation had made the old individual methods in educational work obsolete. University teaching of the highest grade was to become centered in Lahore. The outlying

mission colleges could not hope to carry on in the old way. Something had to be done and done carefully. No one in the Punjab seemed to be able to undertake it. Not only were all the men there more than busy, but all were concerned in the problem through connection with existing schools. So Mr. Paton was called in and through his study of conditions and facts, and his conferences with the missions concerned, he has been able to produce a scheme that is commending itself to the missions affected. The result will probably be a strong central Christian college which will certainly have a greater influence than all the separate schools had before.

Another field of effort that needed the careful consideration of a man not directly involved, but who could still by careful study and consultation make himself master of the facts and help in its solution, was that of higher theological education. Serampore Theological Department felt itself in financial difficulties in 1922 and asked Mr. Oldham, while in India, to consult with the Senate of the College and other leaders in that field regarding that question.

There are many other fields in which such cooperative efforts are needed. Only men and women set apart from regular mission work for such tasks can possibly undertake them. They will have to set their faces resolutely towards definite goals, lest they too be overburdened with more work than any man can bear, but there is hope that such officers can do such work. No others can.

But besides this there are still other problems that will become peculiarly the burden of such officers representing large groups of united churches and missions. The questions of temperance and opium, of morality and legal disabilities, as well as those that arise in the political sphere must be dealt with not by individual missionaries or Indians, nor by small groups of local workers, but by men and women who can speak for the whole Christian community. Kenya and South Africa offer problems in race relationships that the Christian forces of India cannot ignore and their leaders must know the facts and their consequences and must then be able to speak with authority on behalf of the whole Christian population. This the National Christian Council will be able to do if it can have the full quota of full time workers that it desires.

Without the aid of the home boards and churches the National Christian Council of India will not be able to do its work properly. The missions must get authorization from their home societies before they can proceed, but when funds are available for five full time workers, great results may be confidently expected. No one man or group of men can do all the work that needs to be done, but, by making available for all the experience and knowledge of all, and by speaking for and on behalf of all, a small group of men and women may focus opinion with effective results.



ARMED NIASANS. SOME WEARING HEADGEAR TO SHOW THAT THEY HAVE BEEN SUCCESSFUL HEADHUNTERS. CHIEFS WEAR WAR FEATHERS.

A Pentecost in the Island of Nias

BY REV. PAUL A. MENZEL, D.D., WASHINGTON, D. C.

Executive Secretary of the Evangelical Synod of North America

THE island of Nias, with a population of about 130,000, was occupied as a mission field in 1865 by the arrival of the Rhenish missionary, the Rev. Mr. Denninger. At the completion of the first twenty-five years of work there were three stations and eight hundred baptized members; the Golden Jubilee took place in 1915 when there were thirteen mainstations, one hundred and eighteen outstations, 17,195 baptized members and 8,210 catechumens. The mission was then completely cut off from the parent society.

Three years later a powerful revival regenerated the church and deeply stirred the heathen community. Today more than half of the total population is baptized, and the balance is strongly influenced in favor of the Christian faith. The open reign of heathenism is ended.

According to Mission-Inspector R. Wagoner of Barmen, certain factors had a preparatory influence. One of these is found in the psychology of the people. The Niassan is by no means emotional, but he possesses the quality of "heart" and is inclined to gratitude, obedience and loyalty, once he has recognized an obligation. The family tribal spirit is strong. Deep convictions of a few are liable to influence others in a widening circle—the family, the neighborhood, the tribal unity.



A HEATHEN ANCESTRAL IDOL, IN FRONT OF A NIASAN DWELLING

But an even greater significance must be sought in the method and spirit of work of the messengers who wrought among the people of this type. The Rhenish missionaries preached the Gospel and taught the Word. A deep, though not decisive, impression was made on the Christian community at the time of the Golden Jubilee of the Mission, culminating in a union service at the parent station, Gunung Sitoli, September 27, 1915. Throngs were present and almost a full representation of the elders of all the churches took part. None of the speakers indulged in empty congratulation and adulation, but they impressed the Niassan Church with a fourfold need, accentuated by the semi-centennial: (1) Unfeigned fear of God; (2) Complete obedience of faith; (3) Sincere recognition of the truth; and (4) Active brotherly love.

But the Jubilee passed by with no special occurrences on record, in spite of the fine general impressions made. The hidden well-spring of what came to light the following year existed in the deep longing and the prayer life of the missionaries as found in the heart of Mr. Rudersdorf, the pastor of Station Humene. He had

long felt the want of a real hunger for the salvation of his people. "What is the reason for their lack of response?" he asked himself. His reply was: "The eyes of my people have not been opened to the gravity of sin."

In order to bring about a change, Mr. Rudersdorf instituted special meetings for instruction and prayer on Sunday afternoons in the fall of 1915, intending to lead up to the Christmas communion service. Apparently, the only immediate fruit of these meetings was the awakening of one man, a former assistant teacher, who was deeply convicted of sin, and sought forgiveness at the Cross. He told others of his peace and joy, and a few willing listeners formed a little prayer band that met for intercession after the Sunday morning service.

In February, 1916, Mr. Rudersdorf reopened his Sunday afternoon meetings and added informal Biblical talks on weekday evenings at the outstations and at Humene. This latter meeting came to be more and more frequented. Frankly the missionary pointed out the sins and faults of his listeners, and urged greater sincerity upon the Christians, especially in connection with the observance of the Lord's Supper. "Is it not true," he asked, "that while you nominally confess your sins before communion, you really cover up many and leave them unconfessed?" They assented. "And am I not right, if I offer you no further communion services, until I find greater seriousness and sincerity among you?" The people were greatly stirred by this measure.

When the congregation's twenty-fifth anniversary was celebrated, Mr. Rudersdorf took occasion to appeal again to the consciences of his people. Eight people came to the missionary's house in the latter part of March, and said: "Sir, we have experienced what the assistant teacher experienced last fall. We have confessed our sins unto the Lord, and have the assurance that they are forgiven."

Mr. Rudersdorf and others were led to renewed earnestness in prayer and on a Friday evening a young Christian woman arose in a meeting and related, amid tears, that she too had sought forgiveness and found it. Three other young people reported the same experience.



THE HEATHEN OF THE ISLAND OF NIAS

The general awakening became apparent when the next meeting filled the mission house. Another service was held the following evening, and a throng of some 300 to 350 people came, making it necessary to open the church. A special prayer meeting, inaugurated for the purpose of prayer only, was attended by an average of 400 people.

"Singly, by families, and by groups they came to me," said the missionary, "seeking pastoral advice, weeping, sometimes trembling, their whole bodies shaking. All of them had one great desire—to confess their sins. Some had again secretly worshipped idols; others had had recourse to sorcery, or had again fallen into other forms of heathenism and unbelief. Theft, impurity, adultery, and crimes against unborn life were confessed. Murderous attempts against the missionary had been in the hearts of some. Into what depths of sin, uncleanness and vice were we compelled to look! Many a time it was impossible not to weep with the repentant ones, when we saw the sin and degradation spread out before us."

But "the fear of the Lord is the beginning of wisdom," and sincere confession of sin led to the joyful confession of Christ. Within a short time, the experiences at Humene were repeated at other stations. In some cases carpenters, moving to another place in search of work, became the vehicles of grace.

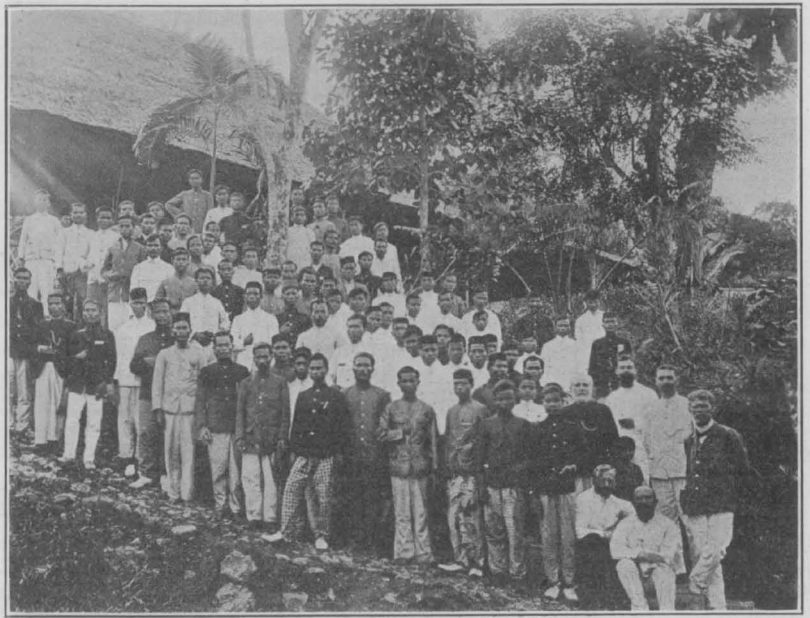
Gunung Sitoli was the next larger station in order. Then followed Hili Maziaja, Ombolata, Sogaeadu, Lolowna, Tugala, the Nako Islands, and others. In one case, the missionaries sent some of their workers into adjoining territory, in the expectation that the fire would quickly kindle there. But no response came, and the lesson was quickly learned: "The wind bloweth where it listeth," there was to be nothing *manmade* in this movement.

Rev. Mr. Momeyer writes: "Some of the people who have heretofore remained untouched, begin to dread the very thought that the fear of God may come over them. They behold the sufferings of others; but when the time comes for them, they are seized, almost in the manner of contagious disease. Sometimes they come, designating a definite moment—'last Sunday, in church, it got me.' One of our excommunicated Christians wanted to emigrate in search for work. Three days' journey distant from Gunung Sitoli he was compelled to return; his sins so disquieted him he simply could not go on."

But with repentance and confession, sorrow invariably was turned into joy. "In many cases," says Rev. Mr. Schlipkoether, "they pray a good deal in private, asking that their sins may be disclosed to them. Sometimes they unite in such prayer with others, meeting in church or in the teacher's house. Then, when they see their sins clearly, they come to the missionary and make a clean breast of it. They have a great many questions to ask, but finally,

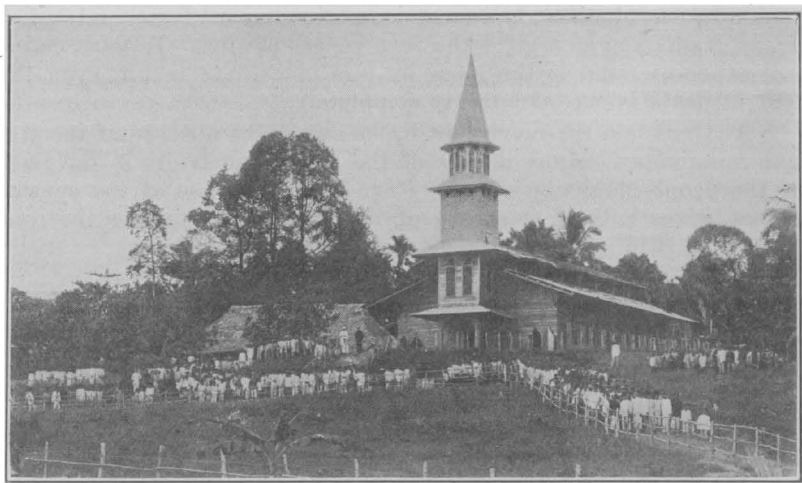
as a rule, accept willingly our advice: 'Now accept believingly what Jesus grants you as a gift—the forgiveness of sins.' In most cases, full peace of mind is the more or less immediate result, even the fear of death being taken away completely."

At Ombolata the movement broke out in the absence of the station missionary. Many details of the gratifying fruits in the lives of the people might be added. Rev. Mr. Fries, one of the eyewitnesses, gives a brief summary of the happenings during the nine months of 1916.



STUDENTS IN THE MISSION SCHOOL IN NIAS PREPARING TO BE CHRISTIAN TEACHERS

"What seemed an impossibility has become a reality. Not only do we find every available seat occupied in our church every Sunday, compelling us to institute a special service for the children at an earlier hour, in order to give them a chance also, but we have a full house on midweek evenings. The experiences at Ombolata are repeated at the outstations. Everywhere a hunger and thirst for the Word of God! A new and deeper understanding! Aroused consciences! Added to this, there is a great deal of inquiry and voluntary private confession. Questions are asked such as we have never heard before, evidencing an understanding we have hardly dared to dream of; likewise a confession of mountains of sin of which heretofore we had been totally ignorant.



GOING TO CHURCH AT HILI MAZIAJA, ISLAND OF NIAS

"It was a good thing the people did not all come at once, and that even now they turn up one by one. . . . Much precious gold has been found, with comparatively small amount of dross, and in the hearts of many, through genuine sorrow and repentance, the new life of God has been begun. After weeks of soul-struggle and consciousness of guilt many have attained peace, and the outward signs of a thorough change of heart are not wanting. In May, 1916, I dropped the instruction of a class of catechumens simply for lack of cooperation on their part. Now I found myself face to face with seekers literally crowding in on me—618 at one time. How could I have hoped, after years of vain admonition, to see a universal observance of family worship? But this is the case now. Day after day the people have begged for books. Our stock was soon exhausted and we had to order 1,000 New Testaments from Amsterdam by wire. . . . Much seed broadcasted in former days has come up, and faithful labors of former days have found gracious reward."

Entire villages in some cases, and some of them in the very heart of revival areas, remained untouched because of the influence of chiefs and wealthy leaders. Some who resisted at first had to give way to the Mightier One.

"God's Word has come to be beloved by the people, and that all of a sudden," writes Mr. Momeyer. "Bible meetings introduced in the villages are well attended and others have been instituted for the purpose of prayer. Truly we have experienced great things! Our eyes have seen something of the glory of the Lord. Our ears have heard, right here on our little island, something of the rushing sound of the Spirit of God."

Mr. Rudersdorf, speaking of the newly baptized at Humene, says: "The number of church members during a single year increased from 3,086 to 3,787. With the exception of a very few, and even these have evidently been touched and vitalized anew, all of them, adults as well as youths, are bearing witness to the grace they have experienced in their own hearts. All catechumens under forty, as far as they have not been able to do so already, were required to learn to read, as a preliminary to baptism."

Mr. Borutta of Lolowu district also notes that it was necessary for him, in former days, to make house to house visits and give out a personal invitation if he wanted to be sure of a fair congregation. "Now," he writes, "all that is necessary is to ring the church bell, and people follow the summons, even such as live at great distances. Taolin, a teacher employed in the primary school, had been rather indifferent. Now that the new life has begun in him he presented himself with the plea: 'Let me make up for what I have neglected.' He proved to be a gifted and zealous evangelist, spending at times as many as from eight to ten days in a given village. In one place, Hili Hombaba, the people, after such a visit by Taolin, threw away their idols and begged for further instruction. One of the lady missionaries going there to conduct special meetings for the women, upon her arrival, found the large hut of the chief crowded with women *and men*. Although the missionary was unable to promise them a resident teacher, the people soon clubbed together and built a little bush church."

THE ENLARGING FIELD

There is something especially providential in the order of the development of the revival. The movement turned into a genuine mass movement involving, finally, over 30,000 people, for that number actually applied for instruction and admission into the church. From the beginning, many heathen were touched simultaneously with their Christian neighbors, but church members chiefly experienced the great change, the deepening of their Christian life and the irrepressible desire to witness. They thus became available for genuine evangelistic effort, when the movement spread among the heathen population. The contagion of a genuine enthusiasm went forth from them, and, by imparting to others what they had received, they confirmed themselves as well as others.

While the revival within the churches began in 1916 and continued during 1917, it became a predominating movement among the heathen in the latter year. This was evidenced by the sudden growth in membership of all the churches, especially in the younger stations. One of these stations in the southern part of the island reports: "*We are in the presence of a veritable divine miracle.* Hardened heathen, who heretofore never came to our meetings—sorcerers, rich people,

poor people, all alike—were suddenly seized by the terror of their guilt. They came to the station with the one question: ‘How can we get rid of our sin?’ Old headhunters and notorious murderers are confessing their misdeeds. Thieves return what they have stolen. Many profess to have had visions and dreams wherein the forgiveness of their sins was vouchsafed them, and they believe firmly and unmovably in the truth of the experience.”

Even the Nakko Islands, a totally new field at some distance, were drawn into the movement. Missionary Hoffmann writes: “Having attained peace they (the converted heathen) are perplexed at the fact that all the world is not sharing with them in their own privileges. ‘We have not been any better than others, why are they not being led even as we have been?’ Women sorrow about their husbands, children about their parents, and vice versa, and the sigh is heard frequently: ‘O, that he (or she) would also come!’ How grateful we will be if this merciful sympathy for the salvation of others continues.”

The Rhenish missionaries, to whom God had entrusted the experience of this great manifestation of His reviving grace, were reared in the evangelical traditions of the Mission House at Barmen, and had tasted the sweetness and riches of God’s Word under the tutoring of men like the saintly Dr. Schreiber and von Rhoden. They now dropped everything else to feed the Word of God to the multitudes who had been called to new life. Every station has since become a place of teaching spiritual truth, with the aim of producing and developing in each individual mature life in Christ. Missionary Fischer of Sogaladu tried to reach all the individuals of his station area by conducting Bible instruction through native helpers, one or two evenings every week in every village. All united on Friday evenings at the station church, under his own leadership. “There is a hunger for God’s Word,” he adds. “Baptismal instruction for 3,380 catechumens is given in the several villages. At most places larger meeting houses have become necessary and the people have furnished all the labor and the material for them, with the exception of the nails and some other hardware.”

The great consideration was to equip, as quickly as consistent with the work, an increasing number of assistants. In a way this was done at every one of the stations by the training and practical employment of elders. A more thorough and systematic training course was instituted, however, at Ombolata, the station of the presiding officer of the mission.

Within a year, a small but efficient band of full-time workers, well versed in the Scriptures, was added to the forces. Several of the missionaries printed, on local presses, sermons which were issued and sold to test the genuineness of the desire for further spiritual nourishment. Since Bibles and even New Testaments were hard to

obtain during the war, Mr. Fries had cheap reprints made of the gospels and some of the epistles. These were sold at a very low figure.

Three years later, in 1920, Mr. Momeyer reports: "The revival has again swept the entire area of my station, with the exception of a few villages. The Christians were affected first, and then it passed on to the remaining non-Christians. How wonderful that it is given us to experience such things over and over again!"

Most of the facts related in the above account remained unknown to the Rhenish Missionary Society at Barmen until after the great national breakdown of Germany. Missions-Inspector Kriele of Barmen then wrote in the first connected account of the new Niassan miracle of missions: "Our wondrous experiences in New Guinea, the Mentawai Islands and Nias are God's gracious gift granted a German mission at the very time when so much of German missionary work has been destroyed. . . . Is it vain-glorious assumption to find, in the very contemporaneousness of these two experiences, the friendly comforting of our God, and His promise that even for German missions, as a whole, there is in store a *blessed future?*"



CHRISTIAN LEADERS OF NIAS—SAVED TO SERVE

Sunday-school Progress in Mission Lands

BY DR. W. G. LANDES, NEW YORK

General Secretary of the World's Sunday School Association

AT the World's Sunday School Convention held in Tokyo, in 1920, a prominent Japanese public school man said "When I was in America a few years ago in company with an Educational Commission, we were entertained by Mr. John Wanamaker. After presenting each member of our party with a Bible, printed in Japanese, and telling us about the influence of the Sunday-schools in America, he placed his hand on my shoulder and said, 'Now go back and ring the Sunday-school bell in Japan.' I have made two hundred and fifty-three speeches in Japan since my return from America and in all of them I rang the Sunday-school bell. And now the big bell of this Convention has rung."

IN JAPAN AND KOREA

Since that great Convention the Japanese National Sunday School Association has been vigorously ringing the Sunday-school bell in all parts of the Empire. Local or branch Associations have been formed until now one hundred and four are popularizing the Sunday-school idea through institutes, conventions and rallies. Existing schools are improved and new ones are organized. In many communities the only organized form of Christian Education is the Sunday-school.

In August, 1923, Dr. Yugun Chiba, dean of the Baptist Theological Seminary, Tokyo, visited the World's Sunday School Association headquarters in New York and brought with him a draft for seventeen hundred yen (\$850.00), representing gifts from the little tots in Japanese Sunday-schools to feed the starving children of Russia. Here is concrete evidence that Christian Sunday-school work in Japan is taking a real heart hold.

In the mountains at Kariuzawa, the Japanese National Sunday School Association conducts annually a very efficient summer training school. Through the activities of this school the force of trained native leaders is enlarged each year.

The growth of Christianity in Korea has been one of the marvels of the foreign missionary enterprise. In spite of the political disturbances which began in 1919 the growth in the number of Sunday-schools and their enrollments has steadily increased. For the past three years a Sunday-school forward movement has been promoted by the Korean Sunday School Association. This movement started in 1921 with all missionary bodies concentrating on developing the teaching service of the Church. The year's effort was concluded

with an all-Korea Convention, bringing together over one thousand delegates from all parts of Korea and Manchuria. The success of the Sunday School Forward Movement Year was so great and revealed so clearly the wonderful opportunity for Sunday-school work in Korea that the Committee voted to continue the Campaign for two years more. Then followed a series of local conventions and institutes reaching into every province. Dr. William P. Blair writes: "Emphasis in these conventions and institutes has been placed on instruction. Several books on Sunday-school organization and teaching methods have been published in Korean and the whole Church has literally gone to school during the past two years in a great Korea-wide Sunday-school Institute." There are now about 3,500 Sunday-schools in Korea with an attendance approximating 300,000.

Under the direction of the British Section of the Executive Committee an intensive piece of leadership training is being done in India. The British Committee supports the General Secretary of the India Sunday School Union, two teacher training specialists and two native workers. The teacher training specialists visit the various mission centers and hold institutes for the student body. In 1923 four hundred and six lectures or addresses were given before 3,090 students. These lectures were not given in mass meetings but to carefully selected student groups. Within the last eighteen months the India Sunday School Union has been reconstituted and is now supported by a committee representing all the Evangelical mission and native church bodies in India.

The newest Sunday-school organization on the mission field with a full-time secretary is in Ceylon, where a Sunday School Union came into being as the result of a visit of a group of delegates returning from the Tokyo Convention. The Secretary, Mr. J. Vincent Mendis, is well educated and at the time of his selection was employed by the Government of Madras. That a vigorous beginning has been made is evident from the following report: "A prospectus outlining a course of graded lessons was issued to Sunday-school Superintendents and to the ministers. Lesson helps were arranged for them with the aid of existing publications from England and India in English and Tamil. A Sunday-school Journal in Sinhalese is issued containing graded helps on the lessons for the benefit of teachers. The new Secretary visits the Sunday-schools and helps to organize graded work.

IN THE NEAR EAST

Splendid progress is being made in Syria, Palestine and Egypt. The great barrier in these lands athwart the advance of Christianity is a type of religion that has long defied and defeated well laid plans of the Christian Mission Boards. The upheaval brought about by the war seems to have opened the way for a new opportunity es-

pecially to reach the children. From Syria comes this encouraging word: "A startling fact is the increase in the number of non-Christian pupils in our Sunday-schools. In the past three years the number has more than trebled, in the past two years it has almost doubled. One of every five boys and girls enrolled in our Sunday-schools is either a Moslem, a Jew, a Druze or a Nasain. What greater challenge could be made to Sunday-school workers than this?"

Another very encouraging bit of news comes from the field secretary in Egypt. "We are more than thankful to find a great revival in the old beloved Coptic Church in organizing Sunday-schools and Bible classes for Coptic students in government schools. Every week there are 6,000 Lesson Helps published in the form of leaflets, prepared by a special committee. Bible study is improving and they show great inclination to throw off unscriptural doctrine. Wherever one goes in the country one finds great interest in the Sunday-school, some of which schools are managed by employees of the Government, some by business men or lawyers and others by the clergy with the help of the week-day teachers.

Equally encouraging testimonies and reports come from Sunday-school Secretaries in South America, China, the Philippines and other mission fields. All agree as to the accessibility and responsiveness of childhood and youth. It is the hopeful gleam that pierces through the gloomy overcast in the field of politics and government. It was an educational process that developed a national system of thinking that threw the world into its present state of instability. An educational process must therefore be used to stabilize it again. The time is now ripe to encourage the creation and development of lesson courses for the world's children that will give them the neighborly mind, the "peace on earth and good will" mind, the Christ mind—courses that will clearly interpret the truth of the Gospel for the people to whom it is sent.

The importation of lesson courses from foreign lands is a handicap to real progress in many fields. It should not continue longer than is necessary to bring into being indigenous committees that will create and develop indigenous lesson courses. This is the next step necessary. A new committee on Methods and Materials is making a very careful study of this important question. This Committee will meet in Glasgow in connection with the World's Ninth Sunday School Convention (June 18 to 26, 1924).

In lands where illiteracy is the dominant handicap to an intelligent acceptance of Christian truth, the Sunday-school forces should take the initiative in introducing lesson courses that will teach the children as well as grown-ups how to spell and how to read.

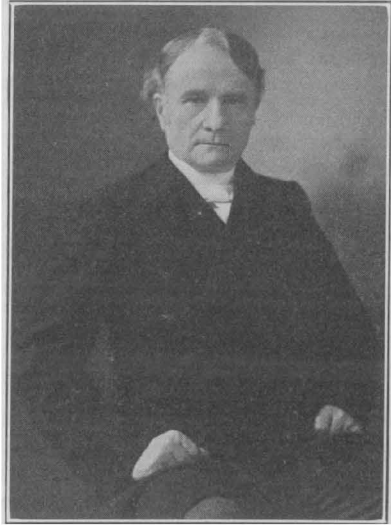
It is anticipated that the World's Sunday School Convention soon to be held in Glasgow, Scotland, will release influences that will start a new era in Bible lesson-making for mission lands.

A Home Missionary Statesman

SEVENTY-FOUR years ago a pioneer home missionary riding horseback in Wisconsin discovered a boy's red cloak in the road. He pushed on and soon discovered the boy and won his lifelong friendship. Under the guidance of that home missionary and in answer to a mother's prayers, that boy was diligent in his studies and finally went to Carroll College, where he was graduated at nineteen. He entered Princeton Theological Seminary and was graduated from Northwest Seminary (now McCormick). Years of effective pastoral work followed in Juneau and Janesville, Wis., and in Cincinnati, Chicago, Pittsburgh, Kansas City and New York.

In times of civil and ecclesiastical strife and in the equal perils of peace and plenty Charles L. Thompson thus served many kinds of churches from frontier to metropolitan, among rich and poor, downtown and on the avenues. He showed versatility and unusual ability as a preacher, orator, poet, editor and administrator. In 1888, when he was pastor of the Second Church in Kansas City, then the most influential church in the Central West, years before he became noted as an executive and missionary leader, he was elected Moderator of the Centennial General Assembly. He was called soon after to the Madison Avenue Church of New York City, and during his ten years' pastorate there, was a member of the Board of Home Missions, of which he became the General Secretary in 1898. In this capacity he served sixteen years and ten years more as Secretary Emeritus. Up to the end he continued to devote much of his time and energy to promotional work for the Board and for the Church at large as represented in the Federal Council of the Churches of Christ in America, and in the Home Missions Council which he founded in 1908, and of which he was President for sixteen years. His last public appearance was at its annual meeting in Atlantic City last January.

Dr. Thompson's literary labors were varied and fruitful. He was one of the founders of *Our Monthly*, which had a brief career



CHARLES LEMUEL THOMPSON

in Cincinnati, with a brilliant resurrection in *The Interior* in Chicago, long edited by himself and Dr. W. C. Gray, and now continued in *The Continent*. He published many poems, delved into the study of the beginnings of America and published volumes on "Times of Refreshing" (a history of American Revivals), "The Story of the Presbyterian Church," "Religious Foundations of America," "The Soul of America," and "Etchings in Verse."

Dr. Thompson was always intimately associated with strong men. Many of them were fighters, but his only fights were for righteousness and for the advancement and unity of the Church he loved, not a sectarian organization but the Kingdom of Christ on earth.

Probably few realize how much Dr. Thompson did along educational lines. Long before he became Secretary of the Home Board and had to do officially with the Presbyterian mission schools, he had been active as a trustee of the Western University of Pennsylvania and of Park College, as well as of various academies. Probably his last interview on church work was with President J. Will Harris, head of the Polytechnic Institute of Porto Rico, which is to have a memorial building to testify to Dr. Thompson's interest in the Christian training of Latin America.

No other man has contributed more to the Church's conception of the greatness and variety of its Home Mission task. To his leadership and far-seeing wisdom is chiefly due the great extension of the service of the Home Board during the opening years of the twentieth century.

Men of smaller caliber or of weaker Christian character could not have stood the tests Dr. Thompson stood. Under a mere fraction of the public difficulties and the private afflictions he suffered many a strong man has gone down, or at least has been so embittered as to lose for a time his hold on himself and on his God. Dr. Thompson's faith but grew sweet and strong with the years. His influence will be correspondingly more lasting.

Charles L. Thompson's religious statesmanship impresses those who knew him in the Presbyterian Board of Home Missions and the Home Missions Council. They embody his two great passions—an America won for Christ, won in every phase and aspect of its life, and a Protestantism united in His service.

In the nineties the Board of Home Missions had fallen upon evil days. The great impetus of the preceding decades had spent itself. Those had been glorious days in the annals of the Church, when, following the Reunion, the Board set its face to the West and sent its missionaries along every homesteader's trail to the remotest settlements on the frontier. Cyrus Dickson the orator and Henry Kendall the organizer fanned the interest of the Church into a flame and won the support that enabled the Board to keep abreast of its task in rapidly moving days. But when these leaders laid down their

work the Board became heavily involved in debt. Then in 1897 the General Assembly reorganized the Board and authorized the selection of one general secretary to direct its policies. Dr. Thompson, then pastor of the Madison Avenue Presbyterian Church, accepted the invitation to this office and he began his duties in the following year. He conceived and carried into effect many policies which have since come to be regarded as the commonplaces of home mission administration. The contrast between 1898 and 1924 is startling. For a hundred years home missions had been concerned mainly with the problem of territorial expansion. The thought of the Church was absorbed with the fact that the country was growing, that new territory was opening up, that men were on the march seeking new homes, that a thousand new communities were calling for the Church. Dr. Thompson saw that the single conception of home mission work was no longer tenable, since the uniformity of circumstance which it presupposed no longer existed. He saw that particular problems require particular methods and that a great central purpose must modify its approach according to the circumstances which it faces. That idea was at first looked at askance but its implications were inescapable when one saw what was being done to the Church by the tremendous growth of cities, the rapid influx of foreigners, the moving tides of migration from country to city, the rapid industrial expansion, the increasing tension between employer and worker and the many fundamental changes taking place in the industrial and social balance of our national life.

When the Board was freed from debt, the organization was shaped to adapt its program to these many-sided problems. The Department of Church and Labor, the Bureau of Social Service, the Department of City, Immigrant and Industrial Work, a Department of Indian Missions, work in the lumber camps, a Department of Church and Country Life, and a Department of Mexican Work have been added to care for these various problems.

The problem of interdenominational comity was not really a very serious one until the days of rapid expansion following the Civil War. But from that time on it steadily became more grave and perplexing. Dr. Thompson gave enthusiastic and generous support to every movement toward comity and cooperation. The first important achievement in this direction was the zoning of Porto Rico in 1901, by which denominational overlapping was prevented. His wise judgment, patience and far-seeing leadership have contributed not a little to the steadily growing influence and effectiveness of the Home Missions Council up to its last meeting in January.

One cannot yet measure the full results of his achievements, but a large measure of the present effectiveness of the Church in the discharge of its mission task in America is due to the conception of that task for which he is largely responsible.

Enlisting a Denomination for World Service

BY WILLIAM F. McDERMOTT, CHICAGO, ILLINOIS

Methodist Episcopal Committee on Conservation and Advance

THE Centenary of the Methodist Episcopal Church comes to an official end May 31, 1924. The closing of one period of achievement is to be marked by the opening of another on a still larger scale of service, when the Centenary merges into World Service.

The success of the Centenary might be recorded in increased church membership, in the number of missionaries, in the growth of property values, and by other statistics, but the larger spiritual values, as revealed in personal devotion, and the quickening of a whole world-wide Church and a new missionary vision, cannot be measured in this generation. Whereas, for a decade before the Centenary missionary service in the Methodist Episcopal Church remained almost stationary, the five-year period of the Centenary registered a phenomenal advance.

About two years ago men, whose responsibilities made them think largely of the future, began to consider what would happen when the Centenary would be past. An even broader program would then be necessary. Some thought in terms of extensive service, others in terms of intensive activities, with increased equipment, and more conversions. All centered on the one theme—greater service for the Kingdom of God by the Methodist Episcopal Church.

Under the direction of Doctor R. E. Diffendorfer, Educational Secretary of the Committee on Conservation and Advance, these ideas were centralized and finally crystallized under the name of WORLD SERVICE. Under this slogan were included all the plans for missionary expansion, Christian education and philanthropy.

The first step was to invoice the Church's benevolent enterprises, and consider what the Church might hope to achieve in a period of ten years. For months, Methodist missionaries, pastors, teachers, physicians, administrators, and other technical workers, labored to prepare comprehensive surveys of Home and Foreign fields.

Next these surveys were summarized and presented for final approval to the official agency of the General Conference to determine the askings of the various boards. This agency, the Council of Boards of Benevolence, composed of about one hundred fifty clerical and lay leaders, sat in judgment upon the proposed expansion plans and decided on a ten-year program of service. The Council gave assent to what it called "Approved Needs," reaching a figure of \$28,000,000 as the amount that could be judiciously administered by the benevolent boards in the first post-Centenary year. A smaller

budget of \$18,500,000 was however adopted for apportionment to the individual churches for the year, 1924-1925. These totals might represent the minimum and maximum figures for the first World Service year. The \$18,500,000 figure is distributed among the boards of benevolence as follows:

Board of Foreign Missions	\$6,800,000
Board of Home Missions and Church Extension	6,800,000
Board of Education for Negroes	760,000
Board of Education	1,500,000
Board of Sunday Schools	600,000
Board of Conference Claimants	150,000
Board of the Epworth League	175,000
American Bible Society	200,000
Board of Temperance, Prohibition, and Public Morals	250,000
General Deaconess Board	90,000
Board of Hospitals and Homes	175,000
Commission on Courses of Study	60,000
Commission on Life Service	75,000
Committee on Conservation and Advance	865,000
	<hr/>
	\$18,500,000

With this official approval of the whole program, the campaign of education for World Service was begun. The next step was to issue the World Service volume. By the first of June last year the finished volumes began to come from the press and the stream has kept flowing up to the present time.

Four hundred and seventy-five thousand copies of this 704-page book, with over 700 illustrations, have been produced up to April 1, 1924. These have been distributed throughout the 25,000 Methodist churches of America and still there is a demand for more. The single day's record for printing and shipping was 7,000 copies and on many days orders ran as high as 5,000 copies. The total number produced would make a stack six feet square and 669 feet high, ten stories higher than the cross on the Chicago Temple.

A great program of education has centered around this World Service Volume. Never has any document been received with greater acclaim by Methodists and never has a more enthusiastic response been given to any message. The campaign of World Service education has been carried on through the regular channels of the Church without any special organization. Only the regular agencies of the Church have been used.

The next step was the introduction of the volume to the Church at large. Two-day conferences were set up in each of the twenty-three areas of the Church and to each of these conferences, came the bishop of the area to preside, district superintendents, college presidents and other conference and district officers. The bishop gave the keynote address while Doctor Diffendorfer explained the volume and the plan of World Service. Debates, missionary clinics,

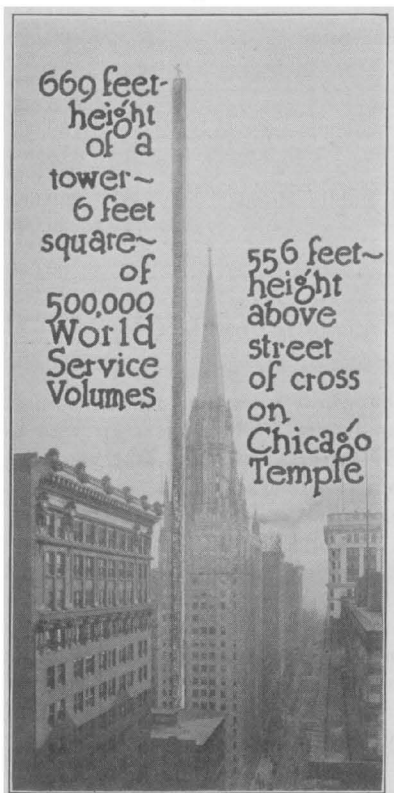
school sessions, and benevolent board meetings were held to promote the use and study of the volume.

The success of these conferences is indicated by the fact that nearly every bishop and all except five of the 455 district superintendents were present. The leaders then duplicated this training

conference many times within the district. The district superintendents presided over two-day conferences with the pastors and other church officers and met with phenomenal success. The pastors, catching the enthusiasm and vision, have borne the message to their churches with magnificent spirit.

The Church's response has been most gratifying. Young and old, rich and poor, farmers and city folk, have given clear evidence of their missionary zeal. Some churches have distributed more volumes than their total membership.

The local churches are putting World Service education across in a multitude of different ways. Pastors are doing more than merely using the volume as a source of sermonie material. They are working to persuade every member to read and study it. Consequently more Epworth League, Adult Bible Class, Sunday School, Church Training Night, Mission Study and other groups are studying the volume than ever studied



THE "WORLD SERVICE" VOLUMES

any other text in the history of the Church. Methodism literally is going to school to itself and is learning more about its work than it ever learned before. The result is a new vision, a new sense of responsibility, a new impulse, and a new willingness to sacrifice. Numerous helps or introductions to the volume have been issued for ministers, Sunday schools, Epworth Leagues and other groups.

World Service has taken as its theme: *After people know the facts, they will support the work.* The wave of knowledge is being followed by a wave of enthusiasm which is being succeeded by a wave of giving. Five years of advancement are merging into an era of still greater world-wide service.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BUILDING, PHILADELPHIA, PA.

HOMES FOR HOMELESS MISSIONARIES

"AT HOME"

Two weary missionaries with two small children arrived in San Francisco from Japan.

For five years they had been looking forward to that seventh year of furlough in America. Now illness had come suddenly to the little mother, and America meant a hospital two years before the furlough was due. All during the days in Japan she had been planning for their return home. The children lisped "America" as a magic word. She had intended to have new outfits for them so they would not look queer in America. She had planned some new dresses for herself, and presents for all the relatives at home in America.

Then came the doctor's verdict—"Dangerous to wait. Better have an operation in a good American hospital as soon as possible." They sold the furniture they had spent years in acquiring in order to have money for immediate expenses. She smiled bravely as she put on the very dress in which she had arrived in Japan five years before, and they caught the next boat for America.

The Pacific, which had borne them so smoothly over, seemed to revolt against their return before a full term of service was completed. It stormed and raged and for days they kept close to their room. A few days of calm and at last they were in America.

Instead of feeling at home, they had a queer, sinking sensation as they stepped out on the streets. They actually seemed to be foreigners themselves. The whirling traffic made their heads whirl with it. Their anticipations of America had been friends, hand clasps, hugs, welcomes. In not a

single face among the throngs of faces did they see one quick flash of recognition or the eager light of welcome for which they longed. This was America, but they were not home yet.

Across the continent they sped to an Eastern hospital. Kind nurses and skillful doctors served them. American hospitals were wonderful, but the travelers wanted to get on home.

A stop-over at the home of a sister brought the first messages of glad welcome. Here were the hand clasps and embraces for which they had longed—but yet it did not seem home. The children had to sleep on folding beds. They were kept up at night to see guests. Even the brother-in-law could not understand why, being missionaries' children, they should want to go to the Amusement Park on the day of the missionary meeting.

After six hectic days of meetings and callers, the missionary family went on for a visit to the mother's girlhood home. Now at last they would be at home! The old father greeted them tenderly, but mother was gone. She had died the year her daughter went to Japan. All the other members of the family seemed to be accustomed to home without her, but to that daughter, who had never before entered the door without finding mother there, home seemed unbearable. The brother and his family who had come to live with the father were hospitality itself, but the missionaries knew they were giving up their own rooms for them, and felt they must journey onward. Three more visits with three more families of relatives. Constant demands for meetings, calls, receptions—a tired mother, an anxious father and two irritable, spoiled chil-

dren who had not yet been home in America, and who openly rebelled against being called in from play, at all hours, to repeat the Lord's Prayer and to sing "Jesus Loves Me" in Japanese for admiring guests.

One day the missionary picked up a leaflet from a table. On the outside was the picture of a door over which was printed "Houses of Fellowship, Ventnor, N. J." All his life he had longed to go to Atlantic City. He sighed and thought of his weary, homeless family as he opened the leaflet. Then he read:

"AT VENTNOR BY-THE-SEA

Near Atlantic City, are four charming, completely furnished, new apartment houses for free temporary use of the foreign missionaries on furlough, and other workers actively engaged in promoting the cause of foreign missions.

The first Mission Rest House was built on North Portland Avenue, Ventnor, and has been maintained, with others acquired later, by the Pennsylvania Medical Missionary Society (property now managed by the Interdenominational Foreign Missionary Society); but these houses, with all possible care, could not supply the need.

Denominational mission boards, heavily burdened with grave responsibilities, have not been able to give adequate attention to the comfort and welfare of their missionaries in this country. So, in the providence of God, men, and especially women, have been raised up who have given tender sympathy and effort for the individual.

Picture the case of many missionaries, going out for five to seven years to a foreign field, with furlough of fourteen months in which to "recuperate" which means to take courses in Bible, educational or medical work, or to recover from diseases attributable to the tropics. They must also speak at countless meetings, conventions, and Sunday services, with many miles of travel. There is little money, for the missionary salaries of women

average eight hundred dollars a year, and those of families twelve to fifteen hundred dollars annually. Often the old home is broken up; it is expensive to rent or furnish an apartment for a short time, so the stay at home becomes so difficult and uncomfortable, that the tired worker goes back more weary than she came.

This is not an unusual or exaggerated story. To relieve this urgent situation, The Society for Foreign Mission Welfare has been organized and incorporated, to increase interest in work overseas, aid students preparing for foreign mission service, and maintain "Rest Houses" for the single missionary or the father and mother coming home after years of separation, and longing to gather their children into a family group and renew acquaintance with them.

God put it into the heart of a woman to plan and provide four model houses with nine apartments in perfect readiness for her Master's guests; also bath houses, a tennis court, fresh air deck and then give the entire property to the societies "to carry on."

Every missionary has taken to heart, in the voluntary renunciation of home and children, the promise Mark 10: 29-30.

There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for my sake and the Gospel's but he shall receive an hundred fold now in this time.

In The Frances Treat, The George, The Ida Marguerite, or The William Howard, missionary pilgrims find a resting place for tired feet and hearts, and may pause for a month or remain the entire school year in this charming spot, with every facility for health, rest, education, religious privileges, and what lonely missionaries prize above all else—real friends and neighbors.

Freed from the expense of rent, there is a margin for good food, and an opportunity to buy a book or a warm coat."

The missionary could scarcely believe what he read. He feared there

would be no chance for them to get one of the apartments and really be at home at Ventnor-by-the-Sea but it would do no harm to write. So he wrote for further information. Fortunately there was an unexpected vacancy. They could have an apartment immediately. One more hasty packing up and journeying, and then in one of the Houses of Fellowship in Ventnor-by-the-Sea one weary missionary family were happily at home for the rest of their furlough.

For fuller information write the President, Mrs. George W. Doane, 176 Charlton Avenue, South Orange, N. J.

apartments at Newton Center, Mass., and four one-family houses in Granville, Ohio. Four of these six homes were gifts to the Society. The apartments are completely furnished with the exception of silverware, thus reducing to a minimum the effects which the missionaries must bring. The rentals (\$18 to \$25 per month) are considerably lower than are asked for similar apartments in such localities. The homes may be occupied for one year, (Sept. 1 to Aug. 31) and, in order to make them available to as many missionaries as possible, this



HOME FOR CHILDREN OF AMERICAN BAPTIST MISSIONARIES, GRANVILLE, OHIO

FOR BAPTIST MISSIONARIES

The American Baptist Foreign Mission Society endeavors to meet the housing problem for missionaries on furlough by maintaining eight furnished apartments, available to missionary families at a nominal rental.

The most interesting of these homes is the house in Malden, Massachusetts, where Adoniram Judson was born in 1788. It is a typical colonial New England house, setting well back from the main street, and, so far as possible, its original form is maintained. Although Judson lived here for only a few years as a boy, the house brings to all who enter it the inspiration of his heroic life. It is arranged for two families.

The Society also maintains two

period is extended only under unusual circumstances.

The apartments are managed jointly by the Home and Treasury Departments of the Society and a local committee in each community. The local committee takes charge of many of the matters which need personal attention locally.

The advantages of this plan for missionaries on furlough are evident.

1. The missionary is relieved of the anxiety and labor of seeking living quarters. As the missionaries are often in poor health when they return for furlough, this is an important item.

2. The low rental charge assists the missionary in the economy which he so often finds necessary.

3. The furnished apartments make unnecessary the shipping of furniture to the United States for the furlough or the purchase of new furniture while at home.

4. The exclusive occupancy of each apartment by one missionary family permits the rest and privacy which is so desirable.

5. Children may have been in America for study and this plan facilitates the reunion of the family for the furlough. The homes at Newton Center, Massachusetts, and Gran-

per year according to the age of the child. These rates include board, lodging, laundry, clothing, and supplies.

The Ada Prentiss Home at Hillsdale, Michigan, which is owned by the local missionary society, is available for missionaries on furlough under conditions similar to those obtaining for the homes owned by the Society.

A home for superannuated ministers and missionaries is also maintained at Fenton, Michigan, by a local board of managers in cooperation with



SOME OF THE BAPTIST MISSIONARY CHILDREN AT THE MORGAN PARK HOME, CHICAGO

ville, Ohio, are particularly adapted to this end, as the homes for the children of missionaries maintained by the Society in these same communities assure the continuity in the school work of the children.

The Society also maintains another home for missionaries' children at Morgan Park, Chicago, Ill. The management is somewhat similar to that of the homes for missionaries on furlough and women who have shown the necessary executive and spiritual qualifications are housemothers. In order to keep the atmosphere of a real home, the number of children in each home is limited to twenty. As a rule children are not admitted under seven years of age and are expected to leave the home after the completion of the high school course. Nominal rates are charged, varying from \$175 to \$250

the Ministers and Missionaries Benefit Board.

IN RESIDENCE

FROM THE VIEWPOINT OF A MISSIONARY

The next time you pick up a leaflet telling you of Homes for Missionaries, which are now being scattered over the States, I want you to notice the words, "In Residence." Of course it can't mean to you what it means to returned missionaries. It means to them a place to rest, to study, to gather up materials and knowledge to use on their return to their homes. It means not being compelled to sponge on relatives, to be able to do the foolish things missionaries sometimes want to do—that is things that seem foolish to their relatives, such as spending a whole day in the ten cent store instead of going to the Art

Institute, if that is the thing they want to do. It means letting the children relax from the prim proprieties expected of missionaries' children by relatives. It means getting used to the rushing, the pushing, the crushing of life as it is lived in America. For you must remember that while missionaries keep very busy—with no idle hours—they are not usually pushed about so unceremoniously, as so often happens on our city streets in America. We have to learn to adjust ourselves to our own out-of-dateness. Its a bit better to learn some things by ourselves than have even our relatives tell us, "O we don't do that anymore. Where have you been?"

If the home church could understand just what this "In Residence" means to missionaries, we would not have so many workers returning to their fields broken down and discouraged after a year's furlough intended for rest and strengthening.

Now as we plan our homecoming and get leaflets about Missionary Homes, what a comforting thrill creeps into the hearts of a missionary family—a mother and father with several little missionary children—model though of course they be, yet strange to all the hubbub and queer-ness of all American faces and ways.

To the young missionary matron on her first furlough, the new experience of washing her own dishes, making her own beds, cleaning her own apartment in just the right way is quite thrilling—at first. It really doesn't take much of it, though, to hark back to how nice it would be if Juan or Chang or any of the others could be called by the clap of a hand. Missionary wives are usually hard workers. The luxurious idleness described by tourists does not exist. However, because of the heavy demands the mission makes on their time and strength, and because labor is cheap, we are accustomed to servants in our homes. In the States we keep on washing the breakfast dishes, the lunch dishes, the dinner dishes over and over again. The dishes are ever with us.

We wonder that there are any gold bands left on them.

During the first furlough we are supposed to study, at least a part of the time, and we long for the chance to study. This means that, for the first furlough, we plan an "In Residence" near a university or theological seminary or a medical school or hospital of world note. The first furlougher may go, therefore, to the University of Chicago. There the Presbyterian Church has rented apartment houses from the University, and fitted up six apartments for missionaries, preference being given of course to Presbyterians. No "For Rent" signs ever grace these windows. The apartments are full and have a waiting list.

The writer spent her third furlough year in an apartment near Chicago University. It was indeed a haven.

Perhaps the missionaries on the first furlough want more definite theological training. The twelve Princeton Apartments or the Auburn Home fill that need or the three-apartment home near McCormick Seminary.

To the missionary family on second furlough, there is the comfort and quiet peace of being able to have a nook, conveniently arranged for comfort, near a city or place of interest. The joy of being able to give a definite address to steamer friends. "Yes, after we've seen the homefolks we are going to live at Chautauqua, New York, or in the Ventnor Apartments, New Jersey. Oh yes, we are going to study in Chicago University. We have the rental of one of the missionary apartments there. You've heard of that wonderful thing that the lovers of the world and her workers are doing? Isn't it a splendid thing?"

The family on third furlough needs a home as much, if not more than any of the others. There are silver threads among the gold now. This time they cross the ocean eagerly. John is graduating from college, finishing with honors from the college of his

father—the College of Wooster. Mary is a junior, and others of the family are on the various steps of education's stairs. There is a child to finish, a child on the way, a child to enter and so they come back with mingled feelings of joy and sorrow to hide in an "In Residence" Home, in Wooster, Ohio.

Perhaps the family can live in the same city in which the children are going to school. At least there will not be oceans of time and water between. Vacations come, and all together they dwell in happiness, of

of this "In Residence" firmly fixed in your mind, heart and pocketbook, and the furloughed missionaries who will rise up to bless you will be one and all of us.

"MISSIONS HOME" AT WINONA LAKE, INDIANA

Owned by the Interdenominational Committee of the Central West for Missions

MRS. OLIVER R. WILLIAMSON

In order that the furloughed missionary might have a place for rest and an opportunity to obtain mental



THE INTERDENOMINATIONAL HOME FOR MISSIONARIES AT WINONA LAKE, INDIANA

which you, who have never been missionaries with miles of water and many postage stamps between you and your children, can understand but vaguely.

After the third and fourth furloughs for some of us, we need "Houses of Rest" such as the beautiful Gamble Homes in Pasadena, or the Houses of Fellowship in Ventnor.

Have you a home you could give for a Missionary Home?

Are you looking for a peculiar way in which to invest your Lord's money so that the interest of it comes into your life? I beg of you, get the idea

and spiritual stimulus, without much expense, the Interdenominational Committee of the Central West for Missions decided to build a Missions Home at Winona Lake. A beautiful site had been donated by the Assembly, and the new home would serve as headquarters for the Committee which has, since 1905, conducted a Summer School for Missions, and during the weeks of the Chautauqua and Winona Bible Conference, could be used as a guest house for furloughed missionaries of any Board. The plan met with favor, and money was given or pledged by

individuals, societies and boards. War prices made building impossible but in 1920 came an opportunity to buy a home located very near the auditorium.

The Home consists of twenty-six bedrooms, a sitting room, library, kitchenette and fine porch, completely furnished, with attractiveness and comfort. Each year it has been necessary to rent the property in order to procure funds for payments on the principal, for interest, taxes and upkeep, but, since the first season six rooms have been reserved for missionaries. It will be a great joy when the Home can be filled to its capacity with missionaries who will enjoy the friendly neighborliness of those who summer at Winona Lake and revel in the unusual opportunities afforded for rest and recreation of mind, body and spirit.

AT CHAUTAUQUA

Almost at the beginning of the Chautauqua Institution, which is celebrating its fiftieth Anniversary this summer, various denominations established headquarters at this inter-denominational center. Nine of the Protestant denominations now maintain headquarters at Chautauqua during the summer, and all hold religious services on Sunday mornings and Wednesday evenings, and a social hour on Thursday afternoons.

Most of these denominations maintain missionary homes. A description of one Home will illustrate how this work is conducted. Between ninety and one hundred persons are entertained in this Home during the summer. The board provides a hostess and steward; there is no charge for the rooms; and the cost of food and service is shared equally by those in the Home. Missionaries, with their children, and children of missionaries in school in this country, are welcomed. Every mission field of the Church has some representative during the summer. Pageants in costume, and addresses are delivered, and there is an unrivaled opportunity for social life in the home itself. The Congre-

gational, Presbyterian, Baptist, Methodist, Episcopalian, Disciples, and Lutheran Churches maintain such hospitality houses. The Fenton Memorial Rest Home entertains Methodist deaconesses for two weeks at a time.

Chautauqua owes its existence to the religious impulse, and the greatest Christian leaders of the world are brought to its platform.

The Department of Religious Work offers a program for two months in the study of the Bible, religious education, hymnology and religious pageantry, and missions, and there are Home and Foreign Mission Institutes during the last two weeks of the season.

A beautiful new Hall of Missions will be dedicated at the beginning of the summer to serve as the headquarters of the Missionary Forum and for social purposes.

Over two hundred courses are also offered at Chautauqua in seventeen Summer School departments. There is a continuous program of inspiration and instruction, daily concerts by the New York Symphony Orchestra, and a completely organized recreational life for all members of the family.

THE VENTNOR MISSION HOUSES

ELISABETH E. RICHARDS

The need of missionaries for a home while on furlough was first called to the attention of members of the Pennsylvania Medical Missionary Society by the problem of a missionary doctor who had held a scholarship from the Society during his course at medical school. The members of his family were slowly convalescing from various illnesses, but so serious was their condition that their board doubted whether they could return to the foreign field. A small cottage was rented for them at Ventnor, New Jersey. By the end of one month, their health was so established that there was no question as to their fitness to return to Burma in due time. The experience of this family was prophetic of a long line of those who in years to come were to find, at the Ventnor Mis-

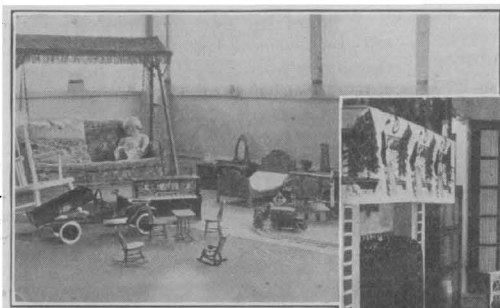
sion Cottages, health and inspiration for future service.

In 1909 the Pennsylvania Medical Missionary Society purchased a furnished cottage to be used, free of rent, by missionaries on furlough. The Pennsylvania Medical Missionary Society subsequently obtained three other properties which in 1923 it deeded over to the Interdenominational Foreign Missionary Society.

One hundred and forty missionary families of the various evangelical denominations have occupied the cottages for periods of time, varying according to individual needs. The houses are in such demand that ap-

had met in a neighboring mission house, and a veteran missionary guest entered the eternal home from one of these bright seashore cottages.

A missionary, who had spent the winter of 1920 in one of the Mission Houses, wrote, on leaving, "I have no idea what we would or could have done without the shelter of these splendid cottages by the sea.... To arrive in one's native land estranged by the flight of years, broken in health, and to find the old homestead gone and conditions of life so changed that one can scarcely adjust himself to them for the period of a recuperative furlough, constitutes a tragedy



At Ventnor By-the-Sea the missionary children find a nursery with the most fascinating toys waiting to welcome them to the Houses of Fellowship.

Cozy chairs before an open fire, a library table with new books and magazines and a piano, help to make the Houses of Fellowship homelike.



pointments are made months ahead. An application is now on file for 1927.

The Societies aim to make the houses real homes. Many families have arrived to find the beds made, milk and ice in the refrigerator and fresh wild flowers adding touches of color to the dining rooms. It is the custom to place a gift of two tons of coal in the cellar of each cottage as a welcome to missionaries. Santa Claus has never failed to send messages at Christmas time. Life's deepest experiences have taken place in the cottages. Two future missionaries will always report Ventnor as their birthplace, and two brides have spent part of their honeymoon at Ventnor. One missionary returned to China taking with him, as his wife, a girl whom he

rarely surpassed in the drama of life.I do not know why we should have been so fortunate when I remember some of our fellow-missionaries who returned to their tropical fields of labor, having shortened their furloughs while as yet unrested and ill because there was no room for them in the inn of America."

Those in closest touch with the work realize increasingly the large part these cottages play in giving the missionaries who occupy them the normal, happy furlough which will best equip them for efficient service on the mission field. So all who help to maintain these cottages are co-workers with the missionaries in striving to bring about that new day when "the earth shall be full of the knowledge

of the Lord, as the waters cover the sea."

NORWEGIAN LUTHERAN HOMES

MRS. GEORGE TAYLOR RYGH

It was the plight of the missionary at home on furlough and no home to go to that moved the Women's Missionary Federation of the Norwegian Lutheran Church to build four Homes in beautiful Saint Anthony Park, Minnesota, midway between the Twin Cities, Saint Paul and Minneapolis. These homes are adjacent to the campus of Luther Theological Seminary and bear the significant Norwegian names: "Fredheim,"

Home of Peace;
"Solheim," The
Sunny Home;
"Kvilheim," The

Home of Rest; the fourth, in honor of a pioneer family, known as "The Dahle Memorial."

As the number of workers in the field has increased year by year, so the demand for furlough homes has likewise increased until now the Church owns eight missionary Rest Homes, seven of which are in Saint Anthony Park. These Homes are furnished with everything except household linens and table silver. They are modern in every respect.

One of the Homes is located at Northfield, Minnesota, and is designed for the missionary who has children ready for entrance into Saint Olaf College. When this home was bought in the year 1919, the Federation asked the women students of Saint Olaf to assist in furnishing it. They responded enthusiastically and raised the sum of \$1,200. They have since contributed yearly to defray the cost of the necessary repairs.

Efficient local committees are responsible for the upkeep of the Homes, and they spare neither time nor effort to make everything spick and span for the tired travelers when they arrive home from their labors in China or Madagascar.

Time and again, missionaries have



A DELIGHTFUL HOME FOR FURLOUGHED NORWEGIAN LUTHERAN MISSIONARIES, AT MINNEAPOLIS, MINN.

expressed the joy and comfort they find in the thought that the women of the Church have provided homes, free of rental, that stand all furnished, cleaned and ready to receive them, so that housekeeping may begin the moment they enter the door. A local social committee calls on the missionary families, visits them if in a hospital, and finally goes to the station to bid them Godspeed on their long return journey to the mission field.

A visit to one of these homes, with here and there a touch of the Orient in lacquer or Cloisonné ware, Chinese embroidery or beautiful laces from Madagascar, together with the missionaries' tales of the wonders as well as of the woes which they have witnessed; the stories of the children and their interest in everything American which they are seeing for the first time—all this transports the callers into a new atmosphere, and strengthens, through this personal touch, their interest in missionary work.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

STANDARDIZATION OF SERVICE

From the report of the Committee for 1923, Warren L. Wilson, *Chairman*.

Almost half of the Boards are organized for both Home and Foreign Missions. Boards which are composed of both men and women seem to have higher standards for their candidates than Home Mission Boards composed only of men or only of women. There are from 13,000 to 15,000 people employed by Home Mission Boards. Six Boards have very efficient candidate departments, most of them newly organized, but doing very efficient work.

There seems to be a universal feeling among the Boards that their workers need specialized training. Theological seminaries are composed of chairs or departments endowed sometime ago, at least before Boards began to call for specialized workers. We would call attention to the method followed by the Methodist Episcopal Church of furnishing for the seminaries and colleges this specialized instruction. It seems the most significant modern movement in Home Mission administration.

The Methodist Episcopal Board of Home Missions and Church Extension is cooperating with all of the seminaries of this denomination and in addition with thirty-five denominational colleges in the training of Home Mission workers. The Board and the schools cooperatively have thus provided for over forty teachers, one in each school, who teach various phases of the general subject of Home Missions, supervise the field work of the student and carry on many extension projects in near-by territory. After providing for these teachers, the Board next helps the students to attend these schools, over 200 each year, by means of a large scholarship fund.

We would also call attention to the plan for specialized training worked

out at Peabody College for teachers and the Scarritt Bible and Training School by the Women's Department of the Methodist Episcopal Church, South. Here young women are given Biblical training in connection with the most modern methods of education.

Probably the most outstanding summer work carried on by any denominations is that of the Congregational Sunday School Extension Society and that of the Board of National Missions, Presbyterian Church in the U. S. A. The Congregational Society sent out forty-eight students from thirty-one universities and colleges to twenty-two different states. The Presbyterian Board sends men, about thirty in number, from theological seminaries, and women. The Congregational Board sends men and women, mostly college undergraduates. Eight Boards are employing college students during the summer to conduct Daily Vacation Bible Schools and report the plan a success.

In view of the fact that many Boards are paying the same salaries to home missionaries which they paid when the cost of living was half what it is now and that the salaries these same workers could receive in quite similar work if employed by secular agencies would be nearly twice as much as they are now receiving from Home Mission Boards, should we expect less from the Boards now than a careful study of this matter to see if it is possible for them voluntarily to make an equitable adjustment?

The Sabbatical year for study which the Presbyterian Church, U. S. A., is instituting should be closely studied by all Boards with a view of adapting it to the needs of their workers. If the same Old Testament injunctions were as closely followed in this matter of a Sabbatical year for our workers

as we pursue in emphasizing the tithe while collecting our funds, it would undoubtedly have a very heartening effect on all missionaries.

The Boards should study the pension system provided for aged ministers by their respective communions, and consider the question of extending this system, if it has not already been extended, to all classes of home missionaries.

It is a matter of no little interest to note the varied types of activity carried on by Home Mission Boards. They include pastors; directors of religious education; evangelists; teachers of all grades in elementary and secondary schools, normal schools, colleges and industrial schools; doctors and nurses in hospitals; public health directors; settlement workers; community workers; farmers; dietitians; engineers; deaconesses; directors of rural leadership in colleges; specialists in city and industrial problems; and foreign-language workers. In all, there are twenty-nine distinctive types of work and workers.

NEW AMERICANS

From the report of the Committee, Thomas Burgess, *Chairman*.

Christian treatment of our neighbors of foreign birth and parentage is one of the most obvious duties and opportunities that God has set before Christian Americans. This means welcome, mutual understanding, fellowship, service. Our churches are more and more realizing this and seeking earnestly to fulfil their responsibility, not only by action of national boards and the service of specialists, but also by normal methods of Christian brotherhood and service in the local churches in all parts of the country.

The local church has the most important part of all to play in reaching New Americans for God and country. A normal and simple program of American fellowship is already being carried out by several thousands of local churches in all parts of the country. This practical program has been formulated in a pamphlet en-

titled "A Program and a Challenge for the Local Church."¹ It also contains a selected bibliography of publications on foreign-born. The fundamental task in bringing about the intimate reaching of the New American is not uplift but fellowship—the conversion of the old American to Christian brotherhood.

The Bureau of Information on Foreign Language Publications, directed by Miss Amy Blanche Greene, 150 Fifth Avenue, New York City, and maintained by the Methodist Episcopal Board, has full information respecting all foreign language publications in America and its service is available for all.

Special attention is called to the exceedingly valuable piece of work of Miss Greene, with the help of a number of racial experts—"The Handbook-Bibliography on Foreign Language Groups."² Every specialist, pastor, lay worker, and people in local churches desirous of fulfilling their responsibility should have this. It contains the lists of all the best books on each race and a compilation of statistics and methods of work, arranged in usable form.

"The Syrian Population in the United States,"³ by Philip K. Hitti, is now going to press. This is one of the most valuable of the Racial Studies Series and should receive a warm welcome by all interested in the Syrian people.

"A Guide Book for Prospective Immigrants"⁴ has been prepared by Miss Greene and Mr. Raymond E. Cole, and has been printed by the World Alliance for International Friendship through the Churches.

Follow-Up of New Americans

The Bureau of Reference for Migrating People is no longer a beginning or experiment, but an effective accomplishment, in active operation for over a year under joint support. The outstanding need is more press-

1. 3 cents; \$3.25 per 100.
2. Cloth, \$1.50; paper, \$1.25.
3. Published by Doran Co.
4. Free.

ing than a year ago. During the fiscal immigration year of 1922, there were 106,000 immigrants from the dominant Protestant countries of Europe. But during 1923 the number more than doubled, being 220,000. The proposed changes in the quota law will further increase the Protestant ratio. This growing challenge should demand more attention on the part of Protestant churches in America, and is an unusual opportunity and Christian responsibility for personal service.

Five underlying principles have been recognized in determining the policy for this service of reference, visitation, and ministrations to Protestant immigrants.

First, the Church is the logical agency to extend the "hand of friendship" and welcome to the immigrant in the community. Every immigrant has had some sort of religious training and church affiliation in the Old World. Organizations differ in different communities, but the Church is found in every community in the United States—the Church is universal.

Second, follow-up work for Protestant immigrants must be carried on in an interdenominational and united manner for efficiency and economy.

Third, there should be no proselytizing. It is the policy to confine activities to those immigrants who are of Protestant connection or inclination.

Fourth, follow-up work of Protestant immigrants is a cooperative project in every aspect. The method and records of reference are as simple as possible. All existing Protestant resources and church organizations are used in order to keep the necessary machinery and personnel at a minimum.

Fifth, since migration is a world problem, it is essential to relate our work to other countries, especially to the Churches of Europe.

During 1923, over 7,300 cases were

referred to local churches. As each case generally represents a family consisting of three or more, it is estimated that the lives of at least 21,900 people have been definitely touched by this work. Yet this number is small and insignificant in proportion to the total annual figures for Protestant immigration, namely 220,000. In fact, less than 10 per cent were thus served. This shows the great need for enlarging the work and for international Church cooperation.

In the fiscal immigration year of 1922, there were 309,000 immigrants who entered the United States under the quota law, while 198,000 departed for Europe. To every three immigrants who came in, two went back. This is of great significance, both to the churches of America and Europe.

Migration means that church ties are easily broken or neglected, families are severed, hardships encountered, new ways of living adopted, and that moral dangers multiply in geometrical progression. Therefore, the stabilizing influence of the Church and religion is particularly needed.

The program of international service to migrating people will strengthen international Church ties and make for world peace and Christian brotherhood. It would seem that the Hand of God must be in this constant flow of people to and fro.

GOD IS SENDING THEM

God is sending now the peoples
By the million to our shores;
They are coming from all nations,
They are knocking at our doors.
Shall we send the gospel message
To the souls across the seas,
And neglect the heathen with us
Who have needs as great as these?

It is God who in past ages
Hath controlled the tides of men;
And our God in his high heaven
Doth control today as then.
It is God who calls his children
With command both loud and clear:
Haste, O haste, my faithful workers;
I have sent the nations here!

—Selected.

Woman's Foreign Mission Bulletin

Editorial Committee:

MRS. HENRY W. PEABODY, ALICE M. KYLE, GERTRUDE SCHULTZ

AN ADVENTURE

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America chose the same person to act as Chairman of their Committees on Women's Church and Missionary Federations. At a recent meeting of these two Committees they embarked on an adventure by organizing a joint Committee. To this Committee has fallen a heritage of about three hundred local Women's Church and Missionary Federations with whose history they want to become more familiar; with whose officers they hope to establish friendly relations; and upon whose past they plan to build for future growth so that mutual aid will result in the advancement of the Kingdom.

"Women's Church and Missionary Federations have passed the experimental stage. In every locality where federation has been thoroughly attempted success has followed." A suggestive Constitution which can be adapted to meet local conditions has been published and a general program of activities has been arranged.

One of the immediate aims of the Joint Committee is to arrange special programs on Law Enforcement for women and girls and for a Children's Rally in the autumn. Through the several members of the joint Committee we hope to get into touch during the year with each local Federation and be of such help to them that by January, 1925, many will feel the need to attend the session we are planning for Presidents of Local Federations in connection with the annual meetings of these two great interdenominational organizations.

The Committee has worked out a financial basis for affiliation with the Council of Women for Home Missions

and the Federation of Woman's Boards of Foreign Missions. This will be found in the new Suggestive Constitution to be published. The benefits which missionary societies and communities derive from federation and affiliation can be best demonstrated by citing as a concrete example the work which is being done by the Woman's Church and Missionary Federation of Allentown, Pa., which was organized under the Women's Department of the Allentown Federation of Churches on November 8, 1923.

How the Federation was Organized

The Presidents of all Woman's Missionary Societies of the city were invited to a meeting when the Suggestive Constitution for a local Woman's Church and Missionary Federation recommended by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America was adopted. Each society pays one dollar annual membership fee and furnishes one additional vice president. Thirty-four societies have affiliated with the Federation and thus there are thirty-five vice presidents.

The Federation has the usual officers and its activities are along four departments: Missions, Community Service, Work for Young People and Work for Children.

Affiliation with the national interdenominational organizations was consummated at the first meeting.

How they Function

Department of Missions. Since organization this department has confined its activities principally to the "lining-up" of all women's and girl's missionary organizations in the city. In order to bring the purpose of the Federation before the women and thus

secure their interest and cooperation they have, aside from a great deal of personal solicitation, held evening mass meetings in two of the largest churches of the city. Mrs. William Boyd, President of the Philadelphia Woman's Church and Missionary Federation, and Mrs. De Witt Knox, Treasurer of the Federation of Woman's Boards of Foreign Missions of North America, were the speakers. The Committee also arranged for the observance of the Day of Prayer. The offering was divided between Christian Literature for Women and Children, Christian Colleges in the Orient and Farm and Cannery Migrant work.

The next public mass meeting will be for young women in particular. A luncheon is planned with four speeches of five minutes each interspersed with catchy songs composed by the girls themselves. Miss Elsie Hall will be the speaker at the inspirational meeting which is to follow. In the fall the public meetings will again be resumed. The Committee feels that by this method they can reach more women and girls and better convince them that they really mean business.

Through the medium of this Committee the Council of Women for Home Missions has had the opportunity to investigate the safe arrival in Allentown and the religious direction of some German immigrants. As this is a center for foreigners the Committee expects to do considerable work along this line. Later on they will establish Mission Study Classes and Institutes and see that the public libraries and all other places where women and girls congregate have a plentiful supply of missionary literature.

MRS. R. C. PRETZ.

Community Service. The program of this department will be confined for the present time to but one of the problems or needs of the community namely Juvenile Delinquency. A committee has begun work in the Juvenile Court in following all juvenile offenders and working with the

parents who frequently are the greater offenders.

Equally as important if not more so, is the work along preventive lines. Through the Block-Guardian System it is hoped to reach boys and girls as they begin to display tendencies toward delinquency. The City of Allentown with a population of about 80,000 is divided into one hundred blocks. A guardian has been assigned one block where she is quietly and unobtrusively making herself the personal friend of each family, being the representative of the whole Church of Allentown. It is not the purpose of the System of Block-Guardians to supplant or supersede any social, welfare or charity organization, but rather to become the associate and assistant to all.

CLARA KISTLER ARNER.

Committee of Young People. The purpose of this Department is to develop the spirit of service and mutual cooperation within the societies of the Federation. This group aims to uphold high standards of living and to spread these ideals among those with whom they come in contact. To do this on as large a scale as possible, they are studying the great and vital question of Law Enforcement and are thus helping to create a spirit of real Americanism in abiding by the Constitution and telling others about it. The book used for this purpose is entitled "Save America." They are also combining with this work the spread of missionary information using articles in the MISSIONARY REVIEW OF THE WORLD and giving reports at the meetings of the Federation. A playlet on Prohibition, especially arranged for four young people and entitled "Depths and Shallows" will be given at the May meeting. Plans are being laid now to give the Pageant "America's Unfinished Battles" in October.

KATHERINE E. LAROS.

Work for Children. The Chairman of this Department is Director of Religious Education of St. John's Lutheran Church of Allentown. The Federation stands ready through her

to help organize schools of Religious Education in any Congregation that will call on her for services.

The capable president of this active Federation adds that the monthly business meetings are well attended and that the three daily newspapers of the city are running a regular department every Saturday for the Woman's Church and Missionary Federation called Good Citizenship. There are two editors who are compiling their material from "Save America" and other sources. All indications are that this department will become very popular. An additional press correspondent reports the activities of the Federation to the papers. The organization is looking forward to a future rich in service.

MRS. J. G. RUPP, *President.*

It is entirely possible for each one of the four hundred Women's Church and Missionary Federations in the United States to become affiliated with us and render the same effective service to the local missionary organizations and the community at large as does the Allentown Federation. We challenge you to accept your privilege.

CARRIE M. KERSCHNER,
Chairman, Joint Committee.

* * *

"Ming-Kwong, The City of the Morning Light," is the Central Committee's study book for Women and Young Women on China for 1924-25, written by Mary Ninde Gamewell, who has been a missionary in China for many years. The junior book, "Chinese Lanterns," by Mina McEuen Meyers follows the same line of study—a typical large mission station from the earliest beginning to the present day. There is also "China's Challenge to Christianity," by Professor Lucius C. Porter, a study book published by the Missionary Education Movement and "China's Real Revolution," by Paul Hutchinson. Mabel Gardner Kerschner who last year wrote a delightful book for juniors on Japan, has written a similar one called "Young China."

The following list of collateral read-

ing has been prepared for those who are planning to teach foreign study books next winter. The starred books on the list are considered most important for those who have a limited time to spend in preparation.

- ALSOE, GULIELMA F. *My Chinese Days.* Boston, Little Brown, 1918.
- BASHFORD, J. W. *China, an Interpretation.* New York, Abingdon Press, 1919.
- BAU, M. J. *The Foreign Relations of China, a history and a survey.* New York, Revell, 1921.
- BURTON, MARGARET E. *The Education of Women in China.* New York, Revell, 1911.
- DENNETT, TYLER. *The Democratic Movement in Asia.* New York, Association Press, 1918.
- GAMEWELL, M. N. *New Life Currents in China.* New York, M. E. M., 1919.
- HIGH, STANLEY. *The Revolt of Youth.* New York, Abingdon Press, 1923. (Chapter VIII. "Young China Fights for New China.")
- *HIGH, STANLEY. *China's Place in the Sun.* New York, Macmillan, 1922.
- HUNT, FRAZIER. *The Rising Temper of the East.* Indianapolis, Bobbs-Merrill, 1922. (Chapter III, "Young China" and Chapter XI on the Lampbearers, are excellent material although not devoted exclusively to China.)
- *HODGKIN, HENRY T. *China in the Family of Nations.* New York, Doran, 1924.
- KEYTE, J. C. *In China Now, China's need and the Christian contribution.* New York, Doran, 1924.
- LATOURETTE, K. S. *The Development of China.* New York, Houghton Mifflin, 1917.
- LEONG, Y. K. AND TAO, L. K. *Village and Town Life in China.* New York, Macmillan, 1915.
- *LEW T. T. AND OTHERS. *China Today Through Chinese Eyes.* New York, Doran, 1923.
- ROE, A. S. *Chance and Change in China.* London, Heinemann, 1920.
- ROSS, E. A. *The Changing Chinese. The Conflict of Oriental and Western Cultures in China.* New York, Century Co., 1912.
- SCOTT, CHARLES ERNEST. *China from Within; Impressions and Experience.* New York, 1917.
- SOOTHILL, W. E. *The Three Religions of China.* New York, Doran, 1913.
- *TYAU, M. T. Z. *China Awakened.* New York, Macmillan, 1922.
- WEBSTER, JAMES B. *Christian Education and the National Consciousness in China.* New York, Dutton, 1923.
- WILLIAMS, E. T. *China, Yesterday and Today.* New York, Crowell, 1923.

SOME PITHY SAYINGS

Nothing earthly will make me give up my work in despair.—*David Livingstone.*

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

Christianity is a religion which expects you to do things.—*A Japanese.*

"Nothing would more stimulate and promote Christianity today than the revival of the lost art of personal evangelism."—*James M. Speers.*

NEWS FROM MANY LANDS



AFRICA

A Conference on Work for Moslems

THE first of the series of conferences on the Moslem problem, organized by the International Missionary Council, which have been the occasion of Dr. John R. Mott's present tour in Africa and the Near East, was held in North-West Africa, February 6th to 9th. Constantine, a picturesquely situated fortress city, was chosen for this first conference, because in Algeria the Arab is in contact with various aspects of Western civilization, and is less fanatical and more open of mind than are his fellow-Moslems in many other centers. About sixty missionaries—representing 350 Christian workers in North Africa—asssembled to meet with Dr. Mott and Dr. S. M. Zwemer. Among the other leaders present were Dr. Frease, of the American M. E. Mission, Miss Lilius Trotter, of the Algerian Mission Band, Pastor Cuendet, and Percy Smith, B.D., who was secretary of the conference. One who was present writes:

A marked feeling of unity pervaded the conference, also a desire to cooperate, accompanied by the cheerfulness of assured success. The workers came to pool their experiences; to consult together on different methods of work; to inquire what preparation of missionaries coming on the field would render them more competent to encounter difficulties and be sooner effective; further, what ways of working together those already on the field should adopt that they might see the work growing as an ordered whole and become conscious of contributing to a living result.

Stone Throwing in Egypt

REPRESENTATIVES of the Egypt General Mission have been engaged in an evangelistic campaign among the villages along the Nile in Upper Egypt. The workers live in a boat, and during the day visit the

villages. G. W. Giesner writes: "We are in the midst of strongholds of Islam. At present we are anchored outside a place called Kus—20 miles or so north of Luxor. It is a most difficult place, and we have not yet been able to pass on our message; in fact, we have simply been driven to pray more for an opening. Rumors have gone round that we pay £100 to anyone who will give up the faith of Islam and become a Christian. The other day, two or three people came forth willing to have the mark of the Cross put on their wrists if the £100 were forthcoming. . . . Kus is the center of a whole heap of villages, in most of which we have now witnessed. Some of them have been very bitter, and we have been driven out—our retreat hastened by stone throwing. A stone, apparently intended for my head, missed it by a couple of inches and caught my hat instead, knocking it off. So far, however, none of us have been hurt, and in the midst of much persecution we have enjoyed the peace of God and have been very conscious of His protection. We have entered villages, and been surrounded by howling mobs, but no danger has come nigh."

Abyssinian Princes in America

THE American United Presbyterians have advanced from Doleib Hill, on the Sobat in the Sudan, into Abyssinia. Already as a result of their work three sons of the King, Ras Taferi, successor to King Menelik, have entered Muskingum College, Ohio, to receive an American Christian education, in furtherance of the King's progressive program for promoting industry and modern thought in his ancient land. Dr. Thomas Lambie, the founder of the United Presbyterian Mission in Abyssinia, is in

the United States, entrusted with the education of these princes. He is also hoping to have built a typewriter equipped with the 245 Abyssinian characters, and to negotiate for farm and other machinery needed in Abyssinia.—*The Missionary Herald*.

Christian Women's Guilds

UNTIL recently, says the *Church Missionary Outlook*, the men candidates for baptism in the Yoruba Country far outnumbered the women, but now the women, too, are coming forward. The women who can devote their lives to church work are few, but a movement has been started in the Church which is full of promise. Over 1,000 Christian women at various centers have been enrolled in Women's Guilds. It is no new thing for Yoruba women to form *egbes*, or bands, and Christians welcome a guild which binds them together for mutual help and for cooperation in Christian service. Agreeing to have daily Bible reading and private and family prayer, to uphold the sanctity of marriage, to train their children in the right way, and to abstain from lying, evil-speaking, strong drink, and debt, they promise: (1) To preach among the heathen; (2) to call neighbors to God's house; (3) to visit the sick and bereaved; (4) to inquire into the cause of absence from service; (5) to look after strangers who come to church; (6) to contribute to church funds; (7) to clean the church; (8) to pay 1d. monthly to the guild fund.—*South African Outlook*.

The Halsey Printing Press

THE Halsey Memorial Press, erected at Elat, in the Cameroun, in memory of Rev. A. W. Halsey, D.D., late Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., printed last year 806,700 pages, including 9,000 Scripture portions. The press ranks high as an evangelistic force. Its staff consists only of three journeymen, one of whom is a bookbinder, six apprentice printers, and four school boys as junior apprentices. An

observer on the field writes: "From the viewpoint of efficiency, the most advanced worker would not compare with the 'two-third' in America. But, considering heredity, environment and adaptability, the African leads his American artist by a wide margin. The fathers of these typographers were savages without a written language, with an antipathy for work, and a moral vacuum. These workmen, the first of a new generation, learned their letters in the mission schools, learned obedience from school discipline, and morals from the teachings of Jesus Christ as interpreted to them by their friends the missionaries."

What \$1,500 Accomplished

HOW an appropriation of \$1,500 outside the missionary's salary, was used in 1923 at the Nana Kru M. E. Mission is summarized by Rev. and Mrs. W. T. Williams as follows in the *Record of Christian Work*:

The mission has 14 native preachers on its payroll; it carries on a day school of 150 enrollment, providing books, slates and pencils for the students; it feeds 60 students daily; it clothes 60 students; it has in training 18 young men for the ministry; it has 9 Sunday-schools with 800 scholars for which it provides trained Bible teachers; it does evangelistic work each Lord's Day in 12 towns; it has repaired its own buildings, and it has made its own school furniture, such as benches and desks; it has built 5 new, strong, neat native houses; it has sunk a 25-foot well, walling it up and covering the top, thus insuring a constant supply of pure, fresh water for mission use, close at hand; where carpenters could be had, it has paid them to do necessary work. As they have worked, we have put with them some of the brightest students, so that they might be taught the use of carpenter tools.

The Revival at Lusambo

REV. W. W. HIGGINS, missionary of the Presbyterian Church in the U. S. at Lusambo, Africa, writes in *The Presbyterian Survey* of the results of a week of special services conducted there by Rev. Plumer Smith of Mutoto in April, 1923:

"What were some of the results of the meeting? A general clean-up, let us say, of practically every Christian in the village and many who were not Christians, but who ex-

pressed the desire to be instructed in the teachings of Christianity. Two hundred and six confessions were made, first in private, then in open. The most impressive feature about the confessions was the spirit of shame in which many of them were made. My two years in the Congo have not caused me to consider genuine shame as a characteristic of the Congo native. Since the meetings closed the attendance upon all services and Bible study classes has increased from five per cent to ninety per cent; the catechumen classes, one hundred per cent; the gifts, twenty-five per cent. In addition to these results, we must not lose sight of the genuine interest that has developed in all departments of the work, and a steadily increasing demand for Bibles."

The African Clergy

THE story of Canon Apolo Kivebulaya, told in a little book just published by the C. M. S., "Apolo of the Pygmy Forest," is called by the editor of the *Church Missionary Review* "at once a spiritual tonic and a volume of Christian apologetics. In that account of the pioneer missionary activities of an African clergyman, we have a vivid illustration of what will undoubtedly be accomplished when once the African Christians themselves are trained in sufficient numbers to undertake the task of evangelization among their own peoples. The number of African clergy who are working in connection with the C. M. S. is steadily increasing. Ten years ago there were 138; there are now in all 218. Twenty-four of these are partially supported by the Society, and the remainder entirely by the native churches. The character of their work is such as to encourage the belief that Canon Kivebulaya's devoted service, outstanding though his personality may be, is in some sense typical of what is being done, under widely differing conditions, in many parts of Africa. Speaking of the Baganda clergy and lay teachers, Canon Baskerville, after thirty-two years' experience, can say: 'They are truly a noble body of men and women—human, frail, with ups and downs—but not inferior in any way to those who have centuries of Christianity behind them, except in such matters as business capacity, and there are born leaders among them.'"

Medical Education for Africa

INSPIRED by the chapter on medical education in the report of the China Education Commission, the editor of the *South African Outlook* says: "The time is fast ripening for the establishment in this continent of a medical school where its native sons and daughters, who show themselves possessed of the necessary ability, may qualify to give expert service in medicine and surgery to their own people. Fully qualified native doctors have been practicing on the West Coast for years. Indeed one recently received from the Imperial Government the Imperial Service Order for a very brave deed he did which has been the means of saving countless lives. A few South African natives have gone overseas—mostly to Edinburgh—to study medicine, one or two are there now, others have returned as fully qualified doctors to this country and are doing useful service among the native people. The two medical schools already established in South Africa do not make provision for native, colored or Indian students who may wish to study medicine. This affords these no alternative: they must leave Africa and go to Europe or America for training. Such a course is open to serious objections.

THE NEAR EAST

Boys' Clubs in Turkey

THERE are five Y. M. C. A. clubs in Constantinople—one Greek, one Armenian, and three of mixed nationalities. Plans call for three more in that city of many tongues. A boys' work division has been formed at the Stamboul branch of the Y, with a Turkish leader. A native Y physical director is training leaders in the schools of the city for gym classes and games. The boys in these Constantinople Y clubs are seeking acquaintanceship with boys in other lands. One plan they are taking up is to write to groups similar to theirs in other countries where the Y. M. C. A. is at work. During the summer season they get out a camp newspaper and

exchange copies for publications issued by other Y camps or clubs. An exchange of stamps, postcards and photographs would also be welcomed.

Medical Work in Aintab

THE American Board hospital at Aintab, Turkey, which, as reported in the February REVIEW, the Turkish authorities ordered closed on the ground that Dr. Lorrin Shepard did not have a Turkish license to practice medicine, has been reenforced, and is at work again. Dr. C. C. Piper, for many years engaged in medical work among the Jews of Aleppo, was requested by the American Board to go to the relief of Dr. Shepard. He started immediately from England and arrived at Aintab on February 11th. Dr. Piper has a Turkish license to practice, dating from before the war, and so is allowed to practice medicine, but not any surgery. Clinics were resumed on February 15th, twenty-nine patients making application the first day. Certain adjustments proved necessary, in view of the influx of Moslem exiles from Thrace, expected in the spring. So, for a period of five months, a part of the hospital wards will be occupied and used by the authorities of the Municipal Hospital. Dr. Caroline F. Hamilton has continued her clinics for women and her city work, throughout the year. She is most welcome, alike in the houses of the wealthiest and of the poorest, often having very serious cases.

United Mission in Mesopotamia

APROMISING piece of union work has been effected in the organization of the United Mission in Mesopotamia, representing the foreign mission boards of the Presbyterian Church in the U. S. A., the Reformed Church in America, the Reformed Church in the United States, and the United Presbyterian Church. The Joint Committee of the Mission held its first meeting in New York November 8, 1923, and elected the following officers: *Chairman*, Dr. Robert E.

Speer; *Vice-Chairman*, Rev. J. C. R. Ewing, D.D.; *Secretary and Treasurer*, Rev. W. I. Chamberlain, Ph.D. The Committee voted:

That we recognize Baghdad and Mosul, at present occupied by the Reformed Church in America and the Presbyterian Church, U. S. A., respectively as Stations of the United Mission and that we look forward to the occupancy of Hillah as the next in order, and that full delimitation of the area of the United Mission await further developments; that the missionaries on the field be requested to convene as soon as possible and effect a field organization; that the cooperating Boards be requested to continue their support of individual missionaries in the meantime as at present; that the common budget for the United Mission begin with January, 1925.

Holding Turkestan for Christ

AN interesting item comes by way of the *Missionary Herald* from Turkestan, long considered "not only an unoccupied, but an unoccupiable field. It seems, however, that the Swedish Covenant Mission for twenty-five years has maintained in Turkestan a missionary of rare personality, Rev. M. Raquette. Forbidden to work, he has kept right on all these years. Just now the Chinese mullahs (Mohammedan mosque leaders) are very bitter towards him. Of course, the results have been meager, but M. Raquette has held the ground for Christ, and some day Turkestan will open wide to the Gospel. The British Consul at Kashgar, the capital of Turkestan, bears high testimony to M. Raquette's work: 'He has won the good will of the people.' All honor to this lonely outpost of the Kingdom, and all honor to the people in Sweden who have kept him there, without any big statistics to buoy up their hopes."

INDIA

Conscience Fund for India

IN various parts of India the question has arisen within the last year or two of withdrawing government grants in aid from educational institutions unless they adopt a "conscience clause" that will excuse students from attending religious classes and religious services when their par-

ents object. When this legislation was threatened in the United Provinces, the faculties of all Presbyterian schools got together and voted unanimously that a school established for Christian missionary purposes in India would be untrue to its trust if it did not exert all the religious influence of which it was capable upon all students in attendance. They therefore voted that if the Government made such conditions for its "grants in aid," all the schools would refuse to receive further government assistance. When early in April the law was passed, the Board of Foreign Missions in New York upheld the position of the North India Mission, and voted to open a special "Educational Conscience Fund," to which for the fiscal year 1924-25 additional contributions of \$25,000 will be requested to take the place of the appropriations hitherto allowed by the Government.

Politics and Religion

INDIAN political leaders appear depressed in the face of the present political situation. Forces are divided, especially among Moslems and Hindus, and there is a lack of leadership and fervor such as Gandhi manifested. Civil disobedience has taken on new life—to the detriment of the National Council. Moslems are apparently out for political supremacy and Hindus fear their domination.

The *Harvest Field* of India, the organ of the National Christian Council, urges the strengthening of the National Congress by hearty cooperation and the organization of parties that stand for definite things, expressing the aims of the people. Christian leaders stand for unity and progress in education, liberty, righteousness and peace.

Twenty Years at Allahabad

SAM HIGGINBOTTOM, who has now completed twenty years of service in Allahabad, India, writes in *The Continent*: "As I look back over the years, I marvel at the goodness of God. Twenty years ago there were

fifty lepers here, miserable and uncared for. They were hopeless, with no prospect of cure. Today we have 500 lepers in a beautiful asylum, with an organized church and a majority of the lepers members of it. A year ago sixteen children, all suffering with the disease, were set aside in a home in the asylum and given special treatment for hookworm, malaria and other weakening ailments of this kind. They were well fed with plenty of vegetables and milk and were given a weekly injection of the chaulmoogra oil derivative. On November 2d they were examined carefully and on five of them there were no spots. Dr. Muir said they were relatively cured, though to make absolutely sure they will be kept under the injections for another six months. Just what this means to the whole asylum is hard to put into words. Many of the lepers who had become hopeless and despondent are now eager to try the treatment. . . . Regarding the other work God has given me to do, our latest stocktaking shows us to have about 600 acres of land, a science building, four bungalows for American teachers, and a dormitory accommodating 120 students and four single professors. . . . Eleven years ago there wasn't a building here—only plans and faith. Today we have a plant worth \$200,000."

Changes in a Generation

REV. C. E. TYNDALE-BISCOE, Principal of the famous C. M. S. School at Srinagar, Kashmir, is having the experience, rare on the mission field, of teaching the sons of his former pupils. He contributes an illuminating article to the *Record* of the British and Foreign Bible Society on the difference between the reaction of these Brahmin boys to Bible teaching and that of their fathers over thirty years ago. On the practical side he gives this illustration: There had been a disastrous fire the day before, and as usual the Mission School boys were first on the spot—though the fire broke out at 3 a. m.—render-

ing invaluable help. He congratulated the boys for the promptness and pluck which they had displayed, but which they looked upon as an ordinary piece of service. He then told them that when he asked their fathers years before, to help at a fire where the police were preparing to loot, they answered that it was not their business; they were not coolies, but scholars and Brahmins. He continues: "After further describing our first fire, I asked the boys if such a scene could now be witnessed in Srinagar. They laughed at the idea. 'Why not, what has caused the change?' I asked. A boy answered, 'The Bible.' They agreed—meaning, of course, the teaching of the Bible put into practice, or the Bible in action."

German Missionaries Return

THE British Government in India has granted permission for the Rev. Paul and Mrs. Sengle and the Rev. Adolf Streckeisen of the Basel Missionary Society to return to Malabar, South India. The legislation forbidding the return of German missionaries to India is still in force, but the Government has made a special exception in the case of these missionaries in order better to conserve the work originally under the direction of the Basel Society. Since the repatriation of these German missionaries the South India United Church, with the assistance of the missionary Boards cooperating in that Church, has done all within its power to take care of this mission field. Circumstances were such, however, as to make it impossible for this Indian Church, even with the help of foreign missionaries, to give all the assistance that was needed by the Indian churches and schools in the Malabar district. The A. B. C. F. M. and the Reformed Church in America are each giving \$2,500 annually to aid the South India United Church. These German missionaries will return, in the first place, under the auspices of the London Missionary Society, which will act as a sponsor for them to the British Gov-

ernment. The negotiations for their return have been in charge of the officers of the International Missionary Council, who last year, it will be remembered, also succeeded in securing permission for three missionaries of the Bremen Society to return to the Gold Coast of Africa.

The United Church in India, North

CHURCH Union was the main theme discussed at the meeting of the General Assembly of the Presbyterian Churches of Northern and Western India, which met in Nagpur last December. A new constitution was adopted to become operative when one or more non-Presbyterian churches accept it and enter into an organic union under the name "The United Church in India, North." This is to distinguish it from the South India United Church which includes Presbyterian and Reformed Churches in the South. Congregational Churches of Western India have already approved of the proposal to unite with the Presbyterians. A special meeting of the General Aikya of Congregational Churches, representing 16,000 communicants, has also voted to adopt the new constitution and modified creed.

The Indian Presbyterians have adopted the Kenya Colony in Africa as their first foreign mission field. Already an important and successful home mission work is being conducted in the Lushai Hills of Assam in conjunction with the Welsh Calvinistic Mission. The motto adopted at Nagpur was "Every Christian a Missionary."

Tibetan Monks

THE lengths to which religious controversy is sometimes carried in Tibet are described in the quarterly paper published by the Oxford Mission to Calcutta, as follows: "A certain Scotch follower of Buddhism has been making a tour in Tibet. He certainly would not be likely to draw an unnecessarily dark picture of the manners of his co-religionists, but in an account of his adventures he says:

'A fight broke out in another flat in the same house in which I was living. Thirteen monks were having a banquet together and subsequently drifted into a theological argument. Evidently they must have differed on some detail, for they came to blows, and out of the original thirteen only eight survived. The other five were found murdered in the morning.' He adds: '*During the remainder of my stay I heard of several other such instances. Though scrupulous about killing an animal, the Tibetans seem very careless of human life.*'"

CHINA

Christian Educators Unite

AS a result of a three-day conference held at Ginling College, Nanking, China, there has been formed the China Association for Christian Higher Education. The membership is open to all persons engaged in higher education under Christian auspices in China, and the controlling council is about equally divided between Chinese and foreign faculty representatives. In addition, there are representatives of Chinese Christian educators who are not connected with Christian colleges. The work of the new body has been divided into the science group, the mathematics group, the economics group, and the like, and the emphasis upon higher educational standards is said to be partly to hold students in these days of the growing attractiveness of government institutions and partly to stimulate better teaching. In the closing address Dr. Timothy T. Lew, of Peking University, challenged the colleges to create in China a Christian social order, to build up a body of men to whom the missionaries might hand over their work, to provide on a much larger scale for the training of workers in religious education, to foster a spirit of international brotherhood, and to plant the seed from which might grow a church truly Chinese in its worship and in its practice of the teachings of Jesus. Dr. Harold Balme, of Shantung

Christian University, is the first president of the new body.—*The Christian Century*.

Missionaries and Civil War

DURING the disturbances in Fukien province, China, where the American Board is at work, the terrified people, high and low, rich and poor, adherents of the north or of the south, flocked to the mission compound for protection as the opposing armies were driven back and forth, and the missionaries helped both sides in the struggle. The medical resources of the Mission found in this civil war not only added burdens, but also fresh opportunity and advantage. The capacity of the hospitals was overtaxed. In Ingkok, despite the absence of a trained physician, much was done during the invasion of soldiers towards helping their needs even to the housing in the missionary home of from 50 to 200 guests at a time. New doors of opportunity have opened on every side. The Board of Trade, the Educational Board, the Agricultural Society, the Boat Guild and the heads of the town of Ingtau sent a petition to the Governor asking that \$2,000 of public funds be set aside permanently each year for the support of a higher school under American Board auspices. The Governor immediately approved the petition. A Buddhist monastery adjoining mission property was offered as a building in which to start the school, in the spring of 1923. It will be the highest institution of learning in the district; students from all the government schools are to come to it.

In Days of Danger

REV. S. J. NIGHTINGALE, a missionary of the Church Missionary Society working at Hinghwa, Fukien Province, China, reports that general work among the village people has become more difficult. Oftentimes it is too risky for people to walk even a short distance to church for fear of being seized to carry loads. There is a tendency also among the people to

regard spiritual things lightly, and to have little respect or love for the Lord's Day. The desire for earthly riches is stronger than ever, and even among prominent Christians there seems to be far more energy put into schemes for making money than into winning souls for Christ. Much prayer is needed for China in these days of uncertainty and danger.

Against Future Famines

FAMINE relief is sometimes essential in China, but famine prevention is more important still. It is a satisfaction, therefore, to learn from the headquarters of the Protestant Episcopal Board that there is a "China International Famine Relief Commission" which is pursuing its tasks of prevention and education, together with a perfecting of organization, that aid may be rendered promptly in the event of another great famine. There is an advisory board of eminent engineers, for problems of river control, forestation, etc. Two of the North China English bishops are members of the Commission. W. H. Mallory of Peking is secretary.

Vacation Bible Schools

DAILY Vacation Bible Schools are to be held for the third season this summer in Ichowfu, Shantung Province, and the Executive Committee, composed of both Chinese and missionaries, has taken as its goal 100 schools, with 2,500 children, for the station, and 700 schools, with 18,000 children, for the province. Last year in Ichowfu there were 56 schools with 1,390 pupils, and a far-reaching piece of work was done during the six weeks that they were in session. Rev. Otto Braskamp, of the Presbyterian Church in the U. S. A., writes: "The patriotic pledge was memorized by practically all the pupils the first three days. Some pupils committed to memory six golden texts the first week. A new Bible story was told them each day, reviewing the one of the day before. Children were taught to tell stories of famous men, such as Confucius,

Mencius, Washington, Lincoln, etc. Health, patriotic and habit talks played no small part in the daily program. Schools on the average learned two new songs a week, one sacred and one secular. . . . Every effort was made to make the final exercises and exhibit a success. The children and teachers worked faithfully every afternoon and late in the night, preparing hand-work and practicing their songs, Bible-stories, verses and dialogues. Every school tried to institute something new and original."

Conditions in Harbin

HARBIN, Manchuria, has an estimated population of 150,000 Russians and 100,000 Chinese. Many Russians are refugees, but probably two thirds of them are permanent residents of the city. The Chinese Eastern Railway gives employment to more than 12,000 people, most of whom are Russians and others are at work in the large manufacturing plants of the city. The mission of the Methodist Episcopal Church, South, which was started only a little more than two years ago, is already doing work in three centers in the city. Two churches with a combined membership of more than one hundred have been organized, and a third church is being started in a section of the city where laboring people and Jews live. Five schools and institutes have been organized and are partly self-supporting. Owing to the great desire of the people to learn English it is very easy to get the people to pay for the privilege of attending classes in that language. At one place the superintendent of the mission expects the income from the schools to take care of evangelistic as well as educational expenses.—*The Korea Mission Field.*

JAPAN-CHOSEN

Christian Influence in Japan

REV. C. W. IGLEHART, missionary of the M. E. Church in Japan, writes in *Our World*: "Christianity is now regularly recognized as one of the religions of Japan, wel-

comed and vigorous. By actual count the churches are as yet few and small, but in influence they have a commanding place. Only one person in two hundred belongs to a church, and yet all through Japanese society are leaders who have been to Christian schools, or who by reading and association with Christians have become convinced of the truth of this faith. If questioned they would say that in their public life they are Shintoists, in their family life Buddhists, and in their own personal life, Christians. They are not enrolled in churches, but can be counted on for genuine loyalty to Christian ideals. They are in the imperial court, in diplomatic circles, in business and the professions and very noticeably among labor union leaders. In fact, the liberal groups in every profession are deeply influenced by Christian standards. This twilight zone of Christian influence is most pronounced in Japan. But, of course, it depends eventually on healthy churches and church schools as well as other religious institutions."

Reconstruction in Tokyo

THE National Council of the Protestant Episcopal Church, at its meeting in New York City in February, considered a reconstruction program for its work in Japan, and approved a report on the use which had been made of the \$500,000 Emergency Relief Fund, raised immediately after the earthquake. Bishop Gailor and Dr. Wood, who, as a specially appointed committee, had been in conference with leaders and experts in Tokyo, presented detailed recommendations for a complete rehabilitation program. This, it was estimated, will require \$3,000,000, and the Council, in adopting the program, voted to endeavor at once to raise this amount. St. Luke's Hospital in Tokyo, which has been carrying on its work in tents and shacks built on and among the ruins of the old hospital and other buildings, will be erected in the complete form originally proposed by Dr. Teusler, the physician in charge. It

is proposed to move St. Paul's Middle School to a location near St. Paul's University, and, in order to complete the balance of the educational program, to erect a primary school at the same place, and to complete the necessary equipment of the University.

Social Reform in Japan

AMONG the important resolutions passed by the Kumiai (Congregational) Church of Japan at its annual meeting were these: "Resolved, that in view of the present trend throughout the world, and in view also of the present situation in our country, we do recognize the urgency of the need for Japan's becoming a prohibition country and, for the early accomplishment of this end, we do hereby pledge our sympathy and help. Resolved (1) that we recognize the evil of the present system of licensed prostitution and desire its complete abolishment; (2) that, as a first step towards this end, we are opposed to the rebuilding of prostitute quarters in the earthquake district; and (3) that we commit ourselves unreservedly to the waging of a campaign that has these two ends in view." An Osaka newspaper comments: "We notice that the sentiments expressed in the above resolutions are now becoming more and more widely shared by a great number of men and women, who are not directly connected with any Christian Church or with any other religious creed."

Women in Japanese Mines

CONDITIONS among women and children in the factories which have sprung up in Japan in recent years have been described to some extent, but little is known in the West of the following facts, presented by *The Friend of Japan*: "Labor conditions for women and little children are past credence to one who has not visited mines and factory dormitories. Over 80,000 women are employed at mining, more than half of these actually being engaged in underground work. Such employment for women

has been forbidden in France since 1813, and in England since 1843. In one coal-mine in Kyushu, recently visited by me, where the heat and damp were almost unbearably oppressive, where the men were at work stark naked, where even the horses only last an average of three years, 15,000 women and children were confessedly employed—and we were told that conditions in this mine are probably the best in Japan."

Japan's Religious Conference

THE April REVIEW stated the significant fact that Premier Kiyoura of Japan had summoned the Shinto, Buddhist, and Christian leaders to the Capital for a conference on the religious life of Japan. Reports of the conference, quoted in the *Christian Century*, suggest that the representatives of Buddhism and Shintoism placed great stress upon the past contributions of those faiths to Japan's glory, while the Christians emphasized the need for government cooperation with socialized types of religious service. A report received at St. Mary's mission house, Techny, Ill., from Roman Catholic observers in the Far East pointed out that the recognition of the existence of a personal God was not even suggested by any of the conferees.

Korean Sunday-schools

MORE than twelve per cent of the population of Kwangju, Chosen, are enrolled in Sunday-schools, according to Dr. R. M. Wilson of the Presbyterian Church (South). He says: "Last Sabbath our attendance in the thirty-one Sunday-schools of this city was 2,920. This shows a very marked growth, as the first Sunday-school was organized in 1908 with only a handful of children. We have a little regiment of about 200 teachers who go into every nook and corner of the city and near-by villages.

One of the best of these Sunday-schools is at the leper hospital where we have 419 pupils and 56 classes with as many teachers. They are the

most advanced Bible students in the country and no people get quite the joy and satisfaction from Bible study as the leper. They can more fully appreciate what Christ means to one than any other class and for this reason our lepers are the happiest people in the land from all appearances, though out of the home they are the most miserable of all creatures."

Seventy Students Baptized

VICE-PRESIDENT SNYDER, of the Higher Common School conducted by the Methodist Episcopal Church (South) at Songdo, Chosen, wrote on March 7th: "I wish you could have been at our school chapel last Tuesday. Mr. Stokes and Mr. Lim baptized seventy students. This was largely the outcome of the meetings held during the month of January led by You Moksa (Rev. Yu Han Ik). Every one of the 28 members of our 1924 graduating class is now a baptized Christian. Since the founding of this school every graduate save one has been baptized. This year our graduation exercises take place Saturday, March 15th. At daybreak on this day the teachers and members of the graduating class partake of the Lord's Supper."

ISLANDS OF THE SEA

Injustice in New Hebrides

W. MORLEY, Hon. General Secretary of the Association for the Protection of Native Races in Australia and Polynesia, writes in the *Australian Christian World* that the Association has had before it "reports in voluminous detail of cruel wrongs and injustices suffered by the natives under the Condominium Government of the New Hebrides. The Condominium is universally condemned as an absolute failure, but in no respect is its failure more lamentable than in regard to the protection of the native people. It has no means of carrying its judgments into effect. These are handed to the Resident Commissioner of the nation concerned. The British

Resident acts promptly and impartially. The French Resident holds up, evades, and ignores the orders of the Courts. The sentences themselves are often absurdly inadequate. The Joint Court is the only authority that can deal with land matters, and this Court does not meet. Natives have no remedy against aggression on their lands, and there are numerous cases of land stealing alleged against French residents. The Rev. F. J. Paton reports that a Frenchman claims the whole island of Uripiv, except a few acres owned by the Mission, and would therefore be able to dispossess the natives at any time."

NORTH AMERICA

How the Churches Give

THE following table, recently compiled by the United States Stewardship Council, of which Rev. H. S. Myers is Secretary, summarizes the giving of various denominations. This table includes under benevolences and missions only the amounts re-

ceived from living givers on the official denominational budgets and does not take account either of bequests or the large sums contributed for local or extra-budget benevolences.

A Mountaineers' School

THE Langdon Memorial School at Mount Vernon, Kentucky, is an unusually efficient Christian boarding school for mountain girls. It is conducted by Miss Anna Belle Stewart, with the help of seven other teachers, under the Presbyterian Board of National Missions. It includes daily Bible classes and a High School Club for mission study and social activities. Many of the graduates of the school return for domestic training and Christian work. They learn to be active in personal work and, when they return to their homes, many conduct Sunday-schools, prayer meetings and Bible classes in their own communities. Two of the graduates recently carried on a C. E. Society in a county jail during their vacation and formed

COMMUNION.	Per Capita Gifts.			Total Gifts for Home and Foreign Budget Benevolences.	Total for Congregational Expenses.	Total Gifts for All Purposes.
	Budget Missions and Benevolences.	Congregational Expenses.	All Purposes.			
United Presbyterian	\$15.52	\$20.25	\$35.78	\$2,561,445.00	\$3,341,916.00	\$5,903,361.00
Presbyterian U. S. (S.)	13.06	15.45	28.50	5,590,993.00	6,619,220.00	12,210,215.00
Moravian, North	8.11	13.01	21.19	141,523.00	225,277.00	366,800.00
Reformed in America	5.86	21.74	29.33	840,084.00	3,120,472.00	4,210,514.00
Baptist, North	5.86	16.06	22.53	7,496,925.00	20,528,374.00	28,794,392.00
Presbyterian in Canada	5.55	17.41	24.84	2,054,556.00	6,441,396.00	9,187,512.00
Protestant Episcopal	5.19	26.20	31.39	5,937,156.00	29,072,077.00	35,909,233.00
Methodist in Canada	5.18	17.88	23.61	2,110,892.00	7,080,896.00	9,209,276.00
Methodist Episcopal	5.16	17.12	22.96	13,098,534.00	66,138,181.00	88,733,225.00
Presbyterian U. S. A.	5.07	20.16	28.68	8,625,011.00	35,476,379.00	50,287,940.00
Baptist in Canada	4.55	19.81	25.34	1,188,947.00	1,888,947.00	1,520,621.00
*Christian	4.16	7.64	11.80	405,707.00	740,329.00	1,143,036.00
Lutheran-Missouri Synod	4.10	12.28	16.39	2,261,489.00	7,862,530.00	10,474,013.00
Evangelical Church	4.01	15.67	24.70	806,651.00	3,150,638.00	4,965,461.00
United Brethren	3.74	13.34	17.06	1,584,649.00	4,931,344.00	6,515,993.00
United Lutheran	3.71	13.22	16.93	3,043,971.00	10,825,545.00	13,869,516.00
Congregational	3.53	19.56	25.88	3,026,302.00	16,781,755.00	22,199,858.00
*Lutheran, Other Bodies	3.47	10.77	14.25	1,579,651.00	11,579,927.00	15,318,578.00
Church of Brethren	3.38	10.15	13.53	375,125.00	1,125,090.00	1,500,125.00
Disciples of Christ	2.97	7.90	10.87	8,900,534.00	10,370,439.00	14,270,973.00
Reformed, United States	2.50	10.38	15.44	320,744.00	8,546,359.00	5,276,940.00
Methodist Protestant	1.97	11.40	13.33	328,506.00	2,128,270.00	2,496,836.00
Methodist Episcopal South .....	.....	.....	14.34	.....	.....	84,500,198.00
Baptist, South .....	.....	.....	9.68	.....	.....	32,002,260.00
24 Communions	\$14.88	\$16.18	\$19.20	\$76,415,065.00	\$253,164,871.00	\$411,265,176.00

*Figures for the United States and Canada.

December, 1923.

†Not including Southern Baptists and Southern Methodists.

a Bible class of over seventy prisoners. As a result twenty-five accepted Christ as their Saviour and Lord.

Bible in School Libraries

AFTER a bitter legal fight to keep the King James version of the Bible out of the public school libraries of California, the effort was defeated by a decision handed down by the California Supreme Court the early part of the year. The California law bars all sectarian, partisan or denominational books from the public school libraries, and the contention was made that the King James version was sectarian. The case finally went to the Supreme Court before being settled. This court decided that the Bible is not a sectarian book. The court also decided that the Douai (Catholic) version is not sectarian, and that both these versions and also the Talmud, Koran and Teaching of Confucius may be placed on public school library shelves.

"Applied Christianity Inc."

THE Seabury Society, which was incorporated fifteen years ago by certain leaders in the Episcopal Church, has done such effective work, especially during the World War, in training laymen for individual Christian service, that it has now developed into an organization entitled "American Board of Applied Christianity Inc.," including leaders in various denominations, and taking as its slogans "Voluntary Service for the Public Good," and "Our Work Begins Where the Sermon Ends." General Leonard Wood is Honorary President, and Eugene M. Camp is in charge of the work. Service training schools for laymen have been held in various centers in Greater New York, and it is stated that a "university of applied Christianity" is to be founded in New York in the autumn.

Decline of Judaism

UNDER the freedom of American life the decline of Jewish religion in America is rapidly increasing. The

American Israelite said recently, "There are 200,000 Jewish children in New York public schools. Only 50,000 of these are registered with Jewish schools. What becomes of the remaining 150,000? There are 1,000 synagogues in the United States. The average seating capacity is below 200. This means that if on any given date every building was crowded, there would still be 2,800,000 without synagogue privilege. There are from ten to fifteen thousand Jewish young men and women in the colleges and universities of the United States. What is being done to keep them true to Judaism? About one thousand Jewish communities in the smaller towns are without rabbis."

Negro Migration Problems

IN common with other large Northern cities, Philadelphia has experienced a heavy immigration of Southern Negroes, and in order to deal with the problems created by the situation a number of welfare agencies, whose workers were brought in contact with Negro families, organized the Philadelphia Committee on Negro Migration. This Committee was created to serve primarily as a fact-finding group. Perhaps the most fundamental problem uncovered by the Migration Committee was the lack of adequate housing accommodations for Negro families, with the consequent overcrowding, and almost utter indifference of landlords to the rights of Negro tenants. Definite recognition was given by the Migration Committee to the advisability of establishing a close relationship between the newcomers and their churches and fraternal organizations. Thus, when representatives of the Travelers' Aid Society met Negroes at the trains and wharves, they not only ascertained their destination in the city and supplied directions how to reach it, but ascertained also their church and fraternal affiliations. In like manner, similar information was gathered by the Housing Association and the Mercy Hospital. All these data were

cleared through the Committee and a group of Negro welfare workers, to the local chapters of the fraternal orders involved and to the nearest clergymen of the denomination for which the newcomers expressed preference.—*The American Missionary*.

The Mormon Centennial

ONE hundred years ago Joseph Smith, Jr., near Palmyra, New York, claimed to have found the golden plates, later translated into the Book of Mormon. Several hundred Mormons celebrated this Centennial at Palmyra last September. The vigor and aggressiveness of the Utah Church were never more in evidence than today. Under the administration of the President, Heber J. Grant, the missionary personnel has been improved, and the Presidents of Missions, especially Elder Brigham H. Roberts, of the Eastern States, are exceedingly active.—*Christian Intelligencer*.

Good and Evil in Mormonism

MADE up originally of mixed elements consisting of a few ambitious leaders, many simple peasants, and a sprinkling of rascals, the Mormon Church has had a remarkable development. Rev. Claton S. Rice, in *The American Missionary* enumerates some of the good things which may be credited to Mormons:

1. The development of a people of physical strength.
2. The successful cultivation of many isolated districts.
3. The building of many large business enterprises.
4. Evidences of generosity, large-heartedness, and simple-mindedness.

The evil products of Mormonism, however, offset many of these good qualities and achievements:

1. A dead level of mediocrity, produced by the autocratic system.
2. A subserviency of the people in politics, business, society and religion.
3. Intellectual dishonesty as the price of advancement in Church and business.
4. Death of true religion, due to Mormon machinery in politics, business, society and the church.
5. Death of true American patriotism due to Mormon control of schools.

Mormons will be more readily converted to Christ's way of thought and life if Christian saints will show that they have something better than Latter Day Saints possess.

American Indian Welfare

THE Advisory Council of One Hundred on Indian Affairs that met in Washington last December at the invitation of the Secretary of the Interior, advocated:

1. The need for trained nurses and field matrons on reservations.
2. The prohibition of the use of peyote, the Indian drug.
3. Increased salaries and better teachers in Indian schools, and scholarships for deserving students.
4. Immediate settlement of land titles and protection against fortune hunters.
5. More rapid admission of Indians to citizenship.
6. Restrictions on unwholesome Indian dances and ceremonials.
7. Promotion of well-organized social and industrial programs.
8. A reorganization of the Indian Bureau from within.
9. The necessity for more effective Christian work for Indians.
10. The extension of Christian work to reach neglected tribes.

LATIN AMERICA

Canal Zone Y. M. C. A.

THE new Army and Navy Young Men's Christian Association building recently opened in Cristobal, Canal Zone, stands almost on a boundary line. One side of Bolivar Street, on which it is located, is in American territory, and the other is in the city of Colon, the Republic of Panama. People from both sides of the thoroughfare participated in the big celebration held in honor of its completion. Designed especially for the tropics, it is comfortable and airy, and contains social rooms, a gymnasium, baths, dormitories, and, best of all, a swimming pool that provides an excellent antidote for the heat and dust and sun.—*Watchman Examiner*.

Committee on Cooperation

THE following summary of the report of the Committee on Cooperation in Latin America was presented

at Atlantic City last January. Twenty missionary societies are now represented in the committee, and four regional committees have their own offices with full time secretaries. Eight full time secretaries are now employed by the main Committee and its regional subcommittees. The budget for 1924 amounts to \$53,000, of which not less than \$27,000 is to be used in the production and distribution of Christian literature. Special attention was given to the Indian population in Mexico and South America, probably numbering four millions, all unevangelized, and even without any translation of the Scriptures. A commission was formed to discover the facts and to suggest lines of advance. A great Congress on Religious Work in South America is to be held in Montevideo, Uruguay, in April 1925; a second congress for the Caribbean section of Latin America will follow in Mexico in 1926. Twelve commissions have been appointed representing both the forces in North America and in Latin America. The reports will be drafted by the commissioners in the field.

South American Indians

THE neglected Indians of Latin America, whose need of the Gospel was described in the April REVIEW, have recently been further investigated by Rev. Howard B. Dinwiddie, General Secretary of the Pioneer Mission Agency, who has returned from South America, after a trip covering 6,000 miles from Panama to Para, Brazil. Valuable information was obtained regarding Colombia, in the southern part of which lies unoccupied mission territory as great in area as all the Atlantic states of the United States, omitting Maine. In Peru, he found what is possibly the most strategic unoccupied missionary center in the world, the city of Iquitos, from which radiate more than five thousand miles of navigable waterways, the city and territory having never had a missionary. In addition, there were nearly one thousand miles of the Amazon River in Brazil with a population

dotting the shores of its numerous channels, and with its tributaries, several of which were more than fifteen hundred miles in length, all without Protestant missionaries. Prayer is requested for the commission, previously referred to, which has been created, representing the various foreign mission boards of North America, for the study and promotion of missionary work among Latin American Indians.

Conference at Montevideo

REFERENCE has been made to the coming conference at Montevideo, Uruguay, in 1925. This gathering is to be held for two weeks in April, 1925, under the auspices of practically the same bodies as carried through the Panama Conference on Missionary Work in Latin America, which met in 1916 and has had such far-reaching results, and the methods followed will be similar to those which proved so effective in the earlier conference. The Committee on Cooperation in Latin America is in direct charge of the arrangements, and twelve commissions are conducting investigations into the conditions obtaining in the countries affected. The Montevideo conference, it is announced, will confine its attention to missionary work in South America, not considering other Latin American countries.

Bible Students in Chile

DURING the ten years since the Bible Seminary was organized in Santiago, Chile, it has trained men both for the regular ministry and as lay preachers. Teaching and hard intellectual work have been mixed with constant practice in practical Christian work, the habit of prayer, and many tests of character. A little over a year ago the attention of the students was attracted to a venture new to Chilean Christians: an intensive and markedly spiritual evangelistic campaign in which one of the Chilean ministers took a leading part in far distant Colombia. Daily prayer was made for him, weekly letters were

eagerly read in the *Christian Herald*, published in Santiago, and the fruitful results and new phases of this campaign made a deep impression. In the student relationships in the Seminary brotherly love has been the most striking characteristic. This little group of about a dozen students were the main instruments of organizing a young people's convention for both the Presbyterian and Methodist Churches during September. They did everything themselves, without calling on the missionaries for any direct help. These efforts were crowned with evident blessing. Their most notable work, however, was a union evangelistic campaign in all the near-by churches. The plan included a visitation of all the churches in the central district of the country and the holding of an institute in one of the smaller places.

EUROPE

Important British Conference

AFTER three years of preparation, there met in Birmingham, England, the first week in April a Conference on Politics, Economics, and Citizenship from the Christian point of view (familiarily known as C. O. P. E. C.) representing all the Christian churches in Great Britain. The American delegates, appointed by the National Conference on the Christian Way of Life, were Miss Rhoda E. McCulloch, editor of the *Woman's Press* and executive secretary of the N. C. C. W. L.; Dr. John M. Moore, pastor of Marcy Avenue Baptist Church of Brooklyn, N. Y.; President John Hope of Morehouse College, Atlanta, Ga., a Negro, and Charles H. Fahs, of the Missionary Research Library, New York.

Church and State in Russia

AN American relief worker in Russia is quoted as follows in the missionary magazine published by the Free Church of Scotland: "The venerable priest of the largest parish in

Moscow, a former teacher of theology in the University of Moscow, told me that more progress is now possible within the Church because it is free from the dominance of the State. 'The old Church of the State,' said he, 'paid more attention to formality than to morality. Our problem is not one of church attendance. There are more people coming to the Church than before the Revolution. Nor is it a matter of finances. Our gravest problem is the ignorance and sinfulness of our people.' Ivan Prokanoff of the evangelical movement told me that Protestants have far more freedom now than under the Tsar." Bishop Blake, of Paris, says: "Churches are packed on Sundays. Contrary to the generally accepted view, there is tolerance of all religions on the part of the officials."

Miss de Mayer and the Soviets

BECAUSE she wished to distribute Bibles and do Christian work in Turkestan and Afghanistan, Miss Jenny de Mayer, an Evangelical Russian Christian, well known to many in America, has been detained in the Caucasus as a prisoner by the Soviet authorities. Miss de Mayer, a woman of heroic and self-sacrificing spirit, has traveled in Arabia, Persia and Russia as a messenger of Christ. She is frail in body and in very poor health, unable to do anything but wait and pray as the Soviets will not allow her to return to Switzerland to recuperate.

"The Bolsheviks," writes Miss de Mayer's sister, "keep people in prison in order to coerce them to betray those suspected of being unfriendly to Soviet rule. The authorities are following the tyrannical tactics of the worst days of the Czars and suspect everyone who is in favor of religious and civil liberty. Miss de Mayer's gospel books were confiscated and later sent back into Persia. God and His message are hated by many of the Bolshevik rulers who are anti-Christ in spirit and method."

THE MISSIONARY LIBRARY

Nyasa, the Great Water: Being a description of the Lake and the Life of the People. By the Ven. William Percival Johnson, D.D., Archdeacon of Nyasa (Universities Mission to Central Africa). With an Introduction by the Right Rev. The Lord Bishop of Oxford. pp. viii and 204. Map and illustrations. \$2.50. Oxford University Press. New York. 1922.

Lake Nyasa was the original objective of the Universities Mission to Central Africa; it was only when they were thwarted (in 1863) in an attempt to settle in the Shire Highlands that they built their cathedral in the slave-market at Zanzibar, and for nearly twenty years after they turned their eyes wistfully towards the Lake. They founded a Station at Masasi, in the Rovuma River district, hoping to work their way gradually towards the Lake by a less deadly route than that of the Shire; but it was not yet known that the most deadly beasts of Africa are visible only through the microscope, and men to whom the slave-trade brought no little business blocked the way of apostles who were sure to bring that trade into disrepute. In 1876, however, Mr. (now Archdeacon) Johnson, who had been stroke of the University College Eight at Oxford, joined the Mission, and in 1882 he succeeded in founding a Station on the Lake. He has had the rare privilege of spending more than forty years in a Mission of his own pioneering in Central Africa, and of preserving, in spite of peril, hardship and sickness, much of his youthful vigor; and he still looks out on life with youthful eyes. In 1888 he was seized, maltreated and held to ransom by the Yao chief, Makangila; but such incidents are not even mentioned in his book. When memory paints her dismal scenes, it is enough for him to look upon the solid achievements of a well-spent life, and hope burns brighter and clearer than before. A wonderful

old man, with a bit of the statesman in him, and something of the prophet, and much of the martyr, though the scoffer will probably be most in evidence if he happens to read these words!

The book is written for Guild Study Circles of the Anglican Church. It is full of good things. Chapter I deals with the geography of the Lake, which lies in a trough 350 miles long, at an altitude of nearly 1,600 ft., with mountains rising to ten thousand feet upon its rim, and a floor that dips down here and there some five hundred feet below the level of the Indian Ocean. Chapter VI contains ethnographical information that can be found nowhere else. In Chapter VIII there is treasure trove for lovers of folk-lore. Students of anthropology find reliable first-hand information in chapters on Village Life, Home Life, Native Agriculture, Fishing, Wizardry and Superstition. And Christian people, whose interest in Africa is human rather than scientific, may traverse the human wilds of Lake Nyasa with this congenial guide.

The author wrongly attributes the migration of the Angoni, who came from the far South and harassed the tribes around the Lake, to the intrusion of Europeans, whereas they had fled from Chaka's despotic sway before Europeans had entered that part of Africa.

W. C. W.

Livingstone, the Master Missionary. By Hubert F. Livingstone, M.C., M.B., Ch.B., D.T.M. Illus., map, 230 pp. New York: George H. Doran Company. \$1.35.

Another book upon so old a subject, cannot hope to compete with half a dozen other excellent lives of Livingstone. But here no ordinary writer tells the intimate story of this well known missionary hero. The author is an African missionary doctor who

is doing work at the station where Livingstone's heart lies buried, while the remainder of his body is entombed in Britain's Valhalla, Westminster Abbey. The grandson of Livingstone the Great, here repeats the oft-told missionary Edda, with all the thrilling adventures, but with family traditions to fill out the tale here and there. It is the story of missionary stories, admirably but all too briefly narrated.

H. P. B.

Labour in India. By Janet Harvey Kelman. 281 pp. \$4.00 net. George H. Doran Co., New York. 1923.

It is significant of the place of prominence which India is coming to hold in the family of nations, not only as to its political, but also its industrial and social development, that a book of three hundred pages should be written on the study of the conditions of Indian Women in Modern Industry. This book is the result of sixteen months of close study and observation by Miss Kelman, who worked in India under auspices which greatly facilitated the investigation of conditions of life and labor in the rapidly growing industrial centers of India. The result is that her book gives valuable information, and sound conclusions not only upon the condition of women in industry, but on various other phases of the labor problem in India.

While the author's original intention was to confine her inquiry to the effect of modern industry on women, she found herself inevitably led to open up the wider subject of Labor in India in general and to note the special dangers and to suggest openings for advances. The book therefore contains chapters upon the general background of social and industrial conditions as indicated by the titles: Aspects of Village Life, The Coming of Modern Industry, The Growing and Spinning of Cotton, Industrial Migration, Wages and Methods of Payment, Conditions within Mills, Standards of Living, Legislation, and Trade Unions.

Since the meetings of the Washing-

ton Labor Conference in 1919, Indian Labor has been definitely linked up with International Labor. To many in the West the mere coupling of "Indian Women" and "Modern Industry" is startling, but even in India the women cannot be separated from the men, for they are entering into the industrial and factory life of India in a very rapid and general way.

This unusual book will be found to contain very valuable information and also helpful suggestions as to improvement of industrial conditions in India, particularly among the women.

W. I. C.

The Winning of the Far East. By Sidney L. Gulick. pp. 185. \$1.35. George H. Doran Company, New York.

This comprehensive discussion of the complex and vital problems of the Far East will command widespread interest because of the first-hand information gained by Dr. Gulick on his two special missions for the Federal Council of Churches in America. He bore messages of goodwill to China and Japan, and had excellent opportunity for gaining intimate knowledge of conditions and international attitudes. His book reveals the great problems which are facing the Eastern nations, and through them the entire world. Some of the opportune questions considered are: The effects of the great earthquake in Japan; the consciousness of rights by the laboring classes; the spread of Communist ideas from Russia; the industrial, intellectual and political revolutions in China; suspicion of each other and of the Occident by China, Japan and Korea; and other matters which have the most significant relation to the peace of the world. Dr. Gulick has come to be recognized as an apostle of goodwill in the relations of America to the Far East and what he writes merits sympathetic consideration.

A. J. B.

Geschichte der Evangelischen Mission in Afrika. D. Julius Richter. 813 pp. C. Bertelsman, Gütersloh, Germany. 1922.

Three big books in addition to other literary and editorial work, have is-

sued from the pen of Dr. Julius Richter within the past two years. All of them are historical and the third deals with Christian missions in Africa. One would know merely by looking at this thick volume that it is exhaustive in its treatment, and after having read it one would exclaim: What wealth of material! What thorough work! What a voluminous mind! While the book is written in readable German, few will read it. Those who use it at all will use it as a book of reference.

In an introduction of sixty-four pages the author discusses the history of the Christian Church in Africa, the colonization of Africa, the nations of Africa, Islam and Africa; and in the concluding section of the book he devotes ninety-three pages to modern Roman Catholic missions in the continent, languages and dialects, Bible translations and American negroes. To West Africa 165 pages are devoted, to South Africa 303, to East Africa 145 and to North Africa nine. David Livingstone gets seven pages besides numerous references.

To this author American missionary effort in Africa seems to have been gushy, superficial and scattered; the best mission work has been done by Germans. The indexes, like those in Dr. Richter's other books, are models.

G. D.

Christianity and Liberalism. J. Gresham Machen, D.D., Asst. Prof. of New Testament Literature and Exegesis in Princeton Theological Seminary. Author of "Original Sources of Paul's Religion." 8vo. \$1.00. The Macmillan Company. 1923.

This is one of the most talked-of books in the controversy now going on in regard to the foundations of the Christian faith. Its position, that there is a radical difference between the basis and teaching of the so-called "Liberals" and "Conservatives" in Christian circles, is being granted more and more on both sides. Dr. Machen is one of the clearest and most consistent thinkers among the defenders of the faith. He holds that "modernism" is not consistent with historic Christianity. Every minister and

missionary who wishes a clear statement of the conservative side in the present-day controversy should read this book. It is written in simple style so as to be easily understood by all.

The author traces the rise of "Liberalism" which he holds to have relinquished distinctive teachings of Apostolic Christianity and to have reverted to the religious aspirations and philosophy that anteceded Christ. Paul stood for a positive Gospel which was based on the crucifixion and resurrection of Christ. Dr. Machen says that if you return to the simple trust of the disciples in Galilee you have only the faint springtime of Christian faith and that to repudiate Apostolic teachings is an attack against the heart of Christianity. If we discard the transcendence of God only natural religion remains and results in the loss of all sense of the gulf between sinners and a holy God. The fundamental error of modern rationalism is in making the experience and philosophy of the individual take the place of the historical record as a basis of conviction. To reject the truthfulness of the record is to discard belief in the authority of Christ. We cannot adhere to "the purpose of Jesus" without accepting salvation by his vicarious death. Jesus is not chiefly the "example of faith," but is the Object of faith. The supernatural nature of His Person is the supreme miracle. In the chapter on "Salvation" Dr. Machen shows the fruitage of the two trees. Modernism practically forsakes the cross. The Gospel of the Lamb of God is definitely taught in the New Testament and has proved to be the "power of God unto Salvation to every one that believeth." Dr. Machen shows the effect of a denatured Gospel. He contends that the vital thing in evangelical Christianity is the transformation of the individual by full surrender to Christ. This produces transformation in the life of society. The unregenerate cannot work acceptably with God or for God.

It seems that the conflict between

faith and disbelief in the historic Gospel must be fought out and will make a new chapter in the history of the Christian Church. There is no true or abiding unity which is not based on loyalty to Jesus Christ and the truth of the Scriptures witnessed by the Holy Spirit. Many are persuaded that God is seeking spiritually-minded intercessors in all lands, banded together in the Spirit and pleading through the merit of His Eternal Son for His blood-bought Church.

F. L.

The Making and Meaning of the New Testament. By James H. Snowden. 8vo. 311 pp. \$2.50. The Macmillan Co. New York. 1923.

Dr. Snowden, a versatile writer of many books, gives the historic and religious background of the New Testament, the origin of the various books and the story of Christ and the early Church. The author is generally conservative and clearly reasonable in his treatment accepting the "Virgin Birth" and physical resurrection of Christ. He is not so clearly satisfying in his treatment of the Book of Revelation. These studies, under an intelligent teacher would make an excellent course for young Bible students.

Stories from Round the World. By Hazel Northrop. Illus. 152 pp. New York. Fleming H. Revell Company. \$1.25. 1923.

Mrs. Northrop seems to have devoured "Alice in Wonderland" and added all that was non-mathematical of Professor Dodgson's fantastic writings, then she may have read books upon countries where foreign missionaries labor, with a wonderful ability to seize upon scenic and usually distinctive features of those lands; and lastly she may have conjured up imaginary groups of "young folks" (certainly under fifteen) for whom she was to write—and tried to put in rollicking, exaggerated, form these stories which she assures us "are all

authentically heathenish. That is, they are each one founded on some true incident of heathendom, and are not, as might be supposed but weird imaginings of a young author's brain." Even a hasty tour would have been a corrective to much of her scenery and substance.

Twenty-five Years of the L. M. S. 1895—1920. By A. T. S. James. Illus. 12 mo. 176 pp. London Missionary Society. London. 1923.

The story of the first one hundred years of the L. M. S. (1795 to 1895) was fascinatingly told by Sylvester Horne. Here we have the next chapter of the work of the Society in India, China, Africa, and Polynesia. From 1895 to 1920, the number of missionaries grew from 260 to 272, but native agents decrease from 9412 to 7329. The main falling off was, however, in Madagascar where the work was transferred to the Paris Missionary Society. Church members in the missions decreased from 94,295 to 86,731 and "other adherents" show a loss of 51,000. Nothing is said of the recent Bangalore Controversy or of doctrinal disputes. The story is a straightforward record of achievement, changes and the outlook.

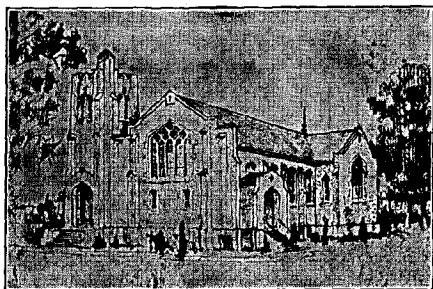
In the Heart of Savagedom. By Mr. and Mrs. Stewart Watt. 8vo. 422 pp. 5s. 6d. Pickering & Inglis. Glasgow. 1923.

East equatorial Africa is still a land of wild adventure among savage beasts and primitive people. This is the third edition of a story of Mr. and Mrs. Watt's experiences in Africa as missionaries of the Church Missionary Society, 1885 to 1914. There are stories of adventure with baboons and hippopotami, rhinoceri, boars, lions and other wild beasts and of efforts to win savage men and women to Christ. Their customs and characteristics are graphically described and the influence of the Gospel on their hearts and lives. The story is exceptionally interesting and tells of many providential deliverances and other signs of God's power.

NEW BOOKS

- The History of the Wesleyan Methodist Missionary Society.** G. G. Findlay, D.D. and W. W. Holdsworth, B.D. Vol. V. 636 pp. 18s. Epworth Press. London. 1924.
- Complete Map of China.** Fifth Edition. Unmounted Sheets in Five Colors, with Index, 12s, 6d. Mounted on Canvas, with Rollers and Index, 21s. Mounted and folded in book form, with Index, 21s. China Inland Mission. London. 1923.
- Timothy Richard of China.** Seer. William E. Soothill. Illus. 300 pp. 12s, 6d. Seeley, Service Co. London. 1924.
- Japan and Her Colonies:** Extracts from a Diary made whilst visiting Formosa, Manchuria, Shantung, Korea and Saghalin in the year 1921. 276 pp. 15s. Arnold. London. 1923.
- Through Formosa.** Owen Rutter. Illus. 288 pp. 15s. Fisher Unwin. London. 1923.
- Glimpses of Korea.** E. J. Urquhart. Illus. 103 pp. 90 cents. Pacific Press Publishing Association. Mountain View, Calif. 1923.
- Two Gentlemen of China.** Lady Hosie. Illus. 322 pp., 21s. Seeley, Service Co. London. 1924.
- Java and the East Indies:** Java, Sumatra, Celebes, the Moluccas, New Guinea, Borneo and the Malay Peninsula. Frank G. Carpenter. Illus. Maps. 280 pp. \$4.00. Doubleday, Page Co. New York. 1923.
- India in 1922-23.** L. F. Rushbrook Williams. 300 pp. Superintendent of Government Printing. Calcutta, India. 1923.
- India in Ferment.** C. H. Van Tyne. 252 pp. \$2.00. D. Appleton & Co. New York. 1923.
- Among Wild Tribes of the Amazons.** C. W. Domville-Fife. Illus. Maps. 282 pp. 31s. Seeley, Service Co. London. 1924.
- Indian Tribes of Eastern Peru.** William Curtis Farabee. Illus. Map. 194 pp. \$3.50. Museum of American Archaeology and Ethnology. Cambridge, Mass. 1922.
- The New Hawaii.** Chaiman London. Containing *My Hawaiian Aloha*, by Jack London. Illus. 270 pp. 8s, 6d. Mills & Boon. London. 1924.
- Of One Blood.** Robert E. Speer. 254 pp. 50 cents and 75 cents. Missionary Education Movement and Council of Women for Home Missions. New York. 1924.
- Missions as I Saw Them.** Mrs. Thomas Butler. 284 pp. 6s. Seeley, Service Co. London. 1924.
- Studies in the Christian Gospel for Society.** H. A. Mess. 248 pp. 6s. Student Christian Movement. London. 1923.
- Daniel Bula.** Rev. R. C. Nicholson. 47 pp. 25 cents. Robert Harkness. 536 South Hope Street, Los Angeles, California. 1923.
- Ion Keith-Falconer of Arabia** (Vol. VI of Master Missionary Series). James Robson. 178 pp. \$1.35. George H. Doran Co. New York. 1924.
- Modern Religious Movements in India.** J. N. Farquhar. 457 pp. \$2.50. Macmillan Co. New York. 1924.
- Reality and Religion.** Sadhu Sundar Singh. 80 pp. 75 cents. Macmillan Co. New York. 1924.
- Cornaby of Hanyang.** Coulson Kernahan. 156 pp. 2s, 6d. Epworth Press. London. 1923.
- Chinese Lanterns.** Minna McEuen Meyer. 142 pp. 50 cents and 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1924.
- China's Real Revolution.** Paul Hutchinson. 177 pp. 50 cents and 75 cents. Missionary Education Movement. New York. 1923.
- Home Letters from China.** Gordon Poteat. 159 pp. \$1.50. George H. Doran Co. New York. 1924.
- Jackson of Moukden.** Mrs. Dugald Christie. 155 pp. \$1.35. George H. Doran. New York. 1924.
- Ming-Kwong, City of the Morning Light.** Mary Ninde Gamewell. 212 pp. 50 cents and 75 cents. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1924.
- Twin Travelogues** (with paper doll cut-outs). China. Welthy Honsinger. 50 cents. Abingdon Press. New York. 1924.
- Jane in the Orient.** Lois H. Swinehart. 153 pp. \$1.25. Fleming H. Revell Co. New York. 1924.
- Pioneering in Bolivia.** H. E. Stillwell. 243 pp. Canadian Baptist Foreign Mission Board. 223 Church Street, Toronto. 1924.
- Christian Reformed Church.** Henry Beets. 246 pp. Eastern Avenue Book Store. Grand Rapids, Mich. 1923.
- Students Historical Geography of the Holy Land.** William Walter Smith. 75 pp. and 41 maps. \$2.00. George H. Doran. New York. 1924.
- Christianity and the State.** S. Parkes Cadman. 353 pp. \$2.50. Macmillan Co. New York. 1924.
- Down Through the Ages.** Frank E. Gaebelin. 99 pp. Our Hope. 456 Fourth Avenue, New York City. 1924.
- Divinity of Our Lord Jesus Christ.** H. P. Liddon. 210 pp. 2s, 6d. Pickering and Inglis. Glasgow, Scotland. 1924.
- Everyday Bible.** Charles M. Sheldon. 628 pp. \$2.00. Thomas Y. Crowell Co. New York. 1924.
- Minister's Everyday Life.** Lloyd C. Douglas. 220 pp. \$1.75. Charles Scribner's Sons. New York. 1924.

LEPERS in the UNITED STATES



Need Your Help for a Place to Worship

Will You Be One

to send \$5.00 or more to build this church—the only one for lepers in America?

The number of lepers in the United States is increasing, and must increase unless they are properly segregated.

The Government has provided Hospital Sixty-six in southern Louisiana as a leper colony which may soon house 500 lepers.

American Christians must, however, provide religious consolation, instruction and a place of worship—The Government cannot do it. Will you help?

The Roman Catholics have already provided a priest and an attractive and commodious chapel for their constituency, but this does not meet the needs of the Protestant lepers.

The Protestant Chapel, funds for which are being raised by The American Mission to Lepers, will cost about \$52,000.

The Protestant chaplain is already on the field and is proving a blessing to these sufferers. The clergymen of New Orleans and Baton Rouge are cooperating in the work.

Every Christian Church in America should have a part in filling this great need. Ten thousand shares at \$5.00 each will make possible the erection of this chapel. Five thousand shares already taken.

Will you or your church, or both, take one or more shares in this Christ-like work?

DO IT NOW!

THE NEED IS IMMEDIATE

Let Your Benefactions

Live After You

**THIS IS A PART OF A WORLD-WIDE PROGRAM TO
CLEANSE THE LEPER and TO RID THE WORLD of LEPROSY**

.....1924.

To The American Mission to Lepers, Inc.,
156 Fifth Avenue, New York City.

Enclosed please find \$. (in cash
—check—money order) to help build the
“Church for Lepers” at Hospital Sixty-six.

Name

Address

Make checks payable to Fleming H. Revell,
Treas.

THE MISSIONARY REVIEW *of the* WORLD



"HE MADE OF ONE
EVERY NATION"
(ACTS. 17: 26 R. V.)

"ONE IS
YOUR MASTER,
THE CHRIST"
(MATT. 23: 10 R. V.)

VOLUME XLVII
NUMBER 7

JULY 1924

\$2.50 A YEAR
25 CTS A COPY

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

EDITED BY SAMUEL M. ZWEMER, CAIRO, EGYPT

ASSOCIATE EDITORS:

REV. H. U. WEITBRECHT STANTON, Ph.D., London.
PROF. D. B. MACDONALD, M.A., D.D., Hartford, Conn.
CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.
REV. W. G. SHELLABEAR, D.D., Madison, N. J.
REV. S. RALPH HARLOW, M.A., Smyrna.

REV. W. ST. CLAIR TISDALL, Ph.D., London.
MR. MARSHALL BROOMHALL, London.
REV. E. M. WHERRY, D.D., India.
REV. ARTHUR JEFFREY, M.A., Cairo, Egypt.

THIS is the only magazine in English which gives first-hand contemporary information from the missionary point of view regarding the world of Islam as a whole. The current number contains articles by expert writers on A World Outlook from Jerusalem; The Church as a Home for Christ's Converts from Islam; The Mystic Letters of the Koran; Chinese Islam as an Organism; Mark E. Botham of China; Difficulties of Work Among the Javanese; Evangelistic Work in Old Cairo Hospital; A Mass Movement Toward Christianity in Abyssinia; Every Missionary a Colporteur; Islam as a State Religion.

Its Chronicle of Current Events is unique. Book Reviews and a Survey of Periodicals appear in each number.

Keep in Touch With Those Who Know

Send today for the latest number—the demand soon exhausts the supply.

Single copies 50c. Annual subscription \$2.00

In Combination with the REVIEW \$3.50

THE MOSLEM WORLD.

156 Fifth Avenue, New York City.

Gentlemen:

[] Enclosed find \$2.00, for which please enter my subscription to THE MOSLEM WORLD for one year.
[] Enclosed please find \$3.50 (foreign postage 60c additional) for which please enter my subscription to THE MOSLEM WORLD and THE MISSIONARY REVIEW OF THE WORLD.

Name

Address

City.....Country.....

PERSONALS

DR. FRANK MASON NORTH, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, has been retired on reaching the age limit, but is made "Consulting Secretary." Dr. Titus Lowe has been elected a bishop, and Dr. Ralph E. Diffendorfer, of the Committee on Conservation and Advance, and Dr. John R. Edwards have been made secretaries of the Foreign Board.

* * *

DR. MARY MILLS PATRICK, founder of Constantinople College and its president for thirty-four years, has resigned after having spent fifty-three years in educational work among the women of the Near East.

* * *

DR. A. G. ANDERSON, of the M. E. Hospital in Pyengyang, Korea, was honored on the recent occasion of the marriage of the Prince Regent of Japan by the gift of two hundred yen, a silver cup bearing the imperial crest and a certificate stating that the gift had been made for a long period of social service.

* * *

CHARLES STELZLE will make a study of economic and religious conditions in Russia, Germany, Greece, Italy and England during the coming summer.

* * *

REV. HARRIS E. KIRK, D.D., of Baltimore, Md., is expecting to address gatherings of missionaries in China this summer at the three hill stations, Kuling, Mokanshan and Peitaiho.

REV. JOHN H. RITSON, D.D., who has completed twenty-five years of service as secretary of the British and Foreign Bible Society, is spending six months in a world tour.

* * *

REV. F. B. MEYER, D.D., has resigned the principalship of the All Nations Bible College. James F. Arthur, the vice-principal, has also resigned.

* * *

MRS. THERESA WILBUR PAIST, a sister of the Secretary of the Navy, was re-elected national president of the Young Women's Christian Association at the recent convention in New York.

* * *

BISHOP LOGAN H. ROOTS, of Hankow, China, has resigned from the position of Secretary of the National Christian Council on account of the refusal of the Protestant Episcopal Church to sanction his acceptance, and returned to Hankow to live. He will, of course, continue to assist the Council as far as possible.

* * *

PAUL KANAMORI, sometimes called "the Moody of Japan," has been making an extensive tour in Australia and New Zealand.

* * *

REV. J. I. LANDSMAN, formerly of the Hebrew Christian Testimony of London, has been studying Jewish life in the vicinity of New York City and New Jersey.

(Concluded on page 491)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Know What Leaders Are Saying and Doing

IN HOME AND FOREIGN MISSIONS

THE MISSIONARY
READ REVIEW *of* THE WORLD

Robert E. Speer (*Editorials*)
John R. Mott (*International M. C.*)
Samuel M. Zwemer (*Moslems*)
James L. Barton (*Turkey*)
I. Lilius Trotter (*Africa*)
Paul W. Harrison (*Arabia*)
Mrs. Henry W. Peabody (*Women*)
Mrs. E. C. Cronk (*Methods*)

Helen Barrett Montgomery
Charles L. White (*Home Missions*)
William I. Chamberlain (*India*)
Milton T. Stauffer (*China*)
Frank Mason North (*Miscellaneous*)
H. V. S. Peeke (*Japan*)
Amy Wilson Carmichael (*India*)
S. Hall Young (*Alaska*)

Some Good Things to Come

The Essential Christian Message Symposium
Modern Miracles of Missions Series
Why I Am a Missionary Series

America and Europe

The Papago Indians Mrs. F. S. Herndon
The Student Work in Europe Fred H. Rindge
Evangelistic Work in Belgium Mrs. Ralph Norton
Progress in Alaska S. Hall Young
Crown Jewels at Crown Point Henry Beets

Non-Christian Lands

Colombia—A Little Known Field A. M. Allan
An Afghan Martyr Alfred Zahir
Christian Laymen in Korea William N. Blair
The New Woman of India Charlotte C. Wyckoff
Through Eastern Laos Land Hugh Taylor
Pioneering in Arabia Paul W. Harrison

Do Not Miss the Special Number on China

(With maps, photographs and charts)

What Christ Has Done for the Chinese Arthur Rugh
The Unfinished Task in China Milton T. Stauffer
What Hinders Progress in China Frank Rawlinson
One Type of a Model Mission Station Du Bois Morris
Christianity in China Through Chinese Eyes David Yui
The Chinese as Christian Missionaries Mrs. F. D. Gamewell
The New Woman in China, Mrs. T. T. Lew
The Message That Brings Results Frank A. Keller

SUBSCRIBE NOW

Attach a check or money order for \$2.50 and receive a monthly dividend in the form of the most helpful and indispensable missionary magazine.

The Missionary Review of the World
156 Fifth Avenue, New York

Enclosed please find \$2.50 for one year's subscription beginning

Name

Address

Date.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

CONTENTS FOR JULY, 1924

	Page
FRONTISPICEE	
EDITORIALS	
RACE PROBLEM—WHAT IS MAN?	493
JAPANESE AND MISSION SCHOOLS IN CHOSEN	
RELIGIOUS CONDITIONS IN GERMANY	
THE WHITE WORLD AS SEEN BY THE AMERICAN NEGRO. GEORGE E. HAYNES	499
<i>A view of the race problem, in the light of Christian principles, as seen by an educated leader of the colored race.</i>	
A RACIAL GOOD WILL MOVEMENT	505
<i>The story of what has been achieved through cooperation between members of the white and Negro races in the Southern states.</i>	
RACIAL INTERMARRIAGE IN SOUTH AMERICA	513
<i>The Minister Plenipotentiary of Brazil tells the story of the effect of interracial marriage on the social and political life in the southern continent.</i>	
A PARABLE OF THE GOOD AMERICAN	515
<i>A vision of what might be the result of a truly Christian treatment of Jewish neighbors in residential districts in America.</i>	
REMOVING THE "MIDDLE WALL OF PARTITION"	517
<i>A Hebrew Christian discusses the barriers that prevent Hebrews from acknowledging Christ and the way in which those barriers may be removed.</i>	
A SOLUTION OF THE ASIATIC PROBLEM IN AMERICA	521
<i>Two brief stories from life show the influence of the practice of Christianity on Chinese and Japanese in America.</i>	
CHRISTIAN TREATMENT OF JAPANESE IN AMERICA	524
<i>The pastor of a Union Church in California gives the Japanese view of the actual and ideal relationships between Americans and Orientals on the Pacific Coast.</i>	
A KOREAN VIEW OF AMERICA	528
THE FUTURE OF THE RED MEN IN AMERICA	529
<i>The principal of the American Indian Institute in Kansas, for the training of Indian Christian leaders, describes the influence of educating the children of the Red Men to understand and practise the teachings of Christ.</i>	
THE CHRISTIAN SOLUTION OF THE RACE PROBLEM	553
<i>The president of an interracial educational institution in America discusses the fundamental principles involved in a Christian attitude toward those of other races.</i>	
COPEC AND FOREIGN MISSIONS	538
<i>A delegate describes the significance of the conference on Christian politics, economics and citizenship in the light of foreign missionary problems.</i>	
BEST METHODS FOR PROMOTING INTERRACIAL SYMPATHY	
EDITED BY MRS. E. C. CRONK	541
•WOMAN'S HOME MISSION BULLETIN— <i>Race Relations</i>	
EDITED BY FLORENCE E. QUINLAN	551
WOMAN'S FOREIGN MISSION BULLETIN— <i>News from Woman's Colleges in the Orient</i>	554
NEWS FROM MANY LANDS	557
THE MISSIONARY LIBRARY— <i>Books on Race Relations</i>	577

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy	Editorial and Business Office, 156 Fifth Avenue, New York City
\$2.50 a year	

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONALS

(Concluded from 2d cover)

K. KAGAWA, the Christian labor leader and social service worker of Kobe, Japan, has been doing extensive relief work in Tokyo and recently has been holding evangelistic services there, both in tents in the slums and among college students.

DR. ALBERT SCHWITZER of Strasburg, theologian and musician, author of "On the Edge of the Forest Primeval" describing his work as a medical missionary in French Gaboon, has now returned to his work in Africa.

* * *

REV. PAUL FOX, pastor of St. Paul's Polish Church in Baltimore, Md., has been invited by the Methodist, Presbyterian and Congregational Churches to become director of Christian work among Poles in Chicago, which is, next to Warsaw, the largest Polish city in the world.

* * *

OBITUARY

REV. ALBERT NORTON, missionary to India for the past fifty-two years and director of the Boys' Christian Home Mission of India, died at Dhond, Poona District, early in April. His sons are carrying on the work which includes six Sunday-schools and a church with one hundred and twenty-five members.

* * *

BISHOP HOMER C. STUNTZ.—On June 3d, Dr. Homer C. Stuntz, Bishop of the Methodist Episcopal Church, died in Omaha, Nebraska, at the age of sixty-six. His death came as the result of a stroke suffered in Florida last winter. Bishop Stuntz was born at Albion, Pennsylvania, January 29, 1858, and served as a missionary to India from 1886 to 1895. Later he was appointed superintendent of missions in the Philippine Islands where he served from 1901 to 1907, when he was elected Field Secretary of the Board of Foreign Missions and subsequently was Assistant Corresponding Secretary of the Board, 1908 to 1912. He was then elected Bishop and went to South America where he remained until 1916. Since that time he has been General Superintendent of the Iowa-Nebraska Episcopal area.

* * *

REV. M. M. KINARD, D.D., LL.D., member of the executive committee of the Board of Foreign Missions of the United Lutheran Church, died in Winston-Salem, N. C., March 13, 1924.

* * *

MRS. HELEN C. BEEGLE, executive secretary of the Women's Missionary Society of the United Lutheran Church, died in Altoona, Pa., March 12, 1924.

* * *

MR. JOHN J. EAGAN, a well known and highly honored Christian business man and philanthropist of Atlanta, Ga., died at his home March 30, 1924. He put his Christian principles into practice in his business and was one of the chief backers of the Commission on Interracial Cooperation.

Gordon



A Graduate School of Theology of high scholastic standards and evangelical loyalty. Degree of B.D.

Theological, Missionary, Religious-Educational College course of four years, college standards, broad curriculum. Degree of Th.D.

NATHAN R. WOOD, President
GORDON COLLEGE OF THEOLOGY AND MISSIONS
 Boston, Mass.

HARTFORD

SEMINARY FOUNDATION

Hartford, Conn.

W. DOUGLAS MACKENZIE, President

Theological Seminary
 Dean, M. W. Jacobus

School of Religious Pedagogy
 Dean, E. H. Knight

Kennedy School of Missions
 Dean, E. W. Capen

Through these associated schools Hartford offers full training for

1. *The Christian Ministry.*
2. *Religious Education and Social Service.*
3. *The Foreign Field.*

Each school has its independent faculty and its own institutional life and together they form one interdenominational institution with the unity of a common aim and spirit.

The plan for a group of eight buildings for the Foundation, including dormitories, library, chapel, gymnasium, as well as separate buildings for each school, is being carried out. The first of these buildings, the Women's Dormitory, is now occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



SUNDAR SINGH, SIKH



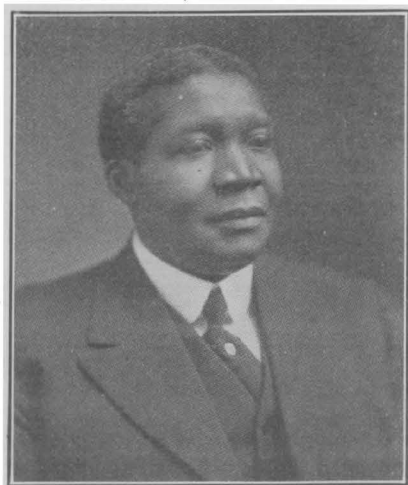
MICHAEL MANSUR, ARAB



RUTH MUSKRAT, AMERICAN INDIAN



DR. MARY STONE, CHINESE



ROBERT R. MOTON, AFRICAN



TOYOHICO KAGAWA, JAPANESE

"OF ONE BLOOD"—CHRISTIANS OF OTHER RACES

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

JULY, 1924

NUMBER
SEVEN

THE RACE PROBLEM — WHAT IS MAN?

WHY is there a race problem? That there is one, none can deny. Jews are not everywhere welcomed as neighbors, partners in business or comrades at a summer resort. Chinese, Japanese and East Indians are discriminated against in immigration laws, in naturalization and in school privileges. Negroes and mulattoes (in North America but not in South America) are not generally welcomed in railway coaches, churches or at the dinner tables of the white man. Intermarriage is considered more of a disgrace than interracial immorality. American Indians are placed on reservations and are treated as wards, but not as equals, by the American Government. In some mission fields, white missionaries have been criticized for unbrotherly treatment of Christian natives. In some countries dogs, cats and horses are treated with more consideration than are Negroes, Jews and Orientals. Why is it that human beings are separated into different political, industrial and social compartments?

The racial problem is not always the same. In ancient Egypt, Jews were called unclean. In Palestine, the Gentiles were classed with "dogs." In China, until recent years, Americans and British were called "devils." At times superior force has been required to produce a change of attitude in race relations.

Why is it that a difference in color of the skin, a difference in accent, in facial characteristics, or in ancestry is considered a greater barrier to brotherly fellowship than lack of physical cleanliness, intelligence or personal character?

This is the subject for home mission study during the coming year. Dr. Robert E. Speer has written the adult textbook—a thoughtful, basic study packed with interesting facts and conclusions. In this brief study, entitled "Of One Blood," he discusses the origin and nature of race and the idea of race superiority; the good and evil in race distinctions; the specific problems in America and their

solution according to the teachings of Christ. A new book, an enlargement of this study, will be issued in the autumn under the title: "Race and Race Relations."

While there may be many difficulties in attaining the ideal in our treatment of others differing from us in nationality, color, race or religion, the *Christian* attitude and purpose is to discover God's view of man and His way of dealing with those of different races. This way is revealed in the Bible, particularly in the life and teachings of Jesus Christ, the Son of God. *What is man* in God's view? Clearly "He hath made of one every nation of men to dwell on all the face of the earth... that they should seek God... though He is not far from every one of us; for we are His offspring" (Acts 17: 26 and 27 R. V.). Few Christian students today deny to all mankind a common ancestry. Genesis describes Eve as "the mother of all living" and Malachi asks, "Have we not all one Father?" God is the God of all mankind. He created man, before there was any racial distinction, in His own image — a spirit akin to God and with possibilities of becoming God-like in character and intelligence. Christ Jesus came into the world to save *all* and He is the Saviour of all, without limitations of race or color, but with limitations due to faith or lack of faith in Him.

This does not mean that God sees no distinctions among men. He called Abraham to be the father of a separated and peculiar people; Christians are today called to come out and be separate and sanctified. But this is not to be a separation because of race or color. It is to be a separation from contaminations and a setting apart to God's service. The company of God's redeemed is made up "of every tribe and tongue and people and nation." Men are divided by their attitude to Christ and God divides His servants according to the world's need and our readiness to use talents entrusted to us. All are parts of one Body, but there are varied functions — all carried out under the direction of one Head.

How, then, does this Christian ideal work out in a practical way? First, when we recognize all men as God's children, all are included in His loving purpose and in Christ's plan of redemption. Second, when we see men separated, not by race, or nation, but by their relation to God as revealed in Jesus Christ, His Son. Third, we may note a distinction among God's children, due to difference in office, in place of service and in authority. Fourth, mankind is divided into nations, into groups and into families — not that one may look proudly and disdainfully on another but that close unity and homogeneity of small companies may bring more effective service.

Members of a human family differ in intelligence, taste, characteristics and duties, but that need not prevent loving fellowship, mutual respect and cooperation. Man, of whatever race or nation, is a spirit, akin to God. Man's body is merely a temporary tent, in which the spirit dwells for a period of training and for service. The

tent may be brown or white, red or yellow or black — it matters not, but what does matter greatly is the condition in which the tent is kept, the use to which it is put and the degree of godliness in the spirit that dwells within.

THE JAPANESE AND MISSION SCHOOLS IN CHosen

WHILE the Japanese Government in Korea has not opposed private schools founded by the Christian missions, it has strongly insisted on the separation of religion and general education, more than is done in America. The following territorial regulations indicate the Japanese attitude:

“For the establishment or abolition of a Common School, Higher Common School and Girls’ Higher Common School, whether public or private, and a Public Normal School, permission of the Governor-General of Chosen is required” (Art. 24—1922).

“With regard to a private school for particular education and all other educational undertakings, the Governor-General of Chosen is vested with discretionary powers in such matters as are not provided for in this ordinance” (Art. 26—1922).

For the establishment of private schools written application to the Governor-General must be accompanied by an account of the personal history of the founder, the object, name, location, and rules of the school, plans of building and grounds, estimates of annual expenditures, ways and means of maintenance with documentary evidence.

No one is allowed to become a founder, principal, or teacher of a private school who has been punished with imprisonment unless pardoned; a bankrupt who has not completed repayment of his debts; one who has been dismissed from office by way of discipline unless pardoned; one who has been dispossessed of his teacher’s license; or one who is known to be of bad character and conduct. Thus a private school is under the supervision of the Governor of the province in which it stands.

Mr. J. N. Rodeheaver, who has recently visited Korea, writes that “government recognition in Korea corresponds somewhat to being accredited in America, and since government schools are being rapidly developed, it is important that private schools obtain recognition, for a Christian school not recognized by the Government will be seriously discounted in the minds of many of the people. The failure of some schools to obtain recognition was not alone because of their refusal to omit religious teaching and exercises from the curriculum but in some cases because of their failure to meet other governmental requirements.”

Government schools in Korea cannot accommodate all the Koreans who wish to secure an education, and mission schools are needed to supplement Japanese education. The chief need for Chris-

tian schools is, however, to give the Christian teaching which is necessary for the highest intelligence, character and service to God and men.

In these respects the Japanese educational system has failed, both in Japan and in Chosen. The Bible is the authoritative textbook to reveal the way of Life and no other system of morals can take its place. The Japanese are discovering this and recent revisions of regulations pertaining to education admit the inclusion of Christian teaching in the regular curriculum. "By the revision introduced any private school may now include religion in its curriculum. It must be remembered, however, that this does not mean any change in the general principle followed by the Government for the separation of religion and education." (Manual of Education, p. 113.)

Some leniency has also been shown with regard to the use of the Japanese language in Chosen schools:

"As hitherto teachers in private schools are required to be well versed in the Japanese language, but they are not required to use it in teaching certain subjects.... In the teaching of Chinese classics, Korean and foreign languages, as well as that of technical and special subjects, better results may be achieved by not requiring Japanese only to be used." (Manual of Education, p. 113.)

The problem of mission schools in Chosen is not yet solved and in all mission lands is becoming more complicated as the national governments bring their schools to a higher degree of efficiency. The main thing to be remembered is that the first and most essential aim of Christian missionaries is to give the Gospel of Jesus Christ to all those to whom they minister.

RELIGIOUS CONDITIONS IN GERMANY*

IN THE religious life of Germany there is evident among the masses a setback in religious instruction and an open opposition to the Church, while at the same time there are signs of a new religious awakening and a deepening of religious life among some classes.

The German revolution following the war brought about a partial separation of Church and State. The Church still receives appropriations through the State, and religious workers have to look to the State for their meager support. Some religious leaders hope for the day of a complete separation of Church and State in order to produce a more vital religion and a more sacrificial living.

Religious instruction in state schools has practically been abolished, and nothing else has yet taken its place. Young people are, therefore, growing up without religious instruction. The new constitution declares that religious instruction shall remain a regular

*Notes from an article in *The Christian Work* by the Rev. Calvin Klopp Staudt, Ph.D., formerly of the American University of Beirut, who spent about five months studying religious conditions in Germany.

course of study in the schools, but it became evident, when this article was interpreted in the light of other provisions of the constitution, that the death-knell of religious instruction in the schools had sounded. The Association of Teachers put itself on record as being unwilling to assume the responsibility of teaching religion and to do so would place God the Father on a level with Wotan. The Saxon Government also required parents to file a statement if they desired their children to have religious instruction.

A new type of vocational schools, known as *Fach und Fortbildung Schulen*, have sprung up all over Germany especially in the industrial centers. All studies revolve around the particular trade or profession for which the pupils are being prepared and special textbooks are issued for each trade and profession. For the sake of efficiency and of making a machine out of a nation there is nothing in the educational world like it. This type of education gives no opportunity for the unfolding of life, but rather produces educational one-sidedness.

A still more serious situation in the religious life of Germany is the strong opposition to the Church and religion on the part of the Socialists and Communists. The "Reds" openly attack the Church and disseminate hostile literature. They attempt to show that religion is a myth and that the Church is the tool of capitalists and organized Christianity an economic burden to society. They have their Sunday-schools, but in them they teach not religion, but atheism. In order to hold the young people, at the completion of their atheistic catechetical instruction, they have a ceremony which is patterned after the confirmation rite in the churches.

There is also an out-of-the-Church movement into the ranks of Socialists and Communists or into the simple class of "freethinkers." Already there are twenty-five million Socialists and Communists in Germany. Statistics show that the withdrawals from the Church for the last few years average over three hundred thousand yearly—that is, from the Evangelical and Roman Catholic Churches, some of whom may, however, have gone into the dissenting sects.

The churches in Germany are having difficulties in these times, but they are free, separated virtually from the State and no longer connected with the aristocracy or subject to the ruling body. Ministers are beginning to speak in the pulpit without fear or favor. The great task of the Church in Germany today is to save the nation spiritually and to check the moral deterioration of the people. It is also to meet the attacks of Socialists and Communists. Before the war, the life of the Church was too easy and pampered. She must now put up a fight for self-preservation and for the salvation of the nation. In some there is a spirit of deep religious consecration and an intense longing for Christian fellowship. While breaking away from the conventional forms of religion, young people are seeking

the religious life and sometimes a practical expression in Christian service. The Christian Endeavor Societies in Germany have nearly trebled since the war began, and activities have multiplied in like measure. A new missionary *verein* has been founded to intensify spiritual life and do Christian work. The German Young Men's Christian Association is also in many places doing a noble work. The falling off of students enrolled in the Theological Department of the University is chiefly due to economic reasons—German clergy receiving only a pittance of a salary—yet some classes in theology and philosophy are crowded. The aspiring German youth has been driven to serious thinking about God and reality and seeks the guidance of men who have thought deeply on this subject.

The Bishop of Saxony recently declared to a large and attentive audience of students in the University of Leipzig, that our Christianity must become more ethical; a higher morality must take hold of the people; a finer spirit of brotherhood, of helpfulness and of service must be developed in the churches; and that we must live more deeply and vitally the Christian life.

A new note is also being struck in the teaching of religion and theology, by the introduction of Christian sociology. Studies which have to do with the Christianizing of the social order found no place in the curricula of former years. Professor Adolph Deissmann, of the University of Berlin, when asked about the religious life of Germany after the war, lately said: "We are less dogmatic, less destructive, I think. . . . Attention is also given to certain neglected sociological problems in the light of the New Testament and the necessity of the Christianizing of the political life." The rabid attack of the German Socialists on the Church has grown in large measure out of a one-sided interpretation of Christianity.

Germans need the power, the restraint and the unifying force of religion; and they need to learn the value and efficacy of Christianity in social and political life. Another encouraging feature is the establishment of a *Religionslehrer-Seminar*, a school of religion for lay workers, founded in Leipzig shortly after the war. It has a three years' course, and is supported by contributions from German people and by foreign gifts. The primary aim of this school is to train up men and women who can give the highest type of religious instruction to children who are now being deprived of religious instruction in the public schools.

Religion in Germany may again work wonders and become a great blessing to the people. As Professor Rudolf Kittel said in his opening lecture last winter to his students on the Book of Isaiah: "The godless will not heed, but the remnant who understand God will bring in a new life for the Fatherland. Nothing can help but God alone. It behooves us to serve God with all our might in the right way. And in the remnant lies the hope of the new nation."

The White World as Seen by the American Negro

BY GEORGE E. HAYNES, Ph.D., NEW YORK

Secretary Commission on the Church and Race Relations of the Federal Council of Churches

AMERICA has a number of national and racial groups that give color to her culture. The Negro group has been playing an important part in this drama of democracy. Frequently they do not reveal their inner selves to their white neighbors. In many periods of American history they did not dare do so openly and frankly, and today, in some localities, they must do or appear to be as their white neighbors wish and not as they desire. Negroes usually wish to please; not to offend. Often they listen with comprehension to their white questioner and respond in such manner as they think he wishes, while they hide the real promptings of their own hearts. We shall here attempt to set down some of the inner attitudes of the American Negro, not as a personal opinion, but as impressions and observations.

A percentage of Negro people has been so "Anglo-Saxonized," through American experience and education, that they move and think and have their being in the whirling world of American culture with its dominant note of commerce, finance and industry. As this element of the Negro group has become inoculated with the white man's philosophy of life, they have necessarily lost some of the dominant *motifs* of Negro life and character. By contrast, fortunately, there is no distinct aristocracy among Negroes based either upon birth or bank account. The group is democratic with an increasingly strong leadership in its schools, its churches and its press. The latter has achieved its place of the fourth estate under very difficult conditions.

The Negro regards his personal relations with his fellows as more important than any ties established by property relations. For example, if a Negro worker likes his "boss" and is happy with his fellow workmen there is a stronger bond to hold him than a full time-card or a fat pay envelope. Perhaps no other people in European or American history would have remained behind on plantations and taken care of helpless wives and children of masters who were away fighting to retain them in bondage; few would have remained to provide for the support of those same helpless families when the master did not return from the battlefield. This conduct did not arise from cowardice or lack of appreciation of liberty but sprang from the spirit of loyalty and from the capacity of the Negro so to love his friends that he lives out his life for them.

During the first fifty years after Emancipation the freedmen and their children were fortunate in that their education was provided by missionary schools organized and taught by Christian missionaries from most of the principal Protestant denominations. These teachers practiced the unusual art of plain living, high thinking, and exalted loving. Through them thousands of the Negro people felt directly the touch of the great humanitarian and religious emotions that surge through sections of American life. Out of this contact with Christian teachers there arose a band of unselfish racial leaders whose personality has often charmed those who have torn asunder the veil of dissimulation and prejudice and have seen them face to face.

Along with the school grew the Church. Some of these churches are independent bodies that have had the friendly counsel and financial support of white fellow-churchmen. Others have had increasingly less contact with white Christians. Some have been retained as integral parts of the parent organizations and while often in separate congregations have had fellowship in central counsels and the general organization. The friendly touch and the sympathetic ideal of brotherhood though sometimes tenuous has been maintained.

There has been, however, another group of contacts between white and Negro people in America probably involving more phases of their common life than the relationship of teacher and student or that of fellow-churchmen. Such relations, too, have involved millions of the masses of the white people who have never assimilated the liberalizing culture of the white world and millions of the Negro people who have never known the touch of the white missionary teacher or of the liberal churchman. These contacts are those of landowner and poverty-stricken, ignorant tenant frequently exploited; of the industrial employer prospecting principally for profits with little time or inclination to look beneath the swarthy exterior of the "hands" that handle the logs and timbers at his saw-mill or the cotton bales at his warehouse and compress, the pick and shovel on the public work or the brick and mortar in building the city skyscraper. A state-wide conference of Negroes of Georgia in 1923 cited low wages of farm labor, bad housing conditions in cities and rural districts, and bad working conditions on plantations of absentee owners among the principal reasons for the Negro exodus from that state. A similar conference of Negro leaders in Mississippi, and later a delegation before the legislature of the same State, cited low wages, bad housing, unfair distribution of public funds for schools and other institutions and insecurity of Negro life as producing similar results in migration.

There are white salesmen in the stores; or, in the streets and by-ways of the Negro neighborhoods, they peddle their wares of all descriptions to be paid for on the instalment plan. So often does

the Negro's part in these transactions prove unpleasant and unprofitable that he views with misgiving, as a Greek bearing gifts, any white person who comes to his door. Then, too, there are contacts with the many representatives of the law from the policeman on the beat to the judge on the bench and, like the disfavored generally, the Negro gets short shift. A community or a state in the South may be in commotion over some political question and the voters are called upon to decide; either tacitly or openly, as in a school election in an Oklahoma city recently, Negroes are not expected or allowed to vote. In Northern cities to which they are moving by hundreds of thousands many respectable families have had their homes bombed, their lives threatened or their peace otherwise disturbed when seeking to occupy houses with modern conveniences in blocks where fire, police, sanitation and other city facilities are provided.

In the majority of these contacts the Negro experiences little or none of that kindly consideration and brotherly spirit which actuates the benevolent-minded white man. In later years, as more than three fourths of the Negroes have learned to read, they see in the newspapers more information about the lynching-bee than about the colporteurs of Bibles; they read and feel more about segregation and about the determination of their white brethren to set them off as a thing apart than about brotherhood and good will.

Negroes are learning of and watching the efforts put forward to Americanize the foreigner. Not that they know any more about what Americanization means than other Americans, but they hear a great deal about making the alien a citizen and teaching him to exercise the rights and assume the responsibilities of citizenship. On the other hand, Negroes perceive that they themselves are not naturalized but natural-born Americans since the time of the Pilgrim Fathers. They have borne all the responsibilities of taxation and war service since they joined Colonial armies to fight against the injustice of taxation without representation. Yet, with the exception of the home missionary societies and a few philanthropists, nobody seems to them to have concerned himself about citizenship rights of Negroes. They have even found many white Americans extending every possible effort to block the feeble efforts the Negroes themselves put forth to enjoy the rights and perform the duties to which they have an inalienable claim. They recall such facts as the necessity for them to carry a nation-wide agitation to induce their own Government to give their educated young men who were ready to volunteer during the World War the chance to train and be commissioned as officers for Negro troops.

Many Negroes point out the exclusion from our histories of the facts and achievements of Negroes in America. They say that Negroes have played conspicuous parts in every war from the days of the Revolution to the World War; that they have probably con-

tributed more to American music than any other group; that the American cotton industry was built upon their labor; that some of the best American literature either directly or indirectly was their creation; that they have made substantial contributions to American science and invention; and yet the histories, if they mention Negroes at all, usually treat only of their degradation as slaves, their crimes, their weaknesses or their alleged incapacity.

Out of the combination of such experiences has come a definite attitude, not always an articulate conception, toward the Caucasian world. Some Negroes have been so affected by the discriminations and injustices the race has suffered that they have confused the two clearly differentiated types of the white world and confound the liberal-minded, democratic Christian spirits with the dominating, self-seeking class. They believe that here and there individual white persons are liberal and kind and just but they regard the great white world as cold and hard and often unjust. In later years there has been confusion in the minds of many Negroes between the ideals of Christianity itself and the practical interpretation that many of their white neighbors give to it. Such persons have expressed their doubts about the Christ-like qualities of their lighter-hued fellow Christians. Said a church official of a Negro denomination to the writer once: "It always makes me smile to see a white man with a Bible under his arm."

The tendency to attribute to the white man the evils which they suffer or see is not confined to educated Negro men and women. During the World War a white friend of mine was strolling out one day over the acres of a large Mississippi plantation. Unobserved nearby a Negro plowman wearily homeward plodded his way, singing:

"Boll weevil 's in de cotton,
Cut-worm 's in de co'n;
Debil 's in de white man,
War 's goin' on."

There is also apprehension and skepticism of the Negro about the ability of the white man generally to accord other groups a participation in the common life without domination or paternal condescension. Even uneducated Negroes, with that power of penetration for which they are noted, have such misgivings. An old colored woman in an Alabama country village listened with a quizzical countenance as another colored woman of education was explaining the advantages of the victory of the Allies. When her informant had concluded she replied, with a shrug of her shoulders, "Well, chile, there ain't much difference between one set of white masters and t'other." The same sentiment is often expressed in more elegant terms by Negroes whose hair is not tinged with gray and who have had the advantages of education and travel.

Sometimes this reaction to the white world goes farther and many experiences of discomfort, inconvenience or discourtesy are attributed to the prejudice of white people against Negroes when often it is nothing more than the impoliteness and uncouth conduct of an uncultured person. A Negro when purchasing a ticket at a railroad station was given an excessive amount of change in the transaction. He called it to the attention of the clerk who at first seemed offended that the accuracy of his calculation should have been questioned. When the mistake became evident to him the clerk took back the extra money but offered no thanks for the Negro's courtesy or apologies for his own lack of it. The Negro purchaser at first considered this an expression of a prejudiced racial attitude but his opinion was changed a few minutes later when a white woman was treated discourteously by the same clerk.

One of the striking developments of the last ten years has been increasing growth and strength of the independent Negro church denominations. In a discussion with one of the leaders of one of these churches recently with the view of getting his cooperation for some joint activity, he said: "They don't want us; if we go in there will be many of them who will show us by their action if not their words that they do not. If we cannot enjoy our association with them we can enjoy it among ourselves." To no small degree Negroes regard it true that white people have insisted upon segregation of the Negro groups and other racial groups on the ground that they are fundamentally different.

The foregoing brief recital of the Negro's present attitude may make clear the idea that there is today a "new Negro," growing in racial consciousness, in citizenship consciousness and in consciousness of personal and group values. He is increasingly critical of the white world about him. He is seeking more and more to find a firm foundation within himself and within his own group life upon which to build. Whenever he becomes articulate he tries to lead the white world to understand that he wishes to stand on his own feet and work out his destiny with his own hands in a democratic world where each man may do his own thinking and may speak for himself. In a current article in *The World Tomorrow*, a Negro man of the younger generation writes, "The Negro youth's bread and butter is at the mercy of economic shifts. He may be moved up a peg, or he may be side-tracked altogether. . . . One might naturally ask how is the young Negro going to work out a situation like this. Certainly it is in the final analysis the business of nobody but the Negro. The trap is already laid for him and new ones are being constructed; he is privileged to walk into them, which would be economic suicide, or build better ones himself. He must work out his own salvation."

During the last decade an increasing number of white Americans have perceived this rising tide of racial reaction to the hard and

unjust conditions that have faced Negro Americans. Many of these white people have been actuated by humanitarian motives, many by religious motives, some by high motives of allegiance to ideals of political democracy, and not a few have gradually perceived that the economic, social and spiritual progress of other Americans is linked with the opportunity of the Negro citizen of the community to share fully in the common life.

Leaders of both races have become awakened to the broad, deep chasm of separation which the erosion of prejudice, proscription and misunderstanding has made between the two races, as the relation of master and man and mistress and maid disappeared during the past generation. The new friendly relations upon the basis of man to man and woman to woman grow up slowly and often only in isolated situations. To meet this condition a few interracial-minded men and women of both races scattered here and there in churches and schools and occasionally in the busy market of business have set themselves to the task of changing the character of the contacts of everyday life between the millions of these two races. They have recognized and undertaken to remove many of the discriminations and injustices under which the Negro as an American citizen labors. To do this is doubtless a large order, because the Negro has been developing an aloofness and particularly because the crust of public opinion has discounted the capacities of Negroes, has shut them off from many opportunities of achievement and has used their limited achievement under the restrictions as proof of their lack of capacity to achieve.

The surprising thing, however, has been the remarkable success that has attended this "Interracial Movement" pioneered by a few real statesmen. It has penetrated the public school systems in the South and converted communities and states to the idea of public support for Negro education, following the lines and results of the pioneer work of mission schools which demonstrated the capacities of Negro children to measure up to all the tests of modern American education. In fact, much of the best in content and method of modern American education was first invented and first tried in Negro mission schools. It has penetrated the Church and religious organizations and today church denominations and these religious organizations are striving to give Negro members full participation in their rights, benefits and responsibilities. It is slowly penetrating industry as white workers and colored workers awake to their mutual interests and as white employers see the adaptable utility of Negro workers.

This movement has now focused itself in the Commission on Interracial Cooperation, with headquarters in Atlanta, Ga., and the Commission on the Church and Race Relations of the Federal Council as two agencies definitely formed to promote the ideal of applied brotherhood in these varied relations between the two races.

A Racial Good Will Movement

BY WILL WINTON ALEXANDER, ATLANTA, GEORGIA

Director of the Commission on Interracial Cooperation

PROGRESS in any line rarely comes from a single cause. For a long period many forces have been affecting race relations in America. Any effort affecting them, and any evaluation of such effort, must take into consideration the work of other movements.

The Commission on Interracial Cooperation has sought to influence tendencies that have been going on for many years, and to cooperate with individuals and efforts approaching American race relations from various angles. The Commission has assumed that right racial attitudes are a by-product. They come as a result of making known the facts, from proper contacts between persons of the races involved, and from cooperative effort in tasks that beget a sense of fellowship. Most white people in America, South as well as North, know little of the facts regarding Negroes and their development in America. Most of the thinking which white people do is based upon popular race dogmas which, though current everywhere, are not the result of observation or study but are based largely on prejudice and misapprehension. There is, therefore, much feeling and little understanding.

Much of the foundation work of getting a sufficient body of facts is yet to be done by anthropologists, biologists, sociologists and investigators of group psychology.

The Commission discovered on investigation that Southern colleges were giving very little attention to this subject. Two remedies for this situation seemed possible. The first and easiest was to introduce into college departments of history, economics or sociology some course which would open up the question for undergraduates, give them the general information available, define the problem, and acquaint them with sources of information. As a result of a series



THE LATE JOHN J. EGAN OF ATLANTA
One of the chief promoters of the work of the
Commission on Interracial Cooperation



THE NEGROES' NEED OF BETTER HOUSING FACILITIES

A sample of unsanitary conditions in a Negro court in a northern city

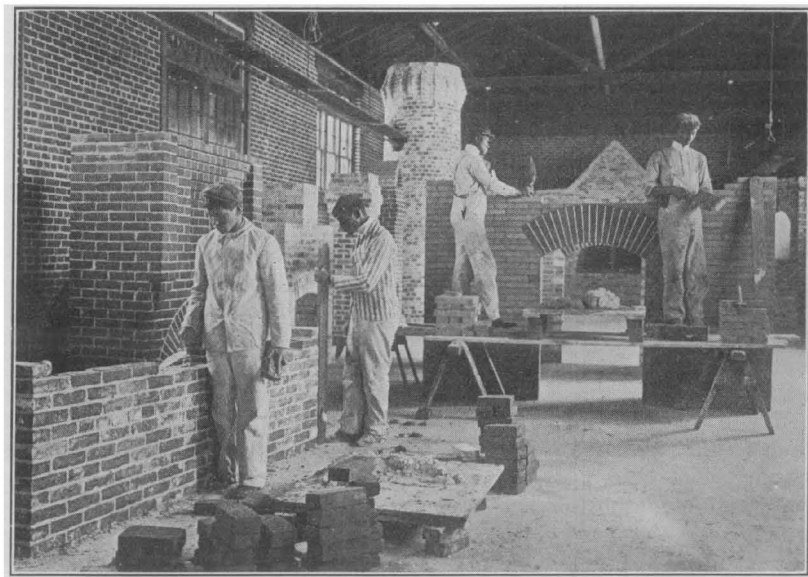
of conferences running over the past five years, some sixty or seventy institutions in the South have begun to offer such courses. The number is increasing each year. Professors report encouraging interest on the part of the students. In Texas, the professors offering these courses have formed a simple organization and meet once a year for a day to discuss methods and materials. The first problem they confronted was to find sufficient suitable material for such a course. To supply this need, the men from institutions west of the Mississippi have worked with Dr. T. J. Woofter, Jr., of the Commission's staff, and those from the southeastern colleges with Dr. W. D. Weatherford. As a result, two books have been produced and will soon be off the press. One by Dr. Woofter is a brief, informational study, especially adopted for introductory courses. Dr. Weatherford's volume is a source book that will serve for a more comprehensive study.

Closely related to this study in the colleges is the question of research. Students, having taken these introductory courses, become interested and many are willing to make some phase of race relations the basis of graduate study. It is expected that, as a result of such graduate research, valuable material will be gathered on important phases of the question which up to the present have not been studied.

It has seemed necessary to do something, also, in the elementary and high school courses to give to future citizens a sympathetic

understanding of other races. Progress to this end, however, has been slower. More attention is given in elementary grades of American public schools to teaching humaneness to animals than in developing sympathy and understanding for humans of other races. A few experiments are being carried on which may develop effective methods of meeting this need. One Southern state has a committee of well-known educators at work preparing material on the Negro in America which they hope may be adopted as a part of the American history course in the public schools.

In making known the facts regarding Negroes and Negro life, the importance of the press has not been overlooked. As a result



TEACHING THE NEGRO TO BUILD BETTER HOUSES

In the Training Shops at Hampton Institute

of a series of conferences with editors, the following statement of attitude and policy has been issued by the editors of nearly a hundred of the most influential dailies of the South:

"In the attainment and maintenance of improved interracial relations in our Southern states, we believe that a policy of cooperation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was

made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the demand for Negro leadership would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious cooperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

While the above statement may not be all that could be desired, it represents an interest and open-mindedness on the part of those who control the daily press and, in large degree, mold public sentiment. The Commission maintains an educational department which furnishes regularly to these papers items of interest relating to Negro life and development. This material is widely used. The genuineness of the desire of Southern editors to be helpful to race relations is seen in the increasing tendency to give prominent and dignified publicity to the achievements of local Negro schools, churches, and business organizations.

The "laissez faire" theory has been applied to all social situations. This attitude may be an inheritance from our savage forefathers who held a fatalistic philosophy of the world order. In American communities it is still the attitude of most persons to the situations which grow out of race contacts. Such situations are usually let alone till they become critical; then social surgery of a very crude and ineffective type has been resorted to. The Commission seeks to bring about intelligent and sympathetic consideration of these questions by the Christian men and women of each community. In the past, there has been much discussion by each race, but no conference between the two groups and consequently little understanding. The Commission has developed the habit of conference between white and colored leaders in many communities. This seems a small thing, but it has great significance. Not only has it resulted in the relief of specific situations, but it has brought hundreds of white and colored men and women of intelligence to know one another and to have a new appreciation of one another. Never since the Civil War have the thoughtful men of the two races in the South been so well known to one another. Between these groups there is developing a new spirit of frankness and sympathy, and, on

the part of whites, a growing appreciation of the splendid men and women who are to be found among the better trained Negroes in every community.

A special phase of these new contacts is seen among the women. In October, 1921, at the first conference ever attempted between white and colored women, there were present over one hundred white women, including leaders in many of the women's organizations of the South, and a group of representative Negro women. The Negro women presented a statement calling attention to the many heavy handicaps the race was compelled to bear and asking for cooperation for their relief. These handicaps include long and irregular work-



ONE OF THE RESULTS OF THE WORK OF THE COMMISSION ON INTERRACIAL COOPERATION

This is the high school for colored students at Atlanta, Georgia. One of the five new schools just erected at a cost of \$1,200,000, as the result of an agreement negotiated by the Commission

ing hours in domestic service, bad housing conditions, lack of facilities for wholesome recreation, necessarily neglected homes with resulting child delinquency, unjust and burdensome discrimination in the conditions of travel, lack of adequate educational facilities, unfair treatment by the press, lynching, and denial of the ballot.

To the above the white women replied as follows:

1. DOMESTIC SERVICE.

We acknowledge our responsibility for the protection of the Negro women and girls in our homes and on the streets. We, therefore, recommend:

That domestic service be recognized as an occupation and that we seek to coordinate it with other world service in order that a better relation may be established for both employer and employee.

2. CHILD WELFARE.

We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community. We therefore, urge:

a. That day nurseries and kindergartens be established in local communities for the protection, care and training of children of the Negro mothers who go out to work.

b. That free baby clinics be established, and that Government leaflets on child welfare be distributed to expectant mothers, thus teaching the proper care of themselves and their children.

c. That adequate playgrounds and recreational facilities be established for Negro children and young people.

3. SANITATION AND HOUSING.

Since good housing and proper sanitation are necessary for both physical and moral life, we recommend:

That a survey of housing and sanitary conditions be made in the Negro sections in each local community, followed by an appeal to the proper authorities for improvements when needed.

4. EDUCATION.

a. Since sacredness of personality is the basis for all civilization, we urge:

That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

b. We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We, therefore, pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color.

c. Since provision for the education of Negro children is still inadequate, we recommend:

That surveys be made of the educational situation in the local community in order that colored children may secure—

(1) More equitable division of the school fund.

(2) Suitable school buildings and equipment.

(3) Longer school terms.

(4) Higher standards and increased pay for teachers.

5. TRAVEL.

Since colored people frequently do not receive fair treatment on street cars, on railroads and in railway stations, and recognizing this as one of the chief causes of friction between the races, we urge:

That immediate steps be taken to provide for them adequate accommodations and courteous treatment at the hands of street car and railway officials.

6. LYNCHING.

a. As women we urge those who are charged with the administration of the law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. Therefore, we pledge ourselves to endeavor to create a public sentiment which will uphold these officials in the execution of justice.

7. JUSTICE IN THE COURTS.

We recommend

That our women everywhere raise their voices against all acts of violence to property and person, wherever and whatever cause occurring.

We further recommend:

That competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

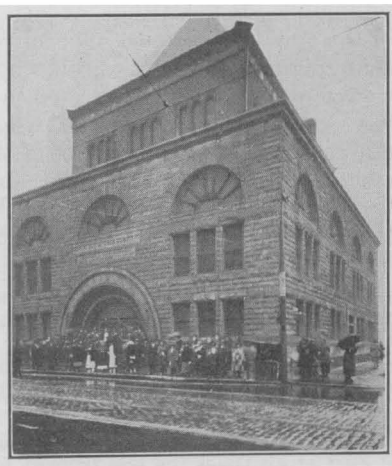
8. PUBLIC PRESS.

Since the public press often gives undue prominence to the criminal element among the Negroes, and neglects the worthy and constructive efforts of law-abiding Negro citizens, we pledge ourselves to cooperate with the men's committees in endeavoring to correct this injustice and to create a fair attitude to Negroes and Negro news.

These statements have since been adopted as the interracial platform of the Southeastern Federation of Negro Women's Clubs and of church and civic organizations of white women with perhaps a million members. Their essence has been written into the local programs of these organizations, and in many communities white and colored women are now meeting for frank and patient conference over common problems. The significance of this is seen in the frequency with which one now hears white women address or speak of a Negro woman as "Miss" or "Mrs."—titles which until recently the traditions of slavery had denied to all colored women, regardless of character or type.

Although conference gives opportunity for contact and produces better understanding, the most effective method of developing sympathy and good will is *fellowship in work*. The conferees have done much more than talk. They have set definitely to work to change conditions. They have worked together for better laws, for better community care of children, for better health, to make an end of lynching, to give legal protection to the helpless and to bring about greater consideration for Negro women and girls and the integrity and welfare of Negro homes.

These processes have begun to produce very tangible results. The movement for Negro schools has been going for many years. Its leaders were prophets and statesmen. They have worked with increasing success. The very recent years have seen a marked growth in state expenditures for Negro education. This undoubtedly has been stimulated by the sentiment developed by the Commission. There is an increased activity on the part of all welfare and health



A MODERN CHURCH FOR NEGROES

The Pilgrim Baptist Church, with 3,000 members. Pastor, Dr. S. E. J. Watson, Chicago

agencies on behalf of Negroes. The care of Negro children and the health conditions of Negro communities are receiving more consideration than ever before.

The lynching record for last year was reduced fifty per cent and was the lowest in forty years. A large share of credit for this must be given to the Southern women. The Commission has spent money and effort in securing evidence and able legal assistance in prosecuting mob members. In one state bills are now before the legislature looking toward police measures that have already proven effective in sister states where their passage was worked for by persons connected with the Commission.

But after all, the most important elements in race relations are intangible. It is attitude, at last, that counts, and attitude is a thing of the spirit. The most hopeful result of this work has been a slowly changing attitude toward this whole question on the part of Southern communities. This is reflected in the inaugural address of the present Governor of Mississippi, whose election marked the end in that state of the political career of James K. Vardaman, the bitterest enemy Negroes have ever had among Southern public men. The extracts quoted below from Gov. Whitfield's address fairly represent the South's awakening conscience on this subject:

"The Negroes still make up slightly more than one-half of Mississippi's population. Any plans for a new era, any change in our economic life, any reorganization of our agriculture or industry which leaves them out, is doomed to failure. If we would work out our own economic salvation, we must at the same time take their well-being into consideration. There is a definite relation between their happiness and prosperity, and that of the state as a whole.

"We must improve working and living conditions; look after the Negro's health, foster manual training and modern agricultural methods, and see to it that at all times the less favored black man shall get a square deal in his business relations and in the courts. Our own self-interest prompts it; humanitarian considerations demand it; our Christian duty as a more favored people enjoins this upon us.

"Wise leaders among the Negroes must be encouraged in their splendid efforts to aid their own people. Points of agreement between the races must be emphasized and points of friction minimized. Every man and woman in the state must see to it that the laws giving protection to Negroes in their lives and property are rigorously enforced; that the occasional white man who seeks to profit through the ignorance of his tenants or laborers be forced by the overwhelming weight of an aroused public opinion to give a square deal to all whom he employs regardless of race or color; and that there be the fullest cooperation between the white man and black, to the end that peace and harmony may prevail in the separate development of the races, and prosperity comes to white and black alike through cordial cooperation in the agricultural and industrial upbuilding of the state."

Racial Intermarriage in South America

BY DR. OLIVEIRA LIMA, WASHINGTON, D. C.

Minister Plenipotentiary of Brazil

SINCE the very beginning of the colonization of the New World in the sixteenth century, the Spanish and Portuguese adventurers freely intermingled with the aboriginal Indians and with the imported Africans. As a result, there was a fusion of the races and a mixed population grew up which precluded the existence of racial rivalry, animosity, or conflict.

Why, then, did not Latin America or, better, Ibero America either physically or morally become a colored continent, except in a few spots like Haiti? (There the purity of the black race was more or less maintained even by means of constitutional prohibition.) The answer is simple: It is a physiological and sociological reason.

The Indians were a race, if not individually weaker (read Fenimore Cooper), at least unprepared as a whole to resist the diseases, vices, brutalities and the strenuous life of the explorers. Their activity was not of a continuous type, but was intermittent, the periods of inter-tribal war being followed by periods of rest or of carousals, interspersed with hunting and fishing expeditions. Agriculture was only an unimportant and meagre occupation, consisting of the cultivation of maize. Nomads cannot carry on a regular husbandry. So the Indians have gradually been driven out by colonization. They have been absorbed into the new population, their features and sometimes their character in some cases reminding us of their previous independence. In other cases, as in Mexico and Central America, large bodies of them still remain as the basis of the national population. In time, however, they will vanish.

The Africans imported to America have proved to be a race of greater endurance. After three centuries or more of free intercourse, the slave trade was abolished and no more Negroes were brought over whilst millions of European emigrants entered South America. Many of these emigrants came from southern Europe, but some also from northern Europe, particularly Russians and Poles. The consequence is that the Negroes, who still are so abundant in the northern section of Eastern South America, become less and less numerous as we go southward. In the city of Sao Paulo we meet today fewer Negroes than in Lisbon. In Montevideo and Buenos Aires they are a rarity.

One of the first Presidents of the Argentine Republic and one of her most illustrious sons, Rivadavia, was a mulatto. In Brazil her foremost contemporary writer, Machado de Assis, with a true Athenian mind, was also a mulatto, as was one of the greatest states-

men of the Empire, Baron de Cotegeipe, a witty, far-seeing diplomat, not unworthy of Talleyrand's intellectual kinship.

The question of the relation of Negroes to Whites is one of the gravest with which the United States has to cope. The future of race relationships in North America is much more difficult to settle than was the abolition of slavery. We cannot foresee when and how the race problem will be solved since miscegenation is the exception, and even illegal contempt of race having been only slightly modified by the change of ideas and since the exodus of the black population it is today a practical impossibility.

Racial intermarriage, if permitted, might put an end to the "black peril," which may become a most pressing and serious one. Who can realize or even imagine the excesses of a Negro bolshevism? The white secret societies in some sections might be wiped out in an awful uprising or a bitter civil war. The Negroes are continually growing in numbers, as they do not attempt birth control.

South America is free from this menace. Social controversies may arise with the development of industries and the accumulation of wealth, but irritating racial problems do not trouble us. Intermarriage is extremely repugnant to the North American communities, but as a Brazilian white man I cannot help rejoicing that such a problem is not to be found in Hispanic-America and that from such intermarriage no evil consequences have resulted. White blood prevails in the fusion and white ideas also. The superior culture of the white predominates and moulds the mixed population. A reversion to savageness or to barbarism is possible only when there is a lack of strong impulse in the advanced race.

Intermarriage appeals to my sociological sense and to its biology presents no objection, but I admit that prejudice against it is not absent from my country and from other countries in South America. Some families would feel dishonored if Negro blood were to be mixed with theirs. But who can be sure that it will never be so or that it never has been so? Drops are imponderable and invisible and there are, in reality, no pure races. Even the Germans who, as Teutons, were proclaimed by Count Gobineau the purest, came to be called Huns, that is, Turanians.

In our continent Negroes will never be a dominant race, even in sections where they may surpass in number the white people. They are not backed by centuries of culture and are not a progressive race, though they make great progress. The most important thing is to open the way for a better understanding between social elements which in the United States are in conflict. The Christian doctrine teaches us that mankind is one. In South America our experience of centuries has taught us that there is no real understanding except the one that comes through the fusion of races. We have political and economic problems but no racial problem.

A Parable of the Good American

BY REV. A. M. ALLAN, BOGOTA, COLOMBIA

MRS. AUGUSTUS BELL SILVERTONE stepped lightly out of her car and was soon expounding the best methods of Americanization to a select group of club-women. She was warmly applauded as with felicitous phrases and levelling logic she shewed that aliens, especially Jews, must be brought out of their shell of exclusiveness, and be led to imbibe the ideals and free spirit of America.

Mrs. Silvertone felt that she had made a decided hit, but on her return to her pretty home, called "Altruista," at 101 Freedom Avenue, she was shocked when she arrived by the dreadful news that "Ivygreen," the adjoining cottage, had been bought by Moses Goldberg, who was preparing to move in next day with his large family. Mrs. Silvertone was so upset that she went at once to her room to plan measures of protection for herself and her two boys. A wall of exclusion must be built at once. She telephoned her husband to have a contractor come early next morning.

Mr. Goldberg and his family came, saw and understood. That wall kept the two families as far apart as Palestine and California, but it enabled Mrs. Silvertone to "pursue the even tenor of her way" and prepare speeches on Americanization, for which she was highly esteemed in three States. Occasional glances which Mrs. Goldberg shot at her when they met unavoidably on the street convinced Mrs. Silvertone that her new neighbor was lacking in Christian spirit.

A fortnight later, Mr. John B. Friendly, a business man who owned the house next to Mr. Goldberg on the other side, arrived home from his holiday with his wife and children. Seeing his new neighbor cutting his lawn one evening, he crossed over, shook hands, and told Mr. Goldberg about the best way to make grass grow on that ungrateful soil. John was a home man, accustomed to spend his evenings with his family, and when he brought home any new Victrola records, he often invited the Goldberg family to hear them. When Mrs. Friendly was ill, Mrs. Goldberg sent fragrant roses.

A month later, Moses was amazed and pleased when John invited him to accompany him to church. "No, dat iss not for me!" he replied. "Well," responded Mr. Friendly, "you know we who come from the East and the West are to sit down in the Kingdom of God some day with the children of Abraham, Isaac and Jacob, and we might as well begin now."

"I vill tink about it," said Moses, for he wished to consult his wife. She did not manifest the opposition he had expected, for she secretly longed for human society, and had a mother's desire to see

her boys brought under good influences. At one time she had a leaning towards Christian Science, but ever since Mrs. Levi Cohen's baby died without a doctor, she had turned against it. "I would not go to a Mission," said Moses to his wife; "but you see, Rebecca, this is not a Mission, it's a proper church where the folks go."

So it came to pass that a few weeks later, one Sunday morning, when his boy of eight was recovering from a fever, Moses Goldberg put on his best suit, crossed the lawn to the Friendlys' door and rejoiced his neighbor's heart by saying, "I vill go to church today."

The two men sat in the same pew and Moses, to whom, like most Jews, the synagogue was but a piece of antiquated boredom, felt instinctively drawn to the kindly atmosphere of the place, and the heartfelt, tuneful singing. Moses' soul responded as he joined in the reverent, dignified worship of the Almighty. What he and Rebecca and the boys lacked, these happy worshipers seemed to have, namely, an intangible, indispensable something which glorifies existence, relates man to his Maker and draws him closer to his fellowman.

The minister's sympathetic prayer "for those who are passing through sickness or bereavement" touched him deeply. Moses continued to attend, and in due time recognized Jesus of Nazareth as the Messiah. Like Zacchaeus, he immediately began to plan for restoration to those whom he had wronged. "I'll have those repairs made on that tenement right away. I must lower the rent of the rooms these two widows have in my house in Cheap Street; for Christ's sake I'll see if I can't give people better homes."

Time passed. The Goldberg family now miss few Sundays in church. Last May one of the boys received a prize in a Sunday-school competition and Mrs. Goldberg takes pride in decorating the church with flowers for the communion services. If anyone should question Moses about the date of his conversion, he would say unhesitatingly "De day Mr. John B. Friendly shake hands and help me with de lawn-mower."

RACE SUPERIORITY

The claim of superiority carries with it a proportionate obligation. "We that are strong ought to bear the infirmities of the weak." Position may bring power, but it also involves a duty and a privilege to use that power to help others. It is the small, weak natures that show themselves proud, arrogant and selfish when placed in positions of prominence. The great, noble natures will seek to serve humbly, cheerfully and unselfishly wherever they are. Americans profess to believe that "All men were created free and equal." When will we put that belief into practice?



A GROUP OF HEBREW CHRISTIANS IN AMERICA

Removing the "Wall of Partition"

BY AMOS I. DUSHAW, HICKSVILLE, LONG ISLAND

ST. PAUL, the converted Pharisee, laid aside his pride of blood, and in the spirit of Christ went out into the wide world to break down all racial barriers. He wrote to the Ephesians that in Christ there could be no such barriers: "For he is our peace, who made both one, and brake down the middle wall of partition." How then, has the wall between Jew and Christian been built up, and what can be done to remove it? Christians know that there can be no triumph of the Kingdom of God with the Jewish race left out.

Race prejudice is world-wide, and is not confined to any one race. Wells says, "It is the almost universal bad manners of the present age which make race intolerable to race." Mills said, "Of all vulgar modes of escaping from the consideration of the effect of social and moral influences on the human mind, the most vulgar is that of attributing the diversities of conduct and character to inherent natural differences." All the Biblical writers are forerunners of such sentiments (See Acts 17: 26). The difficulty is not the prejudice of Gentiles towards Jews, but that Christians should be thus prejudiced when they are indebted to the Jew for the Old and New Testaments, for the clearest conception of God, and for Jesus Christ Himself. The attitude of anti-Semites is summed up in the striking words of Lloyd George:

"If they are rich, they are birds of prey. If they are poor, they are vermin. If they are in favor of war, it is because they want to exploit the bloody feuds of the Gentiles for their own benefit. If they are anxious for peace, they are instinctive cowards or traitors. If labor is oppressed by great capital, the greed of the Jew is held responsible. If labor revolts against capital, as it did in Russia, the Jew is blamed for that also. If he lives in a strange land, he must be persecuted and pogrommed out of it. If he wants to go back to his own, he must be prevented."

Many may be surprised to know that the triumph of the Church over the pagan world was not a blessing to the Jew. Dean Milman, referring to the attitude of the Church towards the Jew during the Dark Ages, says, "But the Church was their implacable enemy." Abbe Constant Fouard, referring to the condition of the Jew during pagan times, says, "They did not then lead the precarious existence to which they have often been subjected in Christian lands." Rabbi Kohler says, "He, Who has been a world Saviour, bore through His followers damnation to His kinsmen, and thus was rendered the chief cause of the persecution of the martyr-race of Israel." Brace, in "Gesta Christi," says, "Nothing in all history has been so stupid and cruel as the persecution, from the earliest ages, by nominal Christians, of a gifted race, united to them by many ties—the Jews. The best of Judaism—its humanity, as shown in the legislation for the stranger; its spirit of charity to the poor, its high morality, and its deep sense of the divine is contained in Christianity: and the latter is a reformed Judaism." Henry Ward Beecher said, "But how a Christian in our day can turn from a Jew, I cannot imagine. Christianity itself sucked at the bosom of Judaism. Our roots are in the Old Testament. We are Jews gone to blossom and fruit. Christianity is Judaism in evolution—and it would seem strange for the seed to turn against the stock on which it was grown." The words of these outstanding Christians go to show that the situation is not hopeless. When the rank and file of Christian teachers discover this, then anti-Semitism will die a natural death.

INFLUENCES THAT MAINTAIN THE BARRIER

A pastor in Germany said to me, in regard to the anti-Semitism of that country, "We magnify the vices of the Jews, and refuse to recognize their virtues."

In too many Christian churches more attention is given to the rejection of Jesus by some of His people than to the fact that many Jews accepted Him, died for Him, and were the first to carry His message to the Gentile world. The impression seems to be that when the Jewish nation rejected Him, the Gentile world accepted Him, whereas, for three centuries, Gentiles persecuted the followers of Christ.

Even Christian ministers speak of the Jews as chiefly lovers of money. Note, however, what the late Professor Franz Delitzsch,

said: "Up to the time of the dissolution of their national independence, agriculture and handicraft were their chief occupations; only later, in consequence of their dispersion and the narrow limits prescribed for their activity, they became a people of traders and usurers which took the place of the old Phœnicians. Handicrafts were so much developed, and held in such esteem, that towns were celebrated for skill and success in some branch. The Jews were in those days anything but a nation of mere buyers and sellers. In the sixty-three works of which the Talmud consists, there is scarcely a word in honor of trade; but much pointing out the dangers of money-making. Professional usury was contrary to the spirit of Judaism; for the Talmud places usurers on a level with gamblers, and declares both criminals unfit to bear witness in a court of law." We need to let in the blessed light of truth and the darkness of prejudice will disappear.

THE MOST UP-TO-DATE STUMBLINGBLOCK

Israel Zangwill has said, "Nationality is the ill with which the world is afflicted; the only remedy is to break down all barriers." This ill is a product of the sixteenth century Reformation. "Protestantism, in breaking up the universal Church, had, for a time, broken up the idea of a universal solidarity. Even if the Universal Church of the Middle Ages failed altogether to realize that idea, it had been the symbol of that idea." During the supremacy of the Roman Catholic Church, Jews, after baptism, were accorded full fellowship, and ceased to be recognized as Jews. But in the modern state, identifying nationality with race, Jews, even after baptism, were still considered Jews. This is in contrast to Mohammedanism, where Moslems of every race are at home in every Moslem land. It was the spirit of nationalism that produced modern Zionism with its strong Jewish national consciousness. Most of the European States said to the Jews: "You are Jews, and do not belong to us." Even within the Christian Churches Jews were denied full fellowship. This is equally true of the American Protestant Churches. The Greek Orthodox Church is owned by the Greek and Slavic races; the Roman Catholic Church by the Latin races; and the Protestant Churches by the Nordic races.

Ultimately, the Jewish race will discover Jesus, and interpret Him in its own characteristic way. That will be a red letter day for the whole world. They gave Christianity to the world in its pristine purity, in the Gospels and Epistles. Dickinson in "The Christian Reconstruction of Modern Life," says, "It is they (the Jews) who can understand Him as the Aryan cannot without their interpretation of the supreme Semite and human. In their growing appreciation of their own Jesus, there may be found at length the synthesis of the two leaderships of humanity, the domination of Aryan civilization by

higher spiritual forces, and its direction to transcendent ends." In the meantime, Christians by their regenerated lives, and Christlike conduct towards the Jews, can hasten the coming of that Great Day when all shall be united in Christ (Romans 11: 11-15).

CHRIST AND THE PARTITION

Jesus, Himself, a Jew, loyal to His race, a child of the synagogue, instructed in the Law, the Psalms and the Prophets, appreciated the historic mission of His race. Dr. Coburn says, "Many people seem to suppose that they may approach the subject as if the Lord Jesus Christ had appeared in Spain or China instead of Judea and Galilee." In giving His disciples a program for the evangelization of the world, Jesus said, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." His disciples, all Jews, were loyal to this command. When the cry came from Europe, "Come over to Macedonia, and help us," the Jew St. Paul responded to this S. O. S. call. And lastly, while on the Cross, Jesus said, "Father, forgive them; for they know not what they do." Shall Christians refuse to heed this divine spirit of compassion?

"The great antagonist of intolerance is knowledge" says Buckle. To meet and overcome the anti-Semitism of Germany, the late Dr. Franz Delitzsch established a school at Leipzig for the study of Jewish history and literature. He encouraged the students at the university, studying for the ministry, to avail themselves of this special department as an aid to a fuller understanding of the Jews and their contributions to religion. All who attended this school eventually freed themselves from anti-Semitism. They discovered the fuller sources of the Christian faith. Professor Strack did the same at Berlin, and with similar results. Thus they gave to Germany many ministers who became mediators between Germans and Jews. As a student at Leipzig, I availed myself of this department, and had for fellow-students Germans, British and Americans. Unfortunately, there are no such schools in America, save the Jewish theological seminaries.

This "Wall of Partition" will be removed when Christian teachers and ministers discover the truth about the Jews, and teach it to their people. Thus they may send forth into every department of society a vast host of intelligent and sympathetic mediators between Christians and Jews.

The advice of St. Paul to the Gentile-Christian Church still holds good: "That by the mercy shown to you they also may now obtain mercy."

A Christian Solution of the Asiatic Problem in America*

The Story of a Chinese Who Sought for Gold and Found Christ

BY COE HAYNE, NEW YORK

Author of "Race Grit," "For a New America," etc.

ONE night the idols disappeared from the Chinese temple on Mott Street, lower Manhattan. The members of the powerful Chinese Benevolent Association, led by their chairman, had decided that the joss was no longer necessary as a feature in their council hall. The shrines, with their tinsel, glitter and cheap gaudiness, were un-American and pagan. The man responsible for this change was Lee To, a Christian acquainted with the best in American social and religious life. He was a missionary of the American Baptist Home Mission Society and the New York City Baptist Missionary Society.

When Lee To was asked to accept the chairmanship of the Chinese Benevolent Association that held jurisdiction over all Chinese from Chicago to the Atlantic Coast, he told the nominating committee frankly that he was a Christian and would conduct the office, if elected, in a manner that accorded with his conception of Christian ideals. For many years the Association had sent to China for the best man available to head up the organization and in view of this custom, Lee To warned his associates that old country customs must yield to higher Western ideals.

For four years, this Christian clergyman presided at the conferences of the Chinese Benevolent Association. After the first two-year term, a long established precedent was broken when he was elected for a second term. Today he is consulted in matters of most vital interest by his countrymen, having been called even to Chicago and Minneapolis to give his counsel in matters relating to the dealings of Chinese with one another. His influence grows with the years. He is known in New York as the Mayor of Chinatown.

Lee To was born in Canton, China, and came to America in 1880. Ten years later he was converted in a mission in San Francisco. He says: "I came to this country to get gold, but was never satisfied. I found Christ and now am satisfied." In 1898 he entered the service of the American Baptist Home Mission Society and has been with it ever since. He has made a place for himself in the hearts of his countrymen by never refusing to leave his home or office, at any time of day or night, in answer to appeals for help.

* Used by permission from "The Road to Brotherhood," published by the Dept. of Missionary Education, Northern Baptist Convention.

He has taught many classes in English, using the Bible as a textbook, and has helped to establish Sunday-schools in the churches in Manhattan, Brooklyn and Queens Boroughs, and in Newark, N. J. Street preaching has been a large part of his ministry and some converts are members of the "Trust God Club," an organization of Christian Chinese, in which the initiation fee is \$100 contributed to the support of a mission in China.

Lee To has pled with the Sight-Seeing Bus owners that bring thousands of tourists into Chinatown to require their guides to tell the truth about the Chinese. The continual advertisement of Chinatown as the vice center of New York City is resented. Much harm has also been done by the misrepresentation of Chinese character in motion pictures.

Miss Mabel Lee, daughter of Rev. Lee To, is a graduate from Barnard College who was given the degree of Doctor of Philosophy by Columbia University in 1923. She hopes to devote her life to her people in China, and in March of last year she went to France to prepare more fully for work in her native land.

MEMORIES OF A JAPANESE CONSUL IN SEATTLE

BY ESTHER MARY McCOLLOUGH,* SEATTLE, WASHINGTON

A Worker in the Baptist Home for Japanese Women

AS my mind travels back to that home in Seattle wherein lived the Japanese Consul, Morinobu Hirota, his wife and their little five-year-old daughter, Nobuko, a series of moving pictures flash before my eyes. Many cooking-class lessons were held in their home as we strove to bring American and Japanese friends together around a table where minds as well as bodies were fed. Mrs. Hirota played beautifully on a grand piano for she had studied under the best masters. Mr. Hirota also loved music and played the violin.

On little Nobuko's first Christmas in America, when the American neighborhood children and a few Japanese were grouped around the long dining-room table decorated with Santa, his reindeer and sleigh, the excited children jumped around the loaded Christmas tree as a real Santa Claus distributed the gifts.

I went to Mrs. Hirota's home twice a week to teach her English and when I praised her for her perseverance in trying to speak English all the time she said, "I'm taking my courage in both hands." Often we sat around the fireplace gazing into the bright flames as we talked of the Bible and of faith. Mrs. Hirota would say, "I have faith, but I want my husband to have faith." Nobuko would draw up her little stool, bring out her little Sunday-school book and show me the pictures which she had so carefully colored. Mrs. Hirota

* The narrative is abbreviated by permission from "A Road to Brotherhood," published by the Department of Missionary Education, Northern Baptist Convention.

and her husband were always ready to share their talents and hearts with all alike because they longed to be democratic.

When sickness came into this home of happiness and refinement it was finally decided that they must leave their loved Seattle and return to Japan. When we went to see them depart, the rain fell steadily and seemed to find an echo in our hearts. Mr. Hirota, who had been too ill to see his friends for weeks, stood on the deck, the thoughtful considerate gentleman, faultlessly attired and with the same kindness shining from his eyes.

They went to Kamakura on the seashore where the wife, the nurses and the doctors made a strong fight against the dread disease. Mrs. Hirota wrote: "Mr. Hirota began to read his Bible, which he did not do in former days. Then he began to pray. He earnestly has tried to gain faith. He read religious books and sent for a Japanese Christian pastor to come and talk to him, which he is still continuing to do. The illness is a sad thing but in Mr. Hirota's case it turned out to be an incident in a religious experience. He would have remained an ordinary man had he not so suffered." Later we were shocked and saddened to hear of Mr. Hirota's death. In a letter, written three days before, Mrs. Hirota wrote: "Amidst the serious time of his illness, he was baptized in bed by a pastor of the Nippon Christian Association. It seems to me like a miracle, because he had never thought about Christianity, or even Buddhism until now. But since he has been to Seattle and had so many chances to know Christians and earnest Christians, his mind felt affection about religion. After he got the illness and experienced intolerable pain of body and mind, the poor stray sheep came to God's warm heart at last. I trust that God will save him and no doubt my strong faith will be approved by God some day. The greatest Healer has healed his pain and sufferings. I know he is safe in the arms of His Heavenly Father."



CHRISTIAN HINDU DELEGATES TO A STUDENT VOLUNTEER CONVENTION IN AMERICA

Christian Treatment of Japanese in America

BY REV. K. OGAWA, LOS ANGELES, CALIFORNIA

Pastor of the Japanese Union Church

FREDERICK DOUGLASS, the famous Negro orator once said Mr. Lincoln was the only white man with whom he ever talked for an hour who did not in some way remind him that he was a Negro. Abraham Lincoln was simply carrying out the Golden Rule, and this is the spirit which practical Christianity asks in the treatment of Japanese in America. The Japanese question is no more a question of immigration since the passage of the "Exclusion Law."

The question is not how to stop further immigration of Japanese, but how to treat those Japanese who are already in this country. Should they become the object of constant agitation and discrimination, being denied fair opportunity and justice, or should they be given the privileges granted to other aliens and their descendants?

The Japanese in North America number about 110,000, ninety per cent of whom are on the Pacific Coast. Two-thirds of them are in California. They are engaged in all kinds of useful occupations—commercial, agricultural, industrial, and so forth. They are here to stay rather than to return to Japan, not only for their own sake but for the sake of their growing children who are American by birth. The question is how shall they be treated.

Anti-Japanese agitators, prompted, no doubt, partly by semi-patriotic and partly by selfish motives, have thought the simplest way to deal with them was to discourage them from remaining in this country, and to put a stop to their further immigration. Their methods are wholly un-Christian, for they have sought maliciously to turn public opinion against the Japanese by appealing to race hatred and making false assumptions, and, by every means possible, seeking to arouse bitter animosity against them.

As an illustration, I may cite the following incident. On December 5, 1920, the Japanese young men of central California, meeting in conference at Fresno, passed the following resolution: "We, the Japanese young men of Central California, in consideration of the situation confronting us, declare that we shall do our uttermost for the Americanization of our people in America." On the following day, newspapers reported it as follows: "We are resolved that Central California, as the impregnable fortress of Japanese development in America, shall be defended to the death-blow at whatever sacrifice."

Anti-Japanese agitators have succeeded in passing many discriminatory laws in order to crush Japanese economic, social and

political ambitions. They have not succeeded in driving all the Japanese out of this country, for the majority have remained here in spite of agitations against them.

On the other hand, a host of friends of the Japanese, through their individual efforts and through organized agencies, have always stood for justice and fairness, not only for the sake of the Japanese, but for the sake of Christian America.

Here is a recent incident. When a little group of Japanese in Hollywood wanted to build a Christian church where they could worship God, and carry on active work for Christian Americanization among the Japanese, anti-Japanese agitators held a mass meeting, under the auspices of the American Legion, early in January,



REV. K. OGAWA AND CHILDREN IN THE JAPANESE UNION CHURCH, LOS ANGELES

to protest against the building of the Christian church. The house was "packed" with anti-Japanese sympathizers, and the speakers proceeded to vilify the Japanese in every conceivable way. One of the local pastors, who attended the meeting with two of his church members, sat in the back and when they started to leave, unable to endure further the unfair and untrue language of the speakers, were hissed and jeered as un-American. After an investigation of the anti-Japanese propaganda, the Brotherhood of the Congregational Church of Hollywood passed the following resolution, which was followed by a similar resolution passed by the Hollywood Presbyterian Church:

"WHEREAS, this community has recently witnessed and is still witnessing an effort to expel and exclude from its borders all resident Japanese; and whereas, this effort has been characterized by un-Christian and un-American means of enlisting popular assistance, means themselves productive of race hatred and subversive of the American ideals of equal rights and fair play;

It Is Hereby Resolved by the Brotherhood of the Hollywood Congrega-

tional Church, assembled in special meeting on this the 23d day of January, 1924, that the effort mentioned and the means employed for its achievement are not only deeply regretted, but condemned as at once dangerous to our Republic and unworthy the citizens of this community and country; and it is hereby recommended that the Hollywood Chamber of Commerce tender its offices without delay in the interest of dispassionate consideration and early disposition of any existing problem affecting differences among resident races. The Hollywood Congregational Church Brotherhood stands ready to cooperate to the fullest extent with the Chamber of Commerce and other organizations in their attempt to adjust this situation in the spirit of true Americanism."

The Japanese, under the protection and guidance of these American friends, gradually have raised their standards of living, established their homes, built churches, founded respectable communities, and have tried to cooperate with American neighbors as much as opportunity was given to them. Thus they have become permanent residents.

While some were talking about the non-assimilability of Japanese with the slogan "Once Japanese, Always Japanese," there arose a new generation, and we have now in America many thousands of second-generation Japanese who were born here and therefore are Americans to whom "non-assimilability" is an atrophied word. They are very quick to adopt and assimilate American ideals and standards of living, and they are growing innocently as straight Americans. Usually Japanese parents, knowing their own handicaps and limitations, wish to accomplish, through the second generation, what they themselves could not do, by giving their children the best education possible. But their future depends on the kind of treatment they receive. We cannot blame them as unassimilable unless we give them opportunities to be assimilated. Should they continue to be the objects of constant agitation and discrimination as in the past, it would become almost impossible to prevent them from becoming a race-conscious group, functioning distinctly and separately in business, in politics and in social life as Japanese-Americans rather than as straight Americans. Whether the Japanese in America are an asset or liability depends upon the treatment they receive—as mere aliens or as fellow-citizens. By the latter method, America has lost nothing but has gained an invaluable asset to this country by making them the real connecting link between the East and the West, the true interpreters of two great civilizations.

Booker T. Washington said, "You cannot pull a man down into a ditch without being in danger of going down with him yourself." It would be far better, therefore, truly to Americanize the Japanese rather than alienate them, by giving them a fair opportunity and justice rather than by constant discrimination and by creating prejudice against them.

The proposed amendment to the Constitution of the United States to deprive the right of citizenship to American-born Japanese

on the ground that they are born of parents who are not eligible to such citizenship ought not be considered for a moment for the sake of the fair name of America and for the sake of the high and noble ideals upon which this country was founded. As Rev. Paul Waterhouse pointed out, "It could only perpetuate forever the very problem we are seeking to solve and be a great stain on the wonderful ideals of democracy which America has always held up before the world. It would only complicate matters, for, in the first place, it would not affect the 30,000 American-born Japanese who are already citizens by birth and who, with their children, would always be citizens. Thus there would be two groups of American-born Japanese—citizens, and those who never could be citizens, no matter how well qualified they are to function as such. In case of marriage between the two groups of what country would the children be citizens? A class group, smarting under a feeling of unjust treatment, without a country, would be produced by such an amendment, estranged from American democracy and making it almost impossible to win them to Christianity. An impossible situation would arise with friction and confusion everywhere!"

The recent decision of the Supreme Court of the United States barring the Japanese in America from naturalization on the ground that the Japanese are neither Caucasians nor Negroes has been very unfortunate, for it denies all rights and privileges as American citizens to Japanese parents who must protect all interests and guard the future of their children who are growing up as American citizens. It also causes the Japanese in America to become the object of discriminatory laws directed against them, thus perpetuating racial hatred and class distinctions.

There are three possible solutions to this important problem. First, the Constitution of the United States could be so changed that the fitness for citizenship of any person permanently residing in the United States would be dependent on his character and personal qualifications rather than on difference of race or color. The present racial classifications are only arbitrary and therefore unsatisfactory, and moreover "it is wrong in principle to judge of a man's fitness for citizenship by his race or the part of the world he happens to come from, instead of his ability to comprehend democratic institutions, his personal qualifications and his loyalty to this country."

Second, if the change of the Constitution of the United States is too laborious a task, then a new treaty between Japan and America might be formed including the following item, as suggested by Dr. Sidney L. Gulick: "In respect to these nationals of each Government now residing permanently under the jurisdiction of the other, whether laborers or not, the privileges of naturalization and citizenship will be and hereby are extended to those individuals who will duly qualify under the law." This will give the Japanese in America, who are

qualified under the naturalization law, the privilege of citizenship and at the same time it will nullify all the local discriminatory laws against them.

Third, if citizenship cannot be granted to the Japanese in America in any case, then at least civil rights ought to be given to them, in all justice and fairness, in order that they may be assured of almost the same civil rights and privileges granted to all other aliens in this country. Nothing short of that could measure up to true American democracy.

For weal or woe, the Japanese immigration question is now practically settled. We can be well nigh satisfied that there will be no more Japanese immigration into this country, but those who are already here ought to be treated fairly and justly, (1) not only for their own sake, (2) but for the sake of America itself, (3) and for the sake of maintaining international good-will and friendship between Japan and America, (4) and also for the sake of the advancement of Christ's Kingdom on this earth; for the failure of such just and fair treatment of Japanese in America will always be pointed out by non-Christian Japanese people everywhere as evidence of the impotency and hollowness of the Christian religion. They will say, "How can you tell us that you love God, Whom you have not seen, when you do not love your brothers, whom you have seen?"

A KOREAN VIEW OF AMERICA

Alice Kim, a Korean Christian woman, who recently visited the United States, gives her impressions of America as follows:

1. *The plentifulness.*—Everyone looked well dressed and well fed. It seemed to me that every second place I saw was a place to eat or a place to buy food.

2. *The wastefulness.*—Riding by automobile through forests, I saw wood lying on the ground. I thought of my own Korean people cold and even freezing in winter for lack of fuel. The food left on the plate in America would feed many thousands of hungry people in Korea.

3. *The friendliness.*—The people are kind, especially to foreign students. I often wondered why people were so kind to me, but I know it was because they love Christ. The home life in America is a most potent influence, especially in the West.

4. *The Christian spirit* in America struck me very forcibly. Two years in America deepened my experience and my love for Korea and her womanhood. I got a new vision of woman's work in the world. It is because of Christ's love that womanhood holds its high place in Christian lands.—*The Korea Mission Field.*

The Future of the Red Men in America

BY REV. HENRY ROE CLOUD, WICHITA, KANSAS

WHAT part have the children of the Red Man in the America that is to be? In our body politic are those whose ancestry dates back to the dim past—whose ancient civilization on this Western hemisphere compares well with that of European nations. Shall not these contributions of race antiquity, distinctive arts and handicrafts, music and folklore, so colorful with nature, exquisitely beautiful, and a pride to any nation, help to make America what she should be?

The task of conserving what is distinctive in aboriginal American life is one which should engage the interest of every thinking citizen. The America of tomorrow will not have this inheritance of the first American if the boys and girls of this race are not adequately educated and trained in those qualities of character which stand the test of life's vigorous demands.

Compare, if you will, the ancient life and training of the Indian with that of today. The old-time Indian lived in reed wigwams, bark huts or tepees. The furnishings of this home were very scant, and its food supply uncertain. The boy and girl in this primitive home were taught early to be *thankful* for everything—the scarcity of food, clothing, weapons and all other creature-comforts naturally created an attitude of appreciation and thankfulness for every favor conferred, however insignificant in itself.

The conditions of life then demanded energy and resourcefulness. A buffalo hunt would be staged for the young hunter. All skilled hunters would withdraw, repair to some advantageous point, and watch the initiate kill his first buffalo. This was followed by public recognition, praise and honor.

From earliest infancy the Indian child was given Spartan-like training. He was given a piece of bass-wood stick, one point of which



REV. HENRY ROE CLOUD
A Winnebago Indian, graduate of Yale
University and Principal of the Amer-
ican Indian Institute, Wichita, Kansas

was charred for his own dedication to the fast and the search after the knowledge of the gods. He could not eat until the stick was entirely consumed. Repeated experiences of this sort taught the young Indian concentration of thought, hardihood, self-control and a belief in something supernatural.

Absolute obedience was required by rigorous punishments. By an elaborate system of taboo, reverence for Deity, respect for the aged and an insatiable ambition to know the mysteries were inculcated. The training, though primitive and uncouth, produced sound, lusty and majestic Indians like Massasoit, Cornstalk and Red Jacket.

The secret of the success of this early primitive training school is to be found chiefly in the very environment which surrounded the Indian. The greatest incentive to activity is the enforced struggle for existence. There is a constant tax on the resources of mind, body and soul, and in the exercise of these for self-preservation there results a development and growth in those qualities such as fortitude, faithfulness, patience, perseverance, hopefulness and skill in primitive arts. It is not claimed here that environment alone is responsible for the results achieved.

The wise old Indians rooted their educational system in the need of the masses—they created interest in work, they played upon the sense of pride and honor, hope of reward, inspiring ideals, such as a high seat in the world to come, and were uncompromising in their punishment of failure in duty. By invoking the aid of the Great Spirit they recognized the limitations of man, and his need for divine help.

Next to the practice of adapting their education to the needs of the people, they made provisions for the training of leaders, both by descent and by an elaborate system of ceremonial training. A leader had to excel in mentality and in feats of valor.

But a great transition period awaited this child of the original America. By the discovery of America and the rapid influx of a foreign civilization, the aborigines have had to change their mode of life entirely. No race has been required to make such haste in acquiring civilized standards of living as the Indian. Coming out of the school of hard experience, where the environment itself exacted every resource and capacity, the young Indian today finds himself in homes that know no necessity for the struggle for existence. Honors and rewards for effort expended have been swept away with the old order of things. In return for the injustice done him, a benevolent government has undertaken to feed him, clothe him, supply homes, hospitals, reservations and schools. Moreover, the Government has supplied agencies to look after all the business of the Indian, such as leasing and selling his lands, inheritances, employment, farming, care of the sick, etc. Nothing but praise and gratitude is due the government that undertakes to carry on such a gigantic

task. The motive actuating it is one of justice and altruism, and eminently American and democratic.

Everyone conversant with the facts, however, realizes that the effect of giving everything free to the Indian has been a political and economic error. Accordingly, the Government itself is eliminating the wards as fast as it can, through competency commissions, closing the free Federal schools for those tribes adjudged able to avail themselves of the public school of the country. This applies also to those of less than one-half Indian blood, as well as those full-bloods who are capable of paying for their schooling. It is confidently expected that in a decade or two most of the Indian population will begin life again upon a basis of self-support by the struggle for self-preservation. Anything done for the race then will meet with quick response and due appreciation. "The full soul loatheth a honey-comb; but to the hungry soul every bitter thing is sweet." Pride and self-respect will be built up in the race by the very fact of doing for themselves in those things which the Government has done for them in the past. They will have a new regard and a re-birth of respect for law and order, because as tax-paying citizens, they will be supporting that Government by law themselves.

There is grave concern in these days for the future America, because of the prevalence of ideas which are subversive of sound, good government. The right to property and the rewards of individual initiative are being denied. The sanctity of the home, the need of the public school for democracy and the right to existence of the Church are openly questioned.

The following facts must always be kept in view in all efforts for the Indian race. The economic changes necessarily carry with them the decadence of Indian religions. This in turn means the loss of a people's inspirations, conceptions of spiritual truths and certain fundamental hopes. The old home training of the young has passed away forever. There is now very little home training of the young. Children are early taken away to government institutions where organized religious teaching is forbidden owing to the difference in sects and doctrines. The Government can impart knowledge but cannot give religious instruction. Owing to this fact outside religious agencies are brought in, each in their turn, to influence Indian children as best they may. To make up this lack of definite religious training, organizations such as the Y. M. C. A., and Y. W. C. A., have tried to inspire the Indian students with religious ideals.

In the last year religious work directors have been placed in a few of the larger government schools with the hope of giving more definite religious instruction to government Indian students. There are approximately 312,381 Indians within the confines of the United States. Of this number there are about 83,633 children eligible for school. Of all these all but 20,869 are in school, either mission or

government. The mission schools, maintained by the Roman Catholic and Protestant Churches, enroll about 4,637. The Federal Government assumes the elementary education of the rest.

The emphatic attention of the Church is required for the strengthening of all its missionary program and church life on every reservation to the end that Christian homes may be multiplied and that the Indian child, like his white playmate may learn at his mother's knee to revere and love the Father who made him, and that he may learn something of his own obligation to his fellow man.

While the Indian youth needs knowledge in this trying transition period, he needs far more those qualities of character shown by men of faith. The disintegrating and demoralizing effect of this sudden economic change and a purely secular education must be met by a thorough-going character-building educational program. A broad-minded educational program will foster those unique contributions which the Indian alone can make to the future America.

A CHRISTIAN'S FINANCIAL CREED

ADAPTED FROM HARRIS FRANKLING RALL, GARRETT BIBLICAL INSTITUTE, CHICAGO

I believe and will endeavor consistently to act on the belief that

1. All that I have is held by me only in trust. It originally came from God and belongs to God as I do.

2. Money is not in itself "filthy lucre." It is stored-up power. It represents so much of myself that can be set at work in China or India or New York or Colorado.

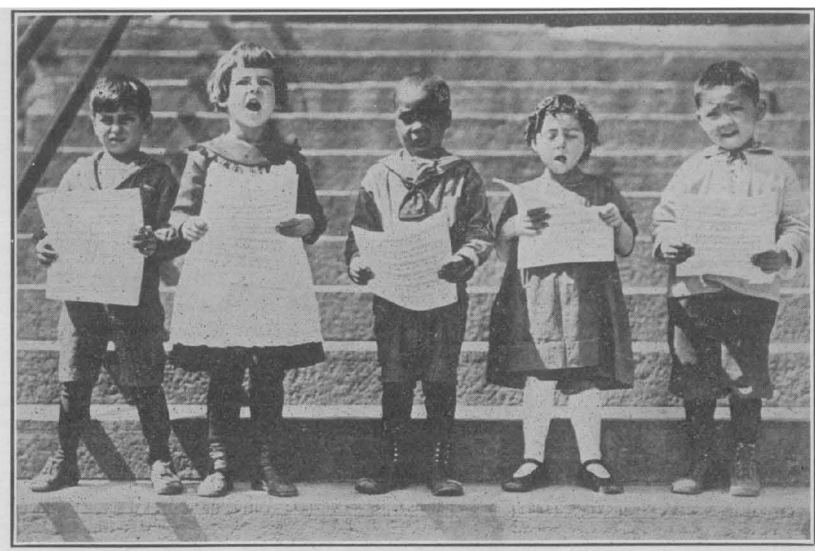
3. God counts on the use of this money to do His work, to preach His Gospel and to build His churches; to train His workers and to send them out; to teach, to heal and to save His children; to help establish His Kingdom of righteousness, love and peace.

4. A right use of my income is one of my first duties as a Christian. Until I do this my prayers will be empty. I am saying "Lord, Lord," while I do not the will of my Father.

5. A definite proportion of my income should be set aside for the service of God in behalf of my fellow-men. This proportionate giving is an acknowledgment of God's sovereignty over all of my possessions. It also guards against selfishness. It is a business-like and Christian method. Giving by impulse and without system does not harmonize with the supreme importance of God's work.

6. At least one-tenth of my income should be used exclusively for God's work—as my personal "income tax to God." As I am receiving far more from God than did the children of Israel or any former generation so I ought gladly to give more than one-tenth if I am able.

7. I desire to have partnership with God in my business and in His work in the world. I should invest God's money at least as carefully for Him as I do in my temporal business. I should keep strict account of God's fund and not trust to guesswork. I should study the needs of the world field and of the Church and its work so that I may give wisely. I should give my prayers and myself with the money entrusted to me as a good steward of Jesus Christ.



TEACHING LOYALTY TO AMERICA — WHY NOT LOYALTY TO CHRIST?
A cosmopolitan quintet learning to sing "America." Left to right: Italian, Swede, Negro, Jewish and Chinese

A Christian Solution of the Race Problem

BY DR. FRANK L. ANDERSON, EAST ORANGE, N. J.
President of the International Baptist Seminary

THE race problem is as old as human society. It grows out of the biological, economic and cultural differences of men as they try to live on the same plot of ground, be it small or large. An American anthropologist speaks of "the biological drive behind the phenomena of culture." That "biological drive" means that race problems spring out of human nature, even out of that which is partially depraved or partially redeemed. Total depravity is not a necessary presupposition.

Christianity has been permeating the lump of human life for nineteen centuries, but the problem is not less acute now than when Jesus began to live and to preach good will to all men. Race strife is not less violent in so-called Christian lands than it is among the peoples who have not had the blessings of the Christian religion for centuries. Americans may pride themselves on being more democratic and more Christian than other peoples but the problem is still acute here. When we look at some facts in Christian nations, especially in our own nation, it seems almost to be a question whether even Christianity can solve it. If not can we still claim that Christi-

anity has the element of universality adequate to bring into one family all the peoples of the world, here as well as hereafter?

Christianity is the manifestation of a spirit, an attitude of mind, a dynamic for life. It is an ideal put into a human problem with a view to its solution. It is a power at work *within* the problem itself. It is not, then, primarily something *towards which* men move. It is rather something *with* which men progress in the direction of their possible achievement, individual and social. The Christian spirit must enter into the very men and women who are most obstinately antagonistic to other races and must change them into real brothers. The mountain vision must be made actual in the midst of imperfect people in the valley below.

The Christian solution of the racial problem must take all the facts of human nature and experience into consideration in order that betterment may result. Biology and history—all the past—are involved in that obstinate fact of race. There is a "biological drive," a cultural drive; there is also a Christian drive. These must co-operate in order to help our violent humanity to come more under the influence of good will to all men. The Christian spirit must solve the problem from within the facts of human nature, strife, bitterness, narrowness, or confess defeat. Otherwise it cannot even touch the hem of the problem. It must come down from the heavens and live *among* men in order that it may live *within* men. President Charles Cuthbert Hall once said that "theoretical belief in the unity of the race is unserviceable unless it survives in the presence of facts."

Why are there race prejudices? Many reasons and many factors must be considered. To understand the causes under which the problem arises will help in the solution. In a recent scientific book the authors say, "Race problems are becoming more and more pressing as the races of men are being brought more in contact. In the old days of race isolation there were no such problems, but complete isolation is no longer possible." Different races live in the same city, walk the same streets, ride in the same cars, attend the same movies, if not the same church. There was no Negro problem in the North till the black men began to settle in larger numbers in the same neighborhood with whites. Then property values went down and the problem arose. The Christians in the North do not now regard the people of the South as such haters of mankind as they did formerly.

Less than a hundred years ago foreigners from Europe began to make their homes in America, as the land for the oppressed of the Old World. But when the newer immigrants came by the thousands and tens of thousands we began to have a bitter anti-foreign movement manifested. We sent representatives to Congress who pledged to counteract the influence of the "hordes"—a favorite word today in the vocabulary of some "patriots"—from the Old World.

The problem, then, arises when races, black or white, break out of isolation and begin to make a living among other racial groups or even among the higher strata of their own kinsmen.

This is simply circumstantial. Next we consider the fact of color. Magazine articles and books are written on the effect of color on the relation of groups of men. In 1910 B. L. Putnam Weale wrote on "The Conflict of Color" and in 1920 Lothrop Stoddard gave his fear-inducing book "The Rising Tide of Color" to the world. Madison Grant closes his Introduction to Mr. Stoddard's volume with these sentences, "Democratic ideals among an homogeneous population of 'Nordic' blood, as in England or America, is one thing, but it is quite another for the white man to share his blood with, or intrust his ideals to brown, yellow, black, or red men. This is suicide pure and simple, and the first victim of this amazing folly will be the white man himself." Other men of this school claim that the future of the world depends on the purity of one branch of the whites, namely, the Nordics. This invidious comparison creates an inter-racial struggle—using the term white as a race characteristic in contradistinction to "brown, yellow, black, or red man."

Mr. Stoddard enumerates the racial statistics that from his point of view should cause the reader to feel the seriousness of the tide of color that is rising higher and higher. Here are the figures:

Whites	550,000,000
Yellow	500,000,000
Brown	450,000,000
Blacks	150,000,000
Reds	40,000,000

If the whites are not permitted to govern the world according to their ideals and practices what shall become of the other groups of millions upon millions—the vast majority—who cannot be classified as whites? The minority in the world must rule the majority in self-defense and for the good of the ruled. In case this minority does not rule then we must look for general degeneration among the peoples of the world. Furthermore, within the white group there is a minority that must control the whites, namely the Nordics. As the Nordics go, so the whites go, and as go the whites, the world goes.

The non-whites declare that this world is not a white man's world any more than it is a yellow or a black man's world. Mr. Stoddard quotes a Japanese scholar as saying, "The world was not made for the white races, but for the other races as well." Then he adds a quotation from a great Negro authority who declares, "These nations and races * * * are going to endure this treatment just as long as they must and not a moment longer. Then they are going to fight, and the War of the Color Line will outdo in savage inhumanity any war this world has yet seen. For colored folk have much to remember and they will not forget."

The issue is clear cut.* If force is to settle the difficulty, then there will be more than rumors of war in the near future. The colored people of the world are advancing rapidly. The nations and peoples who were regarded as backward and inferior have awakened and are relatively outstripping the more advanced people who have been proud of their superiority. Asia is determined to be self-governing and even in Africa the natives have been developing a self-consciousness that foretells greater autonomy. The colored races believe that they *can* rule themselves—and they have made up their minds to do it, cost what it may. The Great War was on the side of their dreams.

The white races have it in their power to allow peoples of other colors to “sink or swim” by their own free choices. The colored peoples will not accept as true that none of colored skin can be the equals of those of white skin. There can be no solution of the race problem so long as one group depreciates another group. Color is not a sign of superiority, nor of inferiority.

Space does not allow any discussion of such important factors as the bearing of economic status, cultural backwardness, or, perhaps, simply cultural differences, political institutions, heredity, and race purity, upon the problem before us.

What may Christian men and women do to help bring about the expression of good will among the races of mankind? We do not speak of “solving this problem” for we have no confidence in short cut methods of changing the world. We are all tempted as the Master was, to seek success by quick easy methods. He chose the costlier, the more difficult way. He built slowly, but He built solidly. It is the Christian and scientific method.

As the problem arises when divergent races live in the same neighborhood, so the solvent must be applied in the midst of the problem. To deport or segregate the races is folly. The author of “Physics and Politics,” speaking of the methods used by some powerful people in their treatment of the weaker groups says, “They enslaved the subject men, and they married the subject women.” In spite of the barriers, social and legal, against mixing whites and blacks in the United States we have not less than two million mulattos. Whatever solution is found must be applied where the difficulty lies. Exclusiveness is in no sense Christian. Separate schools for the whites and blacks may be wise expedients in the process of the solution. But all races mingle in America as they do in other countries. How, then, are they to treat one another when they meet? What is to be the spirit of the white towards the blacks; the Nordic towards the Alpine and Mediterranean? *Shall a spirit of superiority or a spirit of good will and helpfulness characterize those contacts?* That is the crux of the whole matter. The question of race superiority should not enter into the question. Grant that the whites are superior

as a race to the blacks as a race. Does that mean that the white man should discredit his Christian profession by not behaving as a Christian? *Jesus was superior to all around Him and He showed His superiority by being servant of all.* The Pharisee showed his superiority by thanking God that he was different from his despised fellow-men.

We need a clearer knowledge of the other races of the world. Most people are too provincial. Many an American judges the foreigners adversely because he has lived in isolation, mingling only with those of the same race or status with himself. Let us learn from foreigners in our midst and from contact with those of other races.

True Christian men and women welcome and encourage the progress of any race. To depreciate such is brutality. To underestimate the struggle these races are having is equivalent to making an alliance with ignorance or with the hosts of those who worship a lie. "Slow moves the pageant of a climbing race" writes Paul Lawrence Dunbar. Are we going to make that progress more difficult and still slower by our scorn, by our racial comparisons of superiority or inferiority? The Spirit of Christ forbids it. The problem can never begin to be solved as long as men do not squarely face the fact that the follower of Christ must re-live the spirit of the Master in all human relations. *He who would have men love their enemies cannot allow us to be unbrotherly to men because of color or because of economic or cultural backwardness.*

The Christian solution is indifferent to questions of race inferiority; I say it is indifferent to it because it puts the emphasis on the debtorship of power of any sort whatsoever. *The strong cannot avoid the service of the weak and still remain Christian.* The Christian spirit is not concerned with laws regulating the relations between the races, provided they are just. The Christian spirit recognizes the fact that the various groups of people in the world can make progress only as they seek to work together for the good of all, each serving the rest according to its capacity whether it be large or small.



RACIAL EQUALITY IN THE INTERNATIONAL CONVENTION OF THE Y. M. C. A.

Attending the Convention in New York last May: Mrs. Mendelson (Japan); Mlle. J. Bertsch (France); Lady Gladstone (London); Mrs. James S. Cushman (National Board); Miss Hasegawa (Japan); Mrs. Behrsin (Latvia); Mrs. Appasamy (India)

Copec and Foreign Missions

BY REV. JOHN M. MOORE, D.D., BROOKLYN, N. Y.

Chairman of the Administrative Committee, Federal Council of Churches

WHAT Edinburgh 1910 was to foreign missions, that it is hoped the Conference on Christian Politics, Economics and Citizenship (COPEC) will be to Christian achievement at home and abroad. This conference of British Christians (held at Birmingham, England, April 5th to 12th) was organized with twelve commissions each of which prepared and presented reports that were placed in the hands of the 1,400 delegates in advance. As Edinburgh took up the work of foreign missions from the point of view of the proclamation of the Gospel in the whole non-Christian world, "COPEC" stood for an intensive study of what the word of Jesus is today in relation to the complex social conditions in which the Church must work.

In 1920, two years after the close of the World War, a little group of English Christians representing many churches (with Bishop Gore as Chairman) met to consider the question of holding a conference on social questions. A council composed of 350 representative men and women was formed, questionnaires were prepared and about 250,000 were circulated, study circles and discussion groups were organized and an expectant and prayerful Christian public opinion was created. The basis of the conference on which the committee was able early to agree contained these words:

The basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "That whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organization of society, but show the way of regeneration.

The conference held in Birmingham represented a serious attempt to discover what our Gospel has in the way of spiritual resources for our gigantic world task and what message we have to offer the non-Christian world as well as our civilized communities, which may be accepted with reasonable confidence that it furnishes the wisdom and power which the world needs today.

The subjects studied by the commissions are as follows: The Nature of God and His Purpose for the World, Education, The Home, The Relation of the Sexes, Leisure, The Treatment of Crime, Inter-

national Relations, Christianity and War, Industry and Property, Politics and Citizenship, The Social Function of the Church, and Historical Illustrations of the Social Effects of Christianity.

The bearing of these questions on the work of foreign missions was constantly emphasized since the grievous aspects of our so-called Christian civilizations have become so notorious in the awakening Orient.

While the conference was British there were fifty or more delegates from the United States, Europe, India and China. Mr. O. Kandaswami Chetty, of the Madras Christian College spoke of the reflex value of missions in religious education at home and of the new sense of unity among the home churches which foreign missions have created. Christianity is a very live thing abroad and is compelling the simplification of religion in its presentation by missionary workers. Mr. Chetty presented with great earnestness the plea that Christian merchants and government representatives should be sent to the East where contact with the other sort of Western representatives of commerce and government has so unfavorably affected the Oriental estimate of the meaning and value of Christianity. Mr. Chetty has not yet joined the Christian Church, on the ground that as a non-Christian in Hindu society he might do more toward bringing in the Kingdom of Christ. He asserted, however, that he is a Christian, having accepted Christ as "God's manifestation in the life and history of mankind."

Foreign missions folks will rejoice in the broadcasting of such a missionary philosophy as the Committee on International Relations expressed in these words:

The Church must aim at manifesting Christianity as what it essentially is—a world religion; and it must at the same time reveal it, as not only challenging everywhere those forces of 'the world' which its members renounce, but actually projecting and, as far as lies within its power, building up a social fabric constructed in despite of them. As regards the first point, it must be clear that if the Church is to win the world it can only be by conceiving and presenting itself as a Society to which every part of the world has a unique and essential contribution to make. Yet it is this ecumenical character that the Church has in recent ages so largely lost. Even the vast extent of missionary effort scarcely avails to qualify this statement, since the Faith and the ceremonies associated with it are offered to men of other races in a far too exclusively European, or even national form. Even when we succeed in interpreting our religion in an international sense, we are too inclined to stop short at the confines of the white race; we fail to carry it forward to that inter-racial conception which is alone adequate to express its true content. Yet the problems we are apt to describe as international are often more correctly conceived as inter-racial. And if the Church is to meet them, it must do so as an inter-racial body in the fullest sense. We have hardly begun to realize how greatly Christianity might be enriched by incorporating the spiritual experiences and intellectual qualities of other races than our own, to say nothing of the developments in liturgical expression and ecclesiastical art which a truly universal Church might be expected to manifest.

The Conference took notice of the frightful ravages of modern industrialism in the Orient by passing a resolution sponsored by representatives of the World Y. W. C. A. which expressed deep concern at the grave situation which had resulted from the introduction of Western industrial methods in the East where industry has become a menace to mankind through the absence of standards of protection of the workers.

The discussion of the report on International Relations gave an opportunity to explain the world-wide aspect of the Church's task. "The very center of Christianity is its universalism," declared the Chairman of the commission in introducing the report which in its recommendations emphasized the following principles:

The Christian faith is fundamentally opposed to the spirit of imperialism. From a healthy national patriotism should be evolved the spirit of international cooperation.

Moral principles accepted by Christians as binding between individuals in their political, economic and social relations should be no less obligatory on nations in their dealings with each other, and on the individuals of the same nation and community in their relations with those of another nation.

The Conference accepts the doctrine of universal human brotherhood and its implications.

In international as well as in national relationships, the methods and results of industry and commerce must be judged by their contribution to the service of mankind.

In relations between more advanced and less advanced countries, the governing principle should be that of trusteeship.

Doctor Julius Richter of Berlin, well known to readers of the REVIEW, was welcomed by the conference with great heartiness and spoke earnestly in connection with this report emphasizing particularly the place of the organized foreign missionary enterprise in the development of right international relations.

Edinburgh and Birmingham supplemented each other. Edinburgh unified and vitalized and made effective the work of foreign mission boards. The world tragedies of the intervening fourteen years made the Birmingham conference inevitable, and its findings as well as the spirit of inquiry which it has promoted will go far toward the understanding and preaching of a more dynamic Gospel at home and abroad. Preparations are under way for the holding of a somewhat similar conference in America within the next two or three years, to be known as the National Conference on the Christian Way of Life. Commissions are at work securing a wide discussion of Christianity and International Relations, Industrial Relations and Race Relations with a fourth on The Church and the Christian Way of Life.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

THE SECRET OF INTERRACIAL SYMPATHY AND COOPERATION

OUR Lord said: "There is none other commandment greater than these—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. . . . Thou shalt love thy neighbor as thyself."

If the Church of Christ, which professes to love God, would constantly practice Christian neighborliness, then inter-racial difficulties would soon vanish. The methods that have been actually tried by individuals, communities and churches and have been found successful, should encourage and inspire other individuals, communities and churches to give themselves with earnest endeavor to the discovery and the practice of methods for inter-racial cooperation.

NEW AMERICANS AND THE LOCAL CHURCH

BY REVEREND THOMAS BURGESS

Secretary, Foreign-Born Americans Division, Protestant Episcopal Church, and Chairman, New Americans Committee, Home Missions Council and Council of Women for Home Missions

The best method by which to reach our new American neighbors is scarcely a method at all. It is the simple practice of Christianity. Because we have spent our time seeking for elaborate methods, we have failed. A vast number of the 35,000,000 foreign-born and their children remain isolated from American life. Our country is in a serious condition, and the great responsibility rests upon the local churches throughout the country.

The purpose of each local church is not mutual edification but Christian practice, i. e., brotherhood and service to our neighbors in the Name of Jesus Christ, who is no respecter of persons, the Friend of *all* men.

Foreign-language missions, set off by themselves are necessary, indeed necessary evils, but they only touch

the border. Institutional neighborhood houses are most excellent where they exist, but most churches lack this machinery. What can the many thousands of local churches do? Until they act, but few can be reached.

The Protestant Episcopal Church has adopted the method here stated as a national policy. In the past four years over a thousand of our parishes have been stimulated and guided into successful action—persuaded to do the obvious. Other churches are doing the same more and more, and show a goodly number of parishes that have caught the vision. The examples here given are taken from several denominations.

The following six points are essential:

1. *The Pastor must be converted.* This hardly needs comment. A little mid-west mining town church was almost dying. A new minister came, and practiced brotherhood not only to the Anglo-Saxons but to all. By going about among all the unchurched people and becoming their friend, within a year his membership list doubled.

Twelve different nationalities worship and work together in the same way as the old Americans used to worship and work alone.

In a New England factory city it took several years to convert the pastor. Two laymen, one, president of a great mill concern, the other an employee, together won the confidence of the leaders of five different races by study, sympathy and service. The parish men's club took up the work, and the church is now a center of fellowship.

2. *One or more leaders must make the primary approach.* Tact, discernment and devotion are necessary in the beginning. One woman in a big parish in the center of a big industrial city made herself responsible. She became the mediator winning the confidence of the foreigners, and breaking the exclusiveness of the "Americans." Two foreign-language missions patronizingly accommodated for years by the parish were invited for the first time to hold union services with the big congregation. Their women's and girl's societies entertained one another. Thus all came to know and appreciate each other and work together. Also this woman organized a successful parish school for learning English for fifty adult young foreigners all the way from foreign university graduates to illiterates. Last year sixteen nationalities were represented, Poles, Armenians, Germans, Russians, Italians, Chinese, Hungarians, Ukrainians, Slovaks, Japanese, French, Lithuanians, Assyrians, Swedes, Turks and Greeks.

A devoted layman in another town took the lead in his church, and after quiet and unassuming fellowship with the many Albanians of the community he became their veritable father of the colony and has led many of them into his church.

In a small New Jersey city, almost entirely foreign, a paid trained woman worker accomplished the same results. She is called to all sorts of social and spiritual service by all sorts of people—including those of Italian,

Independent, Catholic, and Russian Orthodox groups.

In one of our greatest cities, the combined men's clubs of a denomination selected a corporal's guard of their number who took the leadership; the result is that many parishes are doing real service.

3. *Study local conditions.*—The picked leaders must know what are the races within the parish bounds, what are their needs, who their leaders are, what forces are working for their good, and what, for their ill. To learn these things a house-to-house survey is worse than useless. Those who already know should be consulted, the school authorities, the police, the welfare workers, the physicians, district nurses, and above all, their own racial leaders.

4. *Study racial and religious backgrounds.*—True fellowship can never be accomplished with a man until the ability to look at things from his standpoint is acquired. We Americans are a most provincial people. We must learn to appreciate the great gifts the New Americans bring with them for us, before we can offer gifts to them. Each race is different. The study must begin by books, and be followed by learning from personal contacts with the best people of the particular races. We must especially learn to respect the religious heritages of our foreign-born neighbors. Most of them are Christians, often far more devout than we. Never proselytize, but cooperate with their foreign churches where they exist, especially the Orthodox Greek and Russian, etc. Recognize and build on the faith they have—never tear down.

5. *Choose leaders of real Christian character.*—They must have two primary essentials, sympathy, which means, not pity but ability to put oneself in the other's place and "feel along with" him; and humility, which means sincere respect for one's neighbors. Self-opinionated zeal and patronizing condescension are fatal to fellowship.

6. *Convert the local church members.*—This, to our shame be it said,

is the hardest task of all, and must be brought about gradually by the pastor and the picked leaders. Sermons, lectures on the races by experts, stereopticon talks, study classes, distribution of leaflets, presentation of plays and pageants, and exhibits, and musical entertainments by the foreign-born themselves—all these help. Examples could be given where the devoted work of a few has won the confidence of a racial group, only to have it destroyed by the invincible and unchristian coldness or actual opposition of the rest.

FURTHER EXAMPLES.—A few more instances will suffice to demonstrate the success of this normal method. Given the above leadership and co-operation to establish contacts, Christian love and common sense will find the further ways.

1. In a Delaware rural village where the local church was doing nothing for the foreign-speaking folk, the superintendent of the Sunday-school of a church seven miles away carried a group of Hungarian children weekly to his Sunday-school, and became the beloved adviser of the foreign group, who, by the way, were intellectually superior to the native American stock.

2. In another New Jersey town a little church is dying of exclusiveness while one of the women of the church whose three sons were with the American army in France gave herself to the Italians of the vicinity, then took special training under her Home Mission Board and started several community centers for Italians and is doing one of the best pieces of work among the rural foreign-born in the country.

3. In a great church in Boston, largely through the work of a devoted woman during the past nine years 389 Chinese have been enrolled in the Sunday-school. Forty have become Christians and many have become communicants; some have returned to China and are doing good work spreading the Gospel there. This devoted woman has also maintained a successful day and evening school in her own home.

4. In Cleveland a church with an aristocratic congregation stood in the middle of a Slavic flood. The pastor, of Irish extraction, went among the Slavs with much success, started gymnasium classes, fought hard to obtain a sufficient budget, taught English, reached the children and employed a trained woman worker.

5. In a New York town the local church fostered for some time an Italian congregation and then gave it a church of its own. The pastor of the American church has been selected for the last twelve years because of his sympathetic and helpful attitude to the Italian work and the whole congregation is working in brotherhood.

HELPFUL PUBLICATIONS.—Most of the denominations have published books and pamphlets on the subject. These may be ordered from the Denominational Board. "A Program and a Challenge for the Local Church," Home Missions Council, 156 Fifth Avenue, New York, price 3 cents, details this same method, and gives a carefully selected list of publications.

FELLOWSHIP THE METHOD.—The aim is mutual understanding, mutual appreciation, mutual confidence, mutual service; the method is fellowship for the New Americans with the best old Americans. These latter assuredly are the American church people. Not uplift but fellowship is what is needed and longed for by the lonely foreigner and his ostracised children. Is your local church practising it? Are you? Our Christian slogan should be "For every American Christian—a foreign-born friend."

CONFERENCES FOR COLORED WOMEN

By MRS. W. C. WINSBOROUGH

"I have always wanted to help my people but never knew where to begin until I came to this Conference. Now I know exactly what I am going to do when I get home." This delegate, speaking in an open session near the close of one of the Colored Women's

Conferences of Alabama, voiced the experience and the determination of a large number of the delegates to whom she was speaking. All over the South in towns, villages and hamlets are to be found earnest Negro women who realize their community surroundings are not what they should be and yet who do not know where to begin to better them.

Realizing what summer conferences had done for their own membership in the development of leadership, the Woman's Auxiliary of the Presbyterian Church, U. S., decided in 1916 to bring together a group of colored women of potential leadership for a week's intensive training in Christian community work with a view to sending them home equipped and inspired to undertake the solution of some of their local problems. The success attending this venture was so great the Conference has met annually for eight years while similar Conferences have been established in nine other Southern states. Last year more than five hundred women were gathered into these meetings and the accomplishments of the delegates in community betterment work are remarkable. Since it is possible for any city or town of the South to have one of these conferences it may be well to go somewhat into detail regarding the program and method of conducting them.

When possible, it is better to hold the Conference in the State Capital city or at least the county seat because of the possible cooperation of the State Board of Health, the State Board of Education, the Anti-Tuberculosis League, the Visiting Nurses' Association and other civic and educational welfare agencies which have their headquarters usually in the state capital.

The Program.—The foundation of the program is the daily period of Bible Study which is usually taught by some white woman who presents clearly the fundamental truths of God's Word from the angle of practical living. A trained nurse, usually a Christian colored woman, from the Anti-Tuberculosis League or the State

Board of Health, gives a series of talks and practical demonstrations on sanitation, care of infants, etc. An extension worker among the colored people from the State Board of Health talks on Better School Buildings, Better Housing, Delinquent School Children and other phases of her work.

A series of five lessons is given by a practical sewing teacher, making it possible for the members of the class to establish a sewing school for girls on their return home. Sometimes a trained Playground Teacher from the public schools gives a daily exhibition of supervised play and teaches simple games. A Domestic Science teacher gives practical demonstrations in the preparation of simple nourishing meals from the products of the kitchen garden. Night addresses are given by educators, missionaries and lecturers on themes of interest to the Negro. One excellent course of lectures on "Negro Immortals" presented brief biographies of Negro poets, musicians and artists. The program, of course, may be varied to meet the needs of the Conference.

The Meeting Place.—It is usually best to hold the Conference in the dormitory of some colored school available for this purpose during vacation. The delegates are housed in the school just as students and are amenable to the rules necessary for efficient work. The conference sessions are held in the auditorium. The Conference lasts one week beginning Saturday night with a "Get Acquainted Social" and closing the next Friday night with a closing rally and "experience meeting."

How Financed.—Each delegate is charged \$10 for board and registration fee. Seven dollars of this is paid to the school for the room and board of the delegate, while the remaining three dollars are retained for overhead expenses. Each delegate pays her own railroad fare. In the conferences which are fostered by the Woman's Auxiliary of the Presbyterian Church, U. S., the local auxil-

iary in the town from which the delegate comes usually assists her in meeting her railroad expenses. Sometimes the missionary societies of the white churches of the town have united in paying the expense of a delegate.

It is amazing to learn some of the results which have accrued from the work of these delegates on returning to their home. Scores of sewing schools have been established permanently, several day nurseries are now operating under the care of the returned delegate, supervised playgrounds have been established during the vacation months thus keeping the Negro children off the streets. "Clean-up Day" was established in the colored quarter of a number of towns. Several delegates report the establishment of social centers for the colored people with a department for the children and one for the young people. Other delegates have been instrumental in building better schoolhouses or repairing the one they had. Churches have been repainted and re-carpeted, flower and garden planting encouraged and a quickened interest in the delinquent colored boy and girl has borne good fruit in several communities.

The good results, however, have not been confined entirely to the colored delegates. The white women who have been on the faculty of the conferences have gone home with a new understanding of the problems which face their colored sisters and with a strong determination to assist in their solution. One colored delegate in answering the question "What has this meeting meant to me?" on the closing night of her first conference said: "The best thing that has come to me at this conference has been to find out that the white women really care about us colored women."

As a method of practical interracial cooperation and Christian helpfulness, we would commend the Conference for Colored Women and wish that the coming year might see such a conference held in every important

city and town where the Negro is to be found in large numbers.

STUDENTS AND FRIENDLY RELATIONS

BY EDWARD H. LOCKWOOD

Executive Secretary of Committee on Friendly Relations among Foreign Students

The 10,000 foreign students in American colleges and universities, coming from all parts of the world to prepare for work they will later do in their home countries, offer the greatest opportunity the Christian man or woman has within this country for the extension of international good will. If we disregard the important group which comes from Europe we still have about two thirds of the foreign student group who come from the lands to which the churches of America are sending missionaries. It is an inadequate expression of interracial and international good will if we send missionaries to foreign countries and fail to extend friendship to those students who come from those countries to learn in our schools.

Foreign students are found in nearly every state of the union. Large numbers are in centers of population with smaller groups in most colleges. Plans in a metropolitan center will differ from the plans of a small college community, but beneath all such work the principle must be the same because the need of a foreign student in Iowa is much the same as the need of a foreign student in New York. This need can be met only by friendship unmixed with any feeling of superiority on the part of the American who seeks to be a friend of the foreign student. The American who wishes to help the foreign student must expect to learn from him and this presupposes a recognition of the admirable qualities in the life of the student from other countries. Without such an attitude the American can do little for the man from another country.

Granted this fundamental attitude, organization of the forces of good will in a community can follow. Even in schools where there is but a small

number of foreign students there is need for a committee responsible for friendly relations work made up of students as well as a committee of citizens of the community. The student committee will probably be related to the two Christian Associations and relate the foreign student to campus life. It should work with the committee of the community in relating students to the churches and to the homes of the community. The town or city hospitality committees have done excellent work in many places. There are homes in this country which are known around the world because of the friendship they have shown to foreign students. Foreign students can get within the home an interpretation of American life not to be had elsewhere.

In larger student centers, such as New York and Boston, there is need for more organization for in such centers personal contacts are not so easily made by the foreign student. In several cities there are Y. M. C. A. secretaries who give all of their time to this work and in other cities there are secretaries of the Y. M. C. A. and Y. W. C. A. who give part of their time to such work. In Philadelphia and New York there are separate buildings as headquarters for foreign students. For years the International House of Philadelphia has been the center of a friendly work because of its home-like influence. The new International House now being erected on Riverside Drive in New York will provide larger headquarters for the work of the Intercollegiate Cosmopolitan Club, the center for foreign students in New York City. The new building will cost about two and a half million dollars and will house five hundred students. In the larger cities those churches and individuals wishing to make friendships with foreign students should consult with the executives who are giving a great deal of time to work for foreign students.

Nationally the work for foreign students heads up in the Committee on Friendly Relations among Foreign

Students, which serves as a clearing house giving information to foreign students before arrival in this country and providing information regarding students to local workers, as well as maintaining a staff of secretaries of the different nationalities to serve national groups. It assists in the holding of conferences of foreign students in the summer and during the school year.

Friends of foreign students should realize the need of expecting the Christian foreign students to serve other foreign students and the people of America. The effect of such work is seen in the success of the Chinese Students Christian Association which has had a record of service among Chinese and Americans. There are similar Christian Associations of Japanese, Filipino, Korean and Indian students. Each of these groups, excepting the Indians, has a national secretary on the staff of the Friendly Relations Committee and by visitation, correspondence and bulletins keep the Christians of each group united for service. As an interpreter of his civilization the foreign student may be called a missionary to the Americans. These various national Christian Associations help to make the foreign student feel this responsibility both to Americans and to fellow nationals.

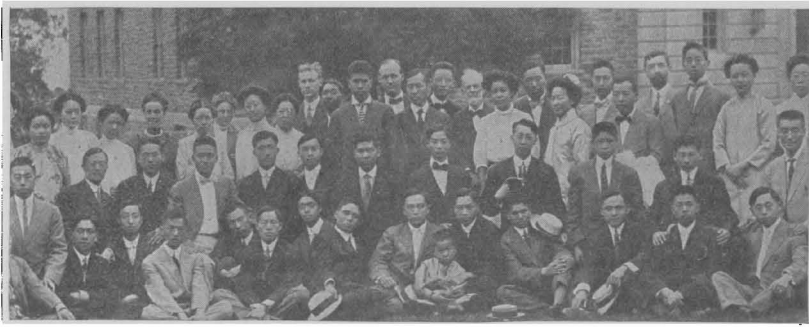
INTERRACIAL COOPERATION IN INDIANAPOLIS

By CHARLES O. LEE

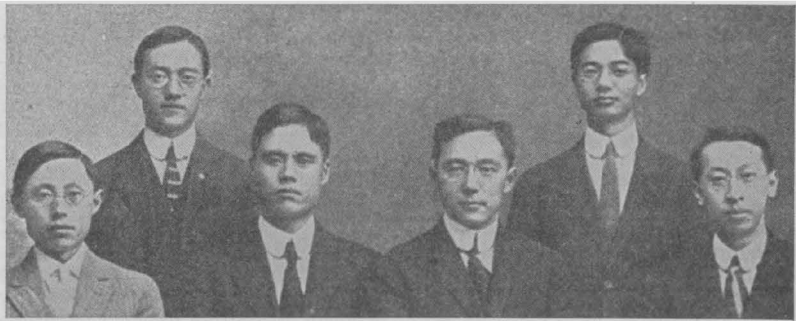
Superintendent of Flanner House

What might be termed the first definite attempt at interracial cooperation in Indianapolis was the formation of the interracial committee of the Church Federation about three years ago. The committee was composed of twelve men, seven white and five colored. The direct reasons for the formation of such a committee were

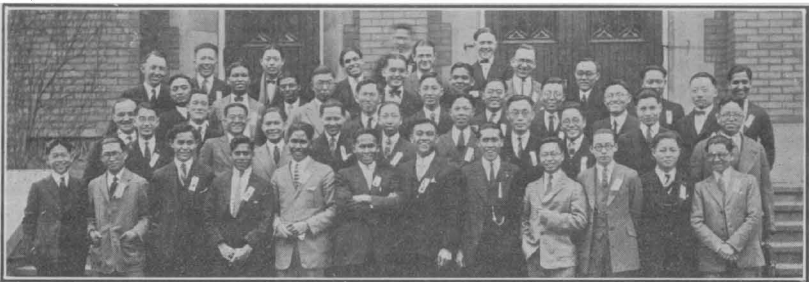
(1) The incoming of large numbers of Negroes from the South creating within their own race many problems of adjustment.



First C. S. C. A. Conference. In 1909 the Chinese Students Christian Association in North America was organized at Hamilton, New York, Sept. 2d to 6th. Few people realized at that time the significance of the organization and even fewer people realized the influence that was to come from the great men who were in the making in that group. Then they were comparatively unknown students. Now the unknown students are well known men. Among the officers elected in 1909 were Chen, Tsao, Kuo, Han, Yui, and Wang.



Dr. Chen is now First Secretary of the Chinese Embassy in London, Mr. Tsao, President of Tsinghua College, Peking, Dr. Kuo, President of Southeastern National University, Nanking, Dr. Han, Director of Government Forestry Bureau, Peking, Dr. Yui, General Secretary of the National Y. M. C. A. of China, Dr. Wang, Commissioner for the Rehabilitation of Shantung.



On March 7 to 9, 1924, this group of Christian Oriental students from the Colleges of Iowa representing India, China, Japan, Korea and the Philippine Islands, met in the State Conference of Orientals at Coe College, Cedar Rapids, Iowa, and were the guests of the people of Cedar Rapids.

Fifteen years from now another story will be written of who they are and what they have done.

(2) The increasing antagonism upon the part of large numbers of white people toward Negroes, especially those who were living within the pathway of the expanding colored districts and those who rode street cars which were becoming more and more filled with colored people.

To facilitate the work of the committee, four sub-committees were formed as follows:

Housing,
Law Enforcement,
Church Activities,
Recreation.

The Committee on Housing made a cursory survey of bad Negro homes and placed its findings before many groups in the form of exhibits and speeches. Comparisons with white rentals of the corresponding class revealed that the rents charged Negroes were higher and the conditions of the houses, worse. The City Council had before it at the time an ordinance to eliminate some of the most unsanitary conditions in the city. This committee by placing its finding relative to the unsanitary conditions of premises in the hands of councilmen friendly to the ordinance, was instrumental in getting the measure through.

The Committee on Law Enforcement has held a number of meetings with Negro and mixed groups in the interest of stricter obedience to the law. Appeals also have been made to the newspapers to weigh carefully the stories of Negro crime before they are published.

The committee was active through two brutal Negro crimes—both being murders of white women by Negro men. In each case Negro officers on the police force were the real apprehenders of the criminal and the newspapers were asked to give this fact prominent mention in their stories. By frequently stating the fact that these officers were Negroes and by inserting their pictures in the papers, we believe much feeling was allayed that would otherwise have arisen. We are striving to get the newspapers to publish more and more of the better

things connected with Negro life. They are responding generously and we believe this will do much toward creating a better feeling between the races.

The second venture in interracial cooperation was inaugurated by the Y. W. C. A. about one year ago. The Central institution in connection with its colored branch organized a group of women for a closer study of the problem in hand. The work of this committee has been largely educational and while we believe much good has been done, no specific results are apparent. Representatives of the Committee frequently appear before groups within the city to discuss with them the Christian approach to the problem.

The third step in interracial cooperation is just now being made. Members of both interracial committees named above have had the feeling that their membership was too restricted to do the largest amount of good. Many felt that such a committee ought to include Catholics and Jews as well as Protestants. It was also felt that such interests as the professions, Chamber of Commerce, Real Estate Board, etc., should be included. The problem of heading up the Committee was also considered. It was felt that the Committee could be of the largest service by becoming identified with the Council of Social Agencies and it was so formed. The membership was set at fifty with twenty-five white representatives and twenty-five colored. The Steering Committee endeavored to select the most representative people of the community. The selection of colored representatives was placed in the hands of the colored people themselves. A list of white people was also placed before them for their endorsement. The aim has been to get as democratic a committee as possible and to make it absolutely clear to colored people that it is not a white or colored controlled proposition, but an interracial committee. The working nucleus is to be an Executive Committee of nine members with a chairman

and secretary. Six functional committees are being formed as follows: Law Enforcement, Health, Housing, Education, Economic Justice and Public Opinion. It is the plan to hold the first meeting in May.

In addition to these committees much has been done by way of bettering the feeling between the two races by such organizations as the Family Welfare Society, Community Fund and the Flanner House. The Family Welfare Society employs two colored visitors and they are as integral a part of the staff as the white workers. This society works among colored as well as white clients. The Community Fund has encouraged active participation of colored workers in the Fund drives and these workers have been made very welcome at the noon luncheons. The Council of Social Agencies has colored representatives and these representatives are as welcome at the luncheon dinners of the council as the white members. The Flanner House is a Social Settlement working among colored people. For years its board has been made up of both white and colored members. The staff comprises 17 regular workers and 6 associate workers. Of these 23 workers, 7 are white and 16 are colored. Among the colored are one doctor, two nurses, one friendly visitor and one stenographer. The institution makes studies of the Negro in Indianapolis relative to population trends, economic status, interracial relations, etc., and places the results of these studies before the public as frequently as possible.

WHAT CAN BE DONE

BY BERTHA G. JUDD

In the great metropolitan areas many churches formerly at the very center of residence districts have found themselves practically abandoned by their erstwhile constituencies, by the removal of the grown-up children of the original families to other localities. One of these churches thus found itself surrounded by a

great and growing community of Italians. It was a young women's organization that first sensed the problem. "What shall we do for these folks right around us? Surely it is not enough to send money to home and foreign missions. There is actual work at our doors."

That led to the posting of an invitation to the Italian girls and young women to join a millinery class. The next winter another class was added for the making of shirt-waists. The friendliness was magnetic. A Bible School was opened. Today, there is a well equipped Christian Center in operation, and the old stately edifice, instead of being lost to its purpose, is meeting the needs of a new and appreciative group of those, who, coming as strangers to our country, have found the freedom that makes free indeed.

In Cincinnati a little woman grasped at an opportunity nearly lost. There came into the Bible School one day a group of five Chinamen plainly seeking instruction. A man tried to teach them and gave up in despair after the first day. The next Sunday another made the attempt with similar result. The Chinamen were advised to go to night school and learn English and then return to be taught religion. It was at this point that the little woman came to the rescue. She could not go on the quest herself, but she bade the men find them and bring them back. They came, and patiently the little woman set to work, teaching them her own language and the things they had come to learn. Within a year the class grew to twenty and failure gave place to victory.

The stranger throws his door wide open to friendliness. But it must not be forgotten that he is not long a stranger. Contacts of some kind are made quickly. Someone has said: "The first six months in America are the Christian's opportunity," especially in the industrial centers. The challenge is sounded for the produc-

tion of a board of Christians who exhibit the spirit of Christianity's Founder.

It is for the demonstration of this sympathy and understanding that friendly centers are being established by Christian churches from coast to coast. They not only acquaint the stranger with his American friends but also establish acquaintance between the various racial and national groups.

At a recent City Mission dinner, representatives of various nationali-

ties were invited as guests. After the dinner each group was presented in turn, one of its members made a brief response and then the entire group sang in its own tongue. After all had thus had a part, all joined hands with one another and with the entire assembly and joined in the hymn—"Blest be the tie that binds."

The stranger is here. He is asking, "What has America for me?" If the answer is "The bond of Christian love and fellowship," he and our country are safe.



PHILADELPHIA DINING FOREIGN STUDENTS

In the winter of 1924, the Philadelphia Chamber of Commerce gave a dinner to foreign students in the schools and colleges in Philadelphia and vicinity. The student-guests numbered 356 and came from fifty-six different countries of the world. The largest number from any one nation was in the Chinese delegation of seventy-seven. The members of the Chamber of Commerce bore all of the expense for themselves and their guests, who were assigned to members and their wives acting as their hosts and hostesses. This is the third year that such a dinner has been held and

the value to Philadelphia, to America and to all countries represented has been proved. The students from foreign lands have in this way become personally acquainted with leaders in Philadelphia, business, church and civic life. Many permanent friendships have resulted. Even from a purely commercial and selfish standpoint, the Chamber of Commerce reports that the influence of some of the young men in their home countries has improved business relations between Philadelphia firms and the commercial representatives of the Orient.

A College Course to Eliminate Race Prejudice

PROF. EDWIN L. CLARKE, a professor in Ohio University, has introduced in the department of sociology a course in "eliminating prejudice." All sorts of prejudices are studied,—religious, national, racial, occupational and political. One result of the course has been the formation of the Ohio Student Inter-racial Conference, for the promotion of better understanding between white and colored students.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

THE WAY OF CHRIST IN RACE RELATIONS

By EDITH H. ALLEN

Chairman of the Joint Committee on Home Mission Literature

Each new series of home mission textbooks is but another effort to bring more light, more beauty, more moral cohesion into the way of human relationships—that is, of course, getting more of God, more of Christ and His principles, more of the Christly appreciations actually realized and expressed among men.

Long ago Sir Thomas Browne said, "Light is but the shadow of God." The new home mission textbooks on the general theme "The Way of Christ in Race Relations" have been prepared in the earnest hope that a light—a reflection—a shadow of God might so illumine men's souls and intellects as to release them from old trammels and hasten the progress toward the larger thought—the more Christ-like impulses in all that relates man to man and race to race in an essential kinship as children of one blood; that *only* through having the spirit of God we may feel ourselves true sons of God, whatever our racial background or personal status.

Dr. Robert E. Speer, President of the Federal Council of Churches of Christ in America and Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is author of the leading book of the series, *Of One Blood*.¹ As might be expected, the book touches profound depths of truth, emotion and spirit. If its spirit alone becomes contagious, that would be the book's finest achievement. The range of its appeal is wide. It has a message for everyone. The casual reader or student will find delight in the readiness of the book to yield its treasures of mood, impressions and easily-assimilated though

deeply-significant facts and truths. The more serious student, with the academic viewpoint, will find it a marvellous piece of coordination of detail, a synthesis of some of the most fundamental scientific research on the question of race.

To the person of inward Christian earnestness it holds new sources of creative Christian thinking and effort. "The hands that believe and build" of missionary folk everywhere will gain new power through the deep service-benedictions of this book. *Of One Blood* has the feel of the flowing of deep waters—clear and ongoing toward some great new outlet of beneficence for humanity. The last paragraph of chapter four flings out this great affirmation: "Here is the solution of the race problem. If looking out over humanity, torn with race feuds and embittered with race hatred, we ask with Paul, 'Who can deliver us from the body of this death?' the answer is simple and clear, 'Christ is the Saviour of this body.'"

A notable bibliography incorporated at the back of the book provides additional resources for students and the separate pamphlet, *Suggestions to Leaders*,² will be helpful to those presenting the book to classes or audiences. *A Handbook-Bibliography on Foreign-Language Groups in the United States and Canada*³ compiled by Amy Blanche Greene and Frederick A. Gould is a valuable collateral aid, containing a wide variety of data regarding foreign-language groups.

A fortunate combination of literary and Christian viewpoint and experience contributes to the charm and flavor of the shorter book in popular style on this theme: *Adventures in Brotherhood*¹ by Dorothy F. Giles, Assistant Editor of *McCall's Magazine*. Here incidents of everyday life make vivid the realities of the general

discussion. The book is companionable and interesting as well as convincing. Many women's and young people's groups will find themselves at home in the friendly atmosphere of practical fellowship and helpfulness of this book and will be well remunerated for the time spent with it. *Suggestions to Leaders*² is provided.

For groups twelve to fifteen years of age — intermediates — eight splendid stories tell of men and women of different races who did fine things in a worthwhile way here in America. Margaret F. Seebach, author of this book of biographical sketches entitled, *The Land of All Nations*,¹ knows how to tell a story that sticks in the memory and draw a character with life in it. *Suggestions to Leaders*² also accompanies this book.

For boys and girls nine to twelve years of age to enjoy themselves there is *Uncle Sam's Family*,⁴ a reading book of stories by Dorothy McConnell.

Leaders of Juniors from nine to twelve years of age have *Better Americans; Number Two*,⁵ second volume of "The Better America Series," written by Miss Mary DeBardeleben. The author says in the introduction that the book is intended to furnish material for use in Junior Departments of Church Schools, Junior Missionary Societies, Endeavor Societies, Week-Day and Vacation Schools and similar organizations, the method of presentation being a combination of story and conversation, as much initiative as possible being given to the children. Very delightful devotional suggestions are presented through scripture lessons, brief stories, songs and prayers.

For the children, from the least ones up to nine years, varied and winsome material has been arranged. There are four sets in the Picture Sheets Series:⁶ *The Eskimos, Negro Neighbors, The Italians, Orientals in the United States. Playing Together*,⁷ is a new collection of Primary Picture Stories—six large pictures with a pamphlet containing a story to accompany each picture.

All the home mission publications are planned and issued jointly by the Council of Women for Home Missions and the Missionary Education Movement. Orders should be sent to denominational literature headquarters.

- ¹ Cloth, 75 cents; paper, 50 cents.
- ² 15 cents.
- ³ Cloth, \$1.50; paper, \$1.25.
- ⁴ Cloth, \$1.00.
- ⁵ Cloth, 75 cents.
- ⁶ Each set, 25 cents.
- ⁷ 50 cents.

BROTHERHOOD*

"We are all brothers between the Four Seas."—CONFUCIUS.

The One bethought Him to make man
Of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead.

—Pai Ta-Shun.

NEGRO AMERICANS

By FRED L. BROWNLEE, *Chairman*

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions.

A splendid advance is taking place in Negro education by county and state departments in the South. This means advance in what we would call standardized or certificated education. It means more and better Negro schools, more and better equipment, and more and better trained and better paid teachers. It also means that the mission schools must meet the new standards set by the states.

But a young man or young woman can no more be truly educated without the culture of a broad, rich and meaningful religion than one can bake bread in the most up-to-date bakery without yeast. In a broad and true sense, missionary schools are Christian schools. When they cease to be this, then the quicker they are turned over to the state the better.

* Reprinted by permission of Dr. Frederick Peterson from "Chinese Lyrics" by Pai Ta-Shun.

The causes lying back of Negro migration seem to be chiefly five. First, economic conditions largely produced by the boll-weevil in the South and a demand for labor in the North. Second, poorer educational advantages in the South than in the North. Third, the lack of social and recreational opportunities. Fourth, a feeling of insecurity on the part of the Negro—that his life and property are not safe in the South and that he has no guarantee of justice should he get into the courts. Fifth, the constant reminder through various forms and placards that the Negro is a Negro.

To meet these situations, there is a decided humanitarian awakening on the part of Southern white people. Better schools, social advantages, and opportunities for justice in the courts are being steadily provided.

Facts which the Committee would emphasize are: First, migration is neither a new nor a distinctly Negro phenomenon. As Dr. George Haynes has put it, "This great movement is but a part of the tremendous migration of people and races the world over during the past half century. . . . Furthermore, the migration of the Negroes from the South is no new thing. . . . Again, we note that the movement of Negro population has been toward Southern as well as Northern cities." Second, and this is the outstanding fact, Negro migration, accentuated during the war, continues on a large scale. Third, we must make up our minds that Negroes, in large numbers, have come to stay in the North. Fourth, Negroes have successfully entered Northern industries, business and the professions.

In their train these facts carry many problems that the Church needs to take the initiative in solving. To quote Dr. Haynes again, "All the problems of health, education, government, vice and crime, interracial contacts and many others press for solution, North as well as South. The matter can no longer be regarded as a Southerner's problem or a Northerner's question."

A number of Negro institutions now doing college work have made such progress since the Phelps-Stokes reports were issued some eight years ago that they are eager to have their schools re-surveyed.

The Institute of Social and Religious Research has undertaken a study of Negro Theological Education in the South. This survey was eagerly desired by a number of denominational boards responsible for the theological schools.

NOTEWORTHY ADVANCE

This year the chairman of the Committee on Women's Church and Missionary Federations of the Council of Women for Home Missions and the chairman of the similar committee on local federations of the Federation of Woman's Boards of Foreign Missions is the same person. The two committees are functioning as a joint committee and plans have been formulated to make even more effective the service rendered by the national agencies to the local interdenominational groups.

The Council's Committee on Schools of Missions has been organized in a new manner this year. The chairmen of all affiliated Schools are advisory members during their tenure of office as chairmen. This, also, should yield fruitful results in effective correlation and interchange of ideas, methods and promotion.

It has been suggested to each School that during the session a Conference of representatives of Women's Church and Missionary Federations be held. This should prove mutually helpful to the Schools and the Federations.

All of the Schools affiliated with the Council, with the exception of Northfield, are for home and foreign missions and so it is eminently fitting that the two committees on Schools of Missions are now working in closest cooperation. The unification of the observance of the Day of Prayer for Missions has thus been forerunner to much coordination of Federation and Council activities.

Woman's Foreign Mission Bulletin

EDITED BY MISS GERTRUDE SCHULTZ, MISS ALICE M. KYLE

NEWS NOTES FROM THE WOMEN'S CHRISTIAN COLLEGES OF THE ORIENT

Isabella Thoburn College, India

BY FLORENCE L. NICHOLS

An hour and a half of gay-flowered Japan was transported into India on College Day, on the evening of January 19th, when ninety-five of the Isabella Thoburn College Students took part in a charming operetta "The Golden Amulet."

The singing and acting of the main characters was very well done, and on side platforms stood the choruses—smiling Japanese maidens, bowing over their fans and singing in plaintive or joyful sympathy with the actions of the play.

After the reading of the Principal's report, His Excellency Sir William Morris made a few remarks of congratulation on the building achievements of the college in the past year, the relief work students and staff were able to accomplish during the flood, and the high order of the evening's entertainment. This annual play the staff and students are eager to keep traditional, both as a training for themselves in dramatic art and a presentation to the community of Lucknow of the student body at its best in activities outside the classroom and examination hall.

We are getting toward the close of our college year and it has been a wonderfully successful one. The girls have been very happy and very good and our whole teaching staff has been congenial.

We are putting up a second dormitory. We absolutely had to have it because our first dormitory is full to overflowing and the three rooms which were built for Domestic Science have been used as an overflow Dormitory. With Miss Justin here we have opened

Domestic Science classes and we must have these rooms next July for the classes. One of them we are going to give to Miss McMillan for music.

The hostel building that the Presbyterians are to erect is also going up. We are short of room this year, and our enrollment is bound to be more next. We have also been permitted to add a course for teachers who have finished their college course; that will increase our numbers next year also.

We wish we could have our Assembly Hall and one of the wings on the administration building for the library. We also want a botany room over there as none of the biology rooms have any direct sunlight inside as I ordered.

Recently a new organization has been established in Chad Bagh known as the University Church for the people living in this part of Lucknow. This church has its own officers. Professor Cornelius has been selected as our regular honorary pastor and Miss A. Wells as secretary.

There are about one hundred members in this church. All of them belong to different denominations and still have connection with their own churches, but just for their college years they have enrolled their names with the membership of the church.

* * *

Vellore's Welcome to "Doctor Ida"

BY MISS LOIS C. OSBORN

Matron of the Nurses' Home, Vellore Medical School

The day that Dr. Ida Scudder returned was one of great excitement. For weeks the girls had been planning a welcome for her. The gardener had made an arch over the gateway and this was covered with bright leaves and colored tissue paper flowers. At the top of this was a big banner with

the word "Welcome" on it. Under the banner hung an American flag. It looked very impressive.

From the gate to Dr. Scudder's bungalow chains of leaves were fastened. The front entrance was beautifully decorated with palms, banana leaves, jasmine flowers and paper flowers. It is hard to get bright-colored flowers, and the girls are very clever in making the paper ones, and they did add the dash of color needed.

When the travelers arrived Dr. Scudder was driving her car, which had been taken to the station for her. She drove through the long line of students, which extended to the gate, all of them waving handkerchiefs. Clad in their white saris, with blue ribbons on their left shoulders the girls followed the car. They stood in front of the bungalow and, holding the Vellore banner, they sang a song to "Grandma Scudder." Then the president of the Student Government went up on the porch and put a garland of jasmine flowers about Dr. Ida's neck. A song was then sung to Miss Dodd and a wreath presented to her. After this they sang to Dr. Scudder:

"Doctor Scudder, lovely Doctor Scudder,
Doctor Scudder, we welcome you—
We would welcome you with songs,
Pretty songs, Oh!"

Beginning over again, the next verse sang of "Happy Smiles" and so on. Even Michael, Dr. Scudder's dog, was included in the welcome.

One night the girls gave a dinner to Dr. Scudder—a genuine Indian party. Indians do not feel that they are properly entertaining their guests unless they help in preparing the food. Consequently, while the girls had a man especially to do the cooking, they themselves were busy all day long. At night they put on beautiful fresh saris, and they loaned each of us one so that we might be properly dressed for the party, too.

The party was held out of doors, and everybody sat on the floor on mats. We were divided into two groups, one party sitting so as to form the letter S, and the other the letter

D, for Miss Dodd. We had a banana leaf for a plate, and we had rice which had been cooked with chicken, a real delicacy, curry, fried potatoes and curds! You could use a spoon, but the real way is to eat with your fingers. For dessert we had something that tasted like doughnuts.

After dinner we moved over to the verandah of the hostel (dormitory), and one of the girls read an address of welcome to Dr. Scudder. As Dr. Scudder and Mrs. Scudder and Miss Dodd were mentioned each was given a garland of jasmine flowers.

To close the evening's entertainment Tagore's play "The Post Office" was given by the girls—and they are born actresses. After this was all over we stood in a large circle and sang our "Alma Mater" which is to the tune of "America the Beautiful."

* * *

Dedication of Ginling College

BY MATILDA C. THURSTON

Ginling College is a delight in three respects: first, that it has taken a long look into the future. Land and equipment have been bought for a large campus and substantial buildings planned, with room for an increase up to 400 students. In addition to this the architecture is a triumph.

The third feature is that Ginling is holding back unprepared applicants, so that true college standards may be established. Only forty out of sixty candidates for the freshman class were admitted this year.

Dedication Day was a day of rejoicing. It was also a day of ceremony. It began at 9 o'clock in the morning with the reception of guests, and serving of tea followed by an inspection of the buildings. Nanking dignitaries sat on the platform at the formal exercises—the Civil Governor with his rich silk robes, the President of the Law School, who is a returned student from America; officials representing the government University, the police and merchants, besides American bishops and college presidents with the gay colored hoods of academic procession. The customary

greetings and addresses of a Chinese occasion were given in two languages.

On successive evenings two banquets were given, one in American style, the other a typical Chinese feast served in courses of four bowls each with the famous "eight precious puddings" as the middle course. Americans used their chopsticks much more awkwardly than the Chinese had used knives and forks the previous evening.

The opening of the new campus is a great event for China. When one realizes what it means for 96 girls, representing thirteen provinces, to have broken with tradition and climbed up the educational ladder thus far, it seems the promise of a great future, when Chinese women will take their share in the responsibilities of this great nation.

The program was rather long, but as a rule the Chinese like long programs. The historical statement was made in English and Chinese, with variations, by the President and Miss Hoh, alumnae member of the faculty, member of the class of 1920. Miss Hoh addressed herself more particularly to the Chinese officials who have not known very much about Ginling. The President's remarks were addressed to the English-speaking section of the audience. The Civil Governor spoke and two other Chinese brought greetings. The English address was by President F. L. Hawks Pott, President of St. John's University, Shanghai, the oldest of our brother colleges in China.

Wednesday evening we had an official banquet. Thursday was celebrated as Founder's Day and was given over to Alumnae and Student functions. At the Chapel exercises Dr. Hodgkin spoke. Thursday night was Founder's Day banquet in the gymnasium. We had fourteen alumnae (more than one third of our total) and with faculty, Board of Control and students, over 150 were present.

Friday afternoon we were at home to Nanking people and over 400 inspected the buildings.

Saturday we had our biggest crowd. We invited all the students in colleges

or institutions for men, University of Nanking, the Southeastern University, Conservatory College, Law College, the Theological Seminary, along with girls from the Government and Christian Middle Schools.

* * *

Union Medical College for Women

BY FRANCES J. HEATH

Tsinanfu, Shantung, China

The new buildings of the Union Medical College are fine and will give very good service. There is ample room for 60 girls in the main dormitory and by crowding as we did in Peking, I think we could put in 70 girls. It is a great joy to have a modern building with plumbing and electricity and the rooms are all cheerful and sunny. The architect's slogan is "not a bad room in the house." As you know from the plans all the rooms face either south or east.

The grand move was made in two sections; on January 30th the janitor, coolie, amah, and three carloads of laboratory supplies, books, furniture, charts, models and baggage left Peking and three days later reached Tsinanfu. The students had moved the day before to the hospital at the Presbyterian Mission. Then followed a two weeks of operations (it seemed as if all North China had a premonitory lapse into surgical ailments in anticipation of my getting out of reach!) and transfers of work, and then the final transfer. On February 12th, 15 students, 53 parcels, umbrellas, the school mascot, and I crowded into two compartments, and rode together in peace, harmony and amusement for twelve hours, arriving here at 10 P. M. the same night.

The medical school of the Shantung Christian University is a bi-lingual school. The instruction is in the vernacular but the students are supposed to have a reading knowledge of English. There are people who believe that the future of medical education in China is with the vernacular school and they look forward to a large opportunity and great influence for the Shantung Union Medical School.

NEWS FROM MANY LANDS



NORTH AMERICA

Solving Race Problems

THE plan of conference and cooperation as a means of adjusting race relations, developed in Atlanta, Ga., and promoted throughout the South by the Commission on Interracial Cooperation, is attracting nation-wide attention and is being studied earnestly abroad. This commission, organized in 1919, now has branches in every Southern state and in 800 counties. No effort has been made by the Commission to organize in the North; but in many Northern cities interracial committees have sprung up spontaneously, in the effort to meet situations created by the recent heavy Negro migration. The Federal Council of Churches has its Commission on the Church and Race Relations, officered by Southern men and working throughout the nation in close harmony with the Southern movement. A state race relations commission was recently appointed in Pennsylvania by Governor Pinchot, and a movement for such a body is on foot in New Jersey. General Smuts, Governor of British South Africa, after making careful inquiries relative to the plan, announced his purpose to make it in future the basis of British efforts in behalf of the natives. Noted educational and religious leaders from South Africa have also been recent visitors to the Commission's headquarters for the study of the movement.

Virginia's "Racial Integrity"

THE Virginia Legislature in its last session passed a bill "to preserve racial integrity," which defines a white person as "one with no trace of the blood of another race, except that a person with one sixteenth of the American Indian, if there is no other

race mixture, may be classed as white." W. A. Plecker, M.D., State Registrar of Vital Statistics, says: "It is estimated that there are in the State from 10,000 to 20,000, possibly more, near white people, who are known to possess an intermixture of colored blood, in some cases to a slight extent it is true, but still enough to prevent them from being white. In the past it has been possible for these people to declare themselves as white or even to have the Court so declare them. Then they have demanded the admittance of their children into the white schools, and in not a few cases have intermarried with white people. . . . The intermarriage of the white race with mixed stock must be made impossible. But that is not sufficient, public sentiment must be so aroused that intermixture out of wedlock will cease."

Race Problems in Mississippi

THE cause of good will and cooperation between the races took a step forward in the organization in Jackson, Miss., in May of a strong State Interracial Commission, which entered immediately upon the task of improving conditions in the state. The organization meeting was called by Bishop Theodore D. Bratton, and was attended by more than twenty white and colored leaders. Bishop Bratton was elected chairman, Blake Godfrey, of the State Y. M. C. A. was made recording secretary, and Hon. Francis Harmon, assistant attorney-general of the state, was made executive secretary, backed by a strong executive committee. The colored leaders present emphasized especially the need of better educational facilities. Prof. Bura Hilburn, State Supervisor of colored schools, made a sympathetic response, pledging his

department to the continued improvement of educational conditions for colored people and pointing out the rapid progress already being made in that direction. The executive committee was authorized to organize the whole state as rapidly as possible. R. W. Miles, field representative of the General Interracial Commission, was immediately sent out on this mission and within the week had interested leading citizens and formed the nucleus of committees in three other cities. Sentiment over the state is said to be more favorable to this work than ever before.

For Japanese in California

THE home mission work of the Free Methodist Church among the Japanese extends over the Pacific Coast states, but its chief activities are in central and southern California. Rev. A. Youngren reports on the activities in various centers. For instance, he says:

"The work in Berkeley is now supplied by George S. Yamamoto, a local preacher, who has a good education, speaks English well, and is a fine Christian man. The activities of the Berkeley church include, besides the weekly preaching services and prayer meetings, a weekly service at San Lorenzo, a Sunday-school, Bible classes in Japanese, women's meetings and house-to-house visiting. Some of the members of this church spurn the idea of Christians giving only one tenth of their earnings to God. They give practically all they earn, except the amount necessary to pay their bills.

"Los Angeles County has by far the largest number of resident Japanese of all the Japanese settlements in the state. Here the center of our work is in Los Angeles. Ten denominations are carrying on religious work among the Japanese in this city, and most of them are supplying their mission churches with both missionaries and Japanese workers."

Mexicans in California

DR. R. L. RUSSELL, of the Home Department of the Southern Presbyterian Church, who keeps in constant touch with the situation, says: "So rapidly are the Mexicans moving into Los Angeles, that there are now, it is said, more Mexicans in that city than in any city in the world

except the City of Mexico. Two new locations have recently been bought for Mexicans in that city and we hope the money will soon be available to erect some chapels on these lots at an early date. We have an almost unlimited opportunity to work among these Mexicans, who are fleeing their country for a place where they can find rest and quietude. Our work among the Mexicans in the United States is growing so rapidly that it is not in our power to take care of it. We must have more money and more preachers."

Armenians in California

THE Pilgrim Armenian Church in Fresno, Calif., has an enrolled membership of 336 and 250 in the Sunday-school. In 1884 a few Armenian Christians who had come to Fresno had been attending the Congregational Church there, turning naturally to the denomination that they had known in Asia Minor. But many of them were not familiar enough with English to feel at home in the services, and in 1901 their own Armenian church was organized with thirteen families. Eight years ago they secured as pastor the Rev. Manasseh G. Papazian, who had been a pastor in Aintab in Asia Minor, and then pastor of the Armenian Congregational Church in New York City for several years. In 1921, when the First Presbyterian Church of Fresno offered its property for sale, the Pilgrim Armenian Church purchased the well-equipped buildings for \$100,000.

An Immigrant Protestant Church

THE Church of All Nations and Neighborhood House, at 9 Second Avenue, New York City, has erected a new building with the Methodist Centenary gifts. Its new six-story structure is a beacon light in the congested section of the lower East Side where it has been consecrated to service for men, women and children of foreign tongues and many races. Its eighty classrooms, club rooms, gymnasium, auditorium and chapel give

great opportunity to influence the life of these people.

Mr. William S. Woods, Editor of the *Literary Digest*, says: "This determined assault of the Church of All Nations and Neighborhood House on the seething sin of the great East Side is to my mind the finest thing that New York Methodism is doing today."

This service is given through Sunday-schools, Epworth Leagues, and services of worship in the different languages spoken. Kindergartens, community service, Boys' Clubs and Girls' Clubs help. Bowling, tennis, swimming, baseball and gymnasium are a part of the program. Russian and Italian Forums, Jewish Clubs, Chinese and Italian Girl Scouts, choirs for old and young, Russian Clubs and Daily Vacation Bible School provide instruction and recreation. Mothers and babies use the roof garden. Students from Cooper Union use the gymnasium. Religious, educational and recreational classes are provided for the different races in their own tongue to bring Jesus Christ and His teachings in concrete form to thousands of men, women and children of alien tongues who have not learned to know Him in their previous contacts with life.

The Methodist General Conference

THE Quadrennial Conference of the Methodist Episcopal Church (North), which met in Springfield, Massachusetts, in May, brought together 858 delegates from North and South America, Europe, Asia, Africa and the Philippine Islands. Among the important expressions of conviction voiced by the conference (representing over four million Americans) were opposition to war, enforcement of prohibition, participation in a world court, and union with the Methodist Church South (two and a quarter million). Several Methodist Boards were united in a new Board of Education, and a World Service Commission was formed to take the place of the Council of Boards of Benevolence.

Among the new bishops elected was Dr. Titus Lowe, for two years secretary of the Board of Foreign Missions. Dr. F. M. North, the senior secretary, was retired and made "consulting secretary." The two new General Secretaries elected are Rev. Ralph E. Diffendorfer of Chicago, who has been active in the educational division of the Committee on Conservation and Advance, and Rev. John R. Edwards of Baltimore, who has been superintendent of the Washington District, and a member of the Board. The heavy debt of the Foreign Board is to be funded in short term bonds and a sinking fund is provided from World Service receipts.

The General Conference also put time limitations upon the terms of office of missionary bishops, who are not eligible for re-election; the ordination of women was authorized (without admission to the General Conference); the general ban was lifted from worldly amusements, such as dancing, cards and theatre-going; examination on special doctrinal questions may now be omitted for adults uniting with the church; belief was reaffirmed in the teachings of the Bible and teachers in Methodist pulpits and classrooms were urged to remain true to the basic beliefs of the Methodist Church.

Methodist Students at Louisville

COLLEGE students of today are not satisfied to be directed, inspired and helped. They wish to direct their own course. At Indianapolis they had a hand on the machine, but felt a stronger hand steering. Therefore, Methodist students called a conference in Louisville, Kentucky, April 18th and 19th, under the leadership of Stanley High. Their main purpose was to discuss life problems and life service—in politics, in business, in society, in the home or in a profession. They agreed that ideally loyalty to Christ and His teachings must take precedence over loyalty to any denomination or any field or form of work. They made an effort to reach conclusions as to how to express right

relationships with man even before establishing right relations with God. War, race and industry took precedence over religion, but religion was to be manifested in our attitude on these subjects. Idealism was manifested in the discussion, even if experience and wide knowledge were often lacking. Definite, rather than general statements and standards were demanded and resolutions were adopted that were courageous and of a practical nature.

The Louisville Conference called for a united Christian student movement in America to include the Y. M. C. A., Y. W. C. A., S. V. M., and other movements of all denominations and all departments of Christian life and service. This student conference was a conspicuous sign of the times. Prayer is needed for these students that they may be led in their idealism to follow fully Christ's Way of Life.

Vote for Methodist Union

EFFORTS for the union of the Northern and Southern Methodist Episcopal Churches have been under way for many years. The practically unanimous vote of the General Conference of the M. E. Church on May 7th for unification with the M. E. Church South has brought that union in sight, for favorable action on the part of the Southern General Conference is expected. In that case the question will be sent for ratification to all the 165 annual local conferences in the Church North and the conferences in the Church South. If two-thirds of each branch vote for the unification it will go into effect immediately thereafter. The united church will have 8,270,704 members.

The plan of unification provides for one general conference and two jurisdictional conferences.

Jurisdiction No. 1 shall comprise all the churches, annual conferences, mission conference and missions now constituting the Methodist Episcopal Church, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference, with the approval of the general conference.

Jurisdiction No. 2 shall comprise all

the churches, annual conferences, mission conferences and missions now constituting the Methodist Episcopal Church South, and any other such conferences and missions as may hereafter be organized by its jurisdictional conference with the approval of the general conference.

The Bishops of the two churches as at present constituted shall be Bishops of the united church without further action.

Presbyterian Foreign Missions

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A., with its budget of over \$4,000,000, supports 1,600 missionaries and 8,960 native workers. The foreign church membership is 210,000 and the Sunday-school pupils number 349,000. The money contributed to clear the deficit came from some 2,000 individuals and 172 presbyteries. There was one gift of \$25,000 and others ranging from \$5,000 down. The Finance Committee of the Executive Council calls for \$11,381,270 during the coming year. Of this missionaries and native work require \$3,290,298 and property estimates \$6,850,372. The budget actually called for, however, is \$4,060,282, omitting property appropriations and other items. Administration and appropriation expenses amount to \$485,000 and New Era assessment, Interchurch debt and cooperative work to \$208,344.

Congress of Disciples Church

THE Annual Congress of Disciples of Christ this year held its sessions in Lexington, Ky., from April 28th to May 1st. Formerly the procedure has been to select two speakers on opposite sides of a given controversial subject and let them open its discussion with prepared papers. This season the procedure was to select speakers of authority on great, live issues and, following their own presentations, to subject them to a fire of questions and discussion from the floor. The Congress is not allowed by its constitution to pass resolutions. But it was felt that some expression of conviction should be formulated on the war issue which the Christian conscience now at last confronts. An extra-congressional assembly was

therefore called and, after voting approval of Judge Clarke's world court resolution, found itself launched upon a discussion of the question of the Church's attitude toward war.

Y. W. C. A. National Program

THE biennial national convention of the Young Women's Christian Association, held in New York City from April 30th to May 6th, planned a progressive program. The basis of membership in local Associations was changed so that any woman or girl may qualify as an elector who will take this pledge: "I desire to enter the Christian fellowship of the Association. I will loyally endeavor to uphold the purpose in my own life and through my membership in the Association." This amendment must be again passed by the next biennial convention before it finally goes into effect. Further provisions of the amendment safeguard control of the Association in Protestant evangelical hands, for it goes on to provide that "three fourths of the board members, including three fourths of the officers of the Association shall be members of churches eligible to membership in the Federal Council of the Churches of Christ in America," and that three fourths of each local delegation to the national convention shall be similarly constituted. The amendment is in every sense an alternate provision. Even if it eventually is written into the constitution it will not be compulsory but optional. Any local Association that wishes to continue the present basis of membership will have the right to do so.

In 1923 over \$400,000 was expended in foreign work. Because of lack of funds it will be necessary to withdraw American support from Y. W. C. A. work in France, Rumania, Russia and the Malay peninsula in 1925, and from the Baltic states beginning in 1926. The overseas work will continue in South America, Mexico, Asia Minor, India, China, and Japan, and the work in the Philippines will take priority over all other responsibilities outside the United States.

United Brethren Belief

THE Foreign Missionary Board of the United Brethren Church adopted some time ago the following resolutions:

"Resolved, That we, as a Board do, here and now, reaffirm our unwavering belief in the inerrancy of the Scriptures as man's only rule of faith and practice; in the Saviourhood and Lordship of Jesus Christ; in his substitutionary sufferings and death; in his bodily resurrection from the grave; in his exaltation at the right hand of God as man's intercessor, and his final personal return to earth in power and great glory. And we hereby give assurance to the entire denomination, and to all other Christian bodies, that no missionaries will be sent out as representatives of this Board who do not accept these doctrines without reservation, and give assurance of their willingness to faithfully preach the same."

Huguenot-Walloon Celebration

JEAN RIBAUT, sent out by the great French Huguenot, Admiral Coligny, founded the first Huguenot colony at Mayport on the St. John's River, Florida during the first week of May in 1562. Three years later the Spaniards massacred the settlers and wiped out the little colony. The Florida Daughters of the American Revolution dedicated a shaft on the site on May first. The following week the Huguenot Society of South Carolina dedicated a memorial tablet in the Huguenot Church, Charleston. The Huguenot-Walloon Society of Pennsylvania celebrated the tercentenary at Valley Forge on May 14th. The Huguenot League, representing all the Huguenot societies of the United States, met in New York May 15th. On May 18th the Reformed Church in America (Dutch) dedicated the National Huguenot Memorial Church at Huguenot Park, Staten Island. The Huguenot Pilgrimage to Europe began on June 15th. In addition to the Huguenot half dollar, the Government is issuing special one, two and five

cent stamps in honor of the tercentenary.

LATIN AMERICA

The Montevideo Congress

PLANs are progressing for the great congress on Christian missions in South America, to be held under the direction of the Committee on Cooperation in Latin America in Montevideo in April, 1925. Twelve commissions, whose reports will be the basis of the discussions at the conference consist of Mission Board representatives and missionaries, thus ensuring that the work will be considered from both the point of view of Board administration and actual operations on the fields. Their subjects are: Unoccupied Fields, the Indians, Education, Evangelism, Social Movements in South America, Medical Missions and Health Ministry, Church in the Community, Religious Education, Literature, Special Religious Problems, Cooperation and Unity. The Congress will be composed of about 200 delegates, half of them members of churches in South America. The presiding officer will be a South American. Following the Congress, regional conferences will be held in Rio de Janeiro, Buenos Aires, and possibly other cities. In 1926 a conference will be held in Mexico, to consider Christian work in the northern part of Latin America.

Real Unity in Santo Domingo

THE May REVIEW referred to the favorable report on the union evangelical work in Santo Domingo, made by an interdenominational group that recently visited the island. Bishop F. J. McConnell of the M. E. Church, a member of that group, says that when a Dominican convert accepts the Protestant view of Christianity he is admitted simply to the evangelical church and hears nothing of Methodists, Baptists, Presbyterians or Disciples, although representatives of all these bodies are engaged in this united service.

Evangelism in Guatemala

THE Presbyterian Church in the U. S. A. reports 323 services in 69 different places for one missionary in Guatemala City, a large part of the work of organizing the Evangelical Church of Guatemala which consists of 5 organized churches with 1,000 communicant members. In addition, Dr. and Mrs. Burgess, in cooperation with Mr. and Mrs. Peck, have been carrying on a unique work among the non-Spanish-speaking Indians of Guatemala. This is a pioneer work which requires great faith and courage and patience. A hymn book containing twenty hymns in the Quiche language has been published, and a part of eight chapters of John also translated into this language. Other work is carried on among the Mam Indians.

Moravians in Nicaragua

THE seventy-fifth anniversary of the founding of the Moravian Mission in Nicaragua was celebrated in March by appropriate ceremonies at Bluefields. The circumstances of that founding were recalled with interest. Mosquito became a British protectorate in 1655, and British rule became increasingly popular as time went on, so that Queen Victoria was called by the people, "Mother of the Indians." One king, who ruled from 1834 to 1842, was somehow under the impression that Great Britain was a teetotal country; he desired to see his subjects total abstainers, and, thinking that if a few Britons would settle in Mosquito, they would teach his people the dangers of drink, he granted a small parcel of ground to two British officers. In order not to offend the king, they accepted his gift; but, having no capital to work it, they determined to sell it. Having tried in vain to find purchasers in England, they offered it to two German noblemen, Charles of Prussia and the Prince of Schoenberg-Waldenburg; and the latter, who had long been a friend of Moravian Missions, suggested to the Moravian Mission Board that the time had come for a mission to the Mosquito Indians.

Earthquake in Costa Rica

A WRITER in the *Latin American Evangelist* describes a severe earthquake which occurred in Costa Rica in March, and says of its effects: "It has been estimated that ninety per cent of the houses in the capital have been damaged, but that seems to be an exaggeration. It is true, however, that the majority of buildings are more or less seriously damaged. Hundreds of houses have to be taken down and among these are included the principal government buildings and the churches. The great cathedral is so badly cracked as to render it quite unsafe, and the Archbishop's palace is labeled 'dangerous.' The cities outside the capital in the track of the seismic movement have proportionately suffered more. Some of them are completely ruined. The Pacific Railway was badly cut up in sections, nor is uninterrupted communication with the coast yet established. However, the horrors which usually accompany earthquakes have mercifully been absent from this disaster. Only one or two lives have been lost and there has been no lack of food supplies or of light and water except temporarily in some of the towns. If nothing worse comes—and we are still having anywhere up to sixty shakes a day—Costa Rica may be very thankful."

Civil Laws in Colombia

IN spite of the energetic opposition of the clerical elements the Government of Colombia has passed what is called the law of Civil Register, and in future all births, deaths and marriages will have to be registered before the civil authorities under pain of fine in case of neglect to comply with the law. Henceforth evangelicals and any others so desiring can be married before the corresponding civil authority. "This," says the *Latin American Evangelist*, "will be a very great boon to evangelicals in Colombia who have up to the present suffered the most humiliating annoyances and delays from the priestly authorities who con-

trolled everything, and to whose pride and power this new measure is a big blow. Colombia is lining up with free republics of South America in shaking off the shackles of clericalism."

Baptists in Bolivia

CANADIAN Baptists hold in trust a farm of between 800 and 1,000 acres on the shores of Lake Titicaca in Bolivia, about sixty miles west from La Paz. On this farm there are forty-two families with approximately 250 Indians. Each of these families has a house and section of land around it, the full proceeds of which they receive in return for farming the Mission's section free. The Canadian Baptist Board has a school among these Indians, of which Miss Alice Booker is now director, assisted by Mrs. L. N. Vickerson. Last October the Board sent to Bolivia a fully trained agricultural missionary, Mr. L. N. Vickerson, who died very suddenly after he had been in Bolivia less than three months. His successor has been found in a Baptist graduate of the University of British Columbia, who will proceed to Bolivia in the fall. The intention is that he shall teach the Indians how to raise a sufficient crop on this farm, which is at an altitude of 12,500 feet and on which there is grown potatoes, some small seeds used for food, a very poor kind of corn and barley which never really ripens. Through the school and the farm it is hoped to reach the Indians in such a way that the evangelistic appeal made to them will be stronger than it otherwise would be.

Fight for Liberty in Peru

THE struggle in Peru for religious liberty has been followed with interest by the REVIEW, which reported in January the expulsion from the country of the brilliant young evangelical leader, Haya de la Torre, who has been the idol of the liberal political forces and who is also an earnest Christian. The *Latin American Evangelist* states that in his journey to Mexico he was received and hon-

ored at every port. The Student Federations of Panama and Cuba gave him a great ovation, the latter making him an honorary president of their Federation. In the same order of events which resulted in his expulsion from Peru, an order was issued for the arrest and deportation of Rev. John Ritchie, editor of *Renacimiento* and noted evangelical leader. The British Minister, with the aid of the Peruvian Minister of Foreign Affairs, was able to arrange finally for Mr. Ritchie to remain. The same order was issued against Dr. John Mackay of the Free Church of Scotland Mission, under whose influence Haya de la Torre had accepted the Gospel. He was then on his way back from a trip to Argentina and Uruguay. On his arrival the Government forbade him to land, but after a few hours and owing to the same good offices he was permitted to disembark, though his luggage was held.

EUROPE

Missions at the British Empire Exhibition

THIS great exhibition at Wembley, London, offers a wonderful educational opportunity. Those who visit the "Christian Service" exhibits cannot fail to be impressed with the evidence that Christian missionaries are a great civilizing force in every country where they work.

They have been pioneers in caring for lepers.

They have been pioneers in medical work for the neglected.

They have been pioneers in education of women.

They have been pioneers in work for out-castes.

The missionaries, inspired by the ideals, example and command of Christ, go about doing good and proclaiming "Good News." A visit to the exhibition gives clear evidence of the missionary influence and ideals in India and West Africa. There are photographs and models of mission schools of all kinds; of hospitals and dispensaries. There are pictures of churches built by African labor and of Indian scouts and of Wolf Clubs;

samples of work from industrial missions; literature printed in the vernacular. It is a great source of education for those who wish to learn.

World Alliance at Oxford

THE World Alliance for International Friendship Through the Churches now brings together every year a group of the most distinguished representatives of all the churches of Europe, Asia and America. Two years ago the full International Committee of two hundred and fifty was assembled at Copenhagen. Last summer the Management Committee of thirty met at Zurich. This year the Management Committee met at Oxford for four days early in May, and besides the thirty members there were twenty guests, heads of various sub-committees or representatives of special great Church movements. Dr. Frederick Lynch, one of the secretaries of the Alliance, writes:

"It was easy to discuss general questions such as disarmament; the League of Nations and the use of force; the use of history textbooks to incite contempt of and hatred of other peoples; sympathy of the Western churches for the persecuted Eastern Orthodox Church in Constantinople and Russia. These questions were discussed very thoroughly and many points of view were represented, although on the whole there was a rather surprising unanimity on some of them. Almost every one present seemed to feel that the League of Nations was going to depend less and less on force, more and more on the united conscience of Christendom."

Peace Convention in France

DELEGATES from France, England and Belgium, who met recently in Lille, France, under the auspices of the World Alliance for Promoting International Friendship Through the Churches, adopted two important declarations. The first read in part:

Believing that present circumstances offer to the French, Belgian and British peoples special opportunities to lead the world into the way of peace and good-will, the conference asserts that it is the urgent duty of all Christian people in these states to use their influence to encourage that their governments act in a spirit of reconciliation, tolerance toward and friendly cooperation

with all races, and a readiness to refer to peaceful arbitrament all international differences; and, in particular, to cooperate loyally and whole-heartedly in bringing all peoples into the membership of the League of Nations, and in assuring its authority and that of the Permanent Court of International Justice as at present the chief instruments for establishing and maintaining the peace of the world.

The second resolution read:

The conference addresses to the Christians of England, France and Belgium a pressing appeal to use their influence with the press to secure, as far as possible, the publication of information favorable to international friendship, and to correct inaccurate and mischievous statements likely to cause discord Lastly, it begs the ecclesiastical authorities in their parishes to promote a courageous and enthusiastic propaganda in favor of the League of Nations—the last hope of Europe in her distress.

Gospel Work in Belgium

THE Belgian Gospel Mission, whose work was last referred to in the April REVIEW, reports the following "eight results of five years' effort":

(1) Twenty-four preaching and evangelizing posts in seven of the nine provinces. (2) Two Bible schools, training workers in the two languages of Belgium (French and Dutch) for work in Belgium and fields abroad. (3) Over 2,000,000 Scriptures and tracts distributed. Several workers give all their time to this work of Scripture distribution. (4) Street preaching conducted in scores of cities and villages. (5) Through two gospel tents the Gospel has been preached to thousands in many towns of Belgium. Many conversions and several new permanent groups of believers thus established. (6) Buildings already purchased in ten different centers. (7) Fifteen Sunday-schools established. (8) Translation of books and tracts into both Dutch and French.

The Mission appeals for a building fund of \$200,000, to meet "the imperative and immediate opportunity."

German Missionary Magazine

THE well-known *Allgemeine Missions Zeitschrift* founded by the late Dr. G. Warneck, was forced to go out of existence because it could no longer cope with the financial situation in Germany. The November and December issue of 1923 completed the fiftieth anniversary of its founding,

and the bulletin contains a farewell report. In January, 1924, the *Neue* (New) *Allgemeine Missions-Zeitschrift* appeared, edited jointly by Professor D. Richter of Berlin, and Director of Missions Dr. Schlunk of Hamburg. A list of associate editors representing the various German missionary boards will launch the new enterprise by publishing the contributions made from various circles. It is hoped that thereby the bonds of international missionary activities will be strengthened.

Bible Shut Out of Russia

W. B. COOPER, secretary of the British and Foreign Bible Society, writes:

"A good deal of scepticism must be felt, not to say suspicion, in reading of favorable missionary prospects in Russia. Mirages waylay the unwary. If there are missionaries at work in that country, they are in large measure helpless; for it is a truism that unless missionaries are able to circulate the Scriptures among their people, they are unable to accomplish their mission. It is only a dribble now and again that can be got in—even then with immeasurable pains. To lead a camel through the eye of a needle is as easy as to penetrate Russia at present with the Scriptures. The British and Foreign Bible Society has its representative on the spot with the experience of twenty-eight years in Russia behind him. If anyone can surmount the barriers determinedly maintained, he, with the prestige of his associations, will succeed. But the Soviet have made it all but impossible to send Scriptures into the country—absolutely impossible to send them in any quantity. They have speciously removed one barricade only to build up another practically insurmountable. An unheard-of rate of customs duty is an effectual barrier. An example will show its working. Mr. Prokhanoff, the well-known evangelical leader in Russia, explained to our Society that he will do his best to *buy out* from the customs one by

one, the cases of Scriptures sent to him by our agent from Finland. One case at a time, his own property, at incredible cost, he may succeed in ransoming."

Sunday-schools in Greece

WHEN the ten Greek and Armenian students preparing for Christian service in the School of Religion, located in Constantinople, were forced to leave because of their nationality it looked as though their life plans were seriously frustrated. It was another case, however, of man's extremity being God's opportunity. These students, with two of their professors, found an open door in Athens, Greece, where they could continue their studies without molestation. When Dr. W. G. Landes, General Secretary of the World's Sunday School Association, visited Athens recently while en route to the general conference on Religious Work in Moslem Lands which was held in Jerusalem, he met these students and was able to arrange with the Sunday-school Committee located in Constantinople to send these well equipped young men into the refugee camps located in and around Athens that definite Sunday-school work might be carried on. They will give their entire time to this activity during June, July, August and September. Two hundred and fifty thousand refugees are located in these camps. The Greek Government has erected shacks for day school work and permission has been given to use these buildings for Sunday-school work too, as well as for other forms of Christian educational work.

Bolshevism and Religion

A religious paper in Germany quotes from the Russian newspaper *Isvestia* an account of a Greek church in Moscow, which was given to the Communist young people's organization. A correspondent writes about the new decoration of the church as follows: "In the open door, which leads to the holiest, stands the monu-

ment of Karl Marx; on the holy wall they put the portraits of Trotsky, Lenin and Liebknecht. On the high place before the altar stands a table covered with a red tablecloth. The door on the north side is covered with a red flag, and on the places where before have been ikons, opposite the door which leads to the holiest they have a motto, 'Proletariat of the world, unite.' On the platform is a piano. A member of the organization plays a polka, and the girls of the society dance."

AFRICA

Egypt and the Caliphate

MOSLEMS in Egypt feel much disconcerted by the deposition of the Turkish Caliph. Some favor King Hussein of Mecca as his successor, but do not like his being under British protection. The Egyptian Government issued a prayer for use during Ramadan, omitting all reference to the Caliph (for the first time since Islam conquered Egypt). Prayers are to be offered instead for "His Majesty, Fuad I, King of Egypt and the Sudan." Some newspapers favor offering the Caliphate to King Fuad, but he is not an Arab, and is not considered religious. Complete independence is the one aim of Egyptians, but Great Britain does not propose to release control of the Sudan.

Fellowship of Unity in Egypt

IN the autumn of 1921 the Fellowship of Unity started in Egypt by holding a conference at Helwan. Members of the following Churches were present; the Coptic, the Greek Orthodox, the Armenian, the Syrian, the Abyssinian, the Presbyterian (Egyptian, American, and Scottish), and the Anglican. From the very first an atmosphere of brotherhood was created in which the members were able to talk quite freely about things of common interest and concern. St. Augustine's dictum, "Unity in essentials, and love in all things," was taken as a motto. At the conference of 1922 an executive for the

Fellowship was formed and placed on a working basis, the headquarters of the central branch being in Cairo. Branches have since been formed in Alexandria and Khartum. Last year, the clergy and ministers of the Christian Churches in Egypt and the Sudan were asked to form branches of the Fellowship of Unity in each church, and to invite the members of their congregations to join the Fellowship as members or associates. The Fellowship organizes and holds an annual two-day conference in or near Cairo, together with half-day meetings two or three times a year. These meetings are unique in Egypt, nothing resembling them having ever taken place, or even been attempted in this land.—*The Living Church*.

Races in South Africa Confer

THE editor of a Dutch newspaper, who attended the Conference on Native Affairs held at Johannesburg some months ago at the call of the Dutch Reformed Church, was very much impressed by it. He says in the *South African Outlook*:

"It was unique in that it was the first at which natives along with Englishmen and Dutchmen sat down at a 'round table' to discuss together the interrelation of the races, not only on religious matters, but also social, educational, economic and political. It was remarkable especially for the spirit that prevailed throughout. These men had met to try to solve racial problems by viewing them from a Christian standpoint and dealing with them in a Christian manner. They were frank yet sympathetic, critical yet practical and constructive. There was a remarkable agreement. Dutch, English, black and white, were all at one on most points in the great and intricate problems. One can say truly that the conference forms a turning-point in the history of the interrelation of the two races in this land."

Paganism Doomed

THE Bishop of Lagos in an interesting article in the *Church Missionary Outlook* for May on "The Opening-up of Nigeria," says that paganism is doomed in West Africa, and that independently of the direct work of the missionaries, the heathen worship is dying and losing its devotees. Belief in witchcraft and other

of the old ideas may remain, rooted in the hearts of many of the people even after they profess Christianity; but paganism, as a system of religion, is fast passing away. The Bishop adds that the religious festivals of the pagans are now little more than plays.

Idols in the Belgian Congo

MISS W. G. HALL, of the M. E. Church South, writes from Wembo-Nyama, Congo-Belge: "There are at present only eighteen Methodist missionaries and five missionaries' children in this vast field. We are maintaining five stations. How it delights my heart to see these children fearlessly pick up and play with an idol which their fathers have worshipped for generations. It is sometimes difficult to teach the old people, but it is comparatively easy to teach children that their wooden and metal images are powerless. Civilization is slowly but surely coming to these people. The question is, are we going to Christianize it? The Belgian Government is requiring the natives to burn their idols, but what if they have nothing better to take the place? Are you and I not responsible? If you are absolutely sure that this is not the field where our Father would have you work, then pray with us that someone else who should be in this work will answer the call to service."

Gifts of African Christians

THE report for 1923 of the Frank James Industrial School in Elat, West Africa, contains much information of interest about the Christian community in general: "One of the greatest marks of promise among the men is their increased interest in missionary giving. An appeal was made to them early in the year when Evina Zambo, who had spent two years in Bafia, returned to his home for vacation. He told the men of the paganism of the Bafia people and how they were turning to the Lord. The response of the men was surprising. More than 140 pledges were made, which have been paid monthly. Many

of the apprentices who receive only six francs a month have pledged fifty centimes to a franc a month. The pledges total 104 francs a month, which is sufficient for the support of at least three native workers. Two men have been assigned to their support to date. Evina Zambo has written the men every month telling of his work during the preceding month. These letters are awaited with eagerness and read with much interest. Often when the letter is a little late, and their monthly missionary meeting is therefore postponed, the men come to inquire about the letter. A spirit of generosity seems to have followed the newly awakened interest in missions."

Recent News from Uganda

THE wonderful success of the mission of the Church Missionary Society in Uganda is a familiar story. The statistics of the mission for the past year have just been received and show that during 1923 the number of adherents has been increased by more than 15,000. The number of baptisms recorded during 1923 was 15,786, of whom 12,412 were adults; and the number of scholars in the mission schools and colleges was 137,000, an increase of 20,000 during the year. These scholars themselves contributed some £6000 in the year in school fees. The C. M. S. leaders realize that the Society cannot hope permanently to hold its own in the educational field in Uganda without more serious effort to supply a trained European staff. The evangelization and the Christianization of the country ultimately depend on the schools; yet in some parts of the country schools have had to be closed for want of European staff.

Centenary of Lovedale Press

THE year 1923 marked the centenary of the Lovedale Institution Press, for the pioneer missionaries working in the Tyumie Valley imported a small hand press and some type in 1823, and printing was commenced at Neera Station, the original

Lovedale. On December 19, 1823, fifty copies of the Kafir alphabet were printed. It is difficult for us fully to appreciate the vision and faith of the men who introduced the art of printing to what was then an uncivilized country and a barbarous people entirely without letters. But that faith has been justified abundantly. Compared with many other presses in their centenary year, the progress Lovedale's has made may seem slow and inadequate, but the circumstances have been exceptional. The wonder rather is that the Lovedale Press survived, for of the considerable number of mission presses begun in South Africa in the course of these long years nearly all have long since disappeared. Among the books published this centenary year is a translation into Xosa of Stalker's "Life of Christ."—*South African Outlook*.

NEAR EAST

Petty Turkish Persecution

DR. W. S. DODD, who has spent thirty-eight years on Turkish soil, has been able to continue his work in the hospital in Konia, in spite of the expulsion of many other Christian missionaries from Turkey. Recent reports, quoted in *The Continent*, state, however: "As Moslem fanaticism grows more rampant, signs appear that this great surgeon's honest friendship for the Turks is being forgotten in a petty persecuting animosity, intended apparently, without actual orders for his expulsion, to make it impossible for Dr. Dodd and his faithful wife to remain in Turkey any longer. Present tactics do not show any inclination to use violence. The method preferred is rather an irritating annoyance under legal forms." The latest news from Tarsus reports that St. Paul's Institute, which has been in session without interruption during the past two or three years, was suddenly closed by the officials. The reasons given are: first, that one of the buildings was painted with the Greek colors, blue and white; second, that one of the teachers, an Arabian, was objection-

able to the Government; and third, that the school was giving religious instruction. Mr. Nilson, the acting President, has been very careful to comply with all Turkish laws, but it is evident that the Turks intend to secularize all foreign schools.

The Future of Polygamy

A CALCUTTA newspaper recently stated, "The best thought everywhere in the East is strongly against the continuance of polygamy as a legally tolerated institution." This pronouncement was made in connection with the following report:

"A recent meeting of several hundred women prominent in the social, literary, artistic, and political life of Constantinople petitioned the Angora government to pass a law abolishing polygamy and effected an organization to press the matter upon public attention. It has been known all along that in many hundreds of upper-class Turkish homes the institution of *pardah* is no more than a loosely observed social convention and that many Turkish ladies, though educated at home, were well trained in the graces (and often the petty vices) of European society. What is happening now is that the women of these classes have come to desire as a right what they have hitherto possessed as a privilege; and that they wish the same right to extend to their less fortunate classes. In the Constantinople meeting the statement was made that polygamy has scarcely existed in Constantinople in the past fifteen or twenty years; but it may be assumed that a thorough survey of Turkish society, even in the former capital, would not entirely bear out the assertion."

American Church in Jerusalem

THE American Episcopal Church is to be permanently represented in Jerusalem. The Rev. Charles T. Bridgeman, who for four years has been the assistant secretary of the Foreign-born Americans Division of the Department of Missions, has been appointed by the National Council for beginning this task, and sailed in May. He will teach in the seminaries of the Greek and Armenian Churches in Jerusalem, and help train up spiritual leaders for these great Eastern Churches, now so terribly stricken by the war and its results. "Such a work," writes Rev. Thomas Burgess, "will be assistance on the inside, not

missions from the outside. It is the helping the Eastern Churches to help themselves in their own way under their own authorities, not the imposition upon the East of Western ways by means of the establishment of Western institutions."—*Spirit of Missions*.

Persian Public Appreciative

IN Zenjan, a fanatical Moslem city of 40,000 inhabitants, work was begun last year by Dr. Ellis and Rev. Charles R. Pittman of the American Presbyterian Mission in Tabriz.

Delegations from the Mullah class and the merchants thanked Dr. Ellis for operations he had performed and this excited the fanatical element, who took the opportunity to complain against the native evangelist. The missionaries, however, continued to work quietly until the six months for which they had come were over.

When it was generally known that they were actually preparing to leave, a petition signed by over thirty officials and other representative men was sent to the Mission in Tabriz. Part of this reads: "Mr. Pittman and Mr. Ellis have rendered services with extreme sincerity and beauty of character. A number of our sick and important patients have been treated and operated on with great success and a great number have been restored to life. The general public are most appreciative of their excellent conduct. It is regrettable that the time for their departure has arrived and they are just about to leave. For this reason we are requesting that you approve of their remaining here and inform them and thus oblige us. If you do this, the general public will be very grateful."

Fanatical Moslems in Arabia

THE situation in Arabia is still very complicated, according to the *Neue Allgemeine Missions Zeitschrift*. In part of the kingdom ruled by Ibn Saud along the Persian Gulf there is a Wahhabism as irreconcilable as that of the eighteenth century. Its de-

fenders call themselves *Ikhwan* (the brethren), and all who do not share their peculiarly radical form of Islam—though it may be the Sherif of Mecca or the Caliph himself—are regarded by them as infidels, who must eventually be exterminated by the sword. Among their observances smoking, for instance, is banned as a mortal sin. Whereas in other Near-Eastern lands Islam has lost much of its rigorism, notably in Persia, this movement in the Arabian interior is settling into a mould of unrelenting, reactionary Moslem fanaticism, which is trying wherever possible to exclude any traces of that modern culture which, coming from the coast, is attempting to permeate the interior. In this connection even medical missions are next to impossible, so that no great results can be expected in this field for the immediate present.

INDIA

Latest Census Figures

ACCORDING to the Official Report of the Census of India, including Burma, which was taken in 1921 but has only recently been published, the enumerated population was 318,942,480, of whom 163,995,554 were males, and 154,946,926 were females. The increase in ten years was only 1.2 per cent. According to classification by religion, Hindus numbered 216,734,586; Mohammedans numbered 68,735,233; Christians numbered 4,754,064. In the decade Hindus decreased by 4 per cent; the Brahman section decreased .5 per cent; the Jains decreased 5.6 per cent; Mohammedans increased 3.1 per cent; Parsis increased 1.7 per cent; Sikhs, 7.4 per cent; Christians 22.7 per cent. The Hindus have been steadily lessening for several decades. In 1881 they formed 74 per cent of the population. Now, they constitute only 68 per cent. One reforming and aggressive Hindu sect, the Arya Samajists, show an increase of 92 per cent in the last decade. The proportion of literate men is 161 per 1,000, compared with 140 ten years earlier. The number of

women who can read and write is 23 per 1,000, instead of 13 per 1,000 in 1911. Among Christians the figures are: Men, 355 per 1,000; women, 210 per 1,000. The large numbers of illiterates whom the mass movements have brought into the Christian community have lowered Christian literacy as compared with that of the Parsis and Jains.

Gandhi's Position Today

IN a letter to his friend, Mr. C. F. Andrews, quoted in the *Christian Century*, Gandhi makes plain his present program for the regeneration of India. He stands for five purposes, which he summarizes in this concise manner: "Removal of the curse of untouchability among the Hindus. The spread of hand-spinning and hand-weaving and the advocacy of the use of hand-spun and hand-woven cloth, to the exclusion of all foreign cloth and even cloth woven in Indian mills. Advocacy of simple life and, therefore, the avoidance of intoxicating drinks and drugs. The establishment of unaided national schools, both for the purpose of weaning students from government institutions as a part of the non-cooperation struggle, and of introducing education, including industrial training, in keeping with the national problems. Promotion of unity amongst Hindus, Mussulmans, Christians, Parsees, Jews, and so forth." Out of all these Gandhi is centering his strength on the effort to rid India of the control of Western materialistic civilization. "My own motive," he says, "is to put forth all my energy in an attempt to save India—that is, ancient—culture from impending destruction through modern—that is, Western—culture being imposed upon India."

The *Missionary Herald* quotes the following recent utterance from Gandhi:

I still believe it possible for India to remain within the British Empire. I still put implicit faith in non-violence, which, if strictly followed by India, will invoke the best in the British people. My hope for the attainment of Swaraj (Home Rule) by non-violence is based upon an immutable be-

lief in the goodness which exists deep down in all human nature We need not hate Englishmen, though we hate the system they have established. They have given India a system based on force, by which they can feel secure only in the shadow of their forts and guns. We Indians, in turn, hope by our conduct to demonstrate to every Englishman that he is as safe in the remotest corner of India as he professes to feel behind the machine gun.

Social Service for Women

THROUGH its "Home Education Department" the St. Columba School for Girls, conducted by the United Free Church of Scotland in Bombay, is seeking to meet the new and growing demand for the systematic training of Indian women as social workers. Miss D. Lorimer writes: "The course on its theoretical side includes the following subjects: English, Scripture, Handwork, Hygiene, First Aid, Home Nursing, Mothercraft, Social Psychology, Social History, Social Study, Current Events, Speakers' Class. There is also a reading circle on Indian classical literature. On the practical side the pupils visit each week some institutions in the town connected with social work, e. g., factories, Salvation Army work, sanatorium, almshouses, Blind School, etc. Once a week the pupils, in couples, attend the clinic of a child welfare circle and visit the homes of some of the babies with the welfare nurse. Others visit regularly in the Women's Hospital. In the future the pupils hope to help with classes for working mothers by giving a series of simple health talks. It is hoped also before long to open a play center for children."

Gospel Story Welcome

FROM Mukti Mission, which was founded by Pandita Ramabai, this report comes: "Evangelical bands have been hard at work in all the surrounding villages, often starting off at four in the morning; many hamlets and villages have been reached with the gospel message. Then, too, bands have gone out for two or three weeks camping, thus reaching distant places that we do not often get to.

The doors have been wide open in most places, and people have listened eagerly. In one house a very old man wanted to know what was being said, but he was too deaf to hear, so his son, who seemed to be the only one who could get him to hear anything, repeated what was said very slowly, and he said, 'What a sweet story! Why don't you come and tell us again and again?' How gladly we would go oftener if we could, but we rejoice that these souls do hear of Jesus sometimes."

Two Kinds of Religion in Burma

IN the magazine published by Ewing Christian College, Allahabad, India, an Indian member of the faculty describes among his other impressions on a recent trip to Burma, these two: "Burma is full of religious priests. In Mandalay alone it has been calculated that one in every fourteen is a 'Poonji' who in many respects resembles the Indian Sadhu. When I asked a learned Burmese traveler about them, I was quietly told, 'We are men of the world. It is impossible for us to give all the attention to religious concerns that we should, and in order to secure a better birth for ourselves it is necessary that we should earn merit. We use the Sadhus as our proxy, and feed them and support them in every way so that they may perform the religious duties for us.'... Christianity has made wonderful progress in this land where caste has no meaning. It was a great sight to see Karen Christians worshipping in their churches. One morning I spoke to a crowd of 2,000. In one district they have put up a two-story building at a cost of seven lakhs of rupees, the money having been given by the Christians of the district."

CHINA

Light and Shade in China

THE China Inland Mission gives the following summary of the present social and political conditions throughout the country: "Crime and lawlessness are not prevalent over all

China, although it must be recognized that this condition is true of the greater part of the country. Perhaps the most disordered provinces are Szechwan, Kweichow, Shensi, Hunan, Kwangtung, Kwangsi, and—till quite recently—Honan. In another group of provinces conditions are not so grave, and yet there is a great deal of robbery and brigandage, also a certain measure of uncertainty to life and property owing to troops. This group comprises Shantung, north Kiangsu, considerable parts of Anhwei, Kiangsi, Chekiang, Fukien and Kansu, though it is true there are areas in each of these provinces which may be regarded as tolerably quiet and secure. This latter description may, probably, be applied as well to Chihli, and also to Shansi, where the government under Governor Yen stands out in bright contrast to the rest of China."

Chinese Home Missions

AT a meeting in Canton in March of the fifth General Synod of the Protestant Episcopal Church, women representing nine of the eleven dioceses took an important step in organizing "the Women's Missionary Service League." While the women have long been active in their respective dioceses, this means that there is now a national organization. Most interesting of all the matters with which the Synod was concerned was the mission work of the Chinese Church. The members of the Synod met on one day as the Board of Missions. The Missionary Society was organized at the Church's first Synod, in 1912. A most encouraging report was presented of the work accomplished during the last three years in Shensi, the province wherein the Chinese mission work is carried on, and a budget presented asking an advance in contributions from \$7,000 to \$8,500. After discussion the increase was carried enthusiastically, several dioceses voluntarily agreeing to give more than their share. The newly organized women's

league promised to raise the amount to \$10,000.

Communion Service for Lepers

DR. W. H. DOBSON, Presbyterian medical missionary in Yeung Kong, South China, since 1897, describes a communion service in a leper village which he says was twenty years ago a village of death, a place without hope. "The villagers greet us with blessings and bring out a table on which we spread newspapers and place the cakes and grape juice for the service. While the Chinese pastor is breaking the cakes the villagers assemble outside the gate, sitting on the steps and on stools. About thirty-five Christians and a few others are present. The pastor and the preacher examine five candidates for baptism; they are accepted and the service begins. We have no organ but I give the pitch and, if you call it so, we sing a hymn, 'The Sabbath Day.' The preacher reads the lesson; the pastor gives a short sermon, makes a brief prayer, and receives the candidates; they sit on a bench at one side. A cup of water from the drug closet is used as the baptismal font, the service and responses of these sufferers being as earnest as any at home."

Progress in Chinese Church

THE report of the Committee on the State of the Church, presented to the General Synod of the Episcopal Church in China, reveals a great advance all along the line during the last three years. For example, there has been an addition of forty Chinese clergymen, a 25 per cent increase; an addition to the number of confirmed Christians of 3,349, a 14 per cent increase; an addition to the number of unconfirmed Christians of 4,124, a 20 per cent increase; an addition to the total constituency (which includes the catechumens under regular instruction) of 14,736, a 27 per cent increase; and an addition to the offerings for Church purposes during the year of \$30,716, a 35 per cent increase.—*The Living Church*.

"No Room for Gods"

THIS heading appeared in a Canton newspaper, describing an incident which occurred during the recent confiscation of temple property by Sun Yat Sen, to increase revenues. In the northern part of the city a temple had been torn down, but a number of people carried an especially fine representation of the Goddess of Mercy, Kwan-yin, to a neighboring monastery. Meanwhile friends of the monastery strongly protested against this arrangement, fearing that the monastery would thereby be classified under the temple ruling and also seized by the state. During the night the image was carried out into a shed along the street. The owner of the shed, fearing the loss of his property, called together a few people who carried the image into an open space where, through popular subscriptions, a small amount was raised to pay for the erection of another shed to house the goddess temporarily.

China's Northwest

MRS. HOWARD TAYLOR has recently published a book entitled "The Call of China's Great Northwest." The editor of *China's Millions* thus analyzes the nature of that call: "It is a call to the frontiers of China, where mingled races, Mongol, Tibetan, Chinese, Aboriginal, even descendants of the ancient Huns, jostle each other along that Asiatic 'North-West Passage,' 'the Great Road,' a trade route of centuries reaching from China to eastern Europe. It is a call, not to luxurious life in a flowery land of easy journeys and 'all the comforts of civilization,' but a call to the courageous Christian youth of our homelands to endure hardness as good soldiers of Christ Jesus, crusading and preaching under the banner of the Cross where it has rarely been planted before. It is a call, too, of victory, telling of the most cheering conquests already achieved there by little bands standing steadfast in the name of Christ, against odds and difficulties. It is a call to

prayer, that we should not be outdone by the rites of the Moslem, or the prayer repetitions and prostrations of the Tibetan, but should be unceasingly upon our faces before God that this as well as other portions of the earth should give honor to Him through belief in His Son our Saviour."

Christian Books for Tibet

MR. T. G. HITCH of the Tibetan Mission, Payenjungko, Kansu, China, reports that on a trip into Tibet in July he distributed considerable Tibetan Christian literature which was readily received. The heads of two lamaseries received them favorably. His Tibetan teacher, lama of the Bon Bon sect, has publicly announced his faith in Christ.

An article in the *Bible Society Record* for March describes an interview with Rev. J. Huston Edgar, F. R. G. S., who in the border town of Tatsienlu, Szechwan, is disposing of Tibetan and Chinese Scripture portions by the thousands. He said:

Traders and others of all social positions from distant parts of the Tibetan uplands visit the town. In satisfying the curiosity of the nomads by showing them through our premises, by visiting the trading depots, and accosting almost every man I meet, it is possible to get in touch with almost every man who comes to town. As a rule, they are all very friendly. The inquiries for Bible portions have become so frequent and insistent from inland regions like Golo, that Chinese are suggesting buying up loads of books to take in as an article of barter.

JAPAN-CHOSEN

Kanamori's Prayer Answered

AMONG the many stories of earthquake experiences the one told by Paul Kanamori, the evangelist, is unique. He says in the *Japan News Letter*: "I was preaching in Okayama the day before the earthquake. After the meeting, I prayed. I prayed as I always do, that my children may be safe from earthquake, fire, robbers, and pestilence. I believe in praying concretely, for just what I want, not merely 'God bless my children.' Then I went to sleep in peace." He went on to tell how the news of the

disaster came the next morning, and how he went to Tokyo at once with some supplies. He found both his family and his home uninjured, and he said: "Such a surge of thankfulness came over me and then a surge of shame. I had prayed, but still I had come to find my children because I doubted that God had taken care of them. Here I had found them unhurt, and my home not damaged at all. Fire had laid waste the surrounding houses, but my house was untouched. Robbers had looted freely but had passed over my house. Sickness had come to others, but my children were happy and well."

A Great Christian Hospital

SINCE Dr. R. B. Teusler went out to Japan in 1900, St. Luke's International Hospital in Tokyo has had a record of steady growth and increasing service. Since the earthquake it has done its work first in tents and now in what is known as "the shack hospital," but the construction is now under way of the large and thoroughly equipped structure which, had it not been for the earthquake, would have been nearly completed by this time. Some of the characteristics of the hospital which led Baron Goto to say of it, "St. Luke's is in a class by itself," are these:

It has stood for many years as the only hospital in Tokyo, and indeed in all of central and northern Japan, where Europeans and Americans, as well as Japanese, could be properly cared for. It is the only hospital in Tokyo that has gone beyond the point of a place where disease is treated, and has entered broadly upon the study of preventive medicine; it has established a modern training school for nurses, which has never before been done in Japan, and is annually sending to various parts of the Empire hundreds of young women equipped with the special training necessary for the proper treatment of the sick. It is the only hospital in Tokyo that is conducting post-graduate work for physicians along modern lines. The most noted physicians and surgeons of Japan are glad to serve in a consulting capacity in the work of St. Luke's, as the Japanese Government likewise has given practical demonstrations of the value it attaches to the institution by the manner

in which it has cooperated in a score of ways in promoting Dr. Teusler's plans.

After a visit to St. Luke's on March 10th Prince Tokugawa sent a contribution of \$12,500 on behalf of the Emergency Relief Society.

—*Spirit of Missions.*

A Japanese Girl's Heart

A nineteen-year-old Japanese girl, now a student in the Bible Women's Training School in Tokyo, has given this charming account of her inner life, which is quoted in *World Call*: "I like to look at the sky, so that I have taken great interest in heavenly bodies. I have been told many stories about the stars, the moon and the sun. I also like to watch the clouds which move in the blue or the ashy-gray sky. I have been sensible always to the mystery in them. I also love flowers, mountains, pictures, music, writings, reading, church, family and friends. I dislike to embarrass others or to hate. These doings seem too cruel. I am a Christian. I was baptized on September 30, 1917. That night a terrible storm arose, with flashes of lightning. Oh! It was terrible! But there was somehow serenity in my heart. I have attended Sunday-school since I was about five or six years of age. I give glory to God in the highest. I wish I may be a good servant of God. This is my hope. I want to become a Bible woman. I am a woman of insignificant character but I will try to do my best. I will try to make my life the strenuous life. I wish to live a real honest life."

From Saké to Condensed Milk

A large condensed milk business has been carried on for a number of years by a prosperous Japanese Christian, who before his conversion was a manufacturer of *saké*. American condensed milk was just being introduced into Japan in the '80s, when Mr. Hanajima joined the church, and since previously, he said, he had manufactured a product which injured men's bodies, so now it would

be fitting for him, as a Christian, to manufacture an article that would build up and give strength to men's bodies. Since the beginning of the prohibition régime in the United States, many stories have appeared of the changed purposes for which former brewery properties are now being used, but nowhere has the transformation been more complete than in Mr. Hanajima's establishment. He gave up a part of the first floor of his main factory building for a meeting place for the church people, and the rest of the first floor and the second story of the building for a girls' school. From the staves of the huge vats in which *saké* was brewed church pews were made and from the hardwood crushing machinery a pulpit was made—still to be seen in the Mishima Church.

Korean Presbyterian Growth

THE minutes of the last general assembly of the Presbyterian Church of Korea—a body including the work of the American, Canadian and Australian Presbyterian missions—show that there are now 2,097 church buildings, all but twelve or fifteen of them built by Koreans; 4,423 meeting places of every kind; 209 new churches built last year; 234 ordained pastors in active service; 1,372 elders; 183 ordained deacons; 559 paid unordained men workers and 273 paid women workers; 10,565 persons baptized last year; 13,485 catechumens enrolled; a total of 193,850 church adherents, 161,299 children and adults in 2,402 Sunday-schools. Last year's giving totalled almost a million yen. The vigor of the church is said to be in large measure due to the fact that 27,072 men and 45,182 women enrolled in Bible classes lasting from four days to one month in length.—*Christian Century*.

Severance Medical School

THE first contribution from the alumni of the Severance Medical School in Seoul, Korea, was from a member of the first class, Pak, once a

butcher's son, who is now carrying on a hospital among Koreans in Manchuria. The gift recalled not only his own interesting story, but also the difference between the conditions when he entered the college and those today. It had but one teacher in 1908, it has now a staff of fifteen Westerners, several Japanese, and fifteen graduate Koreans besides many Korean lay-assistants and a group of over sixty medical students. The institution, now a union medical college, hospital and nurses' training school, in which six missions join, has graduated 118 doctors and 54 nurses. The Medical College now has a character from the Government which has just given its graduates the right to receive license to practice without State Examination, on presentation of their diplomas, a recognition never before granted to a private medical college in the Empire of Japan.

ISLANDS OF THE SEA

Pacific Conference in Hawaii

REPRESENTATIVES from China, Japan, and the United States who attended the world conference of Y. M. C. A. workers among boys held at Portshach, Austria, in May, 1923, voted at that time in favor of holding in Honolulu a conference of laymen and Association employed officers, "to consider the problems of the Pacific from a Christian standpoint." Plans for this conference, to be held July 1-15, 1925, have been approved by the Y. M. C. A. National Committees of all Pacific countries and are being promoted in New York by a committee including Dr. G. A. Johnston Ross, Mr. James M. Speers, Fletcher Brockman, Mr. Galen Fisher and Jay A. Urice. Suggested problems to be discussed include the following:

- (1) What can Christian men about the Pacific do to help maintain permanent peace on the Pacific?
- (2) How can Christian men about the Pacific foster a better understanding in each country of the aims and motives of the other countries?
- (3) How Christianize race contacts and avoid possible race conflicts about the Pacific?

(4) How can men of various nations about the Pacific cooperate to make the spirit of Jesus obtain in commerce and industry?

(5) How can the Christian leaders in these countries enlist the spiritual resources of the Pacific lands in behalf of solution of Pacific problems?

(6) How can these countries cooperate in the exchange and development of leadership?

(7) How can the interchange of students be safeguarded and made to contribute to the highest life of each country?

GENERAL

Another Golden Rule Sunday

THE success of the observance of "Golden Rule Sunday" last year for the benefit of the Near East orphans and destitute has led to the proposal to observe Sunday, December 7th, in a similar way this year. At a recent luncheon in New York, Dr. John R. Mott gave his impressions of the efficiency and importance of Near East Relief work and its relation to the establishment of peace, truth, righteousness and brotherly love on the earth. Now is the time to build character and ideals for the future. Plan to make Golden Rule Sunday universally observed. EDITOR.

The Wealth of Nations

THE per capita wealth of France and Great Britain has shown little change as the result of the World War, according to a study made by the research bureau of the Bankers Trust Company, recently completed, and quoted by the *United Presbyterian*. The wealth of the United States, however, has greatly increased and the per capita wealth of the United States today is \$2,090 against the per capita wealth of Great Britain \$1,489 and France \$1,484. Taking the twenty odd nations that engaged in the World War, the compilation finds that the aggregate pre-war wealth was \$630,000,000,000. The present wealth of these same nations is now estimated to be about \$319,000,000,000, the loss

in the aggregate having been attributed chiefly to the losses suffered by Germany. The pre-war wealth of the British Empire, including Great Britain, the Dominions, India and the Crown Colonies, was approximately \$140,000,000,000 and today the total is around \$149,000,000,000. The wealth of France before the war was a shade under \$60,000,000,000 and is estimated to be practically the same today. The pre-war wealth of the United States was \$200,000,000,000 and today is \$230,000,000,000.

WORLD ACQUAINTANCE TOURS

A few years ago, world tours by Christian laymen visiting mission fields of the Orient had a tremendous influence on the attitude of business men toward missions, and resulted in many large gifts to missionary work in the Far East. Similar tours are now being planned by women for women. (But husbands, sons and brothers may be included.)

Miss Harriet Taylor, for many years connected with the Young Women's Christian Association, Mrs. J. W. Enrich, well-known in connection with the Near East Relief, and Miss Ella Schooley, formerly Executive of the Finance Division of the National Y. W. C. A., are planning to lead two parties to the Near East and the Holy Land and to the Orient during the coming year. The cost of the former tour will be \$2,000 and the latter \$2,700.

These tours will be of special interest to those interested in Christian missionary activities. Not only will the arrangements for the tours be first-class, but instructive lectures will be given en route and arrangements are being made to secure the cooperation of missionary leaders in each of the fields visited. The Federation of Women's Boards of Foreign Missions, the Missionary Education Movement and other similar organizations are cooperating in making these arrangements.

The Mediterranean Tour is limited to twenty and will occupy about two months and a half. The party leaves New York September 27th and is to return before Christmas. The Oriental Tour is to occupy three months and a half and will leave October 9th, returning about February 1st. They will visit Japan, Korea, China, Philippine Islands and Hawaii. Further information can be had by addressing World Acquaintance Tours, 416 West 122d Street, New York City.

THE MISSIONARY LIBRARY

SOME BOOKS ON THE RACE PROBLEM

Christianity and the Race Problem. J. H. Oldham. 8vo. 265 pp. 7s 6d. Student Christian Movement. London. 1924.

From a sane, Christian point of view, Mr. Oldham, Secretary of the International Missionary Council, thoughtfully discusses the present problem, its causes, its relation to immigration, marriage, politics and industry. He suggests practical steps for the solution of the problem, especially as it affects the British Empire. This study emphasizes spiritual elements and Christian principles.

Race and Race Relations. Robert E. Speer. To be published in the autumn by Fleming H. Revell Co.

This is an expanded consideration of the subject, presented in Dr. Speer's Mission Study Textbook "Of One Blood," and includes much valuable material nowhere else available.

The Racial History of Mankind. Ronald B. Dixon. \$6.00. Charles Scribner's Sons. New York. 1923.

Mankind at the Cross Roads. Edward M. East. \$3.50. Charles Scribner's Sons. New York. 1923.

Race Prejudice. Jean Friot. Translated by Florence Wade-Evans. \$3.00. E. P. Dutton. New York. 1907.

A very clear and thoughtful study of race determination, deprecating racial discrimination.

The Trend of the Races. George E. Haynes. 75 cents. Missionary Education Movement. New York. 1922.

A fair-minded study from an American Negro point of view.

Mankind and the Church. By Seven Bishops. Edited by H. H. Montgomery. \$2.75. Longmans, Green Co. New York. 1909.

The Rising Tide of Color. Lothrop Stoddard. \$3.00. Charles Scribner's Sons. New York. 1920.

A popular argument for white supremacy which presents the dangers arising from racial antagonism.

The American Race Problem. Alfred H. Stone. \$2.00. Doubleday, Page & Co. New York. 1908.

Race Problems in the New Africa. 15s. Clarendon Press. Oxford, England. 1923.

The Clash of Color. Basil Mathews. A study in the problem of race. \$1.50. Missionary Education Movement. New York. 1924.

The Mind of Primitive Man. Franz Boas. \$2.00. Macmillan Co. New York. 1913.

A clear presentation of some problems of race development.

The Negro Problem. Compiled by Julia E. Johnsen. \$2.25. H. W. Wilson and Co. New York. 1921.

A brief, just and kindly series of articles presenting aspects of the Negro problem in America.

The Jews. Hillaire Belloc. \$3.00. Houghton, Mifflin Co. Boston. 1922.

The Japanese Problem in the United States. H. A. Millis. \$2.25. Macmillan Co. New York. 1908.

Land of All Nations. Margaret R. Seebach. 12mo. 154 pp. 50 and 75 cents. Council of Women for Home Missions and Missionary Education Movement. New York. 1924.

In this series of popular biographical sketches, we have interesting studies of Americans of different races—a Negro, an Italian, a Chinese, a Japanese, a Syrian, a Greek, a Mexican, and a Jew—in relation to the white race in the western hemisphere. The sketches make good reading for the family or for mission circles.

Adventures in Brotherhood. Dorothy Giles. 12mo. 184 pp. 50 and 75 cents. Council of Women for Home Missions and the Missionary Education Movement. New York. 1924.

This junior mission study book on the race problem very skilfully undertakes to give an insight into the lives and minds of men and women of other races as they arrive in America, as they establish homes, seek employment, go to school, come into contact with the churches and with Christ, the Saviour of all races.

Bolshevist Persecution of Christianity. Captain Francis McCullagh, author of "A Prisoner of the Reds." Price, 18s net. John Murray, London.

Those who are interested in Christian work in Russia will wish to read this book. Captain McCullagh is able to speak with the authority of personal knowledge from the inside. His book on "Bolshevist Persecution of Christianity" is divided into three parts. The first deals specifically with "The Attack on the Russian Church." Details are given of the trials of various persons charged with refusing to give up the property of the Church to meet the needs of the Government. He thus summarizes the facts: "In the prosecutions instituted in connection with the disturbances that arose on the occasion of the confiscation of Church property, persons of secondary importance were first prosecuted, and then those who were regarded as the ringleaders." Next fifty-four persons, including seven archdeacons and several priests and deacons, were brought before the courts. Afterwards came the trial of Bishops "Nikander and Ilarion, the members of the Supreme Church Administration, and the most eminent representatives of the Moscow priesthood. The trial of the Patriarch was to come last of all."... "The result of the trial was that eight priests and three deacons were condemned to death." Six of the death sentences were afterwards commuted.

The account is given of the intrigues which led to the formation of the so-called "Living Church," an institution which does not seem to deserve the epithet "Living" in any spiritual sense.

The second part of the book is largely devoted to a description of the celebrated trial of the Roman Catholic Archbishop Cieplak, with fourteen priests and one layman, on the charge of "resisting the execution of the law on the use of the churches, and of the decree on the confiscation of Church valuables." Captain McCullagh was present throughout this notable trial, which lasted five days. In reading

one cannot fail to see the irreligious bias of judges, prosecuting counsel, and spectators. Baptist churches had all to make the acknowledgment that the church premises belonged to the Government, as the condition of obtaining the use of the buildings. The Catholics appealed to the Pope for permission to sign the acknowledgment. Permission was tardily granted just before the trial, and perhaps should have averted it. They refused to obey the decree which prohibited the teaching of religion to persons under eighteen years of age.

Thirteen defendants were sentenced to periods of imprisonment ranging from three to ten years' duration. Archbishop Cieplak was sentenced to death, which, after the outcry made against it in this and other countries, was commuted to imprisonment; but according to most recent information he is dying. Monsignor Budkiewicz was sentenced to death, and was subsequently shot.

The third part of Captain McCullagh's volume is entitled "The Present Position of the Christian Churches in Russia." He says: "Both the Baptists and the Methodists are very active in Russia, and especially in Petrograd; but the principal Protestant leader is a Pastor Fetler, an Evangelical."

Captain McCullagh makes then an unfortunate slip when he speaks of "Pastor Prokhanoff" as Pastor Fetler's "representative in Petrograd." Mr. Prokhanoff is the leader of the Evangelical Christians in Russia, but is not in any sense a representative of pastor Fetler.—(*Friend of Russia.*)

The Kingdom of God. By Francis Asa Wight, D.D. 8vo. 256 pp. Fleming H. Revell Company. New York. 1923.

This book is frankly premillenarian in its teaching but is not open to the criticism of being pessimistic concerning the day in which we live. The author takes a broad world-view of progress and holds that present world movements are preparatory to the coming of the King. He makes a careful Biblical survey of the Theocracy

and Kingdom of the Jews and his argument is intended to show that the Kingdom of God began at Pentecost. He teaches that this Kingdom will be succeeded by the Kingdom of Glory or the Millennium. This final Kingdom is not to be brought about by the activities of the Church but its growth will be continuous until: "this Gospel of the Kingdom is preached in all the world for a witness." He holds that the Lord will then come and set up the Kingdom of Glory. The development of Kingdom ideals, and success rather than failure, characterizes Dr. Wight's viewpoint of the present dispensation. This makes it a missionary book and its teaching is constructive on all lines of Christian activity.

The book is up-to-date in that it is written in the light of events connected with the recent war. In the discussion of the standpoint of the Apostle John and also in the summary, there is a little tendency towards time setting. No day or year is mentioned but a definite attempt is made to create the impression that the prophecies are all to be fulfilled within the next few years. His interpretation of Scripture and his reasoning along these lines is interesting but many will hesitate to take his position. Upon the whole the book is well worth careful reading and Dr. Wight's viewpoint concerning the progress of events as preparing the way for the Second Coming of Christ is worthy of careful consideration. M. T. S.

The Character of Paul. Charles E. Jefferson. 12mo. 381 pp. \$2.25. The Macmillan Co. New York. 1923.

Three striking studies of Paul have appeared in recent years, "The Life of Paul" by Benjamin W. Robinson, "Epochs in the Life of Paul" by A. T. Robertson, and this study by Dr. Jefferson, pastor of Broadway Tabernacle, New York. Each of these is of value, though they differ in many ways. Dr. Jefferson's volume is a book of excellent sermons that have not been preached. Dr. Robinson gives little of the historic background of Paul's life, but he does give a thor-

ough analysis of those traits of character which made Paul, next to Christ, the outstanding figure of the first century.

Twenty-one of Dr. Jefferson's twenty-six chapters on Paul are devoted to such sub-topics as "His Sincerity," "His Sanity," "His Weakness," "His Strength," "His Pride," "His Humility," etc., etc. Each of these chapters is like a flashlight photograph of Paul as seen through the appreciative eyes of one who has absorbed the very spirit of the apostle by daily sympathetic study of his letters. Critical problems do not enter into the study, and they need not. We know enough of Paul with absolute certainty to justify a portrait such as this, and we owe it to ourselves to confront it, for doubtless "his name is above every name except the name of Jesus," and "no one of us is what he would have been if Paul had not lived."

Dr. Jefferson is Pauline in his passion to interpret Christianity to his contemporaries. The Christianity he proclaims is not an emasculated gospel, a mere enthusiasm for humanity. He knows, none better, that it requires more than a Moonlight Sonata to save a sinful soul, and more than a belief in "man's moral supremacy" to steady the world in this trying age of reexamination and readjustment. To Dr. Jefferson Christ is at once the soul's most pressing problem and the only solution of it, religion's highest symbol and intensest reality.

C. C. A.

Ignatius Loyola: An Attempt at an Impartial Biography. By Henry Dwight Sedgwick. xiii, 399 pp. New York: The Macmillan Company. \$3. 1923.

Though there are said to be more than two hundred biographies of this distinguished Romanist, the foregoing is only the second one of any importance written in English. Many translations of lives of Loyola are in the spirit of a French author of the eighteenth century who wrote of the Jesuits in general: "This Society has a plan, framed at its very birth, to

do away entirely with the teachings of Jesus Christ, to destroy His religion, and overturn crowns and kingdoms, in order to build up on their ruins an absolute despotism." The present author does not belong to that school of misrepresentation. Instead, he has been at pains to examine carefully a large mass of material bearing upon Loyola, contained in fifty important volumes now accessible to scholars. From these authoritative documents he has taken his colors and has placed before us a picture of one of the great men of the Christian Church, set in a background and frame of contemporaneous history, and done as impartially as profound admiration for this soldier of Jesus Christ would permit. The Protestant who can forget the implications of the word Jesuit and who will read this volume, will be amazed at the strength of Christian character and devotion to the absorbing purpose of the motto of the Order, "*Ad Majorem Dei Gloriam*," displayed by its famous founder. Students of history know what his Order did for Canadian civilization; the history of Christian Missions has few more striking pages than the achievements of the Jesuit fathers in Paraguay and their marvelous Reductions. Educators know how eminent the European Jesuits were for two centuries; while we in the United States have only to visit their colleges in Boston, Worcester, and Georgetown to realize that the master mind who planned such an educational work was a prophet and a pedagogue of great ability.

This volume gives in great detail the events entering into Loyola's career, from the days of his youthful warring and wounds, convalescence from which allowed him to read and digest Ludolf of Saxony's converting "Life of Christ," including its lurid description of hell, to the last Friday of July, 1556, when soon after sunrise he entered into the glory of God, made "greater" by his ascetic and unceasing labors to promote that end.

Mr. Sedgwick is not an advocate induced to defend a society pictured

twenty-five years ago in a Spanish volume as "The Jesuits—their mode of life, their habits, adulteries, assassinations, regicides, poisonings, and other peccadillos committed by that celebrated Society." He is an apologist of the historical type who makes history and contemporaneous documents supply the facts and wipe out the stains added by those later Romanists who proscribed the Society. He shows that other defects due to the Order itself in later times were not according to the views of its founder.

But the author's constructive work is even more important from the Christian point of view. "The Charter" chapter shows us a group of ten men steeped in prayer and unitedly desiring to frame this document, with its detailed account of the soul life of its members, the plans for education, obedience to the most spiritual leaders of the time, world-wide evangelization and other items of its program, solely to enhance the glory of God and magnify it beyond the scope of the opening answer of the Westminster Shorter Catechism. The chapter dealing with the rules and counsels for religious practices, Loyola's "Spiritual Exercises," though in many respects utterly opposed to Protestant theory and practice, nevertheless enables the reader to understand how his divine vision was imposed upon his disciples. Its passage upon "The Two Standards" is a key to the early missionary zeal inaugurated by Francis Xavier and later displayed by thousands of Jesuit missionaries. Mr. Sedgwick makes those early men of the Society live again as they go forth to "bring all countries of the infidels under" the sway of Jesus, from Europe into Asiatic wildernesses, through teaching, holy living and heroic dying typified by Parkman's portrait of Jean de Brébeuf of a later period whose horrific death at the hands of Hurons of La Nouvelle France outdoes the physical sufferings of Calvary. In a word this volume will be a revelation to readers who have never known the whole truth about one of

the greatest and most devoted servants of Christ of the Christian centuries and will also enable them to appraise the values and defects of his Society in a Christian way.

H. P. B.

William Carey, D. D. Fellow of the Linnaean Society. By S. Pearce Carey, M. A. Illus. xvi, 428 pp. New York: George H. Doran Company. \$3.50. 1923.

For many years the *Life of Carey*, by the late Dr. George Smith, was the standard biography of the English "Father of Modern Missions." Now this volume, written by a great-grandson of the pioneer missionary, will take the place of the earlier record. It is the product of years of research and of personal visits to the scenes of the missionary's life and work, and is embellished by excellent half-tones.

The result of the author's patient search through endless literary sources is rewarding and of fascinating interest. Dr. Smith gave the world a picture of Carey the man, the Baptist Missionary Society's interesting beginnings and of India as influenced by Carey. The present life history is essentially a life, vital and forceful on every page. The former biography left the reader in a hopeless chronological maze; this one conducts us step by step through the thirty-two years of English life and missionary promotion followed by subsequent forty years of service for the Kingdom of God and the uplift of India.

About one-third of the volume is given to Carey in the making and as the cobbler laboriously reared the Society which furthered his work and unconsciously influenced other missionary societies to come into being—Carey's contribution to the history of missions, often forgotten. The author's treatment of the epoch-making pamphlet, "The Enquiry," and his chapter entitled "The Deathless Sermon," with its two undying exhortations, "Expect great things from God. Attempt great things for God," are windows into the inner life of a great and lonely seer as he looked out into the almost unknown harvest fields of

his time. The sketch of Thomas who preceded Carey and who called him to India as he was directing his eyes to the South Pacific Islands, and especially his discussion of the first Mrs. Carey at home and after she had reached India and lived her demented years in the Tropics, do justice to two persons whose heroism and devotion are little known.

Throughout Part II, William Carey is seen in every phase of his broad life, with emphasis naturally upon his polyglot labors as Bible translator, in which work he and his immediate colleagues are unsurpassed in mission history. No author hardly makes enough of Carey's contributions to botanical science to justify its being mentioned in the title of the volume, though some idea of his work in that direction is given in chapter xxxi. The great values of this biography, aside from our interest in a pathfinder in missions, is its vivid picturing of the versatility of occupation, the devotion of mind and soul to a great cause, the importance of Bible translation and the underlying greatness of a man who made the spiritual life and the scriptural foundation of Christianity the two foci of his symmetrical life. Some missionary volumes are hard to read; this volume is a difficult one to lay aside after it has once been tasted.

H. P. B.

Indische Missionsgeschichte. Julius Richter. Second Edition. 557 pp. C. Bertelsmann, Gutersloh, Germany. 1924.

Dr. Julius Richter published the first edition of this *History of Missions in India* in 1906 as an illustrated volume of 445 pages. He was then a pastor in Germany and is now professor of Missions at Berlin University. The second edition of this book contains no illustrations and has been enlarged by adding 190 pages to the third chapter in order to bring the history up to date. While it is evident that the author's point of view is that of a German teacher, his investigations have been thorough as far as he has gone, and his work is that of one whose heart and mind are in

accord with the high and holy purpose of Christians in every hand to whom the missionary command of Christ involves a mandate from the Most High God, the Father in Heaven. Those parts of the book which deal with descriptions of conditions and with discussions of policies are especially good. G. D.

India Pie. By Several Authors. 56 pp. Illus. 1s. Church Missionary Society. London. 1923.

An attractively printed and well illustrated book, with a judicious use of red ink, which will make the life of children in various parts of India more real and interesting to children in the home lands.

The Great Seal of the Gospel. Edited by Alex. Marshall. 12mo. Pickering & Inglis. Glasgow.

By true stories and significant facts, various writers testify to the reality and power of the Gospel in all lands and many walks of life. They form good illustrative material for evangelistic services.

Christianity and Economic Problems. By Kirby Page and others. 12mo. 120 pp. 50c. Association Press. New York. 1923.

Of the reality and importance of present-day economic problems there can be no doubt. Probably no Christian will deny that Christian principles should be applied to their solution. The difference of opinion comes in answer to the question—How? Some believe a knowledge of the facts and an urging of men and women to strive for the ideal are the most important factors. Others believe that only a full surrender of the individual to Jesus Christ will bring either the desire or the power to correct the wrongs of the world—social, national and individual. This is a series of studies, of facts and of Christian principles concerning poverty, luxury, work, competition, profit, and the general relation of labor to capital and to the government. It lacks the final authoritative note of a Bible study although it has many Bible quotations. God's blessing will rest on any who heal these grievous

sores in our body politic. It can only be done by the touch and power of Jesus Christ.

Christian Stewardship. By Rev. B. T. Kemmerer. Pamphlet. National Council. New York. 1923.

The Protestant Episcopal Church has put out these helpful studies to explain the meaning and importance of stewardship and to suggest starting points for the practice of the stewardship of life, including time, talents and money. The studies have a Christian basis and are illustrated with facts and incidents.

One Hundred Best Sermons for Special Days and Occasions. Compiled by Rev. G. B. F. Hallock, D.D. 8vo. 552 pp. \$2.50 net. George H. Doran Co. New York. 1923.

A difference of taste in sermons is a great strain on friendly relations. No doubt, these are not the "best" sermons preached on special occasions, such as New Year, Missions, patriotic holidays, special Sundays of the calendar, Mothers' Day, Rally Day, Election Day, etc. But, they are good sermons, interesting, and, for the most part, particularly helpful and are supplemented with sermonic illustrations. Most of them are from modern preachers such as Jowett, Albertson, Cadman, Conwell, Kelman, Van Dyke, etc. Many famous names are omitted—such as Spurgeon, Chalmers, MacLaren, Quayle and therefore the collection is less satisfactory. The volume may be helpful in its suggestions if not used as crutches for weak, lame or lazy preachers.

The Kachins, Their Customs and Traditions. By Rev. O. Hanson. Illus. 8vo. 225 pp. 5s. American Baptist Mission Press. Rangoon, Burma. 1913.

This informing story of the Kachins of Northern Burma was published ten years ago but is still the most authoritative work on this interesting people. They probably came from the tableland of Central Asia; they now live under a patriarchal form of government; they have traditions of creation, a great flood, of the Tree of

Life and a lost Book. They have strong faith in the invisible powers and evil spirits, in divination and magic. They are gradually changing in their beliefs and customs under the influence of Christianity and of modern civilization. It seems strange that very little is said in the volume about Christian missionary work and its results, although work has been carried on among the Kachins by American Baptists for a number of years.

Francois Collard. By Edward Shillito. Map and portrait. 8vo. 235 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Not enough is known of this remarkable French Protestant missionary and his work from 1857 to 1904 in Basutoland and on the Zambezi River. He came of French Huguenot stock, was early left an orphan and in poverty, was apprenticed to a gardener but used his spare time in reading and study. He was converted at seventeen and two years later began to prepare for the mission field. He went to Africa in 1857 and four years later married Christiana Mackintosh, a Scotch lass who made him a remarkable wife and coworker. The story of their loving, romantic, adventurous and fruitful life among primitive blacks is sympathetically and charmingly told with the help of many extracts from diary and letters and from the biography written by Miss C. W. Mackintosh. Many interesting facts and incidents are told concerning Khama, the land and people, missionaries and natives, Lewanika, Livingstone, Moffat and others. The story enlarges our horizon and our hearts.

In China Now: China's Need and the Christian Contribution. By J. C. Keyte, M.A. Illus., map, 160 pp. New York: George H. Doran Company. \$1.50. 1923.

The author began his career in 1904 as an English Baptist missionary in the ancient western capital of Hsi An Fu. Now, as minister of the Peking Union Church, he supplies mission study classes of Great Britain with

this excellent textbook, not a page of which is dull or without value.

His opening chapters upon the Old China and the New Order are descriptive, the first too brief, the second comprehensive but excellent, especially in the section upon "Social Changes." These constitute the presentation of China's Need; the remainder is Christianity's contribution to meet these varied needs. In three chapters the author gives in a very vivid way a picture of what the evangelist, the teacher and the medical missionary are doing for China. We do not recall seeing in any volume so concise and attractive a presentation of these themes as we find here in 71 pages.

"The Home of All Good Men" is a mystic title for the last chapter. This means the Chinese Church, the true home of all good Chinese, some of them of the highest grade, as page 143 lists most strikingly some of them. What a fine passage to follow up with an appeal to young Christians of Britain and America, as Mr. Keyte so skillfully did! Then come the closing pages in which he speaks plain but forceful words about the great desideratum of a reunion of the churches of Jesus Christ.

H. P. B.

When the East is in the West. Maude Madden. 153 pp. \$1.25. Fleming H. Revell. New York. 1923.

Was it Coleridge who said "No, I do not want to meet that man for if I did I might like him?" It is always dangerous to know people really well for most people improve upon acquaintance. People we do not know are nearly always more or less suspected and feared and this is more especially so if this distance from us is accentuated by race and more especially color. To a child the first black man is a source of terror and when Livingstone would walk into an African kraal where no white man had ever been, they fell on their faces in fear and would not be appeased until they felt his hands and face and saw him eat and knew that he was a man as they were. Most hatreds and

prejudices grow out of ignorance and misunderstandings.

Just now the Yellow Race is being held up as a menace. If you are determined to hate the Japanese, then do not know him. If you are determined not to get this friendly touch, do not read "When the East is in the West" by Maude Madden. Here is a human document. The author does not try to argue the case through and it is not a document which could be placed in the hands of the Congressional Committee on Immigration for to them human sentiment and human feelings are ruled out as "incompetent, irrelevant and immaterial" as the lawyers say, even if they are to be admitted as possible behind a yellow skin. They know that the tables in their hands say there are so many Japanese here, they own so much land, they rent so much more, they raise so many cantaloupe and strawberries and compete with so many "Nordies." Always you must talk of a race and not of individuals if you will be hard of heart. "Get down to cases" and you are lost just as Lothrop Stoddard would have been and he would not have written one of the most inhuman and pernicious books of the last decade "The Rising Tide of Color."

Miss Madden "gets down to cases"—real humans, women with little children, fathers with families and fathers' hopes, ignorant immigrants, ignorant of American ways and bewildered; lost ones who have turned aside from the path of virtue (not exclusively a Japanese characteristic) and then those who have been touched by the hand of Jesus and led back. And above all (at least to these one-hundred-per-cent-Americans it will seem above all) these who have come and yearn for Americanization and long to be taken into the great and fearfully diverse American family.

G. L. C.

Twelve Great Questions about Christ. Clarence E. Macartney. 12mo. 221 pp. \$1.50. Fleming H. Revell. New York. 1923.

This striking and timely apologetic deals with twelve aspects of Christ's

life and work. It begins with the inquiry—Was Christ born of the Virgin Mary? Other typical questions are: Did Christ work miracles? Was Christ the Son of God? Did Christ die for our sins? etc. The treatment is of a popular order but satisfying in its clear, concise presentation of facts which go to show the essential reasonableness of the orthodox claims and the immeasurably greater difficulties in the way of accepting prevailing popular theories. The argument gains much in force because of the author's moderation and self-restraint in presenting his case and because he holds strictly to the main issues. The style is marked freshness of treatment and discriminating use of vivid illustration.

The book will prove of especial value to young students of the Bible who are perplexed because of the issues which have been raised in the present theological controversy. It will also prove helpful, reassuring and of tonic value to all Christians who feel the need of a firmer footing for faith in the great underlying truths of Christianity.

H. R. M.

The Frontier Spirit in American Christianity. Peter G. Mode, A.M., Ph. D., Associate-Professor of Church History, University of Chicago. 196 pages. The Macmillan Co., New York, 1923.

The author's thesis, for which he claims no originality, is that in the United States the forms adopted by the Christian religion have been largely moulded by the existence of a frontier region toward which and into which it has taken its westward way. He shows this historically in connection with revivalism, the establishment of small colleges, the cleavage into numerous sects, their rivalry and cooperation, the tendency to centralization, the enlargement of the missionary horizon and the increasing attention to what have been called "the by-products" of the Christian faith. His last chapter is entitled "The Challenge of the Heroic." The spirit of the book is eminently fair. Nothing of a controversial nature is intro-

duced. No one can read this book without a deepening sense of the power of the spirit of Jesus Christ to meet the need of every type of human soul in every age and place.

W. G. H.

Two Thousand Miles Through Chile. By Earl Chapin May. 8vo. 462 pp. \$3.50. The Century Company, New York. 1924.

Here is a travel book, pure and simple. For once, the reader escapes all "problems." In racy journalistic style, Mr. May tells what he saw and experienced in a trip from the nitrate region of the North to the charming lake region of the South of Chile. One who has visited this country will meet delightful old friends, while others will be introduced to many attractive Chilenos and Chilean scenes. The chapter on President Alessandri tells something of the prohibition and social principles of this admirable character. Chile resembles California in scenery, fruits and flowers. The climate and isolation, the author says, have helped to give Chile national ideals similar to those of North America. "Chileans resemble Texans in temperament, they are fascinating, delightful. But first, last and all the time they are Chileans." S. G. I.

A New Home Mission Magazine.

The American Missionary has appeared in new dress and enlarged size as the official organ of the Congregational Missionary Societies for the Home Mission Fields of America. Under the able editorship of Dr. S. L. Loomis, it is published under the auspices of the American Missionary Association, the Home Missionary Society, the Education Society, Church Building Society, Sunday-school Extension Society and Board of Ministerial Relief—all of the Congregational Church.

The magazine is attractive and informing, there being contributed articles of general interest and each society being responsible for a section of the magazine. The regular price is seventy-five cents a year or fifty cents in clubs of five or more, and twenty-five cents in clubs of one hundred. 289 Fourth Avenue, New York City.

NEW BOOKS

African Life. W. H. Overs. 146 pp. \$1.00. Edwin S. Gorham. New York. 1924.

Hausa Phrase Book. Allan C. Parsons. Revised by G. P. Bargery. 117 pp. \$2.50. Oxford University Press. New York. 1924.

My Children of the Forest. Andrew F. Hensey. 221 pp. \$2.00. George H. Doran Co. New York. 1924.

Souls, Sounds and Scenes of an Egyptian Village. Arthur Y. Steele. 1s 2d. Egypt General Mission. London.

Open Door Policy. En Tsung Yen. 191 pp. \$2.00. Stratford Co. Boston. 1923.

Layman's Confession of Faith. P. Whitwell Wilson. 208 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

New Invasion of Belgium. Philip E. Howard. 208 pp. \$2.00. Sunday School Times Co. Philadelphia. 1924.

Romance of Home Missions. S. L. Morris. 250 pp. Presbyterian Committee of Publication. Richmond, Va. 1924.

Home, the Saviour of Civilization. J. E. McCulloch. 632 pp. \$3.00. Southern Co-operative League. Woodward Building, Washington. 1924.

The Bible or the Church. Robert Anderson. 260 pp. 3s 6d. Pickering & Inglis. Glasgow. 1924.

Character and Happiness. Alvin E. Magary. 214 pp. \$1.50. Charles Scribner's Sons. New York. 1924.

Handfuls on Purpose (Series V). James Smith. 302 pp. 4s. Pickering & Inglis. Glasgow.

Informing Your Public. Irving Squire and Kirtland Wilson. 168 pp. \$1.50. Association Press. New York. 1924.

In Troublous Times (Sequel to Lacked Ye Anything). George Swan. 94 pp. 2s. Egypt General Mission. London.

Pharisees. R. Travers Herford. 239 pp. \$2.00. Macmillan Co. New York. 1924.

Religious Certitude in an Age of Science. Charles A. Dinsmore. 102 pp. \$1.50. University of North Carolina Press. Chapel Hill, North Carolina. 1924.

Unique Historical Value of the Book of Jonah. W. C. Stevens. 88 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

Islam at the Cross Roads. A Brief Survey of the Present Position and Problems of the World of Islam. De Lacy O'Leary. 218 pp. 6s, 6d. Kegan Paul, London. Dutton, New York. 1923.

Christianity and the Religions of the World. Albert Schweitzer. 3s, 6d. Allen & Unwin. London. 1923.

TRY A SUMMER IN EGYPT!

Summer in Egypt? Oh dear no! Winter? Yes! Of course everybody worships at the shrine of Tut in the city of Luxor during the winter; but what happens the first week of April? Why, everyone leaves; you cannot expect much work during the scorching summer months when the shade temperature stands at anything from 90° to 110° F.

Really! Is That So? Then When Does the **NILE MISSION PRESS**

do most of its literary work? Why, precisely at *that* period, i. e. during May, June, July, August and September. Less visitors, less committees, all this makes for efficiency of literary work. Ask to see our list of over 450 Arabic publications, 90% of which have been personally edited (in Arabic) by the Director. The following list gives some idea of editorial and authorship work during the hot months. (*The dates refer to publishing after the MSS. are ready*):—

April	Scripture Selections for Memorising (Mrs. Shepard).	August	Times of the Gentiles (Blackstone).*
April	Florence Nightingale.	Sept.	The Outcasts' Hope.
May	Brands from the Burning.	Sept.	What God Hath Used (English).
May	Sir Wm. Willecocks "Prophets."*	Sept.	Stolen Jewels.
June	Simpson's Christ-Life.	October	Heavenly Light on Daily Life (Trotter).
June	Life of General Feng.	October	Selections from the Word of God.*
July	Burder's Village Sermons.	November	Essay on Islam.
August	Foundation Studies.	November	My Pilgrimage to Mecca.
August	The Gospel in Shilluk Language.*	December	"John's Gospel" (Speer).
		December	What the Bible Teaches (Torrey).
		December	Livingstone, the Pathfinder (Mathews).

* Private Publications.

We work in coöperation with the American Christian Literature Society for Moslems and are most grateful for their grants in aid. For further information apply to **Arthur T. Upson, General Director, NILE MISSION PRESS, CAIRO.**

DR. SAMUEL M. ZWEMER

Plans to visit India this summer, to return to America next autumn, and to visit South Africa in the next year.

YOU can go to these fields with him, by proxy, and can help give the Gospel to Moslems by sending your contribution to the work through

The American Christian Literature Society for Moslems

cooperating with the Nile Mission Press and with International Committees on the field to give the Gospel Message through the printed page in

Egypt
Morocco
Algiers
Tunis

Syria
Palestine
Turkey
Arabia

Russia
Persia
India
Malaysia .

China
Java
Sumatra
South Africa

THE BOARD OF DIRECTORS

William I. Chamberlain, Ph.D., President

Dr. Robert E. Speer, Delavan L. Pierson, of New York, Vice Presidents

Rev. S. M. Zwemer, D.D., Cairo, Honorary Field Secretary

Dr. James L. Barton

Mrs. William Bancroft Hill

Mrs. Finley J. Shepard

Dr. Frank Mason North

Dr. William B. Anderson

Mr. Fennell P. Turner

Mrs. William Borden

Miss Anna A. Milligan

Mrs. D. L. Pierson

Send your contributions to MRS. E. E. OLCOTT, Treasurer, 322 West 75th Street, New York City.

Apply for information and literature to MRS. JAMES M. MONTGOMERY, Secretary, Box 888, New York City.

VOLUME XLVII

NUMBER 8

THE MISSIONARY REVIEW *of the* WORLD

AUGUST, 1924

THE STEWARTS AS CHRISTIAN STEWARDS
STORY OF MILTON and LYMAN STEWART

CROWN JEWELS GATHERED AT CROWN POINT
HENRY BEETS

ALBANIA---A NEGLECTED FIELD
PHINEAS B. KENNEDY

THE RELIGIOUS SITUATION IN BULGARIA
R. H. MARKHAM

THE RELIEF OF THE STUDENTS OF EUROPE
FRED H. RINDGE, Jr.

BEST METHODS FOR MISSIONARY SOCIETIES
MRS. E. C. CRONK

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

3d and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK



A CHINESE-AMERICAN
(Born in the United States)



OF EUROPEAN ANCESTRY
(Imported into the United States)



A JAPANESE-AMERICAN
(Born in Hawaii)



FROM MEXICAN ANCESTRY
(Born in the United States)

FUTURE CITIZENS OF THE UNITED STATES OF AMERICA

Evangelical Theological College

(DENOMINATIONALLY UNRELATED)

DALLAS, TEXAS

Offers a Thorough Course in Theology, Leading to the Degree of Th.B.
Also Courses Leading to the Degree of Th.M.

Exceptional Opportunity for Exegetical, Analytical, Synthetical and Expository Study of the Whole Bible.

FACULTY: W. M. Anderson, Jr., D.D., W. I. Carroll, D.D., Lewis Sperry Chafer, Arno C. Gaebelin, D.D., H. A. Ironside, Herbert Mackenzie, A. H. Perpetuo, A.M., William L. Pettingill, D.D., B. B. Sutcliffe, William P. White, D.D., A. B. Winchester, and Others to be Announced.

NO TUITION CHARGE

FREE DORMITORY ROOMS

TABLE BOARD AT COST

For Literature and Further Information Address, ROLLIN T. CHAFER,
Registrar, Pro Tem., 804 Central Bank Building, Dallas, Texas.

PERSONALS

DR. AND MRS. HOWARD TAYLOR are expected to take part in a conference which the China Inland Mission is to hold in Toronto Sept. 15th to 17th, after which Mrs. Taylor will engage in literary work and Dr. Taylor fill a number of speaking engagements.

* * *

REV. WILLIAM HIRAM FOUKES, D.D., has resigned as General Secretary of the New Era organization of the Presbyterian Church in the U. S. A. to accept the pastorate of the First Presbyterian Church of Cleveland, Ohio.

* * *

REV. CHARLES H. PRATT, D.D., has been appointed to fill the chair of Missions and Evangelism recently established in the Presbyterian Theological Seminary of Louisville, Ky.

* * *

REV. MORRIS W. EHNS, D.D., for the past four years treasurer of the Committee on Conservation and Advance of the M. E. Church, has been elected treasurer of the Board of Foreign Missions, to succeed Dr. George M. Fowles.

* * *

REV. FREDERIC H. SENFT was elected President and REV. R. A. JAFFRAY of South China Vice-President of the Christian and Missionary Alliance at the annual meeting of the council in Toronto.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

REV. JAMES M. HENRY has been elected President of Canton Christian College, with Wing Kiung-chong as Associate President.

* * *

GASTON DOUMERGUE, the newly-elected President of France, is a Protestant, the first for many years to hold this position in France. He formerly resided in the French colonies of Algeria and Indo-China.

* * *

REV. WM. B. BOOMER, for nearly 37 years a missionary of the Presbyterian Church in Chile, has now retired from active service and is at work preparing a Christian hymnal in Spanish at the request of the Mission. His address is 41 Reid Ave., Port Washington, New York.

* * *

CHARLES H. FAHS, director of the Missionary Research Library of New York, who was taken seriously ill in London, has now returned to the United States.

* * *

REV. R. A. TORREY, D.D., has recently resigned as Dean of the Los Angeles Bible Institute.

* * *

OBITUARY

FREDERICK H. NEALE, formerly a missionary of the China Inland Mission, died in May at his home in Ventnor, N. J.

THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR AUGUST, 1924

	Page
FRONTISPIECE USING THE STEWART MONEY TO EVANGELIZE CHINA	
EDITORIALS	589
JAPANESE EXCLUSION AND MISSIONS	
METHODIST WATCHES AND MISSIONARY DEFICITS	
THE COMING FOREIGN MISSIONS CONVENTION	
EVANGELICAL CHRISTIANITY IN ITALY	
THE STEWARTS AS CHRISTIAN STEWARDS	595
<i>The story of the success of two consecrated oil operators and the growth of their Christian benefactions at home and abroad.</i>	
CROWN JEWELS AT CROWN POINT HENRY BEETS	603
<i>An inspiring account of the results of the work of the Christian Reformed Church for the Indians of New Mexico.</i>	
THE RELIGIOUS SITUATION IN BULGARIA R. H. MARKHAM	607
<i>Another neglected European field, in need of the Gospel of Christ, is described by a missionary of the American Board.</i>	
ALBANIA—A NEGLECTED FIELD PHINEAS B. KENNEDY	610
<i>A letter from the only Protestant Christian missionary from America now working among the Mohammedans in the mountains of Albania.</i>	
THE RELIEF OF THE STUDENTS OF EUROPE..... FRED H. RINDGE, JR.	613
<i>The sad plight of young men and young women in Central Europe who are seeking an education and preparation for leadership but are without funds to pay their living expenses.</i>	
MISSIONARY ACTIVITIES OF THE SWEDES..... J. RINMAN	619
<i>An interesting history of the Protestant missions of the Swedish Church and their present activities at home and abroad.</i>	
THE KANAKURU PEOPLE OF WEST AFRICA..... PETER C. J. JANSEN	624
<i>A graphic picture of a little known tribe of Africans, their heathen customs and what the Gospel is doing for them.</i>	
THE STORY OF ALLEN BENNETT..... MRS. EDITH FOX NORTON	628
THE BOLIVIAN INDIAN MISSION GEORGE ALLAN	629
<i>The work of an independent evangelical mission for the neglected Indians living in the mountains of the land of Bolivar.</i>	
BEST METHODS	631
EDITED BY MRS. E. C. CRONK	
WOMAN'S HOME MISSION BULLETIN..... EDITED BY FLORENCE E. QUINLAN	637
WOMAN'S FOREIGN MISSION BULLETIN.....	640
NEWS FROM MANY LANDS	642
THE MISSIONARY LIBRARY	661

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
 Delavan L. Pierson, Secretary
 Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy
 William I. Chamberlain, Vice-President
 Walter McDougall, Treasurer
 Editorial and Business Office, 156 Fifth Avenue, New York City
 \$2.50 a year
 Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

New Course on Fundamentals of Christian Faith

ALTHOUGH years of preparation have been made for this course, its presentation now is most timely. The truths that have prevailed for twenty centuries are brought home to the student in a clear, concise manner that makes its study a delight. "Fundamentals of Christian Faith" sets forth the great doctrines of faith in short statements, supported by Scripture, which is quoted quite copiously. The doctrines of the Scriptures, of God, of Jesus Christ, of the Holy Spirit, of Salvation, of the Judgments and of Last Things are covered. On completion of this course you will be well prepared to discuss most questions regarding Christianity that might be raised. Students of this course will find it of unlimited value in convincing doubters and bringing them to a true understanding of Christianity.

30,000 others before you—students from every part of the world have derived untold benefit from the ten courses of Moody Bible Institute Correspondence School. Eminent Bible scholars have perfected these courses over 34 years. They are sold for less than half their cost—not for profit—and are non-sectarian.

Send for the free prospectus, describing these courses completely. Choose the one you need. Act now.

Moody Bible Institute Correspondence School

Dept. 5786—153 Institute Place, Chicago, Ill., U. S. A.

MOODY BIBLE INSTITUTE, Dept. 5786

153 Institute Place, Chicago, Illinois

Send me FREE, Prospectus describing the Home Study Courses—I am interested in those checked.

☐ Introductory Bible Course—for beginners—3 to 6 months.

☐ Practical Christian Work—Methods of Soul-winning and Christian work—3 to 6 months.

☐ Evangelism—How to conduct campaigns—3 to 6 months.

☐ Synthetic Bible Study—explains each book of the Bible—one year or more required.

☐ Bible Doctrine—Outlines the basic teachings of Christianity—about 2 years required.

☐ Schofield Bible Correspondence Course—for ministers and Advanced Christians—2 to 3 years.

☐ Bible Chapter Summary—Covers every chapter in the Bible—Completed in 18 months.

☐ Christian Evidences—Facts in support of the Christian Faith—3 to 6 months necessary.

☐ Fundamentals of Christian Faith Course requires about 9 months.

Name

Address



SHIPPING CHINESE SCRIPTURES AND TRACTS TO GOSPEL BOATS



EVANGELISM ON A GOSPEL BOAT IN CHINA

Y. C. Hsiao, a leader of a Gospel Band, is here talking with three young Chinese in the guest hall on a Stewart Mission boat

USING THE STEWART MONEY TO EVANGELIZE CHINA

(See Page 595)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

AUGUST, 1924

NUMBER
EIGHT

JAPANESE EXCLUSION AND MISSIONS

IT IS DIFFICULT to understand why any sane body of men, legislating for a great nation, will jeopardize friendly relations with another nation by passing a law that excludes only about one hundred and fifty undesirable aliens a year from a land of over one hundred million people. Yet this is practically what the United States Congress has done in passing the law to exclude Orientals, against the advice of the President and his Cabinet. The law has greatly offended Japan, while the same end might have been gained by continuing the "Gentleman's Agreement."

This law, which does not refer specifically to Japanese but to any alien laborers not eligible for American citizenship, has not only caused disturbance in Japan and a desire to boycott all things American, but it adds considerably to the difficulties of the Christian missionaries who have so unselfishly gone to offer the Japanese the benefits of the Gospel of Christ. Naturally, by the uninformed, Christianity is looked upon as an alien religion and in Japan the anti-American feeling extends to American goods, American institutions, American customs and ideals and what is looked upon as the religion of America. A missionary from Japan writes:

"The Japanese are taking very seriously the passage of the Exclusion Act by Congress. They considered the 'Gentleman's Agreement' a final settlement of the immigration problem and were satisfied with its operation. It will probably affect our missionary work adversely because—in the popular mind—the missionary, Christianity, and the United States are very closely related, and to have the United States Congress pass a measure so insulting to the Japanese is sure to result in the criticism of the United States as unjust and Christianity as an ideal system for preaching but not always convenient for practice. It is really surprising to see the calibre of many of our Senators revealed to such disadvantage before the world. I knew that some of them were very provincial in their outlook, but

hardly expected them to deal with a delicate matter such as this Japanese immigration question with so little tact. There is a tremendous lot of work to be done in Japan to spread the news of the Gospel of Christ, but we are forcibly reminded that in the United States, too, much remains to be done to put across the idea of brotherhood and friendly interest in and love for the fellow somewhat removed from us."

Another missionary writes from Yokohama:

"No doubt you have been reading reports of riots, mobs, and boycotting in Japan because of the passing of the Exclusion Act. Not only politicians and business men have taken part in these activities but even leaders of the Christian Church in Japan are earnestly considering what action to take.

"The following is the translation of a postcard that came to many missionaries: 'We Japanese are not so foolish as to hear the noble teachings of Christ, whose principle was universal brotherhood, from Americans who practically deny it. Leave Japan at once and return to your own country! Preach your perverted Christianity to your own countrymen. Ask your own conscience and it will show you the truth of what we say.'

"How is the Church of Japan to explain such things to a people who are not eager to know about Christianity, even when things are at their best?

"Fortunately, all the Japanese are not so bitter. Many Japanese Christian workers assure us that the things we see in the papers are exaggerated. They assure us that they have no desire to have us leave the country, but wish to continue to work with us. They fully expect to meet with persecution, but have faith in America that the people will do the Christian thing. They ask eagerly what the Church at home has been doing since the first protest to the Act. What is the Church going to do about it?

"The following statement was sent by the Alumnae of Ferris Seminary, Yokohama, a school of the Reformed Church in America, asking the Christian people to work for a satisfactory solution of the problem.

That broad and highminded Christians in America do not in the least sympathize with the action of Congress is made clear by many public utterances, and by timely articles and editorials in the press. On July 2d, a number of prominent public men met for luncheon in New York, at the invitation of Dr. James H. Franklin, to honor Dr. Tsunejiro Miyaoka, one of the distinguished lawyers and publicists of Japan just now passing through America to England. Dr. Miyaoka is an honorary member of the American Bar Association and of the Canadian Bar Association, whose meetings he has come over to attend. Twenty years ago, he was Japanese Charge d'Affaires at Washington and has since occupied many other important posts. By special request, Dr. Miyaoka now serves as the Far Eastern Correspondent of the Trustees of the Carnegie Peace Fund and is a member of the Advisory Council in Europe of its Division of Intercourse and Education. He has been appointed Secretary General for Japan of the Conciliation International of France and the correspondent of the American Association for the International Conciliation.

At the luncheon on July 2nd, addresses, made by Dr. Hamilton Holt, ex-Attorney General Wickersham and others, gave positive evidence of the high regard that Christian Americans have for the Japanese and of their chagrin at the action of the United States Congress. It is earnestly to be hoped that such political actions will not discredit the Gospel of Christ which is for all men, without distinction as to race, color or nationality.

METHODIST WATCHES AND MISSIONARY DEFICITS

MANY powerful sermons have been preached on "The Widow's Mite," and many church offerings have been enlarged because of her self-sacrificing example. Will similar sermons be preached on "The Bishop's Watch," and with similar results?

The Methodist Episcopal Board of Foreign Missions is in a serious plight, with an accumulated debt of two and a quarter million dollars. The new Executive Committee of the Board met in June with new secretaries, a new treasurer, new problems and an old debt. It was suggested that a cut of twenty-five per cent would be necessary on the coming year's appropriations and this would only partially meet the deficit. It seemed like acknowledging defeat for it would mean a reduction of one million, two hundred thousand dollars and would involve a recall of missionaries in many lands, the abandonment of building plans, the cutting down of hospital work, the closing of schools and the dismissal of many native workers—a retreat all along the line. A call was sounded by the members of the Committee for heroic giving to pay the debt before September 1st. The Presbyterians had achieved the seemingly impossible task, why should not the Methodists do the same? A new member of the Board (Dr. L. O. Hartman) was moved to set the example by donating his watch—or the price of his watch—to the cause. If fifty thousand Methodists would do the same as an extra offering for world-wide missions, the financial crisis would be met successfully. The slogan "Give Your Watch to Clear the Debt" might serve to save the day. While some ridiculed the idea as sentimental and others hesitated, the campaign was launched by the new Bishop of India, Dr. Benton T. Badley, Bishop Wilson, the chairman of the Committee, Dr. Frank Mason North, Secretary-Counsel of the Board, who promptly donated their watches—thirty in all—to the treasury, later redeeming them for \$1,500.

The campaign was on even before a motion had been put. Night letters were sent to all of the bishops of the Church asking them to follow the example set by the Executive Committee and to send their watches or checks to the treasurer. The responses are coming in and the challenge will continue to go out to American Methodists all over the world. Possibly the watches will pay the debt. In some way it

should be done. Two million, two hundred and twenty-five thousand dollars is not a large sum for over four and a quarter million Methodists (North); but it is a very large debt for the Board.

The gift of bishops' watches or their equivalent may have a psychological effect on Methodists and may stimulate similar donations, but the problem is not solved by this spasmodic and dramatic giving. A great work is to be done, demanding real sacrifice and a principle of stewardship to be practiced intelligently and conscientiously. Dramatic appeals may serve a temporary purpose but devotion to Christ, a knowledge of the great need of men for the Gospel, and a sense of personal responsibility to carry out His commission—these are the only adequate motives that will serve to carry on the work to a successful conclusion. With such motives powerfully acting on the Church, we may have a sense of partnership with God and will realize that it is worth while to sacrifice not only property, time and talents but life itself that God's will may be known and done throughout the earth.

THE COMING FOREIGN MISSIONS CONVENTION

THE Ecumenical Foreign Missions Conference in New York in 1900 was an epoch-making event. Another was the Edinburgh Conference of 1910. Next year the Foreign Missions Conference of North America, which represents the foreign mission organizations of Canada and of the United States, is to hold a similar gathering in Washington, D. C. The program will deal with the world field from the standpoint of the home-base. And Protestant national missionary organizations outside of North America are being invited to send fraternal delegates.

The Committee on Arrangements has announced that the meeting will be held from January 28 to February 2, 1925, and that the attendance will be limited to 5,000 delegates, appointed by the Foreign Mission Boards and Societies of the United States and Canada. The Committee recommends that the delegation from each Board include officers and members of the Boards, pastors, laymen and laywomen in equal numbers, church officials, theological and college professors, foreign missionaries at home on furlough, and student volunteers.

The convention program will include the following features: two platform meetings each day with the best available speakers, a series of simultaneous conferences each afternoon, and meetings of representatives of denominational groups to consider the best methods of carrying to the churches the results of the Convention.

The Convention will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field, but its messages will be designed to enlarge the interest and deepen the conviction of the Christians

at the home base as to their responsibilities and opportunities for world-wide evangelism and the establishment of Christian ideals.

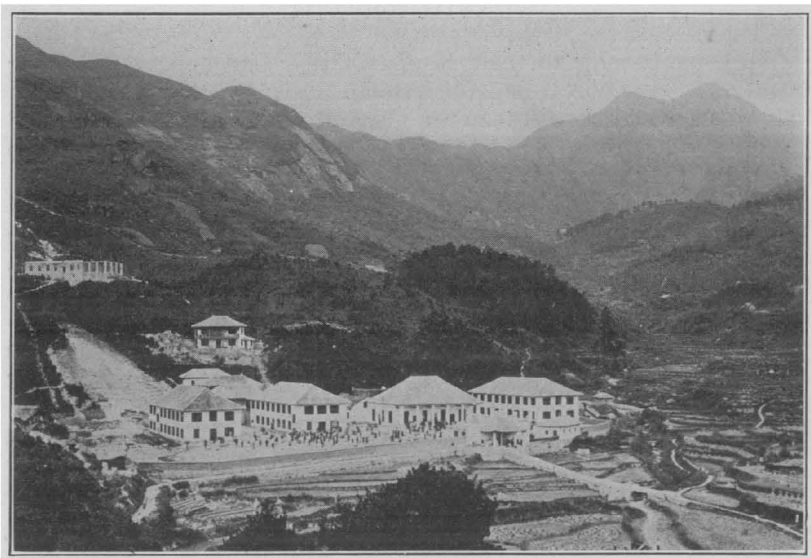
This convention will take the place of the usual annual Foreign Missions Conference. It is an opportune time to bring together the leaders of the different Protestant communions of North America and should give a great impetus to the spiritual life of the churches and inspire them to greater sacrifice for the cause of Christ in the world. Leaders of Christian forces in other lands will be invited to make their contribution to the convention. If this inspiring hope is to be realized, all who are interested in the progress of Christ's Kingdom must give themselves earnestly to prayer that the committee in charge of the arrangements may be wisely guided by Almighty God, the source of all power.

Further information in regard to the Convention may be obtained from Secretaries of Foreign Mission Boards or from F. P. Turner, Secretary, Foreign Missions Conference, 25 Madison Avenue, New York.

EVANGELICAL CHRISTIANITY IN ITALY

As the seat of the Papal hierarchy, Italy has been the center of Roman Catholic influence and propaganda. Waldensians and other evangelical Christians have been very much in the minority and any missionary activity on their part has raised the cry of "proselytism." Nevertheless, the Waldensian and the Italian Evangelical Churches have flourished in the face of opposition. The simplicity of Protestant doctrine, life and worship stands in marked contrast to the ornate Papal ritual and elaborate system of doctrine. These latter have been perpetuated and promoted by great cathedrals, by magnificent paintings, sculptures, and shrines while Protestant ecclesiastical art and ceremonies have been more simple.

The Italian State separated from the Roman Church in 1878, and since the Pope has been deprived of his temporal power, the Church has lost some of its prestige and authority. The Evangelical Churches have, in the meantime, increased in strength. The Evangelical forces in Italy include chiefly the Waldensians, the British Bible Society, the Scotch Presbyterians, the American Baptists (South) and the American Methodists, all conducting active Protestant missionary work. In spite of the inherited prejudice against the Protestants, many Italians are forming habits of Bible reading and are coming to understand its teachings as to the way of life. The American Methodists, who have been in Italy for forty years, have built some excellent buildings, including a new Collegiate Institute for boys on Monte Mario in Rome, not far from the Vatican. Their girls' school in Rome has about five hundred pupils. Protestant orphanages, a theological seminary and evangelical publishing houses are also helping to spread Christian truth and to train enlightened Christian leaders for these people who are more and more asserting their independence from Papal dictation. The motto "Italy for the Italians" may yet be transformed into "Italy for Christ."



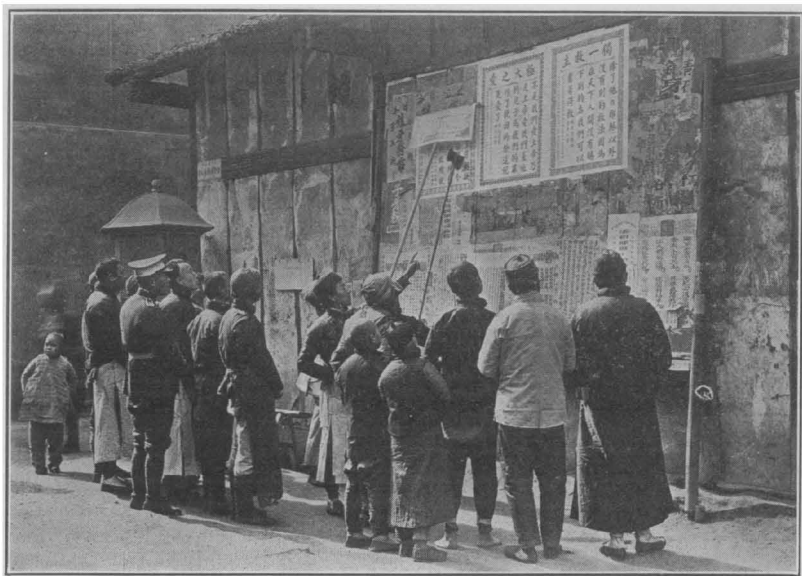
MILTON STEWART'S INVESTMENT FOR THE TRAINING OF CHINESE CHRISTIAN WORKERS
 The Nan-Yeh Bible School buildings at the foot of one of the sacred mountains of China. Personal work is done among the pilgrims as they leave for their homes. Dr. Frank A. Keller, Director.



LYMAN STEWART'S INVESTMENT FOR THE TRAINING OF AMERICAN CHRISTIAN WORKERS—LOS ANGELES BIBLE INSTITUTE

MONUMENTS TO MILTON AND LYMAN STEWART

(See Article on Page 595)



ONE USE OF THE STEWART FUND FOR THE EVANGELIZATION OF CHINA.

Both Milton and Lyman Stewart contributed largely to this work of training 156 Chinese evangelists and sending them out with Christian literature on twelve boats—one leader and twelve students on each boat—all under the direction of Dr. Frank A. Keller. The Biola Evangelists are here putting up gospel posters.

The Stewarts as Christian Stewards

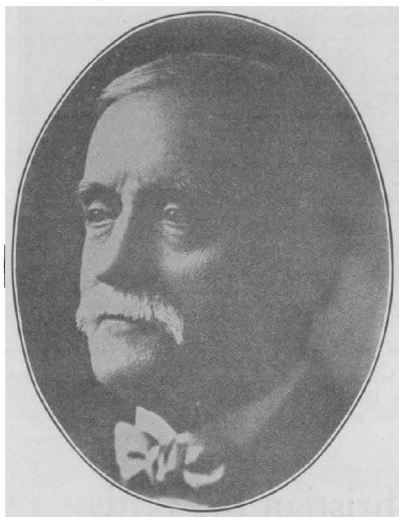
A Sketch of Milton and Lyman Stewart of California

OUR Lord set a precedent in calling brothers as laymen, and consecrating them to His service, when He summoned James and John, and Andrew and Peter to be His disciples. Two other brothers who gave themselves wholly to Christ and His service are Milton and Lyman Stewart, recently called Home after years of wonderfully rich service as Christian stewards of wealth.

The story of these two brothers is a wonderful example and inspiration to other business men. The older, Milton Stewart, fell asleep in Christ on November 20, 1923, at the age of eighty-five. He devoted his wealth especially to evangelism through the distribution of Bibles and tracts in non-Christian lands. Lyman Stewart, who departed to be with Christ on September 28, 1923, (two months earlier than his brother), at the age of eighty-three, was the founder and president of the Los Angeles Bible Institute, which has trained hundreds of Christian evangelists for home and foreign service.

MILTON STEWART*

The life of Milton Stewart has proclaimed a message of faithful Christian stewardship that has been heard around the world. He was one of the most successful figures of the petroleum industry in America, and, as a Christian layman, gave the greater part of his fortune and the best thought of a keen mind to the advancement of the Kingdom of God and the proclamation of the Gospel of Christ. Milton Stewart furthered great religious projects in a manner distinctively his own, frequently being unknown except to a few close



MILTON STEWART

associates, content to see a good work go forward without any credit being given to his own part in it. Dr. R. A. Torrey dedicates his book, "The God of the Bible," to Mr. Stewart as follows:

"To my greatly honored parishioner and beloved friend, Milton Stewart, who has done more by his upright, consistent and humble character and by his munificent and widely and wisely distributed gifts to promote in many lands the knowledge of 'The God of the Bible' than any other man of whom I know, this book is affectionately inscribed by the author without Mr. Stewart's consent or knowledge."

The life story of Milton Stewart is inseparable from that of his brother, Lyman Stewart.

Their brotherhood was not only of blood, but heart and spirit, a harmonious mingling of aspiration and inspiration that resulted in great helpfulness and service to their fellowmen.

Milton Stewart was born at Cherrytree, Venango County, Pennsylvania, September 24, 1838, son of William Reynolds and Jane M. (Irwin) Stewart, grandson of Elijah and Lydia (Reynolds) Stewart. He was educated in the public schools of Cherrytree and at Allegheny College, Meadville, Pennsylvania. After teaching school for one year he went to Ohio and secured employment on a farm, planning to master agriculture, but returned to Pennsylvania shortly after the first oil well was drilled in the United States. Catching the fever of oil excitement, he leased land and began drilling in the Titusville field.

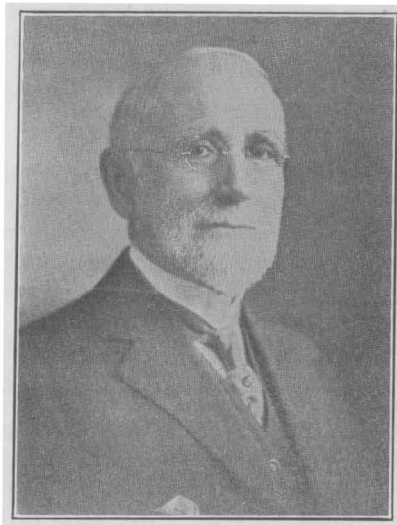
When Lyman Stewart went to California, Milton Stewart also

* We quote largely from the biographical material gathered by Clyde F. Ryan of the American Historical Society of New York and from information and photographs furnished by Mrs. Lyman Stewart of Los Angeles.

acquired interests in the California oil fields, and the two later became large stockholders in the Union Oil Company, which developed from a small corporation of five million dollars to one of one hundred million dollars capital. Milton Stewart was an expert practical oil operator, thoroughly informed on all branches of this important industry. His finely balanced judgment and acute business sense were heavily relied upon by his associates. Milton maintained a home at Titusville, Pennsylvania, until 1920, but visited California almost annually. In conjunction with his brother, he developed large tracts of land for growing oranges.

The Stewarts were members of the Presbyterian Church but their ideal of religious communion was one in which any devoted follower of the Lord could find a place. Their missionary efforts were in loyal obedience to the Lord's command: "Go ye into all the world and preach the Gospel to every creature." In 1910, Milton set aside a large block of Union Oil Company Stock for the establishment of the Milton Stewart Evangelistic Fund, to aid in spreading the Gospel in foreign lands. Mr. Wm. E. Blackstone, who was especially interested in missionary work in China, became the trustee of this fund, and with an advisory committee of three other men, has administered it to the leading evangelical mission boards, including Presbyterian, Methodist, Baptist and many of the "Faith Missions," such as the China Inland Mission and others. It has thus enabled them to do a great deal of evangelistic work which would not have been otherwise possible. Almost three million dollars have been disbursed in the support of nearly one hundred missionaries, preachers, and evangelists, in the maintenance of Bible schools, and in distributing Christian literature throughout the world. Milton Stewart and his brother, Lyman, also contributed \$300,000 for the publication of twelve volumes on "Christian Fundamentals," written by leading theologians of the various denominations, covering the basic principles of Christian faith. These volumes were distributed free throughout the English-speaking world to ministers, missionaries, and other Christian students and workers.

While he was intensely loyal to Christ and the Bible, Lyman



LYMAN STEWART

Stewart had a deep-rooted aversion to controversy. Words fail to convey the impression of his calm, steadfast, confident outlook upon life, and his broad tolerance.

On December 23, 1880, he married Ella J. Marsh, who died January 11, 1911. Later he married Mary Wickett, of York, Canada.

Milton Stewart was an outstanding example of what a Christian layman can be and do for God. Quietly, unobtrusively, he administered his funds in a wise manner. He was in hearty fellowship with the Bible Institute of Los Angeles, and a generous contributor to the erection of the Institute buildings in Los Angeles, as well as those of the Hunan Bible Institute in China, the administration building there being known as "Milton Stewart Hall." He also supported several of the colportage bands in connection with the boat work of the Hunan Bible Institute.

LYMAN STEWART

To Lyman Stewart, the Union Oil Company, of which he was president, was of secondary importance to the Bible Institute of Los Angeles, of which he was the founder. To him the practical problems of business life were bound up with those connected with the spiritual well-being of his fellows, all fulfilling their part in a plan of the Great Designer.

The story of Lyman Stewart's life has exceptional significance in the history of the oil industry in America and in religious and missionary endeavor throughout the world. Through his life, and that of his brother Milton, there came to countless numbers in many lands a richer, fuller, eternal life as it is found in Jesus Christ.

Lyman Stewart was born at Cherrytree, Venango County, Pennsylvania, July 22, 1840. His father was the proprietor of a small tannery, and Lyman Stewart learned the tanning trade, although he disliked the business and wished to take up farming. He was favored with but few educational advantages, his school attendance being limited to two or three months a year in the country schools of the region.

In December, 1859, four months after the first oil in America was drilled by Colonel Drake, Lyman Stewart invested his savings, one hundred dollars, in Titusville, and until the Civil War, engaged in the new industry. In September, 1862, he enlisted in Company E, Sixteenth Regiment, Pennsylvania Cavalry, serving until his honorable discharge on June 17, 1865. Upon his return to civil life, he seized the opportunity to improve his educational equipment and completed a six months' course at Eastman's Business College at Poughkeepsie, New York. Returning to Titusville in March, 1866, he resumed his oil operations in association with his brother, Milton, at Pioneer, Pennsylvania. After almost a score of years in the

Pennsylvania fields he moved to Los Angeles, California, in April, 1883. He formed an association with W. L. Hardison and began the development of property in Pico Canyon, and near Santa Paula, success attending their efforts almost from the start. Three oil companies were merged as the Union Oil Company in October, 1890, and Mr. Stewart became president in October, 1894. The Union Oil Company is now capitalized at one hundred million dollars, controls over seven hundred thousand acres of oil land on which there are six hundred producing wells, and has an average daily output of eighty thousand barrels.

At the outset of Lyman Stewart's career, five successive "dry holes" exhausted his capital and caused the loss of his drilling tools. Disaster seemed imminent, but a loan of ten thousand dollars by a lifelong friend, I. W. Hellman, offered the means of a new start which was rewarded with the prosperity that is now a part of California oil history. Mr. Stewart is credited with building the first refinery in California and with being the first to construct a tank vessel on the Pacific coast. He is also known for pioneer work in connection with the first oil burning locomotive in the early '80s. Mr. Stewart's relations with his business associates merit mention. Their welfare and happiness, from the humblest employee to the most trusted official, were never far from his thoughts, and included a generous and comprehensive plan of profit-sharing.

Side by side with Mr. Stewart's eminence in the petroleum industry stands his name as a Christian worker. From early youth he gave heed to Christian teachings and church work, and as he prospered in his business he was able to devote more time and money to the spreading of the Gospel. He knew in Whom he believed and he asked nothing more than the opportunity to further the great Cause in which he had enlisted. For three years, he was president of the Young Men's Christian Association; helped to organize Immanuel Presbyterian Church, of which he was a charter member and ruling elder; cooperated in the organization of the Pacific Gospel Union Mission, and assisted in the foundation of a Bible institute which later became the Bible Institute of Los Angeles, with which his name must be identified as long as its work endures. This Institute had its formal inception February 25, 1908, when the work of a Young Men's Bible Class organized in 1906 by Reverend T. C. Horton, of Immanuel Presbyterian Church, and a Young Women's Class, organized in 1907 by Mrs. T. C. Horton, were coordinated under the name of The Bible Institute of Los Angeles. A permanent organization was effected February 25, 1908. From the beginning the work of the Institute was evangelistic, and made remarkable progress during the first three years of its existence. In 1911, Dr. R. A. Torrey, formerly connected with the Moody Bible Institute, was called as dean and in June, 1912, ground was broken for the new

buildings on Hope Street. Founded upon the Bible, the whole Bible and the pure Gospel of Christ, the Institute conducts a free school of Bible instruction, and reaches out into every avenue of Christian endeavor to bring men and women to Christ. The student body has had a total enrollment of two thousand seven hundred and sixty-five, the day students during 1923 numbering six hundred and sixty-two, with one hundred and twenty-six graduates. The evening school had an enrollment of four hundred and ninety-nine, and from its inception to January 1, 1924, its graduates have numbered eight hundred and four. There is also a correspondence school with a total of three thousand and fifty-six on its rolls. One hundred and eighty men and women, who have been trained under the teachers of the Institute, are now doing effective work in the foreign field. Every state in the Union and twenty-four foreign countries are represented in the student body, as well as fifty-eight denominations. A large number of preachers and a host of pastoral helpers, Sunday-school teachers, Bible women and others engaged in aggressive, active Christian work, are numbered among its alumni.

Lyman Stewart and his brother gave hearty support to the Institute and to missionary work in China under the direction of Dr. Frank A. Keller, for many years a member of the China Inland Mission. Dr. Keller had been impressed by the way foreigners and Chinese distributed in the shops and houses attractive little boxes containing samples of American cigarettes. Dr. Keller said:

"As we saw their strenuous work and heard of their far-reaching plans, and thought of the thousands and thousands of towns and villages whose millions of people had never heard of Christ, or even seen a copy of God's Word, our hearts were filled with shame and throbbed with a great ambition to be equally comprehensive in plan, wise in method, and prompt in action for our King... The heads of the Bible Institute of Los Angeles saw the vision, they heard the cry of the twenty-two million people of Hunan, and accepted, as a commission from God, the task of visiting, so far as possible, every one of Hunan's four million, two hundred and sixty-eight thousand homes, to tell the people of Jesus Christ, and to leave with them, as a free gift, copies of God's Word, or portions of it."

Mr. Stewart's zeal for the successful continuance of the Bible Institute of Los Angeles ("Biola" as it is termed among its workers) is illustrated by the fact that during the early years of the World War, when the present beautiful building was in course of erection, he took a heavy loss on a block of Union Oil Company stock in order to secure money for the building.

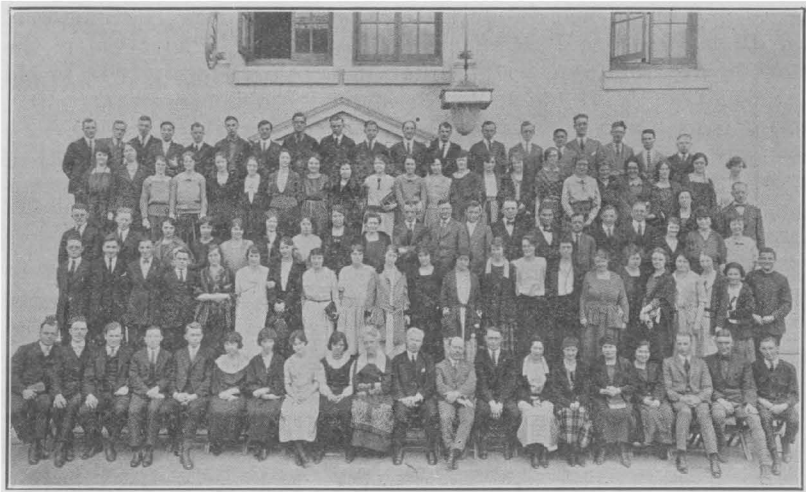
In 1867, Lyman Stewart married Sarah Adelaide Burrows, who died February, 1912, survived by three children. Four years later he married Lula M. Crowell, who had been his personal secretary for thirteen years.

At the time of Lyman Stewart's death on September 28, 1923,

the following editorial appreciation appeared in the *Los Angeles Times*:

"After a long life, filled with good works and crowned with success, Lyman Stewart, pioneer, fighter, oil magnate, philanthropist, has passed out.

"The record of his life is one of brave struggle, often against overwhelming odds; of patient endeavor, often under disheartening circumstances; from a poor boy working in a Pennsylvania tannery to the chairmanship of one of the world's largest oil corporations. But the grander part of that record is told in a far better story—the story of a man who fought his way to commercial leadership not



SAVED TO SERVE—THE STUDENT MISSIONARY UNION, BIBLE INSTITUTE OF
LOS ANGELES

at the expense, but always in the service of humanity; who wrested the wealth that gave him power to fill his life with good works, only from the hard and hidden treasure house of mother earth.

"Those who gather to pay honor to Lyman Stewart, will not be thinking of him as the head of a great corporation, who, from a single well drilled at Newhall twenty years ago, built up the powerful Union Oil Company, nor will they be thinking of the faith and foresight he displayed when, after the first discovery of oil in Pennsylvania sixty-four years ago, he invested all the slowly collected savings from his hard-earned wages in buying a fraction of a lease in the new fields; they will not be thinking of the pluck and endurance that in the early California days saw him win victory from defeat, staking his all on the small loan offered at the eleventh hour by a true friend who knew his worth and believed in his success; rather

they will turn their eyes to the building of the Bible Institute that his faith in God and his desire to serve gave as a monument to his memory—such as before all else he desired to leave behind him. And they will recall how continuously and without one thought of self he gave, freely as he had received, to every good object for the advancement of a better and brighter world.”

These two brothers learned the secret of making money, but they learned the higher art of knowing how to dispense it for the glory of God and for the salvation of men. To attempt to follow the train of their princely giving in the support of Christian enterprises would carry one around the world. At home, the founding of the Bible Institute of Los Angeles was made possible by their deep interest and large financial support; they helped largely to support the Bible House of Los Angeles—a book depot—and aided in the work of distributing Christian literature. Only eternity will reveal the results of the free distribution of the “Fundamentals of Faith” to ministers and missionaries throughout the world. Abroad, they not only conducted the campaign to place a portion of the Word of God in the hands of every Chinaman who can read, in one of the most thickly populated provinces of China, but gave help in many other fields.

The Stewart brothers laid up treasures in Heaven according to the Master’s injunction, “Make to yourselves friends by means of the mammon of unrighteousness (money) that when it shall fail they may receive you into the eternal tabernacles.” (Luke 16:9.)



MILTON STEWART'S HOME, PASADENA



THE REV. AND MRS. BOLT, A FRIEND AND TWO NAVAJO GIRLS AT THE CROWN POINT MISSIONARY HOME

Crown Jewels Gathered at Crown Point

BY REV. HENRY BEETS, D.D., GRAND RAPIDS, MICHIGAN
Secretary of the Christian Reformed Board of Missions

IN the heart of New Mexico, surrounded by five or six mesas, as so many points of a crown, is the seat of the Pueblo Bonito government agency, usually called Crown Point. On all sides is the desert, with only here and there enough evergreens to offset the sparse vegetation. Deep gulches and sandy arroyos cut up the country, which is reached from the Santa Fe Railroad at Thoreaux by a wagon road through a wild region appropriately called "Satan's Pass." A small number of Indians live in the district, moving from place to place where grass and water can be found for their flocks. It is a dreary wilderness, although the brilliant sunshine, the isolation, the silence, the variegated coloring and rocky strata everywhere give it an indefinable attractiveness.

The region was not, however, always the wilderness that it is today. The Chaco Canyon, which is within easy reach of Crown Point, is one of the wonders of the Southwest. The country around Crown Point must once have been a thickly populated region for eighteen large and many smaller ruins show that a large population must have lived and labored there in former times. Dr. Hewett, who surveyed the Chaco region some twenty years ago, said that the Pueblo Bonito ruins (Spanish for "Beautiful Village") contained a building of dark brown sandstone, semi-elliptical in form, six hundred and sixty-seven feet long and three hundred and fifteen feet wide and originally five stories high. The attention of archæologists is drawn increasingly to the whole district.

But we write here not of ruined temples made of dead stones,

but about the work of God in rearing a temple of "lively stones" through the operations of the Holy Spirit. When the Crown Point Government School, at present numbering some two hundred and fifty Navaho pupils, was opened in 1912, the Christian Reformed Mission Board arranged to have a worker connected with the institution. The Rev. and Mrs. Jacob Bolt went there in January, 1915, and, during the first five or six years, they often felt discouraged. The Indian boys and girls did not at first understand a word of English and even after they began to grasp the meaning of the words it was difficult for them to understand the Christian teachings. It was also discouraging that the brightest and most promising pupils were transferred to other and higher Indian schools.

One Sunday night Rev. and Mrs. Bolt discussed these features while two little Navajo girls were with them. A call had been ex-



SOME NAVAJO YOUNG MEN AT THE CROWN POINT MISSION

tended to Mr. Bolt by one of the California churches and he said that he considered his labor was wasted at the school so he had decided to give it up. The two Indian girls silently left the room without bidding farewell to the missionary and his wife. That night Mrs. Bolt was unable to sleep for her heart was knit to those Indian lads and lassies with whom she had been laboring. She went to her husband's study and prayerfully opened her Bible. Her eye fell on the second Psalm: "Ask of me and I will give thee the heathen for thine inheritance." That text appeared to her to be God's message and the next morning she told her husband of it. He, however, reaffirmed his determination to leave. Walking out on the front porch, his feet struck something on the floor of the verandah. On picking up the bundle, he found that it contained a number of envelopes each

of which contained a little note reading something like this:

"Dear father and mother Bolt: We have heard that you are going away, but you must not. You are the only ones who talk to us about Jesus. Our hearts are hungry to know more about Him. Please stay. We prayed about it all night."

The two girls who had left the missionaries' sitting room had gone to the dormitories and had told the older boys and girls the sad news they had heard. They had held a prayer-meeting that very Sunday night, each praying in rotation that the Heavenly Father would keep His servants at Crown Point. Then they had written these little notes and brought them early the next morning while the missionaries were still asleep. Needless to say, Mr. Bolt changed



MRS. BOLT AND SOME NAVAJO GIRLS AT CROWN POINT

his mind and remained at Crown Point. A marvelous transformation set in about which he wrote as follows:

"We were impatient; not understanding God's purposes and ways. We drew wrong conclusions. We thought that during the years we had spent at Crown Point scattering the good seed of God's Word, the birds had come and devoured it as fast as we had scattered it. But we were mistaken. The seed lay hidden in the hearts and we lived to see it germinate and ripen into fruit."

Many Crown Point boys and girls were wonderfully transformed and their very faces became so changed that outsiders said with amazement: "What have you done to these children; have you mesmerized them?" Fifty-seven were baptized in one year and others later. Some who have gone to reservation schools have shown the spirit of Jesus by their consistent Christian lives; others, who have

died of tuberculosis have gone Home with messages of joy upon their lips and the peace of God in their hearts. Mr. Bolt wrote:

"The knowledge of these young people is not broad. They need to learn much, but they know that Jesus died for them, and that His love is deathless. They talk about the Bible and seem to understand it. The Holy Spirit has enlightened them. It is wonderful. We see it, but do not understand how God works. They are like the early Christians and have great faith in the efficacy of prayer. Last fall, when Mrs. Bolt was sick, she was forbidden by the doctor to go to the school for three months. But one evening she felt a great desire to go and we planned that she should visit the pupils for about fifteen minutes. When she stepped out of the auto, all the girls fairly swept her off her feet and said:

"'Mother, we are so glad you came to us. We knew you would come.'

"'How did you know?' we asked.

"'We were so lonesome,' they answered, 'and about an hour ago we all went in and prayed: "Oh Lord, please make our dearest mother well again and make her strong. Make her so strong that she can come to us tonight and tell us again about Jesus. Lord, you know we are so lonesome and so sorry. Make her so strong that we can go to her house sometime too again. For we ask it in Jesus' Name. Amen."'"

Last year a letter from Mrs. Bolt said: "The Lord has done great things at Crown Point. His name be praised. Seventy-four of our boys and girls have been baptized. They said Jesus was their own personal Saviour. Their lives, their thoughts and ways were undeniably changed and in their conversation heavenly things were the main topic. How could we put them off since, like the Ethiopian eunuch, these boys and girls believe that Jesus is the Son of God and trust in Him for salvation? Some girls who were asked to wait came to our house and said: 'Why for, Mr. Bolt say to us, believe and wait, and the Bible say to us, believe and be baptized?' So they too were baptized and, with the exception of one or two, they have all lived noble Christian lives. During May, 1924, thirty-five others were baptized."

Not only at the government schools, but also in their homes in the Indian camps, where all is darkness, these little candles shed light in testimony for Jesus. It is not considered proper for an Indian to speak to his elders except when invited to do so, but these Indian lads and lassies have so much of the peace and joy of God in their souls, that they cannot refrain from witnessing for Jesus to their parents and others. Occasionally parents come to Mr. and Mrs. Bolt and ask about the Jesus who has so wonderfully changed the lives of their boys and girls. We will have to leave this to God who has put the desire to be baptized into their hearts and who evidently has wrought a wonderful change in their lives. We feel sure it is not the work of man. Only the Holy Spirit can work such a marvelous change. Those who have been among these boys and girls of Crown Point, and have seen their shining faces and heard their wonderful testimonies, are convinced that the Lord is indeed gathering crown jewels at Crown Point.

The Religious Situation in Bulgaria

BY REV. R. H. MARKHAM, SAMOKOV, BULGARIA

Missionary of the American Board

THE Balkan peninsula is washed by four seas, watered by a large number of inexhaustible streams and studded with magnificent mountains, rich in minerals. Rainfall is abundant, the climate is delightful, the scenery is imposing. The area is as large as the state of Ohio with almost as large a population.

The people who live here ought to be happy and prosperous but they have never been so for very long. They have been poor, backward, ignorant and frightened, but not because they are lazy, excessively intemperate, immoral or dull. On the contrary, they are extraordinarily diligent, more temperate than the British, generally strict in their family relations and decidedly intelligent. They are unfortunate because they have never ceased to be victims of war and racial strife. Over five hundred years ago they were put under the yoke of the Turk who surged over into Europe from Asia Minor and from this yoke they freed themselves only during the last century. The Bulgarians were the last to secure independence, a tardiness due to their proximity to the Turkish fortresses in Constantinople and Adrianople and also to the stolid, patient and peace-loving, field-loving character of the people. The American missionaries, who had already been working in Constantinople for half a century, began to turn their attention toward this rather inexpressive, extremely patient and altogether unknown race about the middle of the last century. At such a moment their attention was most welcome. The Bulgarians were feeling the influence of the wide world about them and wanted to come into far closer touch with that world. They wanted books, newspapers, schools and a free church and behold, before them were the Americans eager to translate books, edit a newspaper, open schools and preach about a free church. The missionaries passed from Asiatic to European Turkey and started work among the Bulgarians. They started one of the first papers in the Bulgarian language, which still exists, opened three secondary schools which are still flourishing, and many primary ones, and helped to make a translation of the Bible and of many hymns. They also began to found Protestant churches and to form Protestant groups. They opened a theological school and trained a number of preachers. They began to proselytize, which was the only thing they could do, for they could not preach in the Orthodox Eastern Church. And in such a moment of revolt, of liberation and of new alignments their movement met with some success. Strong Protestant groups were formed in several cities and a few villages became almost wholly Protestant. About fifty such communities were formed.

Since then epochal changes have taken place. Bulgaria is a free and independent state. Newspapers abound—there are fifteen dailies in Sofia alone—a large literature of good quality has been created, and excellent schools are very numerous. Of the children of primary school age 646,491 are in school. There are 5,200 primary schools and 62 secondary. Ninety per cent of the Bulgarian boys can read and write. The people are no longer in darkness. They are not heathen nor especially backward nor in any respect dull. They are alert, keen to take up new things and eager to improve their conditions. Moreover they are proud and very self-respecting. They have confidence in themselves, glory in their achievements of the last fifty years and resent the suggestion that they are in need of missionaries. “Missionaries to Patagonia and to Borneo, O yes, that’s all right,” they say, “but why should Christian America send missionaries to Christian Bulgaria?”

The situation in Bulgaria is similar to that in a farming community where there is an agricultural experiment station, a model farm conducted on scientific principles. It is certain that all the farmers are not going to adopt the new-fangled methods of that experiment station all at once. They would bungle things up badly if they did. Nor are they all going to leave their farms and begin working at the experiment station. That would ruin the community. What the men who conduct the model farm hope for is that most of the farmers in the neighborhood may gradually accept and adopt the better method employed at the model farm, or at any rate that the sons of the farmers may.

The situation is like the educational system in New York. The city is filled with first class municipal schools of a more or less efficient but somewhat stereotyped and rather inflexible type. Besides these municipal and state schools there are many private schools, experimental schools, model schools. These model schools are not cut to get all the children of New York within their walls. That would not only be impossible but a misfortune. They hope through their activity to exert an influence on the municipal school system and thus to change the schools which are attended by the vast majority of the New York children.

In a humble, unpretentious way, we want to form experiment churches, model Christian churches in Bulgaria. We hope and pray that the two thousand priests and the four thousand Orthodox churches may learn to use more effective Christian methods and to display far more of the Spirit of Jesus Christ. If the Spirit of Jesus comes into these places of worship and into the hearts of the worshipers, we believe that customs and influence contrary to Christ will gradually disappear.

American Christians come to Bulgaria not with pompous pretensions, and boastful words, but with the prayer that Jesus’ Spirit

may glow in these churches and radiate out from them into the National Church, bringing life and power and love.

In this effort we have achieved considerable success. The old Church is now translating the Bible into the vernacular and distributing it, the priests are agitating vigorously for introducing preaching into the Church service, for shortening the ritual and for having it all rendered in the ordinary language of the people. Temperance societies are being formed, laymen's brotherhoods in various places are doing a very successful work, an agitation is being carried on for young people's societies, Sunday-schools are projected, religious literature is increasing and the priests are becoming much more independent and better educated. Every one of these changes is more or less the result of Protestant work in Bulgaria. In no place in South-eastern Europe is the Orthodox Church so liberal and so hopeful as here and in no other country has Protestant work been carried on without molestation. There can be no doubt that these things are vitally connected.

The missionaries try to add more of the Spirit of Christ to that which is found in Bulgaria in many Christian hearts, to bring more youths into the company of Christ's people, and to make brighter the light of Christianity which has never been extinguished here during the 500 years of darkness, ever hoping and praying that the old Church in Bulgaria may be filled with new power and a new vision, that it may experience a new Pentecost and lead this young and vigorous people toward real culture and civilization and salvation.

WHY EVANGELIZE THE BULGARIANS?

Because—First of all, we are commanded by our Lord to preach the Gospel "to every creature." (Mark 16:15.)

Because—The mass of Bulgarians do not know the Gospel of Jesus Christ and its significance.

Because—They do not read the Bible and are not encouraged to do so by their priests.

Because—They have not come to Christ to learn of Him and to follow Him.

Because—They are under religious systems that emphasize form without spiritual power.

Because—They do not know what is meant by salvation by faith which shows itself in good works.

Because—The priests claim prerogatives that belong to God—that of forgiving sins—and many of them are not godly men.

Because—Their religious leaders demand money for masses for the dead and other religious ceremonies but do not offer the Gospel and its blessings freely.

Because—Where the Gospel is faithfully proclaimed in Bulgaria conversions have resulted, men and women and children being transformed in character and life and many of them leading consistent Christlike lives.

Albania—a Neglected Field

BY REV. PHINEAS B. KENNEDY, KORTCHA, ALBANIA

“**R**OUND about unto Illyricum” wrote the Apostle Paul in his letter to the Romans. The root meaning of this name corresponds to the Albanian word *liri*, which means freedom. Doubtless in the Apostle’s day this ancient race of people occupied a more extensive territory than they do today for they have been driven back to these high mountain fastnesses by the inroads of the Goths, the Serbs, the Bulgars and the Turks. Ten mountain chains run across this little country and these Albanian mountaineers like to call themselves the “Shqipetars” or Eagle people, the word *shqiponje* meaning eagle. James M. Ludlow in his “Captain of the Janisaries” speaks of their great national hero George Castriot Skenderbeg who died in 1468. In his boyhood Skenderbeg was carried away, with his three brothers, and was held as a hostage by Sultan Murad II. Although he was trained as a Janisary he never forgot his nationality or the religion of his father for in later years he came back in his military strength to claim his throne. It was after his death that the Venetians betrayed his country to the Turks and many Albanians became Moslems. Even today many of them still remember that their ancestors were once Christians.

In Valona, on November 28, 1912, the president of their provisional government, Ismail Qemal Bey, again raised the national emblem, a black double-headed eagle on a red background, “in whose folds,” as Chekrezi has poetically said in his “Albania—Past, Present and Future,” “Skenderbeg had lain for Four Hundred and Fifty Years.” Now this flag has been recognized by America and Mr. U. Grant Smith is our representative at Tirana, the capital of the nation, where the Parliament, made up of some seventy-five delegates, deliberates upon the national issues.

This beautiful little mountainous country has a remarkable variety of climate. While sheep and goats graze upon her mountains, and the best of grain and fruits are found in the cooler sections, olives, lemons, rice, and oranges are grown in the lowlands nearer the seacoast. It is a rich country but the Turks discouraged the opening of mines. Concessions are now to be sold by the Albanian government for the opening up of her rich stores of copper, iron, coal, oil and forests. The second best mine of bitumen in the world is in Albania. The water power is also markedly good and her beautiful extensive lakes will one day be world-renowned.

Under the British and Foreign Bible Society the New Testament, and parts of the Old, have been translated into Albanian. Along in the eighties the Albanian representative of this society, Gerasim

Kyrias, was on his way to take up evangelistic work amongst his fellow countrymen when he was captured by brigands and held for a ransom. Money was raised by the Christian people of England and America and Mrs. Kennedy's father, the late Lewis Bond, then a missionary in the neighboring city of Monastir, showed her the gold in a little tin box before it was sent to the brigands for Mr. Kyrias' ransom. Upon his release, Mr. Kyrias established evangelical work in Kortcha, and in 1891, with the assistance of his sister Sevasti, (the first Albanian graduate of the American College for Girls at Constantinople), opened a school for girls—the only such school in Albania, using the vernacular. After his early death, his sister bravely continued this school work in the face of severe



TWO SCHOOLS FOR ALBANIAN BOYS AND GIRLS, AT PAGRADEC ON LAKE OHRIDA

opposition on the part of the Turkish Government and the ecclesiastical authorities. Associated with her in the work of education and Christian enlightenment were Rev. Gligor Tsilka, now deceased, and Rev. Kristo A. Dako, author of "Albania, the Master Key to the Near East." Miss Sevasti Kyrias married Mr. Dako in 1910. They are now continuing their educational work in the capital of their country, Tirana, to which they have moved the Girls' School.

In 1907 and 1908 the American Board commissioned two missionaries to Albania, Rev. P. B. Kennedy and Rev. C. T. Erickson, planning to do an aggressive work in this country with a central station at Elbasan. Wars and political upheavals have sadly interrupted these plans, but the country has meanwhile become independent of foreign control and now offers unprecedented opportunities for effectual missionary work along many lines. The American Board, feeling financially unable to meet these opportunities has with-

drawn from the field, to leave it open to any other Board which may be in a better position to take up this task. Professor Jones, of Northwestern University, in his field report to the Methodist Conference estimates a necessary annual expenditure of from fifty to seventy thousand dollars for the establishment and conduct of the university which the Albanian Government is asking Christian America to open for the training up of future leaders.

No Mission Board is yet ready to meet this demand. In the meantime Mrs. Kennedy and I have returned to Southern Albania to conserve what has already been gained in the way of evangelical effort. In our old station, Kortcha, we are engaged in evangelistic and secondary educational work, at our own charges and with the aid of friends of the Albanian Mission.*

A Mohammedan Albanian of prominence urges us to go on with girls' boarding school work as at the present time in this student center of Kortcha there is no such institution for girls. The home makes the nation and in helping give Christian education to the future mothers of Albania we are rendering a great service. The President of the Albanian Autocephalous Orthodox Church called and bade us welcome to the work of helping uplift Albania, telling us that he anticipated the day when we would be permitted to speak freely in the Albanian Orthodox churches and to have organized Bible study. Would that the Christian Church had been able to maintain the preaching of the Gospel as fully as the Apostle once preached it here in the Near East.

We are dealing here not only with a Bible-land people, but with a very ancient race. Prof. Max Müller believed that the Albanians are of a Pelasgic origin and antedate both the Latin and the Greek. With the recent establishment of their state these people are awakening to their individual responsibility and to their need of unity. One hears Mohammedans say: "We Albanians do not wish to revert to the Mohammedan party or to the Orthodox party but what we do need is a new dogma to which we can all agree."

Aside from political activity we see signs of a religious awakening in spite of the adverse influences which are rapidly coming in with so-called Western civilization. This dissatisfaction with the old order of things may be a sign of reaching out, as that great missionary to this part of Europe once expressed it, "If happily they might find God." Probably there is no more encouraging field for missionary work today than Albania. Such a strong, virile, intelligent race of people as the Albanians, reaching out for civil and religious liberty, deserves the privileges of the open gospel message.

At present there is no missionary board working in Albania and no Christian literature is being printed. "Pray ye the Lord of the harvest that He will thrust forth laborers into His harvest."

*c/o Guaranty Trust Co. of New York, 140 Broadway, New York City.

The Relief of the Students of Europe

BY FRED H. RINDGE, JR., NEW YORK

Industrial Department of the International Y. M. C. A.

THERE are 250,000 students in Europe who are hungry, and ragged, but are determined to secure an education.

Here is one man's appeal for help, expressed in his exact words: "I come at your presence and take the liberty to inform you that it became impossible for me to continue my studies in college as I lack means because, during the World War, we were exiled by the Turks, and suffered great losses. All the leaders of our family died in exile; and after the end of this war, we, the survivors, returned to our country, where we found all our property confiscated. We had scarcely stood a few months when the Nationalists forced us to leave the country whence we escaped to Smyrna in ruinous condition. You know what happened then. Thus placing our conditions before your presence, I ask your kindness to accept me as a day student without payment or as you deem it best!"

I have seen and talked with such students in most of the countries on the Continent. Thousands of them are living on one meal per day and far too often that meal consists of merely black bread and coffee. Thousands are sleeping in railway stations, deserted stables, cafés, cold monasteries, hospitals, insane asylums or on the streets. Thousands more have no decent clothes or shoes. A winter overcoat in some colleges has become an object of rare curiosity. In several centers I saw students sharing their clothing with their roommates and taking turns going to classes. Medical students are pursuing their courses without instruments while Europe is in tremendous need of physicians and surgeons. Polish Galicia, where typhus has raged, boasts only one physician to 150,000 people. One third of all Russia's doctors have perished. Students of law, business, engineering, agriculture and political science are without books. Yet Europe must have educated lawyers, business men, engineers, agriculturists and statesmen, or the whole world will suffer. We owe much to the ancient universities of Cracow, Warsaw, Vienna, Berlin, Prague and others. Their contributions to science and research have been enormous. Shall such contributions cease forever?

Learned professors sell spectacles and writing paper on street corners to add to their meager incomes. Their suits are threadbare but they cannot afford new ones. Men who have spent years accumulating what seemed considerable money for "the rainy day" have found it a mere pittance because of low rates of exchange. Students who had secured a comfortable room near the University of Vienna

for 200 crowns in 1914 now pay thirty times as much or resort to the park benches. Five hundred men and women at the University of Prague have built ten barracks with their own hands. The city furnished land, contractors gave materials, President Mazaryk contributed a large sum of money and women students cooked for the "laborers." Those who worked two hundred and fifty or more hours have secured a free room for a year!

One woman student in Budapest married a refugee from Transylvania. For months they lived in a railway coach and tried to continue their education. Finally they secured one small room, two miles from town, and this serves as kitchen, dining room, bed room and parlor. A child has been born in the midst of direst poverty, but still they "carry on."

Michael is a Russian, a student in St. Petersburg before the war. He was badly wounded, part of his throat and jaw being shot away. He was captured by the Hungarians and taken to Budapest. At first the doctors despaired of saving his life as he could not swallow, but an eminent surgeon, interested in his case, determined to put him under a special course of treatment which lasted four years. A piece of bone from his leg was put into his jaw, a silver tube placed in his throat and he is now well and able to work again! During his first long period in the hospital he learned to speak Hungarian and, as it is impossible for him to return to Russia, he has secured a position where he earns about six dollars per month—sufficient to live on, but leaving very little margin for clothes or shoes. He passed last winter without an overcoat, as he possessed nothing but an old Hungarian uniform. The Student Relief Movement has now been able to help him with a gift of a sweater, socks and other essentials.

The plight of students and professors in Russia defies description. In Petrograd students have attempted to study in ten below zero. One man, and he is quite typical, lives with his family in a tenement where light and heat are permitted only once each week. His sister works in the theatre and receives as wages one plate of soup per day. He also endeavors to labor, but is paid in salt or decayed fish. All the prized family possessions have long since been sold. The mother has tuberculosis, but sews for paltry pay to help her children complete their education. The future is a blank, but as long as they can keep body and soul together, they struggle on!

Universities in famine areas have been in the worst plight. Many do not hold classes until late in the afternoon and one starts at ten o'clock each evening. Both students and professors must work during the hours of daylight, in order to study at night! One college president is obliged to spend nearly half his year's salary for one pair of shoes. A single can of milk costs more than a student earns in two months. Several colleges have been without books since 1914 and without reliable news since 1917. Recently when a few

scientific journals arrived, professors were as eager to read them as refugees are to secure their daily meals. Many other things are lacking. Doctors have been operating without anesthetics. Stealing has increased amazingly, for as one student expressed it, "No one can be honest and live!" Yet fifteen dollars, at present exchange, will feed a man for an entire year. And there are 100,000 students in Russia!

Probably the only hopeful thing regarding the whole situation is that many students have learned to work for the first time in their lives. A new sympathy has been established between college men and industrial workers. Many labor unions have waived the necessity of students becoming union members, and have cooperated with employers in discovering work for them. Even in Hungary and Germany over sixty per cent of all students—both men and women—are working. But it is often with a terrible tax on already frail bodies. Large numbers are afflicted with tuberculosis, nervous diseases and anemia. Others are simply too ill to work. While far too many have died or committed suicide or gone insane!

The disasters in Asia Minor created an unparalleled situation. The destruction of great institutions of learning and the murder, enslavement and dispersion of students shook educational foundations to the depths. Here is a typical case of an Armenian nineteen years old, a college Sophomore. He speaks Turkish, Armenian, Arabic, English, French and German. During the period of Armenian deportation in 1916, when he and his whole family were captured, his father was killed before the eyes of the entire family—his mother, four brothers, two sisters and himself. His father was tortured by cruel flogging and by being dragged behind a wagon with a rope fastened around his neck. As a result of what she had witnessed, his mother committed suicide by throwing herself into the Euphrates. Later all the brothers and sisters died of starvation in the Arabian desert. For fifteen days afterwards M— escaped by hiding among the dead, taking clothes to keep himself warm and eating raw animal flesh to avoid starvation. Fortunately he fell into the hands of Arabs who held him as a slave. Hearing that the English had taken over Syria, he escaped from the Arabs and, by hiding during the day and fleeing at night, finally arrived at Halep, Syria. From there he went to Sis, one of the cities of Cilicia. There the Protestant church gave shelter and sent him to St. Paul's College in Tarsus. Two years later he went to the International College at Smyrna. During the great crisis there he escaped to the girls' college and from there through the mass of terrified people to the quay. Here he dodged Turkish soldiers, threw off his clothes and swam to a boat on which he escaped to Athens. Is he not worth saving?

Fortunately, early in 1920, the European Student Relief was organized under the World's Student Christian Federation. Starting

in Austria, it gradually spread to Germany, Czecho-Slovakia, Hungary, Turkey, Poland, the new Baltic States and Russia. Students from forty-one different nations voluntarily contributed enough money to serve 90,000 of their fellows in 135 different institutions. The providing of food, shelter, clothing, books, supplies and other essentials was a heart-breaking task for relief workers, because many needy men and women were necessarily refused. In Russia the task of feeding twenty per cent of the ninety per cent who needed help was agonizing. Committees of students helped decide who should be served and to what extent. Wherever possible they required some slight payment for supplies, in order to secure additional help for other needy ones.

These student councils have proved to be veritable "disarmament conferences"—a disarmament of racial prejudices, all too common in the past. Sometimes a dozen or twenty nationalities are represented in these meetings, all cooperating in a common program of service. Indeed it is not too much to say that such work is laying the basis for future understanding between the nations!

During the past year and a half the European Student Relief has provided 235,000 garments, 50,000 books, over 10,000,000 meals. No wonder some hollow cheeks have filled out again and the universities of Europe have been pervaded with new-found hope! Mental as well as physical suffering has been relieved. Despair and hatred have been supplanted by faith and better feeling toward the whole world.

Housing schemes, student hostels and clubs, employment bureaus, vacation resorts, sanatoria, clinics, libraries, cooperative kitchens have been opened in rapid succession. Emphasis is wisely placed on the initiation of self-help schemes. Thus groups of students are loaned money enough to organize shoe repair shops, tailoring establishments, book binderies, printing presses, jam factories, wood-cutting camps and other undertakings which are now producing large returns. One school supply shop started in Budapest with a capital of only 2,000 crowns and now boasts a monthly overturn of 12,000,000 crowns! In Warsaw students have actually secured contracts for 20,000,000 marks worth of shoe polish and half as much toilet soap! It seems incredible, but they are so driven to make a living that nothing can stop them, except severe illness or death.

I shall never forget the determined faces of men I met in some of the deserted army barracks which had been turned over to them. They slept on floors or tables, no bunks. There was no running water, not even wash stands or pails, chairs or even nails in the wall to hang their clothes on. One small oil lamp sufficed for twenty men, and often one textbook was being eagerly scanned by half of them, or one would be reading aloud to the rest. I kept wondering how many American students would pursue their education under similar

conditions. Still more unforgettable were the faces of those same men when relief supplies finally arrived and they were given the essentials they really required. They were like children with toys from Santa Claus. Some were so grateful they wept. Others simply bowed their heads in their hands and sat immovable—too full for utterance.

An Hungarian thus expressed himself in the best English he could muster: "My aim and end, in the reaching of which I was prevented by four severe years of war and by hardships, I reached at last, yesterday. I have my diploma! In my great happiness, I remember with thankful heart those fellow-students and benefactors who sent their farthings to us poor students, struggling towards our goal among our thousand cares, sometimes ill and broken down, but with unrelenting perseverance."

American money expands amazingly in some of the countries of Europe because of the exchange. A friend sent a five dollar note just before Christmas with the request that it be used for a gift to one or more needy students. It seems like a small amount, but this is what it accomplished. Two dollars was sent to a Budapest woman medical student. She needed clothing badly, but preferred to use the money in purchasing a much-coveted textbook which had long been beyond her financial reach. Another two dollars was forwarded to Prague and bought boxes filled with nuts and apples and a book each for three girl students who were ill in the hospital. The last dollar went to Poland and realized several thousand Polish marks. This was sufficient to purchase eggs and milk for a month for a poor student under medical care. The grateful fellow said, "I did not ask for help, yet you have come to me. I cannot understand it!" German students can be fed at six cents per meal while a good Russian breakfast can be provided for a few pennies. Fifteen dollars feeds a Russian for an entire college year.

Governments like Austria, Germany and Russia have cooperated in furnishing free transportation for food and supplies. Storage facilities are often provided. Cities and colleges frequently match American gifts with equal gifts of their own—when they can hardly afford it. Student cooperative societies are growing rapidly and are seriously endeavoring to help themselves. Everywhere there is appreciation of American assistance and in former enemy countries the general sentiment is fairly expressed by one professor, "To think that you who fought us in war are feeding us in peace!"

America has not done it all. Students of forty other nations have contributed; earning the money by all kinds of methods. Many groups in Scandinavia have formed summer entertainment troops and earned large sums. Others have visited well known vacation resorts of Europe and collected considerable from well-to-do guests. Students of Holland, Norway and Great Britain have secured con-

tributions of food and supplies from producing companies. People of other nations have forfeited their holidays in order to collect funds. Street demonstrations, parades, "clothing raids," concerts and other features have brought large returns. Thousands of students all over the world have made real sacrifices, frequently going without at least one meal per day, in order to contribute the equivalent cash to their suffering fellow-students of other lands. Who can doubt that this is developing a new internationalism among those leaders of the future? Thousands of students of many nationalities have forsaken the paths of bitterness, hatred and violence and are on the high road to hope, good will and peace. What could be more important in the present world situation?

The work of the European Student Relief has brought home to the students, at a particularly critical time, a new sense of mutual liability and responsibility, a desire on the part of large numbers to become enlisted in the fellowship and service of the World's Student Christian Federation, and a very important and promising appreciation of the ideals of the self-sacrificing students in other lands who have made the European Student Relief work possible. One of the students said at the Parad Conference: "You have brought us much and shown us much that we had nearly forgotten. You have shown us that Christian love and human kindness are still facts in the world. We thank you for that. Believe me, what we have done is little compared with that.

"I have very little to say—and very simple things. We have seen here that on the other side of the great iron wall raised now between our nations and races, there are men and women like ourselves who try as we do in our own land to bring some happiness and fellowship into the world. Let us never forget that.

"We know that we cannot rely upon the older people of our lands to bring a better fellowship into the world. They cannot understand; but we young men and women can do so if we only dare. Let us dare."

The Report on European Student Relief Work says: "The decision to continue this work was an act of courageous faith inspired by God—an act which has been God's method of quickening the Federation's sense of Christian obligation and of interpreting to us what Christ-like service truly embodies."

Missionary Activities of the Swedes

General Facts—Powerful Agencies at Home—Features of the Work Abroad

BY REV. J. RINMAN, SODERTELJE, SWEDEN

Principal of the Swedish Bible and Missionary Training Institute

THE missionary activities of the Swedes have not sprung up lately and are by no means of an unsettled character. The missionary spirit has been displayed among Swedish Christians ever since the Middle Ages. Its first outlet, inspired by the reformation, was the definite step taken by King Gustavus Wasa and his men in the attempt (about 1540) to evangelize the pagan Lapps. This aggressiveness in the Christian faith among the Swedes was again put into operation when Axel Oxenstjerna, the right hand man of Gustavus Adolphus, 1634, made an appeal to the Lutherans in Germany to cooperate with Sweden and Holland in sending the Gospel to the heathen, in this case India.

The Swedes also were the first Protestant missionaries to the Indians in North America, inasmuch as in 1638 they began to evangelize the Indians in Mohonk and Delaware. The first Swedish missionary to the Indians was Johan Campanius.

Swedish missionary interest was strong enough in 1848 to concentrate itself on the forming of an independent national missionary society and the year 1861 another society (low church and evangelical) chose its own missionary field (Abyssinia) and sent out its own missionaries. In the years following, the iccecrust of indifference to the missionary cause began to melt not only on the surface here and there as the result of occasional and local revivals, but because of the hot-water-springs which in the very depths of tens of thousands of souls in Sweden had been called into action by the creative power of the Holy Spirit.

Since then fifteen different missionary societies have been formed in Sweden and these societies support today over 600 missionaries on 25 foreign fields, Abyssinia, the Congo, South Africa, Central and South India, Central and North China being the largest. Some of the others are: Turkestan, Palestine, Egypt, Tunisia, North India, South America and Mongolia.

It is a noteworthy fact that, counting only these missionaries who are known to us in our own time, those who have gone out from Sweden are proportionately a greater number than any host of the heralds of the Cross from any other Christian country—not counting the large number of Swedes sent out and supported from America.

All Swedish missionary work is solely and strongly Protestant.

This is an important feature because a large number of nominal Christians constantly think and speak of Christian and missionary work without making any distinction whatever between Roman Catholics and Protestants. The consequence is that Protestant Christians often are held responsible for whatever the Roman Catholics deem worthy of the name of Christ in heathen lands. The Swedish missionaries have happily so far been spared being mixed up with Roman Catholics, *because not a single Roman Catholic missionary has been sent out from Sweden.*

The Swedish missionary societies so far have been able on the whole to keep *rationalistic theology out of their ranks.* But of course a crisis is reached by more than one of these societies as to what their attitude ought to be in the future. It is very strange that the psychological aspects in connection with the promotion of modernist theology in the mission fields have in most cases been totally ignored. Such theology is spiritually sterile as it has operated in the preaching to or teaching of the non-Christians in heathen lands.

AGENCIES IN THE HOMELAND

In Sweden the missionary societies are at work in much the same ways as in other countries. The main thing is in the spirit of the Gospel to give the best possible instruction as to the missionary message, methods and the results of the Gospel as it is spread among nations. That is to stir up missionary interest not merely by way of religious emotion, but by enlightenment, scriptural knowledge, new inspiration to intelligent intercession and to systematic giving. To reach such results, other methods than the monthly or quarterly missionary sermon and the missionary magazines have had to be adopted.

Swedish Women Missionary Workers at Home and Lady Teachers' Missionary Union are the two oldest undenominational and in some respects the most impartial organizations in our country. Though these associations have their own missionaries to support, they nevertheless make a special point of making known the needs on the fields already occupied by the existing societies, to publish subjects for prayer and intercession and regularly to send in funds to the various Missionary Boards. These truly Christian women are, like Phebe, servants of the universal Church of Christ in a spirit of self-forgetfulness, liberality and perseverance which is, humanly speaking, beyond praise.

The Executive Committee of all Swedish Missionary Conference has been doing for the last twelve years both an extensive and thorough-going work with the view of giving all possible aid to all agencies employed in missionary deputation work. It has succeeded in forming a large number of well attended "study circles" all over the country, in getting the history and strategy of missions as a special subject entered on the curriculum of many both national, ele-

mentary, and high schools. It has prepared and engaged others to prepare a considerable number of missionary textbooks, it has gathered together all in Swedish existing missionary literature and thus collected a very valuable library in various sections. Books contained in each section can be ordered and had free of charge for a certain period of time.

A well-equipped lecturer on missions permanently attached to the theological faculty at the venerable Lund's University may too be counted directly or indirectly as a result of the influence from this same central missionary agency. Its productive secretary has, apart from everything else, during several years published in scores of daily and weekly papers information and latest news as to foreign missions. The present chairman of this executive committee is missions director E. Folks of the Swedish Mission in China (associated with China Inland Mission).

A quarterly review (*Svensk Missionstidskrift*) has also been published during the last twelve years by Professor A. Kolmodin of Upsala, a man everywhere acknowledged as an indisputable authority on missions.

FEATURES OF THE WORK ABROAD

The first thing that ought to be emphasized in this connection is that if Swedish missionary work in some directions is particularly notable this is in some respects due to the advantageous fact that our country has no political interest to guard and that it is no colonial power from which the natives may be inclined to fear any intrusion on their ground. It may be stated without any exaggeration that this very fact has been referred to by the natives in every one of the twenty-five fields occupied by Swedish missionaries.

Swedish missionary work is still almost everywhere primarily evangelistic and secondarily educational. To witness and to preach is the main thing. To teach, train and educate is looked upon as of secondary importance most in accordance with the missionary manifesto of the King Himself. Nor even advocate comes in anywhere in the Gospels and only once in the Acts, while witness is the central word and repeated almost everywhere.

Swedish missionary societies have their schools, colleges and seminaries in the various fields, but by the grace and guidance of God these institutions of learning have been kept subordinate to the pure Gospel work among the masses. This large amount of preaching is done partly by the missionaries themselves and partly by the native evangelists and pastors.

Quite typical of the Swedish conception among the missionaries are some words of Rev. J. Sandström in South Africa (Swedish Lutheran Church Missionary Society) who writes:

"The Devil will never be able to destroy the work of Christ in the world, his works having been themselves destroyed by Christ. But the enemy seems

to be able to divert our attention from the central and main thing in our missionary work: *evangelisation*. There are, to be sure, financial, cultural and philanthropic aspects of our work not to be ignored. But let us remember, they constitute only the outside, not the heart of the things for which we are here. In too many cases missionaries in various fields have forgotten the preciousness of the souls for whom Christ died and the result of their otherwise energetic work is often only a *cultural nothing* or *civilised heathen* with a totally wrong conception of what Christianity really means."

Swedish missionaries may also be said to put more emphasis on aggressiveness rather than on attractiveness. They think in most cases that they are not to be satisfied with hoping that the people would be drawn to them, but they do go forth and strike out among men; go forth in the way of aggression. It is easy to become imitators in the way of methods and go ahead in certain forms of missionary work until the whole thing falls into ruts, harping on strings that are worn out. The Swedes have the notion that they have to *do* something rather than *talk* about it. True "the soldiers of Christ are seldom on parade." And yet, in the fear of God to present facts, though these facts may put oneself in the line of observation, is perfectly in harmony with apostolic spirit.

Swedish missionaries may be said to be stronger as individuals than they are powerful as a body. This characteristic has both its strong and its weak side. It is a good thing to be independent in what is proved to be the will of God. It is the more necessary as the majority of votes does not always express the Divine will. But self-reliance may be carried too far, creating discord between the workers of the same corps.

Within almost all Swedish missionary societies democratic ideas are said to be conspicuous, particularly so in the relationship between missionaries and the natives. This may be due to what is already referred to, the absence of any superiority on political grounds.

The high regard in which individuals are held is something characteristic of the Scandinavian offshoot of the Teutonic branch of the Aryan race and may be traced back to the earliest periods of our history. The Swedish missionaries' respect for the natives as men of same inclinations, needs and ambitions has always proved to be a power for good in the foreign fields.

SOME STATISTICS

While figures always are only of relative value, they may sometimes be allowed to say what they can. It ought however in this case to be kept in mind that the whole population of Sweden does not exceed 6,000,000. Of course, only a comparatively small number of these have any personal and active interest in Christian and missionary work and the majority of the supporters have only scanty means at their disposal.

The statistics for 1920 are approximately as follows:

Missionaries now at work sent out from Sweden to the various fields	625
Swedish Mission Stations:	
Main stations	160
Outstations	1,003
	<hr/>
Native helpers	1,163
Native Christians within the churches about	2,401
Schools for children	62,000
Pupils in same	1,078
Colleges for students	35,000
Students in same	16
Splendid work is also done in industrial schools and in not less than	300
44 orphanages with more than 2,000 children in heathen lands.	

In all missionary work there seem to be more than ever two very important things always to be kept in mind.

The first is that when we give people the Gospel of Christ, we do not give something that is of relative or casual value, but we give the only absolute and saving truth offered unto men.

The second thing is that "we tell the Gospel not to satisfy men but to satisfy God," as St. Paul puts it. True, the Gospel meets the deepest human needs though that does not mean that people always will approve of either the message or the messenger. But it does mean that in preaching it, in the right spirit, *we satisfy God*.

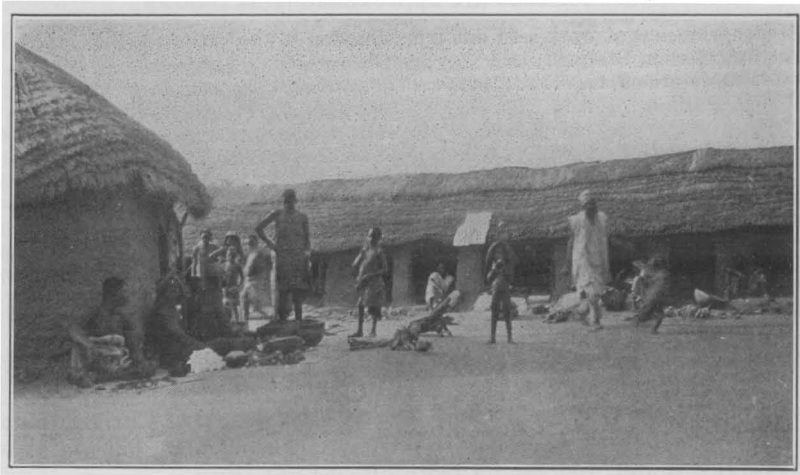
And does not that *give* more than it *costs*? The missionary Church of Christ in Sweden, as for one, has amply proved it.

ON THE HIGHEST AUTHORITY

BY ROBERT E. SPEER

IF the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, Jesus Christ came, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism. That religion He declared to be outworn and inadequate and the time had come to supplant it with the full and perfect truth that was in Him.

We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him or who were to come after Him. No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."



A SCENE IN THE MARKET PLACE AT SHILLEM

The Kanakuru People of West Africa

BY REV. PETER C. J. JANSEN

Missionary in Yala Province, Nigeria, since 1912

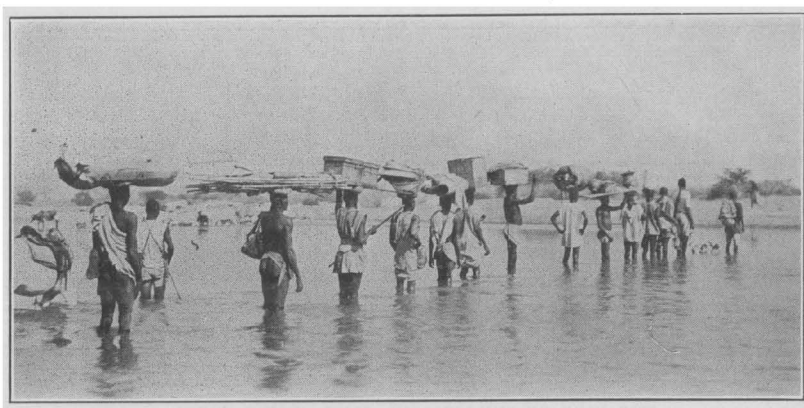
THE Kanakuru tribe live about thirty-two miles north of the Benue, and four hundred and fifty miles east of the Niger River. The soil is fertile and the natives only cultivate sufficient soil to satisfy the immediate wants of the family. *Sorghum vulgare* preponderates, though millet, maize and groundnuts have their places. Okra and a large gourd are also grown to a certain extent.

The Kanakurus keep many horses and are able riders. They also keep herds of goats and sheep and a few cattle. Though the Gongola flows through the district, no one makes fishing an occupation. The surrounding bush abounds with game.

Shillem, the chief town, consists of an irregular collection of round mud-huts in compounds, surrounded by grass mats. The king's compound occupies almost one fourth of the whole area and its entrance consists of a square solid building of mud. The average size of the huts is about twelve feet in diameter, the height of the wall being about five to six feet, the only opening always facing west. The roof is thatched with grass. In entering a compound, one is led from enclosure to enclosure into the penetralia which is covered with a fine gravel, a convenient place for receiving visitors, for cooking food, etc. The interior of a hut looks very strange to Western eyes. The floor is covered with gravel and of furniture there is none. A plaited grass mat spread on the ground serves as a bed.

The Kanakuru has to look after his hut and his farm and does not work hard. "Hankali, hankali" (softly, softly), is his motto. "Why," he asks, "should life be so full of work that there is not plenty of time for pleasure?" The most important items in the day's program are the meals, usually two a day. Enormous quantities of food are consumed. A very stiff porridge is made of flour of *Sorghum vulgare* and is eaten with a stew, usually made with beef or mutton, or a steak from a crocodile, leopard, hippopotamus or snake. Dogs, cats, rats, mice, bats and squirrels are by no means despised in a stew.

It is supposed that the Kanakuru tribe came from the northeast, forced down by a superior civilization, probably by the Fulani people, but they have always been free. The Hausas gave them their name which is, no doubt, taken from their greeting. The first greet-



KANAKURU CARRIERS CROSSING THE ZONGOLA RIVER AT SHILLEM

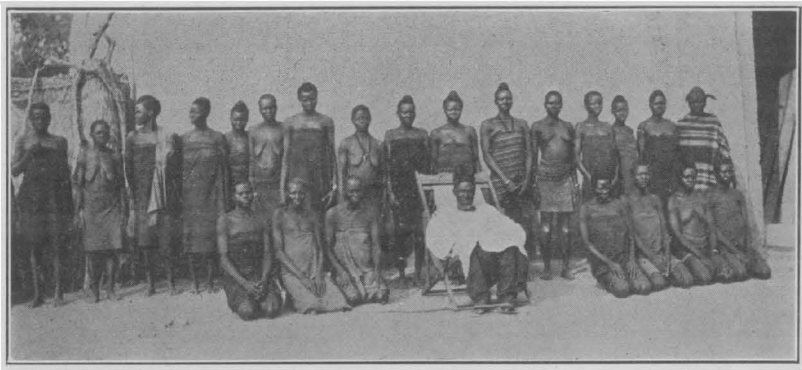
ing in the morning is: "Yowa." Answer: "Kanakow"; first: "Kana kudinga"; answer: "Kana ku jang jang." They have no collective name but are named after the different villages. Shillem means an open place.

The Kanakurus are lean, tall, well-built and muscular.

The wand of office carried by the priests is forked at the top and is used only during the wet season (July to October) when their chief sacrifices take place. They believe that the Supreme Being, *Progru* is the creator and is father of all. He is in "heaven" and hates evil; he is to be feared. If a very evil man dies and comes to his place he will be refused entrance. After death the spirits go to a small hill east of Shillem. It is a nice place and they are supposed to work and marry as in their life time. When there is a feast in the town they all return to look on and may be "seen" now and then by a favored few.

The Kanakurus have certain favored jujus as, for example, snake jujus. If one has been bitten by a snake an offering of beer is made and drunk by the people to honor that juju. Oath-juju is said to be kept in a special hut. The man to be sworn goes to that hut and places himself in front of the priest and says: "If I have done this act let me and my family die here." The person committing perjury will die, but the fear of this juju is so great that no one who is guilty cares to do it, but always confesses his guilt if challenged. If the accused be proved innocent the accuser is called on to pay four goats as compensation.

A sacrifice takes place in December and is celebrated in honor of their ancestors. The king kills three bulls, the blood of which is sprinkled over the doors while the meat is divided among the people. For three days the usual drinking and dancing go on.



THE KING OF SHILLEM AND SOME OF HIS WIVES

Every second year after the ancestor feast the boys who have reached manhood spend one month in the dry river bed dancing from morning till night. The people are at liberty to go and beat them as much as they like. Their bodies are full of scars inflicted by bamboo wands. When this trial is ended the boys are considered men and have a right to speak in public.

Polygamy is universal and is by no means resented by the women. The first wife has the leading position, a status to which the others cannot attain. The first wife therefore welcomes the companionship of other women and their help in the household and on the farm. But the results of the system are evil.

The life of the Kanakuru is simple, but he eagerly seizes the opportunity for improvement. He welcomes the European and begins to realize that his way of living and belief is better than his own. He wants to know of the forces which lie at the root of European thinking.

Four years ago, when the Danish Branch of the Sudan United Mission opened a station at Shillem, the name of Christ had never been proclaimed there.

The king, himself a pagan, has unfortunately several Moslems on his council and they naturally try to influence him and to draw him toward Islam. If that happens the result will be disastrous. But that will not happen if those who work amongst the Kanakurus truly represent Christ by their words and by their lives. The missionaries are now welcomed by the Africans, but the time may not be far when we shall witness the same state of affairs in West Africa and Africa at large as we do now in the Orient.

The work at Shillem is encouraging. A few young men have definitely decided to follow Christ and receive regular instruction.

The old paganism is tottering, and the people of that great dark continent must be won for Christ. The Cross will conquer there as it did in Europe when it was first proclaimed centuries ago.

On Sunday mornings the small congregation at Shillem joins with many all over the world in singing:

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.



HOSPITAL PATIENTS AT CHRISTMAS AT SHILLEM

The Story of Allen Bennett

BY MRS. RALPH C. NORTON, BRUSSELS

Director of the Belgian Gospel Mission

ALLEN BENNETT was born in very humble circumstances, and grew to a somewhat stunted young manhood, with scanty privileges as to education and general culture. He worked for a time at the docks, unloading ships' cargoes, and seemed quite devoid of any higher ambition. Then a terrible crisis came into his life. His brother died and together the family set forth on their sad journey to the place of interment. The automobile, in which Allen, his mother, aunt and grandfather were, sought to clear a railroad track before an oncoming train, but the locomotive caught them, and in a moment three lives were crushed out. Allen himself was caught on the pilot of the locomotive and when they found his poor broken body after the train had been brought to a standstill, no one thought he could survive. He passed the greater part of the following two years in a hospital but there the great event of his life took place. A Christian nurse bore witness to the Saviour and the great light was kindled in the young man's life.

Later Allen went to the Bible Institute of Los Angeles to prepare for his new Master's service. His family and friends at home did not sympathize with him, so at the end of his Bible Institute course he faced the world practically alone. Remembering his wonderful deliverance from death, Allen felt a call to foreign missionary service and volunteered for Africa.

At first what one saw in Allen Bennett was a stunted, slender figure, a singularly open face topped by a ludicrous mop of fair hair standing defiantly upright, but the sunny expression of his face showed the light of a hidden glory. Finally he set out for the Congo.

Months passed by, marked by an occasional letter, always filled with cheer and encouragement. Then one day another letter arrived saying that Allen had gone Home to his reward and to a release from suffering. Mr. Gible wrote: "The natives loved him with all their heart. They took to him at first sight and on the morning after his death, as we passed near to his solitary tomb, we saw there two Christian natives, kneeling in prayer and weeping as if they had lost in him their best friend. . . . The tribe of Banu has great need of a missionary station. Now I feel that God has called us to found a station in this tribe that Allen Bennett and I had explored with that purpose in view. The site is about two hundred kilometers from Bassay and one hundred and eighty kilometers from Bangui."

Will some young soldier of the Cross take up the work that Allen Bennett began?

The Bolivian Indian Mission

BY GEORGE ALLAN, SAN PEDRO, CHARAS, BOLIVIA

IN 1897 the writer established a council in Melbourne, (Australia), for the South American Evangelical Mission, then a Canadian organization with headquarters in Toronto and a branch council in Liverpool (Eng.). A few years later Liverpool became the chief center of the mission, and the Australasian section was pushed out into independence.

In 1907 this independent Australasian mission took the name Bolivian Indian Mission, and decided to aim chiefly at the evangelization of the Indians of Bolivia (the Argentine branch of the work having dissolved). For ten years the organization was British, until in 1917, Councils having been formed in New York and Los Angeles, it became international in character.

Like most missions of its kind the B. I. M. has to confess to having caught its main inspiration from that great organization, the China Inland Mission, whose interdenominational and faith basis it follows, as well as many of its methods of government, and its very strong emphasis on the fundamentals of our Christian faith.

Its aims have already been expressed in brief by the one expression "the evangelization of the Indians of Bolivia." Every activity of the mission is meant to tend in that direction.

The Indians tell our itinerant native preacher: "We would never have believed, had you not told us, that God would pardon our sins, or that He loved us enough to provide free salvation for us, for we have always been made to pay for our religion, even to going without food to do so."

It is our chief aim, above all else, to let them know that God does love them and has provided free salvation for them, and to do it free of any initial cost to them. We hope, when they begin (some of them) to know the power of Christ and His Cross, they will want to tell their own people the story too; but meantime our duty was clearly expressed less than a fortnight ago by a hearty Indian woman, as she was pressing our lady workers to come again and repeat the story to her. She said: "If I didn't want to hear it, the responsibility would be mine; but since I do want to hear it, the responsibility is yours."

We endeavor to attain our aim by varied methods as the case seems to demand. We are here to serve the Indian and the white people also, in every way we can, i. e., in every way that seems to help toward the main purpose of their evangelization—medical aid is given in time of sickness, schooling for children, evangelization is carried on by preaching in halls, at the street corner, in jail, and the

telling of the story of salvation to the Indians in their humble homes, in the fields where they work, by the wayside, etc.

The other day a visiting professor from a Northern university expressed the view that the order here given was the right one—first the body, healing in sickness and hygienic teaching as to how to keep well; then the mind, a sufficient schooling to be able to understand Divine truths; and then, when the other conditions had been brought about, the preaching of the Gospel. We disagree with this professor's view for several reasons.

(1) It is a human plan—not the Divine one. In our Saviour's day "the poor had the Gospel preached to them." When men conceive that a mental preparation is necessary to an understanding of the Gospel, it is probably because they themselves are thinking of an intellectualized Gospel, which only college professors are supposed to be able really to know!

(2) The Divine plan, of going straight to the heart with the Gospel first, leads to a far quicker and more thorough cleaning up of physical and mental conditions than is possible by educational methods, i. e. in those cases in which the Gospel reaches the heart.

(3) The human plan is dangerous, because a preparation first and the giving of the Gospel afterwards, means the giving of the Gospel to one whose preparation may have awakened ambitions for worldly self-advantage, which may have shut the heart against the Gospel instead of opening it to the Christ.

So we press the Gospel on the children in our schools, on the sick we treat (and these are many) on the prisoners in the jail, on Quichua-speaking Indians, on those whose best-understood tongue is Aymara, and on the half-castes and whites who pride themselves on their good Spanish speech.

Five main villages—four in Charcas province and one in a neighboring province—are occupied. In all of these five centers there are preaching halls; in all of them much medical work is done; and in four out of the five, schools have been opened, (two in San Pedro) in which over 200 children are being taught.

The open air plaza meeting on Sunday afternoons in San Pedro is interesting on account of its polyglot character. Hymns are sung in Spanish, in Quichua and in Aymará, while fifteen minute messages of the Gospel are given in the two Indian tongues.

The whole New Testament has been translated into Quichua for the British and Foreign and the American Bible Societies in agreement, and is being published by the latter in diglot (Spanish-Quichua) in New York. This will be an immense advantage in evangelizing the Quichua-speaking people of Bolivia.*

* There are 39 workers in the mission—Britishers and Americans. It has Home Councils in London (Eng.), New York and Los Angeles (U. S. A.) and in Dunedin (N. Z.) and Adelaide (Australia), beside many local representatives in all the countries named.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

FORWARD-FACING OBSERVATION CARS

THE most popular car on through trains in America is the observation car. It is usually full of comfortable passengers, lounging in armchairs, who never see anything until after they have passed it. Some of the mountain-climbing trains move their observation cars from the rear to the front so that forward-facing passengers may see what is coming.

"Hats Off to the Past: Coats Off to the Future" was the subject of an address recently delivered by a distinguished judge. It is well that we sit sometimes on the rear observation car studying things that are past and passing. It is well that we pause to reflect and to take off our hats to the past and learn its lessons. Let us not fail, however, to take a seat sometimes on a forward-facing observation car with coats off to the future.

"I WISH I HAD—"

We are yet in the days of substitutes. "I will" is an excellent substitute for "I wish I had."

"I wish I had worked harder to bring more delegates to the summer conference."

"I will work harder this year."

"I wish I had planned our mission study classes to have everything ready to begin in the early fall."

"I will plan this year's work ahead of time."

"I wish we had more trained leaders."

"I will begin to work with the children."

"I wish we had more money for missions."

"I will help to provide stewardship training for the Sunday-school and the church."

Lift up your eyes! Look forward and do now the things that are to be and should be. Some one has said that the best way to save your sighs is to look forward to the things that ten years from now you'll wish you had done.

Leaders must be forward-looking prophets, as well as backward-looking observers.

NEXT YEAR'S CONFERENCES

"How I wish we had more of our members here!" sighed a delegate in the midst of a summer conference.

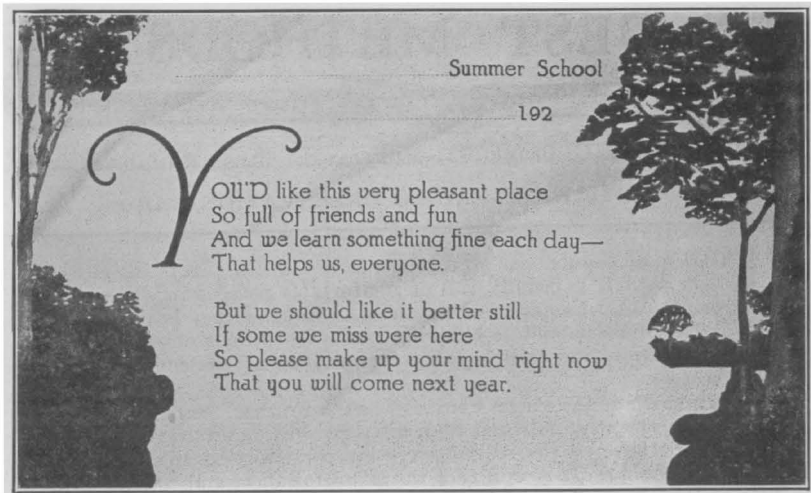
Now it is a well-known fact that sighs do not register delegates.

During this year's conferences is the time to plan for next year's attendance.

If you are in August and September conferences, look ahead to next year. Send conference postcards to the folks you wish were there this year.

There are always cards of local interest. The Women's Missionary Society of the United Lutheran Church in America has issued for this year's conference a special postcard that we reproduce on the next page.

Letters enclosing conference programs and leaflets with inspiring messages should be mailed so that the friends you wish were with you this year may begin to plan to be there next year.



Sometimes a mission study textbook, or a year's subscription to the *MISSIONARY REVIEW OF THE WORLD* or *Everyland* will be a monthly reminder.

Begin now to get up your delegation for next year's conference. Do not leave it to chance. Use the selective instead of the elective method of obtaining missionary leaders. Select delegates who have ability and possibility and arrange for some organization or individual to send them.

* * *

The most fascinating continued stories which will be forever continued with new chapters happening each day are the stories of missionary leadership. Several years ago a woman of wealth, influence, and consecration, paid the expenses of two teachers to a summer missionary conference. Both of the teachers were young women of unusual ability who had never had very close missionary contacts.

The conference made a deep impress in their lives. They were real students. Their notes on mission study, Bible study and methods of work were so carefully and fully made that upon their return they knew what they wanted to do and how to do it.

One gave herself especially to the

missionary education of the children she taught. She organized a children's missionary society with a large membership. Some of the older girls, who were her first helpers, are now leaders themselves. Many churches have felt the influence of the work of these two delegates whose expenses were paid by a friend who made a real investment.

* * *

A leader sat down to make out her summer conference schedule. There were before her thirty-five invitations. She could accept only six. The other twenty-nine stood out accusingly. She recognized their accusation—in-
efficiency. Real leadership requires not only the doing of work oneself but the training of future leaders. She thought over her list of friends carefully, noting two who had especially fine capabilities, and arranged for them to attend a missionary training conference.

In declining two invitations, she wrote, "I regret I cannot accept your invitation myself, but I know of two young women who are going to take training courses in summer conferences for the very line of work for which you want leadership." She helped the two young leaders to select their courses and plan their work.

Both of them were invited to lead courses at summer schools on her recommendation and both did very successful work.

THE CHURCH IN THE STREET

An Experiment in Home Mission Methods

One Saturday evening about four years ago, among the usual church notices appearing in a Glasgow paper was one that was unusual:

An Appeal to Non-Churchgoers

Has the Gospel a message for the present age?

We believe that it has and are prepared to vindicate our belief at the Corner of Holland Street on Sunday evenings at 8 o'clock. Questions invited.

The notice was signed by Gordon Quig (St. Paul's Parish), Alex. Spark (St. Matthew's, Blythwood Parish), and John Brash (Blythwood United Free Church).

The following Sunday night a large crowd composed the congregation of the church in the street. Every Sunday night during the summer the attendance grew. When the cold nights of winter came the large hall of Blythwood was filled to overflowing.

The speakers were always ministers. The cooperating in action of churches of different denominations was and continues to be one of the special features of strength.

The order of service is exceedingly simple. There are a few verses of Scripture, followed by an address of about twenty minutes. Then from forty-five to sixty minutes are devoted to questions and answers, at the close of which all stand in reverent silence for the Lord's Prayer whether or not they join in repeating the words.

Rev. John Brash of Scotland says:

The unceasing flow of questions is a perpetual astonishment—even at the end of an hour there are always more to come, as the putting of questions in some ways is a more difficult art than the answering of them. Irrelevant questions, of course, are put, but

some of the finest opportunities for the Gospel have come to us through such irrelevancies. "How much does it cost to convert a Chinaman?" David Sutherland was asked, and quick as thought came the answer, "Just as much as it takes to convert a Scotsman—not with corruptible things like silver and gold, but with the precious blood of Christ." The effect was electrical.

None among our band of missionaries is foolish enough to believe that much is likely to be done by our arguments, excellent as they often are; but we are filled with a better hope as we see the Gospel, which we preach, making ever more cordial and affectionate our relations with many who, when we got to know them first, were violent and bitter in their antagonism to the Church; and as we witness the Spirit of God coming to darkened minds, estranged hearts, and embittered lives across the bridge of human sympathy which He has enabled us to build, we are made glad in the assurance that He owns and blesses our work.

We have now a regular congregation of three to four hundred, gathered, for the most part, from those who formerly never darkened a church door. The Holland Street Meeting is now their church, and they are immensely proud of being in its membership.

Further reference to a significant development of this work during the past year may be permitted. The desire for a debating society, to meet on a week-night, when opportunity for less restricted expression of opinion than is possible under the question-and-answer method of our Sunday evening meeting would be given, became so insistent that we felt compelled to start the Free-Lance Debating Society, to meet fortnightly for the discussion of literary, social, religious, and political subjects.

In its first session this daughter of Holland Street almost equalled the parent society in interest and enthusiasm. The two great events of the session were:

1. The debate on "That the Present Government is Unworthy of Support," at which every colour in the political spectrum was visible, from violent conservatism to red or violent communism; yet so fine a spirit of camaraderie binds the desperate elements of our Holland Street congregation together that the chairman on that occasion had one of the easiest jobs in his experience, for the hitting, though hard, was always gentlemanly, and the enthusiasm, though great, never even suggested disorder.

2. The public debate between Mr. Guy A. Aldred, the well-known controversialist and Hyde Park orator, and the Rev. Campbell M. Macleroy, the equally well-known minister of Victoria Park United Free Church, on "That Modern Knowledge Renders the Theistic Position Untenable."

This debate arose out of the profound impression made by Mr. Macleroy on the Sunday evening when he dealt with the subject of science and religion.

MANY METHODS OF MANY MINDS

Home-Made Dramatizations

A Flint church presented, very effectively, a simple dramatization which resulted in an increased interest of mothers of America in mothers and children of the world.

An American mother was the principal character. When a missionary leader called to invite her to join the Women's Missionary Society she gave the usual excuses, none of them reasons.

Among other things, she claimed that the care of her own children required so much time and work and worry she could do nothing else. After exhausting her stock of arguments, the membership solicitor leaves, and the mother falls asleep.

As she slept, the mothers of different countries appeared and told of how little they and their children have as compared with the privileges which she and her children have.

As they disappeared, she awoke and pledged herself to help share with them and their children the blessings and privileges which were hers. This can be worked up by any well-informed missionary woman.

—*Mrs. Collins J. Brock.*

* * *

Stamps and Missions

We use the stamps from mission lands as a medium of disseminating missionary information. After a stereopticon evening, we ask the boys and girls to write what they remember of the lecture and offer stamps of foreign lands as a recognition of merit.

A mother, who is not a member of the missionary society, reports her great joy over the intense interest of her son in the lectures and the stamps.

—*Eleanor Doan Burk.*

* * *

Evening Meetings for Business Women

The Woman's Missionary Society of the New York Avenue Presbyterian Church of Washington, D. C., has

solved a problem which faces many societies having a large proportion of working women. It maintains what is called the Evening Branch, having an organization of its own, enrolling those women who are employed during the day and so are unable to meet with the regular woman's society.

Its sessions are held on the evening of the same day on which the regular society meets and the subject is the same. The women who have the principal parts in the day's program repeat them for the benefit of their sisters who would otherwise be deprived of the privileges which they enjoy. Thus the one preparation does for both meetings and the business women are able to have the advantages of the research work done by those who have more leisure, and the programs can be brought to a high standard without overburdening women whose daily vocations make it impossible for them to do much work.

—*Jessie E. Swan.*

* * *

Roll Call Up-to-Date

The Woman's Society of the Union Presbyterian Church of Endicott, N. Y., is trying a new plan this year. It has been using miscellaneous topics which cover the foreign and home mission fields once in each year, but nothing very definite in the line of missionary education resulted. The study books have been used in a separate study class, and the members seemed to feel that they must keep up-to-date with the work on the field by this haphazard method.

This year we are assigning to each active member some part of the mission field on which she is to report in answer to roll call at each meeting, being so limited as to time as to keep this part of the session within its proper bounds, the members having the stations for that month in the Prayer Calendar having a little more time allowed than the others. The remainder of the hour is to be spent with a program on one of the study books.

It is surprising when one is collecting items on a subject, how everything one reads and hears will converge toward it, and how the interest grows with the definiteness of purpose, and the discipline in condensation clears the mind of rubbish and fixes the valuable portions in the memory.

Thus the roll call, formerly answered by a perfunctory reading of quotations which made no perceptible impression, becomes a means of real acquisition of useful information, the easier retained when recited, because "what we give, we have."

—*Jessie E. Swan.*

A Church School of Missions

The Tioga Presbyterian Church, Philadelphia, of which Rev. Robert R. Littell, D.D., is the pastor, conducted a School of World-wide Christianity each Wednesday evening during the month of February.

A splendid spirit of interest and enthusiasm manifested itself throughout the entire course. The program consisted of a fifteen minute devotional service. This was followed immediately by class periods from 8:00 to 8:40, the audience separating into four classes—one each for men, women, young people and children under the direction of expert instructors. At 8:45, every one reassembled to hear an address by a prominent missionary or secretary of the boards. The course closed with a grand rally, with an inspiring address by Dr. Robert E. Speer.

A dinner conference was held prior to the rally, at which time about 200 visitors met for instruction regarding the Every Member Canvass. The canvass was the most successful in the history of the church. In 1,030 pledges, \$17,827.60 was contributed to church support, and \$14,785.80 to missions and benevolences.

"Transcontinental Tour"

A Baptist Young People's Union party took the form of a "transcontinental tour." We started from New

York, went to Boston and saw the sights there, then on to Chicago where we transacted our business and from there to the fruitlands of California and San Francisco, the city of the West. The parsonage was the Grand Central Station in New York City. A home about six blocks away was Boston. Chicago, another home, was three blocks away, and San Francisco about five blocks distant.

At the Grand Central Station, we purchased our special-rate tickets for ten cents. The tickets were made so that parts could be torn off by the conductors as we went from place to place. When the tickets were purchased, the ticket agent wrote the buyer's name on the top section, tore it off, and kept it for a record. When our delegation or party was all assembled, we lined up in our respective groups, called "cars," and with our section partner as our tickets designated. Two people were assigned to each section and ten to each car. Each car had a conductor who collected tickets in his coach. At each station we changed cars and section partners.

When we arrived at Boston, a name of an historical place, event, person, building or monument was pinned on each one's back, and he or she had to guess what name was pinned on him by asking his neighbors questions that could be answered by "yes" or "no." We could not stay longer in Boston than to see all these places and to have some Boston baked beans and brown bread, so we journeyed on to Chicago after enjoying these refreshments.

At the B. Y. P. U. headquarters in Chicago, we transacted our business and while we were waiting to be served with "weenie" sandwiches and pickles (for Chicago is the meat-packing center), we told all the things that we had seen in Chicago that began with A, then those that began with B, and so on, each one repeating what the others had seen.

After another change of cars and partners, we started for the city of San Francisco. Here we played

"Fruit Basket Upset" and a similar game in which each one had the name of a fruit. When one who is in the center, blindfolded, calls the names of two fruits, they exchange places and the one in the center tries to catch one of them. Shiny red apples and raisins were served, and we ended our evening of fun with a "sing."

RUTH M. CAMPBELL,

Baptist Student Secretary, Ypsilanti, Mich.

* * *

Keeping Students in Touch with Missions

On visiting one of our colleges, I came into the girls' dormitory just as the mail was being distributed. "A letter from China!" greeted my ears, and off went three or four girls to a comfortable spot to read the letter. On inquiring, I found that a number of the girls were carrying on correspondence with school girls in our mission fields and that this had been the means of interesting many hitherto uninterested girls.

How important it is to have the interest of the college students in our missionary program! The great question is how shall we create and maintain such an interest. Pageantry, open forums, daily prayer groups, chapel addresses, study classes, exhibits of foreign art, industry and costumes and posters all form avenues for the presentation of missionary information and the arousing of interest.

It is great to be a senior in college we all agree, but we will agree also that it carries with it responsibilities. The folks at home and in the home church are eagerly waiting for the home-coming of students. They have had dreams of what great service the students can render as leaders among the young people. Students will not want to disappoint them. Therefore, an intensive training course of an hour a day for a week in the spring, emphasizing the opportunities for service which await them as they return to their local church and presenting up-to-date missionary information

and methods would prove helpful. Very practical suggestions could be given to meet local conditions. This can be done more easily in a denominational school.

Themes and more themes are written each year by students, treating many different subjects. Could missionary subjects be suggested or assigned? Surely they would present a great field for study, and the result would be not only interesting themes but interested writers as well.

In one college, the girls agreed that one of the best meetings of the year was the one in charge of the daughters of missionaries. That year there happened to be three—one whose parents were in China, one in Porto Rico, and one in the Philippine Islands. Each brought a message from her respective field.

During the school year, students are kept busy reading the books prescribed in their various classes, but the summer offers a splendid opportunity for them to read some of the missionary books. The distribution of an attractive list of books especially adapted, would be appreciated by them.

A prayer calendar made out for the summer months, with a special object of prayer for each day, if used, will strengthen the lives of the students and prepare them for better service in the fall. The special objects might include missionaries, mission projects, foreign students in America, and uninterested students.

JANET GILBERT,

Secretary, Young People's Work,
United Brethren Church.

YOU ARE HELPED BY THE SUGGESTIONS MADE BY OTHERS. YOU MAY HELP OTHERS BY MAKING SUGGESTIONS. SEND A NOTE TO THE EDITOR OF BEST METHODS TELLING OF SOME OF THE METHODS YOU HAVE FOUND SUCCESSFUL. SOMETIMES THE PLANS THAT ARE THE MOST SIMPLE ARE THE MOST EFFECTIVE.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

TEACHERS THREE

I rested awhile in a quiet nook
And found there teachers three—
One was a bird, and one was a brook,
And one was a green, green tree.

The wee bird sang a cheerful song
That no one heard but me,
And it seemed to say: "You've heard my
lay;
Pass on its melody."

The brook flowed on in a glad, glad way,
Smiling at the rock's rebuff.
"I have no room," it said, "for gloom;
I laugh when the road is rough."

The green tree stood with wide, wide boughs,
Like hands outstretched to greet,
And when the branches stirred I caught
this word:
"Be a friend 'to all you meet."
—E. C. Baird.

TOWN AND COUNTRY

By PAUL L. VOGT, *Chairman*

From the report of the Committee of the
Home Missions Council and Council of Women
for Home Missions.

As it is now nearly fifteen years
since the first Department of Rural
Church Work was established it has
been thought wise to present a brief
summary of the progress of interest
in rural religious missionary agencies.

The example of the Presbyterian
Church in the U. S. A. in organizing
a separate Country Church Depart-
ment in 1910 has been followed by
other denominations, as follows: Mora-
vian, 1912; Methodist Episcopal,
1916; Baptist, 1918; Methodist Epis-
copal, South, Congregational, United
Brethren, Church of the Brethren,
and Roman Catholic at various dates
since 1918. The Protestant Episcopal
Church is in process of organizing
such a department. The Disciples of
Christ have assigned rural work to
the social service department of that
church. Preparations are being made
for a more aggressive program of ad-
vance than ever before. Seeming slow-
ness in bringing about the millenium

in rural work through the coopera-
tion of rural missionary departments
so recently organized should not be
misinterpreted, nor should they be
criticized for not making more rapid
progress in overcoming the effects of
previous neglect. It should be re-
membered that the attempt to estab-
lish the Christian rule among men has
now been going on for about 2,000
years and the end is not yet attained
in any phase of modern life.

Educational

Interest in summer schools of the
Methodist Episcopal Church is greater
than ever before. Nearly 5,000 rural
ministers have received training dur-
ing the time these schools have been
in operation. The Methodist Episco-
pal Church, South, has more than
doubled attendance upon its summer
schools and plans are under way for
enlargement of the program. No one
can estimate the influence of these
schools. For large sections of the
country those phases of so-called dem-
onstration work that eight or ten
years ago were heralded as a contribu-
tion to rural church methods have
now become, as a result of the summer
schools, so commonplace as no longer
to be considered news worthy of
publication. This is particularly true
of church leadership in social and
recreational activities.

That very few all-round rural
church programs are under way will
probably continue to be the case in-
definitely. But a large proportion of
churches now serve their communities
through social activities, boys' and
girls' clubs, church training nights,
Vacation Bible Schools, and other
forms of modern service. Gradually
old-type church buildings are being
replaced by new structures adapted
to modern conditions. Surveys show
surprising unanimity of thought that
in the near future most of our present

rural church buildings and equipment must be replaced by modern plants. Educational activities of the rural departments have resulted in a national movement for rural church building improvement that will bring marked changes in the next ten years.

Rural Extension Work and Leadership Training in Colleges

The movement for special preparation of ministers for rural work has continued. The Methodist Episcopal Church, Methodist Episcopal Church, South, Congregational Church and the Baptist denomination have all either started or are seriously considering beginning special departments of rural church work in connection with their theological seminaries. The Methodist Episcopal Church, South, has established such departments at the theological seminary at Dallas, Texas, and at Hendrix College, Conway, Arkansas. The Congregational Church has such a department in connection with Carleton College, Minnesota. The Methodist Episcopal Church has added Simpson College, Iowa, Mt. Zion Seminary, Georgia, and Murphy College, Tennessee. Work is temporarily abandoned because of local conditions at McKendree College, Illinois, and at Mt. Union College, Ohio. The Northern Baptist Convention has provided for six state field workers in as many states independent of educational institutions. Rural work at educational institutions, and independently of them, has passed the experimental stage and may be considered a permanent and growing feature of the movement to meet modern demands for a trained leadership.

Research

Special surveys made by the Presbyterian Church, by the Ohio Rural Life Survey and by Gill and Pinchot in New York and Vermont, have been followed up by the Institute for Social and Religious Research. This Institute has published documents of epochal importance relating to rural

and religious educational church conditions and has under way special studies designed to throw light upon some of the fundamental conditions affecting rural religious life in villages and open country. The American Country Life Association has sensed the urgent demand on the part of rural laymen for continued interest in the spiritual forces of the country, as shown by the urgent invitation to give this topic special consideration at their next annual meeting.

The Reformed Church in the United States has made special investigation of rural churches and has published a report of findings. This denomination has also begun publication of a periodical specially related to its rural work. "Home Lands," published by the Presbyterian Church in the U. S. A., is serving all denominations as medium for discussion of methods of rural church work. The Northern Baptist Convention reports 1,336 communities where the Baptist is the only evangelical church. Throughout the West, thousands of communities have been discovered with no church. In western Washington out of 573 communities of one thousand population or less, 379 had no churches. Vast sections in Kentucky and Tennessee, once fairly well churched, have been abandoned. In one of these communities killings are going on at the rate of one a week, in another twelve murders were committed in four days. Other denominations are publishing from time to time special numbers dealing with rural church conditions. The quantity of rural church literature of a high class is constantly increasing.

The Methodist Episcopal Church has continued mapping the rural church situation, showing location of churches, pastoral residences and other facts concerning all denominations at work in the smaller communities. Tabulation is under way and will be presented on completion of the work.

Special studies have been made of the anthracite coal fields in Pennsylvania; the Iron Range in Minnesota; the Ozark sections of Missouri; the

educational work of the denominations in the eastern Highlands; and the coke regions in Pennsylvania. Gradually the new frontier in rural life is being discovered and mapped and foundations laid for rendering adequate service by denominations prepared to undertake this great scarcely-touched task of the Church.

Demonstration Work

The type of experimental and demonstration work that grew up several years ago when church administrators were asking for some pastor to undertake the task of "trying out" the broader program of service to an entire community is being continued by a number of denominations in sections where such programs are still relatively new. Rural church progress has been such that it is now possible to make advances into relatively untried fields of rural service. Among the newer types of demonstration work now under way or under consideration are:

1. Religious educational directorships for groups of rural churches.
2. Experimental work in organization of religious forces on a county basis.
3. Missionary organization for foreign-speaking work.
4. Demonstration of the Church in relation to economic welfare in rural parishes.
5. Field workers devoting full time to rural missionary maintenance enterprises for the purpose of improving the service and increasing financial support.
6. Experiments in better organization of student pastorates in the environment of educational institutions.
7. Experimentation with professional rural pastoral service.
8. The larger parish plan.
9. Local interdenominational cooperation for community service.

Experimental work in trained religious educational leadership has been started in connection with seven groups of country churches in selected places throughout the United States by the Methodist Episcopal denomination. In the first one tried, local support has increased rapidly and missionary aid can be withdrawn in a

limited time. The larger parish plan, following in many respects the example set by Mills of Michigan, and described in the book entitled "The Making of a Rural Parish," is now being developed by a number of the denominations, notably the Congregational, Presbyterian, Methodist and Baptist.

Interdenominational Cooperation

Of particular interest is the continuation of the Every Community Service program. Conferences have resulted in a much better understanding of our problems in the West on the part of national missionary representatives and in laying the foundation for extensive advances into greatly neglected fields on a non-competitive basis.

Rural work is demanding attention of the churches to a greater extent now than at any time since the growth of cities became so conspicuous. The relation of strong rural churches to religious and other leadership in the nation at large; the shift of rural population to cities and its relation to city church strength; the weakness of denominations that do not have their roots deep in the soil—all have aroused national concern on the part of church leaders and have inclined them to give adequate attention to rural work. Growing rural consciousness is also demanding of church leaders that adequate attention be given to rural work. Increasing knowledge of the seriousness of rural church conditions and the folly of considering rural work as unworthy of the best leadership has become the basis for a more aggressive program for rural service. City and country have their contribution to make to the advance of Christian civilization; if either is neglected both must suffer together. The outlook for the rural work was never more hopeful than it is today.

Woman's Foreign Mission Bulletin

EDITED BY MISS GERTRUDE SCHULTZ, MISS ALICE M. KYLE

BAPTIST WOMEN IN EUROPE

BY MABELLE RAE McVEIGH

In Lodze, Poland, Baptists enjoy the prestige of owning the first hospital in the city, and though not of the Baptist faith, the best physicians and surgeons of that city are glad to have their patients cared for by Baptist nurses. Throughout Central Europe, nurses are usually deaconesses, and there is a wonderful charm about these simple black gowns and the white-faced black bonnets that frame a madonna-like face. Thus those who go forth minister both to body and soul. In this hospital, which is truly a Christian Center, Sister Bertha and Sister Agnes carry the full management of the institution and lead in the training of the Baptist deaconess-nurses. Like every first-class American hospital cleanliness is evident everywhere, and one has the feeling that the hospital itself has been "washed and ironed." In addition to the cases that bring a financial return, there are six or seven free beds in which Baptists are given preference. It is a cheering fact to know that the hospital is a self-supporting institution, but the greatest satisfaction came to the writer as she looked into the face of a young girl which truly shone with a newly-found joy, and heard that while on her sick bed at this hospital she was finding not only health but the "good news" that would transform her life for all time.

A few blocks removed from the Peabody-Montgomery Hospital is a kind of annex in which the deaconess-nurses and those in training for definite missionary service live and study. At present, there is a three-story brick building which will for some time to come be large enough for this part of the work, when the tenants have actually been induced

to vacate the rooms. There is this unusual situation in a number of cities "over there," that tenants cannot be forced to move out unless they can find a place into which to move and the housing shortage is so serious that sometimes moving is delayed many months. The owner must not accept rent during these months or he prolongs his difficulty for a greater period. When this annex is really in use for women's work there will be a splendid center for Christian service, of which not only Polish but American Baptists may be proud.

Of all the countries visited, Czechoslovakia was in the best economic condition, and here, also, was a group of Baptists of unusual ability. At Veltrusy, just an hour from Prague, the Peabody-Montgomery Home for orphan children is the particular interest of American Baptist women. In this home, which has a really homelike atmosphere, are nineteen bright, healthy, happy boys and girls. They have come out of the depths of degradation and poverty and have discovered in this home what love is. A kindly-faced matron watches over her brood with the aid of the splendid managerial ability of Madame Kolator. Perhaps the greatest tribute to this home is the expressed wish of a young neighbor boy, with normal family life, that he might be an orphan so that he could live in the Peabody-Montgomery Home. Here, as in the Hospital, the story of Him who loves children is making its impression on the lives of this family, for decisions to follow only Him are being made as the days go by and baptisms into the Church are taking place. It is hoped that this home may soon be enlarged so that it may minister to the homeless and produce more Christian leaders for Czechoslovakia.

Central Europe is a sober place. In many meetings of all sorts, hundreds,

yes, even thousands of faces leave a memory of a common stoical expression with very, very few smiles. Eagerly and earnestly all listened to every message with never a hint of disorder. Audience rooms were always packed, and in every case, it would have been impossible to hand out a card of "Standing Room Only." There was no standing room. It was already taken long before the speakers arrived. At times, during the services, when particularly interested, a listener in the pew would rise quietly and stand with eyes riveted on the speaker. Evidently it was quite customary, for it drew no attention from others. Then sometimes, during a meeting, the interpreter would give an opportunity for those sitting to exchange places with some of those standing, and quietly such shifts of places would be made.

Perhaps one of the most impressive services was that in a tent in Brno, Czecho-Slovakia, where the audience has long ago outgrown the church building. On this particular night, 700 men and women had crowded into this tent to hear an American Baptist woman speak. The subject was "A Christian Home," and it was a thrill at the close to have the pastor ask for hands of those who would henceforth pledge themselves to maintain a truly Christian home and to see by far the majority of the audience raise their hands. Then, as that audience was dismissed, it was possible to discover that those dear people had been sitting on benches without backs, many with children in their arms. This is only an illustration of the eagerness with which the people of Central Europe are waiting for the gospel story. There is now an unprecedented opportunity to build into the very foundation of Protestant Christianity by lending loyal support to Baptists in Europe.

"BUT I SAY UNTO YOU, LOVE—"

The work of Major General Allen in carrying through a campaign to help German children has been an

outstanding expression on the part of the army of occupation, of their belief in the value of love and service in "more than conquering" an enemy. In this relief campaign, which has recently closed, the leaders asked the cooperation of the Federal Council of Churches of Christ in America, believing that the Christian Church should be expert in practicing love for enemies. Feeling the care of children to be an inherent part of a woman's life purpose, the Federal Council in turn suggested the organization of the Women's Church Committee on International Goodwill.

In searching for a tangible expression of Christian love, this Women's Church Committee is calling the women and children of America to send a Christmas "Ship of Friendship" to Germany, and, at the same time, is seeking with all its intuition to find a potent word to say to the women and children of Japan, which can be understood as coming from the heart of America.

For the Christmas ship to Germany, all religious groups are being asked to participate in filling a ship—to sail on November 10th—with warm clothing, unbleached muslin, sheets, yarn and outing flannel, as well as with condensed milk, sweetened and evaporated, codliver oil, cocoa, flour, soap, etc. Food and clothes come so personally into the home that it is possible for them to carry special friendship to people who need faith and courage to do what they are setting themselves to do in carrying out the Dawes report. This may be America's last chance to say a word of love to our enemy of the World War.

In writing of the ship, Mrs. Thomas Nicholson, President of the Woman's Board of Foreign Missions of the Methodist Episcopal Church has said, "The women of America have a large responsibility in the creation of the warless world which must be civilization's goal. 'Where women are friends, men do not fight.' Let us live goodwill, pray for it and work for it, by word and deed."

NEWS FROM MANY LANDS



EUROPE

Encouragement in Europe

DR. JOHN R. MOTT, who has recently returned from a visit to Europe, North Africa and Palestine, reports that at no time since the world war has he seen so great signs of improvement in conditions as this year. There is not only increasing economic stabilization, and a revival of industries, but travel is more regular and convenient. Political leaders are showing greater ability and sincerity and are looking more to America for world leadership.

Churches of the Continent

THE work of Dr. Adolf Keller of Zurich, secretary of the Central Bureau for the Relief of the Evangelical Churches of Europe and the European representative of the Federal Council of Churches, has been referred to from time to time in the REVIEW. In a recent communication he states: "A journey for information through several countries in Europe confirmed to me what we knew already—that not only churches and all kinds of institutions can no more be supported without foreign help, but that thousands of persons engaged in such work are suffering black hunger and hardest privation. Pastors, professors, all kinds of social workers, their families, deaconesses, are facing desperate conditions. Many of them are in such a reduced state of health that the slightest attack kills them. There are pastors who do hard work during eight hours of the day and can attend to their parish work only in the evening or Sunday, undernourished and exhausted as they are. There are others who can no more visit the more remote parts of their parish because they have no shoes. Many have had no new clothes for many years. Pastors' wives, especially

with large families, doing all the work alone, are breaking down under their heavy burden.

"The present need has one good effect. It stirs up the inmost forces and it draws the people and the Church together. Already the helping churches of Europe form a ring of brotherly love around their unfortunate sister churches. Everywhere it is felt that we can no more remain isolated—that we have to organize a great concerted action. A much deeper understanding for all kinds of church cooperation and federation movements is thereby reached. American Protestantism, in supporting the work of the Central Bureau, in furthering these cooperative movements and in collaborating with them, is participating in a constructive work which the political agencies have not been able to accomplish."

Fund Began in a Workhouse

TWENTY years ago a poor woman in a workhouse in Devonshire, totally blind and deaf, sent a little gift of five shillings for certain work then newly started by the Society for the Propagation of the Gospel, and that gift is now represented by annual contributions never less than £3,000 a year. This was the origin of the Fund for the training of candidates for missionary service, known as the Candidates' Five-Shilling Fund, sustained by annual gifts of that amount, by which many hundreds of clergymen, laymen and women have been trained. The need for such a fund, which would not detract from the support of the regular work, was stated in a quarterly intercession paper in 1904. Mary Jane Hutchings, the blind woman in the workhouse, read of it in the Braille edition of the paper, sent in her little offering, the first gift received, and when it was

reported other gifts began to flow in and have never ceased. Her own contribution was made every year until her death last December.

Scotch Orphan Homes

IN many parts of the world today there are fruitful lives and institutions which bear the mark of the consecrated personality of Dwight L. Moody. Among these in Great Britain are the Quarrier Orphan Homes at Bridge of Weir, Scotland, which report for 1923 a family of 1,373, not counting workers. During his visit to Glasgow in 1874, Mr. Moody was pained at the sight of so many ragged and neglected children on the streets, and he called and presided at a conference of ministers and Christian workers to consider the matter. Mr. Quarrier was one of the speakers at the conference, and there made public his plan for the building of cottage homes, to provide for Scotland's orphan children. In 1877 he purchased forty acres of farm land at Bridge of Weir, and began the erection of the homes. The 1923 report, which is quoted in the *Record of Christian Work*, states that over \$500,000 was received in that year in answer to prayer, and continues:

The work of the Orphan Homes is carried on in dependence upon God for daily supplies. No one is called on personally, nor do we send out collectors. The needs are committed to God in prayer, and we look to Him to move the hearts of His people to send all that is required.

A New Day in Ireland

REV. F. C. GIBSON writes in *The Life of Faith*: "In the revolutionary times through which we are now passing there are many things which may ultimately make for the social and spiritual progress of Ireland. The political upheaval of the past few years has shaken the life of the people to its very roots. It has created a restlessness in the minds of thousands which is disturbing the superstitious lethargy of ages. It has inspired a spirit of inquiry which is leading to the challenging of ancestral

beliefs hitherto accepted with unquestioning credulity. It has loosened the grip of the priest on the people to an extent that, ten years ago, would have been regarded as impossible. It has inculcated a sense of independence which threatens even the supremacy of the Papacy in Ireland. However Roman Catholicism may dread such a revolution; however great may be the possibilities of evil in it, nevertheless, so far from being unfavorable to Evangelical Christianity, it only gives to us the opportunity for which we have long prayed and for which we have earnestly waited. If ever the time for Ireland's evangelization has come, it is now. Never have the people showed a greater independence in claiming the right to think and read for themselves. Never have they manifested a greater willingness to talk on religious subjects. Never have they shown a more liberal or tolerant spirit toward aggressive evangelism, whether it be in purchasing the Scriptures from our colporteurs or listening to the Gospel on the streets of Dublin or in the country fairs and markets."

Missionary Union in Holland

ANATIONAL conference of missionary societies for cooperation in counsel and work has not, owing to special conditions, been established in Holland. But the Commissie van Advies, which is the home base organization belonging to the Missionary Consulate in Batavia, acts acceptably in that capacity. In the Missionary Consulate, founded in 1906, most of the missions working in the Netherlands Indies are represented, the Dutch Bible Society being the pivot of the work. The Consulate, in its ordinary activities, deals with the relation between missions and the Government; its work is therefore akin to that of national missionary councils in other lands. Nearly all the missionary societies are federated in joint headquarters at Oegstgeest near Leiden, and the Zendingsschool at Oegstgeest, is now the central missionary training school for all missionaries going out under Dutch societies. Mis-

sionaries from other countries going to Netherlands India are sent there first to learn the Dutch language and to catch the Dutch spiritual, social and political ideas.

A Missionary Agent in Brussels

IN the *Bulletin* issued by the International Missionary Council is described an interesting cooperative missionary agency which has developed since the war, the Bureau des Missions Protestantes du Congo Belge which has its headquarters at Brussels. It acts on behalf of most of the American, British and Swedish missions in the Belgian Congo and represents them unofficially before the Belgian Government. M. Henri Anet, secretary of the Belgian Missionary Society, is the Agent de Liaison, and his report of work done during the latter half of 1923 proves the value of his office. During that period some thirty-eight missionaries representing ten different societies spent some time in Brussels with a view to learning French, accommodation being found for them by M. Anet. Lectures were given on the history of Belgium and of the Congo, and entrance was secured for several to the Tropical School of Medicine. Weekly receptions were given by Madame Anet, at which the missionaries gave short religious addresses in French. Missionaries going to and from the Congo were met by the Agent, passages were procured, and many commercial matters arranged. The Agent is in close touch with the Colonial Office and other government officials, and with the missionary organizations on the Congo. He and his wife have also been able to do much to interest the Belgian public in the work of Protestant missions on the Congo.

Belgian National Churches

THE Belgian Protestant Church Federation sent as its delegate to the Huguenot-Walloon celebration in New York in May, Rev. Leonard Hoyois of Mons, Belgium. His visit

gave him opportunities to depict religious conditions today in what he called "the homeland of the first New York settlers," and to appeal to American Christians to give financial help to the Belgian churches in their task of both moral and material reconstruction. As a result of their common suffering during the World War and through their joint work in the Belgian Congo Mission, the two historical and national Belgian Protestant churches have united in the Belgian Protestant Church Federation. These two bodies were the "Union des Eglises Protestantes Evangéliques de Belgique," which was organized under Napoleon I in 1807 and counts congregations dating from the sixteenth century, and the "Eglise Chrétienne Missionnaire Belge," which was founded in 1837 as a free church and an evangelistic society. Both churches are said to be "progressive, aggressive and thoroughly evangelistic."

Danish Missions

THE low value of Danish money, due to the crisis in Europe and general depression, has forced the Danish Mission Society to reduce its budget, which will be felt especially in India in both evangelistic and educational work. If the Dawes Plan puts Europe on its feet financially, it will be a great blessing to mission work supported by Christians in Denmark.

The Danish Sudan Mission Society also is suffering from the lack of funds and, for the present, is not able to send out missionary candidates who must wait until a society has the means to support them.

Christian students of Denmark have as their motto—"The Evangelization of the World in This Generation," and at their convention at Roskilde, January 26th to 29th, Missionary J. Rasmussen emphasized missions as a world movement and an obligation of the Christians to all mankind.—*Dansk Missionsblad*.

Y. W. C. A. in Baltic States

IN response to a request from leading women in Estonia and Latvia, the World's Committee of Young Women's Christian Associations asked the American National Board in 1921 to organize the Association in those countries. There are now two flourishing Associations in Estonia—one in Reval and the other in the university center of Dorpat. In Latvia there is a fine city organization at Riga, the capital. Classes in language, millinery, sewing, shorthand, typewriting, bookkeeping, gymnasium, first aid and Bible have helped hundreds of women and girls to make the economic adjustments that recent history has made necessary. A health program has opened a new era in this line of education. Bible and discussion classes have been well attended. Racial antagonisms are naturally great, following the World War, but the Y. W. C. A. is working internationally. Girls are learning that girls of another nationality are not so different, after all. Committees consisting of the leading women of all nationalities are learning to work together and to respect each other. America, through the work that the Association is doing in the Baltic States, is making a real contribution to world peace. Yet, at the recent national Y. W. C. A. convention in New York, it was voted that lack of funds would make it necessary to discontinue American support of this work beginning in 1925.

John R. Mott in Bulgaria

D. N. FURNAJIEFF, a Bulgarian who has acted as interpreter for various American Christian leaders when they have visited his native land, writes with enthusiasm in *The Christian Work* of the recent visit of John R. Mott, LL.D., to Sofia: "The welcome at the railroad station was a rare sight. The long platform was thronged with sprightly and enthusiastic students of the University and gymnasia, and of all the organizations of our

younger generation: Student Christian Federation, the Y. M. C. A., the Y. W. C. A., the Sporting Federation, the Junior Red Cross, the Junior Tourist Society, the Boy Scouts, and others... Dr. Mott delivered four public addresses in three days. Three of them were in the largest hall in town. The audiences were so crowded that the door was shut as soon as he began to speak. The representative character of the audiences was remarkable: priests, pastors, professors, teachers, publicists, journalists, military officers, merchants, men and women of all classes and vocations of life, but the students made the majority."

Missionaries in Greece

GREECE has opened at last! "For seventy-five years," says the A. B. C. F. M., "we have been waiting for this event. What Daniel Webster, and his successor in the State Department, Edward Everett, could not accomplish in the forties through diplomacy, has come to pass by the trend of post-war events. With the army of refugees from Smyrna and Asia Minor came the missionaries, and Athens received them with open arms. It was made plain that the missionaries were welcome and were desired to stay and to establish their philanthropic institutions and schools on the soil of Greece. There are eight American Board representatives in Athens today. With the conduct of the girls' school in the Phaleron district, and the care of thousands of refugees, they are a busy lot. A little paper edited by the girls of the school—girls who lost their homes, everything, in the Smyrna disaster—is called *Happy Days!*"

"A Crime against Children"

THE official Moscow daily, *Izvestia*, reports that two school teachers who joined in a funeral procession in honor of one of their number were placed on trial before "the comrades' tribunal," accused of "participating

in a religious procession." Commenting on the verdict, which concluded with the words, "The comrades' tribunal brands this action with shame as dishonoring the entire union of teachers for an act directed against the children," the *Christian Advocate* says:

It is held to be the duty of the teacher to "fight religious prejudices," which, as interpreted in Russia, means religious beliefs. In taking part in the religious observance of a public funeral outside of school premises and not in school hours these teachers "committed a crime against the children." It is evidently not enough that a school teacher refrain from giving religious instruction in school or to school children. But the teacher must "actively practice in life" the decree separating Church and State. To participate in a religious procession is a crime. Does not this incident, which is not unusual, support the theory that the Soviet Government is aggressively fighting religion? As one of the victims of its persecution in Siberia has characterized it, the Soviet policy of "freedom of religion" only amounts to "freedom from all religion."

Religious Values in Russia

PROFESSOR EDWARD A. ROSS, of the University of Wisconsin, a sociologist of established reputation, was in Russia during the revolution and has recently published three volumes on the subject. In his chapter entitled, "Religion and the Church Under Communism," he points out that the "dynamiting of ancient superstition" will be a great service to real Christianity in Russia. Shrines and so-called relics of saints, to which pilgrims had long brought gifts in worship, are found to be composed of wax or cardboard. "It will be hard to convince American Christians, however," says the *Christian Century*, "that Russia can claim to have religious tolerance when a sober scientific investigator says this is true":

To prevent the children from being incorporated into the church before they are old enough to know what they are doing, the Soviet government in July, 1922, decreed that the baptism of infants should cease but that any person over eighteen years of age might receive baptism; forbade that children under eighteen should be employed in any way on church premises; and ordered that all Bibles and books dealing with religious subjects should be

removed from schools and public libraries, "so that the children and workmen shall not be subject to their pernicious influence." In the "red" army and in many of the schools the tendency of the instruction is away from obedience to the church.

AFRICA

Why Advance is Essential

REV. W. C. JOHNSTON, D.D., Field Secretary of the West Africa Mission of the Presbyterian Church in the U. S. A., writes: "You say 'Do not advance.' It is not advance. It is growth. You cannot say to the growing child, 'Do not grow.' He will grow regardless of what you tell him. You could not tell the men converted in the hospital at Efulen not to tell their people about it when they went back to their village some 200 miles away. The other day I addressed 156 confessing Christians up near Bafia, where a man had been carried away by the Germans to the island of Fernando Po, and while there had come into touch with some of our Christians, and had been converted and carried the Gospel back to his people. This kind of thing cannot be called advance. It is a natural growth.

"While we are holding up on advance work, the Mohammedans are advancing. Many people in Bafia have become Mohammedan in the last two years. I sat one evening, talking with the King of Bafia. He himself has become a Mohammedan, but is still very friendly to us and not antagonistic to our work. It was just sundown. Out in the yard in front of us was the Mohammedan teacher with eleven of the King's leading men. Each had his sheepskin spread on the ground and they were following their leader as he taught them their prayers."

Work of Algiers Mission Band

DURING a Mediterranean trip on his way to the World's Sunday School Convention in Glasgow, W. I. Landes, General Secretary of the World's Sunday School Association, visited Algiers, of which he wrote:

"It is here that Miss I. Liliat Trotter has labored faithfully with a little band of co-workers for thirty-six years in a ministry of love to the children, mothers and widows whose number is legion. Patiently and prayerfully through the years has this ministry of 'holding forth the Word of Life' been given, always with a never-faltering faith that a great day will come when the strongholds of Islam will yield." In 1907 a party of delegates to the Fifth World's S. S. Convention in Rome, which included Bishop Hartzell of the M. E. Church and Dr. Landes, stopped in Algiers for a day and pledged \$50,000 for the enlargement of the work of the Algiers Mission Band. Returning after seventeen years, Dr. Landes says: "Splendid mission stations are now established in all strategic centers in North Africa. Homes for boys and for girls have been established in which are gathered groups of happy native children, most of them rescued from conditions cruel and inhuman but now being nurtured, trained, evangelized and educated. They will become the future leaders and propagators of the North African Christian Church."

Beginnings in Nigeria

IN July, 1923, the REVIEW reported the opening of a new mission in Nigeria by the General Missionary Board of the Church of the Brethren. After nine months on the field, Rev. A. D. Helser, one of the two missionaries sent out, writes: "Our school work is under way and is most promising. We are starting on the plan of self-support. Boys are admitted on three plans: fee in cash, equivalent of fee in provisions, or work equivalent to fee. From the beginning we had twenty-nine boys enrolled. If students think the world is evangelized their attention should be called to a territory three hundred miles wide and one thousand miles long with millions of people and not a single Christian missionary until recently. The Mohammedan and pagan population is about equally divided.

This is on the line of Mohammedan advance, and their missionaries have been busy while we slept. The only hope of the Christian Church is in the large number of literate native Christians scattered from one end to the other of this immense territory. At present we are doing the spade work on the Bura language. My associate, Mr. Kulp, is going ahead with the language while I am giving my major attention to the development of a Christian teachers' training and industrial school. These people can preach to their own people better than we ever can. That is why we believe it is wise to develop a central training institution for promising students from the start."

Gospel by Radio in Africa

APLAN is being worked out for broadcasting gospel messages over Africa. The sending station will be Aba, in northwestern Congo. The cooperation of the French, the Belgian, and the British authorities will need to be secured. The messages will be sent in the various languages used in Africa. Of course, they will be heard only in the villages where there is a missionary with a receiving set. It is believed that the evangelizing possibilities will be immeasurable.

Education in Kenya Colony

THE remarkable Education Ordinance issued in 1924 by the Government of Kenya Colony, East Africa, aims to establish an efficient system of education throughout the colony as early as possible, and places such emphasis upon efficiency as not to tolerate any methods which fall below that standard. A Board appointed by the Governor will assume complete control of all the schools in the country, whether public or private. The Board will be composed of six persons, two of whom will be the Director of Education and the Chief Native Commissioner.

Compulsory education is to be introduced as the school provision is extended. There are six standards or

grades in the education code; in the first two instruction will be given in the mother tongue and above standard two the English language will be combined with the mother tongue as the medium of instruction. Among the benefits of the act is the compulsory medical inspection of children.

English Methodists, whose organ, *The Missionary Echo*, gives the above information, recognize that compliance with this ordinance will involve extensive changes in the educational work of their missions in Kenya Colony.

NEAR EAST

Prophecy Fulfilled in Palestine

PREMIER J. RAMSAY MACDONALD of Great Britain knows his Bible, says *Our Jewish Neighbors*. He is favorable to Zionism and says of a visit he made recently to Palestine: "One goes through Palestine now with the verses of many a prophecy on one's lips. One hears them as though the hills whispered them. The camps on the seashore, by the wayside, on the hills, seem to have come by command of the Ancient of Days, seem to have been arranged long, long ago, when it was promised that He 'will assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth.' "

In Cana of Galilee

HOW much the Gospel of Jesus is needed today at the scene of His first miracle is evident from the following items culled from a letter from an English missionary now in Cana of Galilee: "About a month ago the Government appointed a Town Council. Today finds the members of the Town Council, seven in number, all in prison for misappropriating the town's money! Some months ago two priests, while conducting service, disagreed over the ritual. Words followed, then one threatened the other, resulting in one becoming a fugitive and the other a pursuer. Once outside

the church, stone-throwing was engaged in, and the fugitive again took to flight. After being chased from house to house, he finally fled for refuge into the church of another denomination. The Government later had to cause one of these priests to be removed. Two months ago, gospels given by a native evangelist to the village boys were burned in the yard of a Latin Church."

Growth of Beirut Press

THOUGH the greater part of the \$100,000 memorial fund, raised by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. in honor of its secretary, Rev. A. W. Halsey, D.D., who died in April, 1921, was used for the mission press at Elat in the Cameroun, part of it was appropriated to Syria. The centennial year of the American Press at Beirut was celebrated in August, 1922, by the opening of the Halsey Memorial Buildings and the beginning of actual printing on the presses therein contained, all made possible by the Memorial Fund. The buildings are of American steel and concrete construction. The machinery includes an Arabic and English linotype machine and a Kelly automatic press with a capacity of 3,600 impressions an hour. The output for 1923 was 22,782,260 pages.

Near East Relief

THE annual report submitted to Congress contains many interesting facts about this great humanitarian organization. In the medical department during the year, 200,000 different individuals were treated and 500,000 were clothed. Thirty-three hospitals and 61 clinics were operated, with an average of 395,000 treatments per month. This work was supervised by 8 American doctors, 21 American nurses, 52 local doctors and 121 local nurses. The local doctors and nurses are for the most part well-trained but destitute refugees. This department has reduced the number of sufferers from trachoma from 65 to 21 per cent

among 30,000 children in Armenia and Syria, checked typhus epidemics in Constantinople and Aleppo, and stamped out malarial swamps in Sam-soun.

The orphanage work shows the effects of the Smyrna disaster. Institutions built up with Constantinople as a center have had to be abandoned or at great expense transplanted to other areas. New buildings have of necessity been constructed or old ones repaired and equipped for service. More than 22,000 orphans have been transferred, many of them 500 miles overland from the interior of Anatolia to places of safety in Greece, Syria and Palestine. The total number of orphans under the care of the Near East Relief is now 60,000 in six different countries, or 14,000 less than a year ago. The diminution is primarily due to the large number of children graduated into industrial and family life in the various countries. Of the remaining children, 83 per cent are under 14 years of age and 63 per cent are under 12.

Entering Afghanistan

REV. AND MRS. D. M. DONALD-SON and Dr. and Mrs. R. E. Hoffman, of the East Persia Mission of the Presbyterian Church, U. S. A., recently cabled from Meshed that they were that day starting to open a mission station at Herat, Afghanistan. Afghans from the Meshed hospital, going back to their own country, have carried with them the Christian Gospel and, with the appointment of an Afghan consul at Meshed who is favorably inclined toward issuing passports to missionaries desiring to enter his long-closed country, there is prospect of a new land being entered for Christ. The entrance of this Presbyterian party marks the first missionary enterprise admitted to Afghanistan.

Chief Cities of Mesopotamia

AT the organization of the United Mission in Mesopotamia, reported in the June Review, it was voted to

5

recognize Baghdad and Mosul, at present occupied by the Reformed Church in America and the Presbyterian Church in the U. S. A. respectively, as stations of the United Mission, and to look forward to the occupancy of Hillah as the next in order. Rev. John Van Ess, who is said to "know the country of Mesopotamia as perhaps no other missionary does," describes in his book, "Neglected Arabia," what occupancy of these cities involves. He says:

Baghdad, the capital of the kingdom of Iraq, just beginning to shift her gaze from a glorious past to a still more glorious future, teems with young men who talk the language of a violent nationalism, who profess a great self-confidence, and outwardly resent foreign domination, but who readily respond to a sympathetic criticism of their methods and welcome the tutelage of those who have no ulterior motives save the good of the populace. Mosul, a large and prosperous city almost as large as Baghdad and on the very frontiers of Kemalist Turkey, is a twilight zone, with a political future always in doubt, but a magnificent center of population in itself and a strategic vantage point for reaching great and prosperous tribes. Hillah, the site of ancient Babylon, is homogeneous in population, preeminently a tribal center, distinguished for its hospitality and its independence of thought and action.

INDIA

Unoccupied Fields in India

MISSIONARY activities in India are so extended and so varied that it will be a surprise to many friends of missions, as it evidently has been to the editor of the *Dnyanodaya*, to learn how large a part of the country, both in territory and in population, is still unoccupied by Christian forces. He quotes the following statements from an article by Rev. Alexander McLeish, convener of the National Christian Council's Committee on Occupation and Survey, which appeared in the April *International Review of Missions*:

"Taking only complete administrative units (census districts) we see that one third of the area of India with one eighth of the population is unoccupied. One third of the area of Burma with one third of the population is also unoccupied. Bombay

Presidency has 32 missions at work in the 37 districts of the Presidency, and yet 3 districts are quite unoccupied and 2 have only one worker each. There are nearly 5½ times more Indian than foreign workers. About 250 out of the 675 foreign workers are located in Bombay and Poona cities alone. Educational work is strong although there are 1,831 evangelistic workers compared with 1,241 educational. The Protestant Christian community is reported as only 158,194 out of the 264,917 total Christian population. . . . Perhaps the most startling fact about the unoccupied territory in India from the Christian standpoint is that India's villages number nearly three quarters of a million, whereas the returns show that no more than 39,727 villages have Christians living there."

An Indian Centenary

THE London Missionary Society (Congregational) completed in 1923 a century of service in the Telugu region of South India. Rev. J. I. McNair thus describes the centenary celebration by the Indian Christians: "Something like twelve hundred people gathered, and the long, low shed, erected for the purposes of the celebrations, was crowded through the many meetings of the two days of the conference, with eager and attentive people. They comprised, of course, the picked men and women of our communities, but their reverence and orderliness—qualities not native to villagers—greatly impressed our visitors. It was desired that an impression should be made upon Cud-dapah town itself, and the usual Indian method of a procession was adopted, with great success. One gratifying feature of the proceedings was the presence with us of quite a number of men now in positions of authority and influence, who have sprung from our people and were not ashamed to make known their humble origin. By common consent we believe the final meeting—a great communion service—was felt to be the most impressive. In the dim evening light, the stillness, order and reverence of the great company—the devout expectancy that could be felt, was most bracing and helpful.

—*L. M. S. Chronicle.*

A Neo-Hindu Movement

IN a recent conference in Benares of Hindus from different parts of India, Buddhists, Jains, Sikhs and Parsis were invited to join. This was in accordance with the theory of a Hindu editor, "Hinduism is in its larger aspect a religious patriotism rather than a religion." The leaders defined a Hindu as "any person professing to be a Hindu or following any religion of Indian origin." The conference was by no means a peaceful one. For instance, the presiding officer tried hard to get through a resolution for the removal of untouchability, but he had to surrender. However, resolutions favorable to low castes were passed, though these castes still remain untouchable. The reforms begin with the request for three boons for these lower strata of Hindu society. These are: the right of drawing water from the common wells; the privilege of bowing before idols in temples; the boon of instruction for their children. The attempt to raise the marriageable age of girls was defeated. Other questions dealt with were female education, curtailment of wedding expenses and the dowry system, and although the conference was divided the mere fact that such subjects were discussed is a great victory for the reformers.

Sadhu Sundar Singh

IN a letter received in the REVIEW office late in April, the Sadhu wrote of starting then on a trip in Tibet, to last until August or September. He also wrote of a new book on which he was working, and of another recently published, "Reality and Religion: Meditations on God, Man and Nature." A contributor to the *Christian Patriot*, of Madras, after hearing the Sadhu speak and then having a long conversation with him, wrote: "No Indian Christian has aroused so much interest among the Christians of the West as to the possibilities of an Indian type of Christianity as Sadhu Sundar Singh. His is an arresting personality—one who in his quest

after the spiritual life has found and received in himself the spirit of the living Christ whom he calls his Master and Saviour. To him the Christian Church, the Bible and everything else are subordinate to this discovery and acceptance of the sanctifying presence of the Christ in life. This to him is the one reality—the supreme experience which frees one from the bondage of race-conceit and civilized pretensions. Next to his love of the inner world wherein dwelleth his Christ, comes Nature, which he loves with the love of a child and lover. He carries with him the breath of the hills, of heights and depths, of shadowy retreats and vast expanses.”

CHINA

Missionary Killed in Hainan

THE Presbyterian Board of Foreign Missions received on June 30, a cablegram reporting that the Rev. George Douglas Byers of Kachek, Island of Hainan, China, had been killed by bandits. The cablegram stated that the other members of the missionary group of Kachek, including Mrs. Byers and their four children, were safe. The Associated Press reports information that Mr. Byers had been killed, presumably by bandits, on June 24th, and that American Vice-Consul Chamberlain of Canton had gone to the Island of Hainan to investigate. A cablegram from Minister Schurman in Peking to the State Department at Washington confirms this advice.

Mr. Byers, who was on furlough with his family last year, has been engaged since 1906 in direct evangelistic and pastoral work in the station of Kachek and in the extensive outlying district. He has been largely instrumental in building up the growing and increasingly influential Chinese Church throughout that section of the Island. There is a vigorous church in the Kachek center and fifty or more country chapels in towns and villages of the surrounding district. In many parts of this outlying region, bandit outrages have occurred throughout

the past year, greatly to the distress of the missionaries and to the hindrance of itinerating work. The Mission, however, had not thought of any particular and unusual danger to the lives of American residents in that section.

On the Tibetan Border

MR. and Mrs. J. Russell Morse, missionaries of the Disciples Church in Batang, West China, the place associated in the minds of many with the martyred Dr. Shelton, write in *World Call*: “The present military commander of the border at this place is a great improvement over the previous one and we expect conditions to become much better if it is possible for him to make them so. During the last several months about a half-dozen Tibetans, reputed to be robbers, have been executed, and he seems to be really trying to get the men who killed Dr. Shelton. He has placed a company of soldiers near the low pass about six miles south of Batang, as a guard against the robbers and murderers who have infested that place for the last several years. We have heard that he expects to build a fort on the pass within the next month or so and that a company of soldiers will be stationed there regularly. This is one of the worst places between Batang and Yunnan-fu, so far as robbers are concerned.”

Bandits Still Active

A PRESS dispatch from Canton the middle of June stated that Chinese bandits who captured E. H. Carne of Australia, Rev. R. A. Jaffray of the Christian and Missionary Alliance and two other missionaries in May, were then asking \$30,000 ransom for their release. The original demand was for \$200,000 and a large quantity of arms and ammunition. The news was brought to Wuchow by Rex Ray, one of the American missionaries, who escaped from the bandits during a heavy storm. Mr. Carne has since been released with the other missionaries of Kwangsu. Twenty

Chinese and four white men were captured when the Chinese raided the motor boat *Roanoke*, but two of the white men were released within a few days that they might arrange ransom for the others. Ray was obliged to travel over the mountains all night to make good his escape. The first two white men released, Dr. H. G. Miller and the Rev. Robert A. Jaffray, also experienced great difficulty in returning to Wuchow.

During the siege of Kweilin, which lasted for several weeks because of the fighting of the rival generals, Rev. Joseph Cunningham of Salem, Va., was killed by a stray bullet. The Southern Baptist missionaries who were besieged are now safe.

General Feng's Interests

INTERESTING news of various sorts, both personal and professional, has recently been coming from China about General Feng. For one thing, he has been promoted to the military rank of marshal, an office which, as *China's Millions* points out, will bring its new cares and responsibilities, but also enlarged opportunities for witnessing for Christ. A few months ago, his wife, who had been a great help in his work, particularly in conducting Bible classes for the wives of both officers and men, died in the Peking Hospital, leaving five children. Doubtless the need of this family for care has hastened his second marriage, which has taken place, the bride being a graduate of the Goodrich School for Girls at Tunghsien and of Yenching College, Peking. She is an active Christian worker, and at the time of her marriage was secretary of the Peking Y. W. C. A. As stated in the REVIEW, General Feng had been appointed a delegate to the Methodist General Conference in April, but he wrote to express his regret that he was "detained by official business." Rev. H. T. Liufang, a Chinese delegate to that conference, baptized General Feng eleven years ago, and is now his pastor in Peking. He told while here of a service which he conducted in

March at which, in the presence of General Feng and his army, 3,200 men were individually given Christian baptism.

Christian Schools in China

THE first Protestant mission school in China, the *Missionary Voice* reminds us, was opened by the London Missionary Society in 1839. From that small beginning education has forged ahead and become the leading tool of the missionary workmen. To-day there are 7,046 Christian schools and colleges, with over 240,000 students. These schools cover the entire range of modern educational practice—kindergartens, lower primary, higher primary, middle schools, colleges, universities, professional schools. The Bible is the leading textbook throughout the whole system, and the supremacy of character is the recognized ideal of education.

A New Chinese Cult

TANG TWAN CHANG, who is described as "a bold man, a poor man and a student," is now proclaiming in Chengtu, China, what he says is the universal religion, for which Judaism, Taoism, Confucianism, Buddhism, Christianity and Mohammedanism all prepared the way. It is strange to see the use of Christian terms in the thirty volumes that this false prophet has written. He even calls his religion "the inner gospel." This smattering of Christian truth is explained by the fact that he was once a member of a Christian church, but was expelled for using opium. No one can join this new cult without taking an oath to maintain profound secrecy, communication to be made only to those who in turn take the oath. Every new disciple must fast for forty days meditating upon the "inner gospel." During this period of fasting the Holy Spirit is to descend upon the new disciple, coming in the literal form of a dove. This experience is then tested by certain trials to which the disciple is subjected, such as eating centipedes, etc. "The fol-

lowers of this new cult," says a writer in the *Evangelical Christian and Missionary Witness*, "are dead in earnest, and though warned by the officials of the land, yet continue preaching and prophesying. They are making a strong protest against materialism. War is being opposed by them. Individual salvation is the burden of their message, but it must come through believing their doctrine."

Student Conference in Temple

THE annual conference which the Y. W. C. A. conducts for the women students of North China meets each summer at the temple of the sleeping Buddha, whose priests occupy the inner court, apparently unconscious of the new China that is assembled without. The grounds are beautiful, with arches of cypress trees, numerous courts and Chinese temples, lovely bits of woods and pools of water. The meetings are held in a big open pavilion whose great pillars support a beautiful curved Chinese golden tiled roof. In these temple grounds some 150 Chinese girls live together, play, study and worship for a week. With the exception of the surroundings, the conference is much like one held by American student Associations. The morning and evening classes are much the same, with Bible classes, addresses and discussion groups, and afternoons devoted to games, stunts, swimming, tennis and hikes to near-by temples. Only a few girls from any one school can go because of the expense, and for this reason every girl is deeply in earnest, feeling the responsibility she bears in representing the girls not so fortunate as herself.

JAPAN-CHOSEN

The Bible Union of Japan

UNDER the leadership of Rev. Paul Kanamori, Bishop Nakada and other loyal Japanese Christians, an organization has been formed, called "Nihon Seisho Domei," the Bible Union of Japan. Its purpose is to unite the Japanese Christians who

are loyal to the Bible and its teachings and who deprecate the effort made by some critics to discredit the authority of the Scriptures as the only infallible rule of faith and practice. Missionaries may join the organization, but they are not the originators of the movement.

Its activities will include Bible conferences and other means of stimulating faith in the Scriptures and their essential doctrines.

A Christian Japanese Farmer

MR. KONISHI, who has a fruit farm in a tiny Japanese village eight miles from the railroad, is a graduate of the Imperial Agricultural College at Tokyo, and in the years following his graduation he taught in agricultural schools, at one of which he became principal. At length, however, he determined to become a practical farmer himself. Mr. Konishi, his wife, and his oldest boy had become Christians and active members of the church some years before. Faithful to this profession, they would not by any means permit the farm to absorb their interest. At once Mr. Konishi took a line of bold leadership for the social and moral regeneration of the county in which he had settled. A "social department" was organized for the county, and Mr. Konishi became its chairman. In that capacity he now goes from village to village holding meetings to talk of social subjects, into which he always puts the moral emphasis of Christianity. In Mr. Konishi's own village he has just organized a men's temperance society, and has secured the signatures of 136 adults to a pledge of total abstinence from all intoxicants. This is practically every man in the little community.

Korean Presbyterian Church

THE membership of the Presbyterian Church of Korea comprises all converts of the four Presbyterian Missions—the Presbyterian U. S. A., the Presbyterian U. S., the Canadian and the Australian. The church was

made a national church, ecclesiastically independent of the bodies that founded it, in 1907. It has its own General Assembly and nineteen presbyteries, three of which are outside of Korea—in Manchuria and Siberia. Its membership constitutes about two thirds of the total Christian body in the country. The Korean Presbyterian Church has 234 ordained pastors in active service; 1,372 elders; 183 ordained deacons; 559 paid unordained men workers and 273 paid women workers; 10,161 unpaid church leaders; 2,097 church buildings, all but twelve or fifteen built by the Koreans; 4,423 meeting places in all; erected 209 new churches during the last ecclesiastical year; baptized 10,565 persons; enrolled 13,485 catechumens; has 193,850 adherents, with 161,299 children and adults in the 2,402 Sunday-schools, and contributed during the year \$499,004, or just a little under 1,000,000 yen. In Bible classes lasting from four days to one month there were 27,072 men and 45,182 women.

—*The Continent.*

Japanese Church in Formosa

FOR nearly thirty years the Gospel, which the Western world through the Anglican Church, says *The Spirit of Missions*, "had brought to Japan, has in turn been borne by the Japanese Christians of the Church as torchbearers to Formosa. Though little known, it is one of the inspiring features of modern missions. When, at the close of the China-Japan War, Formosa was ceded to Japan, the General Convention of the Japanese Church decided that it was its duty to furnish the entire financial support for the work in Formosa and to enlarge it as they gradually could. And expenses being very high in Formosa, the three workers for the Japanese Church have received more than have those in Japan. The Woman's Auxiliary is represented by a very rare woman named Tange San, of deep spirituality, unbounded energy and a big heart."

ISLANDS OF THE SEA

A Century in the Cook Islands

THE centenary of the founding of the London Missionary Society has been commemorated in characteristic fashion on the various mission fields of the society. During the celebration on the island of Rarotonga, in the South Seas, many tributes were paid not only to John Williams, the pioneer missionary, but also to Papeiha, the first native preacher. In the various villages on the island impressive meetings were held. An eye-witness writes of one of these:

A great speech was delivered by Paoro (Pharaoh), a Mataiapo and leading man of the village of Ngatangia, who is also the carpenter supervising the construction of the new and handsome church. This trade was given him by Chalmers, and his skill is evidenced by several neat bungalows on the island. Paoro spoke of John Williams coming again to the island in 1827, bringing the Rev. Charles Pitman with him, an event which coincided with the movement of the people from Avarua to Ngatangia, the population at the new settlement being about 4,000. This general migration of the whole population was simply a movement to a new area where food was in abundance. At that time large numbers of people cast their idols at the feet of the missionaries, and some of these idols were used to decorate the great church which, as Paoro described, was built without a single nail and for which some of the timber was brought from the ancient *Maraes* or sacred groves for idol worship.

NORTH AMERICA

America's Resources

THE following data are given by the *Christian Science Monitor*, on the authority of Walter W. Head, president of the American Bankers Association, concerning the United States:

Estimated wealth	\$300,000,000,000
Bank deposits (approximately)	40,000,000,000
500,000,000 acres improved farm land	77,000,000,000
Yearly corn yield	3,000,000,000
Yearly wheat yield	1,000,000,000
Annual manufactures over	60,000,000,000
Annual output crude oil ..	23,000,000,000
Miles of railroad	250,000
Miles of telephone lines ..	800,000

Homes Without Bibles

A PRACTICAL form of Christian work, in the placing of Bibles in homes without them, has been done by the woman's auxiliary of the Presbytery of Memphis. Their president, Mrs. John S. Cooper, of Trenton, Tenn., in response to the call that the *Christian Observer* made, challenging Christians to make a canvass of their community to ascertain how many homes are without Bibles, wrote to all of the auxiliaries in Memphis Presbyterial Auxiliary requesting each to make such a canvass, including the colored population, and as far as possible to supply all such homes with a copy of the Bible. Dr. Frank Marston, Agency Secretary of the American Bible Society, told recently how one auxiliary did this. In addition to the Bible work, Mrs. Cooper has requested all the local auxiliaries in Memphis Presbytery to place copies of the *Christian Observer* and other Christian literature in railroad stations.

A Bible-Carrying Church

THE Disciples of Christ are pushing the Pocket Testament League plan throughout their whole church as part of their evangelistic program, directed by Jesse M. Bader, Superintendent of Evangelism, United Christian Missionary Society, St. Louis, Missouri. They have a five-year program to win one million new members to the church. They feel that the Pocket Testament League plan will assist mightily in winning many people to Christ and the Church. They began the plan at Easter, 1923, and since then ten thousand have signed the P. T. L. pledge, and 22,500 of the Testaments have been sold. The pastors are enthusiastic about the plan. They say that it deepens the spiritual life of the Church and brings a new appreciation of the Bible to many Christian people. Many evangelists in the church are using the plan in every revival meeting, finding that a "Bible reading and carrying" revival helps in their evangelistic work.

Throughout their history, one of the principal slogans of the Disciples has been, "Where the Book speaks, we speak, and where the Book is silent, we are silent." Another slogan has been, "No creed but Christ, no Book but the Bible."

Women Call for Action

THE Women's National Committee for Law Enforcement, whose activities have already been noted in the REVIEW, representing as it does twelve national organizations of women, with a combined membership of 10,000,000, sent out an appeal to the ministers of the country for special prayer and the reading from their pulpits on June 1st of a "Call to Christian Women," part of which follows:

Our country is in peril. Her laws are defied, her constitution is attacked, youth is subjected to temptation, a wicked propaganda is abroad, public opinion is perverted, those ideals on which this nation was founded are being shattered by enemies within. Christian women in their organized groups, perceiving the menace to home and church, are uniting with other groups, patriotic and educational, to secure prompt action. While the danger is greatest in our Eastern and Middle states, owing to the great foreign population and the lawless wealthy group, there is a small but dangerous minority working throughout the country to control the coming conventions and elections. The will of the great majority of the American people has been expressed in the 18th Amendment to the Constitution and the laws based thereon. To protect our democratic government by voting at the primaries, by placing this moral issue before the conventions and by using the ballot, Christian women can undo the effort of these who seek to undermine present laws. Because many Church women are not using this power the Woman's National Committee for Law Enforcement earnestly appeals to them to face immediately the present moral crisis.

Methodist Benevolences

THE financial status of the Methodist Episcopal Church in relation to its benevolences is thus summarized by *The Christian Work* (not a Methodist paper): "Five years ago they celebrated the hundredth anniversary of their first missionary work with a

campaign for a hundred million dollars to be paid in five annual installments. They secured pledges for one hundred and thirteen and a half million dollars, according to first reports. But when, a year later, a new administration audited the subscriptions they sank to one hundred and two million dollars. The first amount had included considerable for local work. Every year since then has seen a decrease in the amount actually received. Altogether, of the one hundred and two million dollars pledged, some seventy million has been paid. That is better than the sixty-five per cent which experience shows has generally come from drives. For the last fiscal year the Methodist Boards collected just over thirteen million dollars, almost three million less than in 1920. Beginning with the local churches and missions, the Methodists have worked out for next year a double budget for their benevolences: First, a 'no-growth' budget, which is what its name implies, an estimate of the amount needed to maintain the benevolent and missionary work at its present stand, and calling for eighteen and a half million dollars; second, the 'approved askings' which amount to twenty-eight and a half million dollars a year. With characteristic thoroughness the church is acquainting its membership with the work facing it through a book on 'The World Service of the Methodist Episcopal Church,' edited by Dr. Ralph E. Diefendorfer."

The Methodist Board of Foreign Missions, in spite of the large receipts of the Centenary, faces a possible \$2,000,000 deficit this year unless their churches respond promptly and generously to the need.

Northern Baptist Investigation

MORE than 2,000 delegates were enrolled at the Northern Baptist Convention at Milwaukee, Wis., May 28th to June 5th. Each congregation is entitled to delegates according to its membership, no church being allowed more than five. Were every

church fully represented, the convention would have been much larger. Of the budget of \$9,429,109 for 1924-25, of which the churches are asked to give \$6,700,000 (the remainder being provided from legacies and invested funds), the Foreign Mission Society will receive \$1,804,350, the Woman's Foreign Mission Society \$503,960, the Home Mission Society \$1,217,450, and the Woman's Home Mission Society \$388,340.

The following action, of especial interest to friends of missions, was adopted by a vote of 766 to 616:

That a commission to be composed of seven persons to be named by the president of the Northern Baptist Convention be and hereby is appointed with power and authority to investigate and report at the next meeting of the Northern Baptist Convention the conduct, policies and practices of the board of managers of the American Baptist Foreign Missionary Society and of its secretaries in the selection of missionaries in the foreign field, and to ascertain and report the policy, if any, which said board of managers has adopted with respect to the appointment and retention of persons as missionaries who do not accept or have repudiated or abandoned the evangelical faith as held historically by Baptists.

This subject was introduced by the Baptist Bible Union, which also sought without success to bring about the adoption of a creed substitute for the vote at Stockholm a year ago, and to withdraw the denomination from the Federal Council of Churches.

—*Watchman-Examiner.*

Southern Baptist Convention

THIS gathering of five thousand delegates in Atlanta, Ga., May 13-18, represents three and one half million white Baptists from seventeen Southern states. Among other business transacted, a committee of seven was appointed to draw up a statement concerning peace and war to be presented to next year's convention at Memphis. The report of the social service committee, as adopted by the convention also dealt with this question. It called war "contrary to the spirit and teachings of Jesus Christ," "the greatest obstacle to the progress of Christianity," and stated a belief

that "all grave international problems can be settled by arbitration." Entrance into the League of Nations and World Court was specifically endorsed.

Task of Southern Baptists

HAVING raised up to May 1, 1924, the sum of \$54,000,000 on their Seventy-five Million Campaign, Southern Baptists are now planning an intensive effort to raise \$21,000,000 additional between now and the close of the calendar year, to the end that the original goal of \$75,000,000 may be realized. Dr. L. R. Scarborough, of Fort Worth, who led the drive for subscriptions five years ago and who has served as chairman of the Conservation Commission since that time, has been called back to Nashville headquarters to direct the special effort for completing the campaign this year. Plans to this end were outlined at a meeting of the commission in Nashville in June, the aim being to reach every Baptist church in the South with the campaign message and program and enlist every member of every church, as nearly as possible, in a definite share in this undertaking.

George Fox Tercentenary

BOTH in England and America there has been an appropriate observance of the 300th anniversary of the birth of George Fox, July, 1624. The Friends' Historical Society of Philadelphia has appointed a George Fox Tercentenary Committee, of which Rufus M. Jones is Chairman. The American Friends' Literature Council is cooperating with this committee. New York Friends held a commemoration in connection with Yearly Meeting in May, and appropriate exercises were also held at Haverford, Pa., in May. It is also planned to have a large commemorative public meeting in Philadelphia in the autumn, when it is hoped one or more English Friends will assist representative American Friends in fitting memorial exercises.

—*Record of Christian Work.*

Convict Turns Evangelist

A NEWSPAPER dispatch from Philadelphia late in April stated that Abe Buzzard, for years one of the most notorious desperadoes of the Welsh Mountain region of Pennsylvania who has spent forty-two years behind prison bars, was then to be released from the Eastern State Penitentiary, his latest sentence of thirteen years having expired. Buzzard is seventy-two years old. He said he planned to become a prison evangelist and devote the rest of his life to helping convicts. To this end he has studied theology and the Scriptures. Despite his long confinement, Buzzard is well preserved and appears stronger, healthier and younger than most men of his age. "I have many years left in which to undo the harm I have done," said the aged convict. "I have made all my plans so no time will be wasted. I will go to my home at Reading for a few days to visit my daughter and some friends, and then I will begin my career in the service of the Lord." Buzzard started his prison career when he was thirteen years old, having been sentenced for robbery.

Mormon Church in Washington

A PLOT of ground in the foreign embassy quarter in Washington, one mile north of the White House, has been sold to Mormons as the site for the erection of a church. Immediately south of it is the plot which was recently sold to the Italian Government, and on which will be erected the new Italian Embassy building. Several blocks south is the ground at the northeast corner of Sixteenth and Euclid Streets on which the French Government will shortly begin the construction of an embassy building. The Spanish, Polish, Cuban and present French Legations are on Sixteenth Street in the same neighborhood. There are more than three hundred Mormons in Washington, who have been meeting in what was once the ballroom of the so-called Howland House.

The Negro Migrations

MONROE N. WORK makes in *The Southern Workman* the following careful statement of facts about the much-discussed Negro migrations: "The Negro migration of the past eight years, while it may be considered as one movement, has two important phases; that of 1916-1920 and that of 1922-1924. The first of these really began in 1915, reached its maximum in 1917, and continued at a decreasing rate up to 1920, when, because of the economic depression, it almost ceased. Estimates made at the time of the number of Negroes who went north ranged from 150,000 to 1,000,000. The 1920 census showed, however, that, in spite of the great movement of Negroes northward during the previous four years, the number of Negroes from the South living in the North had increased in the decade 1910-1920 by only 330,260. Estimates of the number who have migrated in the past three years vary from 100,000 to 500,000. It is very probable that if a census were taken this year it would show that there are probably not 250,000 more Negroes from the South living in the North and West than there were in 1920. As a matter of fact, many Negroes who went North in 1922-1924 were persons who had already been North and had returned to the South during the economic depression. It is probable that during the past ten years several hundred thousand Negroes have moved from the South to the North and back again."

Indian Summer Evangelists

THE Indian elders from sessions of the six churches in the MacBeth mission in and near Lapwai, Idaho, have held a joint meeting, reports *The Continent*, and planned a program of evangelistic tours to be continued throughout the summer months, which will take the Gospel to all the native tribes that surround the Lapwai. The experience of the mission is that these lay workers are very effective in obtaining the attention of

unevangelized Indians. To the most important places their pastors accompany the elders and do the preaching while the elders engage in personal work. In the school at Lapwai are four Nez Perces studying for the ministry and one Spokane Indian, Dan Scott. Mr. Scott was licensed by his presbytery in April. Before leaving on their vacation the students of the school made a trip to the mountains to lay in their next year's supply of wood. They are permitted to take all that they need from the United States timber reserve near by. Fuel is one of the highest expenses of living in Idaho, and by this means the Indian students reduce their living cost in very great proportion.

Canadian Church Union Hindered

THE organization of the United Church of Canada, combining the Methodist, Presbyterian and Congregational bodies, has been watched with interest by the REVIEW, the last account of the movement having appeared in the December, 1923, issue. Word now comes that, just as the last obstacle to the union seemed to have been removed by mutual agreements, the Ontario provincial legislature has interposed a check upon the whole proceeding, its Private Bills Committee having instructed its law clerk to add to the Church Union Bill "clauses providing for the preservation of the Presbyterian Church in Canada, the Methodist Church, and the Congregational Church as separate entities, and for giving to any congregation the right, by vote of its members, to remain in its mother church and to keep therein any property owned by it." Against this destructive proposal the heads of the three denominations have issued a spirited protest, denying the right of a provincial legislature to interfere with the plans of Dominion-wide churches, and rejecting the authority of the legislature to set up a state-made church, and "to decree that denominationalism shall continue in Ontario whether the churches concerned wish it or not." They state

that the committee's action "deprives these churches of their right of self-determination, and is contrary to the whole principle of representative government."

The *Christian Guardian*, the Methodist organ in Toronto, suggests two chief sources of opposition to the union movement—the rivalry of the Anglicans and the enmity of the distilling and brewing interests.

—*Christian Advocate*.

LATIN AMERICA

Mexican Student Volunteers

THE Mexican Student Volunteer Conference, held at Easter time in El Paso, Texas, under the auspices of the M. E. Church South, was an epoch in the lives of the fifty-nine Mexican students who attended it. Rev. C. G. Hounshell writes of it: "The work was well in hand, and the delegates carefully chosen from our schools on both sides of the Rio Grande. El Paso is a central point in our Mexican work. Five days were devoted to discussions and inspirational addresses. The Mexican students exhibited real ability and consecration in discussing the moral and religious problems which face them. They are so happy that they have a Student Movement all their own. The testimonies to their call to service and their consecration to the work among their own people were inspiring. They made us feel that the progress of the Church in Mexico is sure. The fifty-nine who came represent one hundred and ninety volunteers in the various volunteer bands. It does the heart of a missionary good to witness so many young people in our schools dedicate their lives to the service of the Church. These are all in preparation."

Mexican Evangelicals Unite

IN 1914 the American Board exchanged work in Mexico with the Southern Methodist Board, the latter taking the former's mission in Chihuahua in Northern Mexico, and the Congregationalists taking over the Methodist work in Guadalajara. Some

apprehension was expressed as to whether the Mexican church members would find themselves at home in their new denominational connection. The *Missionary Herald* reports, however, that no such difficulty has arisen. All the Protestant missions in Mexico are now, as a rule, known as the *Iglesia Evangelica* of Mexico. Moreover, fraternal Christian relations have been established between the Protestants of Northern Mexico and of the neighboring states across the border. A significant demonstration of friendship between the neighboring countries was made in connection with the recognition of Mexico by the United States Government, at a missionary celebration of the Methodists in Saltillo, capital of the state of Coahuila, in honor of the fiftieth anniversary of the Methodist Mission.

A New Field in Haiti

REV. H. R. CARSON, D.D., Bishop of the Protestant Episcopal Church in Haiti, writes of holding services on the island of Gonave. He learned of conditions on the island from Lieut. Manning of the U. S. Marines, who, as he later learned by observation, had won the confidence of the people to a remarkable degree. "Although there is a population on the island of between ten and fifteen thousand, only at long intervals were religious services held; a Roman priest possibly once a year or less frequently; the 'chapels' pathetic shacks where pigs and goats and cows and chickens strayed at will; few schools and the few of indifferent sort, unworthy the name." When the Bishop and two assistants visited Gonave, two gendarmes went from house to house, announcing the service, which was held out of doors by moonlight. The party began singing to attract the congregation. Bishop Carson says: "Soon the whole community gathered, wondering at first, devout and attentive throughout and thoroughly interested at the close, giving many expressions of satisfaction. It was something new—a church with-

out a hard scale of fees for spiritual ministrations, a church ready to send its highest ministry to find the poor and isolated." A permanent worker has been placed in charge.

—*Spirit of Missions.*

Unreached Indian Tribes

THE Inland South American Missionary Union has wanted for many years to advance to the Indians between the headwaters of the River Madeira and its tributaries and the headwaters of the Paraguay River and its tributaries. At last it is possible to go across this practically unexplored field of many thousand miles. The party started in the spring, to be gone about six months, emerging by the River Amazon and descending to its mouth and coming around by boat to Rio de Janeiro. In the territory that will be visited, it is said that there are dozens of tribes of Indians who have never been reached at all by white men, and it is one of the greatest unreached and nearly unexplored regions in the world.

—*Inland South America.*

GENERAL

Another World Conference

OTHER conferences have been limited to particular subjects or countries, or denominational groups, or have been voluntary associations of individuals. The Universal Christian Conference on Life and Work, which is to be held in Stockholm, Sweden, August 11 to 31, 1925, differs from all previous conferences in that it is to be constituted by the churches as churches, and to consider the whole life and work of the Church at home and abroad. Delegates, with the exception of a small minority of ex-officio and coopted members, are to be chosen by the highest ecclesiastical authority of the churches concerned. As the Conference will be limited to approximately 500 members, many denominations can be represented by

only one or two delegates and even the largest, like the Baptist, Methodist and Presbyterian churches of America, have only ten each. Delegates are to be entertained free of charge by the Swedish people, so that their only expenses will be for travel and incidentals. Geographical considerations have made it necessary for the Committee on Arrangements to be constituted by the churches of Europe and America, so that the Committee could be a working body. Invitations, however, are to be sent to all Christian communions throughout the world, including the ecclesiastically independent and self-governing churches in Asia, Africa, Mexico and South America. The Swedish Crown Prince, Gustav Adolf, is chairman of this committee.

New Bible Translations

SEVEN more languages have been added to the list of tongues in which all or part of the Scriptures are now printed, making 558 in all. The latest translations include the following:

St. John in "Lur," a Nilotic tongue spoken by a quarter of a million people, living on the western shores of the Albert Nyanza in Belgian Congo. The New Testament printed in "Asu" for a Bantu tribe called the "Wapare," numbering 50,000, who live among the Pare mountains in Tanganyika Territory.

Genesis issued in the "Tonga" of Zambesi, for the benefit of the 100,000 Bantus between the Zambesi and Kafue rivers.

St. Luke translated into Bambara for the Sudanese natives in Upper Senegal.

St. Mark written in the Kaonde dialect spoken by 40,000 people in the southeast corner of the Belgian Congo and in Northern Rhodesia. This gospel has also been published this year in the Chuan dialect of Miao for the Chinese of Yunnan.

Four gospels have been translated into the Huanuco dialect of the Quechua language for the interior of Peru.

The Acts has been circulated in Arawak for British and Dutch Guiana; the entire New Testament published in "Dabida" for Kenya Colony, "Duala" in Cameroon, "Houailou" in French Caledonia and "Malu" in the Solomon Islands.

THE MISSIONARY LIBRARY

Modern Religious Movements in India. By J. N. Farquhar, M.A., D.Litt. (Oxon.) Illus. xvi. 471 pp. \$2.50. The Macmillan Company. New York. 1924.

This standard volume, which is a reprinting of the first edition of ten years ago, is the best treatment of the subject in English—despite Professor Pratt's more popular "India and Its Faiths." Any intelligent reader upon religions, who can reel off the statistics of the principal religions of India as found in the Census of 1911 or 1921, will be surprised to find here a scholarly presentation of many varieties undreamed of by those familiar only with the leading sects. Since 1915, a few minor variants have risen, and the new nationalistic spirit has placed a new and strong emphasis upon the indigenous as opposed to the foreign faiths.

Dr. Farquhar is a Sanskrit scholar and has also given much time to visiting scenes and personalities connecting with many recent developments of Hinduism and Mohammedanism. Such movements, as theosophy, that have affected America will especially attract the reader. Various steps in the beginnings and growth of the Samajes, especially the Brahmo and Arya varieties, are significant of main trends in the religious evolution in the Indian Empire.

The author divides his main treatment into discussions of movements favoring serious reforms, reforms checked by defence of the old faiths, those which supply a full defence of the old religions, a treatment of religious nationalism from 1895 to 1913, social reforms and service from 1828 to 1913, and then he concludes with a well-written chapter upon the significance of these movements.

In general, the volume is a most interesting exposition of religious strivings and discontents, which in a time

of transformation are expressing themselves in these many forms. While essentials of the old faiths still stand firm, they are variously modified to meet the new age, or to meet the growing antagonism to views and practices which our age cannot follow, even on Indian soil. Perhaps the modification which Islam of the new type is undergoing in Northwestern India is as surprising as any of the changes mentioned. Such movements as are sponsored by Rabindra Nath Tagore and more recently by Gandhi (who is not taken up in this volume), are well worth studying. The latter might well have had a supplementary notice in this volume. H. P. B.

Contacts With Non-Christian Cultures. By Daniel Johnson Fleming, Ph.D. pp. 189. \$2.00. George H. Doran Co. New York.

This is a textbook of unique character. It is designed for the use of mission study classes and for theological seminaries and missionary training schools. It will be, however, of interest to all friends of missionary work. It deals with a wide variety of specific problems that affect Foreign Missions both at the home end and on the field. The author, however, does not discuss these problems in the conventional way. Instead, he cites a large number of concrete cases, and presents them in such a way as to set the reader thinking about their proper treatment. The cases that he cites are not academic or imaginary, but are drawn from his own experience and observation, first as a missionary in India, and since then from his extensive travels in Asia and his work as Professor of Missions in the Union Theological Seminary, New York. It is a helpful and thought-provoking book, and one admirably adapted to its excellent purpose.

The Open Door Policy. En Tsung Yen. 191 pp. \$2.00. The Stratford Company. Boston. 1923.

We have recently had two books recounting the history of the Open Door Policy, one by Dr. Bau and this one by Dr. Yen. The latter is distinctly not as good as the one by Dr. Bau. It is faulty as to its English. Its romanization of Chinese names is often inaccurate and inconsistent. It has a good many mistakes of fact, and it contains no particularly new or important contribution to its subject. It is, however, a fairly good summary of the reasons for and the development and scope of the Policy, and is rather more balanced and temperate than one might expect from one who is as profoundly concerned for the future of his country as is a representative of young China. It is also of value as an indication of the attitude and the scholarship of some of the Chinese students in this country. K. S. L.

Seeing Life Whole. Henry Churchill King. 160 pp. \$1.50. Macmillan Co. New York. 1923.

President King argues for a new apologetic to express the reality and meaning of our ideal interests in terms of modern times.

The Three Religions of China. By the Rev. W. E. Soothill. 271 pp. \$2.85. Oxford University Press, American Branch. New York. 1923.

This volume is a revised, enlarged and improved edition of the very valuable lectures delivered at Oxford University to students expecting to labor as missionaries in China.

The author's eminence as a missionary and educator in China for thirty years, and since then as professor of Chinese at Oxford University, give weight to these lectures and his other literary works have greatly obligated to him a multitude of missionaries.

After briefly introducing the Three Religions as a practical unit in the Chinese mind, the author gives in turn leading details of Confucianism,

Taoism and Buddhism. There is too little emphasis upon the first, which was most influential under the Empire. Buddhism, and to a less extent Taoism, are far more widely followed in the community and are more popular among the masses, so that Mr. Soothill has probably done wisely in giving them more than three times as much space. Under the caption of "The Official Cult, or Public Religion," Confucianism gains an added increment of scenic grandeur.

The author discusses helpfully as well as interestingly the outstanding themes of all the triad of faiths in the chapters upon "The Idea of God," "Man's Relationship and Approach to the Divine," "Cosmological Ideas," "The Soul, Ancestor-worship, and the Future," "Moral Ideals," "Sin and Its Consequences," and "Private Religion." Though the reviewer has examined for annotation 250 leading sources upon this theme, he does not recall any single volume equal to this in impartiality of treatment, fairness of approach, practical suggestiveness and intimacy of literary and personal contact. The large number of missionary candidates appointed to China will do well to read this volume carefully. H. P. B.

"Let Us Go On." W. H. Griffith Thomas. 12 mo. 195 pp. \$1.50 net. Bible Institute Colportage Association. Chicago. 1924.

Dr. Thomas, a devout Bible student and helpful teacher, has recently gone to his reward. Many of his books on the Bible and Christian life are well known. His latest and last is a study of the Christian's secret as revealed in the Epistle to the Hebrews. The exposition is sound, clear and practical. Christians will profit by the study.

A Layman's Confession of Faith. P. Whitwell Wilson. 12 mo. 208 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

Mr. Wilson's previous volumes on "The Christ We Forget," "The Church We Forget," and "The Vision We Forget" have established his

reputation as an original but devout and practically helpful thinker on Bible themes. He here gives a lucid, conservative, positive but tolerant expression of his belief in Christ, the Church, the Bible, Miracles, the Atonement, Faith, the Resurrection, the Second Coming and the Trinity. The book is fresh and interesting, especially valuable to young people and laymen.

The Everyday Bible. Edited by Charles M. Sheldon, author of "In His Steps." 12 mo. 650 pp. Thomas Y. Crowell Co. New York. 1924.

The popularity of the Bible today is revealed by the fact that it continues to be by far the "best seller." Versions, paraphrases, translations and editions continue to flourish. Dr. Sheldon has given us, not a new translation or paraphrase, but portions from the American Revision, arranged historically in continuous narrative for personal, household or church use. Some may criticize omissions (such as the account of the Virgin Birth) and a few inclusions (such as portions of the Song of Solomon) but the selections are made in good taste and the work is reverently and intelligently done. Few people today take time to read and study the whole Bible and few have the ability to make wise selections, so that multitudes of parents and teachers will welcome this volume with the selection already made so intelligently.

Christianity the Final Religion. Samuel M. Zwemer. 12 mo. 109 pp. Errdmans-Sevensma Co. Grand Rapids, Michigan. 1920.

Practical addresses on the Gospel of Christ as the only gospel of eternal life for men; written with Dr. Zwemer's forceful and convincing logic.

The Home, the Savior of Civilization. J. E. McCulloch. 8 vo. 644 pp. Southern Cooperative League, Washington, D. C.

Home training is greatly neglected in these days of driving business, diverting amusements and cruising motor cars. Mr. McCulloch rightly

emphasizes the need for Christian home training. He advocates and describes the "Home Council," or daily school of character. Part Two is devoted to daily readings for the year, some Biblical and some secular, and Part Three to other helps for the enrichment of home life.

Handfuls of Purpose. Pastor James Smith. 8 vo. 302 pp. 4s net. Pickering & Inglis. Glasgow. 1924.

These Bible studies in the Old and New Testament are particularly adapted to Christian workers who wish suggestive outlines, seed thoughts, book studies, expositions and illustrations. This volume (the fifth series, deals chiefly with Ruth, Samuel, First Kings and Luke 12 to 24.

The Bible or the Church. Sir Robert Anderson. 8 vo. 269 pp. 3s 6d. Pickering & Inglis. Glasgow. 1924.

The late Sir Robert Anderson, formerly chief of Scotland Yard (London Police Department) was a staunch defender of the Bible. Here is his clear and convincing treatise, originally published some years ago as the "Buddha of Christendom," showing that the Bible and not the Church is the final authority on the Christian religion. Bible students will find much help here.

Famous Figures of the Old Testament. William Jennings Bryan. 12 mo. 242 pp. \$1.50 net. Fleming H. Revell Co. New York. 1924.

The former Secretary of State has long been famous as a Bible class teacher at his winter home in Florida. This volume gives an insight into the reason for his popularity in its practical studies in the lives of Hebrew Patriarchs, Kings and Prophets. Other Bible class teachers at home and abroad can learn much from this Christian orator, so well-known as a religious and political leader.

Erromanga, the Martyr Isle. H. A. Robertson. 8 vo. 467 pp. \$1.50 net. George H. Doran Co. New York.

The story of the introduction of Christianity into the New Hebrides is

one of the romances of missions. Dr. Robertson, Presbyterian missionary, tells the story graphically—including the work of John Williams, John G. Paton, George N. Gordon, John Geddie and others. The book was published in 1902 but is now again put on the market for the benefit of those not already familiar with it.

Daniel Bula. R. C. Nicholson. Illus. pamphlet. 25 cents. Robert Harkness. Bible Institute of Los Angeles. 1924.

The Solomon Islands also contribute jewels to the Master's crown. This story of a strong and beautiful native Christian character is stimulating and has a wonderfully appealing human interest.

General Feng. Marshall Broomhall. Pamphlet. Illus. 1s. China Inland Mission. 1923.

As a remarkable story of the transforming power of the Gospel of Christ, the history of the great Christian Chinese general has few equals. This brief record is stimulating to faith, hope and love.

John Tengo Jabavu. D. D. T. Jabavu. 8 vo. 154 pp. Paper. Lovedale Institute. Lovedale, South Africa. 1922.

A South African Christian, educated at Lovedale Institute and in England, tells here the inspiring story of a native Christian whom the author declares to have been a dominating historical figure in South Africa a generation ago. He was a teacher, editor, poet, political leader and patriot.

Ideals of Theodore Roosevelt. Edward H. Cotton, with foreword by Corinne Roosevelt Robinson. 8vo. 330 pp. \$2.50. D. Appleton & Co. New York. 1923.

This is a stimulating study of a great man and the foundations of his greatness. From his addresses, writings and the books written about him, Mr. Cotton traces the ideals and principles of Colonel Roosevelt and their effect on his life. These ideals were based on the Bible of which he had an extraordinary knowledge and his faith in God was very real and practical.

NEW BOOKS

History of the Wesleyan Methodist Missionary Society. Vol. I, Vol. II, Vol. III, and Vol. V. G. G. Findlay and W. W. Holdsworth. 18s each volume. Epworth Press. London.

How the Early Hebrews Lived and Learned. Edna M. Bonser. 267 pp. \$2.00. Macmillan Co. New York. 1924.

Life of Andrew Murray of South Africa. J. Du Plessis. 553 pp. \$3.75. Marshall Brothers. New York.

Baron Paul Nicolay, a Biography. By Greta Langenskjöld. Translated by Ruth E. Wilder. 251 pp. \$1.60. George H. Doran Co. New York. 1924.

Dr. Pennell: Afghan Pioneer. Ernest H. Hayes. 1s 6d. Livingstone Press. London.

After Livingstone: An African Trade Romance. F. L. M. Moir. Hodder & Stoughton. London.

Land of All Nations. Margaret R. Seebach. 154 pp. 50 cents paper, 75 cents cloth. Council of Women for Home Missions or Missionary Education Movement. New York. 1924.

Negro from Africa to America. W. D. Weatherford. 487 pp. \$5.00. George H. Doran Co. New York. 1924.

Christianity and the Race Problem. J. H. Oldham. 265 pp. 7s 6d. Student Christian Movement. London. 1924.

Adventures in Brotherhood. Dorothy Giles. 177 pp. 50 cents paper, 75 cents cloth. Council of Women for Home Missions and Missionary Education Movement. New York. 1924.

Syrians in America. Philip K. Hitti. 123 pp. \$1.00. George H. Doran Co. New York. 1924.

Conquest of the Southwest. Elton Raymond Shaw. 134 pp. \$1.50. Shaw Publishing Company. Berwyn, Illinois. 1924.

Argentina. Frank G. Carpenter. Doubleday, Page & Co. New York.

Unconquered Abyssinia. Charles F. Rey. Lippincott Co. New York.

Social Survey in Town and Country Areas. H. N. Morse. 134 pp. \$2.50. George H. Doran Co. New York. 1924.

St. Louis Church Survey. H. Paul Douglass. 327 pp. \$4.00. George H. Doran Co. New York. 1924.

Diagnosing the Rural Church. C. Luther Fry. 234 pp. \$1.50. George H. Doran Co. New York. 1924.

The Foreign Missions Conference of North America—31st Annual Session. Report. Edited by Fennell P. Turner and Frank K. Sanders. 391 pp. \$1.00. Foreign Missions Conference, 25 Madison Avenue, New York. 1924.

(Concluded on 3d cover.)

New Books

(Concluded from page 664.)

Two Thousand Miles Through Chile. Earl Chapin May. 462 pp. \$3.50. Century Co. New York. 1924.

Mexico. Frank G. Carpenter. Doubleday, Page Co. New York.

Bolshevist Persecution of Christianity. Francis McCullagh. 389 pp. \$7.00. E. P. Dutton & Co. New York. 1924.

In Primitive New Guinea. J. H. Holmes. G. P. Putnam Co. New York.

Living Religions of the East. Sydney Cave. \$1.75. Charles Scribner's Sons. New York.

Women of 1924 (International). Ida Clyde Clarke, Editor. 334 pp. Women's News Service, Inc., 77 Irving Place, New York. 1924.

Tales of Tirah and Lesser Tibet. Lilian A. Starr. 253 pp. \$2.00. George H. Doran Co. New York. 1924.

Prohibition Going or Coming. Elton Raymond Shaw. 487 pp. \$2.00. Shaw Publishing Company. Berwyn, Illinois. 1924.

Mastery of Life. By Councillor. 534 pp. Cloth, \$3.50; Leather, \$5.00. Continental Book Co. New York. 1924.

Work Days of God or Science and the Bible. H. W. Morris. 408 pp. Pickering & Inglis. Glasgow.

Brains, Dollars and Progress. Elton Raymond Shaw. 63 pp. 75 cents. Shaw Publishing Co. Berwyn, Illinois. 1923.

Guide Posts to Life Work. Wallace B. Fleming. 84 pp. 50 cents. Abingdon Press. New York. 1924.

Gleanings in the Book of Revelation. William Easton. 177 pp. 2s. Pickering & Inglis. Glasgow. 1924.

Love Affairs of Washington and Lincoln. Elton Raymond Shaw. 70 pp. 75 cents. Shaw Publishing Company. Berwyn, Illinois. 1923.

National Health Series. Edited by National Health Council. 30 cents each. Funk & Wagnalls Co. New York. 1924:

Veneral Diseases. Wm. F. Snow.

Love and Marriage. T. W. Galloway.

The Expectant Mother. R. L. De Normandie.

Tuberculosis. Linsly R. Williams.

Taking Care of Your Heart. T. Stuart Hart.

Food for Health's Sake. Lucy H. Gillett.

The Human Machine—How Your Body Functions. W. H. Howell.

The Young Child's Health. Henry L. K. Shaw.

The Quest for Health. James A. Tobey.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

PRINCETON

The Theological Seminary
of the
Presbyterian Church

113th Session Opens
September 30, 1924

For Catalogue and Other Information
Address

President J. ROSS STEVENSON

Gordon



A Graduate School of Theology of high scholastic standards and evangelical loyalty. Degree of B.D.

Theological, Missionary, Religious-Educational College course of four years, college standards, broad curriculum. Degree of Th.D.

NATHAN R. WOOD, President

GORDON COLLEGE OF THEOLOGY AND MISSIONS

Boston, Mass.

What the Lepers in Siam Did



The Half Completed Protestant Chapel

To Help Their
Fellow-Lepers in the
United States
Complete Their Church
for the
Worship of God

When a letter was read to the Lepers in Siam, telling of the need of American Lepers for a Protestant Christian Church in which to worship God, they said to the Missionary, "Why cannot we help?"

From their poverty they contributed over forty-six dollars (gold)—the equivalent of twenty-three hundred days' earnings—and joyfully sent it to the American Mission to Lepers for the Chapel at Hospital Sixty-Six in Louisiana.

Will you give at least one day's income?

The American Lepers have a home provided by the United States Government in Louisiana. It is necessary to segregate them to protect you and your children.

The Government cannot provide a Protestant house of worship. That must be given by Protestant Christians.

A beginning has been made; an attractive Chapel has been begun. *Will you help to complete it?* The cost will be \$51,800, more than half of which is paid or pledged.

Send your contribution now. It will make your life happier and will be a blessing to the Lepers. Send \$5.00 or more to show your sympathy for the Lepers and to give them the Gospel of Christ.

Help the Lepers and Help
Rid the World of Lepers

.....1924.
To the American Mission to Lepers, Inc.,
156 Fifth Avenue, New York City.

Enclosed please find \$..... (in cash
—check—money order) to help build the
"Church for Lepers" at Hospital Sixty-six.

Name.....

Address.....

Make Checks Payable to Mr. Irving H. Revell, Treas.

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

* * *

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.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Gordon



A Graduate School of Theology of high scholastic standards and evangelical loyalty. Degree of B.D.

Theological, Missionary, Religious-Educational College course of four years, college standards, broad curriculum. Degree of Th.D.

NATHAN R. WOOD, President

GORDON COLLEGE OF THEOLOGY AND MISSIONS

Boston, Mass.

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*

CONTENTS FOR SEPTEMBER, 1924

	Page
FRONTISPICE.....Dr. H. V. S. PEEKE, A MISSIONARY TO JAPAN	
EDITORIALS	669
WHAT FOREIGN STUDENTS ARE READING	
UNREST AND PROPAGANDA IN CHINA	
THE JAPANESE AND THE SOCIAL EVIL	
THE OUTLOOK FOR MISSIONS IN TURKEY	
ZIONISTS IN PALESTINE	
REVIVAL OF OLD RELIGIONS IN JAPAN.....ROBERT C. ARMSTRONG	679
<i>Evidences of revived activity on the part of Buddhists, Confucianists and Shinto followers in the Japanese Empire and the influence of Christian missions.</i>	
THE JAPANESE PROBLEM AND CHRISTIAN MISSIONS.....E. H. ZAUGG	685
<i>A missionary's view of the influence of the race question and the Exclusion Act on the message and work of the Christian missionary in Japan.</i>	
JAPANESE IN AMERICA AND THE EXCLUSION LAW.....KENGO TAJIMA	691
<i>The view of a Japanese Christian in America as to the influence of the Exclusion Act on the Japanese.</i>	
WHAT LAYMEN DO IN KOREA.....WILLIAM N. BLAIR	693
<i>An account of the remarkable influence and many-sided activities of Christian men in Korean religious and educational work.</i>	
A CHURCH INVIGORATOR, EARLE D. SIMS.....COE HAYNE	698
<i>The story of the unique type of work in Western towns by a Baptist evangelist who is also handy with hammer, saw and paint brush.</i>	
ALBERT NORTON OF INDIA.....JOHN E. NORTON	702
<i>The story of an independent missionary who has spent half a century in India and has done a remarkable work for orphan children.</i>	
INTO AFGHANISTAN AT LAST .....DWIGHT M. DONALDSON	703
<i>A series of letters from a Presbyterian missionary who has recently succeeded in entering Afghanistan from Eastern Persia with the consent of the Moslem rulers.</i>	
A VISIT TO THE AFGHAN FRONTIER.....EUGENE STOCK	709
<i>An account of the visit of a missionary secretary to the Indian frontier of the Forbidden Land, and a description of what he saw there.</i>	
THE POWER OF CHRIST IN MISSIONS TODAY..PERSIS CORNISH VAN HOESEN	713
<i>The report of the recent conference of the International Missionary Union at Clifton Springs, New York. Messages of missionaries from all parts of the world.</i>	
BEST METHODS FROM SUMMER CONFERENCES, EDITED BY MRS. E. C. CRONK	726
WOMAN'S HOME AND FOREIGN MISSION BULLETIN, EDITED BY THE COUNCIL OF WOMEN FOR HOME MISSIONS AND THE FEDERATION OF WOMAN'S BOARD OF FOREIGN MISSIONS.	734
NEWS FROM MANY LANDS	742
THE MISSIONARY LIBRARY	757

TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President	William I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary	Walter McDougall, Treasurer
Publication office, 3d & Rely Sts., Harrisburg, Pa.	Editorial and Business Office, 156 Fifth Avenue, New York City
25c a copy	\$2.50 a year

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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
(See over--page 667)

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLVII

SEPTEMBER, 1924

NUMBER
NINE

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.*

* Professor in the American University at Cairo.



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

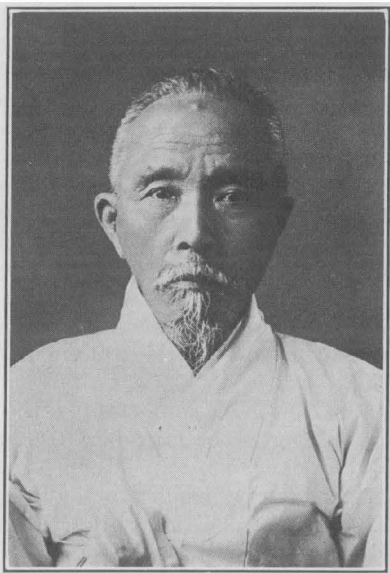
WITH nearly four thousand churches and chapels in Korea, many located in remote mountain valleys and at least half with less than fifty members, how are we to provide preachers for all of them? "We don't," is the reply. "The responsibility for all church services is borne by the Korean Christians themselves, 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.

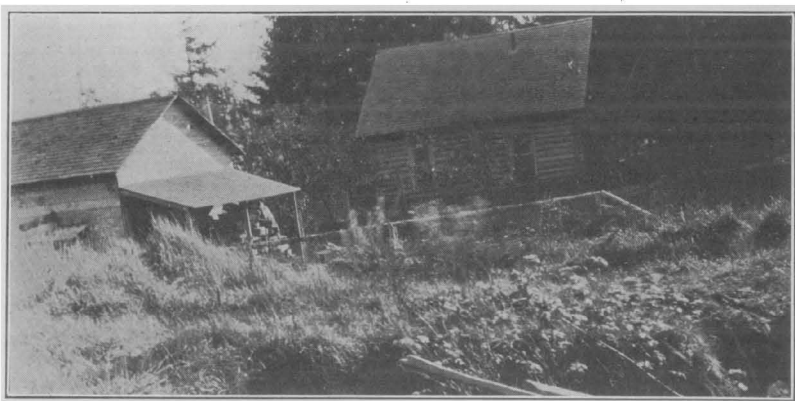
They are not looking forward to the ministry or any salaried position.

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).

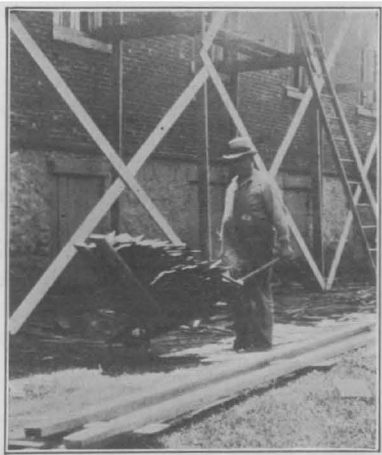
—— church, Nebraska, seven miles from the railroad, closed twenty years. The old building turned over to the owls and bats; members had died and their remains were in the little cemetery across the road from the abandoned church. We made the building new and started the work again. The people filled 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,

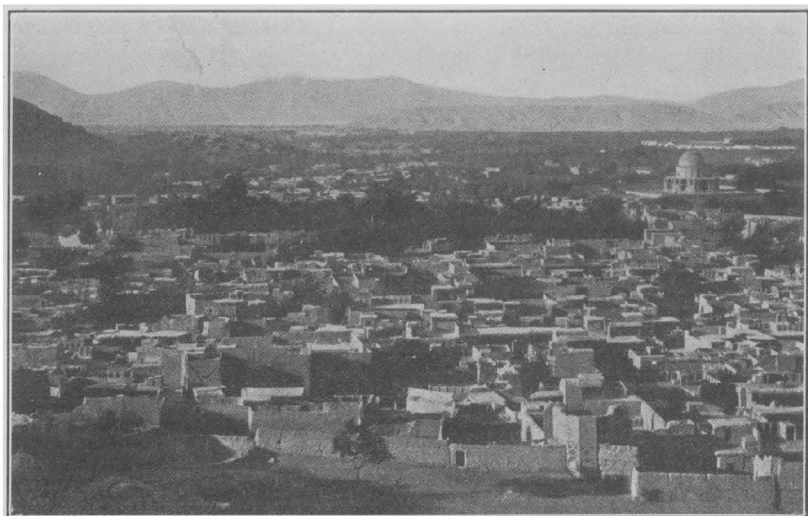
June 1, 1924.

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.

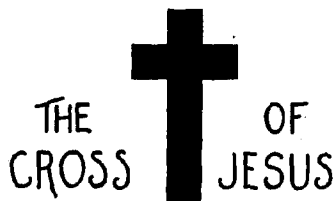
MILTON BRADLEY COMPANY, Boston or New York.

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.



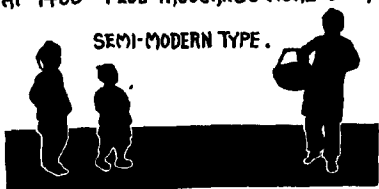
DID YOU KNOW THAT

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 Itinerary, 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 octiabrinny. 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 octiabrinny 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 octiabrinny, 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 Hong-kong, 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. Hensley. 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. Hensley 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. Hensley'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.

New Course on Fundamentals of Christian Faith

ALTHOUGH years of preparation have been made for this course, its presentation now is most timely. The truths that have prevailed for twenty centuries are brought home to the student in a clear, concise manner that makes its study a delight. "Fundamentals of Christian Faith" sets forth the great doctrines of faith in short statements, supported by Scripture, which is quoted quite copiously. The doctrines of the Scriptures, of God, of Jesus Christ, of the Holy Spirit, of Salvation, of the Judgments and of Last Things are covered. On completion of this course you will be well prepared to discuss most questions regarding Christianity that might be raised. Students of this course will find it of unlimited value in convincing doubters and bringing them to a true understanding of Christianity.

30,000 others before you—students from every part of the world have derived untold benefit from the ten courses of Moody Bible Institute Correspondence School. Eminent Bible scholars have perfected these courses over 34 years. They are sold for less than half their cost—not for profit—and are non-sectarian.

Send for the free prospectus, describing these courses completely. Choose the one you need. Act now.

Moody Bible Institute Correspondence School

Dept. 5786—153 Institute Place, Chicago, Ill., U. S. A.

MOODY BIBLE INSTITUTE, Dept. 5786
153 Institute Place, Chicago, Illinois

Send me FREE, Prospectus describing the Home Study Courses—I am interested in those checked.

☐ Introductory Bible Course—for beginners—3 to 6 months.

☐ Synthetic Bible Study—explains each book of the Bible—one year or more required.

☐ Bible Chapter Summary—Covers every chapter in the Bible—Completed in 18 months.

☐ Practical Christian Work—Methods of Soul-winning and Christian work—3 to 6 months.

☐ Bible Doctrine—Outlines the basic teachings of Christianity—about 2 years required.

☐ Christian Evidences—Facts in support of the Christian Faith—3 to 6 months necessary.

☐ Evangelism—How to conduct campaigns—3 to 6 months.

☐ Schofield Bible Correspondence Course—for ministers and Advanced Christians—2 to 3 years.

☐ Fundamentals of Christian Faith Course requires about 9 months.

Name

Address

THE MISSIONARY REVIEW *of the* WORLD

NEW
CHINA
AND
OLD

OLD NEW

直 出
駱 力

SEVEN YEAR OLD TEACHING NEW SCRIPT
TO WIDOW OF PASTOR HSI

VOLUME XLVII
NUMBER 10

OCTOBER 1924

\$2.50 A YEAR

electronic file created by cafris.org

NO MORAL RISK

Confidence is the basis of all business.

When you invest in stocks, bonds or mortgages, you consider not only intrinsic value, but *moral risk*.

When you accept Annuity Agreements of the Home and Foreign Mission Boards of the Methodist Episcopal Church, you not only accept an obligation of intrinsic value, but one with *no* moral risk.

The returns from them are certain and sure.

For full information write to

Morris W. Ehnes, Treasurer, Board of Foreign Missions, 150 Fifth Avenue, New York, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

The MOSLEM WORLD

A QUARTERLY MAGAZINE

Published in JANUARY, APRIL, JULY, OCTOBER

EDITED BY SAMUEL M. ZWEMER, CAIRO, EGYPT

ASSOCIATE EDITORS:

REV. H. U. WEITBRECHT STANTON, Ph.D., London.

PROF. D. B. MACDONALD, M.A., D.D., Hartford, Conn.

CANON W. H. T. GAIRDNER, B.A., Cairo, Egypt.

REV. W. G. SHELLABEAR, D.D., Madison, N. J.

Rev. S. RALPH HARLOW, M.A., Smyrna.

REV. W. ST. CLAIR TISDALL, Ph.D., London

MR. MARSHALL BROOMHALL, London.


REV. E. M. WHERRY, D.D., India.

REV. ARTHUR JEFFREY, M.A., Cairo, Egypt.

THIS is the only magazine in English which gives first-hand contemporary information from the missionary point of view regarding the world of Islam as a whole. The current number contains articles by expert writers on The Love That Will Not Let Go; Latest Developments of the Caliphate Question; The Caliphate; Four Months in Nejd; Islam, the Religion of Peace; The Law of Apostasy; A New Day in Persia; The New Mesopotamia.

Its Chronicle of Current Events is unique. Book Reviews and a Survey of Periodicals appear in each number.

Keep in Touch With Those Who Know

 Send today for the latest number—the demand soon exhausts the supply.

Single copies 50c. Annual subscription \$2.00

In Combination with the REVIEW \$3.50

THE MOSLEM WORLD,
156 Fifth Avenue, New York City.

Gentlemen:

☐ Enclosed find \$2.00, for which please enter my subscription to THE MOSLEM WORLD for one year.

☐ Enclosed please find \$3.50 (foreign postage 50c additional) for which please enter my subscription to THE MOSLEM WORLD and THE MISSIONARY REVIEW OF THE WORLD.

Name.....

Address.....

City.....Country.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

McCutcheon's

Write Today for New Fall and Winter Catalog!

WHEREVER YOU LIVE, you can enjoy shopping at the Linen Store. For McCutcheon's new and enlarged Fall and Winter Catalog is so profusely illustrated that you can make your selections as easily as if you visited the store in person.

You'll find in this shopping guide, pages and pages of McCutcheon's famous Linens. In addition, there are choice assortments of Sports Apparel, Lingerie, Handkerchiefs, Children's and Infants' Dresses, Blouses, Hosiery, Corsets and scores of other necessities.



*Fill in and mail
coupon Today*

JAMES McCUTCHEON & CO., 345 Fifth Avenue, New York City
Please send me a copy of your Fall and Winter Catalog
No. 20.

Name.....

Address.....

"I Will Make My Will Today"

A Good Resolution

- 1—Go to a lawyer and have him make your will at once.
- 2—Sign it at once and have it witnessed by the requisite number of persons.
- 3—Of course you will insert the name of The American Baptist Home Mission Society for a suitable amount.

For a Good Cause

The 843 missionaries of The American Baptist Home Mission Society are working in nearly every State in the Union, and in Cuba, Porto Rico, Mexico, Nicaragua, El Salvador, Hayti and Jamaica. They serve as missionary pastors, teachers, colporteur-missionaries, chapel-car and auto-car directors, evangelists and Christian Center workers. The Mission Schools of the Society number 21; Mission Stations are maintained among 14 Indian tribes and at Bacone College 23 tribes are represented by the student body. Our work has extended to include 22 foreign-speaking racial groups. In Mexico our well-equipped hospital is yearly increasing its usefulness.

CHARLES L. WHITE, *Executive Secretary.*

23 East 26th Street, New York City.

Please ask for "WHY I LIKE THE ANNUITY PLAN OF INVESTMENT"

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Are You a Leader Who Has Never Led?

Do you feel that within you is the spark of Christian leadership? Do you want to be recognized as a Bible authority; to have your opinion sought on religious subjects?

Thousands of others before you have achieved their ideals through the Bible Courses of Moody Bible Institute Correspondence School. There is a Moody Institute Bible Correspondence Course for everyone—from the youngest beginner to the most advanced Christian. There is one for you—a course interesting, instructive, uplifting.

In the past 34 years—since 1889—Moody Bible Institute has trained 30,000 Bible students in every corner of the globe. These courses are the result of many years of serious study by eminent Bible Scholars. They are non-sectarian and are sold below cost to bring them within the reach of all.

Hundreds of Moody Bible Students have become great Christian leaders. Thousands more are winning reputations as Bible authorities. The courses are easy to understand, systematic and consecutive. They offer exceptional opportunity to the Christian in earnest. Don't overlook your chance. Prepare yourself. Send the coupon for free prospectus. Choose your course. Don't struggle for understanding. The key is in your hands now—use it!

Moody Bible Institute Correspondence School

Dept. 5787, -153 Institute Place, Chicago, Ill., U. S. A.

MOODY BIBLE INSTITUTE CORRESPONDENCE SCHOOL

Dept. 5787, 153 Institute Place, Chicago, Illinois

Send me FREE, Prospectus describing the Home Study Courses—I am interested in those checked.

- | | | |
|--------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> Introductory Bible Course—
for beginners—3 to 6 months. | <input type="checkbox"/> Practical Christian Work—
Methods of soul-winning and
Christian work—3 to 6 months. | <input type="checkbox"/> Evangelism—How to con-
duct campaigns—3 to 6
months. |
| <input type="checkbox"/> Synthetic Bible Study—ex-
plains each book of the Bible
—one year or more required. | <input type="checkbox"/> Bible Doctrine—Outlines the
basic teachings of Christian-
ity—about 2 years required. | <input type="checkbox"/> Scofield Bible Correspond-
ence Course—for Ministers
and Advanced Christians—2 to
3 years. |
| <input type="checkbox"/> Bible Chapter Summary—
Covers every chapter in the
Bible—Completed in 18 months. | <input type="checkbox"/> Christian Evidences—Facts
in support of the Christian
Faith—3 to 6 months necessary. | <input type="checkbox"/> Fundamentals of Christian
Faith Course—requires
about 9 months. |

Name

Address

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, *Editor*

Contents for October, 1924

EDITORIALS	765
NEW INTEREST IN CHINA.	
EDUCATION AND EVANGELISM IN CHINA.	
IMPORTANT FACTS ABOUT CHINA.	
A CHRISTIAN BASIS FOR WORLD RELATIONS.	
HALF A CENTURY OF CHANGES IN CHINA	ARTHUR H. SMITH 775
CHINA AND THE CHINESE CHURCH	MILTON STAUFFER 783
A CHINESE VIEW OF CHRISTIANITY IN CHINA	K. T. CHUNG 799
THE NEW CHRISTIAN STRUGGLE IN CHINA ...	FRANK RAWLINSON 805
MARY NINDE GAMEWELL, AN INTERPRETER OF CHINA	814
A MISSIONARY HERO OF HAINAN	D. S. TAPPAN 815
IN THE HANDS OF THE BOLSHEVISTS	
LETTERS FROM JENNY DE MAYER	817
BEST METHODS WITH CHINA ...	
.....EDITED BY MRS. E. C. CRONK	819
WOMAN'S HOME AND FOREIGN MISSION BULLETIN ...	EDITED BY GERTRUDE SCHULTZ, ALICE M. KYLE AND FLORENCE E. QUINLAN 826
NEWS FROM MANY LANDS	832
THE MISSIONARY LIBRARY	849

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DEHAVAN L. PIERSON, *Secretary*

WALTER McDUGALL, *Treasurer*

Publication office, 3d & Reilly Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

A Sunday-School Man Who Is Making History

SOME people call him the greatest Sunday-school man in the world.

A Sunday-school in the Northwest, that had stood still for twenty years, sent for him. He spent four weeks with that school; in the five years immediately after that it went from an enrollment of 500 to over 3000 and from an average attendance of about 300 to 1500.

Another Sunday-school, which now has the largest attendance in the world, was built up by him.

He is an organizer of genius; his system of records is remarkable; but best of all he

believes the whole Bible;

cares more about spiritual life than organization;

makes soul-winning the supreme service.

This man is Louis Entzminger, and now for the first time he is going to publish his own account of his methods of work, and tell others how they may do it.

Mr. Entzminger has chosen

The Sunday School Times

as the exclusive medium of publication for this entirely unique, unspeakably rich material. Pastors and superintendents of small Sunday-schools or large, in city or country, simply must avail themselves of this opportunity.

The subscription rate is \$2.00 per year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year.

III

Our "Get-Acquainted" offer—10 weeks for 25 cents

THE SUNDAY SCHOOL TIMES COMPANY
Box 1550, Philadelphia, Pa.
For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address



SOME OF THE MILLIONS OF CHINESE WAITING TO HEAR THE "GOOD NEWS" OF JESUS CHRIST

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

OCTOBER, 1924

NUMBER
TEN

NEW INTEREST IN CHINA

THE subject for the Foreign Mission study this year in the churches of North America is "China and Christian Progress"—an immense field with a wide range of interest: political, commercial, social, intellectual and religious.

Last year as mission study classes began the study of Japan, the great earthquake shook the Tokyo-Yokohama district, destroyed thousands of lives and millions of dollars worth of property. The result was a widespread sympathy and still deeper interest in the study of Japan and the Christian message for the Japanese. This year, as the study of China begins in American churches, a renewal of war between the northern and southern factions is centered around Shanghai, the great commercial metropolis. This makes China a headline topic for the daily press despatches and increases interest in the study.

The cause of this recent outbreak seems to be nothing new but rather the reopening of the question as to which faction shall be in control. The military governor of the province of Kiangsu, Chi Hsieh-yuan, is fighting against Lu Yung-hsiang, the governor of Chekiang, the province south of Kiangsu. General Lu has control of Shanghai, the great port of Kiangsu province, and is morally supported by Sun Yat Sen of the South and Chang Tso-lin, dictator of Manchuria. Governor Chi is fighting to gain control of Shanghai and is supported by the Peking Government and the able general, Wu Pei-fu. The Christian General Feng Yu-shiang, with his splendidly drilled and effective army of 10,000 soldiers, is also ready to support the authority of the central Peking Government. The accompanying map shows the scene of the present conflict, with the location of the Protestant mission stations in the district. The missionaries have remained at their posts to help care for the wounded and to encourage the Chinese Christians who are in danger of forcible conscription into the armies of the opposing forces. The country

is full of armed troops and of frightened refugees. Human convulsions are even more far-reaching and prolonged and more damaging to human welfare than are the convulsions of nature. The latter awaken friendly sympathy, unite human sufferers and stir men to greater effort for progress, while the former increase animosity, divide nations and tend to discourage those who are unselfishly working for the advancement of their countrymen.

No country or people could offer a more fascinating subject for study than China and the Chinese. This ancient people, comprising one fourth of the population of the globe, is potentially a tremendous force for human weal or woe. Their stolid conservatism, their indus-



PROTESTANT MISSION STATIONS IN WAR AREA
(Stations Underlined)

Kiangsu Province

- Changchow Ku—Meth. Episc. South.
- Changshu—Am. Prot. Episc.; Meth. Episc. So.
- Kiangyin—Am. Prot. Episc.
- Shanghai—Fifty societies and missions.
- Soochow—Prot. Episc.; Presby. No.; Presby. So.; M. E. So.; Bapt. So.; Y. M. C. A.
- Sunkiang fu—Meth. Episc. So.
- Tungchow—United Christian M. S.
- Wosung—Assemblies of God.
- Wusih—Prot. Episc.; Bapt. So.

Chekiang Province

- Hangchow—Am. Bapt.; Apostolic Faith M.; Presby. No.; Presby. So.; C. I. M.; Church M. S.; Y. M. C. A.; Y. W. C. A.
- Huchow fu—Am. Bapt.; Meth. Episc. So.
- Kashan—Presby. So.
- Tangsi—Grace Mission.

try, their mental ability, their ancient civilization and traditions, their general honesty and family loyalty, and their regard for parental and governmental authority are all qualities which may help to make strong characters. The immense population (nearly six times that of Japan), the size of the territory, its strategic location and natural resources give clear promise of future greatness. All these resources may, however, be turned into dangerous weapons destructive of civilization if the Chinese are misguided and follow a materialistic and atheistic philosophy. Under such tutelage, for instance, as that of Soviet Russia, the huge population and great resources of China, in the hands of ungodly leaders, may be a great menace to civilization. If America can raise an army of four million men to fight against oppression, China, in the same proportion, could raise an army of sixteen million soldiers for destructive warfare.

On the other hand, if America and England by friendly example and cooperation can help to strengthen China and to establish a high type of government; if Christians will help to train leaders and to give Christian education and ideals to the people, then materialism,

militarism and atheism may be defeated and China may become a power in the world for all that is good. The quality of such men as Chang Po-ling, C. Y. Cheng, David Yui and General Feng shows what China can produce in the way of Christian leadership.

The mission study books this year offer a great opportunity for all to become acquainted with the progress that is being made and the forces that are working for and against the Christianization of China. The articles in this number of the REVIEW throw many valuable and interesting sidelights on the subject. While we have been disappointed in not receiving some of the articles promised for this issue, others of equal importance appear and many others are to come later, including the following:

The Gospel That Brings Results—Dr. Frank Keller,
How One Missionary Works in China—Dr. Charles E. Scott,
Results of Confucianism in China—R. C. Forsyth,
Home Missions of the Chinese Church—Mrs. Mary Ninde Gamewell,
Work for Chinese Children—Miss A. M. Johannsen,
Pastor Sang—a Concrete Example—W. B. Cole,
Influence of Peking Union Medical College—Dr. John H. Kornes,
A Remarkable Work in Southwest China—Samuel R. Clarke,
A Community Church in China—A. R. Kepler,
Journeys Among the Mongols—G. W. Hunter,
Attempts to Change China's Ideas—Prof. C. H. Robertson,
Some Hindrances in China—J. L. Stewart,
Etc., Etc.

It is hoped that not only will large numbers of Christians in America and England be studying China this year but that a great volume of earnest prayer will go up to God for the Chinese and the missionaries there. Thus the whole course of Chinese history may be changed as has been that of other nations.

EDUCATION AND EVANGELISM IN CHINA

IN CHINA, the great bulk of the people are farmers, living in villages and small country towns; the flow of population is from the villages to the cities so that the life of the cities is fed and sustained by the new blood which constantly pours in from the country. Missionary work, however, has generally been regarded from the point of view of the cities which contain only about a fifth of the population, and the majority of missionaries live and work in the cities.

Rev. W. F. Rowland of Siaochang, North China, writes: "It is time that missions were regarded from a new angle. *The village is the key to the evangelization of China, and what captures the village will in due time capture the city also.* To build up the Church in the country districts, to plant the banner of Christ firmly in the villages and market towns, would seem, therefore, the quickest and surest way of winning the whole nation to Christ.

"This is especially true because the village folk are ready for the Gospel as never before. There is a new cordiality in the relationships between the country people and the representatives of Christianity; there is a willingness almost everywhere to hear the Christian message, and, in many districts, there is a real eagerness to receive the truth and appreciate the blessings of Christianity. While we can scarcely say that there is a 'mass movement' among these people, yet we can truly say that there is a strong tide flowing towards Christianity, which is sweeping along an ever larger number, and the Church in the country fields is expanding with unprecedented rapidity.

"The opportunity for winning the country people to Christ is marvellous, and we ought to take fullest advantage of it. There is an urgent call today for a bold policy of evangelism, and funds are greatly needed for an evangelistic forward movement in all great rural areas in China. We are convinced that as soon as the sickle is put in a great harvest will be gathered."

On the basis of experimental work done in North China during the last ten years, Mr. Rowland suggests *three* outstanding principles which should be kept constantly in view for a work at once broad and deep. "(1) The first principle is that of *widespread evangelism*. All have a right to hear this message, and we must not be content with anything short of covering the whole field. (2) The second principle is that of *mobility*. The staff of evangelistic workers should be movable, and should keep ever moving onwards and outwards. Only by constant expansion can the field be covered and the places already won be securely held. (3) The third principle is that of *self-support*. Each church as formed must stand on its own feet and carry on its own work both financially and spiritually, and take its part in spreading the Gospel.

"While the responsibility for such an evangelistic campaign will largely rest, for the present, on the missionaries, yet much of the burden of the actual work will fall on the Chinese, especially on the leaders of the Church. Now there are two kinds of native workers who are essential to the success of this plan, and who are, in different ways, the pivots on which the whole scheme turns."

In view of these facts and of the spiritual purpose and ideals of Christian missionary work, secular education should not be allowed to absorb too large a proportion of the men, money and energy available. In some educational institutions such large sums are demanded that evangelistic work suffers. The only valid reason for the use of consecrated missionary money for the support of education in China, India, Egypt, Japan or Turkey, is that these institutions are used as training schools for evangelists and are an actual force for winning the people to accept Jesus Christ as their Lord and Saviour.

SOME RELIGIOUS IDEALS OF CHINA*

Teaching of Confucius

If you have faults, do not fear to abandon them.
Sorrow not that men do not know you, but sorrow that you do not know men.

The princely man thinks of virtue; the mean man of gain.

Do not unto others what you do not like done unto yourself.

Rotten wood cannot be carved, and a dung wall ought not to be whitewashed.

He who knows not the will of Heaven can not be a princely man.

Those who know are free from doubt.

Self-denial and piety—these are virtue.

Who takes no thought for the future has sorrow at the door.

Buddhist Ethics

Ten Commandments

Thou shalt not kill.

Thou shalt not steal.

Thou shalt not commit adultery.

Thou shalt not lie.

Thou shalt not drink intoxicating drink.

Thou shalt not defame.

Thou shalt not boast.

Thou shalt not be stingy.

Thou shalt not be angry.

Thou shalt not revile the three precious ones.

Precepts from the Dhammapada

If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

The thoughtless man, even if he can recite a large portion of the law, but is not a doer of it, has no share in the priesthood, but is like a cowherd counting the cows of others.

If one conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.

From Taoism's Ethical Code

Sentiments from the Kang Yin P'ien

The recompense of good and evil follow as naturally as the shadow follows the substance.

Be compassionate towards all creatures.

First correct yourself, and then convert others.

Have pity upon the orphaned; assist the widow; respect the aged; be kind to children.

Do not publish the faults of others nor praise your own goodness.

Bear insult without hatred; accept kindness as unexpected; bestow charity without seeking reward; give to men without regret.

*From "China: Yesterday and Today," by E. T. Williams. Published by Thomas Y. Crowell, New York.

SOME IMPORTANT FACTS ABOUT CHINA

Area—4,277,000 square miles (Equal to U. S. A. with Alaska and Mexico.)

China Proper—1,532,420 (Equal to Europe, excluding Russia.)

The outer territories include Manchuria, Mongolia, Sinkiang and Tibet.

Population—China and other territories—441,000,000 (Four times U. S. A.)

China Proper—411,640,300 (Larger than all Europe.)

There are 358 cities of over 100,000 inhabitants.

Languages—Mandarin, (various dialects) spoken by three-fourths of the people.

Coast dialects by twenty-seven million.

Fukien dialects, spoken by twenty-three million.

Kwangtung dialects (including Cantonese) spoken by twenty-three million.

Non-Chinese languages and dialects (fourteen) spoken by fifteen million.

Religions—Many Chinese are Confucianists, Buddhists, Taoists and Ancestor worshipers at the same time.

Confucianism, formerly the state religion, a code of morals and a system of government.

Buddhism, with about 80,000,000 Chinese followers.

Taoism now a religion of evil spirits, with 120 sects and with no belief in a personal God.

Ancestor worship, the universal religion of China.

Mohammedanism, with from eight million to fifteen million followers.

Animism, the worship of evil spirits, followed by many aboriginal tribes.

Christian Missions

Nestorians entered in 635 A. D.

Roman Catholics entered about 1300 A. D.; now claim 2,000,000 adherents.

Russian Orthodox missionaries entered in 1716; now report 5,587 communicant members.

Protestants entered in 1807, now have 366,524 communicant members and a Christian constituency of 806,926.

Protestant Progress

	<i>Missionaries</i>	<i>Chinese Christian workers</i>	<i>Communicants</i>	<i>Pupils</i>
1807	Robert Morrison.			
1814	1	?	1	?
1833	?	?	3	?
1853	?	?	351	?
1876	473	73	13,035	4,909
1906	3,833	345	178,251	57,683
1916	5,740	761	293,139	148,646
1920	6,204	28,396	366,524	239,309

Chinese History

- Up to 2205 B. C. Legendary period (Age of the Five Rulers.)
 (Before Abraham, the Hebrew Patriarch.)
 2205 to 249 B. C. Hsia, Shang and Chow Dynasties.)
 (From Abraham to Persecution of Jews under Ptolemy.)
 Confucius lived 551 to 479 B. C.
 249 B. C. to 1644 A. D. Han, Tang, Sung, Ming and other Dynasties.
 (From Rome's First Punic War to Oliver Cromwell.)
 1644 to 1911 A. D. Manchu Dynasty.
 Tai Ping Rebellion, 1851 to 1864;
 Boxer Uprising, 1899 and 1900.
 1911 A. D. Chinese Republic established.

General Information

- One fifth of the arable land is still uncultivated.
 Contains, next to Africa, the greatest undeveloped natural resources in the world.
 Over one million men are now under arms.
 Less than five per cent of the people can read and write.
 Ninety-eight percent of the women are illiterate.
 Less than ten per cent of youth is in school.
 China has about 8,000 miles of railways.

PROTESTANT MISSIONARY STATISTICS FOR CHINA, 1920

From "The Christian Occupation of China"

DENOMINATIONS.	Foreign Missionaries.	Chinese Workers.	Churches and Chapels.	Communicant Members.	Christian Constituency.	Under Christian Instruction.	Mission Hospitals.	In-Patients Treated.
Anglican	588	3,010	792	20,606	47,852	22,491	49	20,335
Baptist	569	2,990	964	47,015	61,211	32,591	36	8,819
Congregational	335	1,809	668	27,316	56,929	17,518	45	14,539
Lutheran	508	2,276	987	34,188	55,104	18,544	23	7,445
Methodist	839	7,416	1,917	76,761	199,081	56,340	49	33,586
Presbyterian	1,031	5,484	1,962	87,262	186,378	51,601	92	47,280
C. Inland Mission	990	1,931	1,824	53,162	110,356	11,006	28	4,770
Others	1,354	3,480	425	20,214	90,015	29,309	17	4,742
Total, 1920	6,204	28,396	9,549	366,524	806,926	239,309	339	131,416
Total, 1915	5,338	20,460	6,466	268,652	526,108	169,797	330	104,418

Typical of many miracles of missions in China is the experience of a Chinese scholar named Deng who some years ago, though not a Christian, became a teacher in the school of the Hinghwa orphanage. Later he became so zealous a Christian that he persuaded the Deng clan of his village to set apart its Buddhist temple as a Christian church.

A CHRISTIAN BASIS FOR WORLD RELATIONS

EVERY Christian eagerly desires to help bring in the time when righteousness, peace and good will shall prevail throughout the earth. It was the time heralded at the coming of Jesus Christ to earth and has been one great aim of the missionaries of Christ ever since. When such a condition will be attained and how it may be brought about is a question on which men differ. The Christian basis is, however, very clear—it is first, love to God, shown by loyal obedience to His laws; and second, love to our fellowmen, as shown by sympathy, higher dealing, and self-sacrificing service.

An "Institute for a Christian Basis of World Relations" was held at Vassar College last June, and is reported in the Woman's Home and Foreign Mission Bulletins in the September number.

The Missionary Group at the Institute registered its convictions on the subject as follows:

1. Faith that our Lord's Prayer will be fulfilled and God's Kingdom be realized on this earth as His truth, His insight, His love flow increasingly through Christian folk, leading them to greater open mindedness and deeper yearning for beauty and righteousness in human relations.
2. Belief in and desire for world cooperation and world disarmament in order that world peace may be attained.
3. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.
4. Belief in the essential oneness of humanity.
5. Belief that the Christian basis of justice, good will and cooperation must be adopted by all people in matters of race relations,—since the individual contribution and participation of each race is essential to the world's civilization and best development.
6. Belief and desire that the economic resources of the world should be considered in their bearing upon world cooperation and world peace.
7. Belief that the distribution and use of opium and other narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should cooperate fully with all agencies charged with their suppression.
8. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.
9. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.
10. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

To this end *Be It Resolved*: That the Missionary Group in attendance at the Institute recommend that all missionary organizations bring to their constituencies and to the general public the convictions above expressed with a view to securing personal commitment to these principles and thus to achieve a more effective functioning of our national life in the larger problems of humanity.

Missionary organizations are asked to give publicity to the conclusions reached at the Institute: spreading information and an appropriate bibliography on these questions through missionary channels, such as existing public and club libraries, and popularizing mission study books and placing them in libraries and book stores. All groups should launch a study along broad constructive lines of international relations, emphasizing the inherent connection of missions to these relations; and one or more meetings should be devoted to such a program and to special prayer that a new consciousness and a new conscience toward world relations may be evoked throughout the Christian Church and the nation. The children should be taught in all our churches and homes to show love to neighbors in politics and business. Articles and news should be printed in the leading literary and popular periodicals and daily and weekly press, presenting Christian internationalism showing the contribution of Christian missions to the improvement of international relations. Visits to the fields of missionary service should be encouraged so that many individuals may see mission work at first hand and meet Christian leaders of other nations.

The committee on Women's Church and Missionary Federations and the committee on Day of Prayer for Missions of the Women's Foreign Mission Societies and the Federation of Council of Women for Home Missions should embody these ideals in their programs.

One outcome of the discussions of the Institute is a fresh realization of the fact that the solution of the world's troubles lies in national as well as individual practice of the Golden Rule: "Only the Golden Rule of Christ can bring the Golden Age of Man." Through reading, study, conference, personal acquaintance, there may be constantly enlarging vision and comprehension of the relation of racial and national problems to those of humanity as a whole, that these problems may be met in sympathetic and intelligent mutual understanding of differing history, customs, viewpoints, economic and social conditions. There is, however, no solid basis of hope for any worldwide peace, righteousness, and brotherly love unless human nature is changed and the power and love of God are introduced into human relationships through an individual and complete surrender to Jesus Christ as Lord.

A CHINESE CONFESSION OF FAITH

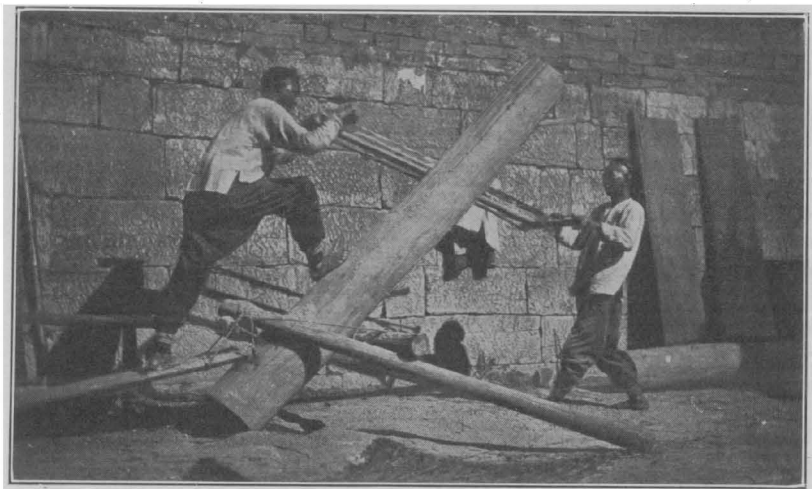
AN INTERDENOMINATIONAL church in Chicago, for the Chinese Christians of that city, has adopted the following short Confession of Faith:

"This church is founded upon the fundamental truths of the Gospel of Jesus Christ.

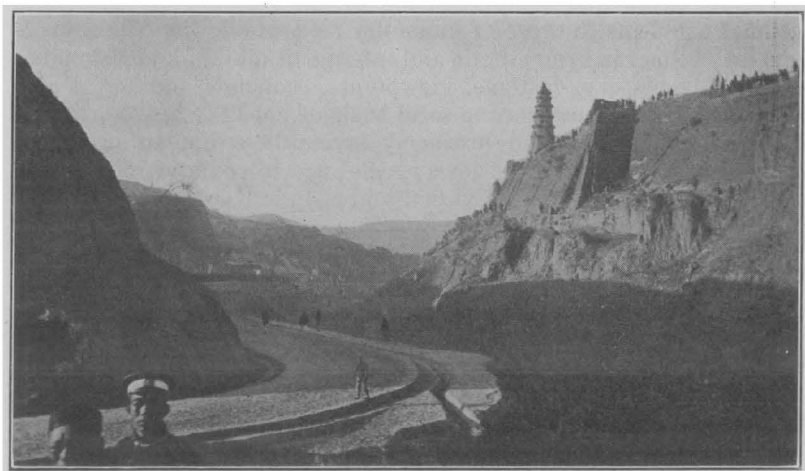
"This church shall instruct its members from the Bible with regard to the fatherhood of God, the deity and saving grace of Jesus

Christ, the work of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the sanctity of the Lord's Day, baptism and the Lord's Supper, and the fundamental necessity of living daily, with God's help, in harmony with the teachings of Jesus Christ.

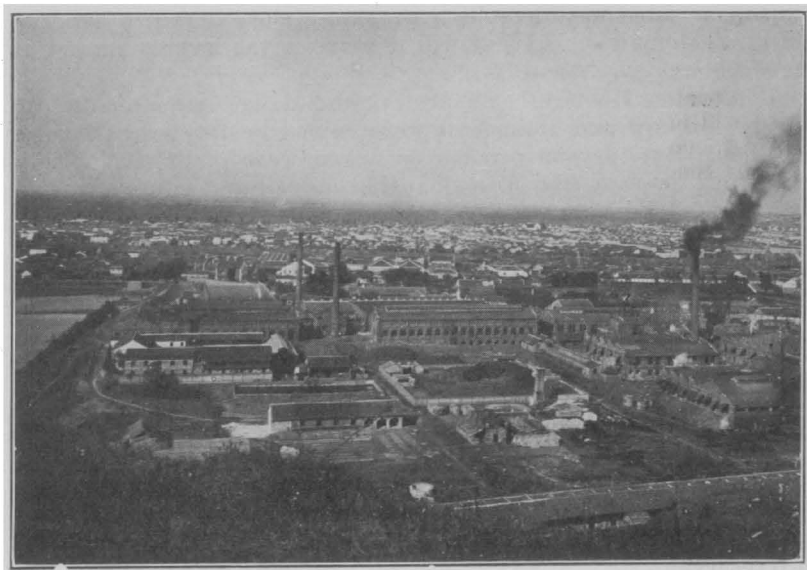
"Members shall be publicly received into the fellowship of the church upon the following confession of faith in Jesus Christ: 'I believe that Jesus is the Christ, the Son of God and I accept Him as my Saviour and Guide.' "



THE OLD TIME METHOD OF LOG SAWING IN CHINA



THE NEW TYPE OF ROAD IN CHINA—BUILT BY LABOR EMPLOYED IN FAMINE RELIEF



NEW INDUSTRIAL CHINA—FAMOUS IRON WORKS AT HANYANG

Half a Century of Changes in China*

BY REV. ARTHUR H. SMITH, D.D., TUNG HSIEN, CHIHLI, CHINA

A Missionary of the American Board for over fifty years in China

Author of "Chinese Characteristics," "China in Convulsion," etc.

LET us suppose a traveller returned to China after an absence of fifty years. He comes up the broad Yang-tze into the Huangpu, and at once perceives that he is in a new world. The river is lined on each side with great buildings, "go-downs," factories, huge mills with towering smoke-stacks, frequent wharves, private and public, and outstanding colleges with numerous buildings, countless bungalows, and at last the imposing consulates of the foreign settlements, the great modern structures of the Hongkong Bank, the *Daily News*, and the many storied hotels filling in the foreground. The city, now one of the greatest in Asia, has a population of more than a million and a half, with crowded districts adjoining. In spite of civil war and trampling armies, trade, which the Chinese consider to be the Divinity of the Occident, has increased

*An adequate survey of the changes which have been witnessed in China during the past fifty years, accompanied by the necessary explanations, would require the entire space of the largest issue of the *Review* ever made. In the few pages at our disposal it is possible to mention only a few of the more salient innovations, without venturing into the political area. All these changes are intimately related to the progress of missions in China, a theme upon which it is impossible to enter in this connection.—A. H. S.

by leaps and bounds, annually aggregating more than five hundred million customs taels. What will it be when the largest market in the world is *really opened*?

"Above is Heaven, below are Su, and Hang," says the ancient adage. Suchow and Hangchow were ruined by the fierce Taiping rebellion. But they have taken on a new lease of life in the new era. Each is connected with Shanghai by railway with convenient trains, and each is studded with new buildings and tingling with new life. In the old time it was the work of a day and a night (more or less) to reach either of them by boat, dependent on winds, tides, and the caprices of the boatmen. Now these cities are close at hand. The mails, local and foreign, which used to be tossed on the deck of any steamer that happened to be leaving, are now handled in the great central post office, the new buildings of which have mosaic floors, marble and teak counters for parcels; they are more than 500 feet in length, and the whole is capped by a clock-tower 200 feet high.

Let us look at the interior of China. One goes to the agency, Cook, or to the American Express Co., to buy tickets with sleeping-car reservations. The luggage is checked through to Peking, with no interference from customs officials after leaving Shanghai. At Nanking (193 miles away), instead of the ancient scow that took half a day for crossing the broad Yang-tze, there is a commodious steam ferry-boat, with spacious landing places on each side. There stands the Blue Express (American cars decorated in blue and gold), a long train going through to the Ch'ien Men station, Peking, without change, in about thirty hours from Nanking. At every station of the four provinces traversed uniformed railway police are lined up in military order. At the more important towns one may see great piles of freight awaiting shipment (often not to be achieved however without bribing the station-master); much of it is bulky stuff which formerly could not be transported to a distance.

On the morning of the second day we reach Tsinanfu, capital of the "sacred province" of Shantung in which Confucius and Mencius were born, lived, died, and were buried. Their tombs are places of pilgrimage for more than two thousand years, and that of Confucius having a branch line to accommodate tourists! Tsinanfu was once very hostile to foreigners, a former governor of Honan leading in antagonism. It is now revolutionized. Where were once only ancient graves, now stands a provincial university; not far away is the Shantung Christian University, and the Tsinanfu "Institute," with its three acres and numerous buildings crowded with exhibits to teach hygiene, and something about almost everything. It is the most wonderful museum in China—perhaps in all Asia. A few miles beyond the city the trains cross the Yellow River on a bridge which, when it was built twenty years ago, was the wonder of the

age. It absolutely defied the ancient Chinese Wind-water (Feng-shui, or geomancy) and stirred the Earth dragon by digging deep into his bones, but he never stirred again! The Institute has a model of this bridge made by the Germans who built the road, which is gazed at by every one of the half a million people who yearly visit it.

Peking, the capital of China, once so inaccessible is now three hours from Tientsin. It formerly took two days or more by cart, and perhaps a week by boat, and owing to the closing of the gates at dusk in the language of Uncle Remus: "Ef youse aint monstrous keerful yer aint got dar den." Peking is now an important railway center, distant by the Hankow line 755 miles from that central city of China. Another road, built entirely by a Chinese foreign educated engineer runs to Kalgan and now some 200 miles beyond, touching the Yellow River. It is a great and growing center for trade with Mongolia and Siberia; a new line is about to be built to Urga on the Russian border. Modern Peking has all its main thoroughfares macadamized, as well as some of its alleys. A round-the-city rail line connects the Chien Men (the great south gate) with the Hsichih Men, the outlet to the far-away provinces of the remote west. This road will eventually make connections with an across-China line from the Yellow Sea, through Kaifengfu, to Singanfu (an ancient capital of China) to Lanchowfu, the capital of Kansu, into Central Asia, one of the greatest trade routes of the future.

A system of tramways is soon to be opened in Peking, despite the ineffectual protests of multitudes of people. It will more or less put out of business many of the fifteen thousand ricksha men, and be an added danger to life and limb. At present the all-pervading motor-cars register in Peking more than 1,200. Broad highways have been built for their use, to T'ungchou, 13 miles, now continued on to Tientsin, to various points in the "Hills" west of Peking, to the Ching Hua ("Indemnity") College, to some hot springs, and other places. The new style famine relief does not give doles of money, but pays famine sufferers for constructive work on good roads. Some of them are washed away by the heavy summer rains, but others—especially in hilly regions—are more durable. The progressive governor of Shansi allows none but broad-tired carts to travel on these roads, which are already important arteries of trade. China is more and more penetrated by the English bicycle and the American motor car, the latter even in rocky Mongolia where it runs races with the wild ass and beats it, and leaves horses and camels leagues behind.

Peking has many ducal or semi-imperial palaces, some of them belonging to the "Iron-cap princes" of the Manchu Dynasty. One of these near the British Legation (Su Wang fu) was crowded by Christian refugees during the siege of 1900. Another (Yü Wang fu) was occupied by Americans after the siege, until permanent

quarters could be found. This commodious enclosure was bought by the Rockefeller Foundation to be remade as the site of the Union Medical College and Hospital which was opened in 1921.

The medical and hospital buildings, which are fire-proof, embody characteristic features of Chinese architecture. "The roofs are covered with glazed green tiles made in one of the factories which once supplied tiles for the imperial palaces. Eaves and porticos are embellished with conventional Chinese decorations in red, blue, green, and gold, painted by native artizans."

The Board of Trustees is chosen by the Foundation, and by six cooperating missionary societies. The land, buildings, and equip-

ment of the medical college were stated in the Report for 1922 as having cost \$8,513,882 (gold). The annual expenditures according to the present policy are limited to about \$700,000 gold, or about \$1,200,000 silver. This immense establishment has probably the largest medical staff and the most complete equipment of every kind to be found in Asia. It stresses pre-medical education as indispensable in present conditions, and extends liberal aid to mission hospitals in widely separated parts of the country.



MODERN IDEAS OF SERVICE
Graduate Men Nurses; Judson Smith Hospital,
Shansi

China has now a considerable number of Western educated physicians and surgeons, some of them of international reputation. Among these is Dr. Wu Lien-tê, educated at Cambridge, the holder of many honors and the president of the Chinese National Medical Association. He is one of the highest authorities on the deadly bubonic plague, and likewise on the 100% fatal pneumonic plague, which in 1910-11 cost 60,000 lives. In 1921, the most recent outbreak of the epidemic, thanks to proper organization under Dr. Wu and other Chinese physicians, ably supported by foreign experts, the infected area was limited, and only 9,000 lives were lost. In each case every Chinese physician who treated the disease in the old way, without the precaution of wearing masks, etc., died of it. It was this imminent peril in the time of the late Manchu dynasty which compelled the recognition by the Government of Western preventive measures. Dissection of the cadaver, long refused, has at last been legalized, a most essential forward step in medical education. The China Medical Society (of foreign physicians) cooperates cordially with the Chinese National Medical



OLD STYLE RELIGIOUS LEADER IN CHINA—A BUDDHIST PRIEST AND HELPER

Association, and at times meet in the same city with occasional joint sessions.

With the new medicine comes modern nursing, which it was formerly supposed could never be naturalized in China, on account of the general prejudice against this form of service. But the reverse has proved true. There are schools for nurses in many parts of China with high standards, a curriculum carefully standardized, severe examinations, and a considerable and growing output of graduates, considerably less than the growing demand. In all departments of medicine the old ways will go on for a long time to come, but sanitation, science, and prophylaxis will eventually carry the day.

"The wave may be defeated, but the tide is sure to win."

China has adopted the Western calendar, and also the reckoning by weeks, but except officially and in the fringes along the coast etc., the old and more convenient lunar month will hold on (as in Japan) for centuries to come.

The Chinese queue, a badge of subservience to the Manchus who



OLD STYLE MISSION STATION CLASS FOR MARRIED WOMEN—30 TO 60 YEARS OLD

no longer govern China, is yet dear to large parts of rural China, though forbidden by the rulers of today. The same is true of the footbinding of girls, officially banned in girls' schools and by some energetic governors, but still the practice of a large part of China.

Despite the treaties of more than twenty years ago explicitly promising "reform," the currency of China has steadily deteriorated. There are a dozen different kinds of "dollars," no two of them except by accident of the same intrinsic value. The old brass cash has largely disappeared, bought up by Japanese and shipped out of China, the vacant place being taken by light-weight copper coins issued by a great number of private mints and for more than twenty years progressively debased.

Aviation long since appeared in China, but except as a new and untried weapon for militarists, chiefly as a toy. For example summer trips are made on stated days between Peking, Tientsin, and a sea-beach resort.

There is also a new education on which volumes have been written, but much has never been told. Compulsory education for both boys and girls has been accepted "in principle." As the Government is chronically out of funds it naturally cannot keep up its schools to any standard. Neither can it pay its armies, which are perhaps the largest, and generally speaking the most futile in the world. The salaries of its judges, foreign ministers, consuls, and government students abroad are not paid, nor are those of its administrative officers at home, nor even its police. Each of these classes steadily clamors for funds, often in vain, so that payments are frequently several months in arrears.



NEW STYLE MISSION STATION CLASS FOR MARRIED WOMEN—16 to 25 YEARS OLD

There is a new Chinese Language. New objects to describe mean new terms by the ten thousand. Many cities are renamed, many new official posts have been given unfamiliar titles. There is what the Chinese term a "Flood-tide of New Ideas," which are incessantly talked about, but are not popularly understood.

Public oratory, heretofore unknown and taboo in China, has come with a rush, and is practiced by both young men and women.

New customs in betrothals, in weddings, and in all social intercourse, are matched by new costumes, especially for young girls, who in the golden days of the past never appeared in public unattended. Now a young woman can go from Peking to Shanghai alone, everywhere treated with due respect, and no comments made.

There is a new Chinese Literature in which the new Language is embodied, hundreds of daily papers, weeklies, magazines, reviews, quarterlies, and books, in immense profusion. Every "vogue" has its organ, and many perish with the celerity of Jonah's gourd.

The greatest and most far-reaching change in China, however, is the (in part actual and in part potential) liberation and enfranchisement of the Chinese Woman, the greatest intellectual, moral, and sociological revolution in the history of mankind, the remoter consequences of which it is impossible to predict.

Any one whose knowledge of China is such as to make his criticism of value, will pronounce an article like this to be inadequate, unbalanced, disproportioned, misleading and generally absurd. Of this no one can be more aware than the writer. It is a rash attempt to take a snap-shot of the swiftly moving people of China, on a surface so limited as the cover of a lady's wrist-watch.

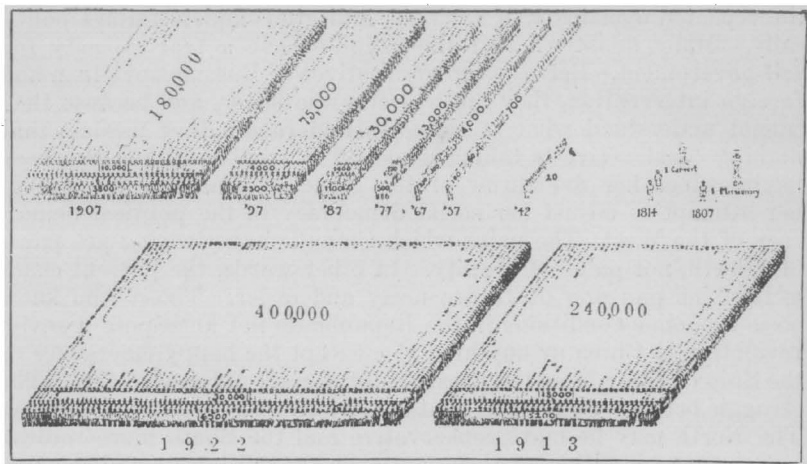


CONFUCIAN TEMPLE WHICH HAS BEEN TURNED INTO MODERN CHINESE SCHOOL



EVANGELISTIC SERVICE IN A HEATHEN TEMPLE, SOUTH CHINA

SIGNS OF RELIGIOUS CHANGES IN CHINA



NUMERICAL GROWTH OF THE EVANGELICAL CHRISTIAN CHURCH IN CHINA

China and the Chinese Church

BY MILTON STAUFFER, NEW YORK CITY

Missionary in China 1916 to 1922; Editor of "The Christian Occupation of China";
Educational Secretary of the Student Volunteer Movement.

WHETHER one seeks to understand the Christian movement in China must study it against a rapidly shifting background. Time was when conditions Chinese were more or less static, but not now. This rapidly shifting background accounts largely for our ignorance of present-day China. We cannot keep pace with a nation and race of China's dimensions, condensing into one or two generations the intellectual, scientific, industrial and political progress for which the Western world has taken several centuries. A Chinese student when asked recently to speak on the present situation in his country replied, "How can I say? I have been out of it three months." If this is the attitude of Chinese themselves, we need not doubt that something stupendous is happening across the Pacific. One marvels, however, at the relatively small degree of confusion attending such baffling changes in a "civilization as crowded with traditions and superstitions as with human beings."

PROGRESS IN SPITE OF CHAOS

To most Western observers the lack of a strong central government, the continued separation of North and South, the presence of military tuchuns in every province, each with his own standing army, supported by revenue illegally withheld from the central government, the almost universal lawlessness, brigandage and official corruption, the financial embarrassment of the Peking government and

the repeated overthrow of cabinets, indicate complete failure politically. Many doubt whether the Chinese have a real capacity for self-government. Between the alternatives of Russian sovietism and foreign intervention, they much prefer the latter, and because they cannot understand what is going on underneath they assume that nothing constructive is taking place. The troubles China has been having since her overthrow of the Manchu monarchy are due to her attempt to adjust her social democracy to the political democracy of the West. The pains which China is experiencing are pains of growth, not pains of senility. In other words, the present chaos is the *sine qua non* of future unity and order. Those who know socio-economic conditions in the Republic do not anticipate a soviet revolution in China or anything else except the happy emergence of the Ship of State from the present storm in the fullness of time. The struggle between North and South is strictly speaking not territorial. The North may be more conservative and the South more radical, but no party in either of them, not even the militarists and the constitutionists, has ever attempted to separate one from the other or divide the country as a whole. On fundamental questions such as economic and industrial developments they are one. They merely differ in their methods of attaining the same end.

In politics, as in everything else, one can distinguish two generations: the older men who have fought their way with great difficulty and almost in solitude out of the traditional conservatism and prejudices of the past, and the younger men who have found Western education waiting for them and have had no internal revolution to experience in their own minds. Having had less of a struggle and having fewer entanglements of the past with no social inhibitions, they naturally possess more energy and self-confidence. They easily adapt themselves to Western ideas and are not handicapped by traditional reverence for the past.

As Professor McElroy of Princeton University has so well pointed out, "We forget when we read of political conditions in China that in 1783, seven years after our Declaration of Independence, eight drunken soldiers drove our Congress out of Philadelphia while the people of that city, then numbering thirty-two thousand, looked on in silence or in open mockery. We forget that a French agent, after searching for the American Congress vainly, reported to his government, 'There is in America no general government, neither Congress nor president, nor head of any administrative department.' We forget that the finger of scorn was pointed at us and a disheartening cry was heard 'you cannot succeed.'"

"China proper" embraces eighteen provinces of most varied country approximately two thirds the size of the United States. The country divides itself naturally into three great sections, each with characteristic differences in people, physical features, and agri-

cultural products: the Yellow River Valley in the north, the home of the original Chinese Empire, the great Yangtze River Valley further south, one of the most populous and fertile river basins of the world supporting one half of China's four hundred millions, and the West River basin in the extreme south, abounding in mineral wealth and populated by a mixture of races, some of which give evidence of little affinity with the original Chinese stock.

CHINA AND GREATER CHINA

But "China proper" is not China. To these eighteen provinces we must add the three provinces of Manchuria in the northeast, Inner and Outer Mongolia to the north embracing almost a million and a half square miles in area and almost as large as the more populous eighteen provinces; Sinkiang and Kanpien in the extreme northwest, only recently constituted as provinces; and toward the west, Greater Tibet, that unsheltered, sparsely populated tableland of the world, consisting of Kokonor, Chwanpien and Tibet Proper. We must not think of China without including these great stretches of surrounding country encircling the better known provinces and extending from the extreme northeast to the extreme southwest, populated with strange races and bristling with difficult international problems. Especially in Manchuria and Inner Mongolia one finds great fertile areas resembling our own middle states in productive possibilities into which the Chinese have been migrating during recent years in ever larger numbers.

At present six sevenths of China's inhabitants live in one third of its total area. The first recorded count of population was made in the twenty-third century, B. C., and while counts have been taken ever since at irregular intervals, no exact scientific census has ever been attempted. It is safe to say that China's present population is around three hundred and fifty million. The areas most densely populated are the Maritime Provinces, sections of the Yangtze and Yellow River basins and the Chengtu Plain. In Kiangsu, the province in which Shanghai is located, the density of population reaches eight hundred and seventy-five per square mile. This area is perhaps the densest large geographical unit in the world.

RACES AND LANGUAGES

Mandarin is the chief language of China, being spoken with slight variations by more than three fourths of the people. South of Soochow and extending along the coast to the extreme southwest of China one encounters over a score of varying dialects, some extensively used, like the Wu dialects of Central-eastern China, or the Cantonese dialect in Southern China. Southwest China is the home of at least ten million so-called aboriginal tribes, some without a written language, and in physical appearance and customs resembling

more the tribes of Indo-China and Burma than the Chinese who lord it over them. In addition China numbers approximately five million Tibetans, three million Mongolians and ten million Mohammedans. The latter closely resemble the Chinese, are widely distributed over China, and with few exceptions speak Mandarin. As a race the Manchus are rapidly being absorbed into Chinese stock.

SOME ECONOMIC POSSIBILITIES

With a total territory larger than that of the United States and a population almost four times as great, what may we not expect from China in the way of economic developments during the next fifty years? The old primitive hand-driven methods are rapidly being replaced by factory methods of the West. In spite of little encouragement from the government and in the face of excessive taxation, modern factories, backed by Chinese capital and under Chinese management, have been springing up like mushrooms over night both in port cities, and far back in the interior. There are few foreign type articles of domestic use that are not now being manufactured in China by factories operating on modern lines, the majority without foreign assistance. We are told that there are markets potentially comparable to France and Canada tucked away in the vast depths of China awaiting the awakening voice of the locomotive. There are resources which the whole world needs still hidden in inaccessible valleys and hills.

China's greatest resource is her people, industrious, with mental and physical potentialities equal to any on earth, with a rich culture which has filtered down for years through the entire mass, gifted with mechanical instinct and with physical stamina, the marvel of the scientific world. South America is a great undeveloped country commercially, yet the entire man-power of South America is less than one seventh that of China.

When Shanghai became a treaty port in 1842 it was not a city of much importance; land which now has an assessed value of over two hundred millions of dollars was then in mud flats and rice fields. Today Shanghai ranks sixth among the great ports of the world. At the beginning of the Great War only forty-eight American firms were doing business in China; today the number exceeds five hundred. In the production of cotton China ranks third, being out-ranked only by the United States and India. Twenty years ago there were two cotton mills in China; in 1922 there were eighty-three; some with Chinese capital, and Chinese management, and Chinese labor working on domestically produced raw material and disposing of products in Chinese markets are now paying upwards of fifty per cent per annum. Dr. Wu Ting-fang once said, "If one could succeed in adding one inch to the shirt tail of every Chinese he would keep the cotton mills of the world busy for years in supplying this in-

creased demand." The phenomenal sale of Palm Olive soap, stockings, shoes, underwear, and evaporated milk, just to mention a few "new sellers," is indicative of future trade possibilities. Although the foreign trade of China today amounts to only a billion dollars a year it is estimated by the American Bureau of Commerce that when China's per capita foreign trade is equivalent to that of Australia the total will exceed sixty-five billions.

FACTORY CONDITIONS AND LAWS

Some understanding of conditions within many of the factories will be gained from Miss Margaret Burton's report after her last visit in the winter of 1921-22: "With no industrial legislation whatever, every factory in China is a law unto itself. It decides for itself what wages it will pay, what hours of work it will demand, with what conditions it will surround its juvenile as well as adult workers, what rest day it will offer them, what protection from machinery it will provide and at what age it will employ them."

"My first visit to a cotton mill," writes Agatha Harrison in her review of the industrial work of the Y. W. C. A. 1921-24, "is burnt in on my memory. A large place, working two shifts of twelve hours, seven days a week, equipped with modern English machinery, with none of the modern ameliorating conditions. Primitive sanitary arrangements—an open space in the middle of the yard—was the only convenience as far as I could see. The workroom was crowded with people ranging from a few months to seventy years of age. Some of the women at the machines had bound feet that only measured about five inches. And everywhere children. In odd corners babies lay in baskets or on boxes asleep, or women sat feeding them, and you could scarcely walk for the tiny tots that swarmed the rooms. Some were working hard, others seemed to be running round—such attractive little people with deft hands who rightly should be playing. Instead they spend twelve hours daily, seven days a week in the mills. The dust was appalling."

Is it any wonder that labor has begun to organize all over the country? During six months of last year over sixty local labor unions were formed in a single city of the Yangtze Valley. One association in Shanghai, called the "Union for the Improvement of Chinese Labor," included carpenters, masons, mechanics, and others who desired to unite for purposes of mutual benefit and protection. Recently the Ministry of Commerce and Agriculture has issued a proclamation, quite progressive in character, covering hours of work, age of employees, accident prevention and compensation, etc. No one doubts the interest of the Chinese people in labor legislation much less the urgent need for it. One question, however, how effectively any laws that may be passed can be enforced, due chiefly to an ineffective central government, the opposition of "intrenched inter-

ests" and the natural working out of the law of supply and demand in a country where the struggle for mere existence is so real and universal.

GROWING INTEREST IN SCIENTIFIC FARMING

Alongside this tremendous industrial expansion one witnesses revived interest in agriculture. Approximately eighty per cent of China's millions still gain their living directly from cultivation of the soil. Improved methods of agriculture, irrigation, forestation, and of coping with plant and animal diseases are eagerly sought after even in the remotest districts. The restoration of order, improved transportation facilities and a new system of rural credits would admirably supplement this desire for scientific methods and the purchase of modern farm implements on the part of agriculturists and would do much to raise the whole economic structure of Chinese society.

WIDENING INTELLECTUAL AWAKENING

Concomitantly with industrial expansion one witnesses the gradual disintegration of the old economic and social order and an ever widening intellectual ferment in the form of a baffling and universal rising tide of new thought. Ancient moulds of thought and custom are breaking up. A vast expansion of knowledge has come and the younger Chinese are now looking forward to the discovery of a new civilization, the product of the most thorough scientific analysis and synthesis of whatever is best in the civilizations of both East and West. Everything once revered and gained by centuries of costly experience is being almost irreverently re-examined and evaluated. "The idols of the temple and of the mind, shaken and undermined by the new tide, are tottering to their fall." Superstitions are vanishing under the powerful light of science. Old customs are being smashed. Nor is this process of scientific inquiry likely to stop until every doctrine, convention and institution of East and West has been duly appraised. The religions of China along with Christianity are being subjected to an ordeal of fire.

This frenzy of interrogation and discovery for one's self of what is pure grain in the civilizations of the East as well as of the West had its origin five years ago among Chinese university students. Years of close observation of Western civilization and of so-called Christianity, coupled with the revelations of the Great War, have convinced the younger Chinese that if their country is ever to take its place of leadership in the world it must be as the possessor of a new civilization. The whole movement is nothing less than a critical examination of the cultural inheritance and institutions of the past, and the re-evaluation and reconstruction from the same of a new philosophy and order of society. This widespread Renaissance Movement is enlisting an increasingly large constituency of the in-

tellectual classes all over the nation and cannot be understood apart from the strong national and racial consciousness of the Chinese.

One important product of this rising intellectual tide is the revolution effected in the written language of China. The substitution of the vernacular for the old classical style of writing may in itself prove to be more significant for the future of the world than the Great War. Writing which was formerly regarded as "vulgar in taste and usage," "inferior in quality and honor," now has become one of the chief cornerstones of China's new civilization. Whereas five years ago most of the newspapers and books of China were printed in the old classical style, today practically every newspaper prints its news in the vernacular. No one can estimate the tremendous effect of this revolution on education and the rapid creation of intelligent public opinion.

GROWTH OF THE CHRISTIAN CHURCH

"May he be the first fruits of a great harvest." This prayer of Robert Morrison entered in his diary in 1814 on the occasion of the first baptism of a Chinese convert to the Protestant faith is being abundantly answered today. After the first fifty years of Protestant missionary effort in China the visible harvest numbered less than five hundred communicants. From that small company of believers residing chiefly in a few port cities, the numerical strength of the Chinese Church grew with amazing rapidity during the second half century of missionary effort until in 1907—the centenary of Morrison's arrival, the number of church communicants exceeded one hundred and seventy-five thousand. Today it exceeds three hundred and seventy-five thousand. The churches of China have approximately doubled their number of communicants during the last twelve years. This numerical growth has been paralleled by equally rapid growth in the economic and intellectual well-being of the Christian constituency. We have had, in other words, increase in quality as well as in quantity. Since the close of the Great War the annual net gain of the churches has approximated thirty thousand and in the judgment of not a few this ingathering represents only a small part of the harvest which stands ready for the reapers. The annual increase in the Protestant churches of the United States during recent years hardly equals one per cent, whereas in China the annual increase has averaged six per cent. The supreme challenge now before the Chinese Church is to increase the momentum of evangelism. In a few sections of the country, as in Fukien among the fisher folk, in Southwest China among the tribes and in Southeast Honan among the general populace we witness characteristics of mass movements towards Christianity which are indications of what might sweep over the whole country.

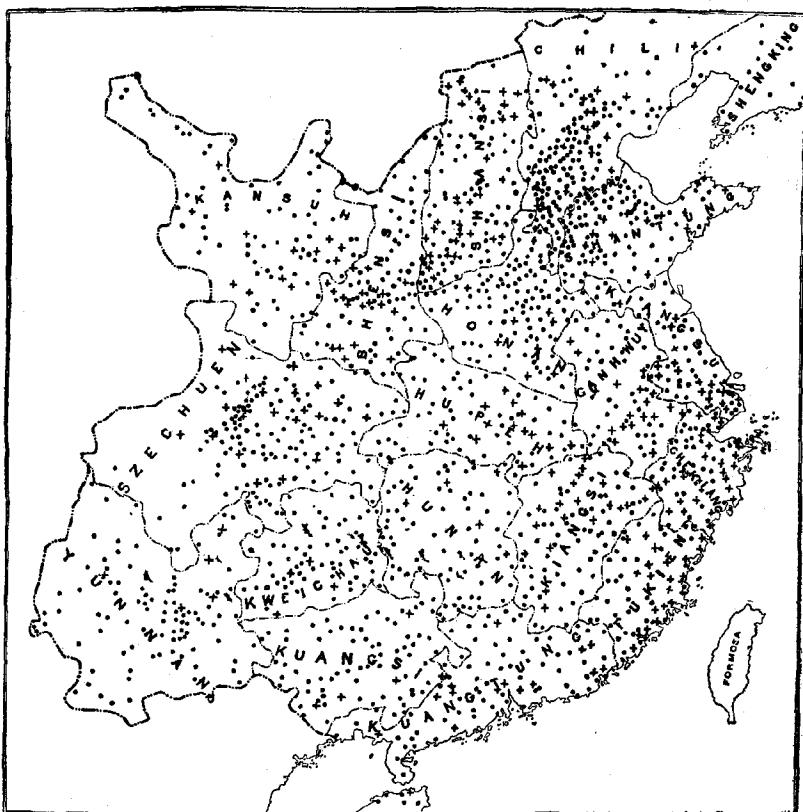
As late as 1860 missionaries resided in only fourteen cities of

China. The great expansion into the interior did not begin until 1880, reaching its highest mark in the decades just preceding and following the Boxer Uprising. Since 1900 over three hundred and fifty new residential centers have been added to those previously opened. During the last two years a score or more of cities located in relatively large unoccupied areas have been opened for the first time as missionary residential centers. The China Inland Mission and the Christian and Missionary Alliance lead among missionary societies in these pioneer efforts. Today Protestant missionaries reside in more than seven hundred cities and villages throughout China. In number they exceed six thousand and five hundred, although approximately no more than four thousand of them are active full-time workers at any given time. Allowance must always be made for those on furlough and in language schools as well as for married women, many of whom are able to devote only part time to missionary activities.

MISSIONARY SOCIETIES AND MISSIONARY DESTITUTION

Of these six thousand and five hundred and more missionaries, approximately half are Americans. They represent more than one hundred and thirty separate sending societies. This latter fact accounts for the great variety in the personnel of the missionary force, in denominational and theological emphasis, interpretation of Christian truth, methods of missionary work and attitude toward life generally. The fact that more than one hundred and thirty societies have definitely delimited the areas of their evangelistic responsibility where their respective church and missionaries exercise priority rights in ecclesiastical affairs, undoubtedly has hastened the evangelization of China. On the other hand it has exaggerated denominational differences. It has projected into China and made even more complicated than here the many problems of church unity. It has encouraged individualism in many missions, and today when Christian Chinese move from one section of China to another, frequently leads to serious embarrassment on such matters as baptism and communion.

In large cities like Canton where missionary work is of long standing and where its institutional features are strongly emphasized, the number of missionaries is found to be surprisingly high. Twenty-six per cent of the entire missionary body in China reside in eight cities. On the other hand let us not forget how much of the finest and most significant, not to mention most difficult missionary work, frequently goes on in hundreds of smaller residential centers whence many of the finest students and church leaders of the future will come. The majority of the seven hundred residential centers in China still number less than five missionaries. In these widely scattered mission compounds missionaries are experiencing the real



THE WALLED CITIES OF CHINA—OVER ONE THOUSAND WITHOUT MISSIONARIES
Dots indicate cities without resident missionaries. Crosses indicate cities having missionaries.

spiritual needs of China's millions and frequently with only first generation Christians as their reward are planting the first seeds of an indigenous Christianity.

The annual losses in the missionary personnel, while not definitely known, for all of China must be very great, necessitating ceaseless readjustments in the work. Death, sickness, resignation and forced withdrawals make huge gaps in the ranks. Often it is due to physical disabilities, sometimes to spiritual inadequacies. One large mission in South China from a careful study extending over a long period has concluded that it takes at least five new missionaries to leave two on the field after ten years. Experienced observers estimate ten years as the average length of missionary service in China. Do we realize what these figures mean? Over fifty per cent of all the Protestant foreign missionaries arrived in China during the last twelve years. While the number of new arrivals is gradually

decreasing, the present annual average cannot be much under three hundred.

THE EMPHASIS ON EVANGELISM

Occasionally one hears the remark that evangelism is no longer primary in the objective of missionaries. Reference is made to the large proportion of educational and medical missionaries, to the increasing demand for specialization in the preparation of missionaries, to the tendency on the part of many missionaries to give themselves to institutional and administrative work and leave street and chapel preaching and personal evangelistic work to Chinese co-workers.

From all this, some would seem to imply that the machinery of missions is drawing missionaries aside from the central aim of missions, and that the varied "means" of evangelization threaten to become more important than the end itself, namely, winning Chinese to personal allegiance to Christ. The Christian Church in China no less than the missionaries is duly apprehensive of this danger. Over fifty per cent of the missionaries still devote the major part of their time to direct evangelistic work. Those in hospitals and schools, while exerting every effort to raise the standard of their professional work, are nevertheless in China for one supreme purpose which is to win the Chinese to Christ.

The work of agricultural missionaries has had a profound influence in arresting the attention of people in rural districts to a knowledge of the "Jesus doctrine." The widespread interest and courageous stand of the Christian Church in the matter of industrial reform during recent years has won a high respect for the little company of Jesus' followers from non-Christians generally. Some of the most effective evangelistic work today is being done by educational missionaries who have never preached a sermon or taken a theological course but who in personal interviews and by the strength and beauty of their own Christian characters are introducing men to Jesus and personifying Him in their lives. "There goes 'all the same Jesus,' " said a non-Christian Chinese of a certain educational missionary recently. China cannot have too many missionaries of this quality, the strange thing is that this type of missionary has never seemed like a foreigner to Chinese.

Of the students of collegiate grade now enrolled in Christian educational institutions, approximately sixty-seven per cent are professing Christians. Three years ago the percentage of net increase of student church members from one hundred thirty-three Y. M. C. A. schools, widely distributed over China, was more than double the percentage of net increase reported within the churches themselves. It can hardly be said therefore that the schools are not equally successful as evangelizing agencies with the church.

THE NEED FOR NATIVE CHRISTIAN LEADERS

No greater problem is before the Chinese Church today than that of securing, training, and maintaining an adequate and efficient Christian leadership. While it is true that in some parts of China, particularly in the older mission fields along the coast or in the lower Yangtze Valley, small groups of consecrated and able Chinese Christians have risen above their equally consecrated but less highly endowed brothers, the great rank and file of the church leadership today is not only woefully inadequate in number, but pathetically inadequate in intellectual training. The New Thought Movement, to which reference has already been made, is rapidly affecting every class of society. To paraphrase from the Report of Commission III to the Shanghai Conference, this New Thought Movement will condition profoundly the whole task of presenting Christianity especially to the more educated and younger Chinese. If the ordained representatives of the Church from now on fail to receive the best training possible one wonders how they will be able to command the respect of the intellectual leaders. When science and philosophy are so widely taught and when conditions are changing so rapidly the leaders of the Christian Church cannot afford to be less thoroughly equipped educationally than those whom they serve.

Of the total number of employed Chinese religious workers only one in every twenty-five is ordained, and 78% of these ordained workers reside in the Maritime Provinces where incidentally one finds over 70% of China's communicant church membership. The total number of employed evangelists and Bible women hardly exceeds ten thousand for all China. It is estimated that more than this number enter some form of Christian life service in the United States each year. In all West China, comprising four huge provinces with a combined population exceeding eighty million, the churches and missions report less than eighty ordained pastors. If we take the seven provinces of Central and West China we find an average in each province of less than a score of native workers regularly empowered to baptize and administer the Sacraments. One may ask why so few, and the answer is quickly given. Pastors are not easily or quickly ordained on the mission field. In at least ninety per cent of the area of these four provinces missionary work is still more or less in its pioneer stages. The majority of the Christian communicants are still first generation Christians. In areas where Christians of the third or fourth generation predominate conditions and prospects are quite different. Self-support is relatively well advanced. Christian schools and hospitals are within easy reach of the Christian constituency. The children receive a certain amount of Christian instruction and culture from earliest years. Able indigenous leadership is visibly, not merely potentially, present.

It is one thing to look at China from a classroom in Peking or from the fourth floor of a Y. M. C. A. building in Shanghai and it is quite a different thing to look at China from the banks of the Kan in Central Kiangsi or from the populous plains of Honan where, after a quarter of century of missions there are scarcely thirteen thousand Christians among thirty-two million people, or from the green hills of Kansu, forty days distant from Shanghai, where among ten million people there are still only two Christian hospitals, one of which is built of strong mats, and only one Christian middle school only recently organized with a handful of students.

CHRISTIAN EDUCATION FOR FUTURE CHURCH MEMBERS

The education of the Christian constituency, approximating a million in number, is intimately related to this question of better church leadership. Over two hundred thousand children are attending Christian primary schools in China today, while approximately sixteen thousand are receiving education in more than two hundred and fifty Christian middle or high schools. Not all missions, unfortunately, place equal emphasis on the education of their Christian constituency, with the result that many existing Christian schools are of inferior quality, and large areas with considerable scattering of communicants are still without adequate or even any Christian educational facilities. The extremes of Christian occupation in an educational way will be seen in the following contrast: more Christian middle schools are located in the two coast provinces of Shantung and Kiangsu than in all twelve interior provinces. The proportion of girls to boys in mission schools is approximately three to seven. This is considerably better than in government institutions.

Until a few years ago Christian colleges had the field of higher education largely to themselves. Today government and private colleges and universities are being established in all parts of the country. The enrollment of students in these institutions is ten times greater than in the sixteen Christian colleges and universities. Were one to hear that approximately twenty-five hundred young Chinese, of whom only eight per cent are girls, are doing full college work in Christian institutions in China, the figure in itself might not be very impressive and one might fail utterly to comprehend the tremendous contribution which these institutions are making through their graduates to the whole life of China and particularly to indigenous Christianity.

A statement commonly heard in China is that less than ten men in every hundred and less than one woman in every thousand are able to read and write. Against this background we have the statement that approximately 60% of the male communicants and 40% of the female communicants within Protestant churches are able to read their New Testaments in character, Romanized, or phonetics.

These figures are even more significant when we recall that 76% of the entire Protestant Church membership is found in small cities and rural communities. May it not be that this relatively high degree of literacy coupled with the unique educational facilities offered to the Christian constituency constitute adequate cause for that influential position in society which Chinese Christians are increasingly enjoying? Nothing is more promising for indigenous Christianity than the rapidity with which members of the Christian constituency are being educated. While China has about one in every seventy-five of her total population in school, the Christian constituency reports about one out of every three now in school.

SELF-SUPPORT IN THE CHINESE CHURCH

In most of the larger and older mission fields one may find a number of churches which have attained complete financial independence. They support their own minister, pay for all running expenses, conduct elementary schools and not infrequently contribute to home missionary enterprises in their immediate locality. In some younger evangelistic fields, notably where work among aborigines is now so successfully carried on, self-support has been a characteristic feature of the work from the beginning. Except for the salaries of its foreign secretaries and in part initial expenditures for buildings, the work of the Y. M. C. A. is wholly dependent upon local finances. A missionary of a large society recently stated that over sixty per cent of the total expenses for evangelistic work in his mission last year had been contributed by Chinese Christians. Approximately forty per cent of the Christian hospitals are now practically self-supporting except for the salaries of the foreign staff.

THREE SINGULAR DEVELOPMENTS

Three very singular developments are taking place within the Church of China. They may be suggested by the phrases, the development of indigenous Christianity, the interest of the Church in every department of social and national life, and the deepening and enriching of the spiritual life of Christians. Let us consider each of these briefly. From a study of the various Commission Reports submitted to the National Christian Conference in Shanghai, May, 1922, we find the following points mentioned as essential to a truly indigenous Church. The Church, "must, in organization, government and interpretation of the Christian message preserve the spiritual inheritance and express the peculiar genius of the Chinese people." "The wholesale uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China." In order to be truly indigenous the Church must become fully self-supporting, self-governing and self-propagating. The present versions of the Bible are felt to be too foreign in char-

acter and a desire has been expressed that a new version "which is to be the product of reverent scholarship of the Chinese race" be eagerly sought after. The Chinese churches have as yet few hymns which express the religious experiences of their lives, few written prayers which adequately express their own yearnings and intensify the feeling of unity in their heart.

There is a growing interest among Chinese in every department of community life. Chinese Christian leaders want their churches to be more than places for occasional prayer, sermons and songs. "The church ought to be," and here we quote from the Report of Commission II to the National Christian Conference in 1922, "the busiest place in the whole village. It should minister, through its whole membership, to the spiritual, moral and physical needs of every section of its own community whether Christian or non-Christian."

Because of this conviction the institutional church has become exceedingly popular in many of the larger Chinese cities. One Chinese, after attending such a church, confessed that no longer did the Christian religion seem foreign to him. In addition to the regular religious services, such community activities as kindergartens, free schools, special classes in English and commercial subjects, cinema and stereopticon exhibitions, reading room and libraries, playground activities, medical clinics, health campaigns and social welfare programs constitute the more common forms of community service. Other evidences of this pronounced interest on the part of the Chinese Church in community life and frequently of its courageous stand on social and industrial questions appear in the minimum standards for labor as unanimously adopted by the National Christian Conference, 1922, in the magnificent work of the committees, national and local, on "Church and Industry," "The Christian Home," "International Relations," "Opium Menace," etc.

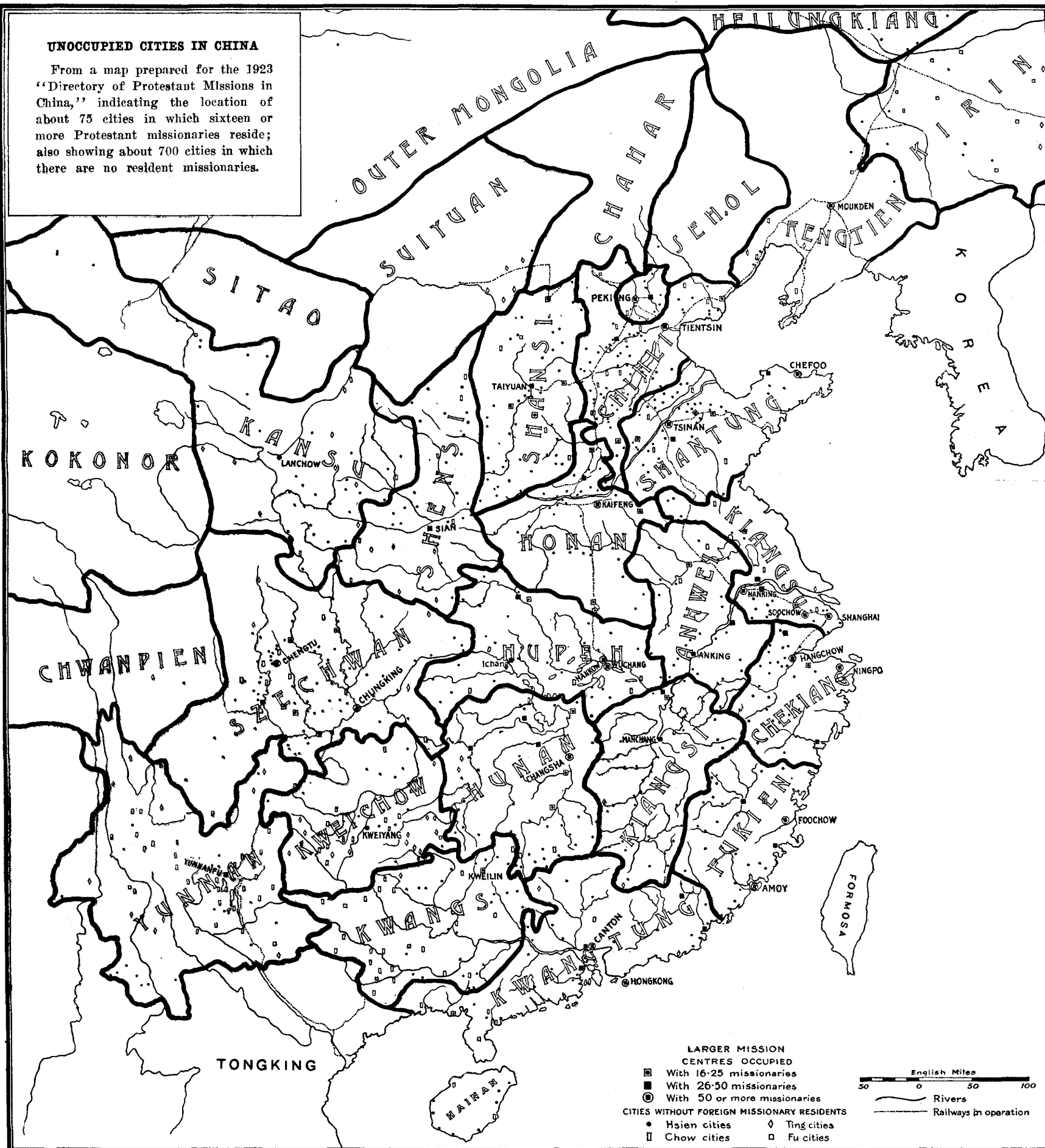
Throughout China during the last two years missionaries and Chinese Christian leaders have been meeting in retreats the objects of which have been the deepening of the religious life of individual Christians, "consecutive thinking on the deeper issues of our common task in China," inspiration and fellowship.

UNOCCUPIED FIELDS

Almost one fourth of China Proper including Manchuria still remains unclaimed by any Protestant missionary or Chinese home missionary society. In addition, an area exceeding in extent the whole of China Proper and embracing almost all of Inner Mongolia, Outer Mongolia, Sinkiang, Kokonor, Chwanpien and Tibet remains unclaimed and practically unentered. To these great stretches of unclaimed territory we must add cities of Indo-China, Formosa, the East Indies and other places where Chinese estimated at over 8,-

UNOCCUPIED CITIES IN CHINA

From a map prepared for the 1923 "Directory of Protestant Missions in China," indicating the location of about 75 cities in which sixteen or more Protestant missionaries reside; also showing about 700 cities in which there are no resident missionaries.



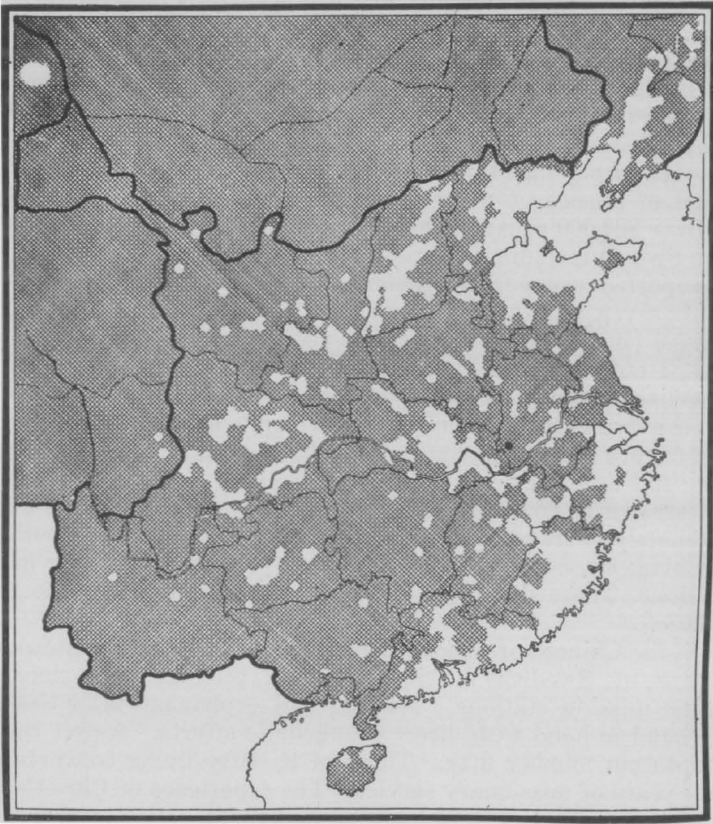
000,000 in total number reside, and where as yet comparatively little work is done among these relatively influential countrymen.

Within China Proper, including Manchuria, the provinces of Heilungkiang, Yunnan, Kansu, Kwangsi, and Kweichow report the greatest extent of territory still outside the accepted responsibility of any missionary society. Generally speaking, most of these areas are sparsely populated, mountainous, or arid in character, and very difficult of access.

Over 800,000 square miles or approximately 46% of the area of China Proper, including Manchuria, still lies more than ten miles from any reported evangelistic center. Eighty-six per cent of Kansu, seventy-seven per cent of Manchuria, and seventy-five per cent of Kwangsi (if greater definiteness be needed to press the point home) are still outside the acknowledged responsibility of any Christian evangelizing agency. Two thirds of all the counties of China average less than five Christian communicants per ten thousand inhabitants. One fifth are without a single evangelistic center. The missionaries giving full time service to the evangelization of China's ten million Moslems can be counted on the fingers of one hand. There are approximately twelve million tribes-people in Western and Southwestern China, among whom and for whom practically nothing has yet been done. These simple people are open and waiting for the gospel message.

In the Chinese provinces of Sinkiang (Eastern Turkistan), over a score of Swedish missionaries have been at work since 1892 in four mission stations. Medical and orphanage activities have gone hand in hand with direct evangelistic efforts. As yet the converts do not number fifty. Think of it—fifty living converts after thirty years of missionary service. The experience of Christ's early disciples is not unknown to these patient Swedes: "Master, we have toiled all night and caught nothing." Yet these are not the kind of men to say, "Let us go home and let the Chinese Church do it." They emphasize and encourage native leadership. These missionaries maintain two Bible schools in different parts of their great field with four and two students respectively. They *are* the kind of men who look need straight in the face, and know that all the workers they can muster, be they native or foreign, will not be too many. These Swedish missionaries, believing that they might be able to state the needs of Central Asia through the recent Survey of China, passed a resolution in their Eastern Turkistan Conference, held at Kashgar, October 18-28, 1919, in which they called attention to the unentered areas of Chinese Turkistan, declaring that "here is so big a field, there is room for a number of other societies in addition to our own."

From Mongolia, one of the hardest and most neglected fields in the Far East, came this postal card appeal to the Survey Committee,

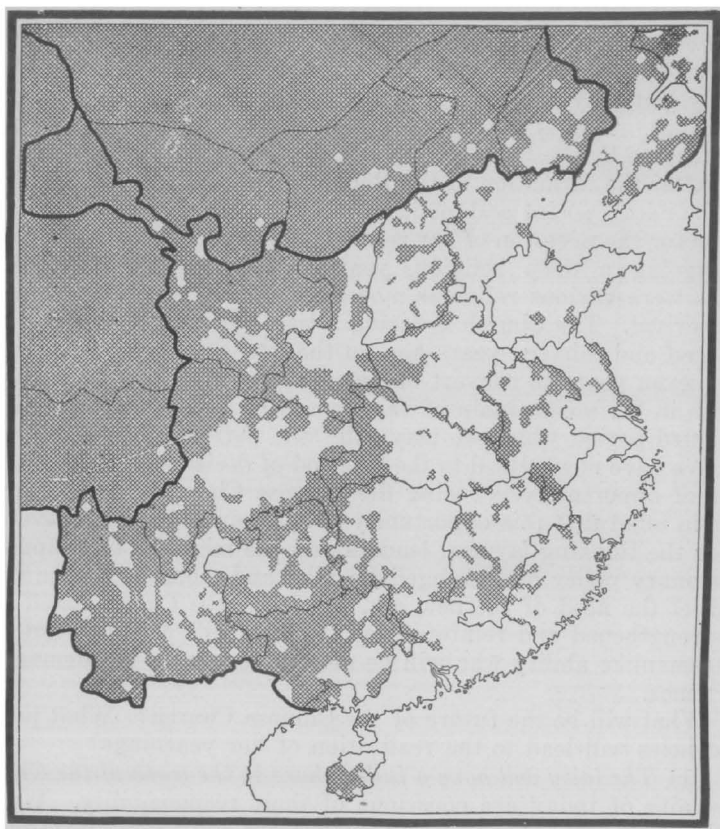


PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1900

White indicates territory within ten miles of a mission station

written by a continental missionary in a lonely station: "The Christian Churches and mission societies have left the whole of Mongolia to us. We cannot get even one missionary to relieve us for furlough. If you can do anything for Mongolia, please do it and do it at once."

From Kansu, that distant Moslem stronghold in Northwest China, a young English worker (now deceased) wrote as follows: "Every missionary is conscious of unoccupied areas. They extend from our very front doors, nay from our private rooms through innumerable districts and towns out into the desert silence of Sinkiang and Tibet. It is no sudden, spasmodic, individual business that will solve the problem; only a prayerful united effort, in which we all share heartily and to the full."



PROTESTANT MISSIONARY OCCUPATION OF CHINA IN 1920
White indicates territory within ten miles of a mission station

A Chinese View of the Chinese Church

BY REV. K. T. CHUNG, D.D., SHANGHAI

Resident Secretary of the National Christian Council of China

THE present is the fruit of the past and the future is the result of the seed sown in the present. Although it is rather venturesome to contemplate the future of the Chinese Church, we can at least feel the pulse of the trend of the present which is to determine her development tomorrow.

The present Church of China is not like the Church of the past. In 1925, we are to remember the 2,000 missionary and Chinese martyrs who glorified the name of Christ during the Boxer uprising

which closed the first period of the history of the Church in China—"the period of persecution."

After 1900, the Chinese were no longer antagonistic to Christianity, yet they were not friendly. They stood in the position of neutrality. This is the second period which we call "the period of indifference."

After the formation of the Republic, the nation suffered a crisis—economical, social and political. She felt the need of dynamic power for the program of her reconstruction. The whole nation was undergoing a deep religious yearning for truth, light and hope. There were various religious movements which were the results of this revival. The Church is facing a tremendous opportunity. One hundred and thirteen years ago, in the late Dr. Morrison's time, it took seven years to convert one man and now there is a yearly increase in the membership of the Church of at least 25,000. This is the third period which we may call "the period of welcome."

We have now passed to the "period of decision." What a great door of opportunity is facing the Chinese Church! Yet we are to bear in mind that this opportunity is not going to exist forever. It is for the thinking laymen, leaders and the missions to adapt their missionary policy and evangelistic plan and mobilize all the forces to meet the need of the new era. The Chinese Church itself must be strengthened and reinforced so that she will produce leaders of statesmanlike ability who will be able to cope with the demands of the times.

What will be the future of the Chinese Church? What present tendencies will lead to the realization of her yearnings?

(1) *The laity will have a fuller share in the work of the Church:* The laity of today are conscious of their responsibility. We find the laymen very eager to lead Bible classes and prayer-meetings, to exercise the rights of the pulpit and do personal evangelistic work. In some instances, where a church has no stationed minister, they are able to carry on the work. There is also a good deal of friendly dissatisfaction over the present type of minister. It is time for the Church to train, nurture and carefully guide its members, giving them enough opportunity to develop themselves so that the future of the Chinese Church need not be dependent upon the paid ministry, but, with the leadership of pastors, the whole congregation will be in aggressive evangelistic service.

(2) *The Church is going to take the place of the patriarchal family:* In China the old family system is rapidly disintegrating and the small family is being formed. The minister of the church, looking over the congregation from the pulpit, thinks of them not in terms of individual Christians but in terms of the home. The Church is going to be the home of God's children no matter from what part of China she or he comes; no matter in what type of

work she or he is engaged. Each child is to be baptized by the Church, instructed during childhood by the Church, confirmed by the Church, visited when sick by the Church, married by the Church and finally buried by the Church. The Church is to be the new ancestral temple (which is not founded by families of one surname but by families of different surnames) in which we, as brethren, join in common worship of our Heavenly Father.

(3) *The Church is trying daring experiments in the problems of daily living:* She has caught a vision of the Kingdom preached by the Man of Galilee when He began His ministry of world reconstruction. She has to give society guiding principles for its betterment. She will Christianize modern industry. In every line of modern movement such as good roads, good citizenship, people's education, vocational guidance, thrift week, public hygiene, anti-narcotic and famine relief, we find Christian men and women taking the lead in supporting and fostering them. The Church is not only to save China, she must be international in her outlook. She is to cooperate with Christian men and women of other lands in quickening the coming of the new social order.

(4) *The Chinese Church is to be a deeply mystical Church:* Owing to the craving of our own countrymen for the life and light, and owing to the bewildering controversy of "modernist" and "fundamentalist" in the West, the Church of China is coming back to Christ and to the Bible. In silence, in meditation, in prayer and in exchange of spiritual experience, the Church is coming to feel His loving presence and to see Christ. We thank God who sent the Western churches to build the bridge to help us across to meet Him. We are now kneeling before Him saying "My Lord and My God." In the coming generation, China will produce expounders of the Bible and her religious leaders will base their message upon their own spiritual experience.

(5) *The Church is to be the center of community life:* In the past, churches were more or less mission-centric; therefore, even in big cities, where there are from five to ten strong churches, each works out its own program without planning on a city-wide scale, and working quite apart from the community in which they live. The Church of China has no place in any city if she is not to be recognized as a Church of the people, by the people and for the people. We find the organization of City Church Federation, Union Evangelistic Committee; we find the provincial Church federation and the councils are expressing this new consciousness in the Church to be the center of the community life.

(6) *The Chinese Church will be developed in the country places rather than in the cities:* The building up of the huge plants, medical, educational, evangelistic, etc., in big cities is facing a great crisis. If the capitalized forces of the cities are not to be released for ag-

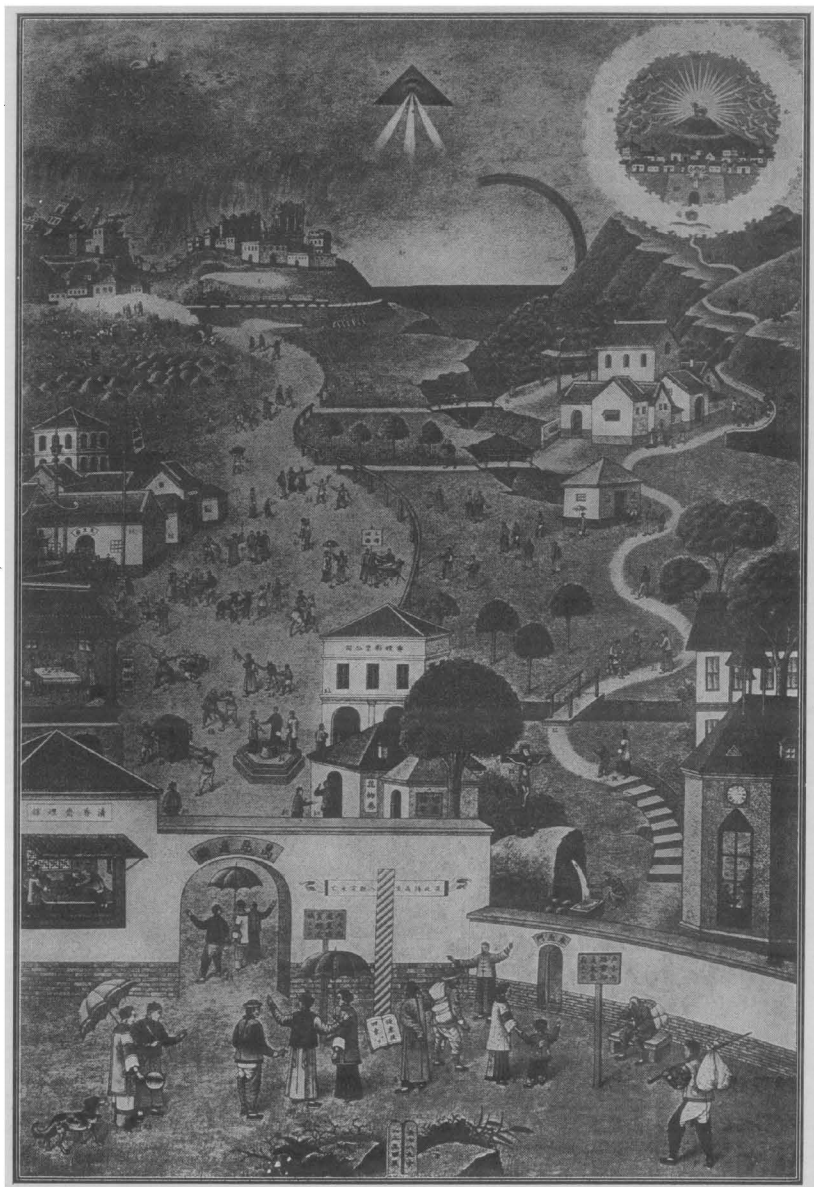
gressive work in the country, the Church will reach the stage of stagnant progress. There are 300,000,000 farmers, 1,000,000 hamlets and 100,000 counties in China. The Church is beginning to face this immense unfinished task. The coming to China of seventy agricultural missionaries to tackle this big problem of rural church and country life needs all the help the missions can give. The Chinese Church will not be indigenous if the Church is not widely planted in the rural districts.

(7) *The Chinese Church is to be united in Christ:* We have a right to predict that the Chinese Church will become one united Church; we have enough evidence in actual experiment to show that the various branches of the churches here are one in spirit. The very fact of the organization of the National Christian Council, which represents the work of every line—medical, educational, literary, social, evangelistic—and of 136 missionary societies shows that she is one in Christ in her outward expression. She will create, through Christian strategy, the power to evangelize and occupy China. She will be the dynamic force in building China. China for Christ is to be realized because of this great spirit of cooperation between foreign and Chinese; ministers and laity; men and women; old and young. It is not impossible for the Chinese churches to become united into one great Church.

(8) *The Chinese Church will have a recognized position in the Church Universal:* She is no longer in a position of mission control, she is now in the period of mutual control with missions and churches. She will soon come to the time when she is self-supporting, self-governing and self-propagating. She will not be satisfied to be classified by churches in the West in the category of the mission field of America or Europe; she ought to be given a chance for direct expression among the brethren in the West, not only in connection with the problems which she is facing now both in and outside of the Church, but also in connection with international problems which the whole Church of Christ is praying over and studying.

* * *

As we look back over the development of the missions and churches during the past one hundred years, we realize the wonderful providence of God in planting His Church far and wide in this great land during her national crisis. It is the economy of God that China has been politically weak so that the new doctrine was able to come in and become rooted. God has kept China isolated from the world and she has survived to receive the Gospel. His will for the Chinese Church is to be unfolded more and more so that the Chinese Church will become His vessel, consecrated to carry out the mission which He planned before the creation of the world.



A CHINESE INTERPRETATION OF THE "BROAD AND THE NARROW WAY"

This is a drawing by a Chinese Christian, Liu Meh Lin. Above is the eye of God. Numbers and Bible references explain the various features of the chart. On the left is the "broad way," leading to destruction, beginning with the broad gate and easy road, the opium den, gambling house, brothel, the theatre, the graveyard, war and punishment. On the right is the narrow door, over which is an inscription, "Eternal Life." Then come the fountain for cleansing beneath the cross, a church, school, home, a rainbow of promise and the city of God. The gulf widens between the two, but there are a few narrow passages by which men may go from one road to the other.

SOME HINDRANCES AND HELPS TO CHRISTIANITY IN CHINA

By REV. FRANK G. RAWLINSON, D.D.

HINDRANCES

Apparent sympathy of Western imperialism and Christian propaganda.

Confusing so-called "Christian" civilization with Christ's Way of Life.

Vagueness of Western Christian position as to war and economic justice.

Unwise and un-Christian denominational politics and propaganda.

Conflict between the "fundamentalists" and "modernists" in mission circles.

Conflict of economic standards of Chinese and Western Christians.

Pressure of non-Christian community on Chinese Christian life.

The burden of Westernized institutions on Chinese Christian economic strength.

Dependence of Chinese Christians on Western Church for finances and leaders.

Grinding urge of material needs that conflicts with calls of spiritual life.

Claims of Chinese patriarchal system *vs.* Christian family ideals.

Articulate intellectual opposition to Christianity.

Comparative inarticulateness of Christians in meeting intellectual opposition.

Fear of Western and Chinese militarism.

Inadequate supply of trained native Christian leaders.

Inadequate presentation of the Christian message.

HELPS

Every Sunday 1,000,000 Chinese hear the Christian message at about 8,000 centers.

The population grows about one per cent a year and the Church about six per cent a year.

The Christian Movement is a recognized part of China's life.

Successful attempts at mutual interpretation of East and West to each other.

Chinese Christian search for Christian ideals in nationalism and internationalism.

The cooperation of over 130 Christian groups in National Christian Council.

Growing support of better industrial standards adopted by National Christian Conference (1922): (1) No child labor below 12; (2) Every seventh day for rest; (3) Safeguarding of worker's health.

Growing Chinese consciousness of responsibility for live home missionary movement.

Chinese Christian Literature Association newly organized.

Live interest in the ministry in Christian schools.

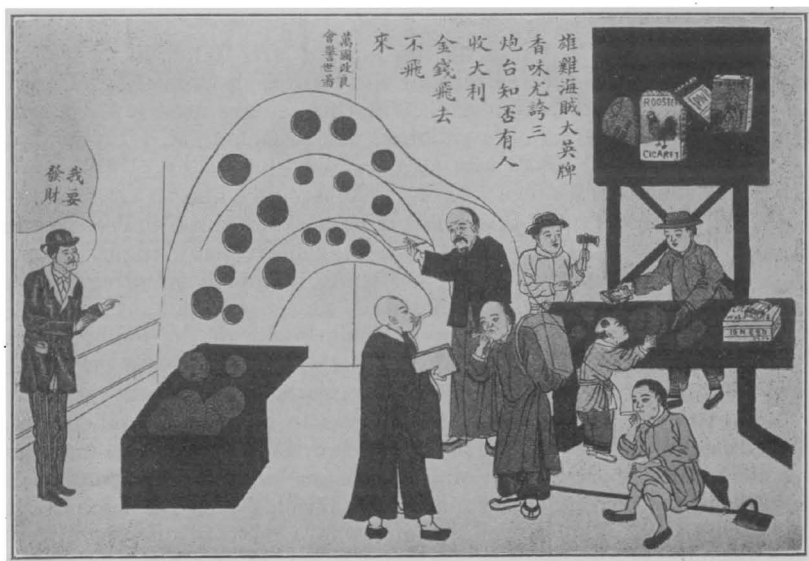
Improvements in religious education in China.

Increase of number of Chinese Christians in leading positions.

Movements to promote literacy, and to decrease poverty.

Religious revivals that show a desire for vital religious experience.

THE HELPS ARE OUTSTRIPPING THE HINDRANCES



A CHINESE POSTER USED IN FIGHTING THE GROWING USE OF CIGARETTES.
Showing the waste of money, burned in smoke, but greatly needed for food and education

The New Christian Struggle in China

BY REV. FRANK RAWLINSON, D.D., SHANGHAI, CHINA

Editor-in-chief of *The Chinese Recorder*

THE Christian Church, anywhere and at any time, has to struggle. Do the obstacles to Christian progress in China arise only or mainly from conditions within the country and the people or are there equally great stumbling blocks found in the way Christianity is presented to the Chinese?

That Chinese sinfulness, because of its special virulence, is the chief obstacle to Christian progress is often assumed by some swivel chair critics of China. "China has *many unique* social ills." "Chinese civilization and nature contain an inherent and racial antipathy to what is good." But human nature in China looks very familiar when viewed through the untarnished lens of Christian fairness. Chinese hesitancy in accepting Christianity is *not* due to racial rottenness.

Obstacles to Christian progress in the individual and social life of China have three sources: (1) Human nature; (2) Social and religious conditions in China; (3) Conditions in the impact of the Christian Movement on China.

What are the most significant aspects of the present Christian

struggle in China? Hints at the answer are found in prevalent queries: "What is the *real* aim of the Church in China?" "Can it or does it do what it demands?" The Chinese are used to their own religious leaders *practising* religion, not preaching it. "Why is a preacher needed at all?" was a query once put to me. "Why not let the doctrine do its own work?" Christians claim to know something more important and to know it better than the Chinese. Wang Yang Ming said, "To begin to do is to achieve knowledge." Here is found the explanation of the stiffening opponent standing within China's wide open door. "Christian" nations do not do what the Christian preacher in China says. This is one of the explanations of the disturbing fact that many Christian students who go to the United States return less Christian than when they went.

Just now Christians find themselves in a curious predicament. In 1925 occurs the twenty-fifth anniversary of the Christian martyrs sacrificed in the Boxer uprising. The question of commemorating this sacrifice fittingly has naturally arisen. And here looms up the perplexity. The Boxer uprising was a mixture of superstition and resentment against Western plans to divide up China. We have gotten past the superstition. But the Chinese memory is long. Now how can we commemorate the sacrificial death of these Christian martyrs without at the same time bringing into sharp recollection the imperialistic inroads of the West upon China?

Now a word about Chinese nature. The Chinese are neither less nor more eager to accept Christ, when He is understood, than are Westerners. All China's religious systems teach moral living. The Christian appeal to a good life is welcomed.

The old attitude of superstitious prejudice, for many decades a barrier of adamant rigidity, is hardly a serious factor today. Foreigners formerly being looked on as barbarians, anything they advocated was beneath serious consideration. But the Westerner is no longer looked upon as a barbarian. To many he is even a possible friend. He holds a place in China to be reckoned with. But there is smouldering opposition on the part of some who are not touched at all by hoary superstitions. A prominent Chinese government educator wrote to me recently and said with bitterness, tempered, I thought, with pathos, "I disbelieve categorically in the truth of revelation and am appalled by the disastrous effects, ethically, socially, politically, internationally—from the standpoint of the Chinese—wrought by Christian missions and missionaries." Later he said "Since the Gospel, endowed with high prestige and protected by great powers, is being spread in China the private views concerning it of a heathen like myself would hardly affect it."

How many have this attitude I do not know. It is the metamorphosis of the old superstitious prejudice against Christianity into something deeper and even more difficult to remove. One effect

of this attitude is that Christian educators who come to China find that they have to soft pedal Christian teaching if they wish to enter government institutions.

In general Christian workers in China enjoy much popular goodwill. The altruistic efforts of Christians in schools, hospitals and social service are appreciated. Nevertheless, there is an increasing tendency to accept these altruistic benefits without accepting the Christian religion. And there are aspects of Western civilization that counteract some of the effects of this altruistic effort.

CHINESE SOCIAL CONDITIONS

There are, of course, social conditions in Chinese life which obstruct Christianity. The pressure of the non-Christian community on the members of the Christian community is great. Those who must work outside the Christian community have far from an easy position. But this non-Christian community pressure is not due to any originality in sinfulness. Social vices exist in China. But similar vices match them in the West. China's social ills are world diseases. Whether such vices in China exist in greater degree than in the West must be left undecided. Against these ills the organized Christian forces work to some extent. The National Christian Council is fostering a campaign against opium and other Christian groups are moving against the social vice in various places. But a weak community consciousness increases public apathy toward these social sores.

Illiteracy and poverty are terribly prevalent. But these are not hindrances so much as they are opportunities. The "Popular Education Movement," which is being pushed by the Y. M. C. A., is rapidly gaining headway in popularity and effectiveness against illiteracy. In so far as ignorance is an hindrance to true Christian living, it is more evident in China than in the West. Grinding poverty is China's heaviest social load; it numbs the spirit. "The average Chinese is numb with need." It is *terribly easy* in China to think in terms of material need. The problem of poverty has as yet received very little attention though Christians are moving on industrial conditions and the home needs through special commissions of the National Christian Council. Interest is awakening. Agricultural workers are seeking to combat the rural grind. In all these poverty and ignorance are involved. Hunger and ignorance work against not for Christianity. There is, moreover, a real difficulty here that is often overlooked. The economic status according to which Christian work is done and to which many workers—particularly Western—adhere, creates a conflict in standards of living that, unless strenuous effort is put forth to correct it, may give the impression to the Chinese that Christians are indifferent to injustice.

Ignorance of the true Christian message is a greater difficulty than either illiteracy or poverty. In this ignorance both the literate and the illiterate share. A large proportion of Christians cannot read their Bibles and their knowledge of Christianity must perforce be vague. Probably only a very small proportion of Church members have really grasped the Christian message.

This misunderstanding is accentuated by the silence of Christians on many of the deep problems of life now confronting thoughtful Chinese. During the last year leading non-Christian Chinese thinkers debated publicly as to which conception of life China should adopt. Should science, economics, or metaphysics separately or together be the basis of this conception? No debater suggested that religion was involved; and Christians did not contribute anything to the discussion. One prominent Chinese writer recently suggested that Christian literature need not be seriously considered. As a matter of fact the Christian forces have not yet been able to agree on any program of literature adapted to the present situation. This silence is an hindrance of no small moment!

Strangely enough the chief obstacle in Chinese social life is something not wrong in itself. Christianity seems to require at the start a break in family relationships. The struggle between loyalty to the family and to Christ is becoming more keen. One of the objections to Buddhism was that it undermined family life, because it took people out of the family into a life apart. Christianity retains the family life but the Western mode is different from that of China. The question that most frequently rises when a Chinese considers becoming a Christian is, "What must I do about my parents?" The struggle is over ways of being filial, not over its necessity, and is caused more by the advent of Western family customs, that have become somewhat Christianized, than by any difference in essential family obligations. Polygamy does not create nearly as much difficulty (though it is far from a dead issue) as do conceptions of filial piety.

Chinese ideals are against social evils. What was done against opium can be repeated against any other social evil when opposition is organized. But the Chinese do not see just what Christianity means to do with regard to family relationships.

CONFLICT WITH RELIGIOUS FORCES

In this struggle conflict with Chinese religious forces is prominent. This is not due to the opposing of Christianity by Chinese superstitious elements only. On the contrary there is widespread criticism of all forms of superstition. The conflict is essentially one between two parties adhering to ideals of the good, but differing as to methods of achieving it.

The Christian struggle with the religious life of China heads up

in the revival of the best and strongest elements in Buddhism. That this revival has a bearing upon Christianity is seen in the recent public defection of a prominent Christian, a member of the National Christian Council. He decided to become a Buddhist. Why is not altogether clear. For this defection and the revival of interest in Buddhism two explanations are attempted. (1) Christianity seems to some to consist mainly in putting singing, public prayer, and preaching in the place of petitions, incense burning and masses. (2) Christianity lays too much emphasis on the social application of its principles and so does not give sufficient time for attention to the release of the soul from the entanglement of desire. This may point to a weakened emphasis on spirituality in Christianity. There is good ground for thinking that recent drives for funds for Christian work in Shanghai have been affected adversely by this revival of Buddhism. Christianity is not yet fully understood by Buddhists. Such a situation calls for an apologetic that will clarify the relation of the good advocated by these opposing religionists. The Christian Mission to Buddhists in Nanking, in addition to having to face the disinclination of Buddhists to become Christians, also faces the disinclination of many Christians—foreign mainly—to consider any friendly approach and cooperation with Buddhists as fully Christian. The Buddhist heart will not be won to Christ by a refusal to recognize the good for which it is already striving.

The same struggle is evident in connection with Confucianism. Confucius was never looked on as divine. He is dead but the noble truths he upheld are still vital and are bursting through the shell of crippling formalism. Christian and Chinese religionists suffer from a common malady—ignorance of each other. To give the fuller message of God in Christ does not necessitate refusal to recognize the good that God has already given to China.

But there are other hindrances to the spread of Christianity in China. Denominationalism is a hindrance. Our coat of a hundred colors with its bizarre blend and strange pattern arouses curiosity. Sectarian exclusionism, an element in Christianity, is something that the Chinese have long ago discarded. The divergent claims of different Christian groups puzzle them. One hears not infrequently the question "What brand of Christianity must we accept?" Happily open competition between denominations in China is not prominent at present. The Chinese are also not wasting any energy trying to unravel the mystery of Western denominationalism. They can see through it. A man may be spiritual for all that. Furthermore the presence of secret sects and divisions in Buddhism makes them tolerant towards this Christian idiosyncrasy.

POLITICAL HINDRANCES AND PROBLEMS

One early difficulty the Church in China met rose out of the fact that it was foreign. Its present greatest difficulty is in the uncertainty of its relation to politics, imperialism and militarism. We are sometimes asked, "What is the effect of the non-Christian acts of irreligious Westerners in China?" They are a hindrance of course. But the Chinese can see through them as quickly as we can. A rascal—Western or Chinese—does not fool them. Christianity is not directly blamed.

Without attempting to debate the issues involved, I give a few incidents showing how little understood is the attitude of Christianity to these bristly problems.

I was recently interviewed by about sixty Chinese: they were educated, but not in the West. They represented a fair cross-section of the average intelligent Chinese. To my astonishment, I was seriously asked, "Will you please tell us truly whether you are sent by your Government or by a missionary society?" In a day of so much political irritation and nationalistic sensitiveness that question gives us pause, for popular irritation against present international relationships between China and the world is growing. There is confusion of thought among both Westerners and Chinese as to how far the missionary is a representative of his Government or a representative of the Kingdom of God. Many missionaries claim that their relative immunity from interference or attack is due to the diplomatic protection granted them through treaty arrangements. Does that mean that the Chinese see them not only as ambassadors of the King of kings but as projections of the power of another government into China's life? Are missionaries trying to make a Christian contribution to China or are they assisting the imperialist aims (where such exist) of their nations? A stiffening backbone against foreign political influence and desires is very evident. In so far as the Western Christian worker in China tends to be confused with this political influence and desire he feels the effect of this stiffening backbone.

The Christian Church is uncertain as to whether or not war can or should be finally eliminated. This uncertainty is slowly but surely seeping through all the messages delivered in the 8,000 preaching places, schools and hospitals we maintain in China. There is an impression abroad that while war is wrong, "Christian" nations are as helpless as any others to get rid of it. At the close of a meeting, in which Western Christians had discussed the problem of war and had exhibited wide differences of opinion thereon, a Chinese auditor remarked, "I should think you Christians would have *settled* this question before coming to convert China."

Theoretically, the Western Christian stands for spiritual forces. Practically he is so related to the war cult and the possibility of

protection by material forces through treaty arrangements that his attitude is often misunderstood. Recently a Western Christian asked a prominent Chinese diplomat "When do you think extra-territoriality will be given up?" The reply was "When China is sufficiently strong to defeat a Western nation." The sting in that remark is that it is assumed that "Christian" nations are in the last analysis amenable only to superior material force. This seems a denial of the claim of the Christian to reliance on spiritual forces only. "Is the Gospel a gospel of love or of force?" That is the question.

In the last meeting of the China National Christian Council Mr. S. T. Wen, Commissioner of Foreign Affairs, Nanking, a member of the National Christian Council, said "The Chinese attitude is against aggression, and is summed up in courtesy towards others and yielding to their wishes. The Chinese prefer to submit to injustice rather than to force their own wishes." That statement is significant. Chinese experience can test Christianity in its own terms. What is the effect on the Chinese mind when it is realized that in contrast to this the impact of "Christian" nations on China is based on aggression? We have convinced the Chinese that missionaries do not gouge out children's eyes. But it is much harder to convince them that Christianity is essentially a philosophy of love and of reliance on spiritual forces. Can we hope to win China unless we do this?

China has idealism. But she needs proof that Christian idealism can be worked. The Chinese have never tried to make society ideal. Can the Christian do it? A friend pertinently said recently, "China has seen how individual Christians can practice Christian principles. What China now needs to see is a "Christian" nation practice the ideals that their representatives in China are urging upon her." The Christian life is a way of doing things as well as a way of talking. Can nations walk as well as talk this way? Thus far the "Christian" West has not proved it. This lack of proof is one of our greatest hindrances.

Christians also are influenced by these problems. Prof. T. C. Chao, a member of the National Christian Council and Chairman of its Committee on International Relations, recently publicly urged Chinese Christians not to call for foreign protection or to seek indemnities when they have suffered loss through persecution. Non-Christian Chinese have no such source of protection and such apparent favoritism does not help the Christian cause. Other Chinese Christians say something like this (it was actually said to me), "The Western brother comes to China to help us. He knows what conditions are. He ought to be willing to accept the risks and to suffer on the same basis as the Chinese Christians." Of course, not all Chinese Christians think that the backing up of Christianity with

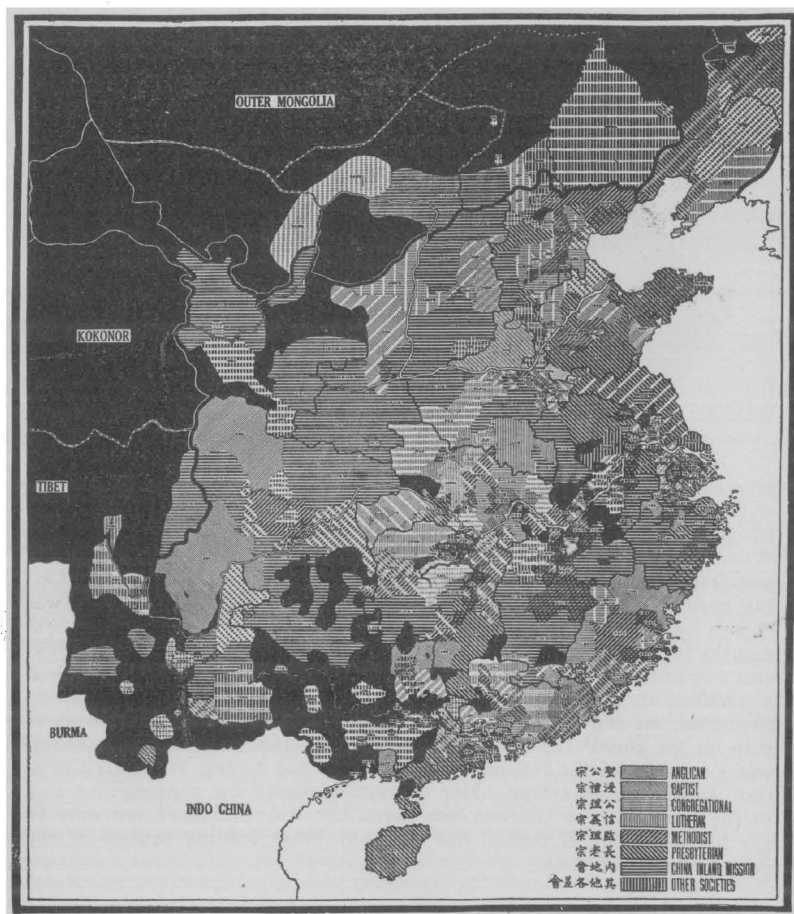
guns is any hindrance. They look on it as a necessary restriction on the operation of evil men. No doubt they may find it easier to rely on treaty protection than to enter into the full Christian Adventure. But the main point is that the situation is creating uncertainty as to the Christian message. This intellectual uncertainty is harder to combat than superstition.

Diplomatic pressure in national affairs is paralleled in the Christian Movement by the Western dominance of the Chinese Church. Many Chinese Christians do not feel free. For instance a prominent Chinese leader recently said, "This is not my church because I am now under the thumb of the foreigner. I know many of our strongest men and women who are seriously contemplating leaving the Methodist Church to unite with the Independent Chinese Church." Other churches also are involved. This unnecessary lack of Christian freedom is a hindrance to Christian progress. It is at this point that sensitive Chinese nationalism stands in the way of the development of the Kingdom of God. With it goes the feeling that the methods and policies of missions in China tend towards the denationalising of the Chinese. A plank in the platform of the Young China Association formulates this feeling. At its meeting in October, 1923, among other things, this group definitely condemned the policy of British and American educational institutions on the ground that the education given kills the national and racial spirit of the student.

The projection of un-Christian industrial methods from Western nations into the life of China, also increases the misunderstanding about Christianity. It is true that the problems of domestic industry in China are great and numerous. Nevertheless, as the recent "Copec" conference in England said in a resolution, a grave situation has resulted from the introduction into the East of anti-social industrial methods from the West. It is not enough to say that they do not represent Christian ideals. The Christian Church in the West has not yet made its position clear.

Chinese, like their Western brothers, do not readily accept the responsibilities of the Christian life. But their difficulties are increased by the bitterness of their struggle for life and their limited opportunity to learn what others think. Eagerly they grasp at the help that Christianity offers to relieve these difficulties. Where the Christian witness is free from suggestions of entanglement with undesirable elements in the "Christian" impact on China—true of most of China's hinterland—their chance to understand is greater. But where they can study history, ancient and modern, and see with some clearness the ring of nations around China and can sense the pressure they have put and are putting upon China for their own selfish ends, there misunderstanding arises. The leading "Christian" nations are the leading militaristic nations. Christian and

non-Christian Chinese do not know whether to follow the Christian idealist who comes from the West or the militaristic model. The drug traffic is also unhappily exploited by people in these same "Christian" nations. Misunderstanding of the Christian Message is the greatest difficulty in the way of the Christian Movement in China. The Western Christian now enjoys no heightened prestige as a foreigner; indeed foreign prestige in China is decreasing. His prestige depends on his character alone. The message of the Western Christian worker in China is obscured by the uncertain attitude of the Church behind him on imperialistic expansion, war and industrial exploitation. A message that does not seem to ring true cannot win China. To make that Message ring true is the great need.



PROTESTANT DENOMINATIONS IN THE CHINESE MELTING POT
The Principal Fields of Various Protestant Christian Missionary Societies in China

MARY NINDE GAMEWELL, AN INTERPRETER OF CHINA

MING KWONG, City of the Morning Light" is the new textbook on China issued by the Central Committee on the United Study of Foreign Missions. The author, Mrs. Mary Ninde Gamewell, has been a missionary in China for the past fifteen years. She was born in New York State and her earlier life was spent in Cincinnati, Detroit, Topeka and Evanston, Illinois. Her father, William Xavier Ninde, was, for a time, president of Garrett Biblical Institute and later Bishop of the Methodist Episcopal Church.



After her graduation from college, Miss Ninde spent several years in Europe, which led to the writing of her first book, "We Two Alone in Europe." This passed through nine editions. Her second book was a biography of her father. Three books on China have come from Mrs. Gamewell's pen, the first being entitled, "The Gateway to China," now in the third edition and listed by the *China Weekly Review*, Shanghai, as one of the best books on China; her "New Life Currents in China," published in 1919, and widely used by mission study classes; and her latest volume, "Ming Kwong, City of the Morning Light," a book of graphic pictures, thrilling incidents and rich in information.

From earliest years, Mrs. Gamewell has been deeply interested in missions. Since she went to the field in 1909 she has traveled extensively with her husband whose work as General Secretary of the China Christian Educational Association takes him to every part of the country. When the China Home Missionary Society, an indigenous organization, was formed in 1918, and six Chinese missionaries were sent the following spring to the inaccessible province of Yunnan, Mrs. Gamewell was chosen by this group to accompany them as adviser. She spent several months in Yunnan, seeking to help in all possible ways during the difficult beginnings of a difficult work. For a number of years she has been a member of the Board of Directors of the Cantonese Union Church, Shanghai, an independent Chinese Church. This makes her membership on the Board the more significant. For ten years, Mrs. Gamewell was a member of the National Committee of the Young Women's Christian Association of China. Her unusual capacity for winning her way to the hearts of the Chinese, has given her wide influence not only in her home city of Shanghai, but in many other leading centers of the great republic of Asia.

A Missionary Hero of Hainan

The Murder of the Rev. George D. Byers of Kachek on June 24th

BY REV. DAVID S. TAPPAN, KIUNGCHOW, HAINAN

Missionary of the Presbyterian Board of Foreign Missions, 1906 to 1924

ABOUT midnight on June 24th a telephone message was received in Hoihow (the port about 60 miles away) saying that the Rev. George D. Byers had been killed that evening at nine o'clock. The telephone line had only recently been constructed and this was the first time we had ever used it. The Executive Committee of the mission had been meeting in Hoihow but Mr. Byers did not think it best to leave his family in Kachek so that he and his wife and four small children were the only foreigners in the station. As soon as we heard the news the Rev. Mr. Steiner and I got ready to leave on horseback at daylight, with a guard of five soldiers. We reached the market town of Uidick at noon the second day. Here we found two autos, and in an hour reached Kachek.

Here we learned that Mr. Byers had gone to the hospital for evening prayers at seven o'clock leaving Mrs. Byers and the four children at home. The Chinese have always been so friendly that we have never been afraid but the country has been lawless lately and people are being seized for ransom all the time. The holding up of the train in Shantung last fall when money was paid for the ransom of foreigners and official positions were given the bandits has acted as an incentive to bandits, who have said: Why not capture a foreigner, get a big ransom and an official position?

Four armed bandits prepared a bamboo pole about four feet long having a rope so arranged that it could easily be thrown over a man's head and drawn tight around his neck. These men waited in the shadow of Mr. Byers' home and as he was about to walk up the steps threw the rope over his head and made it impossible for him to make a loud cry. His Bible, hymn-book and lantern were dropped and he was dragged down the road. His son Robert's big dog barked and Mrs. Byers heard some one call but thought it was a Chinese afraid of the dog. As the noise continued Mrs. Byers and Robert, her ten-year-old son, took the lamp and went out to investigate. Outside they heard someone call in English "Robert" and knew that Mr. Byers was in trouble. They soon saw the bandits and then remembered having heard a shot as they came out of the house. Other shots were fired and when they reached Mr. Byers and the bandits they were about 250 feet from the front steps where he had been captured. Mr. Byers asked them to loosen the rope about his neck and Robert quickly cut the rope. They found that he had been seriously wounded and Mrs. Byers sent to the hospital by Robert

for not a Chinese was to be found. The servants were scared and very few other people were on the compound. Robert spread the news and some Chinese brought boards on which to carry Mr. Byers into the dining room but he had already died. The new telephone was working to Hoihow and Mrs. Byers immediately wrote out a message and asked the hospital assistant to have it telephoned to Dr. McCandliss in Hoihow.

It is a wonder that Mrs. Byers and Robert escaped for the bandits fired directly at them and a bullet scratched Robert's leg. The Chinese were very much impressed with the bravery of Mrs. Byers but especially of the ten-year-old boy for, as they said, no Chinese boy would ever do what he did. The Chinese said it would have been wiser not to have resisted but to have gone with the bandits and made the officials ransom him. But it is hard for a Scotchman to surrender to bandits even with a rope around his neck and four armed ruffians dragging him over the ground.

It was the custom of Mr. Byers to write at Christmas time a brief history of the way God had led him during the past year. I came across this record as I was packing his books, and he had showed it to me several years ago. He began to keep the record in 1891 when he was only seventeen years old. In the first chapter he wrote, "We do not know how long we may live or what we shall meet with in life." Later he wrote, "I now belong body and soul to my glorious and beloved Saviour. Time, strength and money, heart and life are all His own. My chief desire is to do always those things that please Him." In 1895 he again entered school after an absence from study of eight years. He rented a small building intended for a barn and fixed it up with a floor, window and door; a stove was loaned him and he was "enabled to do my own cooking and live very cheap." He acted as monitor in the school to pay his tuition. "The purpose of my heart is that I may serve and live for Christ in whatever way He may lead." In 1897 he was taken under the care of presbytery and he adds, "Oh, may I be a faithful minister of Jesus Christ is my prayer."

Working his way through high school, he went to Albany College, Oregon, and continued to support himself. After graduating from this college, he entered San Anselmo Seminary and finished in 1906, coming to China that fall. After keeping his record for twenty years he wrote, "The most unsatisfactory thing in the past twenty years is the fact that I have won so few souls for my Lord and Master. My Lord help me to win souls for Thee. Amen." During the next twelve years he had his prayer answered in the hundreds whom he was permitted to baptize in Kachek. The love of the people for their pastor has been shown so often as the Chinese and Miaos have come to inquire if it could be true that their pastor had been killed. Tears fill their eyes as they tell of his kind deeds.

In the Hands of Bolsheviks

Extracts from letters from Miss Jenny de Mayer of Russia and her sister, Mrs. S. E. Howe, of Switzerland

The foolish and domineering policies of Russian Soviet rulers are illustrated by their hard and unreasoning treatment of that gentle Christian lady, Miss Jenny de Mayer, who has devoted her life to giving the Gospel to Moslems. She is now in Russia under surveillance. The following letters from her sister (in Switzerland) will lead to prayer in Miss de Mayer's behalf.

MY sister's foreign correspondence has had to be completely cut off, even to us. We send her news and she sends to us through two old ladies, cousins, who live in Petrograd.

One long, explanatory letter came through by courtesy of the International Red Cross and in it my sister told us the reason for her trials (such as the refusal of a passport to come to us, etc.). It appears that she is suspected of being the paid agent of Great Britain because she receives money from abroad (from me); her simple life, yet helping many others, is clear proof of propaganda; her return to Russia when everybody else wants to leave it; her Bibles; her large foreign (English) correspondence; her loyalty to the Lord Jesus (which is said to be typically British); her free independent manner—also supposed to be “British.”

My sister's last letters prove that she is gradually developing the attitude of all Russians within Russia who are not Bolshevik—an attitude of utter hopelessness, of resignation, and weary patience. They are being ground down by a lawless legality (arbitrary although called “legal”). My sister is now living in a comfortable room in a beautiful, renowned palace—Tsarskoe Selo—where the Tsars used to reside. My cousins see her and at least with them she can now have the exchange of thoughts and impressions she hoped to enjoy with us. Money she receives now through an accredited agent of the International Red Cross to whom I sent a large sum and who lets her have what she requires. This saves the monthly sending and receiving of sums—so dangerous to her. She is not at all well—heart and lungs being affected—but my cousin writes that since her stay in Tsarskoe my sister has improved.

Her hope is now that her precious “children” (as she calls her Christian Sart books) may finally enter Russia. As it was apparently hopeless to get them in as *her* goods, she has made a present of them to the Evangelical Christians of Russia and their leader will try and get them in via Finland, since he has the right to bring in Scriptures. Her soul is that of a hero, her body that of a martyr. Her faith in God is firm and her assurance that she returned to Russia in the will and purpose of God is absolute.

S. E. Howe, Lausanne, Switzerland.

As the Church made intercession for the Apostle Peter while he was in prison and the prayer was heard, so please pray for my beloved sister's deliverance. True, she is not sitting within actual prison walls, yet, nevertheless she is virtually a prisoner, for the Soviet authorities have forbidden her to leave the country.

My two nephews are in prison and apparently both for having been and acting honorably. The Bolsheviks keep people in prison in order to coerce them to denounce some one suspected of not loving the Bolshevik rule. It is terrible in that poor country! A Russian lady in Serbia said to me, "Read Psalms LXXIX and LXXX, the Refugees' psalms, and see what is in the hearts of those who love Russia." Yet this same lady has found the Lord as her Saviour when in need and distress.

SONIA E. HOWE.

* * *

MISS DE MAYER'S LETTER FROM THE CRIMEA

This is a way to be passed in silence. The assurance of having the prayers and affectionate interest in my work and even in myself of my friends in America is a great help and joy to me. I lived in continual tension and expectation last year, hoping to secure permission to bring my books into Turkestan and then to enter Afghanistan. As soon as I had loaded my books on camels and sent them off back to Meshed, I left Askhabad for Tashkent and there presented my request for a passport to Kabul—for investigation as to medical help given to the Moslem women. For four months I was tossed to and fro between promise and refusal and only the help of the Lord gave me the necessary patience and steadfastness.

The Soviet authorities have tried to squeeze out of me something that might explain to them the strange creature I seem to them—and they ultimately refused permission to go into Afghanistan. When I applied for a passport to Switzerland this was also refused and I cannot leave the country. Under the circumstances I thought it wiser to let them forget about me somewhat and come to Crimea for the winter. Perhaps later the Lord will open the door for me to return to Tashkent. It is not a question of what I desire, but of what is His will for me.

No literature does reach me, which is an immense privation. You must not think that I suffer any hardships. No, I have all I need and to spare! I would leave it all and suffer hardships of any kind, if the Lord would only call me to work!

"Strengthened with all might... unto patience!"

JENNY DE MAYER.

LATER, a note from Mrs. Howe, written August 12, 1924, gives the news of a new trial of faith. Miss de Mayer's 2,400 Bart books, supposed to be in Constantinople, cannot be traced so that she may now try to go in search of them. She writes that she rejoices "in the power of the mind to be elsewhere—by intercession—and to be above limitations of body and other limitations of movement."

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

HOW TO KNOW AND TO HELP CHINA

THEN AND NOW

MARY C. PEACOCK

We were reminiscing about our first mission study experience. It was in the long-ago college days—before special texts had been issued, and we used a rather large volume, “The Autobiography of John Paton.” Then came the Ecumenical Conference in New York City where that historic group of women declared they had *talked* enough about missions and determined to *study* about the great enterprise at home and abroad. A series of textbooks, with ambitious titles in Latin, was the result, published by the American pioneers in the intensive study of missions—the “Central Committee for United Study.” Later the Council of Women for Home Missions, the Missionary Education Movement, and various denominational agencies entered the field, so that today, individually or cooperatively, they are providing a graded series of missionary texts, adaptable to all ages and degrees of willingness to study missions intensively.

Even more apparently evolutionary has been the method of study. In the early days we confined ourselves rather rigidly to the text, with a more or less formal recitation of facts a necessary outcome. We wrote and read long papers on related subjects and we spent much time in the preparation of elaborate charts. Then we realized that the text might be used as a point of departure. The dramatic method crept in. Impersonations became popular. Debates were frequently indulged in.

Thought-provoking questions demanding outside reading were used in the more advanced groups. From a single group meeting around the inevitable “dining room table,” the idea of a church school developed, resulting in a unity of missionary thinking and activity in a local church that has had far-reaching influence.

This did not happen in quite so chronological a manner as the recording would seem to indicate. Many of the methods are used today and are new to groups young in mission study experience. As a result of it all, however, there are in many churches numbers of people who are equipped to follow the group discussion idea, enriching the thinking of the larger church group of which they are a part and making it a more congenial stopping place for the students returning each year from the great educational institutions of the country. The experience of “Indianapolis” must find an echo in our churches.

You will find M. P. Follett’s “The New State” and Alfred Dwight Sheffield’s “Joining in Public Discussion,” the latter a volume in The Workers’ Bookshelf series, valuable for background material and for your personal preparation as a leader. You will be making an inseparable companion of a small fifty-page “preliminary outline,” “The Why and How of Group Discussion,” by Harrison Sacket Elliott, published by The Association Press. Accompanied by it you will not fear to venture forth, even though you may not recently have been a student in a teachers col-

lege. Just a word of caution, however. Mr. Dooley has suggested that the group discussion method is used by those who need to conceal the fact that they have not the necessary information demanded by the class. With apologies to his discerning self, it demands more adequate preparation, since the leader cannot know in advance what of his predetermined material will be needed. On the other hand, it makes possible a maximum contribution on the part of the class members, so that the wise leader becomes less and less a person apart.

Mr. Elliott says of it:

It stimulates individual thinking. It introduces the opinion of experts. It gives an opportunity for a person to know what his neighbor is thinking about. It considers the custom and common practice of the community. It takes into consideration whatever light experience both of the present and the past have to throw upon the question. But it adds a very important element: namely, group thinking and decision.

Miss Follett says:

We do not come together to register and compare the results of individual thought in order to make selections therefrom. In a real group something new is actually created. The object of group life is not to find the best individual thought, but the collective thought.

Can't you see the tremendous stimulus to the thought life of the Church that it makes possible? Inseparable from that is a release of greater spiritual power.

Several questions selected at random from the "Why and How" will show its adaptability for use in either the home or foreign mission classes during the coming year. "Should human relations be governed by the principle of racial equality? What adjustments are necessary in the world if all persons and races have a chance to be at their best? What immediate steps would be necessary to bring this about? Ought missions to give attention to the more capable races and to the more capable in a country? Why or why not?"

Do you realize that perhaps no group of people will be left out of our

thinking if we follow the prescribed courses of study this year? More specially, in our foreign classes, we shall be studying the most numerous people in the world. Surely geography will become more and more a detail, as we realize in greater significance that in Christ all may be made one.

ROCKING THE CRADLE OF CHINA'S LEADERSHIP

PAUL C. MENG

General Secretary of the Chinese Students' Christian Association of North America

"She who rocks the cradle rules the world." What a responsibility it is to rock a cradle and to rule a world.

But America has been and still is rocking the cradle of China's leadership. The young and intellectual China was awakened by Occidental invasion in the eighteenth century. He started out to seek after the "Magic Wand" that had made the Western world powerful and wealthy. After his journey to Europe he found America.

America has helped to make a number of China's leaders. The young China has never been a good imitator. But America has been an inspiration by her daring experiment in democracy which has always been the character of China's social life. America furnished to young China technical training. Above all her sympathy and friendship imparted faith and courage to this youthful patriot and adventurer who was baffled on all sides by inertia and reactionary forces of centuries.

It would be most interesting to make a complete study of how America has, either directly or indirectly, helped to make China's leaders. It suffices to say here that students educated in America are making the educational history of China. They are equally active in the Christian Church. The father of China's renaissance in literature studied in America for more than five years. Recently this same American-trained young China is gradually taking over

the reins of government and at the same time assuming an important rôle in fields of industry and business.

America had a great responsibility in helping China to produce a few leaders. China needs many more leaders of the same calibre to man her tremendous "ship of state."

America is still rocking the cradle of China's leadership. At present there are about twenty-eight hundred boys and girls from China, studying in colleges and higher educational institutions of the United States. They are part of China's intellectual aristocracy. When they return home most of them will be leaders in various fields of activity by virtue of their superior intelligence and education.

dents as well as on the American public. They see the astounding discrepancy between the teaching of Christ and the conduct of the so-called Christian people.

With these introductory remarks the problems of the Chinese students may be better understood. In a word education without character is sometimes more destructive than ignorance. To help these young people to build their character the following suggestions are made:

1. The American home has much to teach young China. The spirit of it can only be caught and not taught. There is nothing so educational and profitable as an intimate contact with a happy family which exemplifies



NATIONAL CONVENTION OF THE CHINESE STUDENTS CHRISTIAN ASSOCIATION IN NORTH AMERICA, ASSEMBLED IN INDIANAPOLIS, 1923-24.

These young people are spending their character-forming period in this country. What sort of leaders they will become depends largely upon their education, contact, and life in America.

As young people their problems in school are not different from those of American students. But as Chinese students they have problems which are peculiar to them as a group.

First of all they are in a different racial group which has an entirely different cultural background. They are judged according to Occidental and not Oriental standards. It is so easy to construe misunderstanding as ridicule which usually results in bad feeling.

Politically China is treated as an inferior nation. This fact has a psychological effect upon the Chinese stu-

dent relationships, intelligent upbringing of children, and the science of dietetics and domestic economy.

2. These young students come from a country where social intercourse between young men and young women has been restricted. Their first impression of American social life is usually received from the pictures they see of the modern "flapperism." The sublimation of the sex-impulse is very essential to character-building, and there are good reasons that make one believe that the so-called Oriental attitude of passivism, inaction, imaginative idealism are symptoms of an unsatisfied sex-life. America will render these students a true service if she succeeds in showing them the normal and best aspects of the social relationships of her young people.

3. Effective education is not merely

to receive but also to give and participate. The Chinese students are only too eager to tell about their country, their life and culture. Besides, there is so much for America to learn from the representatives of the most ancient civilization. The benefit is mutual, and the result is better understanding.

4. College education is still far remote from actual life. This is true for American college students. It is doubly true for Chinese students studying in America. As a remedy various conferences have been organized to go more intimately into current social, political, and religious problems. These vital and direct attacks on life problems are of immense value to young China.

5. The Christian Church is solving personal and social problems in China. Before they came to America these young people saw a busy body of earnest Christians going about to do good. They were specially impressed by the missionaries who forsook country and enjoyment to help others. When they come to the homeland of these admirable people they find that Christianity is not taken quite as seriously as it is in China. Theological disputes baffle their beliefs; denominationalism adds more difficulties. They expected Christian people to understand them and to befriend them though they are misunderstood by the general public. They do not find such a marked difference between these two groups.

6. The problems of the Chinese students in America—home life, social contact, participation in exchanging views and culture, and closer cooperation of Christian churches—can never be solved unless certain definite and concentrated efforts are made. America possesses unnumbered resources and potentialities for character building. But these young people do not know where to look for them. In modern society "the evil that men do" lives with and after them, while the good is often buried and unnoticed among the hurly-

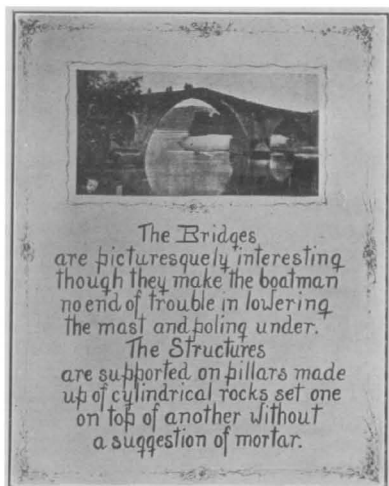
burly of rushing business. The good forces are not doing enough advertising and selling.

At least the Christian people have not yet made any definite and concentrated effort to take care of the spiritual side of these youthful Chinese students. Mr. Fletcher Brockman of the International Committee of the Young Men's Christian Association believes that "one educated Chinese Christian leader is worth a whole foreign mission station."

America is still rocking the cradle of China's leadership. There are a large number of young Chinese intellectuals in America who are destined to be leaders. Is America going to give them merely academic and technical training? Will America hide her spiritual personality from these young people? Will Americans let the newspapers, theatres, city mobs, and "Coney Islands" be the representations of their true social life?

The Chinese students themselves are not unaware of their own problems. Some of them who saw the true America and who realized the importance of character building started a movement seventeen years ago to introduce to their fellow students the Christian America. This movement crystallizes into an organization which is called the Chinese Students' Christian Association in North America. Through this association local groups have been formed in different college centers to interest Chinese students in the study of the Christian religion and to bring them into contact with the good influences in American life. It has produced a number of Christian leaders during its short history, and its influence and effectiveness are steadily spreading.

The Chinese Student Christian Association is supported by voluntary contributions. The Christian churches as such have not helped either by financial aid or by other means. Consequently it has not been of service to Chinese students to the fullest extent because it has no adequate funds to



POSTERS FOR USE IN THE STUDY OF CHINA

Four of the posters painted by Mrs. Horace M. Hill, of Minneapolis, and displayed at a number of Summer Conferences. Mrs. Hill is the originator of the Mary Hill Missionary Boxes which have been so widely used. She devotes her studio and her talent to missions.

count on to carry on its work more extensively.

Practically speaking there are denominational differences which may be in the way of a concerted endeavor on the part of the churches to help to care for the spiritual life of these students. But here is an organization formed by the Chinese students themselves and which has proved to be of service and effectiveness during the last seventeen years.

Rocking the cradle of a child is a tremendous responsibility; rocking the cradle of a nation's leadership is an overwhelming privilege. Christian people who think of leadership in terms of character and service ought not let this opportunity of moulding a nation's destiny go by lightly.

MAKING FRIENDS WITH YOUR CHINESE NEIGHBORS

ANDREW C. Y. CHENG

Lecturer in Chinese in Columbia University

Do you realize that there are about 60,000 Chinese in America today and that ten per cent of them are studying in your schools and colleges? Have you ever stopped to think of their needs and problems and the ways in which you can help? It is a very curious fact that sometimes people talk a good deal about international brotherhood and love of humanity but they often carelessly neglect their next-door neighbors. This state of affairs exists unfortunately even among some of our well-wishers of China. For this reason it is not at all surprising to find that a large number of the Chinese students in this country have lost their faith in religion and expressed their bitter feelings against the missionary propaganda. The cause of the trouble lies in the fact that these foreign students have not seen enough of the best of American life, especially that in the Christian homes, and their experiences in this land are often confined to the college campus or to some business corporations. It is therefore imperative for the American people to think from the Christian point of

view as to what measures they may take towards the solution of this problem.

Let us dismiss from our minds the false impression of the Chinese as pictured on the screen or exhibited in the amusement halls. There is nothing more hurtful and disgusting to the feelings of any people than misrepresentations of their own race, and remarks made consciously or unconsciously, or even carelessly, put them in an embarrassing position. There is nothing mysterious or strange about the Chinese people as some Westerners used to think. Human nature is much the same the world over.

The Chinese in America are composed of various elements and have a short history back of them. The early Chinese immigrants came to this country about 1850 and were mostly from the laboring class. They settled in California and helped in developing the riches of the Golden State. Following the Chinese Exclusion Act of 1880 the merchant class contributed to the bulk of Chinese immigration. With the remission of the surplus Boxer indemnity to China by the United States in 1908 there began the flooding in of both Chinese students and merchants. There are about 6,000 Chinese (American and foreign born) students of various ages in the United States today. Two thirds of them, practically all American born, are attending high schools and public schools. The other 2,000, mostly from China, are pursuing advanced courses in the colleges and universities. There are two notable organizations among the Chinese students, namely, the Chinese Students Alliance representing all the Chinese student clubs in this country, and the Chinese Students Christian Association which has its local units in practically all the college centers.

Perhaps it is sometimes difficult for the American public to realize what these Chinese students will mean to their country when they go back. Unlike most of the American boys, these young Chinese are thoughtful

and serious-minded. They are not so much interested in baseball, jazz or dance as in their class-room work and discussion of home affairs. While far away from their homeland they still keep an eye on the rapid developments of their country in various realms of life. Among those who have already returned to China, a large number are occupying positions of high order. Some of them have filled offices in the central government; others take positions in firms and banks; and still others become doctors, lawyers, engineers, college professors, and so on. The general position of students in China is, comparatively speaking, much higher than that in any other land. This is true especially at the present time when China needs reorganization practically on every point. The students are moulders of public opinion and leaders of the various reform movements. The salvation of China depends largely upon those now being educated both at home and abroad.

The question of making friends with the Chinese residents in America is therefore a practical one and calls for our immediate attention. Nothing exact and definite can be said here as to what our American friends shall do in this regard, for any prescription of rules and methods would simply make the matter mechanical and artificial. Friendship is purely a matter of spirit and attitude of mind of one person towards another, and it grows fundamentally out of love, sympathy and understanding. But experience tells us, however, that a few practical things can be done and have been done to bring about our desired end.

1. Quite a few American homes are open to Chinese students for week-end parties or celebrations on festival days such as Christmas, Thanksgiving, and the Chinese National Holiday (October 10th). These gatherings, according to our students' report, are very helpful and enjoyable, especially to those of our students who feel lonely and lack friendship.

2. Special church services devoted to China, or the so-called "China Night," are another interesting feature that may be put on your program. On these occasions some Chinese speakers may be asked to come and lecture on their own country which may be followed by a general discussion. It is advisable to have some well-selected lantern slides on China which often help to draw a large audience.

3. In large cities such as Boston, New York, Chicago and San Francisco, Chinese Sunday-schools have been established by missionaries with the cooperation of Chinese teachers. These schools mean a great deal educationally to the Chinese boys and girls and even to those adults who had less opportunity for studies in their childhood. Alongside of the Sunday-schools are the clubs for boys and girls such as those found in New York City under the auspices of the Chinese department of the Church of All Nations.

4. Contributions to the local units of the Chinese Students Christian Association (popularly known as C. S. C. A.) either by donations or by opening your homes and churches for their regular and special meetings. Experience shows that these meetings are the most successful and profitable student gatherings for both social and religious purposes.

5. A large number of the Chinese private students in this country are self-supporting and have to work their way through college. Owing to language difficulties and sometimes race prejudice, these students often have a hard time in making their way in a foreign country. Evidently they need employment, especially for the summer vacations when they may be able to earn a bit for the coming school year.

The friendship between China and America has been so long and unbroken that there is no need to urge it any further. What we need today is to bring this friendship closer, deeper and in more practical terms.

Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS AND THE FEDERATION OF
WOMAN'S BOARDS OF FOREIGN MISSIONS

SUGGESTIVE PROGRAM AND ACTIVITIES FOR A WOMEN'S CHURCH AND MISSIONARY FEDERATION

A Suggestive Constitution for federations has been prepared by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions which can be adapted to meet local conditions.

In an effort to set forth the best possibilities for such church and missionary federations, a Joint Committee of the Federation and the Council has been constituted, and these two organizations now offer a general program of suggestions:

I. A Day of Prayer for Missions is annually set apart. A program for its observance by local federations is prepared each year, and can be obtained from the headquarters of the women's boards, Home and Foreign, and from the Council of Women for Home Missions, 156 Fifth Avenue, New York, N. Y.

II. An annual popular meeting is advisable, when all the missionary societies of a community should come together in a mass meeting with a speaker who can bring out the needs and opportunities of the hour. For this meeting, plans should be carefully made long in advance. A large choir of well-drilled girls may be enlisted; a representative reception committee and ushers may be selected; the auditorium may be divided into sections for churches; a spirited roll call may be held with original responses; a rapid-fire report number may be arranged on the program when each church or denomination may present a dispatch brief of best things accomplished.

Special program features should be:

1. Winter and Summer Schools of Missions.
2. Christian Literature for Women and Children in Mission Fields.
3. Women's Union Christian Colleges of the Orient.
4. Work among Farm and Cannery Migrants.
5. How to Make Americans out of Foreigners.
6. Teaching English to Immigrants.
7. Daily Vacation Bible Schools.
8. The Claims of Christian Stewardship.
9. The Joys of Mission Study.
10. Opportunities for Helpfulness to Students, Foreign and American.

At this popular meeting, missionary books and other literature should be conspicuous, both for sale and for display.

III. A workers' or leaders' meeting held once a year is a great help in missionary federation. The leaders and officers can meet all day and discuss such topics as:

1. Problems of the Treasurer.
2. Methods of Circulating Literature.
3. How to Procure Magazine Subscriptions.
4. Enlisting New Members.
5. Development of the Prayer Life.
6. Programs That Attract.
7. How to Get the Girls—Enlisting the Girls.
8. Music and Missions.
9. How to Convert Study into Service.

An Efficiency Institute for training officers of local societies, held one day for six weeks or for three consecutive or alternate days in one week, is found effective.

IV. An annual Mission Study and Bible Institute when the study books of the year are reviewed, should be a leading feature of the federation. A small enrollment fee of \$1.00 from each student guarantees the services of a good mission study leader.

A Normal Training Institute may be held, lasting five consecutive days or one day a week for six weeks, to prepare leaders to teach the mission

study classes in the local missionary societies.

V. Other meetings might be:

1. A Book Review and Literature Round Table.
2. A Children's Rally.
3. A Student Meeting.

Local federations are asked to affiliate with the Federation of Wom-

an's Boards of Foreign Missions of North America and the Council of Women for Home Missions and to send the annual membership fee to these organizations. These fees enable the national organizations to keep close touch with local federations and to furnish literature, announcements, and information of general interest.

FOREIGN MISSION BULLETIN

CHINA STUDY

In your China study this year, you will want to vary your methods, using all the material available. There are so many good books on China that you will have little difficulty in being all things to all men so that by some means you may interest every one in your church.

1. CHARTS AND POSTERS

Visualize the study of China through pictures, charts and posters. Chinese prints make attractive posters and with a striking sentence printed below will help to drive the message home. Use them to advertise the meetings, to emphasize facts and figures from the text, to make the subject real.

2. MAPS

Use maps constantly but be sure they are large and clear. You can secure from your Board or from Miss M. H. Leavis, West Medford, Massachusetts, the new large paper map of China (60c) showing all mission stations. Make a large outline map of China and on it locate your own mission stations. Take an outline map of the world and on it color China yellow. Then color Africa, South America and North America blue. The population of the blue section equals the population of the yellow section.

3. SOCIAL EVENTS

At the beginning or the close of your study course, arrange for an *Afternoon in China*. Send out the invitations on Chinese lanterns. Ar-

range the room with Chinese lanterns, pictures and curios. Have girls in costume to receive, to explain the curios and to serve the Chinese refreshments. Secure a pioneer missionary and have her tell briefly the story of her early years in China or have some one tell of the first years of Dr. Fulton in China (see "Inasmuch") and of the Chinese women she met. In contrast, have two or three girls in costume tell of the triumphs of Christianity as shown in the lives of individual Christian Chinese women of today (see "Notable Women of China," by Margaret E. Burton, and "Chinese Lanterns," by Grace Thompson Seton). While the refreshments are being served have a good reader give extracts from "The Shadow on the Water," by Jean Kenyon Mackenzie.

A *Chinese Banquet* can be planned along the same general lines as the above, which will include the men. Have a Chinese meal served, and afterwards have a man speaker—either missionary, Board secretary, Chinese student or a business or professional man who has been in close and sympathetic touch with Chinese affairs.

If you have a group of young people studying China one of the best ways to impress the results of their study on their minds is to have the class *dramatize* sections of the book and give the scenes or plays. Your denominational Board can supply you with plays but the ideal plan is for the group to write, direct and act its own plays.

4. SPECIAL TOPICS

If the members of your study class have time for special work, different individuals may be able to make special studies of particular problems. For instance: The Effect of the Opium War on Christian Missions; The Influence of Medical Work in Opening New Fields to Missionaries; The Problem of Women's Education; Results on International Relations and on Christian Missions of the Boxer Uprising; Helps and Hindrances to the Formation of the Chinese Republic; Effect of the Revolution on the Life of Chinese Women; The Foreigners' Part in the Evangelization of China and Their Relations with the Chinese Christian Workers; China's Gifts to the World in Science, Invention, Art, Literature, Ethics, Industry, Interpretation of Christianity. The results of these special studies should be given in vivid talk and discussion. Formal or informal debates on these and other questions would be helpful.

5. FEDERATION LECTURE CLASS

Perhaps after you have had your intensive study course you can arrange for a Federation Lecture Class for men and women, asking the pastors of the different churches in your town to lead each a chapter. The Federation Class and the publicity attending it should aim to reach just as many people as possible.

6. PERSONAL CONTACTS

The results of your China study will be intensified if you are fortunate enough to have Chinese students in your town—or Chinese residents. Personal contact of individuals of one race with individuals of another race is one of the chief ways of promoting international good-will. Students in a foreign country may be very lonely and will greatly appreciate an opportunity for fellowship with Americans who have an intelligent appreciation of China's present greatness and future possibilities. As for the Chinese laundrymen in your town—do you know whether

they attend any church, or indeed want to attend any; do you know whether they have adequate opportunities for pleasure and amusement; do you know whether they have any chance for American education?

China is today a great nation facing, under handicaps we in America have never known, immeasurable possibilities. If in the solution of her problems and the meeting of her opportunities she is to have the support of a vital Chinese Christian Church we of the West must meet her challenge today.

China's Challenge to Christianity

Mr. Lucius C. Porter's training and temperament, boyhood residence in China, and personal acquaintance with leading Chinese have prepared him to write a textbook of a rather unusual type. He takes the Chinese point of view and helps us to see ourselves as they see us. He treats with enthusiasm the fine qualities and possibilities of the Chinese people and enlarges on the recent intellectual and spiritual stirrings. This leaves little space for the more customary descriptions of need and of missionary policies and methods. If at times he seems very optimistic concerning the Chinese on the one hand, or overcritical of the West, on the other, he only represents the attitude of a body of educated Chinese leaders.

Such a book evidently has its uses and limitations. Some groups will welcome the less conventional viewpoint; others will regret the omission of many matters of real importance. But perhaps those who would most prefer the more traditional approach are just the ones who most need to see things from the new angle. It is certain that from now on we shall have to give much more attention than formerly to what the Oriental thinks and how he feels. This book should help us in this respect.

T. H. P. SAILER.

"Ming Kwong," the City of the Morning Light, by Mary Ninde Gamewell, is the story of the evolution of a mission station, going back

fifty years to beginnings of work in China, and leading up by decades to the present time. There is a distinct advantage in taking this cross section of mission work rather than the overwhelmingly great views which we have attempted in some of our study books. This view of mission work in a composite station includes the work of pioneers, the development of the evangelistic, educational and medical work and the training of Chinese Christians who are now ready, at the close of the book, to assume a large share in the direction of the work of their own field. The book is especially adapted for women, groups of girls and young women who are taking up the study of missions.

"China's Real Revolution," by Paul Hutchinson, is a vivid picture of the changes taking place in China. The book is full of anecdotes and personal experiences and is extremely thoughtful and suggestive.

The book is very valuable for use in classes, particularly for those conducted by discussion. The text is so suggestive that even the lecturer who attempts to give a resumé of the book is bound to provoke discussion in spite of himself. Classes should discuss in the light of what Mr. Hutchinson says and of what they know of the work of the Mission Boards of their own denominations, what kind of help China needs, how Christianity is helping her new learning, her new home conditions, her new social conditions, her religions, and her relations with the world, and then discuss seriously and thoughtfully what the Christian Church can do to make this help more effective.

Laura F. Boyer.

"Torchbearers in China," by Basil Mathews and Arthur E. Southon, is intended for general reading, especially for 'teen age boys and girls.

In the first chapter, a series of short, vivid stories of the early heroes of the Christian enterprise in China give a swift survey of the history of the Church in that land that early challenged the missionary pioneers.

Succeeding chapters tell the stories of Samuel Pollard whose adventurous career led him among the interesting non-Chinese tribes in the wild mountains of Yunnan; of Dr. Shelton, of Tibet, whose helpful life and martyr's death for the people he loved out on the trails on "the roof of the world" appeal to young hearts of whatever age. Dr. Hu King Eng, the little Chinese girl with the courage of a pioneer who became one of the first women physicians in China and gave her ministry of healing in her Master's name to her people for many years; General Feng, the great Christian general whose well-known story is here retold in thrilling form; and Watts O. Pye.

A closing chapter tells of the Church in China now and introduces some of the young Chinese leaders,—Miss Zung Wei Tsung, Dr. Ch'eng Ching-yi, and others who are bravely carrying the Torch today.

To quote Mr. Mathews, these are "true narratives of men and women who have believed and do believe so fully in China, and who have loved and do love her so much, and who are so sure that they know how she can be saved, that they have laid down their very lives to carry the Torch of new light to her and to help her to break the fresh trail to a future that shall be so glorious that it will dim even the splendors of her long and wonderful past."

"Chinese Lanterns," the junior book by Miss Minnie McEuen Meyers, may be introduced to the children as follows: Child in Chinese costume carrying an unlighted lantern enters. From the opposite side carrying a lighted lantern enter an American child and Christianity, an older girl in white, carrying the Christian flag and a lighted candle. Leader should show picture "The Light of the World" and discuss John 8:12, Matthew 5:14. Explain that because America is a Christian country, the lantern of the American child is lighted. In China, however, many

lanterns are dark for Christ is known to only a few of the Chinese people. Christ loves all the people of the world, all the children of the world and it is His wish that we take the light to them. "Missionaries are the great light bearers of the world."

American child clasping the hand of Christianity walks over to Chinese

child whose lantern Christianity now lights. All sing "Jesus Loves the Little Children."

Denominational work may be linked up with the text by notebook work. Each child may make a lantern-shaped notebook and entitle it "Our Chinese Lanterns."

J. MARION JONES.

HOME MISSION BULLETIN

CHRISTIAN APPROACH TO THE HEBREWS

BY JOHN STUART CONNING

From the report of the Committee on Hebrews of the Home Missions Council and Council of Women for Home Missions.

The coming of 4,000,000 Jews to America has shifted the center of Jewish world influence and culture from Eastern Europe to this country. The eyes of the Jews everywhere are now turned to America as a new land of promise where the destiny of their people will be very largely determined. But their coming in such large numbers has created for America itself problems of the most perplexing kind—social, political, national, financial, humanitarian, and religious. With some of these the Christian Church may feel no immediate concern, but no one who knows the Jewish situation will deny that the task of making America a Christian nation will be harder and more protracted because of the multitude of Jews who are here, or that their coming has created a missionary problem of urgent importance. Whether we will or no, our program is bound up with the winning of the Jews. Until we find some way to break down their prejudices and turn the talents and energies of this most virile of peoples into Christian channels, the evangelization of America will proceed with faltering steps.

Of particular concern to the Church is the religious condition of the Jews. The breaking down of their Ghetto walls and their entrance into the full current of American life has been disastrous to their faith. There are today few orthodox Jews. The dreary

round of ritual observances has failed to hold free men or yield spiritual satisfaction. They have abandoned the synagogue. Those who still desire to preserve some contact with the old ways are content with keeping the high Holy Days of Passover, New Year and Atonement. In order to stem the tide, Reformed Jews have established their own synagogues with their services patterned after those of the Christian Church and in which an exalted morality is proclaimed. But ethical monotheism has not proved any more effective than ritual regulations in winning a general response or in luring the multitude from their wanderings. Much dependence has been placed upon Zionism to stay the drift and hold the people to their ancient moorings. Ruppin declares that Zionism is "the last desperate stand of the Jews against annihilation." But Jewish Nationalism cannot take the place of faith. Mere racial appeals can never satisfy the hunger of men's hearts for God. Jewish leaders express frankly and openly their fears for the whole future of Judaism.

Loss to the Synagogue, however, has not meant gain for the Church. The abandonment of the religion of their fathers has been attended by serious consequences to the Jews. There has been a rapid development of their materialistic instinct; rationalism and irreligion have increased, and there has been a distinct lowering of their ethical standards. The Jews are fast losing their preeminence as a moral and law-abiding people. Referring to the large number of Jews who have become detached from

the Jewish religion, Professor Wolfson, of Harvard, recently declared: "Broken loose from all bonds of tradition, these Yiddishized masses are gradually becoming a new distinct people—the godless Yiddish people."

The significance of these facts for the churches of America is very plain. There is a call of God to do something really worthwhile for this remarkable people. On the bare ground of self-defense far more effort must be put into the task of winning the Jews for Christ. May not the present time of change prove to be, if the Church is really awake, the most fruitful period in all history for their evangelization? From whatever angle we view the Jewish situation it constitutes a direct challenge to the Church.

The prevailing anti-semitism in many European countries, and the evidences of the same spirit here and there in America, make it incumbent upon the churches to oppose all propaganda directed against Jews as un-American and alien to the spirit of Christ. We are, moreover, called upon actively and sympathetically to inculcate the spirit of friendliness and good will, and thus redeem the name of "Christian" in the eyes of Jews from association with prejudice, injustice and oppression.

In establishing work in Jewish communities every effort should be made to prevent overlapping. No work should be undertaken in any field occupied by another denomination without direct consultation and in agreement with such denomination. Moreover, in Jewish work, Christian strategy suggests that two or more evangelical denominations could very profitably unite in the establishment and maintenance of centers of evangelism in the larger cities.

As the majority of Jews in America live in residential neighborhoods, and in proximity to Christian churches, an inescapable responsibility rests

upon these churches to include Jewish neighbors in their ministry. This is a fruitful field that only recently has begun to be cultivated and which is already yielding rewarding results. Every church which has Jews in its community—even though it be but one family—should enlist in this enterprise and seek to bring the Jews into fellowship with the living Christ. The aggregate of such service would vastly exceed anything that has hitherto been attempted.

Much larger provision should be made for the publication and circulation of literature specially suited to Jewish people. The old literature prepared for orthodox Jews has ceased to be widely effective. A new type of literature of high quality prepared for American Jews is urgently needed. Some combined effort by the churches to meet this need would seem advisable.

Any adequate program of Christian approach to Jews will depend for its success upon the interest and support of the membership of the churches. Every effort should be put forth to have the need of a Christian ministry to the Jews presented in every church. Educational literature should be circulated, setting forth facts concerning the Jews and the obligation of Christians to seek their evangelization.

IN THE MEADOW

Flowers and grasses associate!
Down in the yard by the friendly gate
I saw them bending and nodding today,
Loving each other in lightsome play,
With never a hint of scorn or hate.

But human beings, of separate classes,
Never mingle, as flowers and grasses;
Never gather the joy they might,
Passing from each to each God's light.
There are the *few*, and there are the *masses*;
Which do you think shows the higher sight?
The town or the meadow—which is right?

—Angela Morgan.

Reprinted by permission from "Forward March!", copyrighted and published by Dodd, Mead and Company.

"The power of cooperation is man's highest manifestation of intelligence and wisdom."—*Selected*.

NEWS FROM MANY LANDS

CHINA

Promising Signs in China

THE following points are summarized in the *Chinese Recorder*, as the most hopeful signs which several Chinese Christians see in the life of their country today:

- (1) A growing national consciousness and inter-provincial solidarity.
- (2) A strengthening of public opinion against militarism and corruption in public office.
- (3) A spreading desire for knowledge, as seen in the welcome given to Western public lecturers, the growing number of study societies and the translation of Western literature.
- (4) A deepening realization of fundamental needs. A rising appreciation of the necessity of character as essential to the life of individuals, families and society.
- (5) The realization by the thinking class of religion as a force tremendously needed by China in the present juncture. This includes a rising appreciation of Christianity among non-Christian Chinese which expresses itself not only in less opposition but also in actual sympathy.
- (6) Growing promotion of education.
- (7) More trained young people taking up education as a profession.
- (8) Greater individual and public interest in social conditions and problems.
- (9) Increase in the number of intelligent, progressive young men taking up business as a profession.
- (10) A tendency toward harmony and co-operation among public organizations when confronting important national or community issues.
- (11) The growing articulation of the Chinese Church. Workers of different denominations are more willing to cooperate and are more conscious of their interdependence in making the work of the Church a success.

National Christian Council

THE remarkable progress made toward unity in the work of Protestant Christian churches in China was demonstrated, according to an observer quoted in *The Continent*, in the third annual conference of the National Christian Council of China May 20th. The reports of the stand-

ing committees illustrated how completely the Protestant Christian Church is entering into China's national life. The Council is studying how it can lead the rural churches to make the village church and the village school social centers. Reports also came to the Council on work among the blind, among the Buddhists, and the movements to check the growing of opium and to cut down the illiteracy. Report was made that there are 3,000,000 blind persons in China. Throughout the sessions, the emphasis was upon the necessity of making the Chinese Church more indigenous—a genuine native church, rooted in the Chinese social tradition.

An Institute of Self-Government

“UNDER the leadership of the Governor of the province of Kiangsu,” says *The Missionary Herald*, “there is to be established in Shanghai a school to teach Chinese the principles and methods of self-government, to be known as the National Institute of Self-Government. It is to be a national institute for political education, supported from the treasury of the province. Already a building has been rented as temporary quarters, to accommodate classes for the spring semester, and land has been purchased for a permanent site. Courses are to be given, covering provincial, municipal, and rural governments, and social work, each covering four years, with a common freshman curriculum. It is the earnest desire to train men and women who will devote themselves to the work of social reform, which is the fundamental requisite to facilitate and stabilize political reform, and for which pioneer workers are, at present, so lamentably lacking. It is planned to have scholars from America and

Europe as members of the faculty, in addition to the native staff."

Overcoming Chinese Illiteracy

THE National Christian Council of China is making plans for the Church to teach the people to read and write. More than fifty per cent of native Christians are illiterate and about eighty per cent of the entire population. Report was made at the recent annual meeting of the Council that there has been a reaction against the use of the government phonetic script, which appeared to be so popular three years ago. The system recommended now is the so-called "thousand character system." James Yen, of the Y. M. C. A. National Committee, has selected carefully 1,000 characters of greatest use, and says that by one hour's instruction a day for three or four months, a Chinese can be taught to read and write his own language.

Growth in Forty Years

REV. G. E. TALMADGE, of the Reformed Church in America, re-visiting Amoy, China, after an absence of forty years, writes thus graphically of what he saw: "Half a century ago there was one small girls' school in our mission. Today there are five hundred girls residing in the one mission compound, to say nothing of the many other schools in various parts of the Amoy field. Almost across the way are as many boys and men, from the earlier grades up to the graduating class of Talmage College. On the Island of Kulangsu, the first church built for the Chinese has been abandoned because it was too small, and a larger building has been erected, seating one thousand people. In this church it is necessary to have two morning services to accommodate the crowds. There is a regular afternoon service, and it was the writer's privilege to address an additional evening gathering that filled the church, with many persons standing throughout the service. Over the harbor in the City of Amoy, there are

four native churches with their own pastors, managing their own affairs and no longer needing the tutelage of the missionaries. It is a revelation to meet these men and their wives, and by their faces and speech to judge what upstanding men they are. Speaking to three of these congregations, one could not help being impressed by their size, intelligence, reverence and influence. The Church may well be proud of the men and women whom she has sent to this field through all the years, and of the noble band which is now 'carrying on.'"

Peking—New and Old

A missionary of the "Church of Nazarene" in China writes of the changes noted in Peking after an absence of only two years: "The streets of this old city present a rather strange appearance in its effort to put on a modern dress and still retain the old. The modern ball-bearing, rubber-tired rickshaw is everywhere, but the age-old wheelbarrow still creaks on its way, just as it did a thousand years ago. The Western automobile contends for the right of way with two-wheeled carts that are probably identical with those that might have been seen in the days of the T'ang Dynasty, long centuries gone. The steam cars, too, find an ancient counterpart in the caravans of the ungainly camel. These beasts are a common sight in Peking and bring in a great quantity of freight, even coal. One might continue the comparison in monotonous detail, mentioning building styles, methods of business customs, and laws."

A Modern Chinese Town

CHANG CH'EN, a former Minister of Commerce and Agriculture, was voted one of the "twelve greatest living Chinese" in the newspaper contest already referred to. He is not a member of any Christian church, but, although a prominent representative of the old scholarship of China, he takes interest in applying Christian principles to modern indus-

trial and other conditions. He is responsible for the establishment of the "model township" near Nanking, with 150,000 inhabitants, which boasts of 334 separate schools with 20,000 students, two modern cotton mills with 60,000 spindles, 500 looms, and 3,000 operatives, five modern banks, one match factory, one flour mill, one silk filature, one iron foundry, one electric light plant, and a modern cottonseed-oil mill. It would be of interest to learn how far these factories are carrying out the labor standards adopted by the National Christian Conference in Shanghai a year ago.

Books for Blind in China

THE condition of the two or three million blind in China can be better imagined than described for they are without interests and occupations offered to the blind in Christian countries, and without literature or education to enable them to read. Some make a precarious living by begging or fortune-telling.

Missionaries have opened about twenty-six schools for the blind in which about a thousand boys and girls are under instruction. Some missionaries also teach adults to read and write. The Chinese Government is beginning to understand the need of more general education for the blind and is trying to start schools in various parts of the country.

The greatest need is for textbooks and literature, especially portions of the Bible and primers. A committee formed "for the promotion of work for Chinese blind," and affiliated with the National Christian Council, has started to prepare textbooks in Braille. Stereotyping machines are needed with which to emboss these books. The cost of such machines is a little over one thousand dollars gold. Contributions may be sent to Rev. George B. Fryer, chairman, 4 Edinburgh Road, Shanghai.

Work of College Graduates

AN interesting study of the vocations of graduates of secular and

mission colleges appears in the New China Mission Year Book. Government university students are primarily interested in preparing for governmental and political position; how far this interest is determined by patriotic motives for political reform and betterment, one cannot say, but judging by the general spirit of university students, one would think that this was a dominant motive. Patriotic motives stir the interests of students in engineering to develop the natural resources and to increase the prosperity and prestige of their country. Specific school training for business and commerce is also a new interest of growing volume; scientific or Western medicine does not interest government students as much as one would expect. Of the mission colleges eighty-two per cent of the graduates enter teaching, business, the ministry, or medicine, in that order. It is significant that so large a percentage of the graduates become teachers, and this, together with the fine Christian character of the majority of these graduates, helps to account for the strong and favorable standing of mission colleges.

The Modern Girl in China

"EXTRAORDINARY things are happening in China," says *The Missionary Herald*, "in the deliverance of women from the thralldom of the immemorial past. The patriarchs of the Chinese are fairly bewildered by the rapidity of the social changes, especially the emancipation of their wives and their daughters. A few years ago, the Chinese girl lived in the seclusion of her home, in bondage to rigid etiquette. Here she received her scanty education. At a tender age, she was betrothed. The choice of her future husband was made for her by her parents. Now all is changed. The girls have almost as much freedom as those of Western nations. Undoubtedly grave dangers are incidental to the rapidity of this change. It is reported that parental authority among the Chinese is disappearing so

rapidly as to presage a period of domestic anarchy. China's danger just now is not so much that she will fail to make progress, as that she will attempt to go 'full steam ahead.' None are more concerned in helping China to make the necessary adjustments than the missionaries engaged in the education of young women and girls."

Anti-Cigarette Campaign

THE way in which a Mrs. Liu, who is called "the Frances Willard of China," quoted the notorious slogan of the American Tobacco Company, "A cigarette in the mouth of every man, woman and child in China," roused an American missionary in Ningpo, who writes: "As one American I made up my mind to do all in my power to blot out the disgrace in our own city. We visited all the mission schools and the students rallied loyally around the temperance banner. One of our seniors gave a very peppery speech against the cigarette as an enemy of the country, and cigarettes were thrown away on every side. This day's activities were followed by threats from one of the tobacco companies if we should continue to teach the evils of cigarette smoking. I saw our highest official, and explained that we did not wish to fight any company, but to teach the people the harm of cigarette smoking. He was greatly pleased and had five hundred booklets prepared for our use. Nothing could have given us more 'face' than the cooperation of this official. The head of the Chamber of Commerce gave us figures to show that Ningpo last year had spent \$4,000,000 for cigarettes. The first day of the campaign we had a parade of 500 students. On the second day, Mrs. Liu spoke in government schools while boys from our school spoke on street corners and placarded the town with posters as attractive as any of the cigarette posters. The girls led by teachers went into homes with tracts. On Sunday, sermons on temperance were given in all the

churches, and a temperance rally was held."

Community House in China

JUST outside the Shanghai College, supported by the American Baptists, stands a plain building with white-washed mud walls and rice straw thatched roof. It is dignified with the name of "Community House" and does a very important work in carrying out a "Village Improvement" program outlined by members of the faculty and the students of the college. Here night school is held for the village men; meetings for women to teach them the new phonetic script; a primary school for boys is conducted in a building opposite. The Gate School has five regular girl students and twenty-five boys. Other girls, some only six and seven years old, would be in the school but are kept at work twelve hours a day in the cotton mills.

The Community House has the only playground in any of the villages around. It boasts of a slide, a swing and two basket ball nets, and draws men and little children out of the smoke-filled, unmoral atmosphere of the tea houses into the fresh air of God's out-of-doors.

The Village Improvement program is backed by the foreign missionaries, but most of the work is done by the students of the college—a bit of laboratory work to fit them for service after they leave. They carry out the educational and recreation programs, health campaigns, Boy Scout work, a Rainbow Club for the little girls, women's meetings and religious services.

Back of the Community House is a small model Chinese village house which would be practicable for the poor villagers around to copy. There are mud floors but this house has boards in front of the beds. The "model" house consists not so much in radical changes in structure as in the neatness with which the rooms are kept. This is only a beginning.

Last Report from Mr. Byers

PECULIAR interest attaches to the last report received by the Board of Foreign Missions of the Presbyterian Church from Rev. George D. Byers in Kachek, Island of Hainan, because of his tragic death at the hands of bandits, referred to in the *Review* in both August and September. In this report Mr. Byers wrote:

"The Gospel is spreading from the Miao people to the Loi people near the Five Finger mountains." He tells of the marriage of a young man there whose grandfather, after four years of blindness, had his sight restored by the removal of cataracts from his eyes at the Kachek Hospital. This old gentleman rejoiced so to have his sight that he immediately acknowledged Jesus as his Saviour. He invited the doctor and pastor to his home one day, but when the pastor was about to pray the grandson became greatly excited and shouted, "No, no." Lately this young man was married by a Christian marriage service in that same room where he had vigorously protested against Christian prayer. Christianity is slowly winning its way into this home. There have been ten communion seasons in Kachek since the last mission meeting. At these seasons 408 applicants for baptism were examined by the session and 236 were taken into the Church.—*The Continent*.

Missionaries Wounded

REV. G. R. SNYDER and Professor Beck, missionaries of the Reformed Church in the U. S. in Shenchow, Hunan Province, the former since 1919 and the latter since 1914, were wounded during some Chinese fighting in August. Two opposing armies, with Generals Chang and Tien in command, were exchanging shots. A magistrate asked the foreigners for aid to stop the shooting. The Rev. Mr. Snyder and Professor Beck volunteered. Accompanied by a police officer, they were making arrangements to restore peace when they were shot. One bullet wounded both

Americans, according to the information received in Hagerstown, Md., the home of Mr. Snyder. The extent of their injuries was not reported.

Missionaries for Batang

THE United Christian Missionary Society (Disciples) has sent out a considerable party of missionaries to Batang, on the Tibetan border, the station always associated with the memory of the martyred Dr. Shelton. The party, which reached its destination on May 14th, consisted of Rev. J. C. Ogden, a coworker of Dr. Shelton's, who for the past two years has been on the faculty of the College of Missions at Indianapolis, Ind., Mrs. Ogden and their two children, and six missionaries, who are entering their first term of service.

Annamese Bible Conference

REV. R. A. JAFFRAY, of the Christian and Missionary Alliance in Wuchow, South China, reports the first conference of the Annamese workers of the Alliance's Indo-China Mission, held at Tourane for two weeks, from March 16th to 30th. "Annamese workers from the northern state of Tonkin and from the southern state of Cochinchina, as well as those from Annam, were present. There were two delegates from Cambodia also. In all there were sixty-five delegates. A goodly number of the members of the Tourane Church also availed themselves of the opportunity to learn more of the Word of God, by daily attending the meetings. In a comparatively short time since the work in French Indo-China commenced, over one thousand members have been enrolled, and more than fifty Annamese workers and students are in preparation for the ministry."

Expelled from Mongolia

WORD has been received, says the *Chinese Recorder*, that the Swedish missionaries have been expelled from Urga. The officials now in power in Urga are young Mongols said to be

inspired by Russian Soviet sympathies and therefore anti-Christian. About two months ago all the missionaries' books and correspondence were seized and confiscated. Among the books were 3,000 copies of the gospels belonging to the British and Foreign Bible Society. Now comes the news that the six missionaries themselves have been compelled to leave. Missionary work among the Mongols has always been enormously difficult and only in very recent years have there been signs of response from the people to the Christian message. It is therefore greatly regretted that the work in Urga has thus been interrupted.

JAPAN AND CHOSEN

Nation-Wide Evangelism in Japan

THE Commission on Evangelism of the National Christian Council of Japan recommended to the Executive of the Council at its May meeting the following plans:

(1) A great nationwide evangelistic campaign centering around the ten largest cities of Japan; Japanese pastors, laymen and missionaries of all denominations to preach and lecture.

(2) Itinerating evangelistic bands composed of two or three workers each; bands to spend about a week in each place, visiting nearly fifty places a year. If four bands can be provided, over 200 places will be reached in this intensive way.

(3) Some well-known foreign Christian leaders to assist in the work in the larger cities.

(4) Preparatory conferences cooperating under the National Christian Council along the same general lines organized in strategic centers.

(5) Campaign to be opened in Oct., 1924, and continue for two full years.

"God's Beautiful Village"

THESE words are the English translation of the Japanese name for a refugee settlement in Tokyo, "whose beauty," as *The Continent* says, "is not to be seen by the natural eye." Since the earthquake days, some 125 refugees have been living in the fire-gutted shell of the old Y. M. C. A. gymnasium in Tokyo. Some

months ago they organized themselves into a municipality and elected their own mayor and treasurer, but decided that they would need no policeman. With some lumber donated by the Government the citizens of the village built forty small booths, each of which has since sheltered one entire family. And it is the gratitude of these people to the Y. M. C. A. for the hospitality they enjoy which induced them to name their village as they have. They recognize that they are really guests of the "beautiful God." The fame of this settlement has gone abroad widely in Tokyo, and it has been visited by Prince and Princess Fushimi and Prince Tokugawa, and many other government officials who give the Y. M. C. A. unstinted praise for what it has done not only there but for many similar groups sheltered in the headquarters building of the Japanese Y. M. C. A. in Yokohama's main city building and other havens of rest and centers for relief. Libraries and playrooms have been opened for the children; free food is served to all who need it, dispensaries provide necessary drugs and 2,000 babies and many sick are furnished daily from the Y. M. C. A. milk supply. Religious services and Sunday schools are held in all these little settlements, and so far 5,000 Japanese under these influences have professed conversion.

Churches Needed in Korea

THE annual Bible class conducted by the M. E. Church, South, for men from the country churches of the two Songdo districts brought nearly ninety men together this year. Rev. L. P. Anderson writes in the *Missionary Voice*:

Some of our new congregations, which came into existence since the Centenary started, are yet without suitable places of worship. Often the largest room available is the home of a member, not larger than 8x8 or 8x16 feet, with no room for all the Christians or their non-Christian friends. Unless a suitable place is provided for worship many will fall away and no advance programs for evangelizing other villages can be carried forward.

Encouragement from Pyeng Yang

IN evangelistic services, conducted by college boys in the Suh Syung New Church, over 130 new believers were brought into the church in two weeks. A Bible woman working in the country districts during the last four months, founded a church with over sixty new believers, who subscribed 137 yen toward a church building. There were twenty men in the graduating class of the Union Christian College this year. Hundreds of country women attended the annual spring Bible class. The Presbyterian theological seminary opened with an attendance of ninety-three. Of these, thirty-one were in the entering class. Money for about half of the badly needed new Science Building, for the Union Christian College, has been subscribed. About \$15,000 more is needed. Dr. Baird reports that the Bible Revision Committee has finished the revision of Exodus, and that it will be printed soon. In the first agricultural institute in Korea, fifty-three Christian farmers learned to control black rot canker, killing apple trees everywhere. Success prevents great financial loss to Christian constituency.—*The Presbyterian*.

ISLANDS OF THE SEA

Bible in the Philippines

HON. TEODORO R. YANGCO, a leading Filipino Christian, said at the World's Sunday-school Convention in Glasgow: "Before America came to the Philippines, the Bible was a closed book. We had certain forms of Christianity, but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution and often death. But today, how different! The Bible is open. Sunday-schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious

oppression are gone forever. We are living in a new era." Mr. Yangco told how, when he was six years old, his mother, at the command of the priest had burned a Bible which had come into her hands, and he went on: "I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest book in the world."

A Tribute from Papua

HON. J. H. P. MURRAY, Lieutenant-Governor of Papua, has written a book, "The Population Problem in Papua," in which he speaks of the influence of missions as being "so extremely valuable as to be absolutely indispensable." "I am speaking, of course," he says in the *Australian Missionary Review*, "as an administrator and not as an adherent of any particular religion," and he continues: "Twelve years ago I wrote a book on Papua, and in the preface, after calling attention to the inevitable disappearance of old customs and beliefs, I went on to say 'unless the missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilization.' I was comparatively new to native administration then, but further experience has only confirmed me in my views. It seems to me that many people, in their objection to theological dogma, allow themselves to underrate the enormous moral and social force of Christianity, and consequently underestimate the effect of Christian missions among native races."

New Zealand "Backblocks"

NEW ZEALAND is, in parts, very thinly populated. Men are still needed to burn down the bush, clean out the stumps and prepare the land for pastoral and agricultural purposes. In the north of New Zealand

the once thriving industry of hauri gum-digging has left the countryside almost like a battle-field and it is only in recent years that attempts have been made to farm this land. There are therefore, in addition to the numerous small settlements, a large number of more or less isolated homesteads, often some miles from a railway station and deprived of many of the social and public advantages enjoyed by the town dweller. Some of these places receive regular visits from Christian ministers and may have a service once per month or once per quarter according to the distance from the nearest town. But some, owing to their isolation, are in danger of being neglected. The children may grow up entirely ignorant of the Christian faith, with no knowledge of the Bible or its message. To help these families and the smaller settlements of New Zealand, of which there are many, the Backblocks Mission was formed. The Auckland Sunday-school Union has for many years employed a Sunday-school missionary whose whole time is given to visiting these sparsely populated districts.

NORTH AMERICA

New York City Evangelism

THE Marble Collegiate Church (Dutch Reformed) and the National Bible Institute of New York City, have been doing effective evangelistic work by outdoor summer services on its Fifth Avenue corner, at Twenty-ninth Street. Rev. D. A. Poling, one of the ministers, describes another line of work carried on by this church:

For five years it has been our custom at the close of the Sunday evening service to extend the invitation to accept Christ and with one exception there have been definite responses varying in number from three to above thirty. Following the sermon a member of the choir sings a Gospel hymn and the audience is requested to bow in prayer, and the announcement is made that if there are those present who have burdens of any sort for which they would seek Christ's strength, or sin from which they would ask His release, they may make themselves

known by standing or by lifting their hands. All such are assured that they will be specially mentioned in the closing prayer.

Forty personal workers, made up generally of Christian Endeavorers, meet for consultation and prayer following the midweek service and on Sunday evenings greet those who stand or raise their hands and invite them to meet one of the ministers.

New York's "Broadway Temple"

WIDE publicity has been given to the plans for "the Broadway Temple," a combination of church and apartment house in the Washington Heights section of New York City. The leader of the enterprise is Rev. Dr. Christian F. Reisner, pastor of the Chelsea Methodist Episcopal Church, whose resourcefulness has stood him in good stead in earlier undertakings. He was the moving spirit of the 68,000 Methodist Minute Men, one of the prime factors in giving the Centenary message to the rank and file of the denomination. The first million dollars of the \$4,000,000 necessary to complete the Broadway Temple has been pledged and the enterprise has the support of many business and professional men who have caught his vision of a church which shall be a Protestant landmark for all New York, a self-supporting cathedral, a beneficent social center, a perpetual witness to the enduring quality and the supreme worth of Christian ideals of living, and who propose to see this thing through to victory.

Tithing Increases Funds

SOME indication of the effect of tithing upon the financial resources of a church is given by the reports of the Seventh Day Adventists as to recent income. The home and foreign missionary work of this communion is supported by gifts made in addition to the regular tithe paid by members into the local treasuries. Statistics just made public show that this church, with 104,000 members in the United States and Canada, during the first three months of this year gave a total of \$1,451,750 or about \$14 per member. The tithe amounted to

\$898,000, while \$350,000 was given to missions. There are now 210,319 Seventh Day Adventists in all the world, and the denomination holds property valued at more than \$34,000,000.—*Christian Century*.

Cooperation in Publication

A NEW instance of interdenominational cooperation is to be found in the publication of Sunday-school quarterlies in different languages, which are used by practically all of the major denominations. Lessons in the Life of Christ have been put into the Italian, Spanish, Polish, Magyar, Czech, Bohemian and Russian, and are published by various denominations for the use of all. Here is an instance of the United Religious Press serving all denominations, with its headquarters in the separate publication offices of seven denominations.

Jubilee of The Disciples

THE Women's Missionary Societies of the Disciples of Christ are putting on a program to celebrate their Golden Jubilee year. The chief aim is the raising of \$1,000,000 to construct fifty buildings in America and on foreign fields. The women have distributed this great aim among the states, the states have divided the responsibility among the districts, and churches in the districts have taken their apportionments. The women will meet at the International Convention of the Disciples at Cleveland, Ohio, in October. Their motto is "Remembering the past, we build for the future." This Cleveland convention will be outstanding because it is the Golden Jubilee one, and because it is the Diamond Jubilee of the founding of the American Christian Missionary Society, which is the home society of the Disciples of Christ.

Southern Presbyterian Gifts

THE Southern Presbyterian Church, like that in the North, achieved a greater record of generosity toward foreign missions between the Assemblies of 1923 and 1924 than

in any previous year of its history. The total was \$1,360,116. The Presbyterians of the South do not make a large showing for home missions through their denominational board—only \$688,400. But the local congregations of the Church are unusually busy and liberal with mission enterprises in needy parts of their own communities, and for the entire denomination the total of such expenditures mounts up to a separate item of \$1,111,281. The giving of the whole Church for all purposes fell just short of \$14,000,000, which figures out the per capita of \$36.55—divided roughly in the proportion of two fifths for benevolence and three fifths for congregational running expenses.

Chapels Wrecked by Tornado

THE Protestant Episcopal Church reports that "never, since Bishop Hare began the work, has the South Dakota Indian mission field suffered such a blow as that caused by a tornado early in June which completely wrecked six of the ten chapels on two reservations, took two others from their foundations, with corresponding serious wreckage, and left only two intact with minor damage. The Bishop's chair in one church took wings, flew a mile through the air and sat down in a cornfield. The actual loss may reach \$15,000, which, of course, cannot be met by the faithful little Indian congregations without generous aid from outside. 'We are going forward,' says the report from South Dakota, 'facing the task with good courage.'"

Hungarian Churches

THE Board of Home Missions of the Reformed Church in the United States reports among its various activities that "the outstanding work among the immigrants is that among the Hungarians. We have fifty-two Hungarian churches which should gradually come to take their place in our Church life and make corresponding contributions to the various agencies and activities of our

denomination. A number of these Hungarian congregations here have signified their willingness to become foster sisters to some of the struggling churches in Europe."

The Test of the Rural Church

C. LUTHER FRY in his recent book, "Diagnosing the Rural Church," says that the amount of time an individual devotes to his church is more significant of his interest than is the mere fact of membership. Judged by this test the rural church is not playing so large a part in the life of rural communities as it once did. While up to a certain point economic prosperity increases the per capita giving, beyond that point increases in wealth are not reflected in the giving. The rural church program shows slight variation as compared with variations in economic prosperity. Other factors which affect the rural church are a resident or non-resident pastorate, the density of population, its racial make-up, the growth or decline in the population, the region served, and the occupations in which the population is engaged.

Training Jewish Missionaries

THE Moody Bible Institute of Chicago has the distinction of being the only educational institution in the world to include a Jewish course in its curriculum. For years there has been no school where men could get actual training for Jewish missions, and much of the work, of necessity, has been carried on without adequate preparation or understanding of this peculiar field. Many unsuccessful attempts have been made to provide such a course in the European schools, the failure in most instances being due to an erroneous theory that preparation in academic Hebrew would meet the requirements of conversing with Jewish people. One of the fundamental features of the course recently inaugurated in the Moody Bible Institute, under the direction of Rev. Solomon Birnbau, is to provide instruction in Yiddish, the

modern Jewish dialect. In addition to the study of Yiddish, there will be instruction in the Hebrew Bible similar to that provided in theological seminaries. A course in rabbinics will be included in which select portions from the Talmud and rabbinical commentaries will be taken up. Jewish feasts and customs and Jewish history from the time of the Maccabees to the present day will also be presented, as well as the study of Messianic prophecy.

Negro Migration Northward

DURING the last seven or eight years, tremendous changes have come in the relations of the white and Negro people in America, due largely to the migration of the Negroes from the South to the North. The Negro population in urban cities has increased greatly until today forty per cent of the Negroes, or about 5,000,000, live in towns or cities. They have largely given up the farm for the factory, and rural service for city service. The Negro as a class is becoming more ambitious and is discovering in the North that he has industrial and political power.

If the Negro is not educated in Christian principles and habits, he will be a menace. He is naturally emotionally religious and needs well-trained pastors and leaders to make him practically Christian. Then he will be an asset rather than a liability in any community. For this he needs churches, schools, Christian community centers, good housing facilities and fair, courteous treatment by his white neighbors.

Seaman's Christian Association

A COMPARATIVELY little known but very useful work is being conducted by this Association for the thousands of merchant seamen who come to New York every month. The work is under the management of such well known Christian men as Rev. George S. Avery, George Gordon Battle and Orion H. Cheney. Stafford Wright has been superintendent for

over twenty-five years. Last year the total attendance of seamen at all their meetings was 81,903 and at Gospel meetings over 6,000. Lodgings were supplied to 541 and meals to 2,070. The results of the work included visits to ships and hospitals, employment found for seamen, New Testaments distributed, temperance pledges signed, thousands of letters written, many entertainments given and a reading and game room, etc. The total cost for the year was \$45,153.

At present an effort is being made to build a merchant marine memorial which it is estimated will cost \$600,000 and for which \$151,732 is already in hand.

Mormons Still Polygamists

THE strenuous effort lately made by Mormonism to create the impression that its standards and practice regarding marriage have been changed to conform to those of Christianity and civilization is commented on by Rev. John D. Nutting, Secretary of the Utah Gospel Mission, who says:

"The Brisbane articles, stated by an editor publishing them in the Hearst issues, to have appeared in thirty-six papers, and the *Chicago Tribune* item from the Smoot Press Bureau to the effect that there has been no polygamy since 1890, are in point. . . . The year 1890 is the date of the so-called 'manifesto' of President Woodruff, himself a polygamist, which reads: 'My advice is to refrain from contracting any marriage forbidden by the law of the land.' Plainly this is not mandatory, nor does its wording apply to the continuance of polygamous relations already contracted. And anyone who lived through that era in Utah, as we did, knows well that in neither sense was it obeyed; old cases being indulged openly, and many new ones being contracted."

After giving many specific cases of plural marriage among Mormon leaders, Mr. Nutting concludes:

"Of course, we do not mean to imply in the foregoing that there is as much polygamy as formerly. Economic reasons as well as others would prevent that. But the facts that the old cases still continue without any concealment; that there have been many new cases, known and unknown, and that the unquestionable teaching is that polygamy is the ideal family state for both worlds,

preclude any truthful statement that either the doctrine or its practice has been abandoned."

Indians Condemn Rites

THE Department of the Interior announced late in June that support of the Government's campaign to end ancient rites and practices of the older Pueblo Indians in New Mexico has been given by the All-Pueblo Progressive Indians. Readers of the *REVIEW* in 1923 will recall the letter addressed to the Indians of the United States by Commissioner Burke of the Indian Bureau on the evils of their ceremonial dances, and also the protest against "governmental interference" which it called forth from certain artists and archeologists. Friends of the Indian replied that these objectors did not understand the indecent character of the dances in question, and the present action shows which side was in the right. The Progressive Pueblos charge in resolutions adopted that the ritualistic customs are cruel and unjust, resulting in tyranny, oppression and persecution, and declare that some of the Pueblo officials are "cruel" and try to make "slaves" of the progressives because of their refusal to take part in "secret and unchristian dances."

LATIN AMERICA

Haiti's Sky Pilot

BISHOP CARSON, of the Protestant Episcopal Church, has received permission from naval authorities to make use of government aeroplanes in his visits to various parts of the Island of Haiti which are otherwise almost wholly inaccessible. This will enable him to reach great numbers of Haitians who have never been touched by any religious work. There is a Romanist missionary somewhere in the South Seas who has for some time used a seaplane to fly from one to another of his storm-bound islands, but so far as is known, Bishop Carson is the first Protestant missionary to take to the air.

Understanding Mexico

MEXICO, "the nation which is physically nearest us, is psychologically one of the most remote," says the editor of *The Christian Advocate*.

The two peoples and the two governments are prone to misunderstand each other. That condescension with which Europeans formerly treated Americans too often marks our attitude toward those who live below the Rio Grande. Hundreds of thousands of Mexicans have crossed the border in the past ten years in search of work or safety, but not one in a thousand among them has become an American citizen. Bitter prejudice forbids. In the Mexican quarter of some cities in the Southwest it would be as much as a man's life was worth if he should take out his first papers—and it would not be an American who fired the gun. Mexico and America must come to know each other better. Only so can the Latin and the Saxon learn to live together and appreciate each other's superiorities.

To this end the *Advocate* calls attention to the May issue of the *Survey Graphic*, entitled "Mexico: A Promise," which it says will be "an immense help to the American whose mind is open to any other view of Mexico than as a country of oil, ore and revolution." American investigators, Mexican leaders, representatives of Protestantism and Roman Catholicism, fill sixty pages with first-hand material on the Mexico of today—"a people come to life."

Sao Paulo and the Revolution

THE recent brief revolution in Brazil was caused by the dissatisfaction of the military party with those in power. Sao Paulo, the chief scene of conflict, was founded in 1554, but in 1890 it was only a city of 65,000 people. Now it has 700,000, and industry hums within its boundaries. It is the center of Brazil's coffee trade, and 60% of the world's supply of the berry comes from State of Sao Paulo. Today, it is said, that half of the 4,600,000 people of the state of Sao Paulo are of European birth. But Brazil, with all its industry, prosperity and possibilities along material lines, needs the Gospel. There is only one Protestant missionary to 120,000

people, the majority of these being stationed in the larger cities.

The Gospel in Newspapers

A BRAZILIAN daily paper was recently approached to see whether they would carry a weekly "Gospel Talk" in their columns. To the surprise of the missionary, the editor wrote saying that he would carry a series free for the first month, but that, after that, they would have to charge unless their circulation was increased thereby. The bargain was carried out for the month, and then an arrangement was made for the weekly articles to appear at half the commercial rate.

Witch Doctors Kill Babies

THAT savage customs prevail among some of the Indian tribes in South America is shown by Rev. Daniel Thomas, of the Inland South American Mission, who reports that among the Bororo tribe large numbers of children are killed by their witch doctor, under instructions from an evil spirit called the *mbope*. If the latter says a child is to die there is no hope for it. Mr. Thomas, after speaking of an Indian couple who had told him their experiences, continues: "One evening after our Bible Class, when these two Bororo Indians were present, one of our believers, of her own accord, began speaking about the *mbope* and how the children were killed. She spoke their own language so they felt more freedom in repeating their story. They told us the manner in which the little babies were done away with when the *mbope* said they must die. If the child is allowed to be born naturally the witch-doctor puts the palm of his hand on the little mouth, and with the thumb and first finger he presses the nose until life is extinct. But if he decides to do away with the child before he is born, the mother will be fortunate if her life is spared. The witch-doctor uses all his force until the child is born an unnatural birth. It was so sad to listen to the woman who has lost five of her

six children by the hands of the witch-doctor."

EUROPE

Need for the Gospel

THE financial plight in which the Protestant churches on the Continent have found themselves since the World War, and the efforts which have been made for their relief through our own Federal Council of Churches and the Bureau in Europe of which Dr. Adolf Keller is secretary, have been reported from time to time in the REVIEW. A statement in *Christian Work* points out their even more urgent spiritual need. "In Europe there has been a revival of pagan rites. In Budapest can be found weird fire dances and forms of worship designed for use in conflagrations, with dances, and tortuous evolutions around flaring braziers, with the intoning of incantations to the souls in purgatory. Vienna has taken up astrology and Serbia has been visited by a succession of religious fanatics prophesying that the end of the world is at hand. All Transylvania flocks to obtain the blessing of a new Rasputin. The only escape from the bad effects of these vagaries is the simple teaching of the Gospel of Christ." The prevailing irreligion even in Luther's Germany, as well as in Russia, has also been noted in the REVIEW.

"The plea of the work in Europe," continues the editor, "is therefore not only for money, but for men adequately trained to shepherd these multitudes of believers and train them in the way of Christ. The American mission boards have become financially responsible for several such workers and are training others who will later follow them."

Britain and Race Relations

THE race problem vitally touches Great Britain, not in the home country, but in the colonies. East Indians, Africans, Chinese, Malays and Arabs are demanding recognition without regard to differences of race

or color. Shall East Indians who migrate to South Africa be given citizenship? Shall educated leaders in India be counted the social equals or political superiors of the English in India? How shall the question of empire citizenship be decided? Can peoples of different races be harmoniously united in a common citizenship? If so, upon what terms?

The labor and wage problem is vitally linked to the race problem. Must a black man always be a menial when associated with whites in business? Where shall the color line be drawn in schools and churches? What is the standard by which to compare races? Surely it must be God's standard of morals and ability to lead to high achievement.

Premier MacDonald on Missionaries

IN support of the cause of foreign missions Prime Minister MacDonald wrote a letter to the missionary societies of Great Britain, in which he says: "Theirs is a great adventure. Their task is not an easy one, and the results accruing from their labors cannot be calculated by the commercial method of profit and loss account. So long as they may cause one home to be brighter, one human heart to be unburdened, and one child to be educated in a higher faith, that is a profit to the human race which cannot figure in any balance sheet. Theirs is a spiritual crusade. Work for the spirit of things that are noble is more essential now than ever. The world requires the crusaders once again. I hope they will be encouraged in this grand crusade by those at home who cannot, in the very nature of the case, see exactly how much is being done by our missionaries."—*Christian Century*.

Waldensian Schools in Sicily

THE Waldensian Church of Italy, pioneer and martyr of early days, is doing what amounts to missionary work in Sicily. The schools especially are flourishing.

In five centers, beginning with the city of Palermo and including the villages Riesi, Vittorio, Pachino and Grotte, the Waldensian missionaries have 1,000 children in their day schools. The great majority of these come from Roman Catholic homes and are sent to the Protestant schools by their parents because it is generally recognized that the Waldensian schools are vastly more effective than the schools of the Catholic Church. The civic educational authorities, in fact, recognize this officially. Yet the Waldensian teachers do not hesitate to give an emphatic prominence in their day-by-day program to evangelical religious teaching, which all are obliged to attend. In fact, the day school children know that they are expected to come to Sunday-school and most of them do. Many children of the public schools attend Sunday-school also.

An especially encouraging report of this work has recently come to Fred S. Goodman, the former Y. M. C. A. secretary who is now secretary of the American Waldensian Aid Society.

Russian Christians Persecuted

"THE hatred of Christ among the Russian revolutionaries," says the *Sunday School Times*, "is finding fresh expression in persecution of Russian Baptists. Shiloff, former pastor of the Dom Evangelia, the largest Baptist church in Petrograd, has been exiled for two years to Tashkent. Mr. Fetler's brother-in-law, an electro-chemist, working in a Petrograd factory, has been dismissed from his position until he shall become 'anti-religious,' and this is becoming the prevailing practice in Petrograd. If any are laid off, believers are always first to suffer. In Vladivostok the free Socialist republic drove the Baptists out of the hall which they used for meetings, and refused permission to hire another place of meeting. After repeated applications the Baptists finally were allowed, for fifty gold rubles a month, to rent a dirty fire-department stable which the

authorities thought surely too offensive to draw any people. But the church, with its pastor at its head, went to work, took out several carloads of rubbish and manure, cleaned it, and set it in order, much to Bolshevik dissatisfaction. Inquisitorial proceedings are the order of the day."

Revival in Russian Poland

REV. R. BOYD MORRISON reports that a spiritual movement is making rapid progress in much of the territory which since the World War has belonged to Poland, but is still Russian in language and characteristics. He writes: "At Old Cholnica a gracious work has been going on during the past three years. News of salvation has spread, and today, without even a proper sanctuary in which to meet, there are 115 believers and the Gospel is being preached in twenty different villages under this one station. On both sides of the ancient city of Cholm, with its magnificent Russian church standing on the hill remarkable revival has taken place. We visited last month two of these centers. There is no difficulty in preaching to these people, for the Spirit of God is so manifestly among them."

Paganism in Russia

IN an address in Toronto, Canada, Rev. Wm. Fetler, speaking of the large proportion of university students who had become agnostics, said that, though nominally Russia is Christian, paganism is really rampant. In another sense an article quoted in *The Friend of Russia* speaks of the paganism of Russia today:

The old pagan religion is a secret institution. The forests, lakes, plains, and morasses are, according to the simple peasants, all frequented by spirits. The wrath of the water-god Vodjanka has to be appeased by all kinds of presents and petty sacrifices. Cocks, hens, and other domestic animals are generally chosen. When these do not appear to satisfy the water-god, even children have been secretly sacrificed. The cult of the wood-sprite obtains mostly in the forest region, which practically

embraces almost half the entire country; while the worship of water-sprites prevails among the thousands of fishermen, raftsmen, boatmen, and sailors of the mighty rivers and lakes, which are so numerous in Russia. The belief in other spirits, such as the Tsar of the winds, who is accredited with all kinds of tricks and spiteful practices, is also very common.

AFRICA

In Moorish Tangier

THE North Africa Mission, an English society, is conducting various types of work in the Moorish city of Tangier. Dr. James Liley writes in *The Life of Faith*: "There are now two government hospitals in Tangier, but for some years the Tulloch Memorial was the only hospital in Morocco. The number of in-patients is continually increasing each year and all receive gospel teaching. As they come largely from mountainous districts unreached by Europeans, there is urgent need. A free boarding-school is carried on by Mr. Elson, an independent Canadian worker, at the Raymond Lull Home, where some twenty or thirty boys, mostly orphans, are accommodated."

Baptisms in Congo Land

REV. W. H. FORD, an English Baptist missionary in the Congo, after enumerating the many things that are required of a candidate for baptism, writes of a certain service: "In spite of this high standard, hundreds presented themselves, some still children, some men and women, but the large majority youths, and we were happy to find one hundred and seventy-seven fit for church membership. Towards the end of the journey we had arranged for a large baptismal service in which candidates from two districts should meet. The waters of baptism and the communion table were the meeting places of those who were formerly divided by quarrels."

Need in French Sudan

A Lutheran missionary, Ralph D. Hult, after exploring for five months in the Shari-Chad country of the French Sudan, reports one of the

largest unoccupied mission territories still existing. In the whole Shari-Chad basin Mr. Hult states that there is not a single mission, Protestant or Catholic. Mohammedanism is waging a strong campaign here against paganism, and is showing yearly advance. In his journey Mr. Hult passed through the territory of no less than twenty pagan tribes and distinguished seventy vocabularies representing about fifty more or less distinctive languages with about twenty more important dialects.—*The Christian Century*.

Abyssinian Prince and the Bible

PRINCE TAFARI MAKONNEN, of Abyssinia, and his suite, on a recent visit to London, spent a morning in the Bible House, where they were shown the treasures of the library. The party were specially interested in a fourth century Coptic manuscript of St. John's Gospel. A few days later the Prince sent to the British and Foreign Bible Society a check for £100 in support of its work. He also gave it a medal with an inscription in Ethiopic, "The Lion of the tribe of Judah hath prevailed," and promised on his return to send copies of the gospels which he had had printed in his own private press.

Islam and the Caliphate

SOME of the after-effects of the abolition of the caliphate noted by a qualified observer in Egypt are the following: "After the first bewilderment resulting from the deposition of Abdul Mejid from the Caliphate, the Moslem world of the Near East gave itself over to intrigue as to the law of succession. King Hussein of the Hejaz quickly executed a *coup* and had himself nominated and elected Caliph by the Moslems of Syria and Arabia. In Egypt this election was declared illegal, null and void. It was agreed that a new Caliph could only be elected by a conference, ecumenical in character, representing all Moslem lands, and steps have been taken to call such a conference in

1925. An amusing phase of the situation was the concern expressed in public print for the safety of the sacred articles belonging to Mohammed, which were in the custody of the Caliph. These articles included: (1). One tooth of the Prophet. (2). The pair of shoes of the Prophet. (3). The long coat of the Prophet. (4). The carpet (prayer mat) of the Prophet. (5). A stone bearing the mark of the Prophet's foot. (6). A hilt of one of the Prophet's swords. (7). One of the Prophet's arrows. (8). The Prophet's flag. In addition other sacred articles were named, as Noah's cooking pot, Abraham's cooking pot, David's sword, and Joseph's shirt."

NEAR EAST

The Reopening of Tyre

MEMBERS of the British Syrian Mission are rejoicing over the resumption of their work in Tyre. Miss Sophie Paludan writes of the educational work: "The school has been growing gradually and now numbers fifty-four. We are glad not only that the number of the children has increased, but that many Moslem and Metwali children have come. These are, as a whole, very sweet and attractive children, and clever too; we cannot appreciate enough that we have them here under Christian influence every day." The people of Tyre have received the missionaries with much friendliness. The nurse who at present has charge of the medical work, writes of the class which the Syrian Bible woman holds for the women who come to the clinic, and continues: "Sitt Latifi has a wonderful opportunity. While she gives her address I start with the school children who want my help, some with bad eyes, ears and other things, and when Latifi has finished her class, I help the women."

Upheaval in Moslem World

RETURNING from a five-months' visit to the Near East, Prof. Paul Monroe, head of the International In-

stitute of Teachers College, New York City, said, as quoted in *The Christian Century*: "An intellectual upheaval is at its height in the Near East. Coming as a result of the war it has intellectual, political and economic implications, and we cannot very well overlook it. This movement has found intellectual expression in a desire for education, a development of literature and a dissemination of information by means of the establishment of newspapers. In Turkey it aspired to and accomplished a separation of church and state, and the significance of that is comparable to and as great as the Protestant Reformation. It has reached down to the unit of society, the family, and there is developing a complete rearrangement of family life not alone in Turkey but in the Arab states as well."

In a Persian Orphanage

MRS. H. P. PACKARD writes of what large portions of the Bible the orphan children in Kermanshah have committed to memory, and she continues: "They conduct a Junior Christian Endeavor society with some help and oversight from Miss Benz, and each child in turn takes charge of evening prayers. The girls, taking weekly turns, do the bread-baking and cooking, besides other housework and sewing. Each little girl has a 'big sister' among the older ones, who looks after her, bathes her and makes and mends her clothes. The girls do the boys' mending besides, and of course make their own clothes. The boys work in the garden, orchard and vineyard, carry water, etc. Every day when it is warm enough they all have a swim, the boys in the morning, the girls in the afternoon, and they play on the swings, seesaws, slide and parallel bars that Miss Benz has had made for the playground. Some of the orphanage boys go with me to the hospital Sunday afternoons carrying the baby organ from room to room; they sing Persian hymns and read from the Scripture and lead in prayer."

INDIA**Gandhi and the Government**

THE main points of Gandhi's program were given in the July REVIEW. Of his present position the *Dnyanodaya* says: "That it should not be impossible for Mr. Gandhi and the British Government to settle their long quarrel becomes very apparent when we put side by side the former's self-dedication to the cause of sixty million untouchables and the latter's solemn and worthy resolve never to hand over those sixty millions to the power of the Brahmans. . . . As we view his present position he has concluded he may achieve more by means of a greatly reduced 'Gideon's band' than by means of multitudes who while acclaiming him are not able to assimilate his high teaching. That many of his present-day utterances are making him exceedingly unpopular in many quarters, both political and religious, is on this view all in accord with his reckonings, for as we read his attitude he has counted the cost and is determined to stick to his guns. If therefore he will stick to his untouchability campaign, however India's Brahmans may snort and below, there is surely no sufficient reason why Government and Mr. Gandhi may not yet unite in the task of helping India's millions of outcastes. A hearty acceptance, by Government, of the Christian point of view on two of India's curses, the drink trade and the opium drug traffic, would do a great deal towards ensuring the co-operation with Government of Mr. Gandhi and his followers."

Progress Among the Telugus

THE Christian population of the Telugu Mission of the Church Missionary Society in South India has doubled in the last five years, the adherents having increased from 34,000 to 68,000. The growing rate of progress is remarkable when it is remembered that what previously took seventy-eight years to reap has been

accomplished now in the last five. What may not happen in the next five years? There are now Christian congregations in 238 hamlets that were entirely heathen half a decade ago, and the number of these village congregations, which five years ago was 626, is now 864. Village schools have increased during the same period from 386 to 699. The number of baptisms is rapidly increasing, the figures for the last five years being 2,820, 3,000, 4,370, 6,400, and 6,000; while the number of those under instruction for baptism has increased from 8,574 to 23,504.

Changes in Haidarabad

REV. F. COLYER SACKETT writes, after about twenty years of service in India under the Wesleyan Methodist Missionary Society: "When I went to India there were sixty-five evangelists at work in Haidarabad, and most of them were borrowed from other districts. To-day there are 421, and 400 of them are home-grown. We have watched them grow, and we are proud of every one of them. They are not learned or clever; they are winning their way because of their devotion and character. They stand for Jesus Christ, and the villagers know it. We are proud to call them colleagues. To-day their work is better than it has ever been. Behind the evangelists are over 200 young men in the Training Institution; and behind these again there are 9,000 boys and girls in the schools. Behind these is a great company of 50,000 village Christians, and every man a potential warrior for Jesus Christ. When I went out the total number of our Christian community was 7,000. At my first furlough there were 12,000. Last time I came home there were 25,000. To-day there are over 50,000. And not an unwieldy mass, but a well-organized army. Christ Himself has touched these 'untouchables' into life."

THE MISSIONARY LIBRARY

THIRTY-FIVE BOOKS ON CHINA

By PROF. KENNETH SCOTT LATOURETTE,
Ph.D., NEW HAVEN, CONN.

D. Willis James, Professor of Missions in
Yale University

GENERAL.

1. *China, an Interpretation.* J. W. Bashford. The Abingdon Press. New York, 1916.

This is the result of extensive reading, observation, and reflection by the great Methodist bishop. Parts of it are now a little out of date.

2. *Encyclopaedia Sinica.* S. Couling. Oxford University Press. 1917.

The standard reference book on things Chinese. It is devoted to facts rather than interpretations.

3. *China Yesterday and Today.* E. T. Williams. T. Y. Crowell. New York, 1923.

This is by a man who has spent many years in China as a missionary and diplomat and is of value particularly for the illustrations drawn from the author's own observations. It is not well-rounded and has some serious mistakes.

4. *The Middle Kingdom.* S. Wells Williams. 2 vols. Scribners, New York, 1899. (The last revision was in 1882.)

This was for many years the standard general book in English on China. It is now somewhat out of date but no other single book has done as well for the present generation what was done by this fifty years ago.

HISTORY.

5. *The Development of China.* K. S. Latourette. Third edition. Houghton Mifflin, Boston, 1924.

A brief summary for those who wish a general introduction to the subject. It brings the story down to date and includes social, economic, intellectual

and religious developments as well as political history.

DESCRIPTION.

6. *China in the Family of Nations.* H. T. Hodgkin. George Allen and Unwin, London, 1923.

An extremely fair summary of the recent international relations of China and of the new economic and intellectual movements in the country.

7. *The Changing Chinese.* E. A. Ross. New York, 1911.

This gives an account of China as it was fifteen years ago, but still makes fascinating and informing reading.

8. *Intimate China.* Mrs. A. Little. London, 1899.

UNITED STATES AND CHINA.

9. *Americans in Eastern Asia.* Tyler Dennett. Macmillan, New York, 1922.

The standard book on American diplomatic relations with China, Japan and Korea. It carries the narrative through 1901.

SOCIAL LIFE.

10. *Peking, A Social Survey.* S. D. Gamble. Doran, New York, 1921.

An interesting description of the social conditions in the capital of China.

11. *Village Life in China.* A. H. Smith. Revell, 1894.

A rather pessimistic but standard description of life in North China.

AGRICULTURE.

12. *Farmers of Forty Centuries.* F. H. King. Madison, 1911.

Observations by an agricultural expert.

POLITICAL AND ECONOMIC.

13. *The Trade and Administration of the Chinese Empire.* H. B.

Morse. Revised edition. Longmans Green & Co., London, 1913.

This is standard in its field.

LANGUAGE, LITERATURE AND ART.

14. *Chinese Art*. S. W. Bushell. 2 vols. London, 1910.

A little old, but still the best summary of the subject.

15. *The Chinese Classics*. James Legge. 1861-1872.

This is still the standard translation into English.

PHILOSOPHY AND RELIGION.

16. *A Brief History of Early Chinese Philosophy*. T. J. Suzuki. Probsthain and Co., London, 1914.

A semi-popular account of the subject.

17. *Chu Hsi and His Masters*. J. P. Bruce. London, 1923.

This is a scholarly account of the Chinese philosophers who more than any others of the past millennium influenced the thought of their countrymen.

18. *The Religion of the Chinese*. J. J. M. de Groot. Macmillan, New York, 1910.

This is a good short account emphasizing the place of animism in the religious life of the country.

19. *The Three Religions of China*. W. E. Soothill. Hodder and Stoughton, London, 1913.

An excellent brief summary emphasizing the more formal cults—Confucianism, Buddhism, and Taoism.

CHINA THROUGH CHINESE EYES.

20. *China Awakened*. M. C. T. Z. Tyau. Macmillan, New York, 1912.

A rather too favorable and optimistic picture, but interesting and informing.

CHRISTIAN MISSIONS.

21. *The Christian Occupation of China*. Milton T. Stauffer, (Editor). Shanghai, 1922.

This mammoth volume is a mine of information on recent conditions. It is out of print and hard to get.

22. *China Mission Year Book*.

This is published annually in Shanghai and is invaluable as a yearly summary of events and tendencies in Protestant work.

23. *Christian Education in China*. Shanghai and New York, 1922.

This is the report of the China Educational Commission of 1921-1922 and is an enlightening summary and discussion.

24. *The Jubilee Story of the China Inland Mission*. Marshall Broomhall. Morgan and Scott, London, 1915.

An inspiring narrative of the history of the Society which has more missionaries in China than has any other.

25. *Forty-Five Years in China*. Timothy Richard. Stokes, New York, 1916.

An autobiography of one of the greatest missionaries of the past generation.

MORE POPULAR BOOKS ON MISSIONS IN CHINA AND FORMOSA.

26. *The Saints of Formosa*. Campbell N. Moody. Life and Worship in a Chinese Church. Anderson and Ferrier, Edinburgh and London, 1912.

A well-written and graphic account of some first generation Christians.

27. *Notable Women of Modern China*. Margaret Burton. Revell, New York, 1912.

Accounts of certain outstanding women who are largely the fruits of missions.

28. *Foreign Magic*. Jean Carter Cochran. Tales of Every-Day China. Missionary Education Movement, New York, 1919.

Incidents drawn chiefly from an inland mission station.

29. *Pastor Hsi*. Mrs. Howard Taylor. China Inland Mission. Philadelphia, 1903.

A remarkably fascinating account of the work of a man who was once a slave of opium.

30. *In Quest of God*. Marshall Broomhall. The Life Story of Pastors Chang and Chü, Buddhist Priest and Chinese Scholar. China Inland Mission, Philadelphia.

31. *In China Now*. J.C. Keyte. United Council of Missionary Education, London, 1923.

A vivid description of the China of the last year.

32. *Breaking Down Chinese Walls*. E. I. Osgood. From a Doctor's Point of View. Revell, New York, 1908.

Incidents drawn from the experience of one medical missionary.

33. *Answered Prayer in China*. Charles E. Scott. Some Prayer Experiences of Present-Day Chinese Christians. Sunday School Times Co., Philadelphia, 1923.

Striking pictures of work in Shantung.

34. *Dr. Arthur Jackson of Manchuria*. Alfred J. Costain. Hodder and Stoughton, London and New York, 1911.

The biography of the young doctor who gave his life during the plague epidemic of 1911.

35. *Shelton of Tibet*. Mrs. Flora Beal Shelton. Doran, New York, 1923.

The biography of a picturesque and courageous missionary physician on the borders of Tibet.

NOTE.—Additional books on China are mentioned in the "Home and Foreign Missions Bulletin" this month and in our advertising section. Missionary Literature is so rich in this subject that it is difficult to select the best and most interesting books.

Timothy Richard of China: Seer, Statesman, Missionary and the Most Disinterested Adviser China Ever Had. By William E. Soothill, Professor of Chinese in the University of Oxford. Illus., 330 pp. 12s. 6d. Seeley, Service and Company. London. 1924.

Though one finds in this biography very little not previously printed in Dr. Richard's "Forty-Five Years in

China," his "Conversions by the Million," and in many articles and smaller volumes, Professor Soothill, who knew him thirty years in the field, has rendered a great service by assembling the varied material relating to Dr. Richard's career. Akin to the premier Catholic missionary of China, Matthew Ricci, Dr. Richard doubtless ranks as the most original, versatile, and widely known of the thousands of Protestant workers in that important field. Prof. Soothill has given the great epochs of his life and his outstanding characteristics in a four-page chronological synopsis and in the introductory chapter—the best summary of his major activities and the truest characterization of the man which the reviewer has seen.

The author tells the fascinating and inspiring story, beginning with the Welsh background and the training of the future missionary; proceeding with him to China, where he was the virtual founder of the English Baptist Mission in Shantung; chronicling his early missionary experiments and the progress of his spiritual acclimatization in the atmosphere of the Three Religions, whose official representatives he made his friends; touring with him in Shantung and Manchuria, while he was carrying on his early work in Chefoo; detailing his methods in starting the interior station of Ch'ing-chou-fu; walking with him through the valley of the shadow of death as he ministered to thousands of famine sufferers in Shantung and Shansi; following him from one high official to another, as he tries to impress upon them fundamental principles of bodily and economic salvation; developing on furlough his scheme of education for China; entering fully upon his literary labors in Tientsin and Peking, to be so wonderfully developed in later years when he was secretary of the Society for the Diffusion of Christian and General Knowledge and its successor, the Christian Literature Society; consorting with and deeply influencing China's two greatest leaders, the

Viceroy Li Hung-chang and Chang Chih-tung; getting into vital touch with the Reformers of 1898 and with the advisers of the young Emperor who had planned to have Richard consult with him in the palace—prevented by the Empress-Dowager's coup d'état—; passing through the holocaust of martyrdom in 1900, at the conclusion of which, he and Bishop Favier of the Roman Church were the two Christian mediators in the Indemnity orgy; Richard's own magnanimous scheme for the province of Shansi, where a great Christian University for the benefit of China was his method of heaping coals of fire upon the heads of those who butchered scores of missionary men, women and their children before the Governor's official office; leading the van of those who helped to make of that catastrophe the stepping-stone to a new era of knowledge and reform; mingling with awakened officials who clamored at his gates for sage advice; forming with others the China Emergency Committee; attending the Ecumenical Conference in New York and counseling with missionary leaders in Britain; visiting Java and Japan for counsel and observation; returning to England and his beloved Wales, to receive scholastic honors for the last time; and then the coronation hour of death—of an endless life; these are outstanding facts which hint at the greatness of the man. Nothing has been said in detail about his attitude toward native religions, especially Buddhism, upon which he wrote at great length and which he overglorified. He was so catholic-minded and was so ready to see God in everybody and in other faiths, that he was criticized. But he was undoubtedly a faithful servant of Christ in China.

H. F. B.

The Spiritual Message in Modern English Poetry. By Arthur S. Hoyt. 12mo. 290 pp. \$2.00. The Macmillan Co. New York. 1924.

Professor Hoyt's last book-message is characteristic of his life and pen—keenly appreciative and finely dis-

criminative. He sets out to construe the spiritual content of the English poetry of the last hundred years, and he accomplishes his purpose in an unpedantic and pleasing manner. Those of us who put the eternal facts and relations before the temporal facts and relations of life sometimes grow over-anxious as we scrutinize the verse output of yesterday and today. There is so much of pseudo-poetry—slipshod, surface-pretty, magniloquently empty, blasphemously familiar, dexterous stuff of words. It does us good to remember that there are English singers who have sung and are singing, clearly and beautifully, of the holy and indestructible things of God and man. From his first suggestive chapter, *Creative Forces*, through the sympathetic studies of Wordsworth, Tennyson, Browning and Matthew Arnold to the Poets of Doubt and Denial, the Dawn and the New Day to the Poet and the Preacher there is a sincere worthwhileness in this volume. "We need the poets that we may not lose faith in man or in our message." R. M. L.

Jane in the Orient. Lois H. Swinehart. 12mo. 153 pp. \$1.25. Fleming H. Revell Co. New York. 1924.

In the form of letters and the diary of an American girl who visited Japan and Korea, we have here the love story of a sprightly young lady who was converted to Christ and to foreign missions while in the Orient. Mrs. Swinehart has had thirteen years' experience in Korea and understands the country, the people, and the work, as well as womankind. The story will interest young people of the 'teen age.

National Health Series. Twenty volumes, written by the country's leading authorities, describing in easily understood, non-technical language, the nature, treatment, and prevention of various diseases. The appearance of these volumes marks an epoch in the great work of prolonging life and promoting health in the individual and in communities in this country. Average number of pages 70. 18mo. Bound in Flexible Fabrikoid. Price only 30 cents per volume, net. Complete set of 20

(Concluded on page 854)

CHINA as PORTRAYED by Veteran Pioneers

*Ideal Supplemental Books
for the Mission Study Class*

ANSWERED PRAYER IN CHINA *Charles Ernest Scott*

Some prayer experiences of present-day Chinese Christians. A vivid narrative by an outstanding missionary of "what God hath wrought" in a hard field. A challenge and an encouragement to all Christians.
\$1.50.

WITH P'U AND HIS BRIGANDS *Mrs. F. Howard Taylor*

A thrilling picture of bandit life in China. The marvelous story of God's dealings in the capture and recent release—*without ransom*—of Dr. and Mrs. F. Howard Taylor of the China Inland Mission, from a band of murderous brigands.
With maps. 75 cents.

HOW I KNOW GOD ANSWERS PRAYER

Rosalind Goforth

The wonderful story of God's clear leading in matters great and small in the life of one of His servants. A positive answer to the question, "Does God Really Answer Prayer?" by one who has proved it.
\$1.25.

DRAGON'S END

Josephine Hope Westervelt

An intensely interesting story for young people, depicting stirring times in pioneer mission work in one of the bandit-ridden sections of China, and giving the call to missions.
\$1.25.

PEARL'S SECRET

Mrs. F. Howard Taylor

The true story of a very real and lovable little girl in far-away China, whom our little girls ought to know. They will be interested in the strange places and customs that Pearl knew in her Chinese home, and they will enjoy her games and her happy ways. They will see, too, that even a very short life may be a great blessing to others. And what Pearl's secret was they can learn when they read the little book about her.
Illustrated, 75 cents.

The Sunday School Times Company

1031 Walnut Street

:::

Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

BOOK REVIEWS

(Concluded from page 852)

volumes, \$6.00, net. Funk & Wagnalls Company Publishers, New York. 1924.

These little volumes are especially valuable to missionaries in isolated places. They will help them to care for their own health, for that of their children and of the community.

The National Health Council has published this series of twenty books on all phases of human health, written by the leading authorities in the United States. They include:

"Man and the Microbe," How Communicable Diseases are Controlled, by C. E. A. Winslow; "The Baby's Health," by Richard A. Bolt, M.D.; "Personal Hygiene," The Rules for Right Living, by Allan J. McLaughlin, M.D.; "Community Health," How to Obtain and Preserve It, by D. B. Armstrong, M.D.; "Cancer," Nature, Diagnosis, and Cure, by Francis Carter Wood, M.D.; "The Human Machine," How the Body Functions, by W. H. Howell, Ph.D., M.D.; "The Young Child's Health," by Henry L. K. Shaw, M.D.; "The Child in School," Care of Its Health, by Thomas D. Wood, M.D.; "Tuberculosis," Nature, Treatment, and Prevention, by Linsly R. Williams, M.D.; "The Quest for Health," Where It Is and Who Can Help Secure It, by James A. Tobey, M.S.; "Love and Marriage," Normal Sex Relations, by T. W. Galloway, Ph.D.; "Food for Health's Sake," What to Eat, by Lucy H. Gillett, M.A.; "Health of the Worker," How to Safeguard It, by Lee K. Frankel, Ph.D.; "Exercises for Health," by Lenna L. Meanes, M.D.; "Venereal Diseases," Their Medical, Nursing, and Community Aspects, by W. F. Snow, M.D.; "Your Mind and You," Mental Health, by Frankwood E. Williams, M.D.; "Taking Care of Your Heart," by T. Stuart Hart, M.D.; "The Expectant Mother," Care of Her Health, by R. L. DeNormandie, M.D.; "Home Care of the Sick," by Clara D. Noyes, R. N.; "Adolescence," Educational and Hygienic Problems, by Maurice A. Bigelow, Ph.D.

(New Books on page 856)

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Safety Bonds

WHERE are your funds invested?

WHAT interest are they now bringing to you?

WHEN you are through what will become of your funds?

For **SAFETY** and a **SURE LIFE INCOME** write for Booklet No. 7, even if not interested at the present time.

We hope that *now* you can send a donation to help give the Bible in 66 languages to the immigrants, the sailors, the sick in hospitals, the prisoners, and in raised type to the blind.

New York Bible House : the centre of a great work of FREE Bible distribution.



New York Bible Society
5 East 48th Street, New York
The Oldest Bible Society in New York

Missionary Workers Praise Chinese Jasmine Tea

"Tea arrived Saturday—all gone by Tuesday noon."

"Everybody we sold to was delighted with the tea."

"After using Jasmine Tea no one could want to go back to any other."

These and scores of other good things have been said of **CHINESE JASMINE TEA**. You can sell it in gift packages for your society at a profit of 40 per cent.

Jasmine Tea in Chinese baskets, - - \$1.25
(Enough for 300 cupsfuls)

Jasmine Tea in hand-decorated boxes, .50
(Enough for 75 cupsfuls)

Retail packages mailed to any address—no extra charge for postage.

Send orders and inquiries to

MRS. ELSIE CLARK KRUG

(Formerly with Hwa Nan College, Foochow)
2227 St. Paul Street, Baltimore, Md.

A New and Complete History of Mission Work Throughout the World

THE PROGRESS OF WORLD-WIDE MISSIONS

By Rev. ROBERT H. GLOVER, M.D., F.R.G.S.

Director of Missionary Course, The Moody Bible Institute

Introduction by DELAVAN L. PIERSON, Editor of the *Missionary Review of the World*

An accurate, up-to-date, exhaustive history of Christian Missions. The one complete and authoritative reference and textbook for schools, colleges and popular study groups.

With maps. Net, \$2.50

MISSION WORK IN CHINA

The Subject for Missionary Study, 1924-25

CHINA TODAY THROUGH CHINESE EYES

Four Chinese Leaders.

The significance of the renaissance in China.

New edition. Net, \$1.25

CHINA IN THE FAMILY OF NATIONS

Henry T. Hodgkin, M.A., M.B.

An authoritative study of China's international situation. Net, \$2.00

IN CHINA NOW *'China's Need and the Christian Contribution.'* J. C. Keyte, M.A.

A concise and up-to-date textbook. Maps and illustrations. Net, \$1.50

CHINA AND HER PEOPLES

Lena E. Johnson.

A fascinating story of China for children. Maps and illustrations. Net, \$1.50

ROBERT MORRISON A Master Builder.

Marshall Broomhall, M.A.

Vol. IV of the Modern Series of Missionary Biographies. A fresh telling of Morrison's great life story. Frontispiece. Net, \$1.50

HOME LETTERS FROM CHINA

Gordon Poteat, A.M., Th.M.

The intimate recital of a missionary's contacts in China. Net, \$1.50

JACKSON OF MOUKDEN

Mrs. Dugald Christie

Vol. V of The Master Missionary Series. A thrilling record of supreme sacrifice. Illustrated. Net, \$1.35

THE GIRL WHO FELL THROUGH THE EARTH

A Chinese Play. Margaret T. Applegarth
An impressive missionary drama for children. Paper. Net, 15 cents

OTHER NOTABLE MISSIONARY BOOKS

MASTER MISSIONARY SERIES

Vol. I. DAVID LIVINGSTONE *Herbert F.*

Livingstone Wilson, M.C., M.B., Ch.B., D.T.M.

The ever-fascinating story of Livingstone told in new and attractive form.

Vol. II. MACKAY OF UGANDA *Mary Yule.*

An entirely new life of the great engineer missionary.

Vol. III. CHALMERS OF NEW GUINEA

Alexander Small, B.D.

A vivid account of a great missionary's work and martyr's death.

Vol. IV. ALEXANDER DUFF OF INDIA

Alexander Duff Watson, B.D.

A graphic, human interest story of Duff's brilliant career. (To be published later.)

Vol. V. JACKSON OF MOUKDEN

Mrs. Dugald C. Christie

The impressive story of Jackson's sacrifice of his life for China.

Vol. VI. ION KEITH-FALCONER

Rev. James Robson, M.A.

The life story of a man who gave up rank and wealth and life to save Arabia.

Illustrated. Each Net, \$1.35

Send for free list of all our Missionary Books

THE LIFE OF WILLIAM CAREY

S. Pearce Carey, M.A.

The most exhaustive and satisfactory life of Carey, written from new material by his great grandson. Illustrated. Net, \$3.50

WILFRED GRENELL *The Master Mariner. Basil Mathews, M.A., author of "The Book of Missionary Heroes," etc.*

A stirring record of the adventurous life of the famous doctor missionary to Labrador. Ideal for young people's mission study groups.

Illustrated. Net, \$1.50

MY CHILDREN OF THE FOREST

Andrew F. Hensley, Missionary of the United Christian Missionary Society

An intimate and revealing account of the people of the great forest of Central Africa.

Illustrated. Net, \$2.00

SOME BOYS AND GIRLS IN AMERICA

Margaret T. Applegarth, author of "Short Missionary Plays," "India Inkings," etc.

Delightful tales of children from other lands who have made their home in America.

Illustrated. Net, \$1.50



AT YOUR RELIGIOUS BOOKSTORE

George H. Doran Company

244 MADISON AVENUE

NEW YORK

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

NEW BOOKS

Torchbearers in China. Basil Mathews and Arthur E. Southon. 186 pp. Fifty cents, paper; seventy-five cents, cloth. Missionary Education Movement. New York. 1924.

Buddhism and Christianity: a Contrast and a Parallel. J. Estlin Carpenter. 319 pp. 3s, 6d. Hodder & Stoughton. London.

Fifty Years in Madagasear. James Sibree. 353 pp. \$4.00. Houghton, Mifflin Co. Boston. 1924.

Hannington of Africa. Nigel Grahame. 1s. Seeley, Service & Co. London.

Judson of Burma. Nigel Grahame. 1s. Seeley, Service & Co. London.

Pennell of the Indian Frontier. Norman Davidson. 1s. Seeley, Service & Co. London. 1924.

Christian Forces in Bengal. Rev. W. Carey. 28 pp. 4 annas. Christian Council of Bengal and Assam. Calcutta. 1924.

Girls of India. Mary H. Debenham. 64 pp. 1s. Society for the Propagation of the Gospel. London.

Persian Women and Their Ways. C. C. Rice. 312 pp. 21s. Seeley, Service & Co. London. 1924.

Conference of Christian Workers Among Moslems, 1924. A brief account of the conferences with findings and lists of members. International Missionary Council. New York. 1924.

Methodism's New Frontier (Epworth League Home Mission Study Book). Jay S. Stowell. 222 pp. Fifty cents, paper; seventy-five cents, cloth. Methodist Book Concern. New York. 1924.

The Amateur Poster Maker. Jeanette E. Perkins. 63 pp. \$1.00. Pilgrim Press. Boston and Chicago. 1924.

How to Produce "Tides of India." Helen L. Wilcox. 36 pp. 25 cents. Abingdon Press. New York. 1924.

Select Missionary Reading for All Ages. Edward D. Grant. Educational Department, Executive Committee of Foreign Missions, Presbyterian Church in U. S. Nashville, Tenn. 1924.

Mental Discipline Through Prayer. Norman E. Richardson. 34 pp. Ten cents. Bethany Girls. Chicago. 1924.

Alien Rome. Bertrand M. Tipple. 226 pp. \$2.00. Protestant Guards. Woodward Building, Washington, D. C. 1924.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1925. Martha Tarbell. 416 pp. Fleming H. Revell. New York. 1924.

PERSONALS

DR. JUSTIN E. ABBOTT, of the American Mission to Lepers, Inc., New York, is visiting South America for the purpose of enlisting the governments of Brazil and other countries in more adequate care for the lepers in their midst. He has everywhere been cordially received.

REV. WILLIAM C. POOLE, newly elected President of the World's Sunday School Association, was born in Australia forty-four years ago, came to California in 1904, was naturalized as an American citizen, graduated from Boston University, and became a Methodist preacher.

DR. WILFRED GREENFELL, of the Labrador, is to take a year of rest and travel after thirty years of missionary service in his hard field. He plans to make a tour of the world.

REV. ALBERTUS PIETERS, missionary to Japan of the Reformed Church in America, is now Bible Instructor at Hope College, Holland, Mich.

ERIC H. LIDDELL, winner of the 100-meters race in the Olympics, establishing a new world record, is an Edinburgh theological student and the son of an L. M. S. missionary in Tientsin, China. His refusal to run in the preliminary heats of the race on Sunday was quoted all over the world. He expects to go to China next year as a missionary under the London Society.

OBITUARY

MRS. JULIA M. TURNER, a well-known and greatly beloved Christian philanthropist of Philadelphia, passed to her reward on July 20th. She was a generous and conscientious supporter of many branches of Christian work at home and abroad and was a member of the Presbyterian Church.

MAJOR-GENERAL SIR G. K. SCOTT-MONCRIEFF, K.C.B., K.C.M.G., C.I.E., vice-chairman of the British and Foreign Bible Society died suddenly in June.

A. W. WAGNALLS, President of Funk and Wagnalls Co., of New York, died at Northport, Long Island, on Wednesday, September 3d, in his eighty-first year. He was educated as a Lutheran minister but for nearly fifty years was a member of the firm that for twenty years published the MISSIONARY REVIEW OF THE WORLD.

DR. SILAS MCBEE, for eighteen years editor of *The Churchman*, and later founder and editor of *The Constructive Quarterly*, died in Charleston, South Carolina, on Wednesday, September 3d. He was born in Lincolnton, North Carolina, November 11, 1853; was a member of the Protestant Episcopal Church and was a very earnest advocate of Church unity.

Books About Many Lands

For Adults

THE ARAB AT HOME

By PAUL W. HARRISON

A fascinating description of Arabia and its peoples by a famous medical missionary.

Illustrations and Map, \$3.50

CHINA

Yesterday and Today

By E. T. WILLIAMS

"A very complete history of ancient and modern China. Indispensable in courses on the Far East."—*C. E. Martin, Univ. of Sou. California.*

31 Illustrations and Map, \$4.00

HAWAII

By KATHERINE POPE

The author lived and taught in Hawaii for ten years, and had unusual opportunities to gather legends and facts.

Illustrations and Map, \$3.00

THE NEW LATIN AMERICA

By J. WARSHAW

"One of the most readable as well as informative volumes that has been written about Latin America."—*Administration.*

With Illustrations and Maps, \$3.00

For Children

A BOY IN SERBIA

By E. C. DAVIES

"Charmingly simple, dignified and instructive and filled with a joyous appreciation of home and country."—*A. L. A. Booklist.*

Illustrated from Photographs, \$1.35

BOYS AND GIRLS OF MANY LANDS

By INEZ N. McFEE

"It is the author's purpose to tell for American children something of the everyday lives of boys and girls of other countries."—*Book Review Digest.*

Illustrated, \$1.75

JAPANESE FAIRY TALES

By WILLIAM E. GRIFFIS

"This delightful book. Whimsical, fantastic, humorous, they give vivid pictures of life and customs in that wonderful little kingdom."—*Living Church.*

With 8 Colored Illustrations, \$1.60

CHINESE FAIRY TALES

By NORMAN H. PITMAN

The stories, quaint and fascinating, have been gathered direct by the author, who has resided many years in China.

With 8 Illustrations in Color, \$1.60

Thomas Y. Crowell Co., NEW YORK

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY REVIEW *of the* WORLD

NOVEMBER, 1924

PROGRESS SINCE THE PANAMA CONGRESS
SAMUEL GUY INMAN

A MOSLEM VIEW OF CHRISTIANITY
SAMUEL M. ZWEMER

PAPAGO INDIANS---PEOPLE OF THE DESERT
MRS. F. S. HERNDON

ECUADOR---A MISSIONARY CHALLENGE
WEBSTER E. BROWNING

HOW ONE MISSIONARY WORKS IN CHINA
CHARLES ERNEST SCOTT

INFLUENCE OF PEKING UNION MEDICAL COLLEGE
JOHN H. KORN

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

3d and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

DR. SAMUEL M. ZWEMER

Plans to visit India this summer, to return to America next autumn, and to visit South Africa in the next year.

YOU can go to these fields with him, by proxy, and can help give the Gospel to Moslems by sending your contribution to the work through

The American Christian Literature Society for Moslems

cooperating with the Nile Mission Press and with International Committees on the field to give the Gospel Message through the printed page in

Egypt
Morocco
Algiers
Tunis

Syria
Palestine
Turkey
Arabia

Russia
Persia
India
Malaysia

China
Java
Sumatra
South Africa

THE BOARD OF DIRECTORS

William I. Chamberlain, Ph.D., President

Dr. Robert E. Speer, Delavan L. Pierson, of New York, Vice Presidents

Rev. S. M. Zwemer, D.D., Cairo, Honorary Field Secretary

Dr. James L. Barton

Mrs. William Bancroft Hill

Mrs. Finley J. Shepard

Dr. Frank Mason North

Dr. William B. Anderson

Mr. Fennell P. Turner

Mrs. William Borden

Miss Anna A. Milligan

Mrs. D. L. Pierson

Send your contributions to **MRS. E. E. OLCOTT**, Treasurer, 322 West 75th Street, New York City.

Apply for information and literature to **MRS. JAMES M. MONTGOMERY**, Secretary, Box 888, New York City.

PERSONALS

REV. JOHN H. RITSON, D.D., secretary of the British and Foreign Bible Society since 1899, has just completed a 40,000 mile trip in the British Empire, and during his absence was chosen President of the Wesleyan Methodist Conference for 1925.

* * *

REV. A. G. FRASER, for many years Principal of Kandy College, Ceylon, has gone to the Gold Coast, Africa, to assume charge of a new university which is to be established there with liberal government support.

* * *

DR. TOM JAYS, formerly a missionary to Africa, and for some years a secretary of the British Student Volunteer Missionary Union, has been elected Principal of Livingstone College.

* * *

JACOB J. ARAKELIAN, an Armenian who recently died in Boston, left in his will \$10,000 to each of three mission colleges in the Near East and to five educational institutions in the United States. Out of the residue of his estate a large sum will go to the American Board of Commissioners for Foreign Missions.

* * *

REV. G. T. CANDLIN, a valued missionary of the English United Methodist Church in Peking died suddenly in Peita-ho on April

11th. He was a theological tutor in Peking University, an able and talented man, and had been in China for forty-five years. He became a great preacher in Chinese and equally useful tutor for Chinese preachers. He passed away at the age of seventy-two beloved by all who knew him.

* * *

SADHU SUNDAR SINGH found it necessary to abandon his trip to Tibet on account of ill-health. His lungs were too weak to allow of climbing the huge mountains on the border but he has now recovered his health and is devoting all his powers to India.

* * *

REV. HARRY FARMER, D.D., for twelve years a missionary in the Philippines, and later one of the secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has recently become associate-secretary of the American Mission to Lepers, 156 Fifth Avenue, New York City.

* * *

FRANK H. MANN, one of the General Secretaries of the American Bible Society, has recently resigned after being connected with the Society since February 8, 1919. During Mr. Mann's administration the annual income of the Society has been steadily increased, and very many new friends have been added by his wisdom, tact, and effective service.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Towels and Bed Linens

Here you will find Towels for every household purpose from big absorbent Turkish Towels to small guest affairs that are simple or elaborately trimmed with embroidery and lace. You can also choose from a complete assortment of Bed Linens. The prices for these Household Linens are as moderate as the superior quality of the merchandise permits.



Send for our new Fall and Winter Catalog No. 20



Reg. U.S. Pat. Off.

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33rd and 34th Sts., New York

What Will You Do with Your Money?

You can't take it with you.

Will you hoard it?

Will you spend it?

Will you give it away?

Will you make a will?

Will you buy Life Annuities?

Study the Life Annuity Plan. It is the best method yet devised.

Write for information to

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa., or

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers

Let the REVIEW Solve Your Gift Problem

Dear REVIEW Reader:

YOU already know the value of the MISSIONARY REVIEW OF THE WORLD. But have YOU ever thought how acceptable and suitable it is as a Christmas remembrance?

Its help and inspiration come to your friends NOT ONCE ONLY, but TWELVE TIMES, spreading the benefit of your Christmas gift throughout the year.

Give some friend a year's subscription to the REVIEW. It will cost you less than other gifts that vanish over night. This gift will come every month for a whole year and serve as a reminder of your thoughtfulness.

An Offer Good Until December 25th

We will give you the opportunity of presenting the REVIEW to a friend, pastor, missionary or Christian worker and also EXTEND YOUR OWN SUBSCRIPTION for one year---**Both for \$4.00**---a saving of \$1.00 (the regular price of a single subscription is \$2.50).

With the gift subscription we will send an attractive card expressing your hearty good wishes for the year.

YOUR OWN RENEWAL !

No matter when your present subscription expires, nor when your old subscription did expire, you may take advantage of this offer.

Remember, the above offer is only good until December 25th

Fill in the blank now and mail before December 25th

Missionary Review Publishing Company,
156 Fifth Avenue, New York.

Date.....

Gentlemen: Enclosed find \$4.00 for one NEW subscription to the MISSIONARY REVIEW OF THE WORLD and MY RENEWAL subscription for another year. Please begin the NEW subscription with the number and extend mine from date of present expiration.

My Name..... Friend's Name.....

Address Address

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

Contents for November, 1924

	<i>Page</i>
FRONTISPICE, INDIANS OF ECUADOR BEFORE THE QUITO CATHEDRAL.	
EDITORIALS	861
WHAT IS YOUR ANSWER?	
THE COMING WASHINGTON CONVENTION. REFORM AND REACTION IN CHINA.	
THE WAHABIS AND THE FALL OF MECCA.	
PROGRESS SINCE THE PANAMA CONGRESS	869
A review of some of the important advances made in Protestant missionary co-operation in Latin America since the conference held in Panama in 1916.	
A MOSLEM VIEW OF CHRISTIANITY	877
Changes of the attitude of Mohammedans toward Christ and Christians as shown in some Moslem periodicals published by Moslems.	
THE PAPAGO INDIANS—PEOPLE OF THE DESERT.	883
A story of an interesting and successful work among the Indians of Arizona.	
ECUADOR, A MISSIONARY CHALLENGE	886
Facts about one of the least known and most neglected countries of South America and the need for more active missionary effort.	
CONVERTED PRIESTS IN BRAZIL	892
The story of four highly educated Latin Americans who have become Protestant preachers.	
HOW ONE MISSIONARY WORKS IN CHINA.	894
Interesting glimpses of the every-day life of an American missionary, showing his joys and sorrows, trials and triumphs.	
INFLUENCE OF THE PEKING UNION MEDICAL COLLEGE.	901
A statement of the ideals and activities of the Rockefeller institution in China and its relation to missionary work.	
BEST METHODS THAT HAVE PROVED SUCCESSFUL	903
EDITED BY MRS. E. C. CRONK	
HOME AND FOREIGN MISSIONS BULLETIN.	912
COUNCIL OF WOMEN FOR HOME MISSIONS AND THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS	
NEWS FROM MANY LANDS	918
THE MISSIONARY LIBRARY	933

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELANVAN L. PIERSON, *Secretary*

WALTER McDOUGALL, *Treasurer*

Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Safety Bonds

WHERE are your funds invested?

WHAT interest are they now bringing to you?

WHEN you are through what will become of your funds?

For SAFETY and a SURE LIFE INCOME write for Booklet No. 7, even if not interested at the present time.

We hope that now you can send a donation to help give the Bible in 66 languages to the immigrants, the sailors, the sick in hospitals, the prisoners, and in raised type to the blind.

New York Bible House : the centre of a great work of FREE Bible distribution.



New York Bible Society
5 East 48th Street, New York
The Oldest Bible Society in New York

Missionary Workers Praise Chinese Jasmine Tea

"Tea arrived Saturday—all gone by Tuesday noon."

"Everybody we sold to was delighted with the tea."

"After using Jasmine Tea no one could want to go back to any other."

These and scores of other good things have been said of CHINESE JASMINE TEA. You can sell it in gift packages for your society at a profit of 40 per cent.

Jasmine Tea in Chinese baskets. . . \$1.25
(Enough for 300 cupsful)

Jasmine Tea in hand-decorated boxes. . . .50
(Enough for 75 cupsful)

Retail packages mailed to any address—no extra charge for postage.

Send orders and inquiries to

MRS. ELSIE CLARK KRUG

(Formerly with Hwa Nan College, Foochow)

2227 St. Paul Street, Baltimore, Md.



INDIANS IN FRONT OF THE CATHEDRAL IN QUITO, ECUADOR

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

NOVEMBER, 1924

NUMBER
ELEVEN

WHAT IS YOUR ANSWER?*

I SLEPT and behold I dreamed a dream and saw a vision. A Congress of the Universe was being held on a star so far away as to be scarcely visible from the earth through our most powerful telescopes. Other delegates were gigantic Martians, quaint little Moon-men, pompous representatives of other planets and strange looking figures from unknown worlds.

The assembly—which consisted of some thousands of delegates—met in the open air beneath a vast dome of over-arching forestry. The debates were conducted in a strange language generally understood by most of those present but of which I caught the meaning only of occasional words. The Earth and its affairs seemed insignificant from that remote standpoint, and yet I was conscious of the fact that it was receiving a good deal of attention from the assembly. Now and again they pointed to the distant speck that I knew to be our world and looked at me with curious and questioning gaze. I felt embarrassed and uncomfortable.

One evening when I was taking a solitary stroll, I came upon two of the delegates sitting on a quiet hillside talking the strange language that I could with some difficulty comprehend. They were looking toward the Earth and, from what I caught of the conversation, were talking earnestly about it.

“Am I right,” I asked, “in thinking that the Congress has been discussing the Earth and its affairs?”

“You are quite right,” replied one of the men; “your world is an inscrutable mystery to all of us.”

“In what respect?” I inquired.

“It is said,” he explained, “that the Son of the Great God Himself entered the life of your little insignificant planet as a human being.”

“That is true,” I replied; and somehow that familiar fact seemed more amazing than it had ever before appeared.

* Adapted from an article by Rev. F. W. Borcham in the *Missionary Herald* of the Baptist Missionary Society, England.

"It is even said," continued my companion, "that there He did marvellous deeds of love, spoke wonderful words of truth, and that, in spite of all this, He was rejected, and laid down His life for the salvation of the men on your small planet."

"That is true," I replied. "I cannot explain it."

"But that," replied the spokesman, "is not what seems most astonishing to us. It is said that, although the Son of the Great God died for the men of your planet nearly two thousand years ago and left as His parting command to His followers that they should tell all their fellowmen of His love and make known His way of life, with the promise of His power to help them—that nevertheless very few of your fellowmen on the Earth have as yet received His message. Is that really so?"

I felt extremely uncomfortable and could only say: "But very many of them have been told about it!"

"How many?" they asked.

"Perhaps a third of mankind know something of His coming," I replied, "but they are not all His followers."

"Perhaps," interposed one of my companions, "this Earth-delegate will explain the situation to the Congress tomorrow?"

Here I was confronted by the most appalling difficulty that I had ever known. A sacrifice of God Himself for men, a promise of His power and a command to His followers—and yet the commission not carried out in nearly 2,000 years! How could I explain, to the satisfaction of the Congress, the situation that seemed so inexplicable to these representatives of other globes? I sat there, my face buried in my hands, battling my way through a surge of stormy thoughts. But the more I thought, the more impossible it seemed to offer an explanation.

* * *

With a shudder, I awoke and behold, it was a dream. But the question remains unanswered.

Reader, if *you* were asked to explain the situation to delegates from another planet, what would your answer be?

THE COMING WASHINGTON CONVENTION*

NO more important subject could be the theme for a great representative convention at the nation's capital than that which will be discussed at the next Christian council in Washington this coming winter. Pan-American conferences have discussed political and commercial relations of the North, Central and Southern republics; medical conferences have considered the physical health of nations; educational conferences have studied the intellectual ideals and mental development of the people; the Disarmament

* Information regarding the Convention may be secured from the secretaries of denominational Foreign Mission Boards, or from L. B. Moss, Convention Registrar, 25 Madison Avenue, New York City.

Conference discussed one way of promoting peace on earth, but the coming Washington Foreign Missions Convention (January 28th to February 2d) will consider the greatest of all topics—the relation of men to God and their response to the Gospel of Christ. This subject includes not only the spiritual welfare of mankind and the problems and progress of Christian missions, but is vitally related to international peace and good will, to industrial and social betterment, to physical, moral and intellectual advancement. It is all-inclusive and yet should be so defined as to be clear cut and decisive in its pronouncements and positive in its results. As a recent announcement reads, this convention is a gathering of “ambassadors who are accredited not by one nation to another, but by the Divine Saviour of the world to all mankind.”

This Foreign Missions Convention is being promoted by Protestant leaders in the United States and Canada. They are deeply conscious of a world-wide need and an immense opportunity, and they have been profoundly convinced that the Gospel of Christ, in its fullness and authority, should be preached to all men and expressed everywhere in word and deed. These leaders will meet to review the whole world situation and will seek to discover how the present duty and opportunity of the Church at home may best be discharged toward our fellowmen in other lands.

It is twenty-five years since the epoch-making Ecumenical Conference was held in New York, and fifteen years since the similar gathering of the Protestant missionary leaders of the world met in Edinburgh. Since then, many momentous changes have taken place in political and religious circles at home and abroad. Not only has the great World War disrupted society and transformed the political face of the globe, but revolutions have taken place in Turkey, Germany, Russia, China and elsewhere. The industrial situation has greatly changed through the extension of socialistic ideas and the social and religious upheavals are indicated by the Gandhi movement in India and the abolition of the caliphate in Islam. These momentous changes have, in some cases, had a beneficial effect but in many instances deplorable results have followed. Christ's missionaries are everywhere seeking to promote the good and to correct the evil through the proclamation and practical manifestation of the love of Christ.

No group of men and women can speak with greater authority on these topics related to the moral and spiritual uplift of mankind than can the missionary leaders of the Protestant Church. Their first-hand contacts with human need all over the world and their sympathy with human difficulties and struggles make them as expert in presenting and solving these problems as are the political leaders who meet at Geneva in the League of Nations to solve international problems. Diplomacy deals with states and temporal affairs: Chris-

tian missions deal with human souls and with the Power that determines men's destinies for time and for eternity.

There are special reasons today for calling such a missionary convention at Washington. The world is full of new difficulties, of fresh needs and inviting opportunities. Formerly, the foreign missionary, like Livingstone or Paton, was almost wholly a pioneer, discovering new peoples, learning new languages, braving great physical perils and taming untutored savages. Today missionaries still do pioneer work in remote regions, among primitive people, but much of their labor has to do with the more advanced races and highly developed cultures. Today the call is not only for preachers, but for doctors and nurses, for trained teachers and social and industrial experts, for linguists, executives and business men and women. At Washington, the scientist, the sociologist, the scholar and the business man will all find subjects of great interest discussed and will come face to face with the absorbing task that is being undertaken in the name of Christ for the salvation of the world. Many of the experts who will meet there are men and women who have made great sacrifices, who have studied and shared in the work of the Kingdom of God in other lands. They will speak with authority. The churches from the North, the East, the South and the West of this continent will send their most trusted leaders, laymen and clergy as delegates to gain inspiration and to take part in the discussions. Participation will be a privilege long to be remembered. The attendance will necessarily be limited to appointed delegates, but the inspiration will be spread far and wide after their return.

At this Washington Convention, the executives will gather who have formulated missionary policies and programs during the past generation. They have travelled far and wide and have had a vital part in helping forward the progress of mankind at home and abroad. While they realize the many shortcomings and failures that have attended the work, they see clearly the obligation to obey the call of Christ to this world-wide crusade. Protestant churches today are maintaining only about 25,000 ambassadors of the Cross on the foreign field, with 100,000 Christian workers of native churches. The annual expenditure for the support of this work is only \$35,000,000—less than the cost of one battleship. With this inadequate force, and with this small expenditure, they have carried on the threefold work of preaching, teaching and healing throughout the non-Christian world. In the United States alone the number of preachers, teachers, doctors and assistants is more than a million. In this proportion, there should be at least three million crusaders in India, the same number in China, and two million for Africa. The fulfilment of Christ's promise of His presence and power is shown in the results achieved in spite of the inadequate forces.

America has the greatest available natural resources in the

world. The Christians of the United States and Canada must face the duty and the privilege of sharing these resources of knowledge, of wealth and of religion with other nations less fortunate. The United States has herself much to learn from other nations even as Tyre and Sidon rebuked the faithlessness of the chosen people, Israel, and Samaria rebuked the unneighborliness of the holy city, Jerusalem. But, in spite of the good found in other peoples and their religions, it is in Christ only and in His Gospel that all those peoples and religions must find the abundant and eternal life of God.

The churches of North America have undertaken the great task but they are not undertaking it alone or in their own strength. It is a work for all to do *with God*. Those who wish to have a part in it and who cannot attend the Convention will have an opportunity to share in its results through their sympathy and their prayers and will be stirred by the echoes that come from others. The success of the gathering will, under God, depend on the attitude of the Church and on the volume of believing prayer that goes up for God's guidance of the leaders and for the manifestation of His power. Here is an opportunity for arousing the Church to a higher pitch of heroism and for binding followers of Christ more closely together in the common work to which He has called us. PRAY FOR THE WASHINGTON CONVENTION.

REFORM AND REACTION IN CHILE

PRESIDENT DON ARTURO ALESSANDRI of Chile has recently been deposed and requested to leave the country because his political opponents did not approve of his progressive and humanitarian ideas. Behind this event lies one of the most picturesque stories of the struggles of a modern reformer, deposed by a combination of reactionary forces of the military, the landed aristocracy and the Roman Catholic Church in Chile.

Don Arturo Alessandri was known as one of the most socially and internationally minded rulers of all the South American countries. Chile, "the Shoe-string Republic," is a little strip of land about twenty-five miles in width and two thousand five hundred miles in length, separated from the rest of the world by the Andes mountains on the East and the Pacific Ocean on the West. For a hundred years of its independence it has been conservatively ruled by some one hundred families. Arturo Alessandri seemed to have broken up the old oligarchy and his presidency was believed to have brought a new day to Chile. But now he is an exile in Argentine and a military junta rules in his place.

Alessandri's election three years ago was strongly opposed and it was a question whether he would be able to carry out his reforms in behalf of the lower classes. In the old days when the Senate

refused to approve some act the Government suggested, the cabinet resigned, but President Alessandri refused to accept the resignations unless the Senate passed a direct vote of censure. The common people idolize Alessandri and dared the reactionary senators to pass such a vote. The pastors of the Evangelical churches presented President Alessandri with a copy of the Scriptures and he said later, "The only book I have in my bed chamber is the Bible. I read it every day and try to make it my guide. Don't understand that I am a Protestant, for I am not. Neither am I a Catholic. But I believe I am a true Christian, and for this reason I have faith that I will succeed in my reform program. I believe the United States of America is great, not because it is composed of a great business people and organizes great enterprises, but because the people are a Bible-reading people. I want Chile to follow that example in this matter, so that we will also be great."

Later he said: "People who say that North Americans are only dollar chasers do not understand, for you use money as the proper machinery for securing good for humanity. The Young Women's Christian Association has a splendid program for service. Several American mission schools are doing a great moral and social work in Chile. The Rockefeller Foundation is sending experts to eliminate fatal diseases. American mining companies have done us good by forming model camps where alcohol is excluded and where schools, clubs and homes are built for workmen. Because of this policy, especially the taking away of liquor, our workmen have been found apt in learning even to handle intricate machinery, eliminating the need of bringing in foreign experts." He also expressed his enthusiasm for the Young Men's Christian Association. When that organization in Santiago opened its present modest, rented quarters a few months ago, President Alessandri was present and made a great address, declaring that, "Just as water coming down from the mountains is scattered by the sun's rays, so the youth movement, representing in the Young Men's Christian Association the ideals of purity and honor, is scattering its influence among the Chilean youth, exposed to a thousand temptations. Such sound and honored institutions as this are the most powerful agencies for the transformation of society." Sr. Alessandri is a great advocate of temperance and astounded the newspaper correspondents gathered at the Santiago conference from all parts of the world, when he served no liquors at a reception tendered in their honor.

Last February 9th the Senate passed the entire program of political, parliamentary and constitutional reforms demanded by President Alessandri. The Chamber of Deputies also approved the program which grants the Chief Executive greater freedom from parliamentary obstruction. The agreement to accept the reforms was made contingent upon appointment by the President of a new

ministry, which would give electoral guarantees. The old Cabinet resigned and such a Ministry was formed.

The contest became so severe, however, that the President was forced to resign. What is the next move of the military junta in Santiago? Will they recall Alessandri or will they declare the presidency vacant and call for new elections under their own auspices? This episode has greatly affected the prestige of Chile as a country without revolutions, it has set back the movement for reform in Chile, and has aroused large sympathy for President Alessandri, whom the world will be inclined to believe when he says: "I fell defending my progressive and humanitarian ideas." S. G. I.

THE WAHABIS AND THE FALL OF MECCA

WHEN, about the middle of October, the warriors of Ibn Saoud, chief of central Arabia, entered Mecca, the great shrine of Islam, the capital of the Hejaz, the world of Islam suffered a second shock which will be felt in every Moslem land and have far-reaching results. When the Angora Government of the new Turks abolished the Caliphate and expelled the Caliph, many declared that this was a deathblow to Pan-Islamism. What will they say now that Mecca has fallen into the hands of the reactionary Wahabi party and King Hussein has abdicated? The Wahabis are a fanatical sect of Moslems, and make war on their opponents whose religious views are different. The sect was founded early in the 18th century by Abd el Wahab who was essentially a Moslem Puritan seeking to turn Islam back to what he considered its simple fundamentals. He was particularly disturbed by the tendency to worship Mohammed, who claimed to be only a mortal. He also was opposed to prayers to Moslem saints. After Wahab died his fanatical followers wrecked the elaborate tombs of Moslem teachers and even attempted to destroy the dome over the tomb of Mohammed at Medina.

Since the World War the Wahabis have increased in power and now dominate all of central Arabia. It is they, under the powerful sheikh, Ibn Saoud, who have recently captured Mecca and have dictated terms to the King of the Hejaz. Wahabism today dictates that no tomb can have a cupola; no one must wear articles of silk or use silver and gold ornaments; valuable rugs and other luxurious fittings in mosques are prohibited and all tobacco is taboo. Smokers may be killed on the spot by fanatical Wahabis who consider such a deed meritorious.

During the early years of the war when Turkey cast in her lot with Germany and Austria, Dr. Snouck Hurgronje of Holland wrote his famous little book, "The Holy War Made in Germany." In this he showed that Moslems were suspicious of any alliance with Christians and that such a holy war was bound to end in a fiasco. In like manner the attempt made after the war to set up puppet kings in

the Hejaz, Transjordan and Iraq has failed to create among the Arab tribes a new loyalty to the program of Western civilization and European politics. Moreover, the introduction of electricity and other modern improvements in the city of Mecca did not meet with favor among pious Moslems. They preferred the old régime. There was considerable complaint that, in spite of the telephone, telegrams, automobiles and other Western novelties, the pilgrims on their way to Mecca were no less subject to oppression and exploitation than in the days of Turkish domination.

Ibn Saoud, the ruler of Central Arabia, is undoubtedly a man of strong character who understands the psychology of the Arab, and his warriors are not to be despised. Ibn Saoud's death was recently reported in the press, and an obituary appeared in a British periodical. The fact is that he was indeed a very sick man, but he sent for Dr. Louis P. Dame, a medical missionary of the Arabian Mission of the Reformed Church in America. Dr. Dame went to Riyadh and, by his prompt and skillful attention, restored the sheikh to health. No doubt the conqueror of the Hejaz, and the mighty man of Central Arabia is grateful to the missionary and is made more friendly to these "infidels." He has already shown many marks of his favor to Dr. Paul W. Harrison of the Arabian Mission who dedicates his recent book, "The Arab at Home," to Ibn Saoud, Ibn Jeloni and Abdur Rahman Ibn Sualim, "three of my best friends." One has sympathy with the Wahabis' earnest desire for a purer religion and for a more vigorous attitude towards the encroachments of the West, but it is doubtful if they can ever realize their dreams of a return to the golden days of the Caliphs. The whole episode is another proof of the disintegration of Islam and the struggle to maintain the old against the new.

A recent cablegram announces that Amir Elir Ali, the eldest son of the former King Hussein of the Hejaz, has been proclaimed king in place of his father who abdicated about October 1st after concluding a truce with the Wahabis. According to the terms of this truce, Ali promises to abandon all claims to the caliphate and agrees to pay an annual subsidy to Bin Ibn Saoud. He will also sign the Anglo-Hejaz treaty as proposed by the British Government. Thus the caliphate, or the headship of Mohammedanism, is entirely separated from political power and there is now no recognized head to unite the Moslem world. Indian Mohammedans have objected to the King of the Hejaz as caliph and have welcomed the abdication of King Hussein. It is hoped that this change in government and the new treaty with Ibn Saoud and with Great Britain will end political strife in Arabia.

Progress Since the Panama Congress

BY REV. S. G. INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

THE calling of the Congress on Christian Work in South America to meet at Montevideo March 29-April 8, 1925, suggests an inquiry as to the value of such gatherings and a review of what has been accomplished in cooperation since the similar meeting at Panama eight years ago.

When the Edinburgh Missionary Conference excluded Latin America from its purview, the evangelical missions at work in those countries decided to have their own organization and conference. On looking over the situation, the first thing discovered was the lack of cooperation. When the missionary forces were organized and assembled in Panama in February, 1916, outside of Porto Rico, and a paper plan for Mexico, there were practically no interdenominational committees, schools, presses or other movements which indicated that the various denominations were considering the work from any viewpoint other than their own. At Panama there was a continued insistence that the great task could be confronted only by a systematic development of cooperation among the forces ministering to Latin America.

The Congress adopted a resolution calling for the continuance and enlargement of the Committee on Cooperation in Latin America. This action, in its eight sections, was subsequently accepted by the organizations concerned. American, Canadian and European Sections of the Committee were formed, made up of one representative of each cooperating society working in Latin America, together with coopted members, chosen by the committee itself, and the president and secretary of each regional committee organized in each of the fields. A memorandum was embodied in this article as follows: "It is understood that the functions of the committee are consultative and advisory, not legislative and mandatory."

Following the Congress in Panama, deputations visited various sections of South America and the West Indies. These visits resulted in the holding of several regional conferences and the organization of seven regional committees on cooperation—one including Argentine, Uruguay and Paraguay and one each for Brazil, Bolivia, Chile, Peru, Porto Rico and Cuba. Subsequently regional conferences were held in Mexico (1917), in Central America (1920) and in Venezuela (1923). A regional committee for each of these areas organized, making a total of ten such committees. These committees are directly representative of the missions on the field, each of which appoints its own representative.

After the findings of the Panama Congress had been accepted by the societies interested, the enlarged and reconstituted committee met in New York on January 8, 1917, for its first annual meeting.

A short time after the meeting at Panama, Professor Harlan P. Beach of Yale University, said: "The Panama Congress has surpassed not only the World Congress of 1910, but all others in the speedy mobilization of the varied forces called for by the discussions and papers heard there. Not a sign of flagging interest is discernible in the various committees entrusted with large cooperative responsibilities in Latin America and in North America. The almost unbelievable work that has already been accomplished is beyond any missionary precedent. Scientifically conducted investigations, sane and frank discussions, wise conclusions prayerfully reached, followed by local application of the well planned program to local needs, constitute an achievement not reached hitherto by any great conference of Christians."

ACTIVITIES

The Committee on Cooperation acts as a clearing house and board of strategy for thirty different mission boards having work in Latin America. Its work has gradually grown to include many branches and activities for it keeps a constant circle of helpful contacts and good will going through the mission boards and pushes cooperative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It saves the boards much money by doing for all of them work which individual boards would otherwise have to undertake. It represents the Evangelical Church in many international movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns, and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of Evangelical Christianity.

The following outstanding developments may be cited:

First, an enlarged emphasis on Evangelical missionary work in Latin America: every one of the boards, members of this Committee, has greatly enlarged its work during this period. This has meant also an enlarged interest in the churches at home that support this work.

Second, there has been an enlarged conception of the meaning and opportunity of mission work in these Southern countries. Many new hospitals, nursing agencies, social centers, extension of educational work into new realms and a general effort to enlarge the sphere of influence of the missionary enterprise have been developed.

Third, closer cooperation among the missionary forces: an understand-

ing as to the responsibility for the occupation of territory has been reached in practically every one of the twenty Latin American countries. While some societies, not members of this Committee, do not observe the rules of comity, every board that is a member not only recognizes this delimitation of territory but reports great gain in efficiency and saving of money because of it. A number of union schools and union presses have been developed as well as other institutions on a federated or united plan. Probably the greatest gain of all has been in the spirit of unity which so widely pervades the mission boards at home and the workers on the field. This spirit is not simply one of "live and let live," but is one of real working together with willingness to sacrifice smaller things for the great work of the Kingdom of God. Some of the most noble chapters in the development of missionary work have been written during the last few years in this cooperative work in Latin America. Today none of the cooperating societies would think of entering new territory or radically changing its present program without consulting its sister organizations.

Fourth, a new emphasis on literature: before the Committee's organization, while the need of Christian literature was greatly felt, there was no way of systematically developing it. This Committee has furnished the organization, through which the missions have been able to work for the development of this most needed arm for the propagation of the Gospel.

Fifth, the publication of an organ that represents Christian opinion before the Spanish-speaking world. The publishing of *La Nueva Democracia* is in some ways the greatest single achievement of the Committee. It has long been recognized that such an organ was necessary for reaching the educated classes of Latin America. No single society could command the finances, or sufficient representation of all the forces, to publish such an organ. The Evangelical work has been dignified throughout Latin America because of this review. Its articles are copied by the leading publications of America and Spain.

Sixth, the missionary enterprise has secured a new place in the building of international friendship. This Committee has always eschewed purely political questions. It has, however, been forced into working for Inter-American friendship, always keeping in mind that if justice and mutual understanding can beget international friendship on the American Continent, the whole world will be blest.

NEW SOCIAL AND RELIGIOUS LEADERSHIP

Great opportunities are offered to the Committee on Cooperation to lead in the new social movements in Latin America. The following incidents are selected out of many which illustrate this opportunity. As a result of a conference of Chilean students, held under the auspices of the Young Women's Christian Association, the students of the university requested the missionary, who was teaching English in that institution, to organize a Bible class for them and a number of the students in that same conference have organized a social settlement in the slums of their city. In Brazil, the Government has requested the Committee on Cooperation to assist it in the gathering of statistics and has invited its cooperation in the solution of the Indian problem. In Mexico, the Director of the Union Press has been appointed as official lecturer on temperance by the Government and is furnished with railroad passes and entrée

into all the schools of Mexico. In Argentina the literary editor of one of the great daily papers has recently become so interested in giving Christianity to the educated classes that he has become a secretary of the Young Men's Christian Association. In Colombia and in Mexico, evangelical ministers have been invited to work with the labor unions. In Guatemala, the new government has called a Protestant educator to the portfolio of education. In Peru, the Inca Indians, worn out with the persecutions from their landlords and officials, appealed in a body for help to the agent of the American Bible Society. In Cuba, the citizens of several towns have raised funds for the purchase of school property which was given to the missionary societies. The secretaries of the Committee in recent trips through South America found remarkable opportunities for helping government educators and also for presenting the spiritual message to leaders of Latin America through lectures in universities and in other ways.

DIVISION OF TERRITORIAL RESPONSIBILITY

The situation on the field, as related to cooperation, has, during the Committee's life, been completely changed in practically all of the twenty Latin American republics. A well-considered division of territory has been accepted in nearly all of the fields. The most remarkable program for distribution of territorial responsibility, probably unequalled in any other mission field in the world, is that which has now been completely carried out in Mexico. In Central America each of the republics is definitely assigned as the special responsibility of a particular board. In Cuba, by the withdrawal of two Mission Boards and the readjustment of territory among others, a situation which was formerly most unsatisfactory has now been adjusted so as to eliminate almost all overlapping. In Porto Rico the excellent zone system, the only national agreement concerning territory in all Latin America before the organization of the Committee on Cooperation in Latin America, continues to be satisfactory. In Peru three Mission Boards have arrived at an agreement as to territory, though there are still minor difficulties to be settled. In Bolivia the same is true. In Chile the Presbyterians and Methodists, the two boards doing the greater part of the work, have, by exchanging territory, improved former agreements and eliminated overlapping. In Paraguay the Methodist Board has withdrawn, leaving that field to the Disciples of Christ. In Uruguay the Methodist Board is the only member of the Committee on Cooperation in Latin America. In Argentine and Brazil, the two largest South American countries, there has been much readjustment between the various boards since the Panama Congress. There is yet to be worked out, however, a national division of territorial responsibility in these countries. Venezuela and Colombia are still largely the responsibility of the Presbyterian Mission Board. Ecuador, where the Christian and

Missionary Alliance is the only board at work, awaits the help of another strong missionary organization.

UNION INSTITUTIONS AND TEMPERANCE

The following is the list of Union Institutions developed since the Panama Congress: (1) Union theological seminaries in Mexico, Porto Rico, Chile, Argentine and Brazil; (2) Union papers and bookstores in Mexico, Porto Rico, Cuba and Chile; (3) Union literature work in Brazil and Santo Domingo; plans are now being developed for such work in Argentina; (4) a Union college and a woman's training school in Argentine; (5) federated educational work in Chile and Brazil; (6) Union hospitals in Mexico and Santo Domingo; (7) a Union organization in Santo Domingo, an entirely new plan for administering the whole work which five denominational boards support through a central administrative body.

The Committee continues to be the channel through which the temperance forces of the United States are working in the Latin American field. The work of its secretary in Mexico has been particularly successful. The greatest single service rendered was in helping to secure the adoption of a program of temperance education at the Fifth Pan-American Conference. This program includes obligatory temperance education in public school, high license, closing of saloons on certain days and hours and the prevention of shipping of alcohol into prohibition countries.

BIBLE SCHOOLS AND LITERATURE

The Sunday School Committee, recently appointed to begin the coordination of the Sunday-school work in Latin America has made considerable progress. The Executive Secretaries of the Regional Committees on Cooperation in Brazil, Cuba and Mexico have taken prominent parts in leading the Sunday-school forces in those countries. The closer coordination of all Sunday-school forces in Latin America is being sought by the Central Committee, which is now working out complete courses in religious education for both pupils and teachers.

The Central Conference of the Methodist Episcopal Church in its meeting in Panama recently requested the Montevideo Congress to take up the question of how the Sunday-school forces of South America might be further coordinated with the general work of cooperation.

Help has also been given to those interested in extending the Daily Vacation Bible School movement in Latin America. This has been done through the secretaries of the cooperative committees in Cuba, Porto Rico and Mexico, in all of which countries the movement this year began to be effective. A new and wide field of service is opening here.

Each year literature becomes a larger and more important element in the general program. It might be possible to send enough missionaries to Latin America so that the original impulse toward the Church might come to most of the people through the spoken word. Only through the printed page, however, is there the possibility of giving that further instruction and guidance which leads into the fullness of the Christian life.

The main objective of the Literature Department is to provide more and better Spanish and Portuguese literature for the Christian constituency in Latin America. In the attainment of this purpose the work of the Committee divides itself into ten distinct lines of activity: Making, subsidizing and supervising translations; securing the publication of these translations; enlisting the interest of qualified indigenous writers in the production of original works; subsidizing the publication of books badly needed but not commercially profitable; publication of *La Nueva Democracia*, presenting the Christian viewpoint on world problems; insuring the general circulation of good literature by the operation of a mail-order book business; the publication of books on its own account, such as the Spanish Commentary on the International Sunday School Lessons; preparing material for a regular press service for both the religious and secular press in Latin America; preparing a monthly "Sermon Material Service" for more than six hundred local pastors in Latin America; general supervision over the activities of cooperative bookstores and publishing houses in Mexico, Porto Rico, Cuba, Santo Domingo, Chile and one in process of organization in Argentine.

The production of Portuguese literature, being of primary interest to Brazil, is centered in that country, the Committee in New York confining its aid to paying the salary and office expenses of Prof. Erasmo Braga, himself a distinguished writer and the head of our literature work in Brazil.

In addition to the publication of a considerable number of new books the Committee has been able to secure the re-issue of some valuable books which have long been out of print.

The influence of *La Nueva Democracia* in Latin America is out of all proportion to its size. This is due to the fact that every month its leading articles are reproduced in the daily and periodical press of Spanish America.

STRONG INFLUENCE OF EVANGELICAL WORK

The present development of this work and its influence will surprise those who have not followed it closely. The city of Rio de Janeiro is the largest center of the Protestant Church in the Latin world, if Paris should not be excepted. There are more than one hundred preaching points in the city and its suburbs. The Pastors' Association has a membership of sixty-five. One of the churches,

with a thousand members, has an annual budget of \$15,000 and supports fourteen missions. The large dailies of Brazil give continuous notices of the evangelical work, and members of that church occupy important places in the Government. In Santiago, Chile, there are now sixty-four foreign missionaries. The two evangelical schools are counted as among the most important ethical and educational influences in all of Chile. Missionaries are called to teach in the University and occupy prominent places in social movements. In Buenos Aires the Young Men's Christian Association has over 3,000 members. On its staff are found some of the best known leaders in social reform in Argentina. Montevideo boasts of the finest Spanish-speaking evangelical church building in the world. The influence of the evangelicals is very strong, a justice of the supreme court and other men of leadership being members of that church. In Lima, Peru, one of the missionaries has been elected a regular member of the faculty of the exclusive University of San Marcos. In the City of Mexico an audience of a thousand often gathers on a Sunday evening in one of the churches, which has a Sunday-school of some eight hundred members. In Porto Rico the Evangelical Church is recognized as the most aggressive force for social reform.

The old discussion whether the simple evangelical church can ever satisfy the Latin temperament with its love for display and ceremony, or the other question whether Protestant missions to South Americans are justified or are welcomed by them—these discussions, in the light of actual developments, have ceased to have living value. In modern parlance, the Evangelical Church in South America "has arrived." A certain type of publicists, ecclesiastics, politicians and sentimentalists may go on ignoring or opposing this fact. But no real student of the social life of the Continent, whatever may be his likes or dislikes, will fail to recognize this growingly important situation.

Organizers of the Panama Congress and workers in the Committee on Cooperation in Latin America may well take courage at the part this movement has had in bringing the evangelical work to its present strength. The difference between the impact of the evangelical work in the community as seen in visits in 1914 and in 1921 is truly remarkable. It has been brought about by a united study of the task, a united program of action, the presentation of a united front before the community and a broader, more positive, more comprehensive conception of the service to be rendered.

In his most recent trip to South America, the Executive Secretary took occasion to inquire definitely from the missionaries in each of the fields whether they thought that the regional committees had accomplished their purpose and now might be allowed to disintegrate, or whether there was still a real work before them. He found unanimous and enthusiastic sentiment in favor of the work

of these committees and a feeling that they have contributed very largely to the wise development of mission work and should not only be continued but broadened in scope. Even where misunderstandings were making cooperation very difficult, the need of it was still clearly recognized.

THE INDIANS OF LATIN AMERICA

The Committee has given special attention to the needs of the millions of neglected Indians in Latin America. Two representative conferences have been held at which careful studies were reported on conditions among the Indians. At the last of these, held in April, 1924, in New York, a Commission on Indian Work was authorized. While this Commission is connected with the Committee on Cooperation in Latin America, each board is asked to appoint its own special representative and the Commission expects soon to inaugurate a large program for serving the Indians.

THE PLANS FOR MONTEVIDEO

In Montevideo there is planned the largest of all of the projects developed through the Committee on Cooperation in Latin America. This would be not only an interdenominational but an international institution for the graduate training of men and women for leadership in the pastorate and in the social work of the Church. The plan of this institution indicates something of the range of the Committee on Cooperation in that that work has taken into its purview not only what all the mission boards are doing, but the whole social, economic and religious conditions of all twenty Latin American republics. This is the only part of the world where a continent and a half speaks practically the same language and has, essentially, the same problems and ideals. It is inspiring to plan a united program for a whole country. But to serve one of the great sections of the world, embracing twenty republics, is a far more challenging task.

A PRAYER FOR DELIVERANCE FROM RACE PREJUDICE

BY MORNAY WILLIAMS

O GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of an Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen.

A Moslem View of Christianity

BY THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Editor of *The Moslem World*

NOTHING more clearly indicates the trend of Moslem thought and the vortex caused by the currents and countercurrents in their intellectual life than the Moslem press. The strict censorship in the Near East has not entirely ceased, but the Mohammedans of London, especially the group represented by "the Woking Mosque," are permitted to speak freely, while some Christian books and newspaper articles are at times suppressed by the British authorities in India and Egypt, for fear of offending Mohammedan susceptibilities. There are, however, Christian susceptibilities also to be considered.

It is interesting to pick up, for example, a sample copy of *The Islamic Review*, published for the last twelve years in English, as a monthly and edited by Khwaja Kamal-ud-din. The number before us contains on its title page a picture of the interior of the Mosque at Woking, Surrey, England, with pulpit, reading stand and the usual Mohammedan decorations. On the back cover of the magazine the Paris Book Club advertises its famous edition de luxe of "The Life of Mohammed the Prophet of Allah," printed on Japanese vellum! This one-sided and untrustworthy contribution to the glory of the Arabian prophet, illuminated and printed on Japanese vellum, is offered at £18 sterling per copy, or on ordinary paper at £8. The advertising pages are largely devoted to a series of books and tracts dealing with Mohammedanism, the Arabic language and the progress of Islam, including the new English translation of the "Holy Koran" with Arabic text and commentary by Mohammad Ali—a sort of "Oxford Bible" for Moslems.

The leading article in the number before us is entitled "The Life of Jesus." The writer, who is also editor of the *Islamic Review*, is the leading spirit in the Ahmadiyya Movement in England, and his answer to the question, "What think ye of Christ?" leaves no doubt in the mind of the reader. He looks upon Jesus as a Jewish Rabbi, the Head, but not the founder of the Church which bears His name. He was a Moslem in that He subjected Himself to the Law of Moses and "made entry into the kingdom of heaven exclusively dependent on the observance of the Old Testament. He did not preach the religion of 'Atonement and Blood,' but the religion of 'Obedience and Commandment.' With him the law is a blessing and not a curse as Paul would make it. The Sermon on the Mount teaches a creed of faith translated into actions, and not the creed of faith without actions as Luther says. In a word, Jesus taught Islam

and not Christianity. He was a thorough Moslem and scrupulously zealous of Islam—implicit submission to Divine laws and complete obedience to commandments of God.”

Like other Mohammedans, this writer teaches that Paul the “implacable enemy of Jesus” changed his religion and paganized it by borrowing from the Greek and Roman mythology. By misquoting the Epistles, he represents Paul as inventing a Christianity of a new type and by doubtful methods winning over a large number of adherents. “He would speak of the law among his own people to avoid their opposition, but he would call it a curse when he had to address the unlawful Romans. His antecedents had left him no chance of success among the Jews, and he could not win over the Greeks without allowing them neither to observe the law nor to keep themselves ‘from things offered to idols and from blood and from strangled’ ” (*sic*).

“He went to inform them of a new God incarnate. Jupiter had come again in the person of the son of the Virgin Mary. No wonder if the new Zeus was hailed everywhere in the land of myth, and the elders at Jerusalem glorified God when Paul ‘declared what things God had wrought among the Gentiles by his ministry.’ Unfortunately the workers in foreign missions follow the anti-Christian footsteps of this arch-innovator to the beautiful and simple religion of Jesus. In India, sometimes they try to identify Christ with Krishna, a Hindu deity. They ask the Hindus only to accept Christ for Krishna, and go in their own ways.” This is an astonishing statement but it is even more startling to read that foreign missions are contrary to the very spirit of Jesus. Mr. Kamal-ud-din says, “The religion of Moses did not allow proselytizing, and Jesus, who observed scrupulously everything of the law, stuck to it up to the end of his life. Foreign missions are a downright insult to his own ways and practice. If he refrained from giving ‘children’s bread to dogs,’ foreign missions is simply a heresy. In justification some one perhaps may refer to Mark, chapter 16: ‘And he said unto them Go ye into all the world, and preach the gospel to every creature.’ But the last ten verses of St. Mark, which include this quotation as fifteenth verse, are decidedly a forgery.”

Not only is St. Paul accused of inserting the spirit of propaganda into the simple teachings of Jesus but he invented a new Christ, no longer human, as He is in the Synoptists, but equal in glory to God. All his teachings in regard to our Saviour are an innovation which should be rejected.

“The Jesus of the four Gospels is contradistinct from the Jesus of St. Paul. The theory of the fall of Adam, the reconciliation of the offended deity with the sons of Adam, the new and old Adam, the atonement, Divine commandments, a curse to humanity as bringer of death into the world, the grace of blood to substitute the old curse,

i. e., the Laws of God—almost all these things are more or less Pauline heresies absolutely unknown to Jesus himself and his disciples.”

The writer goes on to misquote or misinterpret a number of texts regarding the humanity of Jesus as a proof against His Deity. “Jesus never claimed godhood Himself. That the Christ of the Church which received its birth from Pauline brain was strange to even Jesus Himself, is borne out by the first three gospels of the Synoptic record. I have read them many a time with all the reverence that Jesus can claim from a Moslem mind for a prophet. With all the liberal interpretation which one can put to his words on record, I failed to find anything in them which may make him a deity. ‘Thou shalt worship the Lord thy God, and Him only thou shalt serve.’ ‘Why callest thou me good, none is good save one, that is God.’ ‘This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.’ ‘The Lord our God is one Lord.’”

The miracles of Christ are admitted but they are minimized by emphasizing the fact that He was unable to work any miracles without the help of God as was the case in all other prophets.

All this, however, is only preparatory to the real crux of the article and of the Moslem controversy. The stumbling block of the Cross always remains the great denial, without distinction of sect or of education in all Islam. The heart of the Christian message, viz., that Jesus Christ died for our sins, according to Scripture, is denied or perverted, or explained away. We read:

“The doctrine of Atonement is another Pauline heresy to the religion of Jesus. Had He come to wash man’s sin with His blood, His conduct all through His life should have been quite different from what we read of Him concerning His crucifixion. We find a change in all His movements after He had heard of His arrest contemplated by the Jews. He avoids public notice, and if recognized would ask His visitors not to tell others of Him. One who came to redeem the fallen man should have given Himself up willingly into the hands of His enemies, and Judas Iscariot would have been saved the ignominy of betraying his master. If the scene at Calvary was a Divine Dispensation, and the Grave of Blood had been ordained to give revelation to a New Epiphany, the betrayer should have been blessed rather than cursed.”

Christ’s death was not voluntary but “He resigned Himself to those who sought His death.” All the teachings of Jesus, this Moslem writer says, give the lie to any theory of the Atonement. “If Jesus came to make us ‘free from sin,’ and we become the servants of righteousness, why should He enjoin upon every person to teach the law and observe the commandments? To the young man who came to Him and said, ‘Master, how can I be saved?’ Jesus speaks

of ten commandments and orders him to observe them. For the same He refers His own disciples to the Scribes 'as they are in the seat of Moses.' In all His utterances there is not a single word which may give countenance to the theory of atonement, excepting what He said when He sat in the last Passover—for this is My blood of the New Testament which is shed for many for the remission of sins. The words are simple, and do not carry any such meanings to an Eastern mind which may be construed to raise the building of a new dispensation." The meaning intended here is not very clear.

The facts of the Crucifixion and the Resurrection are flatly denied. "The resurrection is another myth forced upon the otherwise simple and humane life of Jesus. We read it in the New Testament, but one should not forget that the first four Evangelists relate their own impressions of the case rather than what actually occurred. 'Miracles never happen,' says Renan, 'but in times and countries in which they are believed and before persons disposed to believe them.' Excepting Matthew, the first Evangelists were not eye-witnesses of the scene. Their first authorities were men whose low intellect and want of common sense often brought rebuke from their Master, who often and often was compelled to explain His meanings in parables and similes."

Modernist writers and rationalists are quoted as authority against any belief in a literal resurrection, and the writer concludes that "Jesus did not die on the Cross. Death-like swoon overtook Him, from which He recovered and went to Galilee in the guise of a gardener. In the light of present-day learning, one should not be carried away by the illusions of the fishermen Apostles. They might be honest, but it does not prove the validity of their inferences."

Even the ascension is explained away after the manner of the higher critics. "He certainly did not come out of the sepulchre as conqueror of death, but as 'an absconder' who chanced to escape the penalty of the law and was afraid of being brought to it. His conduct subsequent to the events at Calvary show the same."

"One should not wonder at His sudden disappearance in clouds. The place of His supposed ascension was on the top of the hill, as I was shown, when I went there. To those who have been to hill stations, it is a common-day experience. People walk in clouds and sometimes become shrouded into them when the clouds are of sufficient density. They seem to disappear into clouds to those at a distance. Jesus could not stay any longer in Jerusalem to save Himself from the further persecution of the Rabbis. He disappeared from the scene and hastened to an Essene monastery by the Brook Kareth, as the legend published by George Moore shows. The legend can be traced to the second or third century."

The last reference is to the notorious novel by George Moore which also denies the death of our Lord and His resurrection.

Following this account of Jesus Christ is an article by an English convert to Islam, Khalid Sheldrake, who writes of "Mohammed as a true man" who worshiped God devotedly and was in every respect an ideal. We are astonished to find that he was a "model husband," that he avoided all luxury and vanity and was the very mouth-piece of God. "In the sight of God He was a perfect man and the world was thrilled by the utterances of His lips." The message Mohammed gave to the world "has remained unsullied in its original purity to this very day."

How pure that message was can be learned only from Mohammedan sources of the Prophet's life and teachings which in many cases are untranslatable for polite readers. In this very number of *The Islamic Review* one of Mohammed's followers, Mohammed Bakhsh, B.A., writes an appeal for polygamy in which he truly interprets the old crude sensual views held by the Arabs. The reasons assigned for the necessity of polygamy today are the casualties of the War which have reduced the ratio of men to women tenfold. The writer correctly states that "the Moslem law of polygamy asserts its superiority over the law of monogamy. It asks why we should not marry two, three or four women to get out of this difficulty, and save the honor of many persons of both the sexes. In this way a great number of the souls who are led to the early grave through no fault of theirs, but simply to save the honor of their immortal parents, will be saved; and also these unions will bear fruit which will help in time to solve this problem."

Such is the progress of Islam in London and these are the arguments that are intended to convince Europeans of the present necessity for the religion of Islam!

A third article is by an educated Negro of West Africa, formerly baptized a Christian and now apostate. A portrait of this writer on "Islamic Ascendancy" is given as a frontispiece. Prof. Abdul Karim Kpakpa-Quartey seeks to establish the thesis that "Islam is an enormous advance on human education and spiritual development. This cannot be disputed, even by its malicious opponents. It embraces all the branches of human knowledge and research—theology, medicine, history, astronomy, grammar, economics, physics, racial philosophy and racial psychology. It is an important educator on all systems of purely human origin, and its creed adores, worships and acknowledges the great Divine Architect of the Universe, in the sublimest, loftiest and most divine expression, never to be found in the liturgy of other religions."

He says that Christians have spoken disparagingly of the merits of Islam, but for thirteen hundred years it has proved its wonderful power in history and development. The Crescent will give illumination to the dark recesses of human thought. Christianity has been hopelessly divided, but Islam remains a unit. The strongest proof

for its divine origin is its triumph. "If the divinity of a religion may be inferred from the variety of races among whom it has been diffused, and the strength of its hold upon their national, social and political life and customs, then there is positively no other religion that can prefer greater and more substantial claims than Islam, which has found its way from Mecca and Constantinople to Persia, Turkey, China, Egypt, India, England, France and across the desert to the remotest parts of the land of Ethiopia, Sahara, Timbuctoo, East, West, North, Central and Equatorial Africa, and is still going, *without the aid of missionaries here and there.*"

One reads with sympathy what this writer has to say on the cruel treatment of the black man by the white race, especially in some sections of the world. He speaks of the atrocities, lynchings and tortures which his race have endured at the hands of the Christians in the Southern States. The Negro, he writes, "is still liable to be brutally flogged, kicked, knocked about, imprisoned, shot dead or lynched, at the will and pleasure of the bloodthirsty and savage American tin god."

It is with some show of truth that he calls attention to the striking contrast between Christianity and Islam in the treatment of the black race today. The echo of every cry of injustice is heard today where the black races dwell and we must not expect a lenient judgment on the part of those who naturally are eager to use every argument they can find against the Message of the Gospel and the people who profess and call themselves Christians.

What does the *Islamic Review* think of missions in Africa? After quoting a paragraph from "The Light of Faith" (*sic*) on the Sudan United Mission, the comment is that the rapid progress which Islam is making is creating a feeling of jealousy in missionary circles. They are doing their best to check the advance of Islam, "The Christian missionaries are seriously launching new schemes to extend their propaganda to the territories which were hitherto 'without the Gospel, but open to Islam.' Now, what should the Moslems do is a question of great moment; and we leave its answer to the Moslems of the world, who, as true believers, are enjoined by the Holy Koran to preach the religion they have themselves accepted, to the whole of mankind."

The *Islamic Review* is for Christians a conclusive answer to the question "Why should we carry on missions to Moslems?" It is imperative. The issue is clearly defined, there can be no compromise. Islam is not a stepping stone to Christ, but a barrier. The *Islamic Review* indicates what we face in Africa and Asia and why we must be true to our Message and to our Divine Saviour. Will the Christian forces meet by faith and prayer and sacrifice the challenge of Islamic propagandism?

The Papago Indians—People of the Desert

BY MRS. F. S. HERNDON, TUCSON, ARIZONA

Missionary of the Presbyterian Church to the Papago Indians

THE Papago Indians still occupy that portion of the great Sonora Desert upon which they were living in the seventeenth century, when the wilderness of the southwest was first penetrated by early explorers and zealous priests. No definite boundary was given to their domain until 1917, when the Honorable Cato Sells, then *Commissioner of Indian Affairs*, secured their possession of this land by having it reserved. Early historians called the country Pimeria Alla, or Papagueria. The Pima and the Papago Indians were originally one tribe. Internal strife caused a division; the larger body, no doubt, being given choice of location and remaining in the valley of the Gila, while the smaller company was apportioned the arid land. The Papagoes became pioneers in dry farming, and the desert taught them how to be resourceful. They have never received rations nor had their self-respect abused by unearned favors from the Government. They are industrious, even thrifty in native devices and habits.

The Rev. Chas. H. Cook, D.D., settled among the Pimas in 1869 and God used him to accomplish much for the redemption of the Red Man. His far-reaching sympathy endeared him to white settlers and Mexicans who would have been glad to divert him from his calling but he never wavered in devotion to the Pimas. The Papagoes looked on with wonder at what God was doing for their kinsmen and they wanted a missionary to live with them and be their teacher. In 1900 Chief Pablo's daughter, Jessie, an ex-pupil of the Indian Training School at Tucson, traveled across the desert to voice these yearnings to the Superintendent of the school: "Send us a missionary like Dr. Cook." The Protestant Church was doing nothing for her people, and the pupils were allowed to drift away from all the gracious influence of religious care.

God spoke to us in His quiet, unmistakable voice, and in answer we left the Indian school in 1903 to make our home in a little Indian camp adjacent to Tucson, the headquarters of the mission.

The first church organization was effected in 1906 and the first church building was then dedicated as a memorial to John Eliot, the Apostle to the American Indians. A beautiful tablet erected by Mr. and Mrs. Ralph L. Cutler of Brooklyn bears witness to his faith which has been ours through all the years:

"Prayer and pains, through faith in Jesus Christ, will accomplish anything."

In this faith we have been winning victories in the conflict with repulsive evils, degenerating practices, sinful and retarding customs,

and the slavish superstitions of the Indians. There are now five organized churches to whom native pastors minister. A new station recently opened seems so encouraging in its prospect, that we long to press forward into other new places. The villages are scattered and long distances must be covered by the missionary in charge of the field. With native missionaries at strategic points a long-neglected people may hear the news of salvation.

"What have they against us?" was the startling question, asked by an Indian woman in a wondering way at the slowness of the Church to carry the "Good News" to all. It is the cry of the hungry—the hungry, thirsty people of the desert.

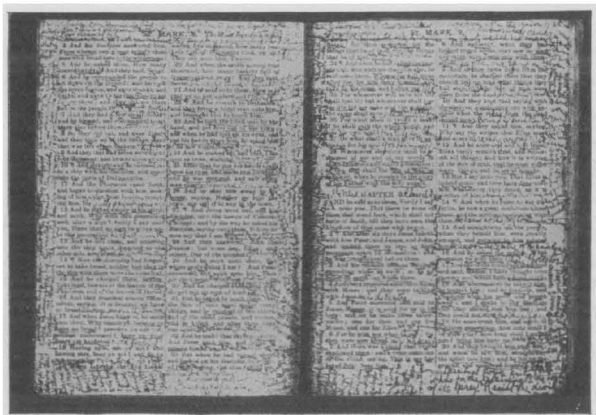
As a result of the great work done by the Rev. Chas. H. Cook, D.D., the pioneer missionary to the Pima Indians, Sacaton now boasts that she has the largest Indian Presbyterian church in America. Jessie told me how the Holy Spirit sought out the brother of Jessie, the chief's daughter, who was groping in darkness, with a heart yearning for the light. After the manner of the Mexicans he had learned to revere the saints, and had purchased a picture at great sacrifice, for the little Indian "key," or house, in which he lived. He wished to do still greater honor to this picture, to invite his friends to participate in the worship, and planned to have a fiesta, but had no money to defray expenses. Thus he was led to Sacaton to earn the money and there he met Dr. Cook from whom he learned the truth. He went back to his people to tell them that the worship they were bestowing upon the picture was idolatry. Though he died soon afterward the little candle God had lighted for the Papagoes kept on burning and Jessie, his sister, became the first Bible Reader in this Papago country. In answer to her earnest appeals the Protestant mission for the Papago Indians was opened in 1903.

The Papagoes live in small villages scattered over a great stretch of desert country. They try to do dry farming and own a few cattle. The rainfall is semi-annual and although not greater than on other deserts the fact that there are two rainy seasons in a year makes this "the greenest desert in the world." Two years ago, however, a thousand head of cattle perished for want of pasture and water. The Indians had to leave their homes for a season in search of these and many of them took their little herds to a valley near a reservoir where the thirsty cattle made a rush to drink. On one occasion Mr. Herndon saw here more than two hundred head of dead and dying cattle and horses. Too weak to help themselves they would turn their eyes to us with a look of entreaty. *We could have saved their lives with a little water.*

Spiritually also the people perish for lack of water, the Water of Life. More than fifty years ago Dr. Cook took the Gospel to the Pimas, kinfolk of these desert people, and about twenty years

ago the Presbyterian Mission for the Papagoes was opened. Since then five small churches have been built. The villages are many and scattered, most of them small like the little fields fenced in for cultivation. The difficulties in the way of mission work are analogous to those of the agriculturist. We furnished the beans for a poor man to plant his field in July. There was a promising rain, but it was followed by a dry spell, and he harvested fewer beans than he had planted. But he will plant this same field another year. Likewise we, the sowers of the Gospel seed must keep up our planting. "Be not weary in well doing," saith a voice from heaven, "for in due season ye shall reap if ye faint not." Like the native desert plants the people have developed "spines," and are hard to approach. The native missionary is most efficient and under the direction of the "pale face" much may be accomplished.

There is no stream of water flowing through the desert, only a few of these carriers of *Living Water*. Recently a man was placed at Big Fields. We stepped out on Faith that God would provide the salary. God is surpassing our faith in the opportunities afforded him for Scripture reading, prayer, and precept. A few of our Christians are planning to give these people Christmas cheer and tell them the story of God's great Gift to the world.



ONE OF MARY SLESSOR'S BIBLES

(From "Mary Slessor of Calabar," George H. Doran Co., Publishers)

Mary Slessor, of Calabar, one of the most interesting heroines and pioneers of modern missions, was an earnest student of the Bible, as may be seen from the accompanying illustration. In the midst of a fierce, superstitious, and ignorant people, she achieved the "impossible," because of her faith in God and the strength she drew from the study of His Word.

The pages of Mary Slessor's Bibles bear eloquent witness to the care and frequency with which this missionary heroine studied the Eternal Word. Is your Bible marked in this way?—*Walther League Messenger*.



A STREET IN GUAYAQUIL BEING PAVED BY THE AMERICAN ASPHALTING CO.

Ecuador—A Missionary Challenge

BY WEBSTER E. BROWNING, Ph.D.

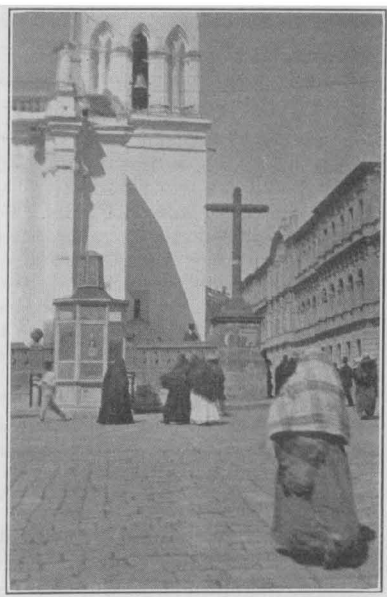
Educational Secretary of the Committee on Cooperation in Latin America

THE Republic of Ecuador, which lies south of Colombia and north of Peru, has the general shape of a triangle with the base resting on the shore of the Pacific Ocean, while the apex crosses the "Cordillera de los Andes" and extends down the eastern slopes to the sources of the Amazon. The altitude thus runs from sea level to the summits of mighty Chimborazo and Cotopaxi, two snowy giants of the Andes, and offers all shades of climate from the heat of the tropics to the extreme cold of the mountains. Quito, the capital, a city of 100,000 population, lies almost on the Equator but has a delightful climate because of its altitude of more than 9,000 feet above the sea.

Although the boundaries of the republic are not yet definitely fixed, and vast territories in the interior are still the subject of dispute with neighboring nations, its continental area, already conceded, would equal the combined area of the States of New York, New Jersey, Pennsylvania, Massachusetts, Connecticut and Rhode Island, or a little more than 216,000 square miles. Should its own pretensions be justified, this almost unknown and little appreciated South American republic would have an area of about 276,000 square miles or equal to that of the States of Ohio, Illinois, Wisconsin, Indiana, Michigan and West Virginia, with Hawaii and the District of Columbia thrown in for good measure.

The total population is not known with exactness, but is reckoned from 1,500,000 to 2,000,000. Of the total, considerably more than half are pure Indians, many more thousands have Indian blood in their veins, and the pure European population is relatively scant. Most of the Indians are partially civilized, since they live in regions frequented by the white man; but, on the eastern slopes of the Andes, in the hot region that extends to the banks of the Amazon, there are at least 200,000 who are as wild and savage as were their ancestors when Christopher Columbus first landed on the Western continent.

Among these tribes are the "Jibaros," generally referred to as the Headhunters, whose *macabre* collections consist of the heads of their enemies, which, by some gentle art known only to themselves, are shrunk to the size of the human fist, yet retaining the physiognomy so true to life as to be readily recognizable. These gruesome trophies are handed down from generation to generation, as were the scalps of their enemies by the Indians of North America. They are regarded as proofs of valor in war, but may still be bought by the curiosity hunter, in spite of legislation to the contrary.



AN ANCIENT CROSS IN THE STREET OF QUITO

Of all the countries of Latin America, Ecuador has had least contact with the outer world, and in consequence still lives and moves far back in the Middle Ages. One cause of this hermitlike existence has been the fevers and other pestilences which became endemic along the coast and only lately, through the efforts of the Rockefeller Institute, under the direction of Surgeon-General Gorgas, have been overcome. Guayaquil, in particular, although the principal port of entry into the republic, was so infected with yellow fever that an assignment to live in this city was considered almost equivalent to condemnation to a certain and speedy death. The city has now been cleansed of disease, is paving its streets and planning new parks and boulevards, and bids fair to become one of the most attractive and healthful cities on the west coast of South America.

A second and more potent cause of the backwardness of Ecuador in the concert of nations has been the persistently pernicious

influence of an obscurant ecclesiastical organization which has steadily opposed all efforts to bring the country into line with other progressive nations of the continent and has fought to maintain its own supremacy in matters of state with a supreme indifference to the will and conscience of the people. The Concordat which was signed between a too subservient conservative Government and the Vatican, in 1863, practically made the State a vassal of the Pope. Education, in particular, was handed over to the clergy and this will explain, in very large measure, the present situation of the country as regards public instruction. Two Articles of that now discredited and discarded Concordat merit reproduction here, as showing the extremes to which this particular ecclesiastical organization will go when it finds a government that is too weak to resist its demands. They read:

"Article I. The Roman Catholic and Apostolic Religion shall continue to be the religion of the republic of Ecuador, and it shall conserve forever all the privileges and prerogatives which belong to it, according to the Law of God and the Canonical rules. Consequently no other, heretical, worship shall be permitted, nor the existence of any society condemned by the Church.

"Article II. The instruction of the youth in the universities, colleges, faculties, and public and private schools, shall conform in all respects to the Catholic doctrine. In order that this may be assured, the Bishops shall have the exclusive right to designate the texts that shall be used in giving instruction, both in the ecclesiastical sciences and in the moral and religious teaching.

"In addition, the diocesan prelates shall conserve the right to censure and prohibit, by means of pastoral letters and prohibitive decrees, the circulation of books or publications, of any nature whatsoever, which offend the dogma or the discipline of the Church or public morals.

"The Government shall also be watchful and shall adopt the necessary measures to prevent the propagation of such literature in the country."

It was, probably, in the spirit of the last clause of the Article just cited that a customs' officer declared to Francisco Penzotti, when he asked permission to introduce the first case of Bibles through the port of Guayaquil, "*While stands great Chimborazo, that book shall not enter this country.*"

However, on my arrival at this port, I turned over to a missionary five large cases of Bibles and portions, which the Agent of the American Bible Society in Colon had requested me to deliver. The customs' officer merely inquired of the missionary the contents of the cases, and on being informed, passed them without even the formality of an inspection. Yet great Chimborazo still stands!

It was interesting to learn, too, that, as a proof of the total reversal of the attitude of the Government toward religious work other than that of the dominant Church, foreign priests and nuns are not allowed to land in the country, but no restriction is placed on workers of other faiths. Now and then a zealous governor of the province of Guayaquil tries to apply the law to Protestant missionaries, only to be told very curtly by the Government in the capital that they are not referred to by the decree.



A HALF CIVILIZED INDIAN IN ECUADOR
Probably baptized into the Catholic Church but still pagan in faith and practice



AN INDIAN WOMAN IN ECUADOR
Selling strawberries on the railway between Guayaquil and Quito

It is said that General Eloy Alfaro, to whom is due, in large measure, the present liberal Constitution, owed his ideas and broadness of vision to the study of a Bible which was given him by a missionary who was a fellow-traveler on one of the coast steamers. One of his closest friends recently assured the writer that the General did not allow a day to go by without reading at least a chapter from the Book, and that his liberal statecraft was largely due to this study. But he was finally betrayed into the hands of his enemies, was shot by the soldiers while imprisoned in Quito, and his body, after being dragged through the streets, together with the bodies of a number of his political friends, who perished with him, was burned without the city. The Constitution which he secured from Congress in 1906 is still in force and guarantees, to all, citizens or foreigners, complete liberty of conscience, in all its aspects and manifestations; liberty of thought and the expression of the same by word or through the press; and free instruction of the youth of the land in schools from which all ecclesiastical intervention has been banished. No church is recognized as having peculiar prerogatives over any other.

As regards present-day *education*, the statistics published by the Government, for 1919, show that 92,500 children were in attendance on the primary schools of the country, and that from this department less than 2,000 passed into the secondary or high schools. All schools of secondary grade are for the instruction of boys and young men, including four which are under the control of the Jesuits or other teaching Orders. In all the republic there is no school in which a girl may continue her studies beyond the very elementary primary schools, unless she wishes to become a teacher and enters one of the two Normal Schools for women.

There are four universities, no one of which has a home of its own, although the Central University, in Quito, is now constructing a handsome building in the center of the city. Each of these universities is merely a cluster of professional schools, and in one of them there is but a single faculty—that of law. The total registry of university students in all the republic reaches 747. They are divided among the various faculties as follows: law, 297; medicine, 261; science, 69; pharmacy, 46; dentistry, 37; obstetrics, 23; and nursing, 11. Only two women are registered in the university and both are studying medicine, one in Quito and the other in Guayaquil. The annual income for the four universities is put down as \$184,000 American gold, and is derived from taxes on alcohol and tobacco. The secondary schools are supported, in great part, from taxes on lottery tickets and alcohol.

The *vital statistics* show that 70,397 births were registered in the country in a recent year, of which number 22,325, or nearly one third, were set down as illegitimate. Of the 20,012 persons married during the same year, only 8,246 could sign the marriage registry.

Up to the present time the country remains, as it long has been, a striking challenge to the Christian forces of North America. It is one of the republics on the Western continent in which they have invested the least. Its social, moral and spiritual needs have cried out more loudly and more insistently than have those of any other country to the south of the Rio Grande, but they have had no answer save the echo of their own crying.

This does not mean that no Christian work has been done within the country. Both the American and British Bible Societies are represented, and, in addition, the "Gospel and Missionary Union," of Kansas, of which Mr. George Fisher was for many years the head. The "Christian and Missionary Alliance," founded by Dr. Simpson, has sent out a number of workers,* and the "Seventh Day Adventists" now have a small work in Quito and exert considerable influence through the sale of literature. A number of Independents have

* The Christian and Missionary Alliance has recently sent out four new recruits, thus bringing their missionary staff up to sixteen (eight men and eight women). They also plan to buy property and erect a building for Quito which will include chapel, primary school, book and press room, and two missionary homes. The reinforcements have been sent with reference to extension work in the unoccupied region from Quito northward to the Colombia border.

also wrought with utter loyalty to the truth as they have conceived it, but a lack of financial support has cut the nerve of effort of all these workers and but little impact has been made on the country as a whole. A census of the evangelicals in Ecuador, exclusive of foreigners, after a quarter of a century of this desultory labor, would not give a total of more than 75 persons, and the value of all Protestant church property can not exceed a few thousand dollars.

Any one of the strong Boards going into Ecuador will find the doors wide open to all forms of sane missionary endeavor, but educational and social work would be the best methods of approach at the beginning. Schools are needed, as the above statistics show—



HEADQUARTERS OF THE CHRISTIAN AND MISSIONARY ALLIANCE IN MONTECRISTO, ECUADOR

especially a good school for girls—and could be immediately opened in the larger centers with every probability of almost complete self-support. In this way, as in no other, the influential classes could be reached and their sympathy secured for a wider programme of service. Hospitals and dispensaries would be welcomed by all and would pave the way for the opening of evangelistic work throughout the country. Cooperation with the forces already on the field would conserve the effort already expended and avoid friction through the introduction of new workers. The work among the Indians should be treated as special and would demand a large number of industrial schools. This is such an important and difficult problem that it must be left to a separate article.

While in Ecuador on a recent visit the writer had the privilege of meeting a number of the influential citizens, including the newly

elected President, and of discussing with them the possibility of introducing well-organized evangelical work into the country. Without exception these men showed interest in the plan and expressed their desire to help in any way possible. The President, as he concluded the interview, said, "*Count on me, officially as well as privately, for any help you or those whom you represent may need in carrying out any programme that tends to ennoble and elevate the people of my land.*" This same sentiment was expressed by others who occupy less exalted positions, but with the same seeming earnestness and good will.

About one hundred years ago, James Thomson, Scotchman, representative of the Lancasterian Schools and the British and Foreign Bible Society, entered Ecuador and, after spending some time in Quito, wrote his Boards in London, as follows:

"The present is a very interesting and very critical period for this country. Much, very much, may be done at present, through prudent and zealous means, to instruct and confirm the wavering and even, perhaps, bring back those who have apostatized from the faith. If these measures were connected with instruction, as far as can be done, regarding the true principles and practices of Christianity, as taught in the Holy Scriptures, a very plentiful harvest, through the blessing of God, might be reaped. If it should please the Lord to spare me and to enable me to reach my native land in safety, I trust that I shall find many ready to lend their aid towards such a sacred object."

The challenge thrown out by Thomson, a hundred years ago, was not accepted by the evangelical Christianity of Great Britain, and is now passed on to the Christian forces of North America.

Converted Priests in Brazil

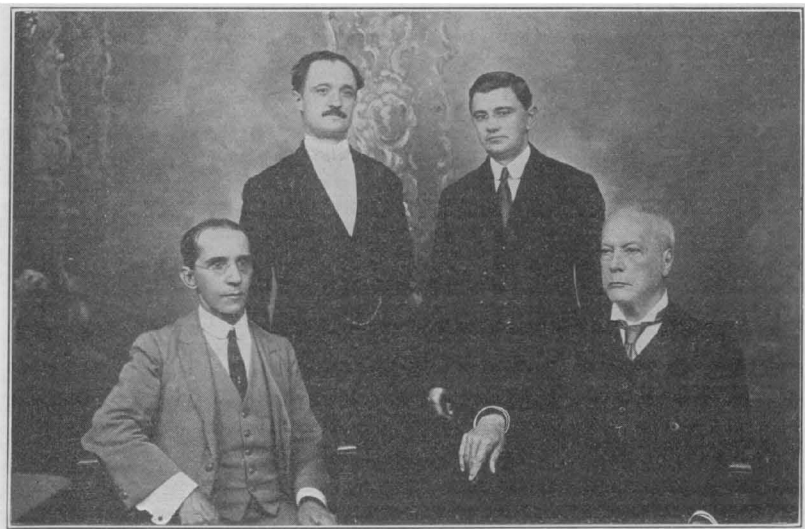
OVER sixty years ago, when the first Presbyterian missionaries arrived in Brazil, they came into contact with a priest named José Manuel de Conceição. He soon discovered that his own beliefs were more in conformity with their teachings than with those of the Roman Church. He therefore affiliated himself with the newcomers, and was admitted to membership.

Four former Roman Catholic priests are now ministers of the Protestant Church in Brazil. The older one, Rev. Hippolyto de Campos, has been for many years a devoted pastor in the Methodist Church. The two standing have recently been converted. One of them, Sr. Ziller, is now an instructor in Granberry College. The most notable of the recent accessions is probably Dr. Victor Coelho de Almeida, a member of two of the best families of Brazil. So greatly has the priesthood fallen into disrepute that it is now largely composed of men of foreign origin, Italian, German, and French.

Dr. Victor Coelho de Almeida went abroad for his education,

spending seven years in Rome and on his return at the age of 24, he was appointed Rector of the Theological Seminary of the Diocese of Rio de Janeiro. After several years in this post, he became vicar of an important parish in the center of the city, where he was most active and untiring in the discharge of his duties. He was a member of the Papal Council of Vigilance, a secret body of seven, presided over by the Cardinal Archbishop. He founded the Catholic organ "A Uniao" and in 1910 was a delegate to the Church Congress at Milan.

In 1913 he began to realize how far from the spirit of the Gospel were the religious leaders he had followed. A close study of the New Testament heightened this conviction so that he resigned from all his offices and withdrew from the priesthood. For five years he supported himself by teaching in an interior town. In Holy Week of 1919, he had returned to Rio and seeing in the secular press a notice of services in the Presbyterian Church, he and his wife attended. At the close of the service, he introduced himself to Rev. Alvaro Reis and was soon afterward received into the membership of the church. Later he was accepted as a candidate for the ministry, and was ordained, after giving ample evidence of his sincere piety and knowledge of the teachings of Jesus. His address, stating his reasons for leaving the Roman Catholic priesthood, was published in the secular papers and made a profound impression. Dr. Victor is now one of the professors in the Union Theological Seminary of Rio de Janeiro and is greatly used as an evangelist.



FOUR FORMER ROMAN CATHOLIC PRIESTS IN BRAZIL, NOW MEMBERS OF THE EVANGELICAL CHURCH

How One Missionary Works in China

BY REV. CHARLES ERNEST SCOTT, D.D., TSINAN FU, SHANTUNG

Missionary of the Presbyterian Church, U. S. A., 1906- —; Author of "Answered Prayer in China," "China from Within," Etc.

IT would seem as if there is no valid reason, according to the Bible standard, for any missionary of Christ to be in China, unless he is, in spirit, what Dr. Hunter Corbett called "incorrigibly evangelistic."

Keeping such an ideal in mind, and realizing the appalling loss of the soul of the Chinese race, one will be constantly on the lookout for evangelistic opportunities. That "motif" will determine *how* one does his work. The evangelistic itinerator has extraordinary experiences—dramatic or bizarre, sometimes amusing, pathetic or instructive; frequently sorrow-bringing, sometimes exciting, but always interesting.

"On the road" the evangelistic missionary may expect some unusual invitations, strange habitations, in out-of-the-way places. The method of procedure is largely determined also by the physical and spiritual condition of his field; whether it be on the plain or among the mountains; crossed by wide, bridgeless rivers or mountain torrents. Is his work among monks and merit-working devotees? Does it take him into big walled cities among the gentry and literati; into the yamens of magistrates and officials; to the merchants and crowds in market towns; to the semi-annual temple fairs; or to the villages, where he learns the intimate life of people? However great the variety of circumstances and settings, his purpose will be constant, like Paul's: "*By all means to save some.*"

Among the country folk in China sights and happenings are always new. The missionary can be led into the most amazing and undreamed-of revelations of Chinese life. These often mean new openings for the Gospel if the missionary is keen to see and to seize them.

Never was the foolishness of the mere worldly wisdom illustrated more clearly than when a prominent official of a foreign government recently told an audience of missionaries in China that they were wasting their lives upon "unimportant people" when they sought to convert and educate peasants, villagers, and the like, in place of devoting their energies to reaching "key people," men of importance, like gentry and literati and officials. It is the same fallacy that led Constantine and Charlemagne astray. This official did not know that the evangelist who has probably won more Chinese students than any other human to the Christian ministry was formerly an ordinary urchin in an unknown village and won to Jesus by a missionary showing interest in him.



A TRAVELING BAND OF PREACHERS OF THE CHINESE CHRISTIAN CHURCH IN SHANTUNG

The one marked X is Mr. Li Fu Hsiang, a strong Christian leader

The necessary thing for the missionary is to get close to people "on the road," or in the villages and to bear witness to Christ in faith that no seed planted in love and prayer will come to naught.

Let none think that the time for personal evangelism in missionary work is passing away or ought to pass, in favor of the so-called "larger statesmanship of missions," such as is seen in large educational and institutional work, with more elaborate equipment. The surface of the problem of evangelizing China has as yet hardly been scratched—vast regions are still touched by the Gospel; many villages and market towns are still unvisited; even great and ancient walled cities have not yet been entered. There is *much* land yet to be possessed. Some of the methods that God has used in China to win men and women to Christ will best show how a missionary works to plant the good Seed and to gather the fruit.

One April I was in a village, where lived a boy, not a Christian, but an inquirer, who was home from our high school for Easter vacation. A foreigner had never been in his home and as usual his parents were pleased to have a call from one interested in their son. The size of the compound, the tiled roofs, and the number of courts through which I was escorted, indicated that the family was in good circumstances. The scrolls on the wall of the guest room and the books revealed the home of a man educated after the "old style of learning." I soon realized that the father was a leader of the local gentry and learned that he and some of his forebears had been military officials. Responding to my questions about the bows of beautiful workmanship that were in evidence I found that archery was his hobby. Here was a lead that I eagerly followed, questioning him about ancient warfare: the "archer infantry, cavalry, and artillery," and the methods by which men became efficient. We took down some of the bows and strung them. They were built for men of different strength—a 150 pound or a 200 pound man bow. The father was greatly pleased that a Westerner, from the land of superior weapons, was interested in his "lost art." He had led a local defense guard, *armed with bows*, in the Boxer uprising of 1900. When I proposed that he should take me out and teach me to shoot according to Chinese canons he was delighted, and resurrected conventional targets for our practice. My lessons from the Indians in Michigan stood me in good stead and his respect grew when I could shoot farther than he. We returned after each trial to the guest room to sip tea and talk. Thus he learned the "Jesus Doctrine" and ultimately the whole family, under his lead, came into the church.

It was November when, in Shantung, it usually rains and is cold. My barrow man and donkey and "country cook" and I were pegging steadily along the road early one morning on an all-day's tramp when it began to drizzle and the road, much of the way, became a lake of ooze. The barrow man, of the Ting, Clan, persevering and

good-natured, could no longer progress at our pace, so that the cook and I decided to push on ahead. Late in the evening, famished, soaked and chilled, we floundered into the village, only to be met by a pack of village dogs—cannibals all. Having finally found the inn, we pounded repeatedly at the door; but at the sound of the first knock, out went the light—fearing robbers. At this stage of rebuff a wolfish creature leaped at the cook, bit his right calf, and tore his trousers. Shivering, hungry, and homesick, he wailed out: “Oh Shepherd! Let us quit this preaching business and go home.” His huge frame, his childish wail, his “pinhole parish” viewpoint were all so incongruous that I burst out laughing. At that sound someone on the inside began to open the door. They had caught the word *Mu Shih* (“Shepherd”), used only of the foreign missionary pastor, and the landlord knew we were not bandits.

It poured for three days and there we were imprisoned with a company of twenty men. The floors, being of earth, became soaked and fouled with mud tramped in from the street or the inn yard. The only dry place was the “kang” (the raised brick platform) and one night the big boar, who with the other hogs shifted for himself in the slough (known as the inn yard), tried vigorously to share it with us.

During the ennui following the first day, the guests tired of gambling with their greasy cards, and tired of drink, were swapping rain stories. They pricked up their ears at my story of the flood and of two houses built, one upon the sand and one upon the rock. Some had lost heavily through wine and cards and were prepared to listen to a third story about the young fellow, like them away from home, who spent all that he had in riotous living and then came to himself. The story gripped, especially that part about the forgiving Father for, in Confucian ethics, a father who has been so outraged does not easily welcome back a prodigal. Thus the Gospel gained an entry into several villages to which these men took it—back to their ancestral homes.

One January we were holding a Bible class of leaders in a country village where a prosperous, self-supporting church was host. Before we had started on the daily program a messenger arrived from a distant village to say that the only Christian in that village (also an elder in a newly organized church of which I was the pastor) was the victim of a devilish plot. His younger brother, a heathen, in a fit of rage, had accidentally killed a calf of the rich man of the village, and, without telling the village headmen or even his own brother what he had done, he proceeded to skin it, cut it up, and begin to eat it. Although the church elder had years before divided the paternal inheritance with his younger brother and each had his own house and land, and neither was responsible for the acts of the other; yet the owner of the calf, in his desire for vengeance,

decided to involve both brothers, particularly desiring to ruin the follower of the despised foreign religion. Accordingly he bribed the village headmen, who decreed that the younger brother should be banished to Mongolia (a form of punishment that for hundreds of years had been inflicted only for manslaughter), and that the elder must produce "sorrow money" that would reduce him to beggary.

After consultation and prayer with the leaders at the Bible class it seemed best for me to go and see what could be done. That very morning we were to study the sixth chapter of First Corinthians—about Christians going to law before heathen judges. Starting out early next morning, with a mule which "broke down" inconveniently in the midst of a stream, and left me with wet feet, that trip proved one of the longest, hardest, and coldest foot marches I ever made—also one of the most interesting. The elder came out many li on the road with a lantern in the black night to escort us into his village. The village was all agog with excitement at my arrival, for they said: "No foreign guest has ever before honored our base village with a visit!"

The elder and I prayed earnestly that Saturday night over the case, and in the Sunday services of the church held next day in the elder's yard. Monday we again prayed that the headmen would come, and for guidance when they did arrive. They had promised to call at 8:00 a. m., but then kept sending word that they would not come at all, and finally to arrive at 11:00 a. m. They were ill-at-ease, fearful, suspicious, knowing not what to expect from a foreign Shepherd with (as they supposed) all the might of a great Western government behind him. From experience with Catholic priests they knew something of "gunboat methods." Many cups of hot tea and a generous supply of peanuts—plus prayer—helped to break the ice.

In his attempt to be at ease, one of the headmen, in a loud raucous voice, asked if I knew Dr. Bergen, an honored senior missionary who, with his wife, opened my then station of Tsingtao, shortly after Prinz Heinrich, with his cruiser squadron, had seized that place for the capital of Germany's imperial colony in China. I told them how, while at home on furlough, I had visited Dr. Bergen in a hospital, and how his son had voluntarily given of his blood to save his father's life. At once these Confucianists were filled with interest for their lore abounds with stories of filial acts of children toward their parents—as when the son, in midsummer, lies down at eve, upon the paternal bed, to let the mosquitoes gorge upon his blood, so that, when the venerable father lies down later, the insects may have no energy left nor desire to bore through the skin of the father. But these men had never heard of a son who showed such love as to have his blood drained for his father. Now they were all admiration and commendation.

Here was a wonderful lead. The way was open to tell them

about the Son of the living God, who gave not only a little of His blood, but all of it, for the life of men in China, for anyone who wishes to be healed of his soul-sickness. Their questions—unconventional, grotesque, realistic, but not irreverent—startled me with their directness, and earnestness. Eagerly and with a prayer for help, I told them of our Ancient Book, showing them the passage (the Chinese easily respect a book of morals) about the One, Immanuel-to-Come, from whose wounds on the Cross healing blood had flown. Never did the words of Zechariah seem more apropos or searching: “There shall be a fountain opened for sin and for uncleanness. . . . and He shall speak peace to the heathen.” The result of fascinating hours together was that all the difficulties were ironed out. The Holy Spirit had wonderful things in store for these hard-faced men and they soon put through reasonable measures uncompromising to the elder, and just to all concerned. How much better than the yamen method!

Until that day the men, with blind prejudice and unreasoning hate, had tried to cripple our church school in a near-by village—even scheming to poison the teacher—now they were keen for a school for their own boys—which school we soon established. They were now convinced that we desired only their individual and community welfare. That day the Gospel made great progress in that village.

FAMINE RELIEF FEEDS INTO GOSPEL PROPAGATION

In our field we had two evil years, first dry famine, and then flood famine, the latter accentuating the woe of the former. Everywhere villages had become isolated islets, with their inhabitants marooned, with ooze and slime inside and outside of the tumbled-down mud houses, with new stench and millions of additional flies penetrating everywhere; with wells poisoned, and the crops drowned, with the tops of gravestones of ancestors below the water line; and with disease and mortality dreadfully increased.

We were able to plan and execute three lines of permanent relief by which thousands of men were employed so that self-respect was preserved and needed engineering was accomplished. This gave us also the evangelistic opportunity with the sturdy heads of some of North China’s so-called “village democracy.” For years I had coveted such an opportunity with these level-headed, hard-fisted, relatively well-to-do farmer leaders, but they always steered shy of the Westerner, suspecting him of being an agent of foreign governments.

Month after month, as we planned and worked with them for the safety of their acres and the welfare of their clans, it percolated down that we were not trying to injure them but were really their friends. Many were the opportunities offered me to tell them of the

Lord Jesus Christ, who alone could give men the spirit to desire to help other folks of another race.

Finally the work was completed and, unknown to the foreigner, these headmen planned the presentation of banners and the "unveiling" of a memorial. Processions of soldiers and hundreds of village dignitaries and officials came to our chapel for the ceremonies. A magistrate we had learned to love made an address and they all eagerly listened to a straight presentation of Jesus Christ, His power and claim upon us. I invited them repeatedly, by groups, into my "inner court," and, over tea and cakes, chatted with them about the Gospel, giving them tracts, gospel portions, and other Biblical literature, also planning Christian schools for their villages! It was a new sensation thereafter, to have such leaders come far out of their villages to meet me when they knew I was coming, and to claim me as their guest, and act as hosts for religious services held in their own houses.

I could not imagine myself going through those two years of terrible wearing famine work for any motive less powerful than love to Christ and a desire to point men to the Lamb of God. The whole business had turned itself into an evangelistic enterprise and resulted in clearing away fear and doubt, removing well-nigh insane prejudice; implanting respect for our work in their behalf; the enrolling hundreds of inquirers, awakening a desire for Christian schools, loaning and donating buildings for schools and land for chapels, and subscribing money for churches and schools. Thus God "somehow out of evil wrought good."



AN OPPORTUNITY.—A FAMINE CAMP, CHINA

Influence of Peking Union Medical College

BY JOHN H. KORN, M.D., DEPARTMENT OF MEDICINE, PEKING

THE Peking Union Medical College came from an institution controlled by six cooperating missionary organizations. Its staff was composed wholly of missionary doctors, teachers and nurses. Nearly all of its students were Christians who had had their preliminary training in mission schools. Of the one hundred living graduates fully thirty are now in mission hospitals where they receive less than fifty per cent of what they would get in governmental service. Some have given up their lives in attempting to stamp out pneumonic plague epidemics. On the whole, these men have withstood well the temptations to indulge in quackery or other questionable means of securing money and power. This signifies much in China where the superiority of Western medicine is not generally admitted and where an admixture of superstitious native practices soon makes the young, struggling Western-trained doctors prosperous, whereas strict adherence to Western medical ethics often means semi-starvation. Judging, then, by its output in physicians, the former Union Medical College has been a positive Christian force in China.

But what ground for hope is there that this college, metamorphosed into one which stresses the scientific qualifications rather than the doctrinal beliefs of its appointees, will worthily wear the spiritual mantle of its earlier stage?

In taking over the institution for reorganization, the China Medical Board made it clear that the highest ideals of Christian service were to be fostered. At the dedicatory service in Peking last September, John D. Rockefeller, Jr., voiced the purpose of the Board of Trustees of the college when he said, "With the medical missionary boards which have been most zealous in the development of medical missions, and with the work they have undertaken, the Peking Union Medical College wishes at all times to be in most cordial cooperation. We are here to supplement, not to supplant, what they are doing, to aid not to impede their efforts. In fullest sympathy with the missionary spirit and purpose, we are desirous of furthering it as completely as may be consistent with the maintenance of the highest scientific standards in the medical school and the best service in the hospital. We would ever show respect to the genuine spiritual aspirations evidenced in service and sacrifice of those who come within our doors whatever their views—for after all is it not a fact that the final test of true religion is the translation of that religion into the highest type of life?"

But perhaps more vital than the hopes of the founder is the

character and attitude of the medical faculty—those who make their daily impress on the lives of students and patients. Mr. Rockefeller, in the same address, said: "It is because we believe that the highest character is built upon the deepest spiritual foundations alone that we have sought to bring together a medical faculty not only with the best scientific equipment but possessed at the same time of finest idealism." In this endeavor the writer believes that the Board has been peculiarly successful. It has drawn freely upon missionary forces. The director came to China as a missionary physician. He is in warmest sympathy with all constructive Christian work and his advice is frequently sought in conferences on Christian education in China. Likewise, the man now in training for the hospital superintendency has been relinquished with great reluctance by a sister missionary hospital. Of the nine major teaching departments, the heads of five have had missionary service in the Orient and a sixth was a student volunteer. With few exceptions, all the non-Chinese clinical men have come to China with motives truly Christian missionary. It is not too much to say that the teaching staff, as a whole, composed of twenty-two Chinese and fifty-three non-Chinese, embodies along with high scientific attainment and ideals the purpose to exemplify Christian standards of conduct in their relations with the Chinese.

The physical plant of the College, worth \$5,000,000 Gold, is almost palatial; the members of the staff are better paid than missionaries in general; their furloughs come at more frequent intervals; they are encouraged and expected to do research work, and their intellectual growth and productiveness determine largely whether they remain with the college. But these conditions do not preclude a lively interest in the character-development of the Chinese who enter as students or patients.

The teaching staff of the Peking Union Medical College includes, besides those from the United States, representatives from Canada, Great Britain and the Continent, and China. They are of many religious denominations and creeds, their background is varied. But they are one in the conviction that this institution should help the Chinese to attain not only modern medical knowledge, not only the desire and ability to augment that knowledge in future years, but also the will to use that knowledge always in the service of others.

The Peking Union Medical College, rich in missionary tradition, financed by a Foundation and governed by a Board expecting it to make a distinct contribution to missionary endeavor, staffed by an enthusiastic body of searchers after truth—this college, situated in China's educational as well as political center, has the opportunity of moulding the characters of many of the future leaders of medical science in China.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

VOLUNTEERING—WHY AND HOW?

ROBERT P. WILDER

What methods shall be used for the enlistment of volunteers? The General Secretary of the Student Volunteer Movement is the man best qualified to present reasons for volunteering and the method involved.

I. Reasons Why Volunteers Volunteer

The student generation of the last four years has been a keenly critical generation. Alert, inquiring, dissatisfied with sham and hypocrisy, it has been hungering for reality, and surging in its mind have been tides of new thought and social passion. To present a vision to this generation has not been an easy task, in one way, for in many instances the spirit of breaking away from the past was inclined to ignore the potency of the calls operative in the past. In another way, it has been easy to challenge this generation, so eager for reality, to heroic sacrifice and endeavor. The young folk, who were hopeful and idealistic, saw a vision where others did not see it. Those who had tasted adventure in warfare days and were not daunted by it craved still greater heights to breast. Nineteen twenty to nineteen twenty-four has featured a generation which is prone to go to extremes.

To this student body there came the call to volunteer for service in the mission field. How did this call react on the youth? Many were concerned with their particular calling, others with the question how to determine the field where they should spend their lives and use their powers. Yet these were not the main issue—rather, *to do the will of God!*

We found some candidates putting the emphasis on the professional qualifications and others on the specific

calls which are constantly coming from the field rather than on the real purpose of the missionary enterprise. In their commendable zeal to be professionally qualified and to do the work for which this professional training fits them, they lost sight of the vocation of the missionary. The real objective of foreign missions became confused with the methods of doing the work; and an undue emphasis was placed upon the professional aspects rather than upon the aim of the enterprise.

Men and women are required for missionary work who know Jesus Christ as personal Saviour and Lord, and are so filled with His Spirit that they go forth as His ambassadors. The real purpose of the missionary enterprise is to give all people an adequate opportunity to know Jesus Christ as their Saviour and to become His disciples, and to found and build up His Church so that it may become, as soon as possible, self-propagating, self-supporting and self-governing. Dominated by this compelling motive, the professional aspects of one's work become secondary—not unimportant, but simply the means to the great end.

But let us go further back and inquire what the reasons are which lead students to volunteer. They may be involved in influences exerted by fellow Volunteers, spiritual friendships, admiration for leaders, influence of Christian home and church, influence of conventions, Christian literature, study of needs abroad, retreats, heredity, etc. Over against these influences, pressing toward decision, crowd the influences persistently thwarting the Christian life: hidden sin, a habit of drifting, indecision, cowardice, and

disobedience. Yet all these and many other sins are daily overcome and it is often the very seriousness and difficulty of the Christian life which most urgently calls for victory over weakness, for in choosing Him as Lord we never withdraw ourselves from His unerring and pierced hand which invariably points to limitless opportunities and indescribable need. Those who have accepted Jesus Christ as Saviour and Lord, and have been true to their heavenly vision, have willingly lost themselves in a great and unselfish cause.

In making a study of a number who had volunteered during the period between the two conventions, Des Moines (1920) and Indianapolis (1924), the Student Volunteer Movement found that the strongest reason for volunteering is the influence of the Christian home and parents; the next most potent influence is that of the Church; then comes that exerted by friends, by individual Student Volunteers, meetings, Student Volunteer conferences, missionary literature, returned missionaries, and campus agencies, the Y. M. C. A. and Y. W. C. A. There are in each person's life two chief causes which bring about the decision to become a foreign missionary: one is the unconscious cause working often from childhood, and the other is the definite occasion when the decision is registered, as a meeting, a talk, an act of prayer. Of the two sexes, girls are more inclined to follow home teaching, to be guided by parents' lives, to come to the foreign field through betrothal influences. Men, on the other hand, feel their greatest pull when they enter college, and are modeled by influences sensed there: friends, roommates, meetings, retreats.

Viewed from the point of view of an organized recruiting agency like the Student Volunteer Movement, an interesting study can be made concerning the quality of those who volunteer. We strongly believe that progress is continually being made in improving the quality of Volunteers,

and we wish to bring out the following points. There has been a steady increase in the percentage of Volunteers among the new missionaries recruited. Although the standards of requirements for appointment have gradually been raised, there has not been a decrease in the number of Volunteers. The societies having the more exacting standards tend to have the larger percentage of Volunteers. The Volunteers appointed have had decidedly greater scholastic training.

In the past ten years, the number of Volunteers appointed who have had graduate training has steadily increased. Also, during the same period, the number of Volunteers appointed who have had only training school preparation, with no college work, has steadily decreased. There seems to be an increased tendency towards new Volunteers coming from the colleges which have the higher scholastic standards.

Judging from reports sent in by new Volunteers, we see an indication of their leadership in Christian Associations, churches, etc.; these reports also show greater care and intelligence on the part of Volunteers in coming to the decision for foreign work. Finally, the contributions of Volunteers to the *Bulletin*, *Intercollegian*, and "Woman's Press," give a favorable impression.

II. Methods That Win Volunteers

In estimating what methods are necessary to use to urge volunteering at the point of direct recruiting for the foreign field, we must take account of three considerations.

First, we must bring before the Volunteer the need on the foreign field, and lay emphasis also on the comparative need. Second, we must bring before students a sizing up of their own ability. Students are apt to look upon the foreign mission field as far removed from anything they know or have known. We try to bring before their attention the concrete needs on the field, hence the use of the January issue of our *Student Volunteer Bul-*

let in is much to be commended, for it gives the lists of callings issued by the Boards. A science student said to me a few days ago, "When I first felt an urge to go to the field, I wondered where there would be need for a highly trained scientist, one who was interested in the very theoretical aspects of pure science. I felt that this was my big gift to lay before the Lord. Yet I was troubled for fear there'd be no demand for that gift on the field. Marvelously the way was opened, and I now go a willing Student Volunteer to serve my Master in my own calling on the glorious foreign mission field."

In the third place, I would stress the fact that there is no hope of getting the right kind of Volunteer unless there has been a great and deep spiritual experience, because without the loyalty to Christ we cannot expect volunteering, and even if a few Volunteers are secured without emphasizing that appeal they will hardly be worth the sending. One candidate secretary of a Board said recently, "We had a fine girl candidate for a nurse on the field. She was well brought up, came of a fine local family, had sterling education, and a broad world outlook. I asked her about her spiritual qualifications, how deep were her beliefs, and she answered that on those lines she felt a little weak. Of course, she was bound up in her profession, and she would have done us credit on the field from that point of view, but as for aiding the cause of her Saviour, she could not make us feel confident in sending her, and we did not."

When interviewed on these lines I usually ask students to search diligently for the intersection of these three lines: first, what does the Word of God teach; second, providences, not only the need and comparative need, but advice of friends, effect of example on others, etc.; and finally prayer. When these three lines intersect and agree, I say by all means go into foreign missionary work.

AMERICANS AND CHINESE RESIDENTS IN AMERICA

E. L. T'ao

The discussion of the questions of the opportunities of American Christians in their daily relationships with the thousands of Chinese residents in America has aroused much interest. Here unquestionably is one of the best methods of work growing out of the interest aroused by the year's study of China.

Miss T'ao is one of the group of one hundred and seventy students who sailed from Shanghai to America in 1923. Her article was written during the summer from Northfield, Mass., during her own happy experience of close friendship with many leaders of American Christianity, while she was privileged to be the guest of Mrs. A. G. Moody.

In the fall of 1923, a group of Chinese students said goodbye to the land of their fathers and sailed from Shanghai for America. As their boat, *S. S. President Jackson*, left the wharf, the goodbye messages of their friends sounded in their ears and they strained their eyes to catch the waving of handkerchiefs and hats until they faded away in the distance, and their fathers and mothers returned to their homes thinking of the great success their sons and daughters would have in America with the good fortune of an excellent education.

They spoke together of the spirit of friendliness between America and China, and their hopes were high for their sons and daughters who were now sailing away for that land of which they had heard so much.

The group of about one hundred and seventy students reached America, land of their dreams, and immediately became learners, inspectors, imitators. Everything they saw was given place in their memory. The Chinese have a proverb, "If one touches red color he becomes red. If one keeps in touch with black color he will be black." This helps to answer the question: how may Americans be helpful to Chinese residents in America?

I am among those who have been helped by many American friends by sincere hospitality and kind entertainment in American homes. But I have

privileges that many other Chinese students do not have, because I came from a Christian university in China, and personal friends there have written to their friends in America. I find that people who have traveled in the Orient are always more interested in people from Oriental lands than are those who have simply read of them in books. Usually the people who have done much for mission work are interested in making personal friendships with students from the lands in which their missions are located. Such personal friendships mean much. I have learned that many Chinese boys and girls have told their parents and friends at home about their great good fortune to be studying in America because they have had the privilege of being entertained in Christian homes and making friendships in the Christian churches of America. I want to emphasize that friendship between America and China depends upon Christian people on both sides of the Pacific Ocean.

Unfortunately, my experience is not shared by all Chinese students who come to America. One student I know was in America for several years without ever being a guest in an American home. When he studied in a large city, he ate all of his meals in a Chinese restaurant. He had almost no American friendships. After he completed his course he took the first boat back to China. What about his point of view of America and his personal interest in friendship between the two nations?

Perhaps he was to blame that he did nothing to get in close touch with Americans but he felt timid about making advances and Americans made no advances to him.

Another student told me that he liked people in the West better than those in the East.

"Why do you say that?" I asked.

"Because," he answered, "when I first came to America I studied in the West for a year, and there some of the people in the churches invited me to their homes. I began to go with

them to church and had happy friendships. When I came East I lived in the dormitory, studied in the library, and went back and forth to the classrooms and that was all."

The people of America enjoy the pleasures of their Saturdays and Sundays, but most of the Chinese students I know in America dread those days because then they are so very homesick.

"Happy Friday Night," "Joyous Saturday," "Glorious Sunday morning" welcomed by American students are often dreaded by the students from China and they often spend all the time in the library trying to lose themselves in work.

Possibly you can invite some student to your home for the week-end or if that is too much you can give him much pleasure by inviting him to dinner, or asking him to come on Sunday morning for a little visit before the church service begins. He would appreciate being at your family evening prayers, and sharing with you some of the privileges of Christian life in your home.

May I present some observations gleaned from my own experience and those of other Chinese students in America?

1. Personal friendship is the foundation of the bridge that spans the Pacific Ocean. If we have genuine personal friendships they will not be broken by outside rumors. The practice of real Christianity will solve political, economical and social, as well as religious problems.

2. Genuine hospitality of American people means more to the Chinese than they can possibly express. It is a strong link in the building of the bridge of friendship. On the other side of the ocean, the Chinese are following the example set by American Christians and are opening the doors of their homes to American residents in China.

3. Helping Chinese residents to become associated with American churches is an important work. The aim of missionary work in foreign

lands is to spread the ideals of Jesus Christ over the world, but Christian people who send much money beyond the ocean sometimes fail to see the many chances right in front of their own door to preach Christ's Gospel of Love.

4. Kindness is one of the great gifts in the personality of Jesus Christ. There is nothing more valuable than a word or a deed of kindness. One of the Chinese proverbs says, "A kind word keeps people warm for three centuries" and another, "An unkind word makes people feel cold even though it is in the summer." Chinese residents in America appreciate your kindness according to your customs and we ask your pardon if sometimes because of the difference of customs and our ignorance of your ways we seem unappreciative and impolite.

5. Frankness is of great importance in building our friendship. According to our heredity, training and environment some of your customs and traditions seem exceedingly queer and funny. On the other hand, our most precious customs and traditions may seem absurdly queer to you. We should have kind frankness with each other. There is a Chinese proverb which means "Under Heaven, one family." We are all the children of God, and we want your help and your kind, frank and friendly criticism.

6. Clear understanding of each other's background means so much in building friendship. You have a history of which you are justly proud. China's civilization reaches back through centuries and while there are many things for us to learn from you, the history and the traditions of our past are most precious to us.

7. The love of Jesus Christ makes possible the way of peace and friendship. Because we love Him, we love each other and, in the principles which He has given, our two great republics must build their friendship.

Church leaders have asked me how American Christians can help Chinese residents in America. I will make four practical suggestions:

1. Interest some of your members in learning to know the Chinese residents in your community.

2. Have a special committee of your church to do some special work for Chinese residents in your community, town or state. Often they have no meeting place where they can get together. Invite them to meet in a Sunday-school room of your church to learn to know each other, to talk with each other about their beloved land and about their acquaintances. Often there are Chinese children born in America who understand little of conditions in the land of their fathers. We students who have lately come to America would be glad to have a chance to meet with them and help them to understand China today. Such meetings would be in no sense un-American and if the church helped to make these opportunities, such gatherings might readily develop into Bible classes, and interest Chinese residents in church attendance.

3. Could the trustees of your Y. M. C. A. or Y. W. C. A. arrange for a Chinese department so that your members could know China and the Chinese better and Chinese in America could be brought together for conference?

4. Take a few minutes each week to pray for China and for Chinese residents in America.

Personally, I am most grateful that, during the past summer, which was my first in America, I have been privileged to be a guest in more than five American homes. The sincere hospitality that I have received fills my heart with gratitude and makes me think of many of my Chinese friends and fellow students who may have been lonely during the long summer vacation and there comes to me a hope that there are in your great land of America so many Christians of an international mind and heart that possibly they too have been the guests of Christian friends.

As I sit in that center of world Christian influence, the home of Mrs. Moody at Northfield, I drop my pen

to raise my heart in gratitude and thanksgiving to God for this beautiful scenery of nature which surrounds me, for the dear Christian friends in America, and for the love of God in Christ Jesus.

I shall tell my people what Christianity is.

INTERPRETING CHRISTIANITY TO CHINA

EDWARD H. LOCKWOOD

Is it possible for men and women who cannot go to the mission field actually to do as much for the evangelization of the world as do those who cross the seas? Mr. Edward H. Lockwood, Executive Secretary of the Committee on Friendly Relations Among Foreign Students holds that it is, and suggests methods of work.

Christian men and women in America need to do more than has been done in past years to extend friendship with these students are very American life to the more than two thousand Chinese students who will be spending the coming college year in this country. This is an opportunity for the extension of Christ's teaching which will probably not come to the people of any other generation, and the possibilities of friendship with these students are very great. These Chinese students will be back in their home countries in a very few years with a training which will cause many of them eventually to occupy places of influence there. Opposed to the Church, they can easily block much of the work of the foreign missionary, but united with that missionary, great strides may be made in making China Christian. It is no exaggeration to say that the missionary cause must fail unless a large number of the Chinese students who visit this country return home convinced of the truth of Christ's teaching.

How many of the two thousand Chinese college students in America will return home advocates of Christianity? No definite answer can be made to this question. The impressions made upon Chinese students by our American life are varied. This is partly due to the fact that the contact

of Chinese students with Christianity has not been the same during student days in China. The Chinese mission school student usually knows a great deal about Christianity. Bible study, chapel service and Christian teachers have given a thorough understanding of Christian teaching and practice. Many students from mission schools have been surprised to find that such activities are generally not so prominent in an American college. Other students have been educated in remote provincial capitals where they have learned little of Christianity, while some, who have been in other government schools, have, through friendship with missionaries or other Christian people, come to have a good knowledge of Christian teaching. This is usually true of the large group of students who come from Tsing Hwa College in Peking, where the indemnity students study.

One fourth of the two thousand Chinese college students in America are now members of the Protestant Christian Church, according to the estimate of the Chinese Students' Christian Association. Nearly all of them have united with the Church before arrival in this country, and very few won to Christ during their period of study here. It is also true that few American students unite with the Church during college days and largely for the same reasons. But there are additional reasons why Chinese students do not unite with the Church in America. It is difficult to worship in a foreign language and even a master of a foreign language finds it is not easy to get spiritual satisfaction in public worship conducted in a foreign tongue.

It is also true that Chinese students, in recent years, have been more critical of the failure of Christianity to correct the more glaring defects in our Western social order. This criticism has become more marked since the World War. The crime reports in the newspapers, the divorce evil, child labor, racial prejudices and other evils are observed and there is

enough evidence for a conclusion that Christianity is a failure if the observer inclines that way. There are certain Western writers who have publicly made announcement of such conclusions. To those living in the Orient, religion is not so much an individual as a social matter. Religion expresses itself in group action. For this reason, it does not avail much to point out to the Oriental student that the evils of our social order are opposed to Christian teaching. The Chinese student is likely to think that Christianity is failing to the extent that social evils are existent.

Another factor to be considered by those who wish to get the viewpoint of the Chinese student is his resentment over what he considers unfair reports of life in his country by missionaries and travelers. Such reports as give only the dark side of Chinese life have aroused the antagonism and resentment of the Chinese student. A Yale Chinese student kept a scrap book of the lurid headlines of newspaper crime reports saying that he would use this to show his people the state of civilization in America. This was unfair but no more so than the report of a missionary or traveler who, in a desire to make a case or create interest, may give a one-sided picture of life in China.

We have stories of pioneer missionaries who have given their lives to the missionary cause. We need to know of those people in America who have never lived on foreign soil but whose homes have been centers of friendship for generations of Chinese students, many of whom are returned to their own country and are living lives of usefulness because of the friendship which some American home has given them. An interesting history could be written of many such homes. In a New England college town where over a period of years many Chinese students came for study, a man and his wife were host and hostess to all those who would come to them. In a guest book which is now in that home are the names and photographs of those

students who have accepted its hospitality. Some of these guests were students in this country twenty years ago and now occupy places of influence in China.

It should be pointed out that an American wishing to be a friend to a Chinese must free himself from any feeling of racial superiority and recognize the great qualities of the race from which the Chinese come. Any spirit of condescension and pity on the part of the American immediately makes impossible an exchange of friendship. Those who have met Chinese students as equals have received as well as given, as hundreds of American men and women can testify.

The Chinese Students' Christian Association was organized in 1907 and all Chinese students who are in sympathy with the Christian purpose are eligible for membership. In schools where a sufficient number of these students are found, a local unit is formed, affiliated with the Association.

The C. S. C. A. is a self-governing organization, raising much of its own finances and making its own policies. The present general secretary is Paul Meng, a recent graduate of Drew Theological Seminary. He has been a government indemnity student and has the honor of bearing the same name as the Chinese sage, Mencius. It is interesting that the Chinese Government has allowed one of its students to take his work in theology in this country.

Through the activity of the C. S. C. A., Chinese students are urged to take advantage of all opportunities to know the best side of American life, to attend summer conferences, to enter the churches and to unite for Christian service. It is affiliated with the Committee on Friendly Relations Among Foreign Students at 347 Madison Avenue, New York City.

Any account of the life of Chinese students in this country must take account of the good work already done by the Student Christian Associations, the churches and individuals who

have thrown open their homes to Chinese students. What is needed is an enlargement of the number of those who are not content with prayers and giving to missions abroad, but who take notice of the missionary opportunity within the gates of this country and give such friendship to Chinese students as will lead these makers of the New China to put Christ first in thought and action. Many men and women, without leaving their homes, can do as much or more for the cause of Christ than if they spent their lives in a foreign land.

TRY THESE PLANS

Various workers from various churches tell of the methods they have tried and pronounced good.

China and a City Church

There are certain children in Camden, New Jersey, who can tell you remarkable facts about China; they can give you the Chinese words for man, and for beast, and for God. They can sing "Jesus Loves Me" in recognizable Chinese. They have discovered that while the laundrymen in Camden speak one tongue, Mr. Lee from Drew Seminary speaks another. Proudly they will tell you why the laundrymen they know in Camden speak Cantonese, and why Mr. Lee speaks Pekinese. They know about Chinese customs; about Chinese schools; they have written a play about the lives of two doctors, Dr. Ida Kahn and Dr. Mary Stone. And the explanation is this: The church really didn't have enough money to run a Daily Vacation Bible School. But there was one full-time staff worker at the church who saw the children on the streets with nothing to do now that school was over. She grasped her opportunity and formed the China Friendship Circle.

She gathered in all the pictures, all the stories, all the games she could find from China. And the children started a circle that met five times a week for six weeks. Have you seen pictures of China—and then forgotten

about them? These children had examinations on what they could find out about China from pictures. And it was fun for them. Soon they began to bring in pictures, and clippings, and books about things Chinese.

They visited the laundryman to learn how to say certain words. A Chinese student came to speak in Camden, and they went in a body to hear him and check up on their pronunciation. A little Chinese boy who had gone to school with them became suddenly a person of interest. The scoffing boy who, when he first came to the circle, would say, "Aw, I don't want to have nothing to do with Chinks. They knife you," announced proudly a few days later that the Chinese were publishing a paper long before America was discovered.

And so eighteen children, who might have spent their days playing in the city streets, have been thinking China this summer.

"When's church going to open this fall?" they ask the director. "Can't we study some other country like that?"

Missionary Education in the County Fair

"This booth is like an oasis in the desert," said a leading citizen of Lewistown, Pa., as he stood before the booth designed and conducted by the Interdenominational Missionary Committee. By the desert he did not mean the exhibits of the County Fair at which he saw the booth but the weary stretches of church work with no interdenominational cooperation.

Some Mifflin County women said, when they read in the *MISSIONARY REVIEW* the suggestions for a missionary exhibit in the County Fair, "Why can't we do that?"

"We can," was the answer which assembled representatives of Baptist, Lutheran, Methodist, Presbyterian, United Presbyterian and Reformed churches for the purpose of putting on a missionary exhibit at the Mifflin County Fair.

It worked. There was a booth with

missionary maps, charts and posters. The Student Volunteer Movement furnished posters in sufficient quantities to allow of the display of new ones each day and thousands of Fair visitors were halted by the striking sentences, giving facts and figures.

The various cooperating denominations furnished sample literature in large quantities, including leaflets, telling of the progress of missions, attractive missionary stories and various other types of literature. It was estimated that more than five thousand packets, containing from six to fifteen leaflets each, were distributed.

There were full exhibits of curios and articles illustrative of the life and customs in various mission lands, on display. Several foreign missionaries, who were home on furlough, cooperated by appearing in costume at the booth and telling of the achievements and the needs of missions, as large and interested groups gathered around them.

Girls of the churches of the county also added to the interest by wearing costumes of mission lands and assisting in distributing literature and giving information.

It is not possible to estimate the influence of the venture. The gate receipts for the fair showed that 40,000 people had been admitted. Some of the literature that was distributed may have been dropped on the ground either before or after it was read; some of the people who passed the booth may forget the messages of the posters and of the missionaries, but thousands of leaflets were taken home and read and thousands of men, women and children will never forget some of the impressions that were received.

Among the other activities, subscriptions to the *MISSIONARY REVIEW* and *Everyland* were taken and much interest was aroused in mission study, stewardship and Bible classes. A minister from another county who

visited the booth was stirred to emulation, "There is no reason why that can't be done in our County Fair," he said as he went home to do it.

A missionary leader from another state took careful notes and went home to work out similar plans.

The cost which was very small was provided by a gift of \$10 from each cooperating church.

Getting Men to Read Missionary Books

The Presbyterian Board of Foreign Missions is conducting an interesting experiment in an effort to persuade a large number of representative laymen of the denomination to read missionary books. The Board has recently purchased 500 copies of the *Business of Missions* by Dr. Cornelius S. Patton and is presenting them to 500 selected laymen scattered throughout the country, on the following conditions:

1. That each man who receives the book will read it through;
2. That he will communicate with the Board or with one of its District officers, and give his opinions and impressions of the book;
3. That he will then pass the book on to another layman with the request that he, in turn, read the volume and make written comments on what he has read.

In this way, it is hoped that an endless chain of lay readers of the book may be started.

Although the volume is just being distributed, replies are already being received by the Board. In one suburban church, eight men who had seldom, if ever, read a missionary book, read the *Business of Missions*, and expressed their surprise over the scope of the missionary enterprise from the business standpoint. The Board feels confident that this method of enlistment of the interest of business men in world-wide missions will bring unusual results.

Home and Foreign Missions Bulletin

COUNCIL OF WOMEN FOR HOME MISSIONS AND FEDERATION OF WOMAN'S
BOARDS OF FOREIGN MISSIONS

HIS LAMPS

"YE ARE THE LIGHT OF THE WORLD"
His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have
birth,
And for the murky twilight gray,
Where wandering sheep have gone astray.
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light—
So may we shine, His love the flame,
That men may glorify His name.
—Annie Johnson Flint.

Copyrighted by Evangelical Publishers, Toronto, Canada. Used by permission of the author and publishers.

EVERYLAND

The Magazine of World Friendship

We have not competed for the prizes announced by Mr. Bok and Mr. Filene. We have, however, we think, answered their question regarding the possibilities of a friendly world through our plan of educating the boys and girls through a fascinating magazine which makes them really acquainted with their contemporaries through all the lands of the earth and the islands of the sea.

Everyland has been adopted by some of the leading Boards of Home and Foreign Missions as their magazine for boys and girls. Is it yours? Young people from 8 to 16 delight in its pages and contribute to its Exchange. There are many protests from the 16-year-old high school group that they do not want to stop at 16. Mrs. Cronk, the editor of the *Everyland* Exchange has written to ask if the age could be extended. Judging from some of the letters received from

Everyland is \$1.50 a year; 5 subscriptions for \$5.00. Send for sample copy to *Everyland*, West Medford, Mass.

mothers and grandmothers we think it would have to be extended to about 80 to take in all who love *Everyland*.

The price is \$1.50 a year; in groups of five, \$1 a year. It comes monthly with the exception of the two summer months when children usually take a vacation.

There is no magazine in the world at all like it. The children write to say there is none so good in their opinion. Why do not fathers and mothers, grandmothers and grandfathers, aunts and uncles, Sunday-school teachers, superintendents and ministers *pay attention* to this great agency for world missions and world peace? Children do not know what race prejudice is. That is an acquired prejudice. They need never know it if we will teach them, as we try to do in *Everyland*, the splendid qualities of the various races and the beauty of friendship for all.

SISTERHOOD OF SERVICE

The glow of life around us,
The star of Hope before,
In sisterhood of service
We count our mercies o'er.
One thought, the love of Jesus,
One consecrated aim,
We light a torch in darkness,
And toil in His dear Name.

No lines of caste divide us,
No choice of East or West,
We leave the place of labor
To Him who knoweth best.
In little self-denials,
In prayer on bended knee,
In word or work we answer
The Master's "Follow Me."

O Master, give Thy blessing,
And guide us as we try
In sisterhood of service
To lift Thy banner high.
Let not Thy kingdom tarry,
Nor let it suffer loss,
Speed on the day of glory,
The Conquest of the Cross!

—Margaret E. Sangster.

WHAT CONSTITUTES A MISSIONARY CHURCH?

One missionary conference answered as follows:

It should:

1. Have a program of missionary education.
2. Have a missionary committee or department.
3. Be interested in the entire Kingdom.
4. Support a missionary.
5. Practice the habit of praying for missionaries.
6. Encourage visits of missionaries.
7. Have a missionary budget.
8. Have missionary education in the Sunday-school.
9. Have missionary education in the young people's society.
10. Have missionary education for boys and girls.
11. Have study classes for all church departments.
12. Have missionary reading courses for all grades.
13. Have a missionary library.
14. Have missionary programs.
15. Have a missionary magazine table.
16. Have a missionary magazine club.
17. Use missionary dramatics.
18. Give a missionary stereopticon lecture.
19. Have a missionary room.
20. Send delegates to summer conferences or assemblies.
21. Hold Life-Service meetings.

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues

Did not go forth of us, 'twere all alike
As if we had them not.

—Shakespeare in "Measure for Measure."

SCHOOLS OF MISSIONS

De Land, Fla., Feb. 1-6, 1925.

Mrs. W. J. Harkness, *De Land, Fla.*

St. Petersburg, Fla., Jan. 18-23, 1925.

Mrs. G. W. Cooper, *St. Petersburg, Fla.*

ORIENTALS

From the report of the committee on Orientals of the Home Missions Council and Council of Women for Home Missions, George L. Cady, *Chairman*.

Dr. George W. Hinman has made a survey of the West Coast of Mexico and reports as follows: "There are about 3,000 Chinese in the states of Sonora, Sinaloa and Nagarit. These were imported to work in the cotton fields of Lower California. I visited five large centers on the West Coast with a population of about five hundred Chinese in each. Besides the mission at Mexicali, just across the

United States border, I could learn of only one mission for Chinese in Mexico, at Tampico, in connection with the Y. M. C. A. work in the oil fields on the East Coast. So far nothing has been done for the Christianization and Americanization of these Chinese. A team of one missionary speaking Cantonese, and one Cantonese preacher, could accomplish much by a tactful presentation of Christianity to these groups.

"There are only a few hundred Japanese on the West Coast—fifteen to fifty in each of the principal cities—but most of them are in influential positions, as doctors and dentists for the Mexican people. One has a dairy of one hundred cows and supplies the city of Hermosillo. A considerable proportion of these Japanese are Christians. A Mexican minister and I visited a Japanese doctor in his home, and his wife played the piano and sang 'God Be With You' in Japanese, while the Mexican sang it in Spanish and I in English. One of our Japanese pastors in California has undertaken a mission through correspondence to the fifty or more Japanese whose names and addresses I secured."

Some investigation has been made also by Dr. Hinman in regard to Chinese students in America. He says: "The Chinese Students' Christian Association reports that there are more than 2,000 Chinese students in America and 1,580 of them are on its active mailing list. There are Chinese Y. M. C. A.'s in Boston, New York, Chicago, Seattle and San Francisco, the latter established twelve years and enrolling 750 members. The two thousand students are scattered widely through the colleges and nearly a hundred of them are taking practical training in the Ford factory in Detroit. Information in regard to the Chinese in America is fast being made available. Attention has been called to the large and progressive Chinese community in New York through the publication of a book 'The Real Chinese in America,' by a

Chinese consular secretary. Chinese work in the East suffers seriously from lack of expert direction." It is haphazard, depending upon the good intentions but emotional interest of a very few, and those not always wisest.

It was reported last year that there were 30,000 Japanese in Sao Paulo, Brazil. Dr. Inman reports that the Brazilian churches have organized a mission for these people. Further study will be carried on.

In the Japanese work on the Pacific Coast there is increasing interest and necessity for Christian service. The Federated Japanese Church in Los Angeles cost nearly \$100,000, financed by the Presbyterian and Congregational Boards. The Reformed Church in the United States has a new Community House for their Japanese mission in San Francisco. This building is fitted for carrying on social and educational work as well as religious. It is a monument to the finest kind of Christian cooperation, and also to the interest and sacrifice of the Japanese who have given

large sums towards its erection. It is probable that the Japanese are as generous in proportion to their means as any other class of Christians in America.

THE TOUCH OF HUMAN HANDS

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.
We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest.

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.
Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

—Alice M. Kyle.

FOREIGN MISSION BULLETIN

A MESSAGE FROM JAPAN

Mrs. Frank Gaylord Cook, Treasurer of the Woman's Board of Missions, Congregational, and for several years an officer of the Federation, is now traveling in the Orient representing not only her own Board but also the Federation of Woman's Boards of Foreign Missions of North America. She was in Japan just after the Exclusion Bill was passed in America and has sent from there a record of her impressions.

The following is not an extended study of the Exclusion Bill in all of its phases; it simply records the impression of a woman tourist who spent seven weeks in Japan immediately after the bill was passed and at the time it went into effect. On the day it took effect Japanese flags were displayed everywhere, even in the smallest villages of country districts. We heard of a demonstration planned in Osaka but its execution did not seem to merit a report in the press. Perfect quiet apparently reigned throughout the empire.

From the moment, however, that we touched the shores of Japan the Exclusion Bill has been the topic of uppermost importance. An English-speaking editor of a leading Japanese paper interviewed us even before we left the steamer. In a small city, far distant from the usual routes of travel, another editor, a judge, and a teacher were invited to spend the evening. Because the place was provincial in its outlook, and feeling in regard to the Exclusion Bill seemed especially bitter, it was agreed that the foreigners would not introduce the subject. When the time came for the callers to leave one said, "But are you going to say nothing about the Exclusion Bill?" There followed an hour of close questioning and reasoning. Again, in another remote prefecture at a meeting in the town's public hall Mr. Cook was asked to present America's side while a Y. M. C. A. Secre-

tary spoke for Japan. Probably 1,000 persons were present—for the most part young men—and fully half the audience was obliged to stand. Nevertheless all listened with the closest attention and practically no one left before the session closed. These are merely samples of the public interest. In personal talks, likewise, the conversation sooner or later almost invariably swung around to the Exclusion Bill.

Among the intelligent the attitude is practically the same everywhere, an earnest searching to see *why* they are being treated thus by the United States who was supposed to be Japan's friend—an astonishing generosity in the interpretation of the reasons—a patient self-control in the hope that before long some remedy may be forthcoming.

The fact is, the Japanese people are wounded, not with a quick anger but with a deep and abiding hurt. They had thought that they were being given a place among the civilized nations of the world and suddenly they are given what seems to them a "slap in the face." They had hoped they might be treated as the European nations are treated and it is a serious shock to their pride to find that they are not. It is not *what* was done but *the way* it was done.

The Effect: In one remote town a young English-speaking teacher came to his missionary in deep grief. "His pupils were discrediting Christianity because of what America has done. How could he reconcile the two?" This is by no means an isolated case. Nevertheless, as far as we have been able to ascertain by wide inquiry, neither this attitude nor the stand taken here and there by certain individualistic Japanese Christian leaders that Christian missionaries should withdraw is, as yet, very widespread. The danger is more remote, that the wound will fester, that the present spirit of inquiry will turn to discontent and the discontent to resentment. Where this might end, who knows? Some foresee a great Oriental *Entente*,

others say that is impossible. As long, however, as the sore spot remains there is always a chance for trouble.

What can Christian people do? We wish we knew the sovereign remedy. On "No War" Sunday we heard two presentations. In the morning there was a plea for a league of those who, in case their country went to war, would pledge themselves they would not help "no matter what." In the afternoon the emphasis was placed on the need for a better understanding and sympathy among the nations, for an internationalism based on brotherhood and love, for a determined effort on the part of the Christian churches and Christian leaders to bring real Christianity and a real Christian spirit into politics until our statesmen get the world vision and our governments shall follow the Golden Rule. To my mind the latter is the constructive method and the hopeful method.

In the midst of these trying circumstances we have met uniform courtesy, consideration and kindness. There has not been a single exception from the day we landed to the day we left. We wish more Americans could have the privilege of the favored few who can touch the home life of the Japanese, talk with the Japanese people of all classes, witness their progress along all lines, see their fine spirit. If there were more knowledge there would be better understanding, deeper appreciation.

No sovereign remedy; yet I do believe that there is wide opportunity for the Christians of America to use their influence through the press, through individual effort, and through united action that something may be done diplomatically to soothe the wounded feelings and to restore the self-respect of the Japanese people.

MRS. FRANK GAYLORD COOK.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us
build,
To life's ennoblement and His high ministry.
—Selected.

HOME MISSION BULLETIN

BE WITH US

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee: but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old.

—John Greenleaf Whittier.

HAND-PICKING IN HOME MISSIONS

By ALFRED WILLIAMS ANTHONY

Race relations tend to take care of themselves when men know each other and sit down together to confer on common interests. Each church should be an agency of neighborliness and service in its own environment. We are reminded again of the fundamental need of *personal religion*, incarnate in human fellowship, as the great need of our home mission field today.

There is danger lest Bigness may run away with us. The immigrant who comes to America cannot take in America all at once; institutions, organizations and missions have little meaning for him; what he wants is a friend, a bed, a meal, a job, a coat.

A deputation of Japanese came once to America to discover what things, if any, might be taken back to their country for imitation and reproduction there. They could see our banks and learn our methods of banking; they could visit our great mills and factories, and report on inven-

tions, machinery, devices, efficiency, expertness; they could visit our great stores and mercantile establishments, and learn the American ways of doing business; they could inspect our schools from the kindergarten to the university, and note our educational policies and methods; they could even see our church edifices, and the buildings and grounds which serve extensive charities and philanthropies; but they could not see Christianity, for they were not invited into Christian homes; they did not learn, through personal contact and friendly intercourse, the motives, the springs of conduct and the fundamental beliefs of Christian men and women. And so these distinguished Japanese visitors returned to their country recommending the importation of many American products, and the adoption of many American ways; but they did not recommend that Japan should become Christian as America was.

The danger is, even in the prosecution of missions, that Christianity be institutionalized, and men meet institutions rather than find Christians.

The Message

It is an old story that Jesus gave to men—a Life rather than Law. He did not organize a church; He gathered about Him Disciples and sent forth Apostles. The Church came afterwards, organized by Paul. Jesus did not draw up a constitution and by-laws; He told men to love one another, and to serve, and declared that the greatest amongst them was not he who held some high office, or carried the portfolio of State, but he who was simple and humble and teachable, and ready to serve.

The message must reach every church, every pastor, every Sunday-school teacher, every individual Christian, that the service which individuals render to individuals in personal contacts and personal relations, is the finest kind of service the world has

ever known. For the sake of that kind of service Jesus Himself took upon Himself flesh, and became "as a Servant" and lived amongst men.

The Means

There can be no substitute for self. Money is easy to give—it is hard enough for some people, and yet comparatively speaking it is far easier to give money than to give self. Jesus did at one time ask a young man to part with all his property, distributing it to the poor, in order that that young man might really discover the value of his own self, and whether or not he was willing to give that; and Jesus also stated at one time that the biggest gift of all was the gift of self, up to the very limit of dying for someone else. Missions need far more than old clothes that can be rummaged out of garrets; or cold pieces which can be parted with when the feast is over; missions require far more than money even; indeed the money is of little value save as it is converted into that priceless offering of somebody's self, in the person of the missionary.

Local churches must realize anew—whether great or small—that genuine missionary opportunities lie right about them, in the giving of self through friendly contacts and personal service to the foreigners, to the Negroes, to the Jews—indeed to any and every race, group, and condition of men in the neighborhood.

The Ideal

Christianity is essentially democratic. Jesus warned His Disciples against seeking place and preferment in the spirit of drawing distinctions and claiming superiority. Though coming to the Jews, and Himself a Jew, His ministry included the Greeks, the Romans, the Syro-Phœnicians, and the dwellers of all the known parts of the world of that day. He was Universal Brother, Brother to all men. That is the spirit He gave to His followers.

The ideal church is the one which has within its fellowship all classes

and conditions of men; all ages, all kinds of attainments, all colors and races. The ideal is for each local church to include within its ministries all peoples, howsoever diverse they may be, who come into the neighborhood and become a part of the community.

This ideal means that, in addition to organized missions which must be carried on in their great movements and undertakings, both at home and abroad, the local church within its own environment, through the life and the service of every member, must fulfill its apostleship, each member being an apostle sent forth in the name and the spirit of Christ, to every individual with whom contacts and friendly relations can be established. The Gospel is preached best through deeds, and men are won most by the intimate touch of hand and heart.

From the leaflet of the same name printed by the Home Missions Council and Council of Women for Home Missions. Single copies may be obtained free.

"Let us welcome, then, the strangers,
Hail them as our friends and brothers,
And the heart's right hand of friendship
Give them when they come to see us."
Gitche Manito, the Mighty,
Said this to me in my vision.

"I beheld, too, in that vision
All the secrets of the future,
Of the distant days that shall be.
I beheld the westward marches
Of the unknown, crowded nations.
All the land was full of people,
Restless, struggling, toiling, striving,
Speaking many tongues, yet feeling
But one heart-beat in their bosoms."
—Longfellow in "*The Song of Hiawatha*."

"Go ye and teach the next one whom you meet—
Man, woman, child, at home or on the street—
That "God so loved them" each in thought so sweet
He could not have them lost through sin's defeat,
But sent you with His message to repeat
That pardon through His Son might be complete.
So shall our land be saved from sore defeat
And gather with the nations at His feet."
—Selected.

NEWS FROM MANY LANDS



LATIN AMERICA

The Gospel for Roadmenders

REV. JOHNSON TURNBULL, Canadian Baptist missionary at Cochabamba, Bolivia, writes of some interesting experiences on a trip in the company of a native evangelist:

"At midday we came upon a group of eighty Indians repairing the road, which the flood waters had disfigured and in places completely destroyed. We turned aside to speak to the overseer, and readily obtained permission for Senor Barron to address the crowd. From a place of advantage he called the Indians and they surrounded him in a moment. After the first few sentences off came their hats, for they realized that the message was of a religious nature. Their interest was aroused and deepened, and their expressions of approval punctuated the preacher's remarks as he proceeded to unfold the plan of salvation, which to most, if not to all, was entirely new. Early in the afternoon another road-mending gang came into view, and there was no difficulty in obtaining permission to address the Indians. According to the pay list there were over two hundred in that particular group. They were soon collected around Senor Barron, who from the saddle preached in the Quichua tongue. It was an impressive sight in that broad river bed, under the blazing sun, to see the eager attention with which the dusky listeners drank in the gospel story."

Earnest Indian Evangelists

REV. H. D. PECK, a Presbyterian missionary who went out in 1922 to do evangelistic work among the Indians in Guatemala, writes of a certain native evangelist named Anselmo: "He talks to his fellow-tribesmen in the Mam language so

simply and clearly, and at the same time so wooingly, that he is rebuffed only by the most hardened hearts. In the last year 138 Indians accepted Christ through his pleadings. His nephew, who has been helping us unpack and put things in order and giving us our daily class in Mam, is a man of middle age and consecrated to the work of the Lord. Every evening after chores are done, he goes off to the villages to hold services and to seek new opportunities for bringing the Good News to those who have never heard it. Last night, he and his industrious little wife trudged twelve miles through the rain to sing, pray, and read the Bible with the brethren in a village up in the mountains. He has the instincts of a good teacher and when the Bible is read in Spanish he closely questions each one in the service to give the meaning of the passage verse by verse in Mam."

How a Bible Built a Chapel

SOME eighteen years ago a Guatemala Indian, his curiosity aroused by the words "Santa Biblia" on the cover, purchased a Spanish Bible from a colporteur of the American Bible Society. He called in some friends to read to him the new strange book he had just secured; but no one was able to explain what they read. He then sought help from the priest of the town, and invited him to his home. When the priest saw the Bible, he cursed him and left hurriedly, never to return. From that day the Indian had very little confidence in the priest. For about fourteen years the book in that Indian's home was very little understood. Then his sister, who lived in a nearby town, met a Protestant evangelist and asked him to go to Comalapa and explain the contents

of the book to her brother. The first day the evangelist was there, which was August 20, 1919, the Indian and his own family and that of his brother—ten in all—accepted Christ as their Saviour, threw their images away, and the man himself, who was then about fifty-five years old, quit drinking. Feeling that his people ought to have a fitting place of worship, the Indian who bought the Bible eighteen years ago, started to put up a chapel, which has been built little by little by their own labor and at their own expense. Rev. R. R. Gregory says, "The very best workmanship has gone into the building. I have not seen an Indian house to compare with it."

A Torn Testament

THE Bible House of Los Angeles has received from its representative in Managua, Nicaragua, the following account of one of its publications, "the Underscored Spanish New Testament": "It was given to a family in Managua years ago, but they had no use for it and finally threw it in with a pile of rubbish to be burned. A little girl and her mother from the country happened to be visiting with that family and the little girl picked up the cast-off Book and took it with her as a plaything. The mother soon took possession of the girl's treasure and upon arrival at their little hut put it up on a shelf, to be used leaf by leaf, to roll her cigarettes in. One day the husband, a drunken vicious fellow, the terror of the district, happened to see the Book and ordered his wife to put it aside as he wanted to read it. Day by day he devoured the contents of the remaining pages and in the reading was joined by another "bad-man," also a drunkard, and very handy with knife and gun. Their conversion was the beginning of a great work. This happened six years ago. We now have a congregation where they live, a goodly number of baptized believers and I have preached to congregations of sixty and eighty.

The owner of the Testament is now in charge of that work, a voluntary worker, a farmer by day and a preacher by night, conducting four or five services weekly."

A Paraguayan Politician

F. ERNEST DIEM, of the Inland South America Mission, writes of a prominent politician of Paraguay, who was converted six months ago: "He is now a baptized member of the Church, a regular attendant at all of the services, and a faithful personal worker. He is, of course, of the better class and is intelligent and well educated. Members of his class do not attend the meetings in the mission, and are utterly indifferent as to the claims of the Gospel, though most of them are not strong Catholics and are very friendly with us. Lately Don Molina, the politician, has been appointed by the Governor as vice-president of the City Council. While perhaps it ought not to be sought after by Christians, one may be greatly used of God in such a capacity. Last week the Catholic priest filed a petition with the Council for a monthly gift for the upkeep of the "Church." Mr. Molina decided that as long as he was on the Council it couldn't be. He asked his fellow-councilmen why, since the Government received absolutely no benefit from the Church, should they give money which might be used for a better purpose? The petition was turned down.

EUROPE

A Wireless Peace Message

ON behalf of more than four million school children of Great Britain, the League of Nations Union sent the following wireless greeting to the children of the rest of the world on Saturday, June 28th, the Fifth Anniversary of the signing of the Covenant of the League of Nations:

We, the children of Great Britain, greet the children of all the other countries of the world. Today, the 28th of June, is the fifth birthday of the Covenant of the League of Nations. Let us all in every country learn

to love and understand each other. Let us help people to see that all the world must be united so that the League shall be the Family of Nations with no one left out or unhappy or hungry. This is what God our Father in Heaven wants for all His children, then war shall cease and there shall be peace and good will among men.

Scotch Religious Conditions

RECENTLY published statistics show that 36½ per cent of the people of Scotland are outside the churches. The communicants of the Church of Scotland represent more than one quarter the entire adult population, and those of the United Free Church 18 per cent. While the adult population has grown in twenty years by more than seven per cent, the communicant rolls of the two great Scottish churches have increased by less than five per cent. In twenty years the Roman Catholic population has increased from something more than 8 to 12 1-3 per cent of the total population, and this increase is almost entirely due to immigration. In those centers where the Roman Catholic immigrants have settled, their influence has been exercised to the disintegration of Scottish Sunday observance, and has given rise to many social and religious anxieties. The two great churches in Scotland have increased in forty years by 34 per cent, whereas the adult population has increased by 49 per cent. On the other hand, during the four years, 1919-22, the churches have enrolled more young communicants than in any previous four years of their history, and the proportion of these young communicants to the general growth of adult population bears the high percentage of 56 as against about 52 ten years ago.

Belgian Gospel Mission

TENT evangelistic campaigns in Belgium were conducted in several centers last summer with very encouraging results. At Liege, boys and girls joined a special Bible class. About two hundred people attended the meetings at Huy, near Liege, and

a number of high school pupils began for the first time to read their Bibles. In Sart, the meetings were held in a dance hall and many confessed Christ. At Bruges, during a national holiday, seventeen young people stood up and consecrated themselves to Christ. One colporteur who took two years of training in the Bible School sold a thousand New Testaments and forty Bibles in one year, besides distributing many tracts and leading a number to Christ.

In other places the ground is hard and requires much prayerful cultivation before the Good Seed will take root. Many priests openly and secretly oppose the giving of God's Word to the people. They fear the effect of Bible teaching. Some of the evangelical Christians are sorely persecuted but they remain steadfast. Many who were formerly hostile are now reading the Bible and are attending gospel meetings. There is among the people more manifest opposition to Protestantism than to the Word of God.

Many more places could be occupied as mission centers if the Belgian Gospel Mission funds were sufficient to meet the necessary expense. "In spite of the lack of workers," writes one reporter, "*the Lord is shaking Flanders awake.*"

Is Germany Turning to God?

UNDER this heading Rev. R. Boyd Morrison writes in *The Life of Faith* of conditions which he has noticed recently in passing through Germany. He says: "A great revival movement has for some time been springing up among Lutherans, affecting not so much the clergy as the rank and file of the people. Numbers having become truly converted and, finding the poverty of the messages from many of the pulpits, have, without severing themselves from the churches, organized meetings of their own. These gatherings are of the most inspiring kind. Led by laymen, as a rule, they are marked by freedom from sectarianism, freedom from for-

mality in worship, hearty singing of evangelistic hymns, spiritual fervour, keenest interest and a real revival spirit. Religious work is everywhere growing rapidly. The sale of Christian literature has greatly increased, and the circulation of Christian magazines is ever widening. In no past year of history have so many people in Germany been converted and baptized as in this year. Such are testimonies borne by the representative of a great printing house and a pastor with whom I conversed lately."

Revival in Czecho-Slovakia

THERE is no spot in Europe to-day, says a writer in the *Christian World*, "more filled with the joy of God than Czecho-Slovakia. The new religious movement is so pronounced that the situation is amazing. In February, 1920, after attaining freedom from Austria, a large number of Czech Roman Catholic priests, who had long been chafing under the autocratic rule of the Vatican, sent to the Pope a series of demands for church reform. On these demands being refused, upwards of 170 of the priests seceded from the Church of Rome, married, and settled down in their parishes. They have been followed by over a million of the people in 108 parishes, and a new body called "The Czecho-Slovak Church" has been created. They have renounced belief in trans-substantiation, given up the confessional, ceased to ascribe divine honors to the virgin Mary as the "mother of God," and they make the Bible the sole text book of religious instruction in their schools. They have renounced all allegiance to the Pope and have been excommunicated."

Religious Teaching in Italy

THE new minister of education in Italy, Court Casati, has recently declared his purpose to maintain the religious instruction introduced into the schools by his predecessor, Professor Giovanni Gentile. Professor A.

Tagliatela points out in the *Christian Advocate* that this is not a victory for the Romanists, though they claim it as such: "First, the Catholics did not succeed in their claim that religious teaching should be given only by people authorized by the Church—that is by the priests. Gentile declared that any regular teacher formally showing his willingness to give this instruction would be appointed for it. The result of this was, and is, now, that Protestant teachers, too, and others who sympathize with Christianity but do not accept the dogmatic structure given it by the church, teach religion to the boys and girls of Italy. Further teachers and pupils have started to discuss freely the different interpretations of Christianity. The agent of the British and Foreign Bible Society, resident in Rome, has said that he has never received so many requests for the Testament and portions of it as since this new law was enacted. The same thing applies to the other Protestant publishing houses in the demand for Protestant literature, which is greatly sought after by teachers in every province of Italy."

Refugee Students in Greece

WHEN Dr. Landes, the General Secretary of the World's Sunday School Association visited Greece in March, he met a group of Greek and Armenian students from the School of Religion of Constantinople, who, because of their nationality, had been obliged to leave Constantinople and were continuing their studies in Athens. Inasmuch as these students are all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organize Sunday-schools in the refugee camps located in and around Athens and Salonica. Over a million Greeks and Armenians are now to be found in these camps. A letter received at the World's Association headquarters from one of these students working

in the Salonica District says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestants. We helped them organize a church in a house and also a Sunday-school for the children; the whole town is now a refugee Protestant town. An appeal has gone to the Greek government officials for a place of worship and they have consented to the use of the old Moslem mosque."

AFRICA

Thirsty Souls in Egypt

PERCY K. ALLEN, speaking in London on the importance of Christian literature for Moslems, reminded his audience that, at the Nile Mission Press in Cairo, all the staff and workers meet together for prayer and seek God's blessing on the day's work. God is honored from the very start at the Press. Mr. Allen told of a visit which he and Dr. Zwemer made to the Al-Azhar University in Cairo, with their pockets full of literature, which they were able to give away quite freely. He was astonished at the readiness of the people to receive the books. The same thing happened at a market meeting four hundred miles up country from Cairo, and also in other places. He urged that this is the great day of opportunity, saying "Wherever you go in Egypt, you cannot help being struck with the time that has been occupied and money that has been spent in bringing water to these people. In the same way God is wanting to bring the Water of Life to all these thirsty souls."

Impressions of Africa Today

SPEAKING at Hampton Institute of his recent visit to Africa, Dr. James H. Dillard, president of the Jeanes and Slater Funds, said: "The thing that impressed me most in Africa was the tremendous variety of nations. They differ among themselves more than the nations of Europe—in habits, customs, lan-

guages, and religions. I was longest in Kenya, an English colony five times as large as the state of Virginia. There were at least a dozen nations and languages in Kenya, not to speak of other differences in the people. Another striking thing is the improvement in the condition of women. The men used to do the fighting and the women the work. Of their own accord this has stopped: a great step forward. There are government workers going about showing people how to raise things better. The natives raise good tobacco and cotton. In one country the production of cotton is growing appreciably. England is determined to raise her own cotton. The one thing that struck me on the way down the coast is the determination of the natives to have an education. They are going to have it. I went out in the country and saw what the people themselves are doing. Missionary students have started schools. In one school forty or fifty students were being taught. —*Record of Christian Work.*

Abyssinian Moslems Won

TWENTY years ago a prominent sheik of Amara, led by what he thought to be a vision, began preaching to Moslems from the Koran. But in his studies of the Koran he so constantly ran across references to the Bible that he thought it wise to procure a copy from the Swedish mission for closer examination. Thereafter he began gradually to draw away from the Koran to the Bible and was accused of heresy by his Moslem acquaintances. Brought before King Menelik in 1907 he was ordered to present his opinions in debate with learned Moslems. The result was his exoneration and a royal permission to teach Moslems of Abyssinia where and when he wished. But further contact with Christians brought him to the evangelical faith and he was baptized by an Abyssinian priest, taking the name of *Noaje Kristos* ("Christ's own possession"). The Swedish mission at Addis Ababa

deepened his Christian knowledge. Being a powerful preacher he soon began to draw Mohammedans to Christ. His more intimate disciples he appointed leaders, apportioning the country into districts with a leader for each district. His death checked the movement, but it is estimated that about seven thousand have through his preaching come out of Islam to Christianity. The testimony of all acquainted with these new Christians agrees as to their great responsiveness to Christian truth.

How Christianity Spreads

WRITING of an extended tour in his district in Southern Nigeria, a missionary of the Church Missionary Society thus explains the wonderful growth of the Christian community that is to be found today: "Being a trading people, they visit other places and see something of Christianity. Or it may be that a Christian comes and stays in the town and introduces the gospel message. Generally young men are the first to become interested. They go about in *egbes* (companies), and what one does the others want to copy. These companies may number anything from ten to one hundred. The faith and knowledge of the inquirers are but small now; but if we get a teacher to occupy such a place (and in my district there are dozens of places like this) we will have a church, congregation, and a mission station going strong in a few years. The converts will be baptized and all will be willing to pay something towards the support of the teacher, and thus the place will become self-supporting."

Cannibals Still in Africa

THE Mekae people of Africa are more fond of human flesh than they are of pork, writes Dr. Alfred B. Lippert, engaged in medical work, Ebolowa, Cameroun. For several years missionary work has been going on among these people, but mainly through native Christians supervised

by white missionaries. The white missionaries make regular trips through the country to help and encourage the native evangelists. Not long ago a native Christian went to teach these people and he was eaten. The cannibals are punished very severely by the Government when they are convicted of this practice, and so the evil is somewhat less prevalent. In spite of this danger, however, there is no lack of volunteers for the work. On one trip of supervision Mr. Grisset, of the station, brought in three almost starved skeletons of orphans. Their mothers had been killed by a leopard and their fathers were almost dead with sleeping sickness. As soon as they are restored to health they will be placed in Christian families and trained to be sent back to their own people as missionaries.—*Continent.*

South Africa and Missions

REV. NELSON BITTON, secretary of the London Missionary Society, has been spending the autumn in South Africa at the invitation of the Congregational Union of that country. He stated before starting that the purpose of his visit was, as quoted in the *Christian Century*, "to arouse interest in the world-wide work of the London Missionary Society among all Congregational bodies in South Africa. These, it must be remembered, are roughly divided into three groups, the white congregations, the colored churches, which are self-supporting and self-governed, and the native churches, founded by the London Missionary Society which are affiliated with the Congregational Union. I am hoping that as a result of the visit, an auxiliary will be established which will provide for an annual tour of the South African churches by a missionary from one of our fields elsewhere. It is felt that there is a need to link up church thought and life there, both white, colored and native, with the missionary work of the Church throughout the world. If, for in-

stance, a missionary from Papua can bring home to South Africa something of the problems of his work and the needs of his people the whole outlook of the Church will be broadened. This type of work, too, will also serve to draw closer the spiritual links between Great Britain and South Africa."

A Century in Zululand

IN connection with the Natal Centenary, *Ilanga lase Natal*, a native newspaper, points out the striking contrast between the Zulus of 1824 and those of the present day. A hundred years ago there was not a single native in clothes and the sight of white men "was a terror and a nightmare, by which those who had seen the strange people were haunted for days." Where sugar cane now grows was the home of lions and elephants. Even by 1854 there were very few Christian natives: any who became believers did so at the risk of their lives. In material progress there has been a remarkable transformation. Good homes, good cultivation, a habit of steady work, though not yet the universal rule, are by no means solitary exceptions, and there has been an immense advance in education. What may not another century show if the Zulus take full advantage of the opportunities now open to them of becoming a progressive Christian people?

NEAR EAST

Moslem Women Converts

AFTER describing the wonderful changes that have taken place among Moslem women, in an article in the *Church Missionary Outlook* for September, the Rev. W. W. Cash says: "What I have said refers only to a small proportion of the women in Moslem lands. There is still a large body of women, invisible to the world, living in harems under the old conditions. It is true, however, that the number of girls in schools is very much on the increase, and that even among the poorer classes changes are

taking place that will ultimately make their lot brighter and happier. In old days it was almost impossible for women to become Christians, but now reports from missions show that the number of women converts is steadily on the increase. One mission tells of more women converts than men in the past three years."

Many Jews Leave Palestine

MIGRATION figures of Palestine have been rather disconcerting to Zionist leaders in recent months, statistics lately quoted in the House of Commons would indicate. J. H. Thomas, colonial secretary, when asked as to the development of Palestine by Jewish immigrants said that in 1922, 7,844 Jews and 284 non-Jews had immigrated into Palestine. During the same period 1,603 Jews and 1,436 non-Jews emigrated. In 1923, 7,421 Jews and 517 non-Jews immigrated and 3,466 Jews and 1,481 non-Jews emigrated. During the first three months of 1924, 923 Jews and 103 non-Jews immigrated and 893 Jews and 178 non-Jews emigrated.—*The Continent*.

Ambitious Persian Boys

OVER four hundred boys are enrolled in the Tabriz Memorial School, Tabriz, Persia. Every day there are five chapel groups: two each for the smaller Persians and Armenians, and one in Turkish for the older Persian boys, and the Armenian and Syrian boys too. "Nearly all of them are hungry for an education," writes Rev. Burt S. Gifford. "The eagerness with which some of them seize every opportunity to advance is indicative of their native ability and possibility of development. Some of these lads have made wonderful strides forward, and are excellent in character and scholarship. Last year two of them went to the University of North Carolina, and are doing excellent work. One of our graduates went to America, graduated from the University of Colorado, came back here, taught several months in our

school, and is now on the Finance and Administration Commission for the Government."

King Feisal's Bible

DURING a visit paid by Dr. Boyd, agent of the British and Foreign Bible Society in the Levant, a special copy of the Arabic Bible was presented to King Feisal at Bagdad. "This interesting fact is related, that there lies on the king's table, where he keeps the books he really uses, a copy of the Bible, New Testament included, that had been presented by the Jews of Bagdad!" Dr. Boyd remarks: "Truly a remarkable channel for propagating the Gospel of Jesus Christ—from a Jewish community to their Moslem king."

Sunday-schools in Syria

THE Syria Sunday School Union was admitted as a unit of the World's Sunday School Association, at the Glasgow Convention. Its Executive Committee is composed of four missionaries elected by the United Missionary Conference of Syria and Palestine, four Syrians elected by the Syria Sunday-school Convention, and the Field Secretary of the World's Association. This committee meets semi-annually. While its field is technically that of Syria under the French mandate, correspondence is conducted with and literature distributed in Syria, Palestine, Mesopotamia and parts of Asia Minor. The great falling off in the number of students enrolled in missionary day schools, due to the rise of national schools, is causing a corresponding decrease in Sunday-school enrollment, and the committee has to face in a new way the problem of reaching the unreached. One plan put into very successful operation is to organize bands of volunteer workers in the boys' boarding schools, who go out two by two into nearby villages on Sunday afternoon to conduct Sunday-schools. Ten boys in the Lebanon Boys' School at Suk-el-Gharb go into

five non-Christian villages, and thus reach over 200 children every Sunday.

INDIA

Christian Banking in India

CHRISTIAN cooperative banks are one of the agencies which various missions and the Y. M. C. A. have worked together to establish in India, in order to help the native Christians to a surer economic basis and especially to keep them out of the clutches of the money lender. The bank in a little village of weavers called Lohargawn is a subsidiary of the Christian Central Cooperative Bank of Cawnpore. At Lohargawn the preacher is the secretary of the bank, and the other evangelists help him in keeping up the interest in things. But the decisions are usually left to the members of the bank themselves. They are responsible for the money borrowed, and for the kind of members they admit. Among the rules that they have made, with the help of the Indian evangelists, are those prescribing that a member must be a Christian and he must not retain the little lock of hair on the top of his head which is there regarded as a mark of Hinduism. He must attend church regularly. He must be a contributor to the Church, and he must send his boys to the Christian school. The rules have been enforced, too.

Indian Christian Officials

ACCORDING to the Calcutta *Guardian*, among the prominent Indian Christians in the city of Madras today are a Judge of the High Court, the Judge of the City Civil Court, the President of the Madras Legislative Council, and the Principal of Pachiappa's College—the premier Hindu college which, according to a trust deed made in bygone years, does not admit non-Hindu students to the institution. The last-named fact is significant, since the governing body is entirely Hindu. The districts are full of highly-placed Indian Christian officials. There are few municipalities, *taluks*, or district

boards in the Madras Presidency in which Indian Christians do not sit as elected members from a general constituency.

Faithful under Persecution

IN the village of Dayalpur, North India, there is a community of one hundred Chamars, which, as a whole, has not only confessed Christ in baptism, but has undergone the most rigorous persecution and loss for the sake of the Name. These are not "rice Christians." It is no question of bakshish and blankets. Their witness for Christ is all the more remarkable as they are naturally timid, and for the first time in their history find themselves at variance with the powerful landowners of the village. As soon as their intention became known the owners of the village and the adjoining land began to use every means in their power to prevent them from becoming Christians. They threatened, argued, persuaded, all to no purpose. They threatened to take their cattle, confiscate their land, burn their houses and take their property. After these threats had been made at one large village gathering, a Chamar rose and said, "You may take everything we have, and our lives in the bargain, but we are determined to embrace Christianity." Persecution of many kinds, extending into the smallest details of daily life, has followed their baptism, but they have not wavered.

Surrounded by Plague

REV. C. G. ELSAM, Disciples missionary in Maudaha, India, writes: "We are literally living in the midst of death here in Maudaha. The plague has spread all around us, having been carried into the villages by the people forsaking the town of Maudaha. About five hundred persons have died of plague in the last three months, approximately eight per cent of the population in our immediate vicinity. None of our Christians have had the disease. This is proof of the efficacy of inoculation.

Of 900 persons inoculated three or four have died; of some 6,000 not inoculated 500 died. Within three days three members of one family have been buried within five yards of our back fence. Yesterday one of our converts, whose wife refused to join him in his new religion, brought her to our gate where she died in two or three hours. Her people would not touch her, so the police had to bury her, which they did in a pit along the roadside within ten yards of our compound wall."

A Christian Medical Guild

A SMALL number of Indian Christian medical students at Agra have united to form a Guild of St. Luke, and have added to their membership former students now in practice in different parts of India. The Guild has produced an attractive little card of membership with thirteen names upon the roll. The objects are: (1) To bind medical men together as disciples of Christ; (2) to help one another by prayer. The rules of the Guild are: (a) To pray daily; (b) to read some portion of the Bible daily; (c) to attend church every Sunday if possible; (d) to be regular in partaking of the Lord's Supper. A Bible class for the Guild is held every fortnight by Miss A. F. Wright, the principal of the Queen Victoria High School, Agra.

Child Widows of India

THE last government census of India discloses that there are no less than 15,000 widows under five years of age, 100,000 between five and ten, 279,000 between ten and fifteen, and over 500,000 between fifteen and twenty. The one encouraging fact in this black picture is that the figure for the smallest of these poor child-widows, those under five years old, represents a decrease on the last census, when the figure was 17,705. *The Missionary Herald*, which gives these figures, quotes the *Dnyanodaya*:

We earnestly commend to all Europeans in India, officials and non-officials (especially

leisured English ladies, who can do much), to Swarajists and Liberals, to reformers and pundits, to missionaries and Indian Christian leaders all alike, these heart-breaking figures, behind which there lie untold sorrows and sufferings of nearly a million of our helpless sisters in India, every one of them a challenge to India's boasted advance in culture, civilization, and political statecraft. They are figures which constitute a loud call to every one of us to join forces with all who are patriotically-minded enough to feel the stinging shame of this blot on India's fair name.

Memorial to Ramabai

THE trustees of the Ramabai Mukti Mission at their last meeting voted to establish a memorial to Pandita Ramabai, and agreed "that a Bible Institute would be a fitting memorial to one who loved the Word, labored for the Word, and strove to glorify the Word, and if it were left to the choice of the late Pandita, they have no hesitation in concluding where her choice would lie." The trustees request prayer "that the children of God all over the world may be moved to supply the necessary funds for the erection and maintenance of a Bible Institute which will be in Poona or near Kedgaon, and that men and women equipped mentally and spiritually and who have studied the Word at the feet of the Master, be led to volunteer their services to teach in the Ramabai Memorial Bible Institute."

The Free Women of Burma

WHILE the Burmese man has, by force of the combined influences of Buddhism and climate, become either an indolent, harmless monk, or an easy-going amiable, pleasure-loving countryman, the Burmese woman, influenced in no less degree by religion, untrammelled by convention, and gifted with freedom of action from her earliest youth, has developed into an individual of marked intelligence and strong character. The women are the traders of the country; with them large contracts are often made by government officials. They keep the stalls in the bazaars, and they aid their husbands

in the sale of the paddy harvest. Denied education in the past, Burmese girls are now beginning to avail themselves eagerly of the government schools for women established by the English. Marriage is in Burma an absolutely free contract, in which the position, the obligations, and the rights of the two contracting parties are equal. This is particularly shown in the disposition of property.

All property belonging to a woman before marriage belongs to her absolutely, but all profits arising from the investment of property of either husband or wife, or the earnings made by business or labor, constitute "joint property," which neither one can deal with or alienate without the consent of the other.

Chinese Christians in Burma

A VERY superior class of Chinese live and trade in Burma in large numbers, and many of them have become Christians. When American Baptist missions went to Burma over one hundred years ago the Chinese were there. They were attracted to the Gospel from the first. They are more receptive to Christian teaching than when they are at home in their own land, and they occupy a strategic place in the economic life of Burma. Rangoon has a larger Chinese population than native Burman, and the smallest jungle village has for its business man a Chinaman. The Burmans trust them implicitly and the trust is merited. For years there has been a Chinese church in Rangoon and Mr. Douglass baptized about thirty in Bassein in the early days of the work there. The Chinese of Rangoon maintained a mission school and Christian hostel for many years at their own expense. About five years ago the one hundred or more converts at Bassein put up a school building at their own expense, and after the Mission had paid for the transportation of two young graduates of Swatow Academy in China, the Chinese of Bassein and Mandalay assumed their support. Now the loyal

group of Chinamen in Mandalay has built the first Chinese church building in Burma. They have an excellent building and have given liberally for its construction, but the work is sorely in need of funds.

A Buddhist Priest Finds Peace

A Tibetan Buddhist priest who for many years had sought to find relief from the burden of his sins and power to overcome them, spent several years in fruitless pilgrimage in India and, after his return to Tibet, learned Arabic and read the Koran, but found no light. Then a Tibetan peddling merchant, who, having sold his wares in India, was presented with a Gospel of Luke in the border town of Ghoom, gave it to this priest on his return. He was so stirred by what he read that he left his monastery, alleging another pilgrimage. After about eighteen days' journey on foot, he arrived at the town of Ghoom, very weary and footsore but with great longings to know more about Jesus. The missionaries had the great joy of opening up the Word of God to him and he found the peace which he had so hopelessly sought for so many years.

CHINA

A Chinese Ku Klux Klan

EUGENE E. BARNETT, Y. M. C. A. secretary in Shanghai, is quoted in *The Christian Century* as saying that the same nationalistic spirit that is felt so strongly in America is now rampant in China. "In America we call it 100 per cent Americanism," says Mr. Barnett. "Foreigners in China are likely to call the same thing here by balder names—narrow nationalism, anti-foreign feeling, anti-Christian sentiment. In certain quarters of China it is undoubtedly each and all of these things. The prestige of 'Christian nations' has not been so low in China for many years. The European war, the Versailles treaty, American movies, the cabled news of strikes, lynchings and violence in America

and Europe, Teapot Dome disclosures—all these are factors in producing a growing skepticism regarding so-called Christian civilization. One expression of the new patriotism was the organization four months ago of a Chinese Ku Klux Klan, or 'Order of the Three K's' as it is called in the vernacular. Its professed aims are as noble and beneficent as those of its American counterpart. As in America it proposes simply to insist—secretly, of course—on Chinese being good Chinese. It has adopted the regalia as well as the name of our American K K K movement."

Thousands of Testaments

REV. W. S. STRONG, sub-agency secretary for North China of the American Bible Society, wrote in the late summer: "General Feng's men are busy these days. When not drilling, they are making roads; and one benefit we will have as a result of the Fengtien Chihli war scare is that a system of roads will soon connect Peking with Jehol, with Lanhsien on the Peitaiho Line, and the extension of the Western system. I had a long talk with our old friend Mr. Frank Yung Tao as to the needs at General Feng's army camps. He very readily fell in with my idea, and at once bought 2,000 New Testaments for the Nanyuan Camp. He will be up here on Friday next, and we will then talk about needs in other camps. He is convinced that without Scriptures among the Christians there can be no strong church; and he feels therefore that this army church will mean a great deal both to China and to the Christian Church in general throughout China."

This reference to Mr. Yung Tao and his purchase of 2,000 New Testaments recalls his former wholesale purchases of Scriptures. It is he who, during the past decade, after finding efforts to uplift his countrymen through physical, social, and intellectual channels were not effective, took up the study of religions. Thus led to the Bible, he was won by it,

and, even before he himself became a baptized Christian, bought 5,000 and 10,000 Bibles and Testaments at a time and distributed them to his friends, to officials, and to teachers.

Chinese Girls' Idea of God

A MISSIONARY, conducting a class on the Apostles' Creed for a group of Chinese young women teachers, reports that when discussing the conception of God she asked them, "When you pray to God, in what way do you think of Him?" One girl named "Loving Virtue" said "It is sometimes as if He were on a throne, very high up, and very far off. It is all beautiful, but I can only see up as far as His shoulders. I can never see His face, it is too wonderful and too far away. And then at other times I don't think of Him as a person outside myself at Whom I am looking; it is as if a shutter goes down between me and the whole world. I don't realize anything round me, I am all closed in with Him. It is not a case of God and myself, it is all together in my heart"—there she broke off and said, "I can't explain it, only that the shutter goes down, and closes us both in."

Another girl said: "When I lead in prayer I always think of God, but when I pray by myself I think of Jesus, and He is always there ready to listen to me."

D. V. B. S. in China and Korea

IN 16 provinces in China there are 2,000 Daily Vacation Bible Schools, 1,000 of which are in the province of Shantung. Last summer about 2,000 students gave their vacation (July and Aug.) to help carry on these schools. These volunteer teachers have an experience of self-denying service which is invaluable to them and to the work. In Korea there are 250 D. V. B. S. conducted by a Korean Committee representing the World Association along with the Korean Christian forces.

Modernizing Nanking

MRS. GEORGE E. RITCHEY, missionary of the Disciples Church, writes of these changes which she has seen in the historic Chinese city of Nanking during the four years which she and her husband have spent there: "The famous old Drum Tower that was the center of filth and hovels and unkept graves, many of them with the coffins exposed, is now the center of an attractive little park with flowers and shrubs and winding walks. Electric lights are on many of the main streets where before small kerosene lamps were used with little success. An ordinance has been passed prohibiting beggars from the streets. The city is caring for them outside the city wall. Two blocks from our home are large mat sheds where hundreds of the very poor go daily to buy rice at a mere pittance. This work has been carried on the last two winters by philanthropic business men of the city. All of these enterprises have been at the initiative of the Chinese but only the influence of Christianity could have brought them about."

Attacking Chinese Illiteracy

THE Chinese Ambassador, Sao-Ke Alfred Sze, was awarded the degree of LL.D. by Syracuse University in June. In his address at Commencement, Dr. Sze said in part: "An American university graduate, Y. C. James Yen, has worked out a system whereby he hopes to educate China's illiterate millions for democracy in a decade. His plan was to compile a vocabulary of the most frequently used characters in the spoken language so that the illiterate would not have to waste time on characters that they would not use. A selection of one thousand foundation characters was made and under Yen's direction four readers have been prepared, each reader containing twenty-four lessons designed for twenty-four days of the month. It is designed, therefore, that the illiterate may complete the course in four readers, in four months

of classroom work at one and one-half hours each day. The readers completed, Yen's next problem was to have the system adopted. A publicity campaign was started in Changsha, the capital of Hunan. A committee of seventy members, including business men, teachers and students was organized. Parades and mass meetings were held with the result that teams of leaders were organized and sent out to register students from seventy-five districts. In three afternoons 1,200 pupils were registered. So far the work has been successful, and is now being carried to other cities. Volunteer teachers have enlisted to serve without pay, and in the city of Chefoo the new slogan 'Make Chefoo one hundred per cent literate within five years' is well on the way toward accomplishment."

JAPAN-KOREA

Japan's Christian Council

AN interesting summary of the activities carried on by the National Christian Council of Japan since its organization in November, 1923, is given by the *Japan Evangelist*. The work of reconstruction begun by the Federation of Christian Missions in cooperation with the Federation of Christian Churches was taken over by the Council and a remarkably full survey of post-earthquake conditions was published in the *Japan Advertiser*. At the same time other activities undertaken by the first National Council have been faithfully carried out. Commissions on Education, Social Service, Literature, International Relations and Evangelism have already accomplished considerable work. Mr. K. Miyazaki, a full-time Japanese secretary eminently fitted for the position has been secured.

The organization of this National Christian Council has made possible a friendly relationship with the Christians of China through the National Christian Council of China, previously impossible. The Chinese Council

sent two representatives to Japan. Mr. Miyazaki spoke at the second General Meeting of the Chinese Council in Shanghai. The Christians of China were second to none in their sympathy for Japanese Christians who suffered in the earthquake. This sympathy took the form of substantial gifts. This improved relationship between the Christians of China and Japan is a matter of great and lasting importance.

Japanese Courtesy

MISSIONARIES in Japan have reported that they have been shown much courtesy and kindness even in these recent months. A striking illustration of this is given in a letter from Rev. Royal H. Fisher, Baptist missionary in Yokohama, who writes: "We very much fear that reports with you have greatly falsified the state of things here. Reports of attacks on Americans I can brand as utterly false; not a friend of mine has experienced anything but the kindest treatment during all these weeks of possible trouble. The work has suffered. America's position of moral leadership has been compromised and it is going to be hard to regain the confidence of many here. However, most of the people understand, although a noisy group have tried to make trouble. Our own associates in the work have been most cordial and sympathetic and have even been more than ordinarily kind. The authorities have been worried for fear some fanatic might 'start something' and we have been well watched over. The police in Sendai were most kind in taking extra precautions for our family, as I have had to be away most of the time; their detectives have kept a close watch of our house. All in all, it would be hard to find a people who could have been nicer to us during these trying weeks and months. Reports of secession from American support of our work have been grossly exaggerated; this has been talked of only by a few noisy free lances who would have most to

gain from a break-up of the regular churches. Our leaders have been staunch as steel to us."

NORTH AMERICA

Broadcasting World News

RADIO "fans" should listen in to the broadcasting of World News from Station W F B H (273 meter wave length), New York City. The Presbyterian Board of Foreign Missions has appointed Rev. Ernest F. Hall, D.D., to have charge of the broadcasting, under the title "World Neighborhood News," for half an hour on Friday afternoons at 3:30. Among the subjects already presented in this broadcasting are: "Christian Silk Worms in China," "Medical Miracles in India," "Missionary Athletics in the Philippines," "Christian Progress in Brazil," "The Present War in China," "The Story of Feng, China's Christian General."

Reports will be given of conditions and work in various foreign countries, especially China and Siam, the mission study topics for this year, and in South America where the Montevideo Congress is to be held in April, 1925. Stories for the "Children's Hour" will also be furnished by the Board of Foreign Missions.

This is the first attempt by any church to broadcast news regularly from foreign mission fields and it is hoped that it will prove to be valuable enough to warrant its continuance. Letters will be appreciated by the Board and the Radio Station if the plan is approved by those who "listen in." The Station address is WFBH, Majestic Hotel, 72d Street and Central Park West, New York City.

Undenominational Conference

AN American Conference of Undenominational Churches which was incorporated one year ago with seven ministers, and several laymen, has now about one hundred pastors and evangelists with churches and state superintendents in several states. The conference has been established upon the principles of taking the Bible as

its only rule of faith and practice, the deity and atonement of Jesus Christ as its only hope, and the consolidation of over-churched communities into a union church as its motto. It is not a new denomination, but a cooperative fellowship with membership from many evangelical churches. Any minister of evangelical faith that believes firmly in the Bible may become a member. *The Pioneer of a New Era*, published at Arnold's Park, Iowa, is the official organ of the Conference, and is edited by Rev. R. Lee Kirkland, D.D.

Gospel Need in Oregon

DR. W. O. FORBES, who is now superintending Sunday-school missions in southern Oregon, describes Oregon's four southeastern counties as still "a spiritual wilderness." These counties cover as much territory as the whole state of Indiana, but the population—35,000 in all—is not yet above an average of one person to every square mile of space. The largest town numbers only 2,500 people, and there are but four other municipalities in the region which have as many as 1,000 residents. The population is, therefore, almost entirely rural. The people are by no means poverty-stricken, for dairy farming, grazing and logging afford a very substantial basis of economic life, but the section is isolated and there are practically no facilities for travel. The gospel missionaries resident in the region are few indeed, and they reach only a very small fraction of the population in consequence. Dr. Forbes says, "The inhabitants are growing up in practical heathenism. More itinerant missionaries are urgently needed."—*The Continent*.

Mormonism in Idaho

THAT Mormon influence is growing rapidly in Idaho is graphically shown by a map prepared by Professor Deich, of Gooding College, referred to in an article in *The Christian Intelligencer*, which states: "In all southern Idaho, one third of the

population is Mormon. Most of the communities of the eighteen counties on the map contain a Mormon population running from twenty-five per cent to ninety per cent of the total. The Evangelical work is badly handicapped by the over-churching of small towns. This fractionalizes the non-Mormon population and leaves the Mormon church in possession of the community appeal. As the latter stresses amusements, particularly dancing, a goodly number of Evangelical Christian young people are attracted to it. When the depressing spiritual influence of large blocs of Mormons is considered, it is clear that unless countervailing measures are taken, real Christianity in southeastern Idaho and similar sections of other states, faces depletion and defeat. The only cure for this condition is to be found in reciprocal exchange of churches on a large scale, in a marked increase of all missionary and church extension appropriations for the building of adequate churches and community houses, especially the latter, and the elevation of ministerial personnel to a much higher standard than the local resources of the field will permit."

In Southern Louisiana

FRANK E. TOMLIN, of the M. E. Church, South, writes: "The French population of southern Louisiana is estimated at approximately 300,000. Some of the conditions with which we are faced in the work among them today are (a) an almost unbelievable amount of illiteracy; (b) a lack of ideals, dependability, and a sense of regard for obligations; (c) indolence and lack of ambition; (d) superstitions and false notions; (e) early marriage and inordinately large families, and along with that (f) poverty and insanitary living conditions. Illiteracy running as high as one hundred per cent is not uncommon in rural communities. There are public schools, of course, and some are doing good work. Facilities are far from

adequate, however, and in many cases there are no schools within a reasonable distance of communities of considerable size. The enforcement of compulsory attendance laws is unthought of. From one half to two thirds of the present generation of school age children are not attending any school. Of those who do attend, large numbers drop out before they have completed the third grade. The rural schools only try to meet a bare sixth-grade requirement, usually fifth-grade requirements are barely met. You ask why such conditions exist: What seems to me to be the answer is that the dominating religious influences have not demanded or even encouraged educational opportunities, but rather more frequently have opposed anything tending toward progress. Protestant efforts are already accomplishing much."

GENERAL

The Church and War

THE influence exerted on public opinion by the Protestant Church in the matter of popularizing the conception of a warless world has been emphasized by the *Christian Century*, which says: "Since the beginning of this year this has become a matter of grave public concern. The action of students at Indianapolis, and later in other places, served to crystallize the issue for the churches. Churches of all communions continue to go on record as unalterably opposed to the present war system. With the churches alive, the stirring of a large portion of the nation has followed in less than six months. The first impulse of the newspapers in dealing with this new situation was to deride and brand it. But it is noticeable that, in all save the out-and-out jingo papers, the promiscuous hurling of hard names has almost ceased. This change of tone is at once an evidence of the progress of the movement and of the influence that the Church really holds in the American community."

THE MISSIONARY LIBRARY

The History of the Wesleyan Methodist Missionary Society. By G. G. Findlay, D.D., and W. W. Holdsworth, M.A., B.D. 5 vols. 18s per volume. The Epworth Press. London. 1921-1925.

These portly volumes, averaging some 500 pages each, not only chronicle the history of the Wesleyan Methodist Missionary Society, but they likewise report the outstanding events of the spread of the faith of the Wesleys in North America and Europe, as well as in the British extensions in Australia and New Zealand. Volume V completes the work intended originally as part of the centenary celebration of the Society, held in 1913. With the exception of the earlier work of the Church Missionary Society, these volumes constitute the finest history of a separate Foreign Missionary Society yet published—a worthy output of more than a decade of diligent collation of manuscript records, careful examination of innumerable missionary periodicals, numerous volumes by missionaries and a general survey of other more remote sources of varied information. Though the lamented Dr. Findlay and his talented daughter were so central in the earlier period of production, the chief collaborator is Mr. Holdsworth, who not only reëdited the material left by Dr. Findlay, but who has given unity and a clear relief to the long record of Wesleyan missionary activities.

In a later number of the *REVIEW* an article will appear based on the work as a whole. Volume I was written by Dr. Findlay, and contains an account of the century's development of the Society at home and its earliest missions, resulting in the establishment of the Methodist Church in the United States and Canada. In Volume II we find the stirring history of their missions in the West Indies, and

a full account of the conflict between the Christian Church and the slave owners of the West Indies. Volume III describes the founding of the independent Methodist Churches of Australia and New Zealand, together with the memorable missionary triumphs of Wesleyan missionaries in the barbaric and cannibal islands of the southern Pacific. Volume IV tells the scarcely less interesting story of the Society's work in South and Central Africa and of Methodist expansion in Europe, together with the establishment at home of its Women's Auxiliary. The final volume, just published, is devoted to the missions in Ceylon, India and China, "where tremendous problems have been faced and results achieved which have laid a firm foundation for the triumphs of the future. The men and women through whom this progress has been won stand vividly out from these pages, and native churches and native Christians have their place of honor." The editor adds a detailed chronological table which connects the missionary history with events of the time—a valuable feature of the book.

When we compare these five volumes, the equal number of even fuller volumes of the Church Missionary Society's History, the scarcely less valuable history, issued by the London Missionary Society, not to mention the fine volumes recording the achievements of the Society for the Propagation of the Gospel and the British and Foreign Bible Society, with the sketchy or antiquated histories published by our great American missionary societies, we can only hang our heads in shame and hope that some speedy action may be taken by the older and larger societies of the United States to remedy this great defect and so supply our churches

with the inspiring accounts of what our brethren and sisters abroad have accomplished in the planting and up-building of the Kingdom of God in the non-Christian world. H. P. B.

Mexico, An Interpretation. Carleton Beals. 280 pp. \$2.50. B. W. Huebsch. New York. 1923.

Mr. Beals represents the viewpoint of the radical Mexican of today. Since this type of Mexican is now in control and will probably be still more now that Sr. Calles is elected president, it is an important book for North Americans to read. It is the first attempt in English to interpret, the history of Mexico from the social standpoint.

The opening chapter on "Indian Heritage" is a discerning statement of the fact that the backbone of Mexico is still Indian. The Spanish civilization and religion is a kind of a veneer, with the Indians, still confiding in their old gods, though they may be dressed in the clothes of a modern saint. The exploitation of those Indians by the early conquistadores in the name of the Church of Rome, is painted with appalling details. In no English book of recent years has the Church, beginning with the abuses of the colonial days, been handled so frankly and severely.

Mr. Beals believes that the solution of the Mexican problem is social. The many revolutions of the past hundred years have rarely had social significance. But in the revolution of Juarez and in the one from 1910-1920—still going on—the dreams of the people are working toward reality. "The creation of an intelligent people, decently fed, decently sheltered, having practical education in civil responsibility is the only sure road out of the morass."

Mr. Beals describes how the modern foreign exploitation was fostered by Diaz on top of the old Spanish exploitation: "The sale of the lower half of Lower California for a song to Mr. Luis Fuller, who passed it on to an American colonizing company; the sale of 7,500,000 acres in northern

Mexico to two favorites who proved to be agents of the interventionist, Mr. Hearst; the granting to Colonel Greene of enormous copper concessions in Sonora; the granting of personal concessions to the United States Ambassador Thompson with which he organized the United States Banking Company and the Pan American Railroad Company, the arranging through the Cientifico law office of Senor Joaquin Casasus, for immense rubber concessions to Rockefeller and Aldrich. One hundred and forty-five million acres were practically given away to twenty-eight personal friends of Diaz. It is claimed that nearly 300,000,000 acres were sold for approximately five cents a hectare. In addition, immense oil and mineral concessions were made to various American and English companies, among them the Guggenheim interests. The rubber concessions to Rockefeller and Aldrich in Durango ruined a great number of poor towns; the privileges granted temporarily to the Tlahualilo Company on the Nazas River—a company which Ambassador Henry Lane Wilson supported with his official influence—ruined the river-dwellers; the grants in Sonora, immediately resold to American land companies, despoiled the Yaquis of their river lands, precipitating a bloody struggle that has lasted down to the Obregon régime, and which cost the Dictator alone no less than 510,000,000 pesos; the concessions which divided Quintana Roo among a few companies led to revolts and massacres; the timber concessions in the State of Mexico to the paper factories of San Rafael and Anexas wrenched away the village holdings of the district. In other localities the *ejidos* were enclosed by the nearest great landholder.

Diaz's methods could not continue. Madero the dreamer and spiritualist, appeared at the psychological movement. But he was no match for the reactionary forces that set themselves against them.

The third division of the book is given to a study of the Social Fabric.

It is a more profound study than the interesting popular study by Prof. Ross in his "Social Revolution In Mexico." The chapter on the "Rise of the Mexican Proletariat" shows how the labor unions have grown into great power, and what the backing of the American Federation of Labor has done toward defeating intervention movements in the United States.

The chapter on "The Aristocracy" gives revolting descriptions of the immorality and weakness of this class, developed largely during the Diaz administration.

The "Foreign Invasion" is treated without gloves. The foreigners have, through the centuries, controlled the economic life, and hence the people. But, aside from the early Church fathers, none have seriously attempted to help the people to adjust themselves to the trying facts of their disrupted social medium; and the people's own governing aristocracy during historic crises have always stood on the side of the invader. The foreigners have little interest in the Mexican or his fate, and though largely responsible for much of his present sordid condition, they consider him worthless.

From the days of the Spanish cavalier to the modern American, foreign residents have been largely composed of the adventurous get-rich-quick-type, devoid of moral principle or social responsibility.

The very severe strictures on Americans in Mexico are unhappily true about many, but are unjust to a large class who, though they maintain old political theories, yet still have affection for the Mexican people. A clear and detailed statement is given concerning the way the American petroleum interests have manipulated their government and the American public in their efforts to control, without compensations, Mexico's enormous supply of oil.

In regard to Mr. Fall's pretended representation of missionary forces in asking for changes in Article 27 of the Constitution, Mr. Beals says:

"That the missionaries had not been taken into the official counsels is evidenced by the statement made by Enoch F. Bell, Associate Secretary of the American Board of Commissioners for Foreign Missions, in taking exception to Senator Fall's sudden ecclesiastical interest: 'So far as I have been able to ascertain, our missionaries in Mexico do not suffer any disability or persecution either from the Government or from non-governmental sources. I cannot say that our work has been seriously handicapped by any provisions of the Mexican constitution or laws passed thereunder. I don't think that our government would ever be justified in demanding that the constitution of Mexico be changed to suit our tastes.... Under no circumstances would we, the representatives of American churches, allow our missionary interests to be so closely tied up to those of political and financial interest, that are involved in Secretary Fall's letter.....'"

While one cannot agree with a number of positions taken in the book, it is an important contribution to the discussion of the Mexican Question.

S. G. I.

In the Land of Sweepers and Kings. Geo. E. Miller. 194 pp. \$1.00. Powell and White. Cincinnati, Ohio. 1922.

This book by Dr. Miller, of the Disciples Mission in the Central Provinces in India, merits very high praise. There are no dull places in it. The author has come very close to the people in sympathy and service, and has so arranged his matter as to make his descriptions reveal what he thinks and knows by experience.

Underlying the narrative is a something which makes a real missionary book of it. Without cant or melodrama the author tells of real people and real animals, genuine trials and disappointments, all the while making clear that the task in which he is engaged is one that might well command the best talent and devotion of the Church. The picture is wonderfully true to nature.

J. C. R. B.

USED IN OVER ONE MILLION CHRISTIAN HOMES

New Soft-Proofmaking
Edition



HURLBUT'S STORY OF THE BIBLE

BY JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

A COMPANION VOLUME TO THE BIBLE FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. The world old stories rendered vitally interesting by the noted author's fresh and realistic treatment.

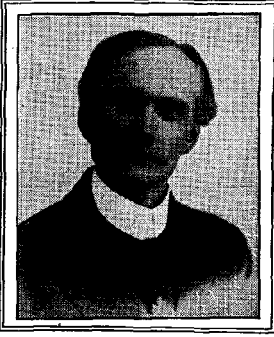
The Biggest and Best Illustrated Book for the Price.
Octavo, 757 pages, 16 color plates, 250 illustrations. PRICE \$2.00
On sale at all Booksellers. Representatives Wanted.

THE JOHN C. WINSTON CO., Book and Bible Publishers, 259 Winston Bldg., Philadelphia

NEW BOOKS

- Bolivar, Liberator of Venezuela, Colombia, Ecuador, Peru and Bolivia.** Henry R. Lemly. 441 pp. Stratford Co. Boston. 1923.
- Progress of World Wide Missions.** Robert H. Glover. 372 pp. \$2.50. George H. Doran Co. New York. 1924.
- Kingdom Without Frontiers.** Hugh Martin. 91 pp. \$1.00. Macmillan Co. New York. 1924.
- Arab at Home.** Paul W. Harrison. 337 pp. \$3.50. Thomas Y. Crowell Co. New York. 1924.
- Flash of Color.** Basil Mathews. 169 pp. 75 cents, paper; \$1.25 cloth. Missionary Education Movement. New York. 1924.
- Christianity and the Race Problem.** J. H. Oldham. 265 pp. \$2.25. George H. Doran Co. New York. 1924.
- Our Empire's Debt to Missions.** J. N. Ogilvie. 7s, 6d. Hodder & Stoughton. London. 1924.
- Documents on Christian Unity, 1920-1924.** Edited by G. K. A. Bell. 382 pp. \$2.50. Oxford University Press. New York. 1924.
- Hawaii, the Rainbow Land.** Katherine Pope. 358 pp. \$3.00. T. Y. Crowell Co. New York. 1924.
- Chamberlain's Japanese Grammar.** Revised by J. G. Melroy. 138 pp. \$2.00. University of Chicago Press. Chicago. 1924.
- What Shall I Do With My Life?** Harold I. Donnelly. 248 pp. \$1.25. Presbyterian Board of Publication, Philadelphia. 1924.
- Rural Religious Organization.** J. H. Kalb and C. J. Bornman. 63 pp. University of Wisconsin. Madison, Wis. 1924.
- Wilfred Grenfell, The Master Mariner.** Basil Mathews. 178 pp. \$1.50. George H. Doran. New York. 1924.
- Place of Boyhood in the Nations of the World.** Report of the Second World Conference of Y. M. C. A. Workers Among Boys, 1923. 355 pp. Bureau of Information, International Committee, Y. M. C. A. New York. 1924.
- God Wills It—a Tale of the First Crusade.** Wm. Stearns Davis. 552 pp. \$1.50. Macmillan Co. New York. 1901.
- Following Fully.** Wm. Gilmore. 143 pp. 2s. Pickering & Inglis. Glasgow.
- Studying the Book of Genesis.** M. Ryerson Turnbull. 120 pp. Presbyterian Committee of Publication. Richmond. 1924.
- Salvage of Souls: A Memorial of the Work of Gertrude Morley Fletcher. (China.)** Isabel M. Angus. 112 pp. 2s, 6d. Carey Press. London. 1924.
- Andrew Young of Shensi: Adventure in Medical Missions.** J. C. Keyte. 313 pp. 6s. Carey Press. London. 1924.
- The Missionary Genius of the Bible.** Vernon F. Storr. 192 pp. 3s, 6d. Hodder & Stoughton. London. 1924.
- A Short History of India, From the Earliest Times to the Present Day.** E. B. Havell. 290 pp. 3s, 6d. Macmillan Co. New York and London. 1924.
- Progress of Education in India, 1917-1922.** J. A. Richey. Eighth Quinquennial Review. Vol. I, 241 pp. 2s, 3d. Vol. II, 189 pp. 2s. King. London. 1924.
- Mahatma Gandhi: An Essay in Appreciation.** R. M. Gray and Manilal C. Parekh. Builders of Modern India Series. Illus. 136 pp. Cloth, Rs. 2; paper, Rs. 1.4. Association Press. Calcutta. Paper, 3s. Student Christian Movement. London. 1924.
- The Christian Forces in Bengal.** W. Carey. 24 pp. 4 as. 5 Russell Street. Calcutta. 1924.
- Out of the Miry Clay: The Story of the Haidarabad Mission to the Outcasts.** F. Colyer Sackett. 79 pp. 1s. W. M. M. S. London. 1924.
- Village Folk of India.** R. H. Boyd. 112 pp. 1s, 6d. U. C. M. E. London. 1924.
- When I Was a Boy in India.** Satyananda Roy. 218 pp. \$1.25. Lothrop, Lee & Shepard. Boston. 1924.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.



W. Graham Scroggie

Great Britain's Foremost Bible Teacher

AGAIN *The Sunday School Times* has brought to this country the every-week writing of a British Bible teacher who stands in the forefront of Bible exposition in the English speaking world, and now introduces W. Graham Scroggie, of Edinburgh, Scotland, to American Sunday-school life.

There is no man before the public to-day who combines more notably a deep spiritual insight, unshaken faith in the whole Bible and all the Christian fundamentals with rare power of literary expression, and scholarship of the most exacting sort. In December Mr. Scroggie will commence one of the richest, most comprehensive and at the same time practically useful treatments of the International Uniform Lessons ever published; it will appear exclusively, every week, in

The Sunday School Times

(published every week)

Ironmaster Ridgway, in his *Busy Men's Corner*, burns unforgettably into men's lives his white-hot sparks of spiritual steel.

This Week's Teaching Principle is brought out, in every lesson, by Professor Charles Calvert Ellis, a leading educationist.

Round Table Illustrations, sent by multitudes of readers, are remembered when all else is forgotten.

Lesson Questions, wrought out by ex-

perts, keep teacher and class on tiptoe of eager search.

Christian Cartoons, a converted newspaper man's pungent satire exposing error and making the truth glow.

From the Platform, Philip E. Howard gives a three-minute talk to the whole school, clinching the lesson's heart-truth.

Say, Fellows! is an inimitable talk, both sparkling and serious, to boys and teachers of boys.

The rollicking Little Jetts, Bible-picture folk whom a father's genius and fountain-pen brought to life, are on hand every week with their electric enthusiasm.

These are but a few of the many unusual helps, every week, on the International Lessons; and in addition the Whole Bible Lesson Course of the Christian Fundamentals Association is fully treated in each issue. Yet many readers write and say that, although they are not in the Sunday-school, at all, the other departments in the *Times* are so valuable that they cannot do without it.

Please send for enough *free specimen copies* of *The Sunday School Times* to

supply each teacher and officer in your Sunday-school. *Test the Times!* Save *one-fourth* of the single subscription price, \$2.00 a year, by organizing a club of five or more subscribers at the club rate of \$1.50 a year. We allow the club organizer one subscription additional for every ten paid for in a club, and we offer an attractive choice of needed books to those who organize new clubs. Please ask for specimen copies and the book offers today, mentioning *Missionary Review of the World*.

THE SUNDAY SCHOOL TIMES COMPANY

1031 Walnut Street

::

Philadelphia, Pa.

Please mention *THE MISSIONARY REVIEW OF THE WORLD* in writing to advertisers.

Do You Want one of the 68 remaining sets at Less Than Half Price

MACLAREN'S EXPOSITIONS of Holy Scripture

THIS is a set of books which, when you possess it, you will agree is worth any price ever asked for it. Now we have 68 sets which we secured at a saving that we pass on the 68 prompt Missionary Review the World readers. These books will not merely grace your library; with your Bible and your own fundamental knowledge of things human and Divine, they will provide spiritual and mental food for yourself and those who look to you for spiritual teaching and uplift. And you may have them, if you hurry, for less than half price. Examine them. They are now offered for the first time at a price less than half at which this mental work was sold in its original and more bulky form. A truly wonderful opportunity.

IS YOUR WORK EFFICIENT? In these days so much emphasis is being placed upon the social and educational activities of Church organization that failure of the real object of the Church's mission is threatened. Safety against such a condition is provided only in the highest spiritual equipment of preacher and teacher. The people will follow devotion to fixed and well-established principles. The money to equip and work the machinery of an active Church will come freely from a people who can "give a reason for the hope" that is in them.

ARE YOU A SUCCESSFUL PREACHER? This is a fair question. Ask it of yourself. Cast your mind back over the really successful preachers who come to your easy recollection. You will agree that when the preaching has been of the Evangelical expository type there have been enduring results. Dr. Maclaren; C. H. Spurgeon; G. Campbell Morgan; Joseph Parker; E. H. Meyer; J. H. Jowett; Alexander MacLaren; George F. Pentecost, and many more are conspicuous examples. Is it not notable that not one of these men depended upon so-called timely topics or essays—but rather on emphasis upon the teachings of the Word of God and the need for personal salvation. Would you be a preacher with their purpose? Then you, too, need Maclaren!

HOW ABOUT YOUR OWN CHURCH? The mission of your Church is not to go into active competition along parallel lines with the theatre, the moving picture show, the lecture platform or the concert hall; if you do you are defeated before you begin. The message and the power of the Church are greater than any one of all these social forces combined. The world is hungry to-day for the Gospel—and its need is great. The success of your Church and of every Church is in the effectiveness of the pulpit message; the simple, earnest, fearless preaching and teaching of the Word of God—such preaching and teaching as Maclaren's

Read These Sixteen Opinions of Moulders of the World's Thought

Rev. J. H. Jowett, D.D., recently pastor Fifth Avenue Presbyterian Church, New York: Dr. Maclaren is as distinguished for his mastery of the Bible in the original language as for his marvelous oratory.

Rev. Robert S. MacArthur, D.D., late President of World's Baptist Congress, New York: The wide circulation of these volumes will prove a blessing to the entire Christian Church.

Prof. William Cleaver Wilkinson, Author of "Modern Masters of Pulpit Discourse": Dr. Maclaren's work equals, if it does not exceed in present practical value to ministers, any single similar body of production existing in any literature, ancient or modern.

The Continent: These expositions are the ripe fruitage of a long pulpit life. It is a modern preacher's commentary. It is a busy student's short cut to the main spiritual meanings of the Bible.

The Christian Advocate: It would be difficult to find in equal compass so much of sound learning and spiritual insight.

The Christian World: Dr. Maclaren's work is fresh, stimulating, brightened by the play of a sanctified imagination, and equally helpful in the closet and study.

The Westminster: The complete set forms a commentary on the entire Bible that cannot be replaced by any other.

The Congregationalist: Fruitful and stimulating lessons to living men and women. These volumes have abiding value.

The Presbyterian: Dr. Maclaren expresses his thought in such exquisite and accurate language as to put it into the reader's heart.

The Baltimore Methodist: Spiritual wisdom, sound and lucid exposition, apt and picturesque illustration, are combined in Dr. Maclaren's work.

The Record of Christian Work: Of priceless value to ministers and Bible students alike.

The Christian Intelligencer: Of superlative value as a contribution to Biblical knowledge. Truly a monumental achievement!

The British Weekly: Few, if any, expositors have the same felicity as Dr. Maclaren in perceiving and lifting into prominence the really essential points.

The Outlook: These volumes are a treasury of thought for all who study the Scriptures.

The Baptist Argus: Dr. Maclaren, Colossus, seizes upon the hilltops of importance.

The Christian Index: Nowhere else there be found clearer exposition of the word, deeper insight into its spirit, nor richer clothing of its truths in language.

S. S. SCRANTON COMPANY,
146 Plimpton Bldg., Hartford, Conn.

Send me the set of Maclaren's Expositions of Holy Scripture in 17 volumes, for which I send you \$3 herewith and \$3 each month for eight months (\$27 in all) or \$22 additional as payment in full within six days. I reserve the privilege of returning the books to you within 5 days and you will send back my \$3 less the return charges.

Name

Address

THE BOOKS AND THEIR MAKING 17 volumes

Each volume is 6 x 9 x 2 inches. The set weighs 47 pounds. The printing is done from the plates of the highest-priced edition ever published, on specially-made paper and the binding is substantial cloth, library style. The type is clear and the margins liberal. The index rounds out and completes its usefulness and utility. It is indexed and cross-indexed, greatly facilitating the ready use of any passage of Scripture. At less than half price no minister or teacher can afford to deny himself this work.

How to secure this great work at less than half of former price The price of this set in 34 volumes was \$51. In its present more convenient and equally elegant 17 volumes, you save more than one-half. To secure this set at less than half price, fill out and mail the coupon.

VOLUME XLVII

NUMBER 12

THE MISSIONARY REVIEW *of the* WORLD

DECEMBER, 1924

SHALL THE CHURCH OF CHRIST ADVANCE?

ARTHUR J. BROWN

GENERAL FENG AND HIS ARMY

GEORGE T. B. DAVIS

RESULTS OF CONFUCIANISM IN CHINA

R. C. FORSYTH

SEEN IN ABYSSINIA

C. S. CLELAND

RURAL CHURCHES UNDER THE MICROSCOPE

RALPH A. FELTON

THE INFLUENCE OF ISLAM IN PERSIA

WILLIAM N. WYSHAN

\$2.50 A YEAR

25 CENTS A COPY

MISSIONARY REVIEW PUBLISHING COMPANY

and REILY STS., HARRISBURG, PA. 156 FIFTH AVENUE, NEW YORK

GOOD BOOKS

cannot be judged solely by their titles and authors' names. Best books in the points of interest and morals, so desirable and necessary, are often undiscovered by the very people who need them. Do you not know of many who should read these books?

The Bells of the Blue Pagoda, By Jean Carter Cochran. \$1.75
 "The best story of life in China." Is the high praise given this book by Dr. Isaac Taylor Headland, the well-known writer on China, and all readers will echo this opinion.
 "The narrative is true to life and told with a delicate art seldom found in modern literature."
 —*Lookout*.

Church Street, By Jean Carter Cochran. \$1.50
 A compilation of delightful sketches of a New Jersey village. The home life, neighbors, the church, and the village characteristics are drawn by a master hand.
 "The commonplace beauty of every-day life is uncovered in a marvelous way by this author on American village life, without displaying its vulgarness. These sketches fairly represent the finer side of life in any of our American villages."—*Lookout*.

Verses for Children, By Cecil Trout Blanche. \$1.50
 Just the book for children. Eight pages of bright rhymes, rebuses, and word games in simple form, illustrated by the author for the tiny tots of the kindergarten age.
 Miss Blanche is certainly very gifted in picturing the pets children love.
 "Not for years has there appeared a more attractive book for young children."—*Living Church*.

Studies of Familiar Hymns, Series II, By Louis F. Benson, D.D. \$2.00
 The American authority on hymn lore, Doctor Louis F. Benson, has given to young people fascinating, devotional reading in this his new book, a continuation of his earlier studies, Series I.
 About twenty years ago, the author wrote the first series of these Studies, which found a ready audience. Those familiar with this previous book will doubtless welcome this new one, which is very like the old one in motive and method. Except the latter work differs in that it has a continuous story, the hymns having been selected in chronological order representative of the historical development of hymnody and hymn singing among the peoples of England, Scotland and America.
 The reading of this book would add new significance to many familiar hymns young people have been singing, without any thought as to their origin and history. The *Etude* commented, "Here is a book which it is a hardship to lay down."

If I Were Young Again, By Amos R. Wells, Litt.D., LL.D. 40 cents
 Instead of this being an invitation to young people to look ahead over their own routes, the viewpoint taken by the author is that the reader stands beside him, who reviews his own mistakes and wise choices.

What Shall I Do With My Life? By Harold I. Donnelly. \$1.25
 This is a practical attempt to answer the questions of the book's title, in study course form for Juniors and Seniors of High School age. This is one of the books of this type.

Life as a Stewardship, By Guy L. Morrill. 25 cents
 This book impresses the fact that we are not owners of ourselves, our time, our money, or anything; but that we hold these as stewards and should use them for him to whom they really belong.

Using the Heavenly Father's Gifts, By Maud Junkin Baldwin. 30 cents
 "The purpose of this book is to develop in Juniors the meaning of stewardship, and to help them early in life to accept the responsibility of stewardship according to their capacity and ability."—*Otterbein Teacher*.

The Work of the Pastor, By Charles R. Erdman, D.D. \$1.75
 This is the result of Dr. Erdman's sixteen years of pastoral service and eighteen years of teaching Pastoral Theology in Princeton Theological Seminary. Under his guidance other qualified Presbyterian writers contributed to the book in accordance to the plan of the work, but it suffers no denominational bias. Its chief field of usefulness will naturally be the Theological Seminary, but every alert, evangelical minister will want to study the book and gauge his attainment by it.

Money for Colleges, By O. W. Buschgen. \$1.00
 A handbook of methods for raising money for colleges. The price is extremely low and arrangements have been made whereby colleges that desire to purchase in quantities may have them at 60 cents.

PUBLICATION DEPARTMENT
PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION
 (THE WESTMINSTER PRESS)

Headquarters: PHILADELPHIA, Witherspoon Building
 New York, 156 Fifth Ave. Cincinnati, 420 Elm St. St. Louis, 914 Pine St.
 Chicago, 125 N. Wabash Ave. Nashville, 711 Church St. San Francisco, 278 Post St.
 Atlanta, 200 Auburn Ave. Pittsburgh, Granite Building

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

The Ever Welcome Gift-- **Handkerchiefs!**

Always appropriate, always welcome--McCutcheon's pure Linen Handkerchiefs! Of pure, fine Linen in a host of attractive designs, as simple or as elaborate as you wish, they make perfect Christmas gifts.

All McCutcheon Handkerchiefs are packed in dainty white boxes bearing the famous "Spinning Wheel"--symbol of Pure Linen.



James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33rd and 34th Sts., New York

For an old age of comfort, free from the cares and worries of business---

For a guaranteed steady income for your dependents in case of your death---

For the assurance that your money will not fall the prey of swindlers---

For the gratifying knowledge that, after your death, your money will be used for the good of mankind---to advance the Kingdom of God.

For these reasons we urge you to investigate our

Life Annuity Agreements

For information address

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, or

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Will You Help These Lepers to Have a Happy Christmas?



The whole Christian world celebrates joyfully the birth of Christ. Shall the lepers, who were special objects of His mercy, join in this world-wide rejoicing? It is for us to decide.

The missionaries can come closer to these unfortunate sufferers through Christmas gifts and the Christmas feast that our Christian gifts make possible. They are thus enabled to lead the lepers to recognize their eternal Friend and to bring them into His life and joy.

These Missionaries in many lands write to us: "If you will *let us buy articles* that will bring blessing to the lepers at Christmas we can get a better bargain. The sort of garments and dishes most used are on sale in the native markets, and by buying in quantity we can get very good rates."

Therefore we are emphasizing more strongly than ever the desirability of making **money gifts to help our leper friends celebrate Christmas.**

If **YOU** were a leper—hundreds of whom are in the United States—and were shut away from your family and friends, surrounded by other lepers on Christmas morning, would you not be greatly cheered by knowing that some one thought of you enough to send you a Christmas present?

Not being a leper, but being a Christian with a heart full of love and gratitude to Christ and with sympathy for your fellowmen, wouldn't you like to put Christmas joy into the lives of some of these exiles from society?

The Mission to Lepers has now **a hundred leper stations** in the world, in thirteen different countries, where Christian missionaries are caring for thousands of leper men, women and children.

The American Mission to Lepers will transmit your gifts.

AMERICAN MISSION TO LEPEES, Inc.
FLEMING H. REVELL, Treasurer,
 1118 F. 156 Fifth Avenue, New York City.
 Enclosed find.....for the Leper Christmas Fund.
 Name.....
 Street.....
 Town.....
 State.....

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Contents for December, 1924

	Page
FRONTISPIECE GENERAL FENG'S ARMY AND THEIR NEW TESTAMENTS	
EDITORIALS	941
DENOMINATIONAL RIVALRY VS. COOPERATION.	
THE WORK OF THE UNITED CHURCH. GOVERNMENT AND MISSIONS IN EGYPT TODAY.	
A CHRISTIAN LAYMEN'S LEAGUE. SHALL THE CHURCH OF CHRIST ADVANCE? ARTHUR J. BROWN	951
<i>A view of world wide opportunities for Christian Missions and a stirring appeal to the Church at home to enter the open doors.</i>	
GENERAL FENG AND HIS CHRISTIAN ARMY GEORGE T. B. DAVIS	955
MAN'S FINAL DESTINATION	
RESULTS OF CONFUCIANISM IN CHINA	958
THE LATE ROBERT C. FORSYTH	959
<i>A careful examination of some of the practical effects of the teachings of Confucius on the lives of his followers in the Chinese Republic.</i>	
SEEN IN ABYSSINIA C. S. CLELAND	964
<i>The story of a recent visit to the mountainous regions of ancient Ethiopia and an account of the beginnings of evangelical mission work in the church said to be founded by the Ethiopian church.</i>	
THE RURAL CHURCH UNDER THE MICROSCOPE RALPH A. FELTON	971
<i>A study of the present situation in rural communities in America and the need for community churches to avoid wasteful expenditures, weakness and overlapping.</i>	
THE SHIVAWA TRIBE OF WESTERN NIGERIA C. F. BEITZEL	974
<i>An account of a recent visit to a pagan tribe hitherto untouched by the Gospel of Christ.</i>	
THE WORK OF THE AFRICA INLAND MISSION CHARLES E. HURLBURT	976
THE INFLUENCE OF ISLAM IN PERSIA	
WILLIAM N. WYSHAN	981
<i>Evidences of the brighting effect of the teachings of Mohammed on the personal and social lives of his followers in Persia and the contrasted effects of the acceptance of the teachings of Christ.</i>	
MODERNIZING MISSIONARY METHODS	985
<i>EDITED BY MRS. E. C. CRONK</i>	
THE WOMAN'S HOME AND FOREIGN MISSION BULLETIN	993
NEWS FROM MANY LANDS	999
THE MISSIONARY LIBRARY	1015
THE INDEX FOR THE YEAR 1924	1023

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1924, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPERR, President

WILLIAM I. CHAMBERLAIN, Vice-President

DELANVAN L. PIERSON, Secretary

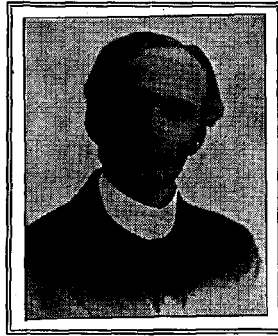
WALTER McDOUGALL, Treasurer

Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention **THE MISSIONARY REVIEW OF THE WORLD** in writing to advertisers.



W. Graham Scroggie

Britain's Foremost Bible Teacher

NO MAN in the world to-day combines more notably a deep spiritual insight, unshaken faith in the whole Bible, scholarship of the most exacting sort, and rare power of literary expression, than this Scottish preacher and teacher. He commences this month exclusively in *The Sunday School Times*, a rich, comprehensive every-week exposition of the International Uniform Lessons.

Ernest Gordon, a Harvard graduate holding staunchly the Christian fundamentals, a wide traveler, having lived for years in Europe and reading or speaking several European languages, a brilliant writer who keeps closely informed of the literature of the civilized world and the mission fields, writes the monthly "Survey of Religious Life and Thought" that keeps you posted on the latest challenging signs of Christian advance.

These are but two of the many unusual features in

The Sunday School Times

Issued Every Week

that make it almost impossible for people to do without this journal when once they have become acquainted.

The subscription rate is \$2.00 per year. In clubs of five or more copies, either to separate addresses or in a package to one address, \$1.50 each per year.

III
THE
SUNDAY SCHOOL
TIMES COMPANY

Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send *The Sunday School Times* for 10 weeks to

Name

Address



GENERAL FENG (at the right of George T. B. Davis, who wears a hat) AND HIS SOLDIERS HOLDING UP THEIR CHINESE TESTAMENTS
(See page 956)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVII

DECEMBER, 1924

NUMBER
TWELVE

DENOMINATIONAL RIVALRY VS. COOPERATION

RECENTLY there have been some caustic criticisms passed on denominational Boards because of an alleged use of mission money to promote denominationalism rather than to uplift Christ so as to draw men to Him. No doubt some of these criticisms are justified, although the causes for them are decreasing year by year. We need to look the facts squarely in the face and not to deal in generalizations that do injustice. Some cases that seem like denominational rivalry, lack of Christian comity or to involve a waste of money and effort are due to the necessity of building up work in pioneer fields. Railroads may at first be competitors in a thinly settled country and yet later may be inadequate for the traffic. In other cases, the competition has been inherited from the past or is caused by inability to make speedy readjustments where the population of a field has decreased or changed in character. There are, however, regrettable instances where officials or individual workers are men of narrow vision and denominational ambition. They work for what they consider to be the good of a segment rather than for the benefit of the members of a community or of the whole Church.

There are many good reasons why all evangelical churches should seek ways of working together so as to prevent waste of effort and to present an unbroken front in advancing the Kingdom of God. Making known these cases of need for greater cooperation may help to hasten progress. To declare our belief in cooperation is not enough; nor is it sufficient to point out breaches of comity. We must have faith in our fellow-Christians; we need a larger vision of our common task and a supreme devotion to our one Lord. Negative criticism is not so useful as is a constructive approach to the problem, with an intelligent consideration of the facts, followed by prompt action.

Denominationalism is not wholly evil if it does not create jealous rivalry and prevent unity and cooperation. The denominations had

their origin in a protest against errors that crept into the Church, or against autocratic efforts to control religious thinking, or because of personal ideals and differences of interpretations of the Bible. But the protestors themselves have too often become dogmatic, and autocratic in the expression of their views. Today denominationalism has generally become a hindrance and the great masses of evangelical church members are demanding greater emphasis on essentials only, together with greater unity and cooperation in the service of Christ. Within most of the denominations there are movements which are preparing the way for a new day in interdenominational cooperation and unity. Possibly, however, there will be a realignment on questions of faith.

Among the evidences of the growing spirit of Christian fellowship are the Federal Council, the conferences on Faith and Order, the Home Missions Council and the Foreign Missions Conference and other interdenominational bodies. For fifteen years or more, superintendents of Home Mission work in many states have been endeavoring to cooperate so as to avoid overlapping and competition. Workers on the field have promoted plans for adjustments and cooperation that save millions of dollars. Cases of unfriendly competition and flagrant overlapping are not the rule in home mission territory—they are the exceptions. Much has been done to correct old mistakes and there has developed a conscience that has taken strong hold on many leaders and laymen. North Dakota, Montana, Wyoming, Idaho, Western Washington, California and Utah have now interdenominational state organizations giving special attention to comity largely promoted by the Home Missions Council.

Enthusiasm for cooperation is growing in the Church and the evidences of it are increasing. International, national, state and city federations of churches, and similar Christian organizations are now working harmoniously together for God and humanity. They are thriving on willingness to cooperate. In some cases, however, the advance is so rapid that the differing cooperative groups are themselves becoming competitors and in some cases rivalry is beginning to appear.

Christians may hold to the essentials of faith, and yet help to crystallize the sentiment for unity and direct the efforts toward cooperation so as to bring about the desired result. Zeal for a particular institution should not be so great as to hinder the spirit of Christian unity or the giving up of cherished plans and organizations if this surrender will advance the cause of our Lord. The whole family of Christ need not adopt one type of church government, or worship according to one form of ritual, or accept the same interpretations of all the Bible teachings. All members of a family need not live under one roof, be engaged in one kind of work, or

even be called by the same name, but it is essential to Christian fellowship and effective service that all work harmoniously together, without jealousy, rivalry, interference or conflicting purposes and plans. Let Christ be first; let Him increase while denominations and their statistics decrease.

THE WORK OF THE UNITED CHURCH

THE United States can accomplish many things that are impossible for individual States to do alone. The labor unions can do much that separate local organizations cannot bring to pass. A united family has an influence that a disrupted family cannot expect to wield. It is not necessary that all of the States, or all local labor unions, or all members of a family shall agree on all points, but they must agree on a basis of union, on an ideal and some general principles, and to be effective they must be loyal to the official heads and the general program.

It would seem to be beyond question that a united Church of Christ will be more effective in work, a greater testimony to the world, and more pleasing to Him than a divided church. A body whose members are out of harmony with each other cannot be all under the control of one Head. The characteristics and the functions of members are varied, but there should be absolute harmony, loyalty and cooperation.

It is, therefore, eminently fitting that there should be a Federation or Federal Council of Christian Churches to unite in harmonious sympathy and cooperation those branches of the Christian Church that are loyal to Christ and His program. They need not agree on all points, be called by one name or be uniform in methods, but they can agree to acknowledge one Head and to work harmoniously to express His spirit and to carry out His plans. The Federal Council of the Churches of Christ in America is such an organization, expressing the unity of spirit and purpose, but not requiring organized union or uniformity. It was planned at an interchurch conference in 1905 and the plan was adopted by national denominational assemblies in 1906 to 1908 when the Council finally adopted its constitution at a meeting held in Philadelphia. The Federal Council has, therefore, been in actual operation for sixteen years and has accomplished many worthwhile results in religious, educational, industrial, philanthropic, missionary and international spheres. The expense involved is less than \$300,000 annually, for the most part contributed by individuals and denominational bodies.

The next quadrennial meeting of the Federal Council will be held at Atlanta, Georgia, December 3-9. Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is chairman of the program committee, and the general theme will be "The Church in the World." Specific subjects to be considered include: "The Need of the World

for the Church of Christ," and "The Cooperation of the Churches." The speakers include Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions and President of the Federal Council; Governor William E. Sweet of Colorado; Bishop William F. McDowell of Washington; Bishop Francis J. McConnell of Pittsburgh; Bishop Warren A. Candler of Atlanta; Rev. Rockwell H. Potter of Hartford, Conn., Moderator of the National Council of Congregational Churches; President E. Y. Mullins of the Baptist Theological Seminary at Louisville, Kentucky; Rev. James I. Vance of the First Presbyterian Church of Nashville, Tenn., and Rev. Henry H. Sweets, of Louisville, Secretary of the Presbyterian Board of Education. Among the distinguished representatives of the Churches of foreign lands will be Sir Willoughby Dickinson of London, former member of the British Parliament; Professor Julius Richter of the University of Berlin, a world authority on foreign missions; and Dr. Adolf Keller of Zurich, Switzerland, one of the outstanding figures in European Protestantism; Rev. A. Reischauer, of Tokio, and Dr. Samuel M. Zwemer of Egypt and Arabia, the leading missionary to the Moslem World.

The President of the Council to succeed Dr. Robert E. Speer, and the other officers for the next quadrennium, will be elected on Thursday morning, December 4th.

Some criticisms have been passed on the ideals and work of the Federal Council. No doubt mistakes have been made but the best answer to these criticisms is the work that it has accomplished in national and international affairs. There is still a great work for the Churches of Christ to do cooperatively.

No denomination is asked to give up its independence. The program and policies of the Council are determined by the representatives appointed by the various denominations.

The aims of the Council, as defined in the Constitution, are "To express the fellowship and unity of the Christian Church... To bring the Christian bodies of America into united service for Christ and the world... To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches... To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The Council assists local communities to develop effective cooperation in dealing with their own community problems and as a result, there are now nearly fifty local federations or councils of churches in various centers. Each of these is responsible only to the churches of the local community.

The program of the Council is founded upon the supreme need for personal religion, for life through Jesus Christ, the Son of God,

for making known His Gospel to all mankind, and for expressing His ideals in all activities and relationships. This spirit extends to social and international relations and to every phase of life. The Churches can and should do their utmost to root out the seeds of selfishness and bitterness that produce wars; they should use their influence to secure international justice and peace, to develop brotherhood in industry, to promote fraternity among the races of the world, and to abolish the traffic in intoxicating drinks, harmful drugs and other social evils.

Loyal and loving obedience to Jesus Christ, the Son of God and Saviour of man, is the cohesive force that must be depended on to unite all Christians of all Churches—that we may be One as Christ and the Father are One.

GOVERNMENT AND MISSIONS IN EGYPT TODAY*

AFTER having administered Egypt for forty years, the British Government, on February 28, 1922, made the announcement that it was "the desire of His Majesty's Government to recognize Egypt forthwith as an independent, sovereign state." Since 525 B.C. Egypt has been a subject nation. Persians and Greeks and Romans and Byzantines, the Caliphs, the Memluk, the Turks, the French, the Khedives, the English, one after the other, have ruled in the valley of the Nile. Now Egypt is assuming her place as a self-governing, sovereign kingdom with her own king and her own house of representatives and senate. She is sending her diplomatic representatives to the various governments of the world, for the first time in 2,500 years.

Great, fundamental changes have taken place in Egypt during the past decade. From 1882 to 1914 Britain had been administering the government as the occupying power, with advisory predominance in all the departments of state. In 1914, however, she assumed the relationship of the protecting power and declared Egypt a protectorate of the British Empire. Martial law was declared and the British consul general became the British resident with almost regal power.

This relationship continued throughout the War, but after the armistice Saad Zaghlul Pasha with two colleagues demanded that the British should evacuate the country and turn all affairs of government over to the Egyptians. The demand was refused, the delegation was shortly afterwards interned in Malta as malcontents and disturbers of the peace, and martial law became stricter. This caused rage in the Egyptian politicians, and resulted in disturbances and outrages of various kinds, together with the murder of many innocent people and the destruction of much property. This condition continued until 1923. During the past year a constitution for the future government of Egypt has been adopted and a law of indemnities

* By a Friend of Egypt in Cairo.—*The United Presbyterian.*

securing the acceptance by the Egyptian government of all the acts and judgments of the British military courts in Egypt. Military law has been abolished, and arrangements made for the retirement of the many British officials in the civil service.

Four great subjects of vital importance both to Great Britain and to Egypt remain for settlement between the two governments. These matters are: (1) The security of the communications of the British Empire in Egypt. (2) The defence in Egypt against all foreign aggression or interference, direct or indirect. (3) The protection of foreign interests in Egypt, and the protection of minorities. (4) The Sudan. Pending the conclusion of agreements on all these vital matters the status quo remains intact.

The two great outstanding changes have been the abolition of martial law and the promulgation of the constitution. It is liberal beyond expectations in its provisions for securing liberty and freedom to the individual Egyptian and resembles the governments of the most civilized nations of the world. It declares that: All Egyptians are equal before the law. The liberty of individuals is guaranteed. The home is inviolable. Liberty of conscience is absolute. The state protects, in accordance with the practice established in Egypt, the full exercise of the rites of all religions and creeds. Liberty of opinion is guaranteed. The press is free. Egyptians have the right to hold meetings peaceably. Egyptians have the right to form societies. And then as if doubly to secure liberty to the individual in his person, and his religion, and his status before the law, it is provided that: "The stipulations of laws, decrees, orders, regulations, resolutions, decisions, and all other acts or measures imposed in the past, and rules and forms adopted up to the present time, will remain in force, on condition that their execution is in harmony with the principles of liberty and equality guaranteed by the present constitution."

In Egypt the Christians are only one out of every fourteen of the population—one million out of 14,000,000. Can the constitution really guarantee freedom in religion to the Moslem man or woman to change his or her religion? Will the changes that have been effected in the government affect the missionary situation? Will they affect the disabilities that a convert from Islam ordinarily incurs?

In the elections held last January for members of the new parliament fifteen Christians and one Jew have been chosen out of 214 in the house of representatives. It is obvious that without Mohammedan votes not one could have been chosen. It is an interesting fact that five of the fifteen Christians chosen are of Protestant families, and received all or part of their education in mission schools or college at Assiut. In the senate four members out of 118 are Protestants.

The party in the majority controls about ninety per cent of the votes of the parliament and is led by Saad Pasha Zaghlul, the Moslem

partisan and nationalist leader. Will this strong, dominant party initiate legislation to the disadvantage of Christianity and Christian missions? Or will the constitution be administered fairly and justly?

The law of apostasy has not been changed or abrogated. Can the constitution prevent its execution in the face of bigotry and fanaticism? Will the old customs and the old law still clamor for the death of the convert? Will the Koran, in the religious courts, and even in the decisions of the civil courts, override the constitution, notwithstanding its guarantees of freedom and equality? Baidhawi, the great Moslem commentator, says that the Koran teaches: "Whoever turns back from his belief, openly or secretly, take him and kill him, wherever you find him, like any other infidel. Do not accept intercession." Will this law of the Arabian desert of the seventh century "remain in force," or will "its execution" be regarded as not "in harmony with the principles of liberty and equality guaranteed by the constitution"?

The disabilities which the convert from Islam must face include death, especially in the better grades of Egyptian Moslem society. Some in Egypt have died because they believed in Jesus and His Gospel. The usual way is to destroy the "pervert" by a poisoned drink or poisoned food. A few years ago a government official, an educated man, suddenly disappeared from his father's house and was never seen again. In conversation with his friends, in social meetings, when religion was the subject of discussion he expressed his doubts of Islam and strongly, ably maintained the superiority of Christianity. He had never openly professed his faith in Christ but he knew the Bible well, much of it by heart. He was frequently warned by his friends to be less open in his "reasonings" with his fellows, but he could not remain silent.

Other Christian converts have endured great indignities and suffering. One was banished for a year by the government authorities on the plea that protection from injury and possible death was impossible. In general, the disabilities suffered by the Moslem convert are legal, social, domestic, economic, and not political, but they are none the less real.

Neither missionaries nor missionary boards have yet made any general, adequate provision for Moslem converts. A missionary in a Moslem land wrote: "Any native of but a moderate degree of respectability must, to become a Christian, make sacrifices, generally speaking, that not the most zealous supporter of missions ever dreams of making. A Moslem convert must have the spirit of a martyr."

The disabilities incurred by the Oriental Christian in Egypt are not greater than in the past. His position, however, is uncertain, and fanaticism may at any time overwhelm him. In the present state of opinion the Christian in Egypt may receive consideration politically of greater benefit than formerly but he may lose his present position in politics, in civil service, and in civil and personal rights.

During the past few years some of the leaders have suspected the Christians of Egypt as not being sympathetic with the aspirations of the majority because of their supposed religious affinity to Britain as a Christian nation. At the same time a number of the younger Christians have been earnest national partisans and three or four of them were transported with Zaghul Pasha, and several others were interned with national extremists. But it is not likely that the Moslem leaders of Egypt will ever feel full confidence in their Christian fellow-subjects, whatever they may think of Christianity.

During the past six decades the diffusion of Christian ideas and evangelistic truth throughout the country has greatly affected the Moslem population of Egypt. Copies of the Bible have been distributed in large quantities and thousands of Moslem boys and girls, who are now men and women, have been in attendance in Christian schools. Many thousands have been patients in Christian hospitals and clinics, or are friends of those who have been patients. Many of these have copies of the Scriptures, and have heard the Gospel preached and taught. They have told others of their experiences in school and hospital, they have shown their Gospels and others have read them; they have talked about the Christians and their religion, their worship and their beliefs. They have been evangelizing one another and their influence has extended to other thousands. As a result prejudice is being broken down, bigotry is being overcome, their contacts and fellowships with Christians, and Christian missionaries have led them to desire to know more fully what Christianity is and what Jesus Christ really taught in His Gospel.

Missionary work among Moslems is, therefore, much easier than formerly. They come to meetings in the cities and the villages, whether in the churches or in rented houses; they visit individually and in groups the missionaries and Egyptian workers; they receive the Book of God with deference, reverently and gladly; they ask for literature on Christian subjects; they inquire about the differences between Christianity and Islam and desire to know the doctrines of Christianity. A few are being baptized and others are under instruction. Some do not believe in Mohammed or the Koran, but are not ready to be baptized. The fear of ostracism, of the fate of the apostate, is ever before them. The convert from the respectable classes is no safer today than in the past. However, the interest of the Moslems in Egypt in Christianity is very great; a marked change of attitude has taken place as compared with former days, and it is general all through the country, even in the Moslem sections of Cairo.

The relations between the missions in Egypt and government officials are, in general, friendly. The real difficulty and time of trial, perhaps, will come when the impact of Christianity on the Moslem masses becomes so great and so pronounced that the Moslem leaders become aroused to opposition and defence. What will parliament do then?

A CHRISTIAN LAYMEN'S LEAGUE

SINCE the Laymen's Missionary Movement was absorbed into the Interchurch World Movement and that, in turn, discontinued operation, there has been no interdenominational and nationwide organization of Christian laymen interested in religious work. There are groups in various communions and there are interchurch associations interested in Bible distribution or undenominational work, but that is all. Now it is proposed to unite American laymen, loyal to Christ and to His service, in a league for Christian truth and religious work. At a conference, held in New York on October 11th and 12th, called by Dr. J. Campbell White of the Biblical Seminary, a committee of representative Christian laymen was appointed to take this matter under consideration and, if thought advisable, to take steps to form such a Laymen's Church League. Dr. White says: "Is it not eminently reasonable to challenge the best laymen of all Protestant churches of North America with the proposal that they find some way by which groups of earnest laymen in all these churches can cooperate for Christ and His cause? This is the central proposal made. Final policies are left to be determined by a General Laymen's Conference of laymen from all Protestant churches in the United States and Canada, acting upon reports and recommendations of eight commissions, composed of the strongest laymen that can be found."

This is a new interdenominational effort by laymen to secure real working fellowship and cooperation between all groups of Christian laymen who are eager to serve Jesus Christ, and to increase the spiritual power and efficiency of His Church. The official action taken at the recent conference calls attention to the desperate need of vital Christian religion now evident in America and other lands. The churches are not realizing their possible spiritual efficiency upon which depends the welfare of the race. The present situation calls for the best thought, prayer and leadership of the strongest laymen. Happy, victorious, fruitful lives are possible in Christ but few are living such lives. The remedy of this condition should be a matter of earnest study, prayer and effort by laymen themselves, together with all the help they can secure from pastors. Business itself may be made a revelation of the mind of Christ, and an effective means of expanding His Kingdom. Wide-spread religious doubt and unbelief can be overcome if Christian laymen will agree in defining and publishing the Gospel of Jesus Christ. Multitudes are ready to listen to a clear, confident and convincing statement of what Jesus Christ can do to meet human needs. Public schools, universities and colleges are not doing justice to the educational and moral values of the Bible and of Christ. Too many are hindering faith and the working out of Christian ideals. The educational process must be more fully permeated with vital religious

truth so that colleges and universities may prepare graduates for efficient leadership in our churches and Sunday-schools.

There are abundant resources in the hands of Christian men and women to finance any reasonable program of Christian culture and service that may be developed by the best constructive thinking and experience in the Church. The consecration of property to God would increase the resources available for carrying out the program. The financial support of the Church has been inadequate because the laymen have not been enlisted more fully in the discussion of the needs and how best to meet them.

Christian men need some method of united study, conference and action to make their voice heard on religious questions and to increase the spiritual power and effectiveness of the Church. The rich experiences of groups of laymen in many individual churches and communities may be gathered together and given wide publicity, in order to help other groups to work out the best programs for their own use.

A *Provisional Committee* has been appointed to act as a publicity bureau and clearing house of information upon all lines of Christian effort carried on by groups of laymen; to arrange for Laymen's District Conferences; to appoint Commissions of Laymen to make a study of the following subjects and to report their recommendations to a Laymen's General Conference to be called at the discretion of the Provisional Committee:

- (1) Secrets of victory and fruitfulness for Christian laymen.
- (2) The application of Christ's teachings to business and professional life.
- (3) The Gospel of Christ and the main business of the Church.
- (4) The relation of the Bible and Jesus Christ to education, the home and the schools.
- (5) An adequate home and foreign missionary policy and program for laymen.
- (6) The enlistment of financial and other resources for Christ and His Cause.
- (7) Best methods for men's organizations, for an individual church, for a city, a district, or a nation.

It is proposed to appoint commissions to study themes for presentation at the Laymen's Conference to be held next year at some central point—either at Louisville or St. Louis—and to enlist the sympathy, prayers and cooperation of laymen in all parts of the country. The tentative dates set for this conference are March 12-15. M. L. Swinehart, lay missionary of the Southern Presbyterian Church on furlough from Korea, has been secured as General Secretary of this League of Christian Laymen.

Shall the Church of Christ Advance? *

BY REV. ARTHUR J. BROWN, D.D., NEW YORK

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

GOD is summoning us to go forward. Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the Church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. Everywhere people are ready to listen to the Gospel. In many fields, chapels, schools and churches are crowded. It is heartbreaking to turn away inquirers who, if there were room for them, might be brought to Christ. The opportunity is imperial and imperious, and such opportunity means obligation. What we can do for God we ought to do. We do not need to wait for a more favorable time. "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Shall Christ wait to see of the travail of His soul for those who will die because His disciples are attending to other things? Behold, now is the day of salvation.

Every consideration of enlightened statesmanship calls upon the Church to advance along the whole line. Said a letter from Japan: "This is the greatest day ever in Japan. There never was such an opportunity to preach and minister to the people." Said a letter from Persia: "Our responsibility is thirty million souls. How, with so limited a force is the mission to maintain its work? On all sides we see great opportunities, yet are powerless to embrace them." It is wonderful that there are nearly half a million Christians in China, but there are 438,000,000 people there. From India comes the cry: "Millions are yet unevangelized in the territories for which our missionaries are responsible, and are totally inadequate." Said another letter of a single station: "Publish it! Shout it from the housetops! 2,500 villages to be visited; in all of them Christians to be shepherded and 6,000 Christian boys and girls to be educated. Open thou, O Lord, the eyes of the young people of America, burden their hearts, till they come over to help us rescue the lovable boys and girls of India from the slough of ignorance and sin in which they are sunk, till they cannot rest for the cries of these children going up before the throne day and night."

What shall be said of the soldiers of the Cross who form the thin red line of the Church of God at the front; little groups of men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence or famine, hardly a week in which some of them do

* Extracts from an address delivered at the 136th General Assembly of the Presbyterian Church in the U. S. A. at Grand Rapids, Michigan, May 28, 1924.

not stand face to face with death; but quietly, patiently, month after month and year after year, going on with their work with fortitude undaunted, with devotion superb, witnessing for the Gospel of the Son of God. "Why don't you call those imperilled missionaries home?" people sometimes ask. If we did call them, they would not come. When a British Admiral offered the protection of his ship of war to some beleaguered missionaries years ago, they told him that their stations were their posts of duty and that they could not leave the native Christians to be scattered and their schools and hospitals to be destroyed. The Admiral took off his cap and said: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours."

As we read letters which come from workers stationed at the ends of the earth, strange scenes rise to our vision. We see missionaries on the teeming plains of China, in the numberless villages of India, by the rivers of Siam, in the jungles of Africa, on the uplands of Persia, in the valleys of Korea and Japan, in the islands of the Philippines, in the vast spaces of Latin America; using every conveyance known to the non-Christian world—by cart and chair and litter, by canoe and sailboat and launch, by pony and camel and elephant, sometimes by bicycle and automobile, but often on foot, weary and foot-sore; in heat and cold, in dust and mud, in drenching storm and blazing sun, but everywhere and always beseeching men in Christ's stead to be reconciled to God.

The world waits for the Gospel of which such missionaries are ambassadors. Never has it needed it so urgently as now. The race is in commotion. Turkey is again arrogant. India is seething with unrest. China is in chaos. Japan has been smitten by appalling calamity. Koreans and Filipinos are demanding independence. In Europe men are talking about the next war and preparing for it. Everywhere peoples are in transition. The old is passing. What is to be the new?

Evil influences are intensifying the danger. Moving picture films that are so unclean that they cannot be profitably shown in America are shipped to Asia where they are freely exhibited. A single steamship is reported to have taken from San Francisco to Japan 1,150 barrels of wine. Morphine seized in Shanghai was manufactured in Philadelphia. The law forbids shipment from America to China but not to Japan. In two years and nine months New York dealers sent three and a half tons of morphine and five tons of cocaine to Japan, there to be reshipped to China through Japanese post offices over which the Chinese have no jurisdiction. As a traveler in Asia sees the evidences of vices from alleged Christian nations, he wonders whether the closer contacts of the East and the West are further to debauch the East. They surely will unless they are overcome by a more vigorous propagation of Christianity.

America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them the use of machine guns, airships and poison gas. Shall they not give them the uplifting and purifying word of God with its Gospel of the Prince of Peace?

Under the combined impact of forces good and bad that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering. What is to take its place?

“The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form.”

One thinks of the majestic words of Isaiah: “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle.”

THE DUTY OF THE CHURCH

What is the duty of the Church of God? We turn for instruction to our Lord. In the 24th chapter of St. Matthew's Gospel, He plainly warned his disciples of coming wars and tribulation and false prophets and abounding iniquity; but, so far from advising inaction on that account, He declared that these very conditions made it all the more urgent that “this Gospel of the Kingdom shall be preached in all the world.” That is the divine program for a distracted earth. The defects from which the world is suffering are not defects of knowledge, but of conscience. Man's material appliances have developed faster than his moral character. “There is no political alchemy,” said Herbert Spencer, “by which you can get golden conduct out of leaden motives.” Dwight L. Moody said about the same thing, less elegantly, but more forcibly: “If you want good water it is not enough to paint the pump, you must clean out the well.” Only God can do that. For this Christ came. “Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved.” Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the Gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the King-

dom of God: for the world-wide sway of Christ; for utter allegiance to Him as King of Kings and Lord of Lords.

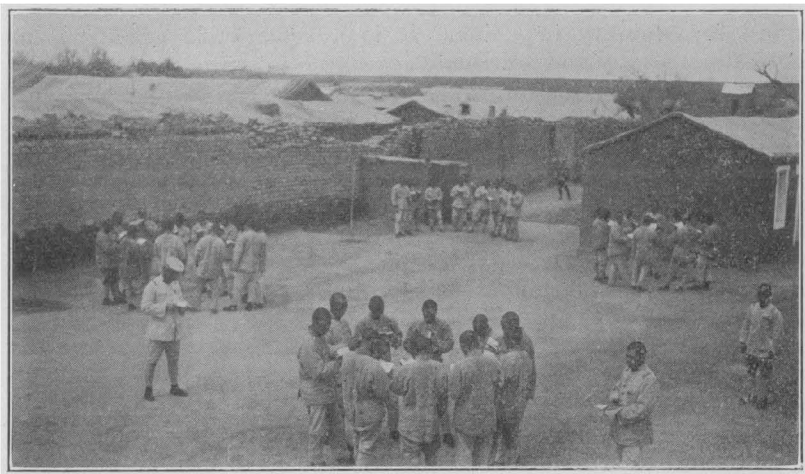
Some allege that the world program of Christ is impossible. But what is the Church for, if it cannot be the agency of God for doing what man alone cannot do? Inspiring are the words of revelation: "He is able"; "able to save unto the uttermost"; "able even to subdue all things unto Himself"; "able to do exceeding abundantly above all that we ask or think." Let Christians of all men reject the heresy that what Christ laid upon His Church cannot be done. Nothing that is right is impossible. What God tells us to do, we by the grace of God can do and should do. Instead of hesitating, let us say with Shakespeare:

"Now let me run
And I will strive with things impossible;
Yea, get the better of them."

"Human crimes," said Thomas Carlyle, "are many; but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad on the sky, there is none other crime than this that the gods do more utterly avenge." This is no time for a small or timid program. It is time for consecrated effort, for sacrificial giving, for catholicity of spirit, for statesmanship of planning, a time for the splendor of a mighty faith. "If the Church ever intends to vindicate its name among men as the champion of a pure religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea, is now evident as never before. Nothing less than literal saturation with religion will save the world."

This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. We summon the Church in the ringing words of Charles Hoyt:

"Is this a time, O Church of Christ, to sound retreat?
To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect;
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's.
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!"



A GLIMPSE OF GENERAL FENG'S ARMY AT NOON

When a gun is fired at twelve o'clock each noon the soldiers of the Christian army are accustomed to gather by companies or in smaller groups for thirty minutes of Bible reading and prayer.

General Feng and His Christian Army

BY GEORGE T. B. DAVIS, SHANGHAI, CHINA

General Feng Yu-shiang, known as the Christian General of China, has been much featured in the press dispatches recently on account of his action in forcing the resignation of the Chinese president, Tsao Kun, on October 22d, causing the flight of the commander-in-chief of the Central Government's armies, General Wu Pei Fu, and the retirement of the young Manchu emperor. It is understood that General Feng has taken these steps with the desire to bring peace to China too long torn asunder by warring factions. The Foreign Minister under the new Government is Dr. C. T. Wang, also a prominent Christian.

The story of General Feng's conversion and work with his army was told in our May, August and December numbers, 1923. He has the most efficient army of soldiers in China but he does not desire to establish a militaristic government. His interest in the promotion of Bible study, education and useful employment give good ground for hope. His position is one of grave responsibility, and of many temptations. He stands much in need of the earnest prayers of Christians in all lands.—EDITOR.

A FEW years ago an army officer was converted in Peking. He was a major in command of 500 men, but he was not allowed to preach Christ openly to his men in the military quarters. For this teaching he had to send them from the barracks to the churches of Peking. Today that convert is called the "Defender of Peking"; and of his army of ten thousand men, probably two thirds have openly avowed their faith in Christ. It is not only a most inspiring native force for righteousness, but it is the strongest military in-

fluence for stability in China. It is a remarkable organization, physically, morally and spiritually.

After an American military man had spent two weeks studying the Christian Army he said: "They are the best soldiers in China." But the army is not merely a military organization. It is a great Christian school where young men are given physical, industrial, mental, spiritual, and military training. The soldier-students enlist for at least three years and receive the equivalent in time of a four years' course. There is a strict schedule of work and study from the rising bugle in the morning at 4 A. M., to "lights out" at night. The first order of the day after dressing is a bit of spiritual drill, when the men assemble by companies in the quiet of the early dawn and the captain leads in a gospel hymn. Then all heads are bowed while an officer or private soldier prays for God's blessing upon the army and guidance for the duties of the day.

Physical drill follows the spiritual when the men go out for a twenty minutes' run, and clamber up and down little mounds to make them fit for mountain climbing, and for the day's program. Then comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, and a noon prayer meeting. Thus from morning until night there is a varied program of study, work and worship.

The army is up-to-the-minute in physical fitness, as might be expected where there is an absence of immorality, wine drinking, and cigarette smoking. They are alert, athletic, clear-eyed, strong-muscled. Sir James Startin, a retired Admiral of the British Navy, who recently visited Peking, was much impressed with the fine physique of the men and with their feats on the horizontal bars.

The industrial branch of the army school was started by General Feng in order that many of the men might learn a trade and have a means of support on their return to civil life. Here one sees the men engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other furniture. When one set of men have learned a trade, another lot takes their place.

But the most striking phase of the army life is its spiritual side. It was a most impressive sight to see a hundred or more men standing outside a mess-room before a meal singing a gospel hymn; then as all heads were bowed someone led in an earnest petition. This is the custom throughout the entire army before the two meals each day!

A still more striking scene occurs at noon when the twelve o'clock gun is fired and the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain or in smaller groups in charge of a corporal. After a hymn is sung a chapter in the New Testament is read responsively, with brief explanations by the leader,

followed by a number of petitions from the officers and men. It is Family Worship for the day.

The men love to sing the favorite old hymns. They sing the first thing in the morning; they sing at noon, and they sing the last thing at night. They sing at meetings; they sing before meals; they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers." Others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross"; "Room for Thee"; "All People that on Earth do Dwell," and "O Happy Day."

Our work in the army began with the officers, and extended to the men. Majors and colonels seemed as ready to enlist in the Pocket Testament League as were private soldiers. My first big meeting with the troops was with 800 men of a cavalry regiment, led by the colonel with much fervor. At the conclusion of his prayer a chorus of "Amens" came from all over the audience. When those who would like to enlist in the League were asked to raise their hands, all responded as far as I could see and many professed faith in Christ.

At one memorable service we addressed nearly 4,000 men in the open air. The interpreter was Rev. Martin Ekvall. How eagerly the men listened, how patiently they stood! God's Spirit was moving upon their hearts in answer to the prayers of many. When the invitation to accept Christ was given, so many hands were upraised that I asked that the invitation be repeated. Literally hundreds of hands were upraised from all parts of the great audience. It was a soul-stirring sound when they repeated in concert after Chaplain Chang their declaration of faith in Christ. At the close of the service, the three regiments were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables at each of which stood a major, and presented them to the men as they marched by four abreast, company by company, singing gospel hymns.

Then they once more assembled round the high earth platform and General Chang gave a stirring talk, and prayed fervently for the men just beginning the Christian life. Then the men held their Testaments high above their heads, with the Book open at the passage, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Timothy 2: 15). It was a scene worth going far to witness: that sea of open Testaments; every right hand in that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word."

NOTE.—Will not all who read these lines pray fervently for Gen. Feng and his Army; for a gracious revival in China; and for our party as we continue to preach Christ and distribute His Word wherever the Lord may lead? Prayer cards will be sent by The Sunday School Times Company, 1031 Walnut St., Philadelphia, for the use of any who may wish to become prayer-helpers of revival in China.

MAN'S FINAL DESTINATION

BY SADHU SUNDAR SINGH, SIMLA, INDIA

WE know more than we can ever put into words because we can never explain the whole of our inner consciousness. We have experiences which are beyond our powers of expression, but are not beyond our comprehension. At times, we have an intuition, and lofty thoughts suddenly flash into our minds that have not come from other men nor from the visible world through our senses. How have we been able to come to know these hidden things?

It is evident that our souls are connected with the spiritual and unseen world, whose light, without our being aware of it, is reflected in our inner selves. Some truths from that other world come to us, but they can be proved only by experience, when we enter into that world, which we now see as in a glass darkly. When we see a thing from a distance, it appears small and indistinct, but when we have come near, we come to know the thing as it really is. No change has taken place in the thing itself, but our knowledge of it has increased. So, step by step, we shall enter into the intimate fellowship of God's immediate presence, and we shall increase in our spiritual knowledge and experience until we arrive at the full recognition of REALITY, "and we shall see Him as He is" (1 Cor. 13:12, and 1 John 3:1, 2, 3).

The man who has not seen an apple tree, but has seen only its tiny seed, can never understand that the complete tree—the wood, flowers, and fruit—is all contained in the tiny seed. Under suitable conditions, at the appointed time, the real nature of the apple tree will appear, and all its hidden possibilities will come into perfection. Leaving everything else out of consideration, man does not know what kind of qualities and abilities are hidden in him, but if he walks in fellowship with God and according to His will, then he will continue to obtain all necessary aids for his growth, and will reach that state of perfection for which God has created him. Then all difficulties and problems will be solved, for "it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

In the days of our flesh, our understanding and thoughts are limited to the circumference of a very small circle, beyond which it is not possible to reach. But in the future world, under the power of love, every faculty of the soul will grow towards perfection.

"The Spirit of the Lord brooded upon the face of the waters." The Spirit of the Lord still broods over human souls and He alone knows the great and glorious beings who will be manifested, and will enjoy the Creator's presence for ever. Countless problems arise as we progress towards perfection which will be solved only in the world to come, but as a chick as yet unhatched may wish to fly, so impatient man wants to solve all his problems in this world. This is premature and impossible. We must run with patience and perform with obedience whatever has been revealed to us to meet our present needs; we must leave all things concerning the future to Him, who will safely bring us to our final destination to be perfect as our Father in heaven is perfect.

Results of Confucianism in China

BY THE LATE R. C. FORSYTH

Author of "China Martyrs of 1900," etc.

IT seems clear that Confucius himself never contemplated the founding of any religious system. His mind was eminently practical and he was concerned only about the present life and its relationships. He has nothing to say on anything beyond and above it. "If we know not life what can we know of death," is one of his oft-quoted sayings, showing that he neither knew nor cared for anything beyond the actual practicalities of daily life. He put himself in the humble position of a "transmitter" of the doctrines and practices of the ancient sages and he placed the "golden age" of Chinese history in the remote past, holding up to admiration the life and labors of Yao and Shun as the rulers par excellence whose example should be followed.

His efforts to preach righteousness at the courts of the small kingdoms then in existence did not meet with the success he expected; and the ruler of his own state of Lu gave way to debauchery and drove him from his capital. After weary wanderings for long years he finally came back to his own home and gave up any further attempts to gain official employment. He felt towards the close of his life that he had failed and that the counsel and example he had given to his contemporaries had been rejected and himself slighted and despised by the court and official class. He died a more or less broken man. "Heaven is destroying me," he exclaimed as he neared his end. His only son died in his old age and his favorite disciple also passed away before him and these successive blows hastened his own decline. It is due to his disciples, especially to the famous Mencius, who lived 108 years later, that his works and influence were established and finally became the paramount system in China amongst the literati, who were the class from whom the officials of the Kingdom were selected.

One of the most prominent of the defects of Confucianism is the practice of *ancestral worship*. The respect the Chinese show to their parents has been carried to such an excess as to become idolatry. Offerings and libations are yearly made to the manes of their ancestors at their graves. These graves placed on the small plots of land which have been handed down from their ancestors are a marked feature of the landscape. Looking over any extensive country one feels almost in a vast graveyard, so many are the mounds which everywhere fill the prospect, and make serious inroads in the land available for cultivation. Funeral rites are very expensive; the Chinese are wont to spend sums far more than they can reason-

ably afford in giving their parents a grand funeral, many often burdening themselves and future generations by incurring heavy debt. The rites performed at the grave are in a sense propitiatory, and if neglected the spirits of their dead will supposedly haunt them and cause evil to befall them in the form of sickness, disease, or death. The custom of mourning the death of parents for three years, now happily in this new era largely disregarded, has for long centuries laid a heavy hand on the official and literary class, compelling them to retire from office or business and ostensibly follow the age-long custom. All this excessive mourning, often only the appearance of grief, affected and still hinders public business and private life.

The Confucian doctrine of *the five relationships*: of ruler and subject, husband and wife, father and son, elder and younger brother, and friends is held up as the panacea for all the ills of the state. Their proper observance would, as Confucius taught, bring about universal peace and prosperity. But because of the weakness of human nature these relationships break down at every point. Having no restraining and controlling force they have created no appreciable prosperity or peace either at home or abroad.

The effect of this doctrine on the life of the nation is to bring the deadly dullness of uniformity like a pall over anything and to hold the people to ancient customs as if squeezed into an iron mould. The horrible cruelty of footbinding among the women is a case in point. This practice, handed down from generation to generation, practically makes cripples for life of countless millions of women who from their earliest years have by invariable custom to submit to binding which nearly cripples them. This cruel custom not even legislation or imperial edict or example has been able to suppress. It is only in the Christian Church that progress has been made in alleviation; under its influence and control the girls are rescued from this life-long torture and deformity.

Confucius had *small regard for the sanctity of truth*. His book, "Spring and Autumn," the only volume he ever wrote, and by which he felt his reputation would be made, is found to be notoriously untrustworthy. "Ignoring, concealing, and misrepresenting, are its characteristics"; and the want of harmony between the facts and statements about them is plain to all scholars either native or foreign. His example in this book has been most injurious to his country, and lowers our estimate of the character of Confucius and the beneficent effect of his teaching. A fair examination of his literary labors does not increase our appreciation of him or of them. From his time and that of his famous follower Mencius the Five Classics and Four Books have been the staple of the studies in all the village schools of China—every word of these books being laboriously committed to memory by every one of these young scholars. The writer

has known boys in the village schools to begin their studies at six in the morning and keep on with intervals for meals till nine o'clock at night in hot, close, stifling rooms usually dark. Eye strain and poor health are the almost invariable result of such continued work.

The memorizing of such an enormous mass of literature by the mechanical process of repetition without at first understanding a word of what is learned has placed the minds of the young scholars under such a crushing burden as clogs and closes them against all new ideas, and deadens later initiative to such an extent as almost to strangle all progress.

The vast mass of the Chinese people, trained by such methods, is sunk in the grossest ignorance and superstition. In their past proud isolation they have considered and called themselves the "Central Kingdom," believing themselves to be in the center of surrounding barbarian nations, who were so small as to be of no consequence.

Confucianism is therefore chargeable with a most *deadening and depressing influence* on the intelligence of the nation. So much did the young Emperor Kuang Hsu, almost the last ruler of the Manchu dynasty, feel the effect of the Confucian classics on the progress of the nation that by imperial rescript he at one stroke removed from the government examinations the classical essay which usually determined the position of the scholar on the lists of the competitors, and substituted for it the subject of mathematics as taught in the colleges of Western lands as the *sine qua non* of the successful candidate. This edict was only one of a number of startling innovations by which the Emperor thought to save his nation from decay. These acts so alarmed the conservative literati that the Empress Dowager again asserted her supremacy, compelled the Emperor to resign, and beheaded a number of the ardent reformers on whose advice he had acted. Thus for a time the advance of the nation in education and enlightenment was arrested.

Confucius and Confucianism are chargeable with an almost *total disregard for women*. Although it is true that both parents were and are revered in life, mourned when dead, and to a certain extent feared after death, yet Confucianism is chargeable with ignoring women and girls and leaving them in their ignorance, an easy prey to superstitious practices and cruel customs. The example and teaching of Confucius are largely responsible for this; while he mourned for his mother after her death according to the customs of his time and place, yet he commanded his son to hush his lamentations on the death of his wife. Girls when born into the family are looked on with little favor. They are as a rule not sent to school or allowed to learn to read and write. They have, with the other women of the household, to do the drudgery of the home, and when married have to serve with rigor in the home of the mother-in-law with

whom the married son still lives. Sometimes in wealthy families the girls are taught to read and write along with the boys and then frequently evince superior intelligence, as in the case of the famous Empress Dowager Tsu Hsi, who practically ruled the Chinese Empire for over forty years and proved more than a match for the most intelligent of the ministers of state. But the condition of women and girls in general is such that girl infanticide is common, and suicide one of the most frequent crimes. The women and girls are the stronghold of idolatry, and until they are enlightened Christianity can make small progress in the Kingdom of China. Where Christianity comes then the uplift of the women and girls begins. They are in Christian homes usually allowed to go to school, but as the country is so poor only comparatively few of the boys or girls get any schooling at all.

Again, Confucianism is *materialistic*. It confines itself to the ordinary affairs of life and knows nothing of the life beyond. Confucius when asked by one of his disciples about death and the hereafter made the remark, already quoted, "If we know not what life is what can we know of death?"—simply a confession of ignorance. The influence of Confucius has hindered the Chinese as a nation from any desire to know what may be learned of the life to come. Confucianism therefore does not satisfy the heart or soothe the sorrows of those who mourn, or minister to the needs of the spirit which craves for intercourse with the unseen powers. In China the introduction of Buddhism was easily accomplished and had much success owing to its promise of final peace for the soul in the bliss of Nirvana. "Taoism is in reality a conglomeration of dangerous superstitions," although its founder, Laotze, a contemporary of Confucius, is not responsible for many of the accretions and idolatrous practices introduced from Buddhism which are now identified with it. Alchemy, geomancy, and spiritualism flourished under its shadow and had its roots in the craving of the human heart for intercourse with the unseen which Confucianism did not satisfy. Thus the three forms of religion, Confucianism with its ancestral worship, Taoism with its spiritualism, and Buddhism with its future rewards and punishments were mutually interdependent and could be professed in combination.

Of course these three forms of religion do not exhaust the Pantheon of Chinese belief. Myriads of gods and goddesses are common in all parts of China. Many of the gods were originally famous men who were subsequently deified.

The doctrine of the five relationships is chargeable with the infliction of much evil and hardship on the people of China, e. g., the practice of footbinding among women, due to subordination and utter neglect of women, untruthfulness in Confucius a fatal blot in

his character, education in China paralyzed by Confucian doctrine and practice. Confucianism is condemned by its treatment of women and girls, Confucianism is materialistic which does not satisfy the spiritual nature and thus Taoism and Buddhism have been introduced to fill this craving.

Any comparison between Jesus Christ and Confucius is utterly unthinkable. The life of Confucius was a failure as he himself admitted. The conquering might of Christ's life, death and resurrection is slowly transforming the lives and thoughts of all mankind. True it is that Confucius by his teaching and his life has largely moulded the lives of his own countrymen but the effect has been to strike the nation with paralysis and bind it as in iron fetters. Confucian doctrine has not satisfied the hunger of the heart for intercourse with the unknown God and the unseen world and has thus left the nation to fall into the idolatries of Buddhism, and the superstitious practices of Taoism.

Confucius did not feel himself a sinner or confess his sins. Our Lord came to make atonement for His people and to save them from their sins, to die for their salvation and rise again and ascend to the right hand of God where He ever liveth to make intercession for us.

Confucius was merely a preacher of righteousness. The life of Confucius was in conduct above the average. He does not soil his soul with vice or his body with debauchery but he has given to his countrymen an example of pride and self-complacency which has been too readily followed and has often brought the nation to the brink of destruction. His trust in outward ritual and rules of conduct while helping the practice of decorum does not touch the springs of existence in spiritual matters but leaves these unknown and undesired.

Confucianism has no uplift, for Confucius is dead and buried milleniums ago, leaving indeed his example which is found deficient in truth the foundation of all morality. There is no recognition of the need for the daily cleansing of the soul at the fountain opened for sin and all uncleanness.

Confucianism has laid an intolerable burden on the minds and hearts of the Chinese people. The children in the schools have groaned under the tasks it imposes, which for the most part are of no practical value in daily life and load their fresh minds with a weight grievous to be borne of undigested material, which is of little value in the practice of virtue and none in support of the spirit under trial and affliction and has only been submitted to as it had been made the gateway to official employment in the service of the Government. "By its fruits ye shall know" the doctrine, says our Lord and by this standard Confucianism is found wanting.



THE PRINCE REGENT OF ABYSSINIA, RAS TAFARI MAKONNEN



MARKET DAY IN ADDIS ABEBA DRAWS A CROWD OF 20,000 PEOPLE

Seen in Abyssinia

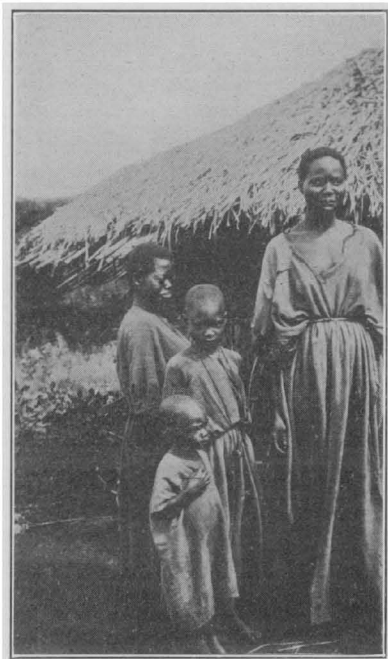
BY REV. C. S. CLELAND, D.D., PHILADELPHIA, PA.

Recording Secretary of the United Presbyterian Board of Foreign Missions

ETHIOPIA is the ancient name of this country and the people themselves still prefer this designation. Four years ago, the United Presbyterian Church, at work in the Southern Sudan, extended its field to include the western provinces of Abyssinia. A station was opened and a hospital established at Sayo, which soon became the center of great activity, especially among the Gallas or pagan people of that region.

After serving for a time in Sayo, Dr. T. A. Lambie, the medical missionary of the United Presbyterian Church, turned his face eastward to visit Addis Abeba, the capital. After a difficult trip of nearly a month, he reached the city and was received by His Highness, Ras Tafari, Prince Regent and actual ruler of Abyssinia. The result of the interview and of others that followed was the softening of official opposition to evangelical missionary work. The Prince consented to have a hospital opened in Addis Abeba, and promised to donate a suitable site for this purpose. The building of the hospital has been made possible by an initial gift of \$50,000 (subsequently increased to \$75,000) from Mr. William S. George of East Palestine, Ohio. When completed, the building will contain one hundred and fifty beds, will be thoroughly equipped, and will probably be the largest structure of any kind in Abyssinia.

On the evening of December 28, 1923, Dr. W. B. Anderson and the writer left Aden and crossed the Strait of Babel-Mandeb to Jibuti, the capital of French Somaliland. Here we found ourselves at the gateway of a new and strange world. Jibuti is a city of 12,000 people, mostly natives but with many French and some English residents. The Somalies are an interesting race, rather war-like, as one would judge from the fact that most of the men carry daggers and guns, but are quickly responsive to kind treatment.



SLAVES IN ABYSSINIA

Slavery has heretofore prevailed in Abyssinia, but the Prince has now issued a decree abolishing it.

It is five hundred miles from Jibuti to Addis Abeba. In 1917 a railroad was built connecting the two cities. Trains run twice a week, and as they run only by daylight, three days are required for the journey. Early on the morning of December 30th we left Jibuti and for many hours our train puffed slowly up the heavy grade through a wild and desolate country. French Somaliland looks as though, at some remote time, a shower of big, black boulders had fallen, covering the ground to such a depth as to render vegetation almost impossible.

After crossing the Abyssinian border, the road winds in and out amid innumerable extinct volcanoes and the whole country has been upheaved and piled on edge. Black lava fills the valleys, giving

them the appearance of vast coal beds. It is a lonely region with here and there a shepherd or herdsman with a few goats or camels, but the country is too completely burned out to support a large population. Even wild life is scarce—only an occasional jackal, a deer or two, a few small herds of mountain goats, several interesting birds and a species of diminutive antelope that went bounding away and might easily have been mistaken for jack-rabbits.

At six o'clock on the second day we reached Hawash, a town on a hill several hundred feet above the Hawash River. This river has one peculiarity—it has no outlet other than the desert sands. It rises among the mountain peaks, and, after flowing two hundred miles or more, suddenly disappears. Strange to say, this stream,

though it has no connection with larger rivers, is well stocked with crocodiles.

New Year's Day, 1924, was our third day out, and as Addis Abeba lies at an elevation of 9,500 feet, more than half of this ascent had to be made during the last day's run. But the higher we got, the better the country became. Great stretches of tillable land lay about us in all directions with here and there a patch of cotton or a small field of corn or wheat. Men were in the field cutting the wheat by hand and putting it up in small round stacks. When Abyssinia develops, this land will be brought under profitable cultivation.

Late in the afternoon we reached the crest of the mountain, and saw, still ten or twelve miles distant, the capital of Abyssinia. When, an hour later, we reached the station, we encountered a tremendous throng. At first we thought that the whole city had come out to greet us. It was not we, but the train, that had drawn the crowds. A hissing, puffing locomotive is to Addis Abeba almost what a circus is to an American town. Everyone who can possibly reach the station is there to see the train come in. But the missionaries, the Lambies, the Wests and Miss White, were there to greet us and across the way the mission "Ford" awaited us, as did also the "Overland," belonging to the head of the Abyssinian Church who had sent his car to carry us to the mission compound.



FITARARI HAPTA GORGIS
Minister of War. Head of the Conserva-
tive Party.

As we rode through the city our first impressions were formed. Addis Abeba has a population of nearly 100,000. Its development apparently has not been along carefully defined lines. Many of the buildings look as though they had just happened. There are all sizes and shapes and materials and styles of architecture. Some look as if they had been built to stand, and others to fall down. The streets are wide, but as yet unpaved. The shop windows are interesting, but the display of goods is quite un-American. The crowds are enormous and there are almost as many animals as people—sheep and goats, mules and donkeys, camels and cattle, and dogs—we never saw so many dogs. Thirty-two lay before one house, and Dr. Lambie said it was not a good day for dogs either! Neither man nor beast in Addis Abeba has yet become reconciled to the sight and

sound of an auto. Invariably the approach of the machine is a signal for a panic and stampede. We saw men knocked down and rolled in the dust by mules in their wild flight. But the average Abyssinian does not take such an experience seriously. He rises, shakes the dust from his clothing and smiles as though he rather enjoyed the performance. To the visitor, an auto ride through the streets of Addis Abeba is a continual thrill.

Two miles west of the city lies the mission compound, comprising eight acres on a gently sloping hillside. Originally the plot was a eucalyptus grove and thousands of trees made an almost impenetrable forest. On the mountainside two miles away is an excellent spring from which a fine stream flows through the mission property.

The hospital walls were beginning to rise, made of a beautiful gray sandstone, cut from near-by quarries and brought to the compound on the backs of donkeys. When the hospital is completed, it will bring to Abyssinia a ministry of untold blessing. Heretofore, the people have known little of medical or surgical care. The sick and injured have suffered without hope. Many of these will now find relief and at the same time will learn of Him who came to bear our sins as well as our sicknesses. The missionaries expect that the hospital will soon also become a training school for doctors and nurses, trained to carry healing to many parts of the country.

Other Christian forces beside the United Presbyterians at work in Addis Abeba are the Seventh Day Adventists, the Swedish Lutherans and the British and Foreign Bible Society. These brethren are dwelling and working together in beautiful harmony and cooperation. Years ago, the Swedish mission came into Abyssinia from Eritrea on the northeastern frontier, but official opposition prevented them from expanding. While awaiting permission to go forward, they gave themselves to the task of translating the Scriptures and of preparing textbooks for use in schools, a service the value of which is just now beginning to be realized.

We were surprised to be invited to visit the Patriarch or Abuna, the head of the Abyssinian Church. He had not been friendly to our mission work and twice, by his orders, the school at Sayo had been closed. However, shortly before our arrival, he had been taken seriously ill, and, in his extremity, had sent for Dr. Lambie. During his recovery he and the doctor became fast friends, and hearing that we were in the city he insisted that we should visit him. For a half hour we sat at his bedside and through an interpreter talked of the things in which we were mutually interested.

The Abyssinian Church is nominally Christian. It traces its origin to the Ethiopian eunuch. Some claim that the Apostle Matthew visited the country and planted the Gospel in that soil. Be this as it may, the Church has lost its spiritual power and its priests are for the most part ignorant and corrupt. They are supported by

public taxation and most of the political intriguing, so manifest in Abyssinia, has its origin with the priests. They form the reactionary party, and little progress toward better things can be expected so long as their power continues. We came from our interview with the aged Patriarch with the prayer that the whole Abyssinian Church, priests and people, may be quickly restored to apostolic purity and power.

Perhaps the crowning event of our sojourn in Addis Abeba was the interview with His Highness, Ras Tafari, the Reigning Prince. He sent word that he would be pleased to entertain us at dinner on the evening of January 5th. Arriving at the palace, we passed between two lines of soldiers to the veranda where servants took our hats and coats. We were then ushered into a small room and



THE NEW PARTIALLY-COMPLETED AMERICAN MISSION HOSPITAL IN ADDIS ABEBA

welcomed by two prominent officials, one of whom was Ras Nado, recently instrumental in securing the admission of Abyssinia into the League of Nations. In a few minutes the door opened and we were shown into a large, brilliantly lighted drawing-room, simply but elegantly furnished. Here the Prince awaited us. In stature, he is rather small but he has a refined and intelligent face, and his manner is so gracious that one instantly feels at ease in his presence. After a few moments of conversation through an interpreter, we were summoned to dinner in a large room, finely decorated and furnished. The table was a vision of beauty, and the menu such as one would expect in any first-class Western hotel. Later in the evening, the Prince entertained us with moving pictures, mostly of Abyssinian scenes and intensely interesting.

The Prince seemed friendly to Christian missions, especially in their medical and educational branches. In addition to having donated the site for the new hospital, he is preparing to beautify the

grounds and to supply the buildings with running water. He is anxious that a girls' school shall be established, and promises to encourage the work in every way possible. He is also interested in industrial work and recently imported American farm machinery, asking that one of the missionaries be set apart for a time to supervise its inauguration. The Prince is an intelligent and progressive ruler, fully aware that Abyssinia is far behind Western nations in material development, but anxious for an immediate advancement. America is his ideal. On the walls of the palace reception room hang portraits of Presidents Wilson and Harding, for both of whom the Prince has great admiration. He said that it was his earnest hope that he might have the counsel and support of America in his efforts to establish a just and stable government. He has an open door, but there are many adversaries. The priests, whose influence is so great, are not progressive, and oppose all innovations. The missionaries are the Prince's friends and may be counted upon to give their cordial support to every measure that looks to the material and spiritual betterment of Abyssinia's ten millions of people. For centuries Ethiopia has been in darkness. Now she is stretching out her hands unto God. Like other nations, she needs the Gospel. It is her only hope.



MISS ISABELLE BLAIR AND THE FIRST AMERICAN MISSION SCHOOL IN ABYSSINIA

The Rural Church under the Microscope

BY RALPH A. FELTON, ITHACA, NEW YORK

Department of Rural Social Organization, Cornell University

THE surveys which the Bureau of Social and Religious Research have just completed are causing a considerable stir, for they reveal some startling facts. Reading some portions of them is like taking a cold plunge on a wintry day. After listening to Home Mission speeches about "the far-flung frontier," "isolated communities," "unchurched regions," "unmet needs," "our great challenge," and the "statesmanship of the church," it is somewhat perplexing and disconcerting to read in one of these survey reports that "It is quite apparent that in these counties most of the home mission aid which is now granted could be withdrawn without any danger whatsoever of leaving communities with inadequate religious facilities." This statement refers of course only to certain sections and should not be applied to all Home Mission fields.

A secretary of one large Home Mission board has protested against the use of the funds of the Board in any way not strictly "according to the principles of Christian ethics." In other words, he wishes the money used for pioneer work in really neglected fields and needed enterprises. Another Home Mission board secretary has also spoken out against "unwise and unnecessary expenditure of Board funds" and has made public the facts that, in some cases, call for a revision of budgets. These criticisms and warnings are mild compared with some of the statements made in the reports of this Committee on Social and Religious Surveys. This report says of certain Home Mission fields, "on a careful examination of all the data at hand it seems that 149 of the 211 aided churches in these counties might be dispensed with to the general advantage of the religious life in their communities and to the greater glory of the Kingdom of God."

These "rural surveyors" who would revise some of our ecclesiastical traditions are men whose record in Christian work should command confidence. John R. Mott is the chairman of the Committee; other members are President Faunce, of Brown University, Dr. Kenyon L. Butterfield, for years President of Massachusetts College of Agriculture, Dr. James L. Barton of the American Board of Foreign Missions, Dr. Ernest D. Burton, long a trusted church administrator, and Mr. Raymond B. Fosdick, a layman of wide experience. The committee is most sympathetic and friendly in its attitude toward the country church and desires the greatest success for Christian work in America. The men who directed these surveys are Edmund deS. Brunner, a professional "fact-finder," entrusted with many interdenominational undertakings, and Mr. Hermann N.

Morse who has perhaps done more actual survey work than any other two or three men. He is the "dean of all church doctors," in actually diagnosing the diseases which afflict town and country churches. He is an officer of a large Home Mission Board and heads up the "Bureau of Research" in his denomination.

The surveys are careful and reliable but they reveal some unpleasant facts and may have an unfortunate reaction. For example, when we read that "the average period during which aid has been granted to home mission churches is a little more than eight years" a contributor to mission funds may say, "That is long enough! I'll stop giving." When a Home Mission secretary reads that "Barely one-half of the aided churches employ a budget system, about the same proportion use weekly envelopes and an annual every-member canvass," he may say, "We will cut off the gifts to those churches that have not a satisfactory budget system and are not doing their share toward self-support." But any blame that attaches to these cases may belong not to the church but to the administrators. Has any one taught these churches how to put on an every-member canvass? The over-worked administrator may have had more than he could do in the routine of his office and has had no time for detailed supervision. Few realize the time, energy and prayer that the average Board secretary gives to his task, often trying to do the work of ten men so as to cut down "administrative expenses."

There is need for great wisdom in the use of mission funds and it would be a great calamity to Home Mission work if contributors should stop their giving or decrease their contributions. Do you realize that only 15 per cent of all town and country churches have a resident pastor—most of them because they cannot afford them? Would you take the support of the pastors now in charge of these rural churches? One community out of seven has no Protestant church whatever. There is certainly still much home mission work to be done. In only one county out of 179 is 50 per cent of its population enrolled in its churches. Who would propose to stop giving to the work of Christianizing rural America? One home missionary out of every three is obliged to supplement his meager salary by work at some other task besides building the Kingdom of God. We have sent him out to the front lines to extend and build up the Kingdom; shall we then keep back the supplies? Only half of your home missionaries are supplied with a place in which to live and the average cash salary paid to them is only \$1,150 a year. This is less for the support of a man and his family and the education of his children, than most business men pay their stenographers. In some cases the high school teacher in the same town is getting double the salary of the minister of the Gospel. One third of the Home Mission churches in the open country have no Sunday-schools. How can we consistently pray for the evangelization of the world

if we neglect the religious needs of these rural communities? If we give these churches the full time of a resident minister they have a fifty per cent better chance for growth.

What is the trouble with the country church? Briefly, the trouble, in most instances, is the same as the farmer has with his crops—it is one of distribution. Apples rot on the ground in western New York or northern Ohio while within a hundred miles of these orchards people eat apples shipped all the way from Oregon. One market is glutted with a certain crop and in the next city it is not to be found. Sectarianism has glutted the market in some towns while vast areas are left untouched. Home Mission boards must cooperate and local churches must do the same. Where Methodists compete with the Presbyterians a pastor must serve a circuit instead of a station. These survey reports show that if the Presbyterian pastor would take all the people in the upper end of a given valley and the Methodist would take the lower end then both churches would have a fifty per cent better chance of growing. Only sixteen per cent of town and country churches have the services of a full time resident minister, nineteen per cent have a part time resident minister, fifty-two per cent have a non-resident preacher and the remainder have none at all. This is usually because three fifths of these churches are competing with some other Protestant church similar to it in purpose and in creed.

The Boards find it difficult to change this situation because they are not "service agencies," but are the collectors and disbursers of funds. If one Board could employ enough people adequately to look after the way its money is spent, to supervise new buildings, to teach aid-receiving churches how to put on an every-member canvass and make out a budget, then a general cry would go up from the denomination to "cut down administrative expenses." Most religious people will not admit it, but they would rather give a little money to an unsupervised cause, if it is far enough away, rather than to give sufficient money for expert supervision. We prefer to look at our missions through a telescope rather than through a microscope.

Let us see if this statement is really true. One of the large denominations employed a "Rural Church Secretary" to be a preacher of "Modern Methods" to its rural pastors. But in order to see that he had enough work to do his Board made him "Secretary of Rural Work and Social Service." They were not ready to allow him to give all his time to their ten thousand rural churches. Another great denomination has a Superintendent of Rural Work who has made an enviable record, but they are asking him now to give more and more of his time to "raising the benevolences." Another Board employed a "Secretary for Rural Work" but he was not

considered a success because he interfered too much with "things as they have always been."

Most of our church members do not yet want Boards to be service agencies and so conditions remain unsatisfactory. For example, one Home Mission Board established a great Bureau of Architecture to give advice regarding church buildings and parsonages. Notwithstanding that these surveys show that "churches with three rooms or more make proportionately from 50 to 300 per cent better records" than in one room buildings, yet this great denomination recently did away with its Bureau of Architecture to "cut down administrative expenses."

Missions, like patriotism, is not primarily a matter of money. We must discuss service more than the bonus. To remedy the conditions which these surveys reveal our Home Mission Boards must be great service institutions, not simply collecting and disbursing agencies. These surveys show that only one third of our rural churches put on an every member canvass, but the churches in this group have from 12 to 100 per cent larger per-capita contributions than the others. Why should not a Mission Board have experts to help churches that petition for a money grant?

Only 35 per cent of all town and country churches have young people's societies. Should not Mission Boards give aid in organizing these in the other 65 per cent? Only 39 churches out of the 1,047 studied have boys' organizations. Does not the "passing on a grant" seem insignificant compared to a great service program for these boys?

Has not the time come for the great denominational bodies to go to rural people with a larger and more effective service program?

The Seiyawa Tribe of Western Nigeria

BY C. F. BEITZEL, BUNUNU, WEST NIGERIA, AFRICA

Missionary of the Sudan Interior Mission

THIS is a large pagan tribe to the southeast of Lake Chad. There are about 25,000 of them, close neighbors to our tribe (the Jarawa) and situated directly south of us. They live in small villages of 50 to 1,000 people each, and so near together that they give the country the appearance of a large, scattered city. This is why most of the towns are too small to appear on the maps.

The first place I visited was a large native market of about 4,000 natives. Many of them ran down the road to meet me and saluted me as "Lion," "King of the world," "Conqueror," etc., as they usually address a white man. After I had answered their salutations I asked them to be quiet as I was the "white Teacher" who had come to tell them "the good news of Jesus." I began by singing:

“Jesu ya oar sammaniva,
Jesu ya shigo suniva
Jesu ya ji tausayina
Mai-Chetona.

“Jesu ya dauke laifina
Jesu ya sha wahalata
Jesu ya mutu domina
Mai-Chetona.”

In English it means: “Jesus left heaven; He entered the world, and feels pity for us. He is my Saviour. Jesus bore my sin; He took my trouble, He died for me. He is my Saviour.”

Then followed a simple gospel message to which they listened attentively. I went to the Chief's place for the night and again preached to a large crowd which he had called together. The next morning they began gathering at daybreak. So I gave them God's Message again. That day I preached seven times, once at each village we visited. My voice was nearly gone at night but it was a great joy to give them the Gospel for the first time!

Some of the rivers were up, the rainy season having started. At one place after much coaxing I persuaded two men to carry me across. There was a mixed crowd of men and women there so I could not remove my clothing and wade across. We started with me on the shoulders of two men. All went well till we reached deep water, then one of them slipped and I dropped in the water with my only clothes on me. But the sun dried me as I went on my way rejoicing that it was no worse.

At another place I spoke and afterward offered prayer during which I heard an old man keep repeating, “Jesu, Jesu,” as though he could not get away from the spell of that charming Name he had heard for the first time. The place where I stayed that night was the scene of a big feast and drinking. Let us not judge these people too harshly as no one had ever told them of a better way. When I arrived they crowded around to hear the sweet story of Jesus and a better way of life. They also gathered at daybreak the next morning to hear once again before I left.

The women were much afraid and ran away to hide, while the children cried when I approached. Even chickens would scream and take for cover. Some of the people whom I met along the native trails are so frightened at my bicycle that they are panic-stricken and spill and break the loads on their heads.

Many of the chiefs want to send boys to our school at Bununu but their super-lords who rule over them will not allow it. They want to keep them in ignorance for fear of losing control over them.

While on this trip the people gave me chickens, milk, several dozen eggs, honey, onions, etc., to show their appreciation. They need white teachers to “sit down” with them as they express it, and lead them faithfully in the way of “righteousness and true holiness!”

The Work of the Africa Inland Mission

EXTRACTS FROM THE ANNUAL REPORTS 1923 TO 1924

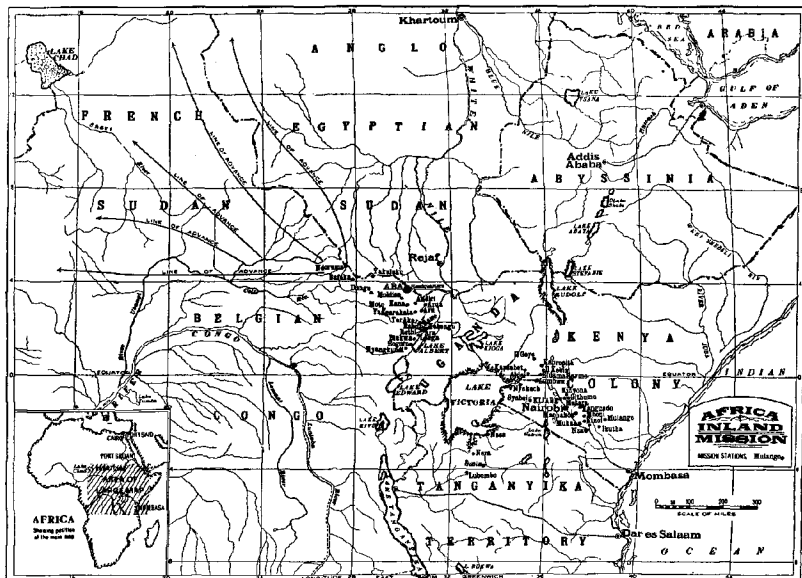
THIS independent mission was founded nearly thirty years ago (in 1895) by Peter Cameron Scott, and is conducted along the lines of the China Inland Mission. It is a so-called undenominational "Faith Mission" but without the peculiarities that characterize some of these. Its purpose is to do pioneer evangelistic work in districts thus far unevangelized. The growth of the Mission has been remarkable for it has now over two hundred missionaries (172 American, 33 British and 2 French) located in forty-five

stations, among twenty-two tribes, speaking twenty-five different languages or dialects. The districts occupied are in Kenya Colony, Tanganyika Territory, Uganda, French Equatorial Africa and Belgian Congo. The expenditures last year amounted to \$150,842, all received without direct appeals and from no regular denominational sources. There are now some 1,700 church members enrolled, 2,000 catechumens, 282 native evangelists and teachers, 1,600 hospital patients and 2,380 pupils in schools.



Twenty-eight years ago the founder of the Africa Inland Mission was given the vision of a chain of stations upon the higher altitudes stretching from Mombasa to Lake Chad. Today in the providence of God, a chain of forty-five stations reaches from Mukaa, in Kenya Colony, to Bafuka in the Belgian Congo. For the past two or three years careful plans and much prayer have been applied by the Mission to the problem of advance into French Equatorial Africa. It was known that advance into this territory would require the surmounting of difficulties more exacting and complex than any that had yet been experienced, but, in the goodness of God, the first advance has been made possible this year.

Early in the new year a small reconnoitering party set out from Aba to investigate conditions, and to consider sites suitable for a mission station in that section of the Anglo-Egyptian Sudan and north of the Belgian Congo. On January 24th there set out from Bordeaux, M. and Mme. Forissier, first missionaries of the French Council of the Mission, and Mr. and Mrs. Boyson, missionaries of the American Council, to proceed to Matadi, and thence up the Congo River to Bangui and Zemio.



Thirteen years ago the Mission commenced a new advance into the Belgian Congo; today there are in that territory twenty-one stations and sixty-five missionaries, and hundreds of converts. What seemed impossible, chimerical, impracticable then, has been made possible by God in these brief years.

The last annual report of the General Director, Rev. Charles E. Hurlburt, contains the following interesting information:

"Few, if any of our missionaries can hope to be as useful in general evangelism as the native evangelists. Even if, with rare ability, and after years of study, he knows the language as well as the native, he will not until yet further years be as familiar with native habit and custom, and even then it is difficult for the untaught native to believe that the white man's experience can become theirs.....

"When beginning work in a tribe the missionary must do all the work of evangelism, teaching, etc., but also must look forward to the time we have now reached, at all but the very newest stations, when his work must be the pushing forward of native helpers and their development as the God-called and spirit-filled leaders of their own people. The development has not been swift nor sudden. Slowly, often painfully, the missionary has been teaching, training, developing his native helper, until now a company more than twice as numerous as the missionaries compels our attention and demands our thoughtful sympathy and prayer. Our report shows over 400 natives, nearly all men, giving their whole life and time, beside an uncounted force still in the first stages of training and giving only part time to mission work. None of the 400 has gone beyond the need of training and of supervision, and it will be realized that the greatest responsibility resting upon the Mission is the further training and equipment of these native helpers, who must be the real leaders and evangelists in the building of the native Church.....

"As converts have been gathered, the desire to be able to read has increased so rapidly that Missions have been unable to meet the demand. Well equipped central schools under the direction of well trained educators are a necessity, the urgency of which cannot easily be exaggerated.

"Governments, which have been indifferent and have left education of the natives to the missions to be done as they pleased, are now aroused, and in some cases are imposing such high standards as cannot be met save by high-grade teachers and the best equipment. A large proportion of our native helpers may soon be forbidden to teach if we are not able to raise their grade to standard through these central schools. Only very elementary schools are known in Central and East Africa. In every part of the Africa Inland field, boys and girls, and often elders and chiefs are coming to the Mission asking for schools for themselves or their children. There is need and demand for from 20 to 100 of such schools surrounding nearly every one of our forty-four stations. The cheap shelters put up, often through the unselfish economies of individual missionaries, must now be replaced by better buildings, giving a required air space for each pupil, and must be equipped with needed school material and be taught by men holding prescribed grade certificates.

"The cry of the people is for the Mission to give them their schools. No other equal opportunity to give the Gospel to the people is offered in Africa. From these schools nearly all of our converts have come."

"If we fail to enter, government schools will be opened, with non-missionary teachers. The people, believing the Mission has failed them will turn to these teachers, who may not know, or openly oppose, Our Lord and Saviour, and such villages will become more difficult to evangelize than the untaught, wild people.....

"In most cases the Mission's out-schools, where the Gospel is always preached, are near the mission stations and the native teacher may return to the missionary every day, or once a week, for instruction and help. Some, however, are 100 or more miles distant, and the native teacher may come to the station only once in six months or a year. For such schools men who are very strongly grounded in the Truth and in holy living are needed.....

"From our various stations we have received reports of the work of native evangelists. In one instance, lack of means proved an incentive to work in a new district. The missionary writes: 'We have opened eight new out-schools this year and have pressing requests for as many more, and with a little seeking for openings we could doubtless open about twenty more in suitable locations. An encouraging feature of these openings is that they are due in a large measure to the work of the native teachers.'

"Nor are physical limitations proving too great for eager souls to press on to fuller knowledge. 'We have a touching case,' a missionary writes, 'A blind boy, blinded through smallpox, heard the Gospel in his village school, and has learned by heart all the scripture verses in the book and all the hymns. He is now on the station, and greatly desires to be baptised; his brightness and his prayers make his life a testimony for God.'

"Work of an extensive and intensive nature fills the hours of yet another missionary who says: 'Many thousands of villages have been visited and the Gospel has been preached in the different languages, while we have a large number of the station who are learning the way and preparing for the time when we shall be able to open other schools. Quite a few who had been written off as backsliders have come back, and given evidence of wanting to get right with God again.'

"The sorrows of Darkest Africa and the delivering power of the Gospel are brought into sharp contrast by this story: 'Another one is a cripple girl. Had she been born a white girl, she would have crutches to help her along,

but as she is just a black girl, she has to crawl on her hands and knees. Her village life had not been very happy. She had to do most of the grinding of the grain, and, too, her father and brothers knew she would never bring them in many sheep or goats. Hearing the Word of God in an out-school she wanted to come to the Mission station, nine miles away. There was no way for her to get here, and she could not ask the people in her village to carry her in. They would have laughed at her and hindered her from coming. So, one morning she started alone for the station, coming all the way on her hands and knees. It is now over seven months since she came, and she is quite happy to be here; but, best of all, she has come to know Him Who is "no respecter of persons".....

"The vivid inspiration and thought-life of the African have often been referred to; even in prayer they think in pictures: One of our teachers desired prayer that he may be more earnest in seeking the lost, 'bringing them into the fold of Jesus, the Good Shepherd,' and we felt that his desire was real, for he sat for some time after his request quietly weeping. This same teacher prayed for us (the missionaries) one day, that God would make us 'comely pillars in His house; not like the pillars of wood that the white ants eat and they give way and let the house fall, but pillars of hewn stone, strong and comely.'

"The missionary's task in shepherding the flock of God, watching, guiding, teaching, and leading on to full growth and life and service emerges in this report: 'About three years ago, upon my arrival at the station, — the sheep and goat boy. My first recollection of him is the day when I met him down in the grass where he was herding the sheep and goats, and on my asking him the name of the native musical (?) instrument, he cheerfully gave it.

"The next instance which caused me to notice him was when he came to one of the missionaries on the station and asked help out of his difficulty regarding his morning prayers. The difficulty was that the cook boy laughed when he prayed. He went bravely on, taking everything, as far as one could tell, to God in prayer. The weather, gardens, and school work, everything was something to pray about, and every new trial was an opportunity to pray to God. One time he had to be punished, but he confessed his wrongdoing as sin, and went on rejoicing after having asked God to wash his heart *clean in the blood of Jesus*. As time has gone on he has been, although not as bright as some of the others, very studious and diligent in his studies, which, with his consecration, made it possible for us to send him out as an evangelist. Being also a teacher, he has been sent to the villages to teach and preach and also with a man who has had charge of the out-school in the local chief's village for about a year.

"At present he is one who is able to catechize the younger Christians on the station; of course under supervision. We do not know what the future holds for him, but we do know that the future Church will need a pastor, elders, etc. Does it not lie with us to pray that God will make him mighty among his own people who need the message from and through a fully yielded man?"

"Longing after something deeper than fruitfulness—even spiritual fragrance is told in the story of, 'A Bible woman, and teacher in the station school who rose and offered a testimony, voicing her desire for the year just opening. Among other good things, she said that she desired her home during this year to be to her family and all who might visit her, comparable to a corner of Heaven. She wanted her parents who live with her, and her two children to realize through the coming days that a new spirit rules that home, the Spirit of Life and Righteousness, and she asked the prayers of God's

people that she may be given grace to shed that new spirit upon all who come to her house.'.....

"The missionary is not alone in denying himself for Christ's sake; it is inseparable to all true gospel witness. 'The people are as a rule not eager for the Gospel, so these teachers have a hard time to buy food; often being forced to pay double price, as they are strangers and in the employ of the white man, who has plenty of money! (?)'. The teachers go out to the villages early in the morning and do not return to camp until late afternoon. Then they must grind the grain, hunt firewood, and cook their own meal.'

"During the year the entire New Testament in Masai has been printed. The New Testament in Kinyamwezi has been sent to the press, and will be issued soon. The beginnings have been made in many other languages, and some very substantial progress has been made during the past year.....

"Work for native girls in the various homes has been carried on in the midst of unusual difficulties, but its importance was never more manifest than at the close of this year of work. The oppression of native chiefs who seek to force girls, who desire to be Christians, into the wicked and debasing customs of their tribes, has proven a time of testing for some Christians, and of very great anxiety to those who are seeking to save young girls from such dangers. Girls' homes have been like 'Cities of Refuge' to many.

"In view of the grave needs mentioned above, and of innumerable problems we ask every friend of Africa Inland Mission to pray in expectant faith for: 1. Such a manifestation of Divine power and favor as shall enable us to meet all the needs for educational work. 2. For missionaries to fill the gaps made by sickness, death and furloughs, and to open the new station mentioned above, and to give relief to many over-worked missionaries who greatly need helpers. 3. For more native helpers in every part of the field. 4. That they may be led to seek and find that fullness of the Holy Spirit's presence and work, which shall make them more effective than they have ever been before. 5. That every missionary and home worker may seek and not rest until there is found individually the same realized blessing of the Holy Spirit's controlling presence and power."

PRAYER FOR A LIFE OF LIBERTY

By HOWARD W. POPE, *Chicago*

Unveil my eyes that I may see
All that Thou hast in store for me;
Unstop my ears that I may hear
Thy kind reproof, or words of cheer.

Unloose my tongue that I may give
Thy message, and some soul may live.
Unbind my feet that they may run
On Mercy's errands for Thy Son.

Inspire my mind that I may see
The fullness of Thy love for me.
Anoint my heart that I may feel
Thy sympathy with woe or weal.

Accept and use me in Thy way,
To hasten on the glorious day
When all the earth shall hear Thy Word,
And know Thy Way of Life, O Lord.

The Influence of Islam in Persia

BY REV. WM. N. WYSHAM

Missionary of the Presbyterian Board of Foreign Missions

WHEN one studies the Persia of today, it is striking to see how thoroughly Islam has done its work. It has even blighted the landscape. The Arab invaders destroyed great libraries, marvelous rock sculptures, and priceless artistic treasures of the glorious Persia of the past, and left us only ruins in their stead. Countless miles of destroyed aqueducts testify to the fertile Persia of ancient days, where one now traverses only great desert stretches. Islam's seclusion of women has hidden the gardens of the rich, and almost every remaining beauty spot, behind high mud walls of deadening sameness. Its fatalism has blighted all desire for material progress in the common people, and oftentimes all true patriotism in the educated and more favored. Some one has said, only too well so far as Persia is concerned: "Islam has always sprung from or tended towards a desert."

Islam has blighted the beauty of the home in Persia. No better word than "blight" can describe the veiling of women which Mohammedan law ordained. One catches glimpses now and then of the picturesque, colorful dress of the few remaining Zoroastrian women, who still wear what must have been the costume of ancient Persia, but all Mohammedan women today are concealed behind closely-drawn black veils from all eyes but those of their nearest relations. Not only is the grace and beauty of Persia's womanhood completely hidden, but polygamy, with its divided households, has destroyed all happy family life as well. The religion of Mohammed has kept the very word "home" out of the Persian language.

Islam has blighted the beauty of the soul in Persia. One of the proudest virtues of the Persian of old was his love for truth, but a lower standard came in with the Arab conquest, and now far, far too many Persians are liars. The great statesmen of the past have shrunk down too often into vacillating, bribe-taking sycophants who know not the meaning of integrity. Islam from its inception prohibited all freedom of thought, and has shrivelled the Persian's brilliant mind so that today poetry is almost nauseating in its repetitions and its sameness, and original literature has disappeared. In the same way, religious thinking has for centuries been only traditionalism, resulting in nothing except bigotry and persecution.

But the saddest thing of all is the blight on the religious life of Persia. Christians cannot realize its dreary barrenness. Islam, it is true, believes in one God, a system of rewards and punishments, a heaven and a hell, but how utterly it lacks all that makes our faith

one of beauty, joy, peace, and hope! As a matter of fact, Islam is not so much a religion of false doctrine as a woefully poverty-stricken one. Did you ever think of your assurance of forgiven sin, your certainty of a Divine Saviour, your privilege of a spiritual fellowship with Christ, your call to help a needy brother, your sure hope of an endless life, as beautiful things, as close akin to inspired songs and rare masterpieces? Perhaps not, but they are, nevertheless—all emanating from that wondrously beautiful revelation of a God who loves. Islam is totally lacking in the beauty and joy of music and art, and also in that far more wondrous beauty of the Father God. So all life in Persia has been pinched and cramped and shorn of its finest things by the blight of Islam, and little but narrowness, sordidness, and ugliness remain.

Persia has not easily succumbed to the blight of Islam. For centuries she fought the deadening influence. Her Aryan people have almost always been the ferment of new movements within the Moslem world. Every great poet, including Omar Khayyam, was a heretic to orthodox Mohammedanism. Many of the leaders in the Golden Age of Islam, with its center at Bagdad, were Persian princes and men of genius. Essentially artistic, the Persian was forced out of the usual broad highway of art into bypaths, and found expression for his genius in architecture, illuminated manuscripts, and rare designs burned into his unique tiles and woven into his famous rugs. In religion, Persia has been the hotbed of endless heresies and sects, and the Persian branch of Islam has even fashioned an imitation Passion Play in the attempt to satisfy its soul hunger. It is pathetic to note this as one reads history, but more pathetic to see how, with the centuries, her struggles have gradually lessened, until today one might feel that the life is gone, and the blight of Islam has finished its work.

But God never wearies of putting the love of the true and the beautiful into human hearts—whether it be in art or in life, and herein is Persia's hope. Fifty years ago a Kurdish boy in Persia's mountains, born with the talent for drawing, secretly traced rude animals on rocks and bits of paper until one day his parents discovered it. Telling him that, according to Moslem law, he must give life to these creations in the resurrection, they beat him unmercifully until all desire to draw died within him. Years later this same boy found the truth and beauty that is in Christ, and today is one of the most honored physicians in Teheran, a fearless and devoted servant of Jesus Christ. But here is the really significant thing. His son, born with his father's talent, and blessed with a Christian education, is now deriving his chief pleasure in life by painting charming water-colors of Persia's marvelous mountain scenery.

Christ has come to Persia, and instead of being blighted forever, this old land has a future radiant with hope. Beginning with

the bare framework of Islam's meager truth, the American Presbyterian missionaries are trying by every possible means to add all the true and beautiful things of the riches of Christ. To this good news Persians are responding more wholeheartedly than perhaps any other Moslem people, since unconsciously they have waited centuries for this very thing. As yet the movement is small, but everywhere the new life is apparent. Little children crowd into the mission compound to Sunday-school, and incidentally to unaccustomed but rollicking play in the mission garden. Older girls in the American school throw off the hated veil for many joyful hours daily, and one hears their happy voices behind the great wall as they join in some song which their American teachers have translated for them. Boys forget their dignity and allow their Persian coat tails to fly in the wind while they race after a football in a new game they never dreamed of before. Some Persians are even learning how to sing, though at times it seems as if their sense of harmony was gone beyond recall.

All these are significant symptoms, but even more significant is the fact that Christ has redeemed human lives. Men have read God's Word for the first time, and a new gleam of joy and hope comes into their eyes as they are convicted by its beauty and truth. Women have found a Saviour who can give them inward peace and happiness, even though custom still compels the veil and outward subjection to men. School boys and girls have learned the joy of the clean heart, and a new standard of morals without a single impurity or flaw. Here and there a whole family is broadcasting through its community the radiance of a happy Christian home. Little groups of believers have experienced the blessings of Christian fellowship, and their lives are luminous with hope, for they have been born again.

In Persia today the poverty and the blight of Islam are face to face with the riches and the new life of Jesus Christ, and who doubts which will eventually prevail? Surely the same Christ who has inspired our best art and music and material blessings, who has given us spiritual life and hope, can bring beauty back to Persia and make her deserts bloom, can arouse her from material stagnation, mental torpor, and moral decay, and can fill her drugged soul with newness of life.

NEW HOPE OF RELIGIOUS LIBERTY IN PERSIA

Although Persia has a constitutional government, Islam is the national religion and religious minorities have had few real rights. The Armenians and Zoroastrians of the country have been permitted but one representative each in the Persian Parliament and the Jews none at all. Only a few months ago there was a threatened massacre of the Jews in the capital city, and the Mohammedan law prescribing death for all Moslems who become Christians is theoretically still

in effect. While there is a spirit of tolerance in some parts of the country, there is also much petty persecution of religious minorities. They suffer constant injustice, they can never count on their property as really safe, and the specter of possible fanatical outbursts is always present. This constant feeling of uneasiness is illustrated by the case of a wealthy Armenian who recently rented one floor of his mansion to the American Consulate for a nominal sum in order to have the American flag flying over his home.

It is possible that the death of Major Robert W. Imbrie, American vice-consul in Teheran, Persia, at the hands of a mob in July last may have as one result the ushering in of religious liberty in Persia. The murder shows how easily fanaticism can burst forth and result in bloodshed. Shrewd Persian politicians have often capitalized religious zeal for their own ends, and mob violence has frequently been instigated in order to discredit the party in power. There is little doubt that the Imbrie incident was not a spontaneous expression of religious fervor, but that political schemers stirred up the mob who made Major Imbrie their unfortunate victim. Some say that he was mistaken for a Bahai and others that the rumor was spread that he was a European who had poisoned the well at a sacred shrine.

Mohammedan fanaticism, manipulated for political ends and with religious minorities as their prey, is more dangerous than dynamite. The foreign legations in Teheran made a point of this in their notes to the Persian Government after the Imbrie murder, and in their protest stressed not only the necessity of punishment for the culprits and protection for foreigners in Persia, but demanded safety for the religious minorities. The Persian Government has shown itself most anxious to make amends in order to keep the friendship of America. Its reply contained a strong assertion promising full religious liberty in Persia. While this is only a promise, it is nevertheless a great step forward, and some day the promise will become a fact. When once an ideal is formulated and publicly expressed, a large part of the battle to attain it has been won. Many of the Persians themselves are anxious to see complete religious freedom and immunity from persecution.

Major Imbrie's widow has evidenced a praiseworthy spirit towards the land where her husband was killed and is reported to have said that nothing could console her more than the thought that his death was the means of bringing religious freedom in Persia. Christians in America may well join with her in that hope and prayer. Even in the face of severe opposition and persecution the Gospel of Christ has made remarkable progress in Persia. There is reason to believe that if all are given the privilege to worship God according to the dictates of their own consciences, then there will be a tremendous advance in the Church of Jesus Christ in Persia.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

MODERNIZING MISSIONARY METHODS

THERE is no modernized commission. Our Lord's command: "Go ye into all the world and preach the Gospel" has stood unaltered for two thousand years.

There is no modernized plan of salvation—"For there is none other name under heaven given among men whereby we must be saved."

The Christ of our salvation is an unchanging Christ—"Jesus Christ the same, yesterday, today and forever."

But in carrying out the unchanging commission to give an unchanging plan of salvation through an unchanging Lord and Saviour, to an ever-changing world, we may use every modern discovery and method.

The men and women who insist on carrying on mission work exactly according to the methods of our fathers should be required to forego street cars, telephones, cables, air mail service, and radio in their daily living and to revert to stage coaches and ox carts or to cave-dwelling customs.

Missionary methods may be modernized without becoming devitalized or despiritualized.

A NEW KIND OF ELECTRIC MAP

The directions for making an electric wall map will apply to every electric map whatever the size may be.

The map should be clearly printed in black but without the names of places marked. The seas and rivers are outlined and the location of the principal cities is indicated by dots.

The necessary materials can easily be obtained by any one wishing to make the map. The work should be done by junior or intermediate boys with an adult leader. After the map is finished the boys may construct a box for it to keep the map in good order.

The first thing is to color the seas light blue, then color the geographical divisions to distinguish them. Next the mountains and hills may be shaded if desired. The highest mountains should be quite dark. Transparent

colors are best. Any good dye powder or paste—olive-brown, grass-green, and a light blue—may be dissolved in cold water and diluted with boiling water to the desired shade. The blue should be a sky blue and the green almost a Nile green. Any good atlas will furnish a model for the coloring.

The next step is making the mount for the map. A frame should be made of well-seasoned pine, 1 inch by 2½ inches, with corners mortised and stayed by iron corners screwed on to keep it firm. This frame must be the size of the map. For the surface to put over the frame, some kind of heavy composition board is better than wood, as it is less likely to warp and can be bought in one piece.

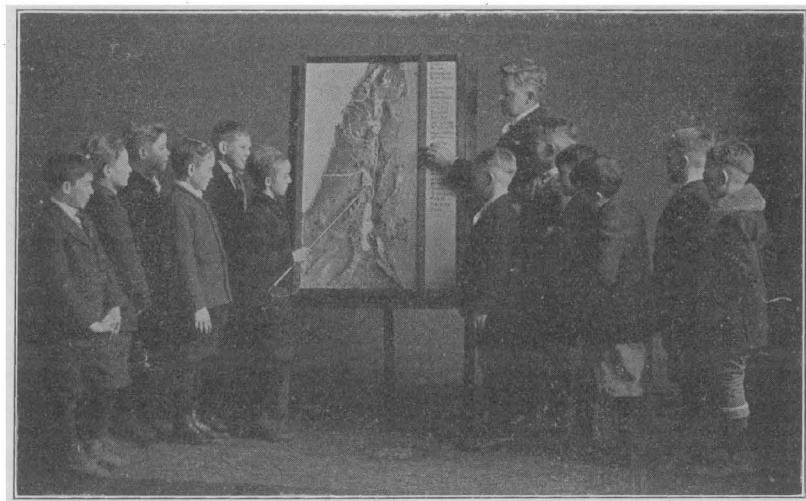
After the map is glued smoothly on the frame, make a list of the places that you wish to have on the map. Mount a printed copy of the names

of places on the left side of the map, taking care to have them so spaced that the screw opposite each will not touch its neighbor on either side. Each city, town, mountain, and sea listed must be accurately located on the map.

Make a pointer (A) out of a small hollow curtain rod. Fasten one end of telephone wire (D) to dry cell battery at (G), pass other end of wire through the pointer (A) and solder on to small receptacle for flash light

expected places like (y and z). Or you may fasten a copper rivet on the map at each spot where the important places are located. Connect with another copper wire (on the back side of the map) each rivet with another rivet which is placed beside each name in the margin of the map.

If directions are carried out it is evident that if the tip of the pointer (H) is placed in any loop marked (X), a light will come in the end of the pointer (A) if the tip (T) touches



REV. C. E. CUSHMAN WITH A GROUP OF HIS IOWA BOYS SEEING THE WORLD BY MEANS OF AN ELECTRIC MAP

The electric map is among the most effective of modern missionary methods. By its use boys and girls as well as men and women can really see the mission stations of the world.

bulb (B). Be sure and let the pointer come to a point (T) on one side and extend out beyond the bulb.

Pointer (H) is a wire pencil connected by telephone wire (E) to battery at (F). Now make a small hole through the map at the right places (O) and having scraped the covering off from the end of a piece of telephone wire, run the wire through the hole and make loops (O). From the back do the same at (X). Do not connect place at (O) with name at (X) just opposite or it will be easy for the pupil to guess right. Make the wires cross each other and go to un-

the right spot, completing the circuit. If the right place is not touched, there will be no light. The Instructor puts the end of this second pointer on the rivet by any name and asks the pupil to point to the place. If it is correct the light comes on, if not the next one tries. As an experiment, we took a ten-year-old boy from the street, one who had never been to Sunday-school and had never heard of Jerusalem. We let him point to each place in turn and then we told him the Bible story associated with that place. Within twenty minutes he could point to every one of the eighteen important

places on the map and tell the story. The same principle may be applied to making a missionary map showing the stations of any society.

With other electric maps the light comes on at the top of the map when the right contact is made. This diverts the attention from the place which you wish to emphasize. Rev. C. E. Cushman and a group of boys from the Bible School of the First Congregational Church of Iowa Falls, Iowa, have worked out this map where the light is in the end of the pointer. The making of it is especially interesting to boys and the use of it is instructive to all.

from its circulation, he can respond fearlessly to the invitation of the MISSIONARY REVIEW OF THE WORLD to say something about the book and the plan which it unfolds. He is eager to get the idea into circulation, hoping thus to further, in his own small way, the vital and fascinating cause of missionary education. Already at least one large denomination is proposing to enlist certain churches in each of several states as demonstration centers of the plan. Another organization is enlisting certain colleges and college churches in this method for the study of China this year.

There are two major aspects of the



In the hall of the *San Chiao* (Three Religions) a Confucian shrine had center place. To the left is a Buddhist shrine, while the Taoist shrine is to the right. A sedan bridal chair is seen on the floor in front.



In the Chinese shop was exhibited a loan collection of many articles of interest borrowed from friends far and near. Hundreds of people tarried at this exhibit to hear explanations and comments regarding the customs of China.

CHINA IN THE LOCAL PARISH

One of the most successful projects in connection with the study of China was developed in New Haven, Connecticut, under the leadership of John Clark Archer, Chairman, Department of Missions, Yale University. The REVIEW has asked Dr. Archer to tell its readers about his project.

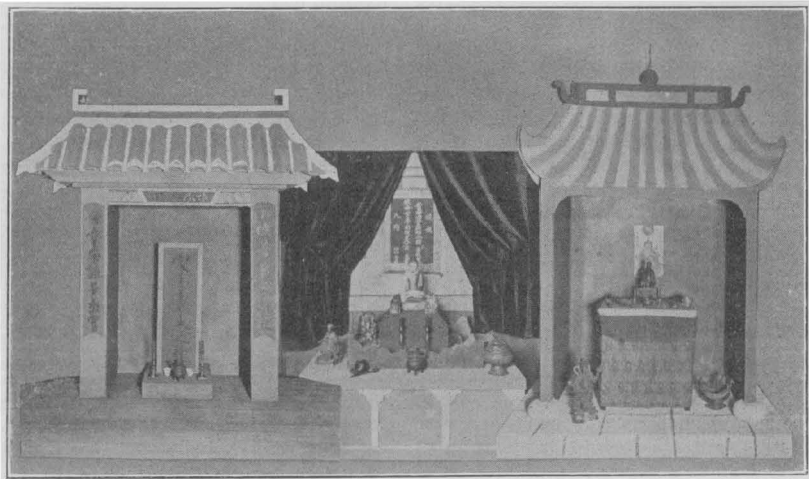
A host of workers in the American Church will be interested this year in getting China and things Chinese into the consciousness of their own parishes. A book, "China in the Local Parish," just off the press, deals directly with this problem. The materials offered in solution are such as have received the necessary testing of actual use in a well-organized parish in New Haven. Since the author of the book receives no financial advantage

program which the book proposes, in addition to aspects which this brief article may not mention. One is a body of materials correlated with the regular weekly lessons of the Sunday-school. These materials are drawn from the history, literature, social customs, political institutions, ethics, religions, etc., of China and serve to illustrate and emphasize, week by week, the Bible lessons of either the International Graded Series or the Improved Uniform, from January to May, 1925. They serve not only to illustrate and freshen the lessons but to bring China into view in a comparative way. Little by little, the pupil and the teacher acquire new facts regarding China and develop

new interests and attitudes toward things Chinese. The combination of Biblical materials and Chinese links up China with God's plan of evangelization. China is studied with reference to the Christian Gospel. The book does not contain the actual materials, but only references to the proper sources. It is necessary to have several books at hand whose titles are given in a special list. A minimum reference library is indispensable to the successful use of these references. The teacher and, at times,

ary education apart from and in addition to a proper program of religious education.

The second aspect of the program proposed in the book is more spectacular but depends for its real value upon the faithful use of the first. The first is not merely instructional. It involves expressional activities as well. The second is not merely a grand project, an activity; it involves study also. All the parts relate to each other and to the whole. The previous study leads up to the grand project.



A NEAR VIEW OF THE THREE SHRINES—CONFUCIAN, BUDDHIST, TAOIST

Committees in charge had to spend many hours of careful study to get the information necessary to reproduce these shrines accurately for the hundreds of spectators who viewed them.

the pupils are asked to look up the materials referred to. They are never long or bulky, and care has been taken to select only such as bear directly upon one or another aspect of the lesson involved. If the references for the day have been mastered, the materials will fit in with the discussion of the lesson and will detract not at all from the lesson, whether it be time or interest which is concerned. Rather, they will add fresh interpretations and bring biblical matter down to date as a vital part of the general program of religious education for this time. There is no place for a thorough-going program of mission-

The grand project is the climax of the longer period of study.

In a word, a program is provided which runs through several days, if desired. It may begin each day at 4:00 P. M. and run continuously until 9:30. Each succeeding day is virtually a repetition of the first. The project program, however, is flexible and may vary according to the daily needs and circumstances. It may include scenes from the Chinese home, the village school, the Christian school, the hospital, and the temple. There may be special roles such as those of vendor, doctor, priest, magician, barber. Chinese games may be

played by children drilled for the purpose. A wedding procession and marriage ceremony may be included. At night, a play may be given, illustrative of Chinese life and character. Lantern slides may be used informally for visual instruction. Various groups of children in attendance may be assembled as audience for the tellers of Chinese stories. Specimens of Chinese music may be presented vocally or by instrument. Very effective use may be made of scenes from Chinese temples and shrines. The Taoist priest may serve in his dual capacity of priest and diviner. The Buddhist priest may engage in a characteristic ceremony, prayer for rain. The Confucian householder may explain and illustrate the commemoration of ancestors and ancestral spirits. It is indeed a very flexible program. The omission of one or more items on any day would not mar at all. The book, *CHINA IN THE LOCAL PARISH*, has full details with regard to all the parts mentioned above. It gives not merely references but sufficient materials within its own covers to enable one to produce the parts desired. Obviously it takes many volumes to supply such materials unless a deliberate selection be made, such as this book includes. And some materials are included which have not come from any other books at all.

A special setting is provided for the program just enumerated. Local workers provide it according to careful directions. Indeed all parts are played by local workers. The whole enterprise is devised for the education of the local constituency. There are Chinese shops, temples, etc., built for purposes of the grand project. It all requires some study of detail. The worker becomes acquainted with China as he shapes the scenic effects. He and the others learn by doing. If one plays the part of Buddhist priest and does it well, he knows thereafter something of real Buddhism in China. If one builds a shop or home properly he knows something of that phase of Chinese life. The children from week

to week may do things in miniature and find a place for their products among the exhibits which may be gathered from local homes and from abroad for the occasion. The exhibits need not remain idle during the project. They may now and then serve admirably to give point to talks on various phases of Chinese life. Of course, if one is to handle the exhibits, he must make ready for it. He has to study, too! He finds his added acquaintance with China out of the preparation made as steward of the exhibit booth.

*CHINA IN THE LOCAL PARISH** describes the physical setting with great care, giving details as to color, etc. The book itself must be consulted for the full statement. There are many illustrations included in it which help to make matters clearer. The author asks the reader of any part to read the whole for the sake of comprehending the undertaking as a whole, for the book attempts to suggest ways of enlisting most, if not all, of the parish in the enterprise, and of conducting a serious program which will have lasting educational effects.

Lest any one should feel that too much is proposed at once, it should be understood that selections may be made, whether of the weekly Sunday-school work or of the work of the Grand Project. Much or little may be done according to the local situation.

* *China in the Local Parish*, by John Clark Archer, published by The Missionary Education Movement, 156 Fifth Avenue, New York; price, 50 cents. For sale at all Mission Board Headquarters.

FOREIGN MISSION NEWS BY RADIO

BY REV. ERNEST F. HALL

"I'll tell the world" cannot be regarded merely as American slang, but also as a correct way of expressing a modern fact in these days of the Radio. Whether the expression when used is inflected this way or that way may be the determining factor in the mind of the linguistic exegete. If it is spoken as a declarative sentence,

with the voice punctuated by a period and coming to a full stop, it may not be considered slang, but rather a statement of direct purpose. If it is spoken with many up and down variations and a circumflex accent at the end, it may be regarded as modern American English, with its declarativeness a variable quantity. Call it slang or what you will, let the literary exegete decide. That has no purpose in this article.

The expression tells the latest method of informing people about the work of the foreign missionaries—Radio Broadcasting. This method has been regularly adopted by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Under the direction of the writer, news and feature missionary stories are sent out into the air for a half hour each week at half past three on Fridays, from Station WFBH, 273 meters, New York City. It is expected that some evening's broadcasting will be done.

Among the topics thus far sent out into the air are:

- "Medical Miracles in India."
- "Missionary Silk Worms in China."
- "Missionary Athletics in the Philippines."
- "Christian Progress in Brazil."
- "Industrial Missions in the Cameroun."
- "Feng, the Chinese Christian General."

The value of the method can be realized from the fact that it is estimated that the regular "unseen audience" probably numbers up to as high as half a million people in the daytime, and the evening audience over a million. Of course no speaker should flatter himself that all of them are "listening in" to him while he is telling about the progress of Christianity; but that he reaches people who would never come to hear him in any auditorium he may be assured.

The "Applause Cards" over the telephone and in the mail show the real value of this method. The following are some of them:

"That makes me feel like applying for a job," said by a young man who had heard the story of the industrial

work of Fred Hope and his associates in Cameroun, West Africa.

One, who heard because he had to hear at the Station, being one of the electricians, said, after the story of Feng, the Chinese Christian General, "Well, that is interesting!"

A Jewess called up and said she had heard very well and was pleased.

A pastor writes: "I have written a letter to the service station WFBH expressing our delight at being able to receive this service."

Another pastor: "I congratulate the Board on the use of the Radio. I will wreck every law of homiletics and work this fact into my sermon tomorrow morning."

Another pastor says: "I trust you will be able to stay in the air."

The way to keep Foreign Missions in the air is to write to the Board and to the Radio Station, commending the plan occasionally. When "Applause Cards" cease, the Station infers that interest is waning.

The address of the writer of this article, who is in charge of the broadcasting, is 156 Fifth Avenue, New York City. Write to WFBH Radio Station, Hotel Majestic, 72d Street and Central Park West, New York City.

WORLD ACQUAINTANCE TOURS

One of the most valuable of modern missionary methods is personal visits to mission lands. In bygone days missionaries were expected to monopolize entirely the office of "go between," interpreting the home base to the mission field and the mission field to the home church. Now there are many men and women of the home church who can speak with authority about the things they themselves have seen and heard in mission lands.

The World Acquaintance Tours, projected by Miss Harriet Taylor, and Miss Ella Schooley, formerly of the Young Women's Christian Association and Mrs. R. S. Emrich, formerly of the Near East Relief, are distinctly modern mission methods. They are truly "tours with a purpose" and have already been referred to in the REVIEW.

During 1925 there will be winter tours to the Near East, Egypt, and Palestine, Cuba, Panama and South America, and to the Orient; summer tours to Northern and Southern Europe; and autumn tours around the world and another to the Levant and India.*

Mrs. Henry W. Peabody writes of these tours:

"They are to be conducted by well known leaders. The especial value of such leadership lies in the interpretation that will be given to international relations between the peoples of these countries and our own. Many travelers who visit the countries of the East have little idea of the point of view of the people, know nothing of their history, their aims and possibilities. Here is an opportunity to go under the guidance of world leaders who have visited the countries and know intimately conditions, people and routes, and can give introductions which will be of incalculable value.

"The ordinary tourist party is something to be avoided. Here we find people of like mind and interest, who will wish to see not only the marvelous natural scenery and interesting cities and temples, but those who are interested also in the spiritual upbuilding of these nations."

* For fuller information write to Miss Harriet Taylor, World Acquaintance Tours, 416 West 122d Street, New York City.

MISSION STUDY IDEAS

The list of names in one day's casualties in the Great War given in Chapter I, "Adventures in Brotherhood," may be read as a standard bearer raises the flag aloft and leader asks questions as to who holds America's flag.

* * *

To further a truer appreciation of the contribution of various peoples to the music of the world, a Land of All Nations Musicales, or a program of music from many lands, affords excellent opportunity. In cosmopolitan centers the people of various nations may be asked to take part. A Japanese maiden seated on the floor may play on her *koto*, or the Japanese national anthem may be sung. Some Negro spirituals, and some of Harry Burleigh's compositions will introduce the musical contribution of the Negro race. A Polish pianist may be invited

to play, or some one may play Polish music. Italian, German, Austrian, Russian music offers splendid opportunity as do the compositions from many other lands.

Such a program may be given on a large scale to enlist the interest of the music lovers of a city or community. For a small meeting, in communities that are strictly American born, a very simple program may accomplish the same ends.

* * *

A World's Fashion Show was a popular feature at one conference. Missionaries from many lands introduced groups of women and children in different costumes of various lands. In addition to accurate information about costumes, many items of missionary information were given and opportunities for enlisting missionary interest made available.

THE LURE OF "ONCE UPON A TIME"

Four magic words that all the world loves are these—"Once upon a time."

Speak them in a group of children and immediately all is still. If the most uninteresting speaker in the world can be persuaded to introduce "Once upon a time," his despondent audience will take courage and bring back wandering thoughts to the point of attention. All the world loves a story. Not only the young world but the old world as well. Moreover all the world is going to have stories. The question is not "Shall we have stories or shall we not have stories?" The only question is "What stories shall we have?" Publishing houses are turning out story books by tens of thousands. Quarterly, monthly, and weekly periodicals are circulating them by hundreds of thousands. Story tellers and teachers are telling them. Daily papers are syndicating them. Radio stations are broadcasting them. If we are looking forward to the days that are to be and the leadership of tomorrow, we will make very sure that today's "Once upon a time" follows the line of the missionary guidepost.

Woman's Home and Foreign Bulletins

COUNCIL OF WOMEN FOR HOME MISSIONS AND FEDERATION
OF WOMAN'S BOARDS OF FOREIGN MISSIONS

DARKNESS AND LIGHT

There is darkness, still, gross darkness, Lord,
On this fair earth of Thine.
There are prisoners still in the prisonhouse,
Where never a light doth shine.
There are doors still bolted against Thee,
There are faces set like a wall,
And over them all the Shadow of Death
Hangs like a pall.

*Do you hear the voices calling,
Out there in the black of the night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children,
Do you hear their pitiful cry?
O brothers, we must seek them,
Or there in the dark they die!*

Spread the Light! Spread the Light!
Till earth's remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the Light.
Spread—the—Light!

*O then shall dawn the golden days
To which true hearts are pressing;
When earth's discordant strains shall
blend
The one true God confessing;
When Christly thought and Christly deed
Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.*

—JOHN OXENHAM.

DAY OF PRAYER FOR MISSIONS

February 27, 1925

The Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent which this year falls on February 27, 1925.

The program, "Even As Thou Wilt," by Mrs. E. C. Cronk is ready for distribution. As one would expect, knowing the author, it is full of fresh and helpful suggestions. Antiphonal and liturgical in sections, it is preeminently a program of prayer, of thanksgiving and intercession, suitable for missionary or young people's groups or women's clubs. The Chris-

tian basis for world relations is emphasized.

As usual, a card for preliminary use, entitled, "A Call to Prayer," has also been prepared. It is just the right size to enclose in an ordinary envelope, or carry in the purse or Bible. Ample space is provided for insertion of the leader's name and place and hour of meeting. Suggestions are given on the card as to what to do in definite preparation for the observance.

The card and program are published by the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions and should be obtained from denominational headquarters. The program is priced at 2 cents each, \$1.50 per 100. The card is distributed without charge by the denominational women's boards. The placing of orders for cards and programs at an early date is strongly urged. Each year a larger supply of both are printed in the endeavor to meet the demand, and each year many placing delayed orders are disappointed because the editions are exhausted, and it is too late to have reprints.

Ascertain whether your community is already planning for the observance. If no one has taken the initiative, see that the leaders are called together early in January to formulate plans. Interdenominational observance is recommended; if this is not feasible, the individual church should plan to observe the day.

Do not miss any publicity opportunity. Announcements from the pulpit, insertion of notice in the church calendar and the daily press, posters on bulletin boards, telephone, verbal, and written invitations—all help. Make special effort to enlist interest and observance on the part of women's

civic and social clubs. You may be surprised at the cordial reception your efforts receive on the part of these groups. Above all, do not, yourself, forget to use the mighty dynamic prayer. Participation of others is dependent upon your prayer and effort.

A SONG OF PEACE

The Son of God goes forth for peace,
Our Father's love to show;
From war and woe He brings release;
O who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And sends His messengers to save
O'er every land and sea.

The Son of God goes forth for peace,
That men like brothers live,
And all desire the other's good,
And other's sin forgive.
He turns our spears to pruning-hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift;
Who follows in His train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made;
Who follows in their train?

Now let the world to peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain.
Let justice rule in all the earth,
And mercy while we live,
Lest we, forgiven much, forget
Our brother to forgive.

We send our love to every land;
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be.
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ acclaim.
—REV. ERNEST BOURNER ALLEN, in *The Christian Endeavor World*.

CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C., January 18-24,
1925

In May an informal conference was held by representatives of the General Federation of Women's Clubs, the

Y. W. C. A., W. C. T. U., Association of University Women, and National Parent-Teachers Association to discuss the feasibility and desirability of a great Congress of Women in behalf of peace. This group decided to extend the invitation to four additional organizations to a conference on the same topic in June, the four being the Women's Division of the National Catholic Welfare Council, Council of Jewish Women, Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions. The June conference recommended that a National Conference on the Cause and Cure of War be held in Washington, D. C. in January, 1925 to be called and conducted by the above-named organizations. Mrs. Carrie Chapman Catt was asked to serve as temporary chairman.

During the summer a questionnaire was sent to twenty men and twenty women asking them to state the causes and cures of war in the order of importance from their point of view. Largely upon these replies the program for the Conference has been based. In September representatives met to perfect the plans. The Parent-Teachers Association withdrew upon the ground that it is not a woman's organization. The National Women's Trade Union League has been invited to join the group calling the Conference.

The tentative program provides for a public meeting Sunday afternoon, January 18th, addressed by most prominent government officials of the United States and Canada. At date of writing, definite announcement of topics and speakers cannot be made. As at present planned, Monday and Tuesday will be devoted to Causes of War, such as Economic Rivalries, Traditional Belief in War, Suspicion of Neighbors, Education, Race Antagonism, National Antagonism, Imperialism, Political Ambitions, Competition in Armament. There will be round table conferences in the evenings. On Wednesday, Thursday and Friday Cures of War will be present-

ed, as Arbitration Courts, including International Court of Justice, Arbitration Treaties, Disarmament, League of Nations, Codification of International Law, Outlawry of War. It is planned that ample time shall be devoted to discussion all through the Conference. Both sides of every plan for the cure of war having any considerable following will be presented. The agencies of war, the present state of preparedness of the United States and the National Defense Act will be presented.

Among the agencies contributing to international understanding, the

work of missionaries and the exchange of students and professors will be considered. Saturday will be devoted to a summing up of the Causes and Cures of War, general discussion of the entire subject, and the adoption of conclusions, with emphasis upon methods by which women's organizations can unite to promote peace.

A CHRISTMAS CAROL

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
"Today the Prince of Peace is born!"
—James Russell Lowell.

HOME MISSION BULLETIN

THE NATION CHRISTLIKE

Methinks, I see a nation brave and strong
Rise up the ancient curse of war to end;
Rise up to prove herself the whole world's
friend,
And by her patient justice conquer wrong!
The bloody weapons which to Mars belong
She flings aside, as worthless to defend,
And still more vain her empire to extend
Of commerce, science, freedom, art and song.

The treasures, others waste to aim and fight,
She pours to heal the sorrows of the world.
Defenseless she? by plunderers soon hurled
To ruin? Nay! Who can resist her might?
She links all peoples in a league of love!—
America, canst thou that nation prove?
—EDWARD TALLMADGE ROOT.

ANNUAL MEETING

The Annual Meeting of the Home Missions Council and Council of Women for Home Missions will be held at Atlantic City, N. J. There will be joint sessions on January 13-15, 1925, beginning Tuesday evening and continuing through Thursday evening. The separate session of the Council of Women for Home Missions will be on the morning of January 16th, and the meeting of the Executive Committee on the afternoon of that day. These meetings will all be held at Haddon Hall.

The program will center upon the enlarged opportunity for cooperative endeavor. The first session, Tuesday evening, the keynote will be sounded in the presentation of the New Conception of Home Missions, the Grow-

ing Spirit of Unity in Home Missionary Work, and the Outlook for Co-operative Work.

Subsequent sessions will deal with specific situations where cooperation has already accomplished results and with special problems of areas where much more remains to be done. Topics will be magnified; reports of committees minimized, ample time being allowed for discussion. All interested are cordially invited.

On Tuesday, January 27th, in Washington, D. C., a luncheon will be held by the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions for representatives of local Women's Church and Missionary Federations and chairmen of affiliated Schools of Missions and Conferences.

God grant us wisdom in these coming days,
And eyes unsealed that we clear visions see
Of that new world that He would have us
build,
To life's ennoblement and His high ministry.
Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new
birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a New
Earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past,
But with His help who did the first earth
build,
With hearts courageous we may fairer build
this last.

JOHN OXENHAM.

OUR LAND FOR CHRIST

Rise, ye children of the King,
Yours a heritage unpriced.
Unto Him your tribute bring,
Take this glorious land for Christ.
Where its mighty rivers run,
Where its lakes majestic lie,
May His perfect will be done,
And His banner lifted high.

Over continent and coast,
Islands far, and forest dark,
Onward march, a conquering host,
Your Commander's way to mark.
Over many an alien race,
Let the flag of conquest fly,
Bring them to Him, face to face,
Those for whom He came to die.

Tarry not. Be strong in Him,
Take the land to be possessed.
He whose eye is never dim
Leads you in your holy quest.
Conquer only in His Name,
Follow only His command,
Falter not, till He proclaim
All this land Immanuel's Land.
—Julia H. Johnston.

A PRAYER

Lord, while for all mankind we pray,
Of every clime and coast,
Oh hear us for our native land—
The land we love the most.

Oh, guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown,
Our fields with plenteousness.

Lord of the nations, then, to Thee
Our country, we commend,
Be Thou her refuge and her trust,
Her everlasting friend.

—Selected.

God of the strong, God of the weak,
Lord of all lands, and our own land;
Light of all souls, from Thee we seek,
Light from Thy light, strength from Thy hand.

In suffering Thou hast made us one,
In mighty burdens one are we;
Teach us that lowliest duty done
Is highest service unto Thee.

—Selected.

There'll be pots of real gold 'neath the
rainbows that span
Our fair skies when we catch the Christ-
vision of man,
Then the aliens, no longer the "scum o'
the earth,"
But as brothers to us of the haughtiest birth,
Shall be welcomed as pilgrims who follow
His hand
That hath crowned with the fulness of
blessing, our land.
—Laura Gerould Craig.

FOREIGN MISSION BULLETIN

THE CHRIST-CHILD

The dear Christ-child, for you and me,
Was clothed in our humility.
'Twas to save our ruined race,
The God of glory veiled His face,
And once, a little child, came down,
To a mother's arms, in Bethlehem town.
—Margaret E. Sangster.

CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN IN MISSION FIELDS

BY ALICE M. KYLE

This Committee of the Federation is "suffering the penalty of success." Every aspect of its work on the mission field is full of encouragement.

Happy Childhood

From the year of the organization of the Committee, 1912, the appeal of the women and children of China has been heard with an increasing desire to respond to the need for Christian literature in that land. The first dis-

tinctive work of this Committee was a magazine for Chinese children, printed monthly by the Sunday School Union of China in Shanghai. Since the funds provided were but meager, *Happy Childhood* is not especially attractive to American eyes, yet for the last ten years an increasing number of boys and girls in almost every province of that great country have hailed it with delight. While it is estimated that the magazine is sent to about 10,000 children, there are many more thousands, old and young, who wait eagerly for this small messenger.

Two quotations from the many letters received by its devoted editor, Mrs. Donald MacGillivray, indicate the place it has made for itself. Mrs. Anne Matherson of the "Rickshaw Mission" of Shanghai, writes: "Both in week-day and Sunday-schools the magazines are eagerly looked for and rapturously received. Prizes are given

to those who keep their copies in best condition for a year and it is rather a problem to decide which are most deserving, so many keep them so nicely. We believe its teachings of love to God and men, kindness to dumb animals, its stories and Bible lessons, opens new channels of thought in the youthful Chinese mind. The interest in *Happy Childhood* is not confined to the schools. Men and women are eager to receive a copy. Their delight in the pictures and stories is every bit as real as that of the children." From another missionary teacher, Miss Alice G. Waters, we quote the following: "The children all love the magazine. One day I asked a class of third grade children what they like best in all their school work and they answered with one voice, *Foh Yu Pao* (*Happy Childhood*). I began to question them and found they really knew everything that was in it. . . . Our Sunday-school teachers beg for a copy that they may teach the stories to children who cannot read. In this way we reach many children." Fifty cents in U. S. stamps sent to the Sunday School Union of China, Shanghai, will provide one child with *Happy Childhood* for a year. The pledge of the Committee for 1924 for China is still unmet and \$800 is needed before January 1, 1925.

A Love Offering for Japan

The Society for Christian Literature in Japan has a department for the preparation of books and leaflets adapted for children and the poorer women. Miss Amy Bosanquet is in charge of this special work. For several years our Committee has sent a small grant of \$300 to aid in publishing *Ai no Hikari*, a monthly newspaper for coolie women. In 1923, in response to a special appeal in the *MISSIONARY REVIEW*, a generous donor sent a gift of \$1,200 for the much needed translation of Dr. Hulburt's "Story of the Bible." At the time of the earthquake, September, 1923, this translation had been completed by a

Japanese Christian, whose home in Tokyo was completely demolished. In an almost miraculous way the precious manuscript was saved and is now nearly ready for those who so earnestly desire it.

An emergency grant for this work in Japan was authorized by the Committee in January and an appeal for this object was made at many services held on the "Day of Prayer," March 7th. As a result almost \$1,000 has been received, coming in from many remote little towns of the South and West, as well as from the larger cities. The letters accompanying these small gifts have almost invariably said, "This money is sent with earnest prayer for God's blessing on Japan." In response to the first installment of this "Emergency Grant," Miss Bosanquet writes, "The Japanese well know that many of the people of the U. S. A. are their friends and are touched to hear of the many small offerings which have made up the sum." Another thousand dollars is needed to complete this grant in 1924.

The Treasure Chest

A Magazine for a Million Boys and Girls

There are a million boys and girls in India who can read. But until July, 1922, there was no Christian magazine suitable for these bright young students. Only a fraction of the million can read English, but in all the ten great language areas some can read English, so the first edition was published in that language. Miss Ruth E. Robinson of Bangalore, supported by the W. F. M. S. of the Methodist Episcopal Church, gladly consented to be its editor and "like the frail little lights that the Indian women set afloat on a stream" the magazine was launched. Its swift success has been phenomenal. There are today nearly 3,000 paid subscriptions, editions are being published in three great vernaculars, Urdu, Tamil, and Marathi, and enthusiastic commendations are being received from Christian workers of many denomina-

tions. One woman missionary writes, "I think of *The Treasure Chest* as one of the leaves which is for the healing of the nations"; another says, "I have never known in long years in India any missionary enterprise which has won such quick and enthusiastic support from Christian and non-Christian alike"; the son of a young missionary writes, "I like *The Treasure Chest* better than any magazine I ever saw."

With its original illustrations, furnished by Indian students, its stories and prize contests, its puzzles and nature study lessons, its news from everywhere, its tidbits for wee folks, it has quickly become a favorite. The nominal price of six cents a month in India, one dollar annually in U. S. A., obviously cannot meet the expense of such a treasure and the budget asked of the Committee for 1924 was \$2,500 of which \$500 still remains unpaid. The only anxiety the members of the Committee feel in regard to *The Treasure Chest* is how to keep pace with its wonderful success.

Where Shall We Get the Money?

The Woman's Boards have been loyal to this union enterprise. Most of the larger denominations now include a gift for this Committee in their yearly budget. Other organizations, notably the National Y. W. C. A. and the Central Committee on the United Study of Foreign Missions, make annual grants. The Summer Conferences at Northfield and at Chambersburg have gladdened us with special offerings. Many friends have sent to the treasurer gifts large and small. But the demand far exceeds the supply. What kind and generous donors will come to our relief in the remaining month of 1924 and help to keep afloat these precious crafts, freighted with treasures "new and old" for the hungry minds and hearts of the women and children whom we have taught to read?

Make checks payable to Alice M. Kyle, treasurer, 63 Parsons Street, Brighton P. O., Boston, Mass.

ANNUAL MEETING

Federation of Woman's Boards of Foreign Missions of North America

The Annual Meeting of the Federation is to be held in conjunction with the Foreign Mission Convention which meets in Washington, January 28 to February 2, 1925. On Tuesday morning, January 27th, there will be a meeting of the Executive Committee; at noon, in cooperation with the Council of Women for Home Missions, a luncheon for representatives of Women's Church and Missionary Federations and affiliated Schools of Missions; in the afternoon a "Popular Meeting"; and in the evening the session will be in charge of The Central Committee on the United Study of Foreign Missions in celebration of their 25th Anniversary. Wednesday morning the new Executive Committee will meet. Friday noon, January 30th there will be a large luncheon, in the Hall of Nations, Washington Hotel, at which will be considered women's activities on the foreign mission field.

SHINE OUT, O STAR!

What shall we do for the blinded eyes
Straining their gaze afar,
Seeing no promise of dawn arise,
Searching in vain for the star?

Dear God, so far in the lifted heavens—
So low in the dust they lie,
To whom no glimpse of the day is given,
No star in their midnight sky.

The burdened and weary, the sick and faint,
Who moan out their despair
Till the still air pulses with their complaint,
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide
Sing out your song again:
Is the Christ-child born? Has He come to abide?
Does it mean "good will to men"?

Shine out, O star, on their darkened way,
Whose eyes with tears are dim,
The Christ-child lives somewhere today—
Make clear the road to Him.

—Mary Lowe Dickinson.

NEWS FROM MANY LANDS

NORTH AMERICA

Students and Social Service

ROBERT P. WILDER, secretary of the Student Volunteer Movement, is quoted by the *Watchman-Examiner* as reporting "a decline of interest on the part of students in such world problems as peace and war, and a swing back to the 'old issues of personal religion.' He thinks that student interest in all large social problems has always been much exaggerated. Since these statements were made public many denials of the truth of them have been made, some of them from student sources. But it must be said that no man in the country knows the student body of America better than Mr. Wilder. He has worked among students intimately for many years. He is a careful observer, and has had ample opportunity to observe. To us the condition he reports is by no means to be deplored, but rather to be rejoiced in. 'The issues of personal religion' stand first beyond a doubt. If they are well looked to, fine social service will inevitably follow. If they are neglected, the nerve of social service is cut. Mr. Wilder's report is a cheering one on the whole."

Fitchburg Student Mission

A MASSACHUSETTS manufacturing city, with 45,000 people, witnessed from September 14th to 21st a unique religious undertaking. With the slogan "Everyday Religion Every Day," about fifty students from various colleges and theological seminaries in the East, representing eight denominations, carried on a campaign, of which a street-car conductor said: "It is just great. They don't boost for any creed. They just urge you to come back to real Christianity and then work in your own church." A three-day retreat for the students, con-

ducted by Dean Brown of Yale, preceded the mission week, and daily devotional services while the work went on were a source of power. In a folder issued by the Student Committee for distribution in Fitchburg, these sentences appear:

We believe that every Christian has both the right and power to lead his community into a more abundant life.

We believe that the Church of Christ stands committed to further the example of the Master, and that each Christian man and woman is challenged to bear the maximum testimony of the spirit of Jesus in all of his relations to every-day life.

We are positive that a band of consecrated Christians can produce in this community the happy and practical reality that Jesus proclaimed the Kingdom of God to be.

Baptist Women's Jubilee

THE Women's Home Mission Society of the Baptist Church is making plans for the celebration in 1927 of its Golden Jubilee. The occasion is to be celebrated by the raising of a \$500,000 fund. The first year, 1924-25, is to be one of organization; the second, 1925-26, one of information and inspiration, and the third year, 1926-27, the ingathering. No money will be asked for until the third year.

Increase in Lutheran Gifts

THE three great bodies of English-speaking Lutheranism in the United States—the General Synod, the General Council, and the United Synod of the South—were merged in 1918 into the United Lutheran Church in America. During the first biennium closing in July, 1920, the total contributions of the women's missionary societies of the merged organization reached a quarter of a million. During the second biennium closing in July, 1922, they were doubled and passed the half million mark. For the biennium closing July, 1924, this organization goes into the million dollar class.

Methodist Millions

THE members of the Woman's Home Missionary Society of the Methodist Episcopal Church raised more than \$3,000,000 for their work last year according to reports presented at the annual meeting held in Chicago, Oct. 8th to 15th. This represented an increase in contributions over the previous year of more than \$130,000. In four years the 448,000 members have given more than \$11,000,000. Of the total, mite boxes brought 18,100,600 pennies. Reporting to the same convention the work of the denomination as a whole, Dr. R. J. Wade, secretary of the World Service Commission, said that more than \$68,000,000 had been expended in benevolent work in the last five years, while expenditures for new churches and parsonages last year reached the total of \$26,000,000. The total property valuation of this one denomination in the United States and abroad was reported to approximate \$500,000,000.—*Christian Century*.

Our Theological Seminaries

UNDER the supervision of a special advisory committee of churchmen and educators, an exhaustive survey of theological seminaries in the United States and Canada has recently been made by the Institute of Social and Religious Research, of which John R. Mott is chairman and Galen M. Fisher executive secretary. The survey report, a volume of 450 pages published under the title "Theological Education in America," states that, while the number of theological students is not decreasing, many of the students now in the seminaries are mediocre men of comparatively little training and many of the seminaries can hardly qualify as educational institutions. There are approximately 9,000 theological students in the United States, or one for every 2,600 church members, the report says. The Institute analyzed the records of 7,500 of these students and found that fewer than half of them had college degrees. Of the 161 seminaries

studied, some do not even list high-school graduation as an entrance requirement. "Some of the seminaries," the report finds, "are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world."

Slavs in the United States

A CONFERENCE on Christian Work among Slavic Peoples in America, held in New York City under the auspices of the Home Missions Council and the Council of Women for Home Missions, brought out the following facts about the approximately 6,000,000 Slavic immigrants and Slavic people of the second generation now in the United States:

"Pennsylvania leads, while New York, Illinois, Ohio and Michigan are in the front rank so far as preponderance in Slavic population is concerned. These Slavic groups are highly organized both locally and nationally. The press is a powerful force in moulding public opinion among them. Religiously they belong to the Greek, Eastern Orthodox, Greek and Roman Catholic Churches, with a few Protestants, various fanatical sects, and a few Mohammedans. Among these Slavic peoples the evangelical churches are working as follows: *Bohemians*: Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians and Episcopalians support 120 missions and churches with 8,853 members. *Jugoslavs*: Baptists, Lutherans, Methodists and Presbyterians support 15 missions and churches with 2,393 members. *Poles*: Baptists, United Presbyterians, Congregationalists, Methodists, Presbyterians and Episcopalians support 34 missions and churches with 4,049

members. *Russians*: Baptists, Disciples of Christ, Methodists and Presbyterians support 36 missions and churches with 1,019 members. *Ruthenians*: Baptists, Methodists and Presbyterians support 49 missions and churches with 676 members. *Slovaks*: Baptists, Congregationalists, Methodists and Presbyterians support 114 missions and churches with 10,550 members."

Jewish Science Movement

IT is stated that 70,000 Jews in New York City have attached themselves to regular Christian Science groups. To check this movement and perhaps bring back recreant Jews to the faith of their fathers a new movement known as "Jewish Science" headed by Rabbi Lichtenstein was inaugurated. This movement which is now being vigorously pushed, professes allegiance to the God of Israel and not to Christ. The Jew believes that one is born into a religion which descends to following generations, and on this account the new movement does not seek converts other than Jews.

A Hebrew Christian suggests these reasons for the hold which Christian Science is getting on the modern Jew:

1. The Jew is told by its advocate that he can be an ardent Christian Scientist without belief in Christ. So Jewish Science eliminates Christ.
2. In attaching himself to these cults he is not in any way cut off from fellowship with his own people.
3. Christian Science offers the Jew social life without any discrimination against him.
4. The advocates of Christian Science are diligent through lectures, distribution of literature, and personal solicitation in efforts to win the Jews.
5. The false claim of Christian Science that it alleviates suffering and dissipates trouble makes a peculiar appeal to the Jew.

Interracial Fellowship

IN Berkeley, California, a group of American and Japanese Christians has been carrying on God's work in the spirit of cooperation, despite the intensity of the Japanese question in California. Berkeley has become the

home not only for thousands of American students, but for students who come from the Orient bearing the cultural heritage of their ancestors, to study in the University of California. Suzunosuke Kato writes in *World Call*: "There is a great opportunity here to serve these Japanese in preaching the Gospel and uplifting their spiritual life by the wonderful vision of our Lord... Since our Japanese Church is not large enough to accommodate an audience when we have a big meeting, we borrow the auditorium of the University Christian Church and sometimes the young people of the two churches have a joint social gathering to cultivate good fellowship with each other. Not only so, the University Christian Church organized a committee on Japanese work to cooperate with us in every way possible."

Point Barrow Cut Off

THE U. S. Coast Guard cutter *Bear* has pushed her way through the ice of the northern seas up to Point Barrow, Alaska, year after year, until last summer, even though declared unseaworthy and no longer fit for duty, she made her fiftieth annual cruise along that dangerous coast. Her retirement in July from active duty has left the "farthest north" mission station of the Presbyterian Church — Point Barrow — without touch with the outside world this year. The last word which came to Board headquarters at New York was received in January. The first word which can now be anticipated will not be received until next year, at which time it is expected that Dr. Henry W. Greist, who with Mrs. Greist is hoping for some one to relieve him at his post, will be coming out for a much needed rest at home. The importance of this lonely outpost is recognized by the Government, for the Presbyterian hospital is the only one to care for the Eskimos and American sailors, trappers and traders and United States officers in all that isolated region.

LATIN AMERICA

A Mexican Martyr

A MEXICAN Presbyterian pastor in the Mixteca region, which is near the city of Oaxaca, reports the murder of a church member named Segura. He writes: "Brother Segura was an active evangelical, and had been loaning his house for the Christians to gather in. The priest incited the people against him, to make him stop, but he paid no attention to the threats. At last the fanatics made use of a slander to accomplish their purpose. On the night of July 28th, a man was found dead in the streets, and as they did not know who the murderer was, they charged it against a son of Brother Segura. The fanatical crowd, glad of an excuse, immediately went to his house, and not finding the son, dragged out the father and killed him. In addition, they shot in the leg a young boy of fourteen years and, wounded as he was, they lodged him in jail and charged him with murder. But of the death of Brother Segura, nothing was said by either the authorities of Chilapa or Tepeacalula. The poor widow is left with a family in a sad situation, for the criminals, who laugh at her, threaten that they will burn her house if she asks justice for the death of her husband or if she does not leave town."

A Fearless Mexican Governor

A CONVENTION of Protestant Mexican Christians, meeting in the city of San Luis Potosi, heard Governor Manrique, of the state for which the city is named, speak on prohibition. A missionary who calls him "the Christian statesman of modern Mexico" writes of him: "Two reasons he gives for closing the saloons in his state: first, he was educated in a Methodist missionary school, and second, his father was a drunkard. Nor has Governor Manrique been content with closing the saloons. The factories of *pulque* and *mezcal* are disappearing. Critics say they are merely crossing the border into other

states; but they are on the march! Two wealthy *hacendados* came asking the Governor if he planned to close their immense breweries. 'Yes,' said the Governor emphatically, and to his surprise they said that they would close them before he did. They are gone! The cleanliness, prosperity, and elegance of San Luis Potosi give mute testimony to the Governor's administration. He is a keen student of sociology. Social centers are ministering to the laborer who otherwise would miss his former clubroom, the saloon."

Bible Institute in Costa Rica

THE two missions at work in Costa Rica, the Methodist Episcopal and the Central America Mission, were both represented at the dedication, on July 27th, of the building in San Jose of the Bible training school. A member of the second mission writes of a reception which was a part of the ceremonies: "The President of the Republic, who had expressed his intention of being present, was prevented at the last moment and sent his regrets by letter. The American Minister and Mrs. Davis, our very good friends, were present, as also the Governor of the Province and the President of the Municipality, who made an appreciative little speech. The City Engineer, who by the way had fixed up our street for the event, was present, as well as a group of distinguished men and women of the city, who have shown themselves extremely *simpaticos* towards us, and interested without really understanding the nature of the work. This we had to explain and felt that we did not have to minimize or cover up in the least our spiritual aims for fear of frightening or offending them. That meeting, we are convinced, marks a new day for the Gospel in this city."

Selling Bibles in Chile

FOR the first time, says *The Continent*, it has been possible to purchase a Bible in the business section of Santiago, Chile's capital. The

Presbyterian and Methodist missions conduct a book depository known as "El Sembrador" (The Sower). This bookstore has had to move from place to place. First it was in a building which was bought by a Roman Catholic priest, who at once told them to vacate. Other quarters, larger and in a better location, were obtained and the work and influence of the depository was increased. Another removal was required a few months ago, and the store secured an even better location, half a block from the main plaza. It is here that the business of the city is transacted, and where the bookstore sells Bibles.

Bibles Burned in Brazil

REV. J. M. SYDENSTRICKER, missionary of the Southern Presbyterian Church in Oliveira, Brazil, writes: "The Bishop of this diocese is very bitter in his opposition to all Protestant work, and does his utmost to hinder its advance. Just before the Christmas season, he sent a missionary priest here, to assist in the work of the church. Each day the children met to study the catechisms and to learn new reasons for having nothing to do with the Protestants and their work. On New Year's Day there was a large gathering in front of the Catholic school for boys. Bibles were burned, and the priests led the assembled children in a song, the refrain of which was:

Go away, ye Protestants,
Go away from our nation.
We only want to be a part
Of the friends of the Sacred Heart.

"Things seem to have calmed down now, and some of the boys, who took a most active part in the Bible burning and the song, have become our friends. Attracted by the victrola, and other novelties of an American home, some of these boys visited the Davises a few nights ago, and before leaving signed up for a volley ball team and said that they were not going to sing any more. 'For,' said they, 'it seems that the Protestants are here to stay, and they are not so bad after all.'"

Indian Infanticide

SEVERAL references have been made in the REVIEW of late to the recent realization by the Church that the Indians of South America constitute a vast neglected mission field. Rev. H. Whittington, of the Inland South America mission, writes of the Cageveas tribe: "The saddest fact among these Indians is the small number of children to be seen. In a community of fifteen or more families, the children of school age and under could be counted on one's fingers. The greater number of the little ones are killed either immediately after birth or before. On inquiring the reason for such wholesale murder of little ones, we were told that owing to their custom of unfaithfulness (as a rule two seldom live very long together) the mother on being deserted by the father of the unborn child, not wishing to be encumbered, breaks the neck of the little one at birth. The tribe, as a consequence, is rapidly dying out. The Indians maintain that the reduction of their number is largely owing to the grippe that swept over their camp some years ago and carried off so many. Both men and women were warned of the consequences of the great crime they were committing in murdering their little ones. Truly pathetic was their reply, 'We have done this in our ignorance, we did not know it was wrong, we had no one tell us. Now we will leave this evil practice; but we do need some one to teach us. When will you come back?'"

Church and State in Argentina

ARGENTINA and the Vatican have been in a dispute for some time over the appointment of an archbishop for Buenos Aires. The Pope has consistently refused to appoint the man nominated by the Government of Argentina, and the Senate of that country seems at last to have exhausted its patience. A bill now before that body declares the papal nuncio *persona non grata*, calls for the recall of the Argentinian repre-

sentative at the Vatican, and demands that, after these diplomatic moves, there be a thorough clearing up of the political purposes of the Church. "In the meantime," says *The Christian Century*, "the rift toward separation between church and state is being hastened."

EUROPE

Another Missionary Athlete

THE appointment of Dr. Theodore Howard Somervell, holder of the official record of 26,985 feet reached in the attempt to climb Mount Everest, as a medical missionary under the London Missionary Society for work in India, has stirred wide interest. Coming in conjunction with the announcement of the impending appointment of Eric Liddell, Olympic prize winner, as a missionary under the same society for work in China, made in the October REVIEW, the attention of a large portion of the British public ordinarily indifferent to such matters has been turned to the overseas enterprises of the Church. Dr. Somervell, who made his record climb of Everest in 1922, and was a member of the 1924 expedition, has stated that his decision to enter missionary service came as a result of spending ten days with a professional friend who was conducting a missionary hospital in South India. He said: "The sight of the appalling needs of those people in southern India changed the whole course of my life, and I could not possibly do anything else but go back."

Vatican Missionary Exhibition

ONE of the chief features of the festivities in connection with the Holy Year, 1925, which, it is estimated, will attract to Rome nearly three million pilgrims, will, it was announced in the *New York Times*, be an exhibition of the missionary activities of the Church of Rome from apostolic days to the present time. The Vatican Missionary Exhibition will be divided into two main categories—scientific and descriptive. The first

category will include historical, ethnographical, statistical and medical sections, while exhibits in the descriptive category will be divided according to the geographical distribution of the different countries. The medical section is a complete departure from anything which has been attempted in similar exhibitions. Great care has been lavished upon it at the Pope's express wish, as he believes that medicine is one of the most useful aids to missionary work.

Christian Endeavor in Germany

A GENERAL European convention of Christian Endeavorers, the first to meet since the World War, was held in Hamburg, August 15-20, 1924. The report of this notable gathering gives some interesting facts on the development of Christian Endeavor in Germany, the present number of societies being 1,465, with 50,575 members. The first society was organized in 1894. In 1904 German Christian Endeavor entered the foreign missionary field and took up its splendid work in the South Seas. Progress continued through the war years, 1914-1918, during which more than three hundred Endeavorers fell at the front. Since 1918, however, the number of societies has doubled and the membership increased almost fourfold.

Russian Churches Closing

FOR several weeks the Associated Press has been carrying apparently well-founded reports of the closing of famous Russian churches because of a lack of support. Many of these are in Leningrad, a city which is itself on the down grade because of the removal of the government to Moscow. In addition, now that churches are forced to raise their own funds without being supplied from the state treasury, it is not to be wondered at that many cathedrals find it impossible to balance their budgets. The cathedral of St. Isaac, in Leningrad, was one of the first to close. Its example has now been followed by

the famous cathedral of Kazan, on the Nevsky Prospect. The city's historical museum has offered to take over this edifice, which is patterned after St. Peter's in Rome, and convert it into a public museum and art gallery. On the walls of the cathedral there already hang 103 banners and other trophies captured from Napoleon, and among its treasures are twenty-three keys to cities wrested from that conqueror, including the cities of Hamburg, Leipzig, Rheims and Dresden.—*Christian Century*.

Anti-Soviet Uprisings

DISTURBANCES of this nature have been reported from various points in the Caucasus, and especially in the trans-Caucasian state of Georgia. A Russian paper published in Paris states that ever since the occupation of Georgia by the Soviet Army at the beginning of 1921, Georgian patriots have been fighting against the Soviet régime through a series of terroristic acts by secret organizations, and that the present revolt was to take place somewhat earlier, in the middle of August, when supplies of arms and ammunitions purchased in Europe and America would reach the country. But the Soviet espionage abroad is so well organized that the Bolsheviks learned in time of this plan, seized the prospective leaders of the uprising as soon as they landed in Georgia, discovered depots of arms, arrested numbers of persons, mostly of intellectuals who had nothing to do with the uprising.

A press dispatch from Riga announces: "Between Sept. 20th and 25th the Caucasian hill tribes held a secret general conference at which they passed a resolution to recognize Grand Duke Nikolai Nikolaievitch, the former Russian Commander-in-Chief, as their Supreme Commander. Anti-Soviet organizations throughout Northern Caucasus have formed a secret league called the Brotherhood of the Holy Cross, which supervises all operations. It is reported the brotherhood has established a com-

mon working basis with Caucasian Mussulmans under the watchword 'For God of Good Against God of Evil.' "

The Gospel for Russia

AT a drawing-room meeting in London in the interests of the Russian Missionary Society Pastor William Fetler, whose address was illustrated by lantern slides, spoke with his customary earnestness and vigor. Whatever might be said of other countries, he said, "it can be affirmed that the people of Russia are begging and hungering for the Word of God. At the moment development of the work is held up because of lack of funds. The expenditure to June 30th last was in excess of the income by £1,316. So soon as this matter has been dealt with, there is an urgent call for a missionary Bible school." For the establishment of this, Pastor Fetler has already secured the official permission of the Government at Riga, and more than sixty brethren and evangelists on the field, in Poland, Latvia and Soviet Russia have requested to be taught the Word of God more fully, so as to be properly equipped for more effective soul-winning work. Madame Karinskaya, a former prima donna, is one of the latest recruits to the Russian Missionary Society, and will work for the present among the Russian refugees in Poland.

AFRICA

Testimony from Enemies

MISS ANNA Y. THOMPSON, of the United Presbyterian Mission in Egypt, finds in Moslem hostility to Christian missions convincing proof that "the heaven is working in Islam." She writes: "That there is an awakening going on in Egypt is evidenced by articles which have been appearing lately in Arabic papers, especially one edited by a sheikh who taught Arabic as a tutor for some years, in one of the English universities. He feels there should be a great effort made to revive the zeal of

Moslem people." Another paper recently carried an article with large headlines, "Ignorance is better than an education in the schools of the missionaries," from which she quotes: "Their design is to make the people of the country lose their religion, and their nationality, and their language. Their teaching is limited to the destroying of the principles of all religions, especially Mohammedanism, and they make the nation little in the minds of those who will be the future generation. The missionaries are reaching the noble and the educated, among both men and women, and they entice people to go to their entertainments. How long are you going to allow this to go on?"

Lions and Letters

MISS JEAN MACKENZIE'S delightful essay, "Exile and Postman," has made vivid for many readers some of the experiences which missionaries in Africa have with their mail. The wife of an English clergyman, who is traveling in Uganda, has recently received the following letter, which gives another chapter: "The post does not work from here because the last two mail runners were killed and eaten by lions." (Four days later): "Government gave me £5 to carry the mail in my car, as they could not get the mail through on account of lions. I got through from Mbarara (180 miles) in one day, and did not see a single lion. I brought the mail back also, including my own letters, and earned my £5, my first and last earning as a postman, I expect."—*L. M. S. Chronicle*.

Winning Congo Women

MISS DE HAILES, an English Baptist worker among the Congo women in the Bolobo area since 1895, writes of a recent itinerating tour: "To live among the people is to gain them and win them for Christ. The native teachers cannot reach them, but the women will come out to be taught by a missionary. In one village I was told it was useless to call a women's

meeting; there would only be three present at the most. I said I would have the three. My girls went and invited the women, and we had fifty-five. In another village where I was told none would come, we had the church crowded out with women, and several said they wished to learn more about the Saviour, and follow Him. At another women's meeting eight women stayed to speak with me, all wishing to be saved. I hear that one has turned back, but that all the others are true. I am quite sure there is a great work to be done among the women, but it must be done by living in the villages and getting to know the people thoroughly. There are many places where two white ladies might live and work the whole district. It is not easy work, but it needs doing."

Important Town in Liberia

REV. JAMES DWALU, who was born in the Liberian Hinterland and educated in St. John's School, of which he became headmaster before his ordination, is now in charge of the work which the Protestant Episcopal Church has begun in the town of Bakuzu. He writes in *The Spirit of Missions*: "There are few Mohammedan towns in Buziland, but about forty-five of their priests live at Kakiamai, their stronghold; these are trying to propagate Islam among the Buzis, but the latter have not yet been much influenced by the teaching of these propagandists. The Buzis are on the whole 'medicine-worshippers.' They believe more in their 'medicine' and the worship connected with it than all the charms which the Mohammedans can offer." In connection with one of their ceremonies a native chief made a fine speech, which Mr. Dwalu thus describes: "He said that, as it was the indomitable Bakuzu to which the inhabitants of other towns had ever come for fire when rebuilding their devastated ruins, so he hoped the gods would still help them until every town in Buziland and elsewhere might come to

Bakuzu for the new fire of the gospel light and book learning which the American Church had started there."

Growth in Duruma Country

THE English United Methodists report of their stations in East Africa: "There are stages in missionary work. There is the earliest stage, when the coming of the missionary is a great novelty and attracts universal attention, when it may be too readily assumed that the general interest is the sign of religious inquiry. As the years and the novelty pass away, the locality becomes accustomed to the new institution and the lines of distinct division appear. The heathen maintains his heathen practices and the Christian progresses in the new life. The communities do not intermingle. This stage has prevailed at our coast stations for many years. Then there advances another stage when the native Church has developed its latent power and becomes an evangelizing force. It appears that this stage is dawning on some of the ground where we have labored so long. Mr. Griffiths says: 'The work is going on rapidly in Duruma as well as in the Ribé circuit, more rapidly indeed than we can cope with. Some of the stations in Duruma are crowded with scholars and worshippers.'"

THE NEAR EAST

Social Changes in Turkey

DR. MARY MILLS PATRICK, president emeritus of the Constantinople College for Women, who arrived in New York Sept. 29th after having been actively engaged in educational work for women in Turkey for the last fifty-three years, says that the women in Constantinople do not any longer veil their faces on the streets. They behave as Americans do and attend dances and other social functions. Bobbed hair is common also. The Turkish headdress for the streets consists of a black or white scarf draped over the back of the head. No distinction between men and women is made at the schools and

they study together. Men are respectful to the women and are ready to give them equal rights. A new law is in force in Turkey now providing that all schools shall be a part of the civil life, and forbidding all religious Turkish schools. State and religion are now wholly separate and all legal courts are civil courts, and not, as formerly, religious courts."—*The Continent*.

Teaching Orphans Religion

THE Near East Relief has taken recent action to give to the thirty thousand children still in its orphanages "a much more explicit preparation for Christian and patriotic service" before they are discharged. A "director of Christian nurture" is to plan elementary programs of religious instruction which the orphanage heads will be expected to use with all children under their care. Thus will be taught faith in God, imitation of Jesus in His example of doing good, and the duty of upright Christian living for the sake of their own nations and the world. For the catechetical training of the different churches interested, will be invited priests and pastors to whom the children will be assigned according to the church connections of their families, chiefly the Greek Orthodox and Armenian Gregorian Churches. Those closest in contact with the Near East are persuaded that without such a foundation laid in the hearts of young people whom this great relief agency has rescued from death, there is little hope that Christianity will survive among the Armenians. Soviet atheism sadly pervades Armenia of the Caucasus, which is now the only place to which Armenians can look as a homeland.

Hamlin Memorial in Syria

THE sanitarium established near Beirut by Dr. Mary Pierson Eddy in Syria is now called "The Hamlin Memorial" and is under the direction of Mrs. Franklin E. Hoskins, a sister of Dr. Eddy. The nurses include a

Russian, a Moslem and a Syrian Maronite. People of all sects and districts come there for treatment—from Bagdad, Constantinople and Egypt as well as from all parts of Syria. The people have a great dread of tuberculosis so that their own priests can with difficulty be persuaded to minister to them. The sanitarium is connected with the American Presbyterian Mission in Syria.

INDIA AND CEYLON

Indian "Unity Conference"

A REMARKABLE gathering met at Delhi the last week in September, made up of three hundred selected representatives of all the religious communities in India. It was called after Gandhi had announced the beginning of a three weeks' fast in penance for the Hindu-Moslem riots resulting from friction between the two sects. The conference adopted a resolution expressing the opinion that the utmost freedom of conscience was essential, condemning the desecration of places of worship, disapproving forcible conversion of the people of one faith to another, and assuring Gandhi that the country would do its utmost to enforce his principles. In a "basis of agreement" which was drawn up, Moslems are asked to recognize the right of Hindus to play music before or in close proximity to mosques, and, as Hindus left the question of cow slaughter to the good sense of Moslems, the latter are urged to leave the playing of music to the good sense of Hindus. The Moslems pledge themselves not to force the Hindus to abandon their religious rites. A central arbitration board, with Gandhi as its chairman, is established for the settlement of all disputes arising between the various religious communities of India.

Fighting Caste Distinctions

A TEST case on the "untouchability" issue occurred recently in Travancore, South India, where three Hindus were arrested for attempting

to pass through a street forbidden to polluted castes. The *Christian Patriot* of Madras thus reports the occurrence: "The procession was arranged in a business-like manner and moved towards the cordon of police drawn across the street. The three men chosen to offer civil disobedience advanced and were stopped by the police, who would not allow the non-caste man to proceed further. Then they remonstrated as they had the right to make use of the street and sat down. They were then arrested and taken to the police station. Caste Hindus are now demanding a suspension of the campaign to discuss the points at issue. The leaders with commendable patience and good-will are prepared to conduct an intensive educative propaganda, and have accordingly suspended the program. If in these negotiations a workable settlement is reached, it would redound to the credit of the Travancore Hindus and Government. If not, all eyes would be turned on this spot in India where untouchability has been practiced for centuries with relentless vigor and brutality. Social and political reformers are watching the fight with great hopes and it is up to them to convince the Government and people of their bona fide determination to carry it to a finish."

Robber Village Transformed

A ROBBER village in Bengal called Kuldea came under the influence of a Methodist missionary a short time ago, and some of the people were baptized. The *Indian Witness* tells the story of the further development in the village life: "Their besetting sin was drunkenness, for which they often suffered unjustly, the police terrorizing over them. Finally the breaking-point was reached and the missionary was appealed to for help. Rev. A. M. Spencer met their need in a striking manner. A village 'pow-wow' was held at which grievances were spoken of and remedies discussed. Mr. Spencer agreed to stand by them and see justice meted out,

but strongly advised them to abandon their drinking habits. The leading men of the village rallied together in a crusade against the vice. A thorough search was made of every house of the village, and all utensils used for the manufacture or storing of drink were collected. A big heap of these was made in a public place, and they were destroyed with great ceremony. The people are so much in earnest about their new manner of life that a club or society of responsible village folk has been formed. It meets every evening, and the roll is called: the man absent is the man suspected, and he is searched for until found."

CHINA

Methods of Chinese Bandits

REV. MR. HAWLEY, missionary of the M. E. Church in Yung Chun, Fukien Province, writes: "Banditry, fostered and perpetuated by the soldiery, is on the increase all the time. Just yesterday a young man, one of our students, came to me trying to sell his family fields in an effort to raise funds to ransom his father from the hands of one of the notorious military-bandit chiefs of this region. His father had been seized for ransom. Our Chinese preacher at that place went to see the officials of this bandit chief to negotiate for the release of this man. At first \$7,000 was demanded, but gradually the price was "bargained" down to \$1,200 cash, and immediate payment or else further torture would be applied to the captive. And this torture is no fictitious thing: a victim is beaten with bamboo strips; his thumbs are tied tightly together with a cord, and then a thin wooden wedge is driven between the thumbs until the cord cuts clear through the flesh to the bone. There are other methods too horrible to write about. In this particular case the father had been thus tied up by the thumbs, and he sent out word to his son to sell everything the family possessed if necessary, to get the \$1,200 for his release.

We finally arranged with the son to loan him \$400, taking a certain proportion of his annual crops of rice as security for the loan. The rice will be used in our schools."

Disturbed Conditions in China

LAWLESSNESS still prevails in several districts in China. Mr. Stark, of the China Inland Mission, Shanghai, writes: "The city of Liut-anchow is evidently in the hands of members of the *Ta-tao-huet* (Great Knife Society), who have driven out the Magistrate and set the head of the coolies in his place. The provincial military authorities have been hurrying forward soldiers, and their wounded are now being brought back to Chengyangkwan.

"A letter from the Chinese evangelist at Chenyuan, in Kweichow, reports that bandits have attacked the city, killing the Commander of the garrison. Three days later they were driven out by General Wang, but returned in force, causing great destruction to life and property. The inhabitants suffered greatly, and rich people, men and women alike, were carried off and held at ransom. The Chapel and Mission House were looted. Drought, seriously affecting harvest prospects, is reported from several districts in Kansu and Shansi, whilst floods, resulting from excessive rainfall, are destroying or threatening to destroy the crops in Chihli. Parts of Peking and Tientsin have been inundated, and much property has been damaged. The water in the Yangtse is abnormally high, the depth at Hankow having reached more than 47 feet, the foreign concessions being consequently flooded."

A telegram dated, "Shanghai, August 13th," speaks of devastating floods causing enormous loss of life, and of Chinese soldiers working day and night at the dykes holding back the flooded waters, especially of the Grand Canal. "Many towns, tens of thousands of villages, and great tracts of country have been submerged. The provinces chiefly affected seem to be

Chihli, Honan, Hunan and Kwangtung and it is feared that the probable loss of life cannot have been much less than 50,000, whilst the homeless must number several millions."

Canton College Officers

THE election of James McClure Henry as President of Canton Christian College, and of Wing Kwong Chung as Associate President was announced in a "Personal" item in the August REVIEW. Interesting facts about both men are given in an announcement issued by the trustees of the college. President Henry, whose father, Rev. B. C. Henry, D.D., served the college in its formative years as its second president, knows China from within, having been born in Canton and spent his boyhood there. He is a graduate of Wooster University and of Union Theological Seminary. Since 1909 his work has been in China, where he became Professor of Theology at the Union Theological College of Canton. He joined the Canton College faculty as Executive Secretary in 1919 and was made Vice-President in 1922. Associate President Wing Kwong Chung is a Scholar of the First and Second Chinese Degrees.

Problems of Chinese Marriage

MISS CATHERINE VANCE, Y. W. C. A. secretary at Tsinanfu, China, writes that the question of setting up homes of their own, instead of settling in the family compound, where whole family groups live as a single unit, is being widely discussed among educated young people. Often as many as forty-five adults and children in these family groups live under the rule of the mother-in-law. "One hears arguments from both sides among the young women students," writes Miss Vance. "The majority of the students seem to approve of the small home, because they say, a man takes more responsibility for the support of his family when he does not share it with others. The training of children

is easier and the wife has not so many relatives to please. The present-day young women who have secured a Western brand of education and absorbed new ideas, do not approve of leaving the choice of their husbands entirely to their parents. Yet, with no mixed social life, how are they to make a choice of their own? Co-educational social life exists to a limited extent in a few colleges and the Christian Student Movement is bringing men and girls together." The problem of bringing young Chinese students together to meet on terms of equality and to hear the same ideals is being met by the student Y. M. and Y. W. C. A. with union meetings and other activities.

The Gospel in the Wilds

THE Miao country in southern China, where Rev. and Mrs. H. Parsons of the English United Methodists are at work, is so mountainous that it seems to have been created as a home for outlaws, and the absence of any of the marks of modern civilization still more suggests the designation "the wilds." Nevertheless Mr. Parsons wanders over his wide diocese without much concern for his safety, though in constant touch with strange events. On the principle that a thief must be set to catch a thief, the head of the military forces in this district is a pardoned brigand. With his band of marauders he was for a long time the terror of the region. Mr. Parsons visited him and was graciously received. "It was interesting," says Mr. Parsons, "to hear his professions of loyalty and his eagerness to protect us and all our people. He heard with interest of our leper work, expressed hearty approval and willingness to contribute. I must send for his subscription soon lest he turn brigand again and become less accessible than now." The work among the River Miao promises great developments, if it were possible to supply preachers and teachers equal to the demand. These people are constantly coming from new and distant

districts asking for teachers to be sent to them.

Evangelism in Tibet

IN Batang, the scene of Dr. Sheldon's martyrdom, the Disciples missionaries are now carrying on a full evangelistic program. Rev. Russell Morse writes of the services held every Sunday: "First is the Lord's Supper and preaching for the Tibetan Christians. So far only Christians have been allowed to attend this service. Next is held the Tibetan Bible school. There are five classes at present, men, women, intermediate boys, juniors and primary. At the general preaching service for Chinese men, it is inspiring to see the respectful and earnest attention given by these men, more than half of whom are soldiers, the rest being merchants, secretaries and artisans. We are in Tibetan territory for the salvation of the Tibetans, but the Chinese are here as the ruling class and we must bring them to Christ also. These services are followed by the Lord's Supper for the Chinese, at which again only Christians are present. There is also daily preaching at the hospital and Bible study for the pupils at the school. On Tuesday afternoons our evangelists go out to preach in near-by villages.—*World Call*.

JAPAN AND CHOSEN Japanese Superstitions

AN editorial in the September *Church Missionary Gleaner* comments: "Japan is still at the crossroads. She is clinging tenaciously to her old superstitious veneration for the imperial ancestors as a weapon with which to combat 'dangerous thought.' She is still forcing the primary school children to bow at the local Shinto shrines, and her Prince Regent and his bride to report their wedding before the shrines of their imperial ancestors."

A further illustration of these conditions is given in a letter from a missionary in the same magazine, who says: "There seems to be a great in-

crease in fox worship this year. A small shrine in the east of Hiroshima has been expensively rebuilt, and since the priestess in charge has a great reputation for wisdom, people go and consult her about illness, lucky days, and all sorts of other problems, giving large sums of money as thank-offerings. One man gave 1,000 *mochi* (pounded rice cakes) for a festival, promising as many again if needed by the worshippers. At another fox shrine last month, in one day, ¥30 was given in small coins by over 300 worshippers."

Funds for Lutheran School

THE Women's Missionary Society of the United Lutheran Church in America reports \$210,000 received in answer to its call for \$175,000 to build Kuysu Jo Gakuin, a new school for girls in Kumamoto, Japan. The amount will be further supplemented by additional gifts that have been pledged, which will make possible better buildings and equipment than the missionaries of that denomination had dared to hope for.

Growth in a Quarter Century

REVEREND HENRY M. BRUEN, Presbyterian missionary in Taiku, Korea, draws some interesting contrasts, which are quoted in *The Continent*, between conditions which he found in Taiku on his arrival there in 1899 and the present flourishing state of the mission and of native Christianity in that city. Twenty-five years ago there was but one baptized Christian in the town and five catechumens; the entire body of those interested in Christianity was not more than thirty or thirty-five. The only preaching in that city previous to the arrival of Mr. Bruen had been done by a native evangelist. Today, from this insignificant beginning, Christianity has developed into five Presbyterian churches and nine other Protestant churches within the city of Taiku. Twelve more Presbyterian churches surround the city within a ring not more than three miles wide. Within

the whole mission field as administered from Taiku there are 500 native congregations with a total baptized membership of 7,000, with 10,000 in catechetical classes and 20,000 more adhering avowedly to the church. There are two hospitals within the field. That at Taiku is staffed by two foreign physicians and one foreign nurse, with two physicians and six nurses drawn from among the Koreans themselves. There are 700 pupils in all the field, 400 of whom are in the boys' academy and the girls' academy at Taiku. A leper asylum gives shelter and treatment to 250 inmates.

Tithing Time in Korea

THE way that Korean Christians tithe their time, as well as their money, for God's service, has been described in the REVIEW. A Southern Presbyterian missionary in Kunsan, Miss Lavelette Dupuy, tells how this tithing works: "Market day is every fifth day, and all the merchants come in with their goods and sit in the market place from morning until night. Our helpers use this time for their tithed service. They hold services at this place and sell their Gospels. The women go from house to house preaching. Sometimes a notice is given out that all who wish to preach or work in a certain village will meet at the church. Many volunteer, and out they go in different directions meeting together in the evening to report on their work."—*Christian Observer*.

Friendly Officials in Korea

AT the request of the Kumiai (Congregational) churches in Japan, the American Board in the autumn of 1923 transferred Rev. H. B. Newell, D.D., and Mrs. Newell from Matsuyama, Japan, to Seoul, Korea, to act as "adviser and unifying agency" for the 9,000 Korean Christians in the churches which had been established by Japanese missionaries and, after being aided for some years by the Kumiai churches, had declared their

ability to stand alone. Dr. Newell writes in the *Missionary Herald* of the success of the present Governor-General, Baron Saito, in breaking down the old prejudices, and in winning the esteem and confidence of Koreans and foreigners. He continues: "And since the Administration Superintendent, Dr. Mizuno, was two years ago replaced by Mr. Ariyoshi, confidence in the administration has been greatly enhanced; for the amiable and efficient and gentlemanly Governor-General has now as his first lieutenant an equally amiable and efficient Christian gentleman, and these two form an administrative team that for general excellence it would be hard to match in any land. Mr. Ariyoshi is a Kumiai church member, and does not fail to let his light shine. The fine address he made at the opening of the new Y. M. C. A. building here, before a large audience, many of whom were from the government offices, was a good sermon in which he expressed his belief that Jesus Christ was the only hope of the world."

ISLANDS OF THE SEA

Church Finances in Fiji

A MEMBER of the Australian Methodist mission in Fiji writes of recent developments in the Fijian Church, which for years has been almost self-supporting:

"For some years past we have followed the practice of dividing equally the moneys raised; one half has been applied to the support of the native ministry and to various circuit expenses; the other half has been devoted to the salaries, allowances, houses, and traveling expenses of the European missionaries. Henceforth the Fijian Church will be entirely responsible for all expenses in connection with the district, with the exception of the salaries and allowances of the white staff. These will be borne by the Church at home. In order to allow the Fijians to express more adequately their interest in world evangelization, to which they have given

so many of their noble sons and daughters, it has been decided to organize missionary meetings and missionary contributions much along the lines of those at home. The Fijians will thus be led, we believe, to a more intelligent and even deeper interest in the great task of winning the Pacific for Christ."

The "Vailala Madness"

REV. H. M. DAUNCEY writes from Papua, New Guinea, to the *Chronicle* of the London Missionary Society that "what is officially known as the Vailala Madness" has reached his district.

"There is no doubt," he says, "as to the religious and even Christian element in it, but it's a strange mixture with its sacred place (flagstaff, shelter, table and seats) where the young men meet to read their New Testaments; to which they bring their sick to pray over them, and where some sleep at night as though on watch. Mixed with this is the drill superintended by men who have been in the Armed Constabulary. Nevisticks, which represent rifles, are stored on the sacred platform or table. The physical side of the movement is distressing. The victim begins by walking about, but the pace quickens till it is a wild rush and ends in the man falling down completely exhausted. To try if individual cases could be controlled I kept men with me all day, and part of the night, restraining every attempt to rush away, but as soon as they were left to themselves the desire reasserted itself in so strong a form as to suggest the desire to make up for lost time. How much truth there is in the statement that the drill is with a view to driving the white man from the country, I cannot tell, nor find out. To me the men will not admit any."

Australia, Africa and Fiji

A LONG cablegram in an unrecognized code puzzled the office staff of the International Missionary Council recently. When deciphered, it

proved to be an urgent order from an Australian Methodist missionary in Fiji for six copies of the Phelps-Stokes Report on African Education. A letter following the cable said: "The African Education Report is the best thing of its kind. I cabled for copies because of certain deliberations here in which the Report will be of great service. We have a complex educational problem with 80,000 native Fijians, for the most part Christians, and 60,000 Indians, mostly non-Christians. The need for adaptation which is so strongly expressed in the Phelps-Stokes Report is a pressing one, as is the whole question of native education in the South Pacific." "Thus," says the *International Review of Missions*, "via an Australian missionary, the Commission sent by an American Fund to study education in Africa is serving the cause in Fiji. Truly the world is one!"

The Bible in the South Seas

FOR the peoples who inhabit the islands of the Southern Seas which form part of the British Empire, the Bible (or some part of it) has been translated into no fewer than seventy-three languages. None of these islanders possessed an alphabet before the missionaries reduced their language to writing. These versions, of which the British and Foreign Bible Society has published sixty-four, are distributed as follows:

For New Guinea and other islands governed by Australia	27
For Samoa and the Cook Islands, administered by New Zealand	3
For the New Hebrides (administered conjointly by Great Britain and France)	26
For the Solomon and Banks Islands...	13
For the Fiji, Tonga, and Gilbert Islands	4

73

GENERAL

World's Week of Prayer

FOLLOWING its custom of seventy-eight years, the World's Evangelical Alliance has sent out its announcement of the Universal Week of Prayer, which in 1925 is to be held from Sunday, January 4th to Satur-

day, January 10th. The topics suggested for the successive days are: Monday, Thanksgiving and Humiliation; Tuesday, the Church Universal, the "One Body" of Which Christ Is the Head; Wednesday, Nations and Their Rulers; Thursday, Missions; Friday, Families, Schools, Colleges and the Young; Saturday, the Home Base and the Jews. For sermons and addresses on the opening Sunday the following texts are suggested:

"This is the name whereby He shall be called, the Lord our Righteousness." (Jeremiah 23: 6-8.)

"New heavens and a new earth wherein dwelleth Righteousness." (2 Peter 3: 13.)

The Jews of the World

PUBLICATION of the American Jewish Year Book for the year 5685 gives the latest available facts as to the number of Jews, and their distribution throughout the countries of the world. These facts are summarized by the *Christian Century* as follows:

The Jewish population of the world is over 15,500,000. More than two thirds of the Jews live in Europe, and nearly 25 per cent live in North and South America. Asia, Africa and Australia together have less than 8 per cent of the total Jewish population. The bulk of the Jews of Europe live in Central Europe, where they form about 8 per cent of the total population. There are approximately 3,500,000 Jews in Poland. Palestine has 83,794 Jews, constituting a little over 11 per cent of the population. Jerusalem is reported as having 33,971 Jews out of a total population of 62,578. There are 798,612 Jews in the British Empire; 295,000 live in Great Britain and northern Ireland. In France and her possessions there are 551,000 Jews. In the Union of Socialist Soviet Republics there are 3,380,429 Jews. There are about 100,000 Jews in Siberia. Of the 3,740,000 Jews in North America, it is estimated that New York City has about 1,500,000, Chicago 225,000, and Philadelphia 200,000.

World's Debt to Christianity

LETTERS on the Church and Religion," by William E. Gladstone contains a very interesting summary of what the world owes to Christianity. He says:

"Christianity abolished (1) gladia-

torial shows, and other spectacles of horrid cruelty to man; (2) human sacrifices; (3) polygamy; (4) exposure of children; (5) slavery in its old forms, and has nearly accomplished the work in its new; (6) cannibalism. Next, Christianity established (1) generally speaking, the moral and social equality of women; (2) the duty of relieving the poor, the sick and the afflicted; (3) peace, instead of war, as the ordinary, normal, presumptive relation between nations. Here is a goodly list. I speak not of what it taught. It taught the law of mutual love. It proscribed all manner of sin. But the preceding particulars refer to what, besides saying, it did, besides trying, it accomplished. And in every one of these instances, except that of cannibalism, the exhibition of what it did is in glaring contrast, not with barbarous but with the most highly civilized life such as it was exhibited by the Greeks and Romans in the most famous ages of both."

World's Living Religions

WIDE interest has been aroused by the book "The World's Living Religions," by Robert Ernest Hume, Ph.D., professor in Union Theological Seminary and formerly of India. The following table quoted from it constitutes a useful summary:

	<i>Founded in</i>	<i>Followers</i>
Hinduism	2000-1500 B.C.	217,000,000
Judaism	1500-1200 B.C.	11,000,000
Shinto	660 B.C.	16,000,000
Zoroastrianism	660 B.C.	100,000
Taoism	604 B.C.	43,000,000
Jainism	599 B.C.	1,000,000
Buddhism	560 B.C.	137,000,000
Confucianism	551 B.C.	250,000,000
Christianity	4 B.C.	557,000,000
Mohammedanism	570 A.D.	230,000,000
Sikhism	1469 A.D.	3,000,000

For Value Received

\$1.00 spent for lunch lasts 5 hours.
 \$1.00 spent for a necktie lasts 5 weeks.
 \$1.00 spent for a cap lasts 5 months.
 \$1.00 spent for an auto lasts 5 years.
 \$1.00 spent for a railroad lasts 5 decades.
 \$1.00 spent in God's service lasts for eternity.
 RODGER W. BABSON.

THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these pages will be sent from the office of the REVIEW on receipt of listed price, postage prepaid.

Race and Race Relations. Robert E. Speer. 8 vo. 434 pp. \$2.50. New York. 1924.

Next in importance to the question of a man's relation to God comes the problem of a man's relation to his fellowmen. The greatest obstacle to a right relation is the lack of a realization of our common relationship to God through Jesus Christ, His Son. Separation on account of differences in race is, especially in Christian lands, one of the greatest obstacles to the practice to true Christian brotherliness. This is the Home Mission subject for study in church circles this year, and Dr. Speer has, in this volume, presented a very large amount of valuable information on human contacts as viewed from a Christian standpoint. What he could not do, because of limited space, in the smaller study book, "One Blood", he has done here in presenting "source material" for a deeper study of the subject.

After considering carefully the fundamental facts in regard to the origin and nature of race distinctions, Dr. Speer takes up the idea of race superiority and the errors involved in these ideas. He presents abundant facts showing the good and evil of race distinctions and carefully considers the specific race problems of the day and the various solutions offered. The race problem is a challenge to Christianity and the manifestation of the spirit of Christ offers the solution.

Among the most interesting and illuminating portions of this stimulating study are the first-hand views quoted from men and women of non-Caucasian races. An Indian statesman, the late Sir Narayan Chandavarkar, ex-vice chancellor of the Uni-

versity of Bombay, has made an important contribution on race differences, the teaching of Hinduism and Mohammedanism and the solution of the race problem. This eminent Indian was a believer in Christ as the highest fulfilment of Hinduism—a manifestation of God but not God incarnate.

Dr. Speer's book is one for the disciples and followers of Christ to study and pray over. Those of other races have much to teach Christians of the white race. We may also learn much from the disciples of other religions but we need most of all to be true learners at the feet of Christ and to put His teachings and example into practice. The ill-treatment of the Jews by nominal Christians has been the greatest hindrance to the acceptance of Christ by Hebrews; the attitude of the white race in America toward the Negroes has prevented them from coming into their full Christian heritage; the superior attitude of many missionaries toward natives in Asia and Africa has hindered the development of the indigenous churches.

While this volume is a scientific study of facts and viewpoints concerning race relations, the reader is led to see that a faithful and sympathetic following of the spirit and teachings of Christ offers the only hope for a solution of the race problem. Mankind has been created by God "Of One Blood" and into man He breathed the breath of life. Since the Church is one Body, of which Jesus Christ is the Head, His followers have no excuse for manifesting racial superiority over their fellow Christians or for treating their fellowmen in an unChristian spirit.

Progress of World-Wide Missions. Robert H. Glover. Maps. 8 vo. 416 pp. \$2.50. New York. 1924.

There has been need for a new, up-to-date, general history of missions—and here it is. Beginning with Old Testament ideals and passing on to Apostolic missions, Dr. Glover goes on to describe briefly but effectively missions in the early Church, in mediæval days, during and following the Reformation, and in modern times. He takes up the non-Christian countries separately, ending with missions to the Jews, the needs of unoccupied fields and the present outlook. The index is very complete and shows the broad scope of the work and the wealth of detail included. The maps are inadequate but serve to locate fields. The book is readable but is especially valuable for mission study classes, with questions at the close of each chapter. Those who master the facts here presented will be well informed on missions and their zeal will be stirred.

Missionary history includes the story of a victorious conflict against slavery, superstition, idolatry, drunkenness, and all forms of personal and social sins; the marvelous metamorphosis of individuals from savagery to sainthood, and the transformation of whole communities from a menace to a blessing to mankind. It is no wonder, therefore, that even the brief record of "The Progress of World Wide Missions" should be full of fascination and should suggest many inviting by-paths for further investigation.

Dr. Glover, who is now in charge of the Department of Missions in Moody Bible Institute, Chicago, was for fifteen years a missionary in China under the Christian and Missionary Alliance. He has traveled over one hundred thousand miles in foreign lands, visiting missions in Japan, Korea, the Philippines, Indo-China, India, Africa, the Near East and Latin America. His medical and theological training have combined to give him a comprehensive knowledge

of God, and his experience as missionary, executive and student have given him a practical understanding of Christian problems and progress. His valuable compendium of Christian missions is packed full of interesting information. The book also reveals an intelligent and confident faith in the authority of the Scriptures and in the efficacy of the salvation provided by Jesus Christ, the Eternal Son of God.

The Arab at Home. Paul W. Harrison, M.D. 8 vo. 337 pp. \$3.50. New York. 1924.

Those who have heard Dr. Harrison tell of his adventures in Arabia and describe the Bedouins of the desert, will eagerly read this volume, which contains these features and much more. Ibn Saoud, the ruler of the Wahabis, and recent capturer of Mecca, is a friend of the medical missionary and to him the book is dedicated—though in good society in America he would not be received. He invited Dr. Harrison, a missionary of the Reformed Church in America, to visit Riyadh, his capital, from which other "Christian dogs" are excluded. To another missionary, Dr. Dame, Ibn Saoud probably owes his life.

The "Arab at Home" is graphically pictured in his strength and weakness, his ignorance and his wisdom, his nobility and his fanaticism. Though Dr. Harrison is a missionary he has not written a distinctly missionary book and only indirectly in passing describes the work of the Arabian Mission. Some authorities will disagree with his idealistic picture of the Arab of the desert, but the portrait shows a strong race greatly in need of the Gospel of Christ.

In his characteristically picturesque style, and with touches of humor, Dr. Harrison tells many incidents of his life with the Bedouin of the desert, the oasis communities, pearl divers of the East Coast, in the mountain district of Oman, and among the Arabs of Mesopotamia. He graphically describes the Arab Sheikh, the rule of

(Concluded on page 1018.)

ROBERT E. SPEER'S NEW BOOK

Race and Race Relationships

A Christian View of Human Contacts. The Basis of the Missionary Education Movement's Studybook "Of One Blood."

Dr. Speer's new book sets forth the Christian's solution of the problem of race relations. A source book of material on the race question as well as a constructive statement of the Christian view. \$3.50

"THE WORLD'S LIVING RELIGIONS" SERIES

Edited by Frank Knight Sanders and Harlan Page Beach

Roman Christianity in Latin America

By Webster E. Browning, Ph.D., Litt.D.

Dr. Browning, Educational Secretary of the Committee on Coöperation in Latin America, has spent twenty-seven years as a missionary in South America, and he has seen Roman Catholicism in operation at close quarters. \$1.00

THE GRAND OLD MAN OF HOME MISSIONS

Charles Lemuel Thompson *An Autobiography*

Late Secretary of the Board of Home Missions, Presbyterian Church, U. S. A.

Edited by Elizabeth Osborn Thompson

The record of a long, colorful, remarkably full and useful life, of one of the outstanding figures in the Christian activities of the Western world, told with fine modesty and admirable restraint. \$2.50

LATEST STORIES OF MISSION WORK

The Two of Us in Africa

Dicie M. Rittenhouse

Adventures in Africa of Two Little Girls of Different Colors.

Crowded with incident depicting life on the Dark Continent, manners, customs, superstitions, and missionary activities are graphically described in a way which renders the narrative unusually fascinating to the young. Illustrated, \$1.50

Nyilak and Other African Sketches

Mabel Easton

"Such a glamor of romance! Mabel Easton knows how to tell the story of the black people of the African Inland Mission, and to make them real people before your eyes."—*Bible Champion*.

Illustrated, \$1.00

Beginning Again at Ararat

Mabel E. Elliott, M.D.

The Truth about the Near East. With Introduction by Dr. John H. Finley.

"A volume to make one weep, and think, and most of all to make one believe in Christ as the only hope of the world."—*Presbyterian Advance*. Illustrated, \$2.00

Jane in the Orient

Lois Hawks Swinehart

Introduction by Egbert W. Smith, D.D.

"Entertainingly written. It gives glimpses of picturesque lands and peoples which have an inherent appeal. Everything in Japan and Korea intrigues Jane, vividly temperamental—save missionary work. But of course (else why the story) that does in the end."—*Boston Transcript*.

Second Edition, \$1.25

CHILDREN'S MISSIONARY SERIES

Children of South America

Katherine A. Hodge

Earlier issues in this series were: Children of Madagascar, Children of Jerusalem, Children of Korea, Children of South America, Children of Wild Australia, Children of Labrador, Children of Persia, Children of Borneo, Children of Africa, Children of China, Children of India, Children of Japan, Children of Ceylon, Children of Jamaica, and Children of Egypt. Each, 90 cents



FLEMING H. REVELL COMPANY

New York, :: 153 Fifth Avenue

Chicago, 17 North Wabash Avenue

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

(Concluded from page 1016.)

the Turk and the British regime. He makes us understand better the Mohammedan faith and customs and shows up the influence of "Western Heathenism." He tells of how the Arab reacts to Christianity and describes the bringing of medicine and surgery into Arabia by the missionary.

The unique and picturesque description of the Arab gives us a new insight into the every-day life in Arabia. The book is written from personal experience with the Arab, gained through twelve years of service as a medical missionary and through tours into the interior.

With Lawrence in Arabia. Lowell Thomas. Illus. 8 vo. 408 pp. \$4.00. New York. 1924.

This "Modern Arabian Knight" is a young Englishman who created an Arabian army to fight against the Turks as allies of the British. The story of Col. Lawrence's work is one of the fascinating and fantastic romances bequeathed to us by the Great War. It is a story of Arabian days and nights, more strange than fiction, and yet declared to be true. When the war started, Col. Lawrence, the "Mystery Man of Arabia," was a twenty-six-year-old archeologist with a genius for generalship. He is now British Adviser on Arab Affairs.

Mr. Thomas, a great admirer of Col. Lawrence, describes how the archeologist turned soldier, gathered desert tribes into armies, captured Solomon's ancient seaport, wrecked Turkish railroads, enlisted the cooperation of the Bedouin Robin Hood, went through Turkish lines in disguise, became ruler of Damascus, organized the "Arabian Knights of the Air," narrowly escaped death, and had many other adventures.

China and Her Peoples. Lena E. Johnston. 12 mo. 136 pp. \$1.50 net. New York. 1924.

The ordinary, generally known, facts about China and the Chinese are presented here in a chatty style. It

is obviously a British book, as its references indicate, and is intended for comparatively uninformed young readers. The incidents and scenes of home life in China, especially the lives of children, are well described. There are a few indirect references to Christian missionary work.

Cornaby of Hanyang. Coulson Kernahan and Mrs. Wm. Cornaby. 12mo. 156 pp. 2s. 6d. London. 1923.

Here is a sketchy but excellent portrait of William Arthur Cornaby, a Wesleyan Methodist missionary in China from 1885 to 1921. He was a literary and a spiritual force in China, whose writings have something of the quality of Robert Louis Stevenson; was a member of the editorial staff of the Christian Literature Society; editor of the *Ta Tung Pa*, a Christian magazine for Chinese officials and scholars, and author of "China under the Search Light" and other volumes. Mr. Cornaby was preeminently a man of prayer, humble and yet courageous, industrious, a wide reader and devoted to children.

Women of 1924. Edited by Ida C. Clarke. 12 mo. 386 pp. \$1.00. New York. 1924.

Women are taking an increasingly large and important place in politics, in education and in business. They are maintaining their supremacy as home-makers and in Christian work. This new annual gives a record of their activities and officials, not only in the United States but in other lands as well.

Apolo of the Pygmy Forest. A. B. Lloyd. Paper. 12 mo. 62 pp. 1s. London. 1923.

The Anglican Archdeacon of Western Uganda, the author of a number of books on Africa, here tells the story of a native Canon of the English Church. He is a man of fine face, of real ability and Christlike character. While some distance from the "pygmy forest," the diocese bordered on Pygmy Land. The sketch gives an excellent idea of missionary work in Uganda and its results.

THE BEST BIBLE in the WORLD for the MONEY

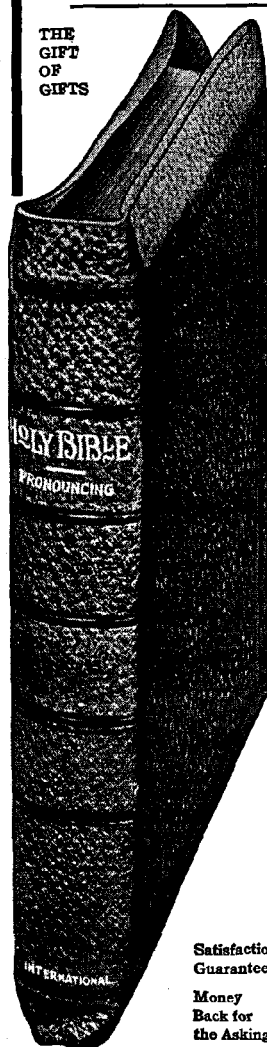
ILLUSTRATED SELF-PRONOUNCING

GIFT BIBLE

SUITABLE FOR YOUNG AND OLD

BOUND IN GENUINE FLEXIBLE LEATHER

THE
GIFT
OF
GIFTS



CONTAINING

**THE KING JAMES OR AUTHORIZED
VERSION OF THE OLD AND NEW
TESTAMENTS**

HAS

SELF-PRONOUNCING TEXT

All the proper words being accented and divided into syllables for quick and easy pronunciation.

LARGE BLACK FACE TYPE

Specimen of Type

and of Ar'pad? where are the gods of
Séph-ar-vá'im. Hē'ná, and I'vah?
have they delivered Sā-mā'ri-á out of
mine hand?

35 Who are they among all the gods
of the countries, that have delivered

IT ALSO CONTAINS

**A NEW SERIES OF HELPS TO THE
STUDY OF THE BIBLE**
Selected for their general utility.

INCLUDING

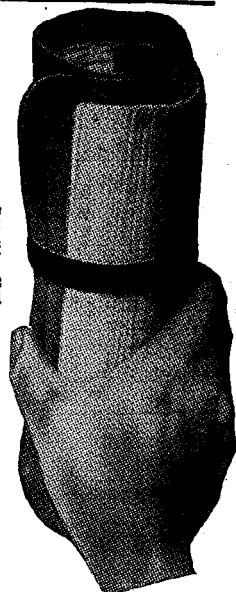
**4500 QUESTIONS AND ANSWERS ON
THE OLD AND NEW TESTAMENTS**
which unfold the Scriptures. A feature
of great value to old and young.

31 BEAUTIFUL ILLUSTRATIONS
showing scenes and incidents of Bible
History, handsomely printed on enamel
paper in phototone ink.

**12 MAPS OF THE BIBLE LANDS IN
COLORS**

Printed on superior white paper, size
5½ x 8½ inches. Suitable to carry or for
home reading.

**BOUND IN GENUINE FLEXIBLE
LEATHER with overlapping covers,
red under gold edges, round cor-
ners, headband and purple marker.**
Each Bible packed in handsome box



This Special Bible is bound in DI-
VINITY CIRCUIT STYLE (overlap-
ping covers). It is so durably and so
flexibly BOUND IN GENUINE
FRENCH SEAL LEATHER that it
can be rolled without injury to bind-
ing or sewing. The Bible has red un-
der gold edges, headband and purple
marker. Each Bible is carefully
packed in a neat and substantial box.

Special Holiday Offer

PRICE ONLY \$2.45
PREPAID

USE THIS COUPON

THE INTERNATIONAL BIBLE LEAGUE

1010 Arch Street, Philadelphia, Pa.

Please send, **All Charges Prepaid, THE HOLIDAY GIFT BIBLE**
which you are offering at a **SPECIAL PRICE OF \$2.45**. I enclose herewith
Money Order for the amount.

(This Bible furnished with Patent Thumb Index, 45 cents extra.)
Name in gold on cover, 30 cents extra.

NAME _____

ADDRESS _____

1-259

Satisfaction
Guaranteed

Money
Back for
the Asking

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Let the REVIEW Solve Your Gift Problem

Dear REVIEW Reader:

YOU already know the value of the MISSIONARY REVIEW OF THE WORLD. But have YOU ever thought how acceptable and suitable it is as a Christmas remembrance?

Its help and inspiration come to your friends NOT ONCE ONLY, but TWELVE TIMES, spreading the benefit of your Christmas gift throughout the year.

Give some friend a year's subscription to the REVIEW. It will cost you less than other gifts that vanish over night. This gift will come every month for a whole year and serve as a reminder of your thoughtfulness.

SAVE ONE DOLLAR

We will give you the opportunity of presenting the REVIEW to a friend, pastor, missionary or Christian worker and also EXTEND YOUR OWN SUBSCRIPTION for one year---Both for \$4.00---a saving of \$1.00 (the regular price of a single subscription is \$2.50).

With the gift subscription we will send an attractive card expressing your hearty good wishes for the year.

YOUR OWN RENEWAL!

No matter when your present subscription expires, nor when your old subscription did expire, you may take advantage of this offer.

Remember, the above offer is only good until December 25th

Fill in the blank now and mail before December 25th

Missionary Review Publishing Company,
156 Fifth Avenue, New York.

Date.....

Gentlemen: Enclosed find \$4.00 for one NEW subscription to the MISSIONARY REVIEW OF THE WORLD and MY RENEWAL subscription for another year. Please begin the NEW subscription with the number and extend mine from date of present expiration.

My Name..... Friend's Name.....

Address Address

NEW BOOKS

History of Religion in the United States. Henry K. Rowe. 213 pp. \$1.75. Macmillan Co. New York. 1924.

Making a Missionary Church. Stacy R. Warburton. 279 pp. \$1.75. Judson Press. Philadelphia. 1924.

Road to Brotherhood. Compiled and edited by Department of Missionary Education of Baptist Board of Education. 163 pp. Baptist Board of Education, Department of Missionary Education. 276 Fifth Avenue, New York. 1924.

Liberalizing Liberal Judaism. James Waterman Wise. 150 pp. \$1.50. Macmillan Co. New York. 1924.

Habeeb, a Boy of Palestine. Mary Entwistle. 92 pp. 2s. Church Missionary Society. London.

Religion in Russia Under the Soviets. Richard J. Cooke. 302 pp. \$2.00. Abingdon Press. New York. 1924.

With Lawrence in Arabia. Lowell Thomas. 408 pp. \$4.00. Century Co. New York. 1924.

Andrew Young of Shensi. J. C. Keyte. 313 pp. 6s. Carey Press. London. 1924.

Some Chinese Friends of Mine. Mary F. Kelly. 196 pp. Powell & White. Cincinnati. 1924.

India's Outcasts: a New Era. W. S. Hunt. 113 pp. 1s 6d. Church Missionary Society. London. 1924.

(Concluded on page 1022.)

Business Women

Are daily becoming a more important factor in the business life of the nation.

With greater responsibilities come new problems, and the need for more intelligent consideration of them.

Business women today from coast to coast are meeting in clubs, societies and informal groups to discuss these problems of their business life.

And they are reading

"The Ways of a Business Woman"

By MARION LELA NORRIS
and MARY WELLES CLAPP

A stimulating series of informal conversations on situations arising in women's business life.

This series of typical modern situations is paralleled by Biblical incidents, and topics for discussion are suggested.

An Ideal Christmas Gift

for your business women friends.

FOR SALE BY
GAGE PRINTING COMPANY, Ltd.
Battle Creek, Michigan

196 Pages Cloth Bound \$1.00 Postpaid

Make Your Christmas Giving Count

Write for our 1925 Reference Guide (free) which is packed full of helpful Gift Suggestions

Follow the S.S. Lessons
with our 1925

Christian Calendar

Features—S.S. Lessons
and Daily Readings,
carefully chosen text
for each day.

Consecutive Readings
for the whole Bible

12 Beautiful
Engravings

Frontispiece:
The Good Shepherd

By Plockhorst
in the Finest
Color Work Possible

30 Cents Each

4 for \$1.00

12 for \$2.75

25 for \$5.00

50 for \$9.50

100 for \$17.00

Further reductions
on larger quantities
Carriage Paid.



Size 9 1/4 x 16 1/4 inches

Ideal for a Christmas or New Year Gift

Agents wanted in every Church and Community

Ideal for Pastors and Teachers to use as Gifts.

EVANGELICAL PUBLISHERS

856-860 College Ave. TORONTO, CANADA

FOR DISTINCTIVE CHRISTMAS GIFTS

buy *Chinese Jasmine Tea* and
Canton Crystallized Ginger

The tea comes in packages of two sizes. The larger contains enough tea for 300 cupsful, wrapped in a unique Chinese hempen basket.

The smaller package is a handpainted teatable box containing enough tea for 75 cupsful. There are dozens of designs in the original hand decorating, some of them decidedly oriental and others suggestive of Christmas, such as a lighted candle, a poinsettia, an evergreen tree.

Tea in Chinese baskets	\$1.25
Tea in decorated boxes .....	.50
Also	
Canton Crystallized Ginger in fancy boxes, 1 lb.	\$1.25
Canton Crystallized Ginger in fancy boxes, 1/2 lb. ....	.75

SPECIAL CHRISTMAS MAILING

You may order packages sent direct to your friends at the proper mailing date. Each package will be appropriately boxed, supplied with a gift card bearing your name, decorated with red and green labels and "Do not open" seals, and will be tied with red cord—without extra charge. No advertising and no price marks.

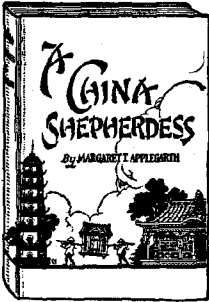
Order now from

MRS. ELSIE CLARK KRUG

(formerly with Hwa Nan College, Foochow)

2227 St. Paul Street, Baltimore, Md.

Are You Studying About China?



If so, you will need Miss Applegarth's latest book

A CHINA SHEPHERDESS

Here are twenty-two delightful stories for all ages about China, all "ready-to-tell." Illustrated with twenty-two pen-and-ink drawings by the author. There are dozens of quaint Chinese proverbs, appropriate to the chapters with which they appear.

Bound in yellow cloth, \$1.75 net

The Judson Press

1701-1703 Chestnut St.

::

Philadelphia, Pa.

NEW BOOKS

(Concluded from page 1021.)

The Struggle for Power in Moslem Asia. E. Alexander Powell. 389 pp. \$2.50. Century Co. New York. 1923.

The Relations Between Arabs and Israelites Prior to the Rise of Islam. D. S. Margoliouth. The Schweich Lectures for 1921. 86 pp. 6s. Oxford University Press. London. 1924.

The Secret of the Near East. George M. Lamsa. 177 pp. \$1.50. 32 West 58th Street. New York. 1923.

The Rebirth of Turkey. Clair Price. 234 pp. \$3.00. Thomas Seltzer. New York. 1923.

The Laws and Customs of the Yoruba People. A. K. Ajisafe. 97 pp. 3s, 6d. Routledge. London. 1924.

Lutheran Mission Work Among the American Indians. Albert Keiser. 186 pp. Augsburg Publishing House. Minneapolis. 1922.

The Isles of the Western Sea: The Story of Methodist Missions in the West Indies and Central America. Amos Burnet. 64 pp. 1s. W. M. M. S. London. 1924.

In Coral Isles. E. H. Gates. 256 pp. \$1.35. Review and Herald Publishing Association. Washington. 1923.

Conferences of Christian Workers Among Moslems, 1924. 152 pp. International Missionary Council, 2 Eaton Gate, London, S. W. 1. 347 Madison Avenue, New York.

Ancestor Worship in Africa. James Thayer Addison. 17 pp. Reprinted from *The Harvard Theological Review*, 1924, Vol. XVII (No. 2).

The Medicine Man. John Lee Maddox. 330 pp. \$2.25. Macmillan Co. New York. 1923.

The Religion of the Rigveda. H. D. Griswold. The Religious Quest of India Series. 392 pp. 12s, 6d. Oxford University Press. London. 1923.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

PERSONALS

CHARLES E. HURLBURT, Director of the Africa Inland Mission, now at home on furlough, has taken over full control of the home work.

* * *

REV. GEORGE ALEXANDER, D.D., has resigned as President of the Board of Foreign Missions of the Presbyterian Church after holding the office twenty-one years. He has been a member of the board forty-one years.

* * *

MISS TETSU YASUI has been inaugurated president of the Woman's Christian College of Tokyo, one of the seven womens' union colleges in the Orient.

* * *

REV. I. S. PROKHANOFF, of Leningrad, Russia, President of the All-Russian Union of Evangelical Christians, and Vice-President of the Baptist World Congress, held at Stockholm, Sweden, last year, began in September a speaking tour in America under the auspices of the Russia Evangelization Society.

* * *

REV. JOHN TIMOTHY STONE, D.D., of the Fourth Presbyterian Church, Chicago, expects to leave early in December for a year's tour of the mission fields of Asia.

* * *

OBITUARY

REV. C. E. COWMAN, founder of the Oriental Missionary Society of Japan, died on September 27th after a long illness.

* * *

MISS ALICE M. GUERNSEY, for many years editor, business manager and general publisher for the Woman's Home Missionary Society of the M. E. Church, died recently at Ocean Grove.

* * *

DR. A. P. PARKER, of the M. E. Church, South, one of the oldest and best-known of American missionaries in China, died in September.

Safety Bonds

WHERE are your funds invested?

WHAT interest are they now bringing to you?

WHEN you are through what will become of your funds?

For SAFETY and a SURE LIFE INCOME write for Booklet No. 7, even if not interested at the present time.

We hope that now you can send a donation to help give the Bible in 66 languages to the immigrants, the sailors, the sick in hospitals, the prisoners, and in raised type to the blind.

New York Bible House : the centre of a great work of FREE Bible distribution.



New York Bible Society
5 East 48th Street, New York
The Oldest Bible Society in New York

America and Japan

have been linked by the courage and daring of our aviators.

Heaven and earth are brought into daily contact by the Heroes of the Cross!

The Government pensions the aviator. Can we do less for the faithful Servants of Jesus Christ?

Will you help? A cheque today, a legacy in your will.

Presbyterian Board of Ministerial Relief and Sustentation

HENRY B. MASTER, D.D., General Secretary
W. W. HEBERTON, D.D., Treasurer
510 Witherspoon Building, Philadelphia, Pa.

You may continue work for the Master, after He has called you hence by buying

ASSURED INCOME BONDS

ISSUED BY

American Sunday-School Union

PHILADELPHIA

Incorporated under the laws of the State of Pennsylvania.

They will pay you an Income during your life

equal to, or more than, the best of gilt-edge securities. And will continue afterwards.

The Spread of God's Kingdom

through the organization of Sunday-Schools in communities throughout this country in which there are now no religious services, and through the publication of evangelical helps for these schools.

Last year we organized 1,006 new schools. Twenty-nine churches of various denominations grew out of Union schools in the past year and sixteen houses of worship were erected.

For information as to terms, and income derived from these bonds, write

JOHN E. STEVENSON, Treasurer

American Sunday-School Union

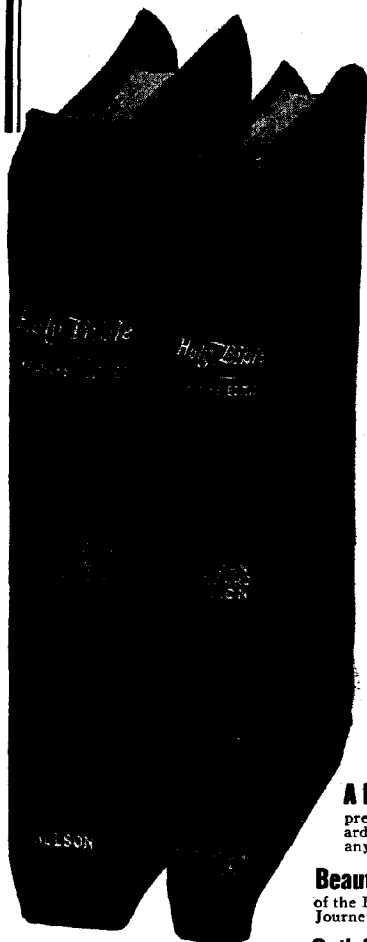
1816 Chestnut Street, Philadelphia, Pa.

Inquirers will please mention name of Magazine.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

This \$8 Supremely Beautiful, Genuine **\$6.95**
Morocco, India Paper, Teachers' Reference Bible for.... **Delivered Postpaid**

This Nelson American Standard Bible



is printed on the thinnest, toughest, highest grade India paper. The American Standard version is used by millions of students, hundreds of thousands of teachers, in nearly all the Sunday school lesson helps, is endorsed and used by Biblical scholars of every Protestant denomination; is the most accurate, the most easily understood, the most charming, the oldest yet the newest, the best of all versions—the one version you cannot successfully be without. Every teacher, scholar, every home should possess this priceless, indispensable, genuine **Nelson American Standard Bible**.

This Special Gift Edition especially made for us, is the biggest bargain we have ever been privileged to offer. We are proud of its beautiful, genuine, Morocco binding; its red under gold edge; its large, clear, legible type; its light weight; its extraordinary completeness. This superlative achievement in Bible making should last a lifetime. This particular Bible in its special binding is not listed in catalogs or sold in stores. It can be had only of us, because we took over an entire edition. Its equivalent in value would be priced at least \$8 if obtainable in stores, but the magnitude of our Bible sales enables us to offer it at \$6.95 delivered postpaid. It contains:

American Standard Text in clear, easily read, minion type in nearly 1100 pages with

Complete References making Bible study not only easy, but efficient and giving the teacher or student a comprehensive and instant command of every related text.

A Bible Dictionary defining thousands of words and phrases in accordance with the latest and most authoritative scholarship, geographical and historical in its scope, with an accurate Chronological table.

101 Illustrations which actually illustrate and illumine the text with graphic pictures, giving teacher and student a clear conception of events, places and objects.

A New Concordance especially prepared for the American Standard Version and not obtainable in any but the genuine Nelson American Standard Bible.

Beautiful Colored Maps masterpieces in the art of map making, giving the geography and topography of the Holy Land from the beginning of history through Paul's Missionary Journeys.

Satisfaction Absolutely Guaranteed Money back if not exactly as represented. Order at once to insure delivery in ample time for your needs before Christmas.

For 50c. additional you may have any desired name stamped in pure gold leaf on front cover or you may have the Bible indexed. **90 cents** for both name and index.

This is exact size of type.

14 The law of the wise is a of life,
That one may depart "snares of death."
15 Good understanding But the way of the trans hard.
1 ver. 19; ch. 10, 24 - Num. 15-21;
2 ver. 21 9 ch. 10, 11; 14, 27 2 Pa. 1
4 Pa. 11, 10 2 ch. 21, 9
8 Or, correction 6 Or, first
10 Or, the desire of the treacherous
11 Or, censure shame and bringing
12 Or, uprightness of soul
13 Or, seigneth 15 Or, rebuke

Exact size—7x4½x1
Weight only 20 ounces

Note the difference in size and weight of this genuine India paper Bible as compared with ordinary paper.

S. S. Scranton Company

146 Plimpton Building
Hartford, Conn.