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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

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PERSONALS

REV. H. D. GRISWOLD, PH.D., has resigned from the presidency of Forman Christian College, Lahore, India, in which he succeeded the late Rev. J. C. R. Ewing, D.D., K.C.I.E. Dr. Griswold has been a member of the Punjab Mission of the American Presbyterian Church since 1890. The new President of the College, which has been for some years a union institution, is the Rev. Canon Force-Jones.

* * *

RT. REV. LOGAN H. ROOTS, D.D., of Hankow, China, has been elected chairman of the House of Bishops of the Chinese Church which combines the Anglican and the Protestant Episcopal forces in China. A majority of the bishops are Englishmen, a fact which makes the tribute to Bishop Roots the greater.

* * *

F. F. MONK, Principal of St. Stephen's College, Delhi, has resigned in order to make way for the election of an Indian to the principalship.

* * *

REV. JAMES SIBREE, D.D., who went to Madagascar sixty three years ago under the London Missionary Society, celebrated his ninetieth birthday in April. He was the architect of a number of Christian churches in the island and in the ten years since his retirement, has made 800 missionary addresses.

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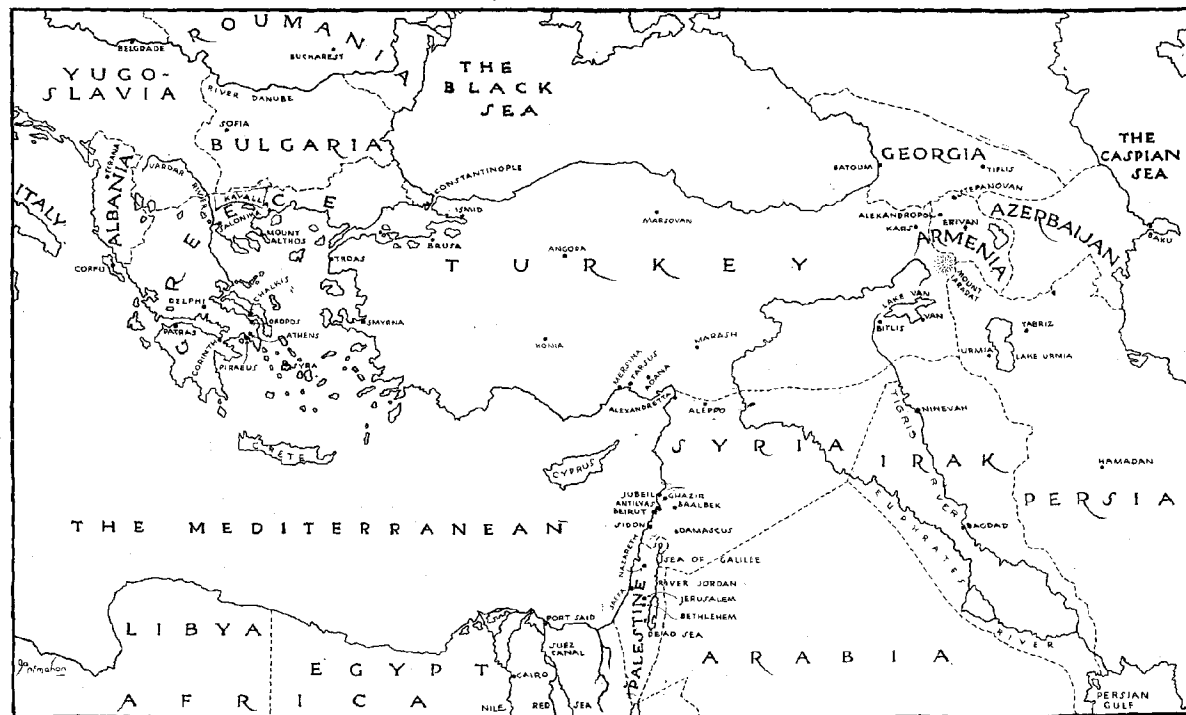
City

State

DR. JOHN R. MOTT returned June 2d from a six months' trip in the Pacific Basin. Early in July he sailed for Heisingfors, Finland, to preside over the World's Y. M. C. A. Conference and two other gatherings in Sweden and Denmark.

OBITUARY

MR. CLEVELAND H. DODGE, who has been largely responsible for the success of the Near East Relief, and who has given generously to the Y. M. C. A., the Near East Colleges and other philanthropic work, died in his home in Riverdale, New York, on Thursday, June 24th, at the age of sixty-six. He was the son of the well-known William Earl Dodge of New York, and the grandson of another Christian philanthropist of the same name. Mr. Dodge was for many years President of the National Council of Y. M. C. A. His brother, Dr. D. Stuart Dodge, was the founder of the Syrian Protestant College, which has grown into the American University of Beirut, of which Bayard Dodge, son of Cleveland Dodge, is now President.



STATIONS OF THE NEAR EAST RELIEF IN GREECE, TURKEY, ARMENIA, GEORGIA, AZERBAIJAN, SYRIA, PALESTINE AND EGYPT (See page 599)

THE MISSIONARY REVIEW *of the* WORLD

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AN AMAZING SOCIAL MOVEMENT IN BOLIVIA

ONE of the backward republics of South America, where the Roman Catholic Church has been long in power, is Bolivia. Here all the weaknesses of the system and the consequent social evils are evident. Recently there seems to have come an awakening of the social conscience and church leaders and Protestant missionaries report what they call "an amazing social movement." A correspondent in La Paz writes:

"About the middle of March a meeting of the clergy of the La Paz Diocese was held to consider the problem of education of the Indians of Bolivia who constitute about 75% of the population of the country. A letter from the Pope to the Bishops of Bolivia had recently made suggestions regarding the social activities of the Church, especially in connection with the Indian Problem."

The meeting of the clergy was called by the Bishop of La Paz and the Papal Nuncio was the principal speaker. He said: "The Indian Problem is one of the most urgent that Bolivia has to consider. If it is not solved soon within the Church, it will be solved outside the Church, because of the constant and insidious labor of the enemy, which we all know about," (referring of course, to Protestant Missions).

It was suggested that a "Gran Cruzada Nacional Pro-Indio" be undertaken, with the support of the Church, the Government, high society and the newspapers. Professional organizers were brought from foreign countries to push the drive according to "*el sistema norte americano*."

The adobe walls of the houses here are smooth finished, affording a good surface for pasting posters. Lithographed posters, a yard square, of a typical Indian head were put up by hundreds throughout the city, along with an appeal for support of the drive.

Bolivia is anxious to raise its standard among neighboring countries. Thus an ingenious appeal was made to patriotism—the idea

of making the present inert mass of Indians into intelligent and useful citizens. The drive was evidently spending considerable money for posters, entire pages of newspapers, get-together dinners, etc.

About the first of April two events occurred that produced the first discordant note. It was announced that the office of the drive would be consecrated to the "Sacred Heart of Jesus"—a tendency to fanaticism. A similar attempt to consecrate the nation of Peru some three years ago caused strikes and riots in Callao and Lima. Then the adversaries of the Adventist work obtained a government order limiting their activities. This appeared to be a restriction of religious liberty.

The suspicions that were developing that the drive was neither patriotic nor altruistic but religious (fanatical) were confirmed by these two events. At first the newspapers were loth to publish criticisms of the drive, so that a series of posters and handbills appeared calling attention to the real nature of the "Cruzada." Funds were to be for advertising and to bring in priests expelled from Mexico. It was very interesting to go out on the streets every day and see the new posters pro and con.

The newspapers finally broke their silence and a surprising number of articles appeared telling about the good work being done by the Protestant educational missionaries. One night at the conclusion of the band concert at the Plaza somebody shouted *Abajo los frailes, abajo la cruzada*. Soon a great crowd gathered forming an impromptu anti-clerical demonstration. The procession passed by the President's palace. He appeared on the balcony and assured them that as long as they committed no disorders, they had the right to express their opinions.

Thus a tremendous anti-campaign and anti-clerical movement began.

An important social function in favor of the drive that was to be held in the Municipal Theatre, presided over by the Bishop and with the President of the Republic as principal speaker, had to be suspended.

A few days later it was announced that the drive had been definitely abandoned and the same day the newspapers announced that the government had provided means for a great school for Indians near La Paz, thus eliminating the Church from the solution of the Indian problem.

Another big news item the same day was the passing of a law recognizing the right of the Protestant missionaries to preach and to teach among the Indians.

In the evening, a great celebration of the success of the anti-drive movement was held. Five thousand men marched. Banners with letters two feet high bore the following inscriptions:

"LET US EDUCATE THE INDIANS WITH THE SALARIES OF THE BISHOPS."

"WE ASK FOR THE SEPARATION OF THE CHURCH AND THE STATE."

"WE ASK FOR LIBERTY OF CONSCIENCE."

"WE ASK FOR A GOVERNMENT BUREAU OF INDIAN AFFAIRS."

"THE STATE SHOULD EDUCATE THE INDIAN."

"WE DO NOT WANT FANATICISM."

Along the route of the parade the air reverberated with shouts in unison like college yells:

"LET THE BISHOPS GET OUT."

"DOWN WITH THE 'SOTANAS'" (figurative for priests).

"LONG LIVE FREEDOM OF WORSHIP," etc.

At the Plaza several speakers addressed the gathering from the balcony of a fashionable club. The speaker, who was apparently the best known and most popular, was the President of the Federation of University Students. He reminded the people that the victory they were celebrating was due largely to the students and the labor organizations working together. He made a statement imported from Russia, that evoked much applause and that expressed the intellectual's estimation of the value of religion: "Religion is an opiate for the people."

The next day the newspapers that at first supported the "cruzada" commented on the large number of participants in the anti-clerical demonstration and the orderly way in which it was conducted.

PROGRESS AND PROBLEMS IN SOUTH AFRICA

AT a recent conference of British missionary societies, held in Swanwick, June 16th to 19th, some interesting facts were brought out by Dr. C. T. Loram a member of the Native Affairs Commission in the Union of South Africa, and Rev. J. H. Oldham, who has recently returned from a tour of South and East Africa.

There is still a contest going on in South Africa in regard to the "color line." While the "Color Bar Bill" was passed, it was only by a small majority for white South Africa is not unanimous in the matter, and the native commissioners are strongly opposed to it. The Christian Church finds it difficult, if not impossible, to keep out of politics when moral issues are involved. The native question—the race problem—is not a local matter, but a world problem.

The native Christian population is increasing, not only in numbers, but in percentage. These African Christians are becoming more elevated, refined and educated and cannot be treated as "heathen" and outcasts. Today, over one-third of the population

is Christian as compared with one-fourth ten years ago. The native Christian population of South Africa is now about two million, having increased fifty-two per cent while the heathen population has increased only four per cent. Dr. Loran said:

"The future evangelization of the natives will be mostly done through native agencies, and the white missionary must become more and more of a missionary superintendent. Much of the work of evangelization will be done by the separatist native churches of which there are already over a hundred. . . . As the result of a recent inquiry, it has been stated that these churches are not seditious in their origin, but, nevertheless, those natives who have a feeling against the white man are inclined to join such communions."

It is interesting to note that in East Africa recently, the Governments seem to have realized the importance of native education. Now they are awakening in a remarkable way to their obligations, and money is not being given grudgingly. There is a danger that the Governments may develop an educational system without regard to the missionary enterprise. This is partly due to the presence of a Moslem element in East Africa, for the British Government is always very sensitive when a Moslem population is concerned. On the other hand, some missions have not been willing to cooperate with the Government. In East Africa, as elsewhere, there is a lack of appreciation among many in the white community of the work of missions. The good will of the Government should be behind the missionary machine.

Fear for white civilization is the dominant note in South Africa today. This arises mainly from the figures and diagrams presented in the 1921 census which purported to prove that if the present rate of increase continues, in ten years there will be in South Africa 4,000,000 whites and 19,000,000 natives. This will explain some of the recent legislation.

"A tremendous revolution is going on in Africa today," Mr. Oldham said, "and a fundamental factor is the change in the attitude of governments toward the African problem, which in tropical Africa is entirely different from that in South Africa. The great human problem hitherto mainly left to the missions must be dealt with by the Government. While, in South Africa, native advance seems to be contrary to the well-being of the white man, this is not so in tropical Africa. Education of the native must be carried through for the benefit of the African. Missions must cooperate with governments in the scientific examination of the problems with which they are faced so that the materialist conception shall not become dominant."

Dr. Donald Fraser, now one of the Foreign Mission Secretaries of the United Free Church of Scotland and known throughout Africa for his long service at Loudon, Nyasaland, said truly: "The

Government may be the handmaid of the Kingdom of God, but it is dangerous if the Kingdom of God becomes the handmaid of governments." For missions to come under government control would be a disastrous thing. In South Africa there is a hiatus between the life and service of the Christian Church and the life of the native. This gulf must be bridged by the welfare societies.

H. W. P.

THE LEAGUE OF NATIONS ON SLAVERY IN 1926

SLAVERY, slave-raids, slave markets, and slave trade still continue in Abyssinia, the Hedjaz, Morocco, Tripoli, the Libyan Desert, Rio de Oro, Arabia, Egypt, the Sudan, Eritrea; French, British and Italian Somaliland; Tibet, Afghanistan, Liberia, most independent Mohammedan states, and several other territories. This statement is based upon the report presented to the League of Nations in September, 1925, by its Temporary Slavery Commission. This commission was composed of British, French, Belgian, Portuguese, and Dutch officials who had had much experience in colonial administration.

The more insidious forms of slavery and so-called adoption, debt-slavery, concubinage, and forced labor are prevalent in many parts of the world and to a very large extent. These evils are not limited to Africa. Forced labor, disguised under various forms of taxation or openly exacted by chiefs and local government officials, is inflicted upon the people in many parts of Africa. The League's Commission did not have time to examine the evidence that it received on this subject and its report does not specify where the evil exists.

The Assembly of the League of Nations in September, 1925, after receiving the report of its Temporary Slavery Commission, adopted a draft Convention, which it requested the Council to circulate to all the members of the League and to other Powers, including the United States. These governments were invited to comment on the Draft Convention, and, at its session on June 9, 1926, the Council, having received these comments, decided to place the Convention on the Agenda of the Assembly that is to meet next September. When the Draft Convention was presented to the last assembly, it was described as a "minimum standard" which all governments might be expected to adopt. An examination of its terms will show that its requirements are so easy as to lead one to fear that it will accomplish very little in abolishing "slavery in all its forms" as the signatories of the Treaty of St. Germain in Article 11 pledged themselves to endeavor to secure. So far as forced labor is concerned, it falls far below the standards set up in the Mandates of the League, in which the mandatory powers agreed to prohibit all forms of forced labor, except for essential public works and services, and then only in return for adequate remuneration. The British Government have gone

still farther in restricting recourse to forced labor, for which authority must be obtained from the Secretary of State, which authority will be given only "when absolutely necessary for essential services," and only "for specified work for a specified period," and such labor must, in all cases, be fully paid. "Under no circumstances could the British Administration tolerate, in any form, the principle of compulsory native labor for private profit, be the employer native or non-native" is a statement in the report of the East African Commission. As compared with these statements and the terms of the Mandates, the Draft Convention says nothing about compensation, and it may be fairly interpreted as legalizing forced labor for private profit. The earnest hope must be expressed that the Draft Convention will be amended very much before it is concluded and opened for signature.

A TEN MONTHS' REPORT ON IMMIGRANTS

STATISTICS furnished by the Department of Labor, covering immigration during a period of ten months ending April 30, 1926, reveal the following interesting facts: Of those attempting to enter the United States 17,040 were debarred and 7,917 were deported after landing, making a total of 24,957—about ten per cent of the whole. Among those debarred 14,656 were without proper visas; 3,700 were considered likely to become public charges; 1,377 were mentally or physically defective; and 1,214 were of criminal or immoral classes.

The total number admitted during the ten months was 246,165 but since there were 63,556 immigrants who left America during the same period there was a net increase of only 182,609. The majority of immigrants (122,435) were admitted at New York, but 76,148 entered by land from Canada and 30,735 from Mexico. It is noteworthy that on the Pacific Coast the number of emigrants exceeded the number of immigrants by about 1000. The majority of those entering were between the ages of 16 and 44 (184,088). The total number of males was 135,833 and of females 110,332. The majority of those who left America were also between the ages of 16 and 44 (48,013).

The largest number of immigrants from any European country came from Germany which sent 40,927. Next to this was the Irish Free State which sent 18,814. It is significant that we received only 6,632 from Italy whereas 17,812 returned to that land. Scotland sent us 11,139; England 8,878 and Sweden 7,398. "The Yellow Peril" seems to be a misnomer since China and Japan together sent only 2,027 while 3,601 went back to Asia.

Skilled workers 45,783 constitute the largest class of immigrants admitted. Next come laborers 32,048 and servants 25,083; followed

by farmers and farm laborers 22,632, and the professional classes numbering 9,061.

The intention of these immigrants was to distribute themselves as permanent residents (one year or more) throughout the United States as follows: New York 60,046; Michigan 28,205; Massachusetts 21,795; Texas 20,045; Illinois 16,512; California 15,992; and Pennsylvania 14,583.

Only the larger groups are separately mentioned in this brief summary. The smaller groups and those unclassified may be found in each instance by subtracting the group figures here given from the totals.

On the whole the showing is encouraging. An important problem with the immigrant as with the native is to discover some means by which he can be induced to devote himself to agricultural pursuits in the country rather than eke out a precarious and less useful existence among the submerged masses of our great cities,—notably New York.—c. l. w.

HINDUS AND MOSLEMS IN INDIA

RIOOTS between Hindus and Moslems in India nearly always begin in one of two ways: the killing of cows by Moslems infuriates Hindus, who retaliate with violence, or the playing of music in idolatrous processions by Hindus before Mohammedan mosques provokes Mohammedan violence. The aggressors in Calcutta were the Arya Samaj, a reform Hindu sect who claim to stand for a purified Hinduism. Missionaries in North India know very well the violent hostility of the Arya Samaj to Christian Missions. The Samaj is perhaps even more hostile to the spread of Islam, and is untiring in its efforts to reconvert Mohammedanised Hindus back again to Hinduism.

This Hindu-Moslem antagonism is one of the most burning questions in India. Unfortunately the Mohammedans are becoming more, rather than less communal in their outlook. The whole political future of India depends upon the degree to which the communities, especially the minority communities can so far trust the majority of the nation as a whole as to throw away the artificial props of communal protection such as special electorates, etc. In this respect Christians have shown a good example, inasmuch as the All-India Christian Conference has for several years pronounced against special communal privileges for Christians. Mohammedans, however, appear to be growing in their belief in the necessity for communal aggrandisement, and in several provinces their claims are becoming the dominating fact in politics.

One reason for this increased communalism of the Mohammedans may be disillusionment in the agitation over the Caliphate. No more complete political overturning has been seen in our time than that

suffered by the Central Caliphate Committee. A campaign of violent antagonism to the British Government was started for its alleged designs on the powers exercised by the leader of the Angora Turks, Mustafa Kemal Pasha. The interest of Indian Moslems in the world of Islam has not decreased, and the smallest Mohammedan newspaper is interested deeply in what is happening to Moslems all over the world. Any definite scheme however for a pan-Islamic movement has completely vanished, and leaders of the community have turned their energies into the aggrandisement of the community as against the Hindus.

It is to such a community, and in such a mood, that the Christian Gospel must be preached. It is needless to say that such people, already resentful and suspicious and class-conscious, will resent more than ever any suspicion of Christian overlordship, or any language which suggests a religious war by the Christian on the Moslem. The situation in India is the clearest possible challenge to us to represent the Christian claim with all the winsomeness and humility and reliance on truth and the things of the Spirit which are native to the mind of Christ.—W. P.

THE OUTLOOK IN PALESTINE

LAST YEAR between two and three thousand Halutzim, as the pioneers of the Zionist movement are called, passed through Haifa. They are establishing settlements, not in the Jerusalem district, but on the plains, and many of the worst places are being transformed into a veritable Garden of Eden. There are about one hundred and ten colonies altogether under the Zionist movement.

When the great Jewish University was opened, Rev. S. B. Rothold, of the Carmel Bible School, and his wife were given front seats, despite the fact of their being Christians. This shows the extraordinary change which has taken place in the Jewish attitude towards Christianity in the past few years. Dr. Klausner, of the Jewish University has written an epoch-making "Life of Christ," and four thousand copies of the first edition in Hebrew, printed in Jerusalem, sold immediately. It was reprinted in Poland, and translations in England and America have recently appeared. Dr. Klausner's book has also opened a new era for selling the New Testament in Palestine, and thousands are now reading it. One leading Jew, who has not actually become a Christian, has been instrumental in putting a copy of the New Testament in every room at the Jewish hotels. When Canon Dauby, a great scholar who translated Klausner's book into English, lectured in St. George's Cathedral, Jerusalem, two thirds of the audience were intellectual Jews.

The suspicion on the part of the Arabs towards the Jews is apparently breaking down, and the former are now even uniting in schools. Among them too is a growth of demand for the Scriptures.



CHRISTIAN REFUGEES FROM HAURAN IN DAMASCUS NEAR THE PRESBYTERIAN CHURCH

Damascus in Time of War

BY REV. ELIAS NEWMAN

Missionary of the Irish Presbyterian Mission, Damascus, Syria

FOR over a year now things in the city have been in a very unsettled state and for ten months, ever since the Druse outbreak, the political situation has been very precarious. On more than one occasion the Druses were almost within reach of the city. The real crisis began with the ruthless bombardment of the city by the French on Sunday afternoon, Oct. 18, 1925. Without the least warning we were bombarded for 48 hours and one-thirtieth part of the city was destroyed, thousands being killed and buried in the falling debris and other thousands made homeless.

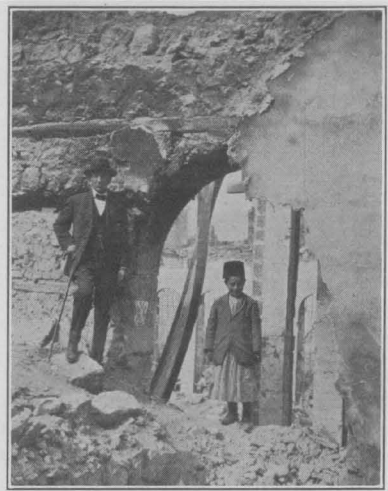
This was only the beginning of the present miserable state of things; for since October hundreds of villages outside Damascus and all over Syria have been bombarded, many of them being completely wiped out.

Damascus is practically besieged. The French have put barbed wire entanglements all around the city; military posts have been established at the main entrances and at other strategic points and no one is allowed to venture out of doors after hours. Rebel bands are all around the city and they are in possession of the "Ojhuta" (the fertile garden district that surrounds the city) and hardly a day passes without a battle. During the night we are kept awake by the roar of the heavy guns bombarding some village or by the sound of the rifles and machine guns firing in some section of the city, or in the gardens beyond.

Rebels have been captured and shot but some of them have been hung in the El Merdje Square and have been left hanging for hours for public display.

Very often the rebels have retaliated by hanging some innocent man, some Armenian or Circassian.

Very often rebels enter the city and carry off some wealthy citizen for ransom. The Jewish quarter, near "The street called Straight," has been entered several times and Jews robbed of money and valuables.



REV. ELIAS NEWMAN ON THE RUINS OF
A STORE ON THE "STREET CALLED
STRAIGHT," DAMASCUS
Photo by United Press.

Most of the men engaged by the French in the fighting in and around the gardens are Circassians and not a few are Armenians—mere mercenaries who evidently could find little employment elsewhere.

The city is filled with refugees, Moslem and Christian alike, who are eking out a miserable existence. Beggars abound everywhere, men, women and children.

But in spite of the prevailing misery and utter wretchedness the Protestant missionaries have a marvelous opportunity for service in this unhappy city.

The Victoria Hospital of the Edinburgh Medical Mission is ministering daily to the sick and sorrowful. Though it is situated in

a dangerous corner of the city, the workers persist in preaching Christ by word and deed in spite of the bullets that fly over their heads and sometimes pass through the buildings.

The British Syrian Mission is also carrying on its educational work among the young and there is abundant opportunity to witness among the many Moslem refugee women who attend the classes.

The Danish Mission at present is without a missionary, the Rev. Alfred Nelson being home on furlough, but their reading room for Moslems is kept open by a faithful young native Protestant.

The Irish Presbyterian Mission, which is concentrating its efforts among the Jews, is experiencing much encouragement. We conduct two schools in the Jewish quarter, one for girls and the other for boys with 400 young Jews and Jewesses on the roll. Bible women visit the homes and are experiencing much sympathetic response as they try to make known the story of redeeming Love.

The reading room near "The street called Straight" is filled

daily to its utmost capacity and the English night school has forty young eager Jews as its students. There is also a school for Christian boys and a Protestant Church in which Armenian, Arabic and English services are conducted.

Surrounded by anguish, misery and wretchedness as we are, we are not a bit discouraged but are hopeful that our task is not in vain in the Lord.

Protestantism has a great future in Syria and the Evangelical missionary is not hampered by the accumulated suspicions that rest on those of the different Roman Catholic orders working in the land. Every Christian missionary in Damascus needs the prayers and sympathy of the people in the homelands. Please pray for us!

"AN AMBASSADOR OF GOOD WILL" TO THE NEAR EAST

IT WAS stated in a "personal" item in the July REVIEW that Dr. W. W. Peet, who spent forty years in Constantinople as a representative of the American Board but who is described by the *Living Church* as "a distinguished Methodist minister," had been appointed by the Federal Council

of Churches to visit the churches of the Near East, with the above title. Further details of the plan are given in a statement issued by the Federal Council. The sending of an "ambassador to the Eastern Churches" is being carried out by the Committee on Eastern Churches of the Federal Council, of which Bishop Charles H. Brent of the Episcopal Church is chairman. Cooperating are great religious organizations, including the American Bible Society, the American Board of Commissioners for Foreign Missions, the Young Men's Christian Association and the Near East Relief. "Dr. Peet goes without any fixed program of action," says the statement. "He is to be an 'ambassador of good will' to the Eastern churches from the churches of America and he is to manifest that good will in any way that seems most effective to him."



IRISH PRESBYTERIAN LADY MISSION-
ARIES SITTING ROOM AFTER IT WAS
STRUCK BY A FRENCH SHELL ON OCT.
18, 1925

A JAPANESE MISSIONARY TO FORMOSA HEAD HUNTERS

The head-hunting savages of Formosa had been very free from epidemic diseases until the Spanish Influenza struck them, as it did all other peoples twenty years ago. This great curse had come upon them, they argued, because of the Japanese occupation. They therefore swore vengeance and one day the Japanese community at Karenko was suddenly surprised by a savage attack from the head-hunters and revenge was secured when the savages carried away the heads of 26 Japanese.

Among these men that lost their lives in this savage attack was the father of *Inosuke Inoue*, then a student at the Seisho Gakuin (Bible School) in Kashiwagi Yodobashi, conducted by the Oriental Mission.

The Samurai way would have been to have sworn vengeance; to have gone among the head-hunters as a soldier or policeman and to have killed a number of them. Young Inoue however, was trying to follow Jesus Christ and he remembered how when Jesus was nailed to the cross He prayed for His enemies. Therefore Inosuke Inoue resolved to go to the head-hunters and teach them the Christian way of life.

In preparation for the work he studied medicine one year and learned many practical remedies and how to help in emergencies. With this preparation he went to the natives in the mountains of Formosa with a message of peace and good-will and a desire to help.

He found them very suspicious at first but gradually he won their confidence and found that they had many admirable qualities. Their idea of the Supreme Being is that of an "All-seeing-eye" to see all the deeds of men. He sees such bad deeds as stealing, therefore there is no stealing among the members of the tribe.

The life was most simple and the hardships not a few so that his health broke down and he returned to Kyushu and spent three years in evangelistic work there.

When he had learned the language of one of the tribes called the "Taiyaru," he returned to the head-hunters, consisting of about 35,000 souls. There are still about 135,000 savages in the seven tribes.

Mr. Inoue spent seven years at a settlement in the mountains called "Karapai" and gave himself unstintedly to the people to help them in any practical way that he could and to teach them to know Christ and His Gospel. During all this time his work was carried on as a personal enterprise. While his work was a labor of love he did receive some gifts from the savages in return for his medical aid. With this and native fruits and occasional help from friends in Japan he managed to carry on in a life almost as simple as that of the natives.

Mr. Inoue has just published a study of the head-hunters of Formosa, and has just succeeded in getting a supporting committee organized through the cooperation of the Tokyo KyoKwa Doshi Kai. Among those who have thus taken the responsibility of securing financial support for Mr. Inoue's work are Mr. Hampei Nagao, Judge Watanabe, Dr. Takada, head of the Nanko Hospital, Mr. M. Tsuge, of the Japan Oil Co., Mr. B. Tada of the Taiwan Sugar Co., Mr. B. Fukunaga of the Keisei Sha Publishing Company. This committee have undertaken to raise Yen 2,500.00 per year to support Mr. Inoue's self-sacrificing work.

Mr. Inoue told his story recently before 500 pupils of a public school of Tokyo at the invitation of the principal who introduced him as the Livingstone of Japan.

(From the World's Sunday School Association)

Jesus in the Ghetto To-day

BY REV. JOHN STUART CONNING, D.D., NEW YORK

Superintendent of Jewish Evangelism, Presbyterian Church, U. S. A.

FOR eighteen centuries Jews have ignored the Greatest Jew of history. He has been given no place in their life or literature. They have tried hard to forget Him and live as though He had never lived and taught and suffered in the ancient homeland of their people. It has been nothing to them that He belonged to their race, and that the influence of His teaching and personality has changed the face of the world. The very use of His name was banned. If Jews had occasion to mention Him He was referred to anonymously as "That Man," or "The Crucified One," or "The Nazarene."

This silence concerning Jesus during the first Christian centuries is accounted for by Jews on the ground that He was a wholly negligible factor in world affairs. They call attention to the almost entire absence of any reference to Him in contemporary literature and insist that equally among Jews He had made no appreciable impression. The records of the Acts of the Apostles, however, tell a very different story. If Christianity at first attracted little attention in the great Roman world, it was certainly very different in the little world of Palestine. Before the fall of Jerusalem in A. D. 70, the new faith had not only stirred Palestinian Jewry to its circumference, it had similarly agitated many of the scattered Jewries of the Diaspora. Even the Talmud bears testimony to the widespread influence of the Nazarene. For while Jesus is noticeably overlooked in that great repository of Jewish tradition, there is plenty of polemic against Christianity. Ruppin, with a truer appreciation of the achievements of the first followers of Jesus, explains the failure of Judaism as a missionary religion after the close of the first century by saying: "Christianity took the wind out of its sails."

The real secret of the reticence of Jews concerning Jesus in the early centuries was the amazing progress of Christianity. They showed their resentment by ignoring the Founder while fighting His faith. The use of the name of Christ by the primitive Christians was also a factor. They attached to it an incomparable reverence and authority. His was "the Name above every Name." It was "for the sake of the Name" they went forth upon His service. It was through the use of "the Name" that mighty deeds were done. This was sufficient ground for Jews to ignore it. If there was any other reason it might well have been that Jews had no cause to be proud of the bitter and relentless hostility and persecution meted out to Christians during this period. Judaism never ceased its intrigues

and assaults upon the followers of Christ until Christianity at length climbed to the throne of the Cæsars.

Then Jews had a very different reason for their silence. Possessed of civil power, Christians did not forget their former persecutors. To them Jews were the enemies of Christ and His cause. Theological controversy focused attention upon them as the reprobate agents in the drama of salvation. They were the "Christ Killers." Ignorance and superstition, unrestrained by the spirit of Christ, and enraged by the Jews' persistent rejection of Jesus, let loose upon the children of Abraham floods of hatred and persecution. There are no darker pages in European history than those which record the shameful wrongs and atrocities perpetrated against Jews by nations nominally Christian. Confinement in ghettos, ignominious garments, exclusion from remunerative occupations, ostracism, prison, exile, fagot and sword were the recurring instruments of ecclesiastical tyranny.

Is it any wonder that Luther, who was by no means an unqualified friend of the Jews, in referring to their treatment by the Roman Church, declared: "If I were a Jew with such poltroons teaching Christianity, I had sooner become a hog than a Christian."

And lest we should regard these manifestations of antagonism as exceptional, the discredited characteristics of a dark and cruel age when many others beside Jews suffered for their faith, we must remember that in their case legal discrimination and persecution have lasted until our own times. On the statute books of the old Czarist Russia, over one thousand enactments were recorded, specially directed against the Jews. Neither have we forgotten Kishineff, nor the pogroms which followed the war. Even in this year of grace there are few lands, nominally Christian, in which antisemitism does not have a place. America itself is not free from the virus.

So it has come about that the name of the meek and lowly Jesus has been regarded by Jews generally as a symbol of ill usage and ill will. They justify their rejection of Him on the ground of the conduct of His followers. As a mark of their hostility to Him and to His cause, they have outlawed His very name. For fifteen centuries no representative Jew has had a word to say about the Founder of Christianity.

Yet Jesus, in spite of Jewish determination to have nothing to do with Him, was never completely excluded from the ghetto. In times of deepest hostility there were always individual Christians, like Bernard of Clairvaux, who revealed to Jews the spirit of the Master. Through such lives Jesus passed within the most carefully guarded gates. No enforced silence could wholly prevent the use of His name. Not even Christendom could quite conceal Him. There were in every generation Hebrew Christians; some of them attaining to positions of conspicuous leadership in the Christian Church.

In the Middle Ages London and Oxford had a *Domus Conversorum* for the care of Christian Jews. Indeed, so potent at times was the influence of Jesus in the Ghetto that the most resolute measures had to be adopted to prevent large defections from the synagogue. Converts were excommunicated. The burial service was read in their homes, and the offenders were counted as dead by the members of their family. The boycott was effectively used to prevent their securing employment or relief. Jewish leaders stopped at nothing that would make bitter and wretched the lot of those who were led to make confession of their faith in Jesus as Israel's Messiah. Yet, in spite of everything, there were always some who were willing to endure shame and ignominy, loss of home and an assured livelihood, for the sake of Him in whom they had come to believe. A considerable list of notable converts has been compiled from among the Jewish followers of Christ before the dawn of modern missions. Such names as Ariston of Pella, Nicholas of Paris, Paul of Burgos, and Edzar of Hamburg remind us that Jesus, though despised and rejected, still found His way into the ghettos of Europe and won to Himself a people for His name.

With the opening of the nineteenth century the rising tide of missionary interest began to express itself in concern for the Jews. Societies were formed in Britain and on the Continent for their evangelization. Missionaries found their way into various lands, and many striking conversions were recorded. In 1806 David Mendel avowed his faith in Christ and, changing his name to Neander, "the New Man," he became the great Christian historian whose "Life of Christ" blazed the trail for all the later studies of "the greatest life that has been manifested upon earth." Dr. Joseph Wolff, with a devotion truly apostolic, carried the Gospel into the ghettos of Egypt, Syria, Palestine, Persia, Mesopotamia, Arabia and India. He was followed by a conspicuous succession of scholarly missionaries. The total of Jewish baptisms during the nineteenth century has been estimated at 224,000. No missionary effort in behalf of any other non-Christian people can in comparison show such results. Jews are prone to minimize the value of missionary activity among their people by asserting that converts to Christianity have been either ignorant or actuated by motives of self-interest. Such names, however, as Sir Julius Benedict, Professor Benfey, Dr. Paulus Cas-sell, Lord Beaconsfield, the Herschels, the Mendelssohns, the Margoliouths, Edersheim, Saphir, Rabbino-witz, Schereschewsky, and many more, indicate that the appeal of Jesus, now as in the days of His flesh, wins a response not only from the common people but also from the noblest and most cultured of the Hebrew race.

At the present time there are many evidences of a change of attitude toward Jesus on the part of the Jewish people. The passing of the Russian Pale and the lowering of the ghetto walls have

brought Jews in large numbers into contact with Western thought and life. It has been impossible to mingle in world currents so largely influenced by the personality and teaching of Jesus, without being forced to consider Him and arrive at some conclusion as to His claims. Reform Judaism, which was born of an effort to adapt the ancient faith to the conditions of modern life, early sought to place its own interpretation on the life and character of Jesus. He is regarded by representatives of this school as one of the great men of the Jewish race, an exalted moral teacher whom Jews generally should accept and follow. This is the attitude of such authors as H. G. Enelow in his "A Jewish View of Jesus," and Joseph Jacob in his "Jesus as Others Saw Him."

The Reform Movement, however, represents but a small section of Judaism. Having discarded most of the Jewish religious traditions, orthodox leaders look upon these adherents of Reform teaching as already occupying a halfway house to Christianity. For them to speak of Jesus is only one more evidence of their departure from the established traditions of their people. But of late there have been signs that even among the orthodox the old Jewish tradition of silence concerning Jesus is coming to an end. A treatise in Yiddish on Jesus by Dr. Chaim Zhitlowsky has recently been published. Its appearance has mightily stirred the New York Ghetto. Dr. Zhitlowsky maintains the historicity of Jesus and demands that Jews revise their attitude toward Him by accepting Him as one of their prophets.

Of far greater significance, is Dr. Joseph Klausner's "Jesus of Nazareth." Dr. Klausner is one of the greatest living Hebraists and historians. He is a Zionist. He is a professor in the Hebrew University of Jerusalem. He wrote in Hebrew for Jewish readers. He emphasizes the historical reality of Jesus and regards Him as one whom Jews can no longer ignore. Their acceptance of Him as a teacher he considers would add much to the prestige of the Jewish race. Needless to say this Hebrew scholar is leagues and leagues away from the Christian position. He will have nothing to do with Jesus either as Messiah, Saviour, or Prophet. He says: "To the Jewish nation He can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can He, to the Jewish nation, be the Messiah; the Kingdom of Heaven—the Day of the Messiah—is not yet come. Neither can He be regarded as a Prophet; he lacks a Prophet's political perception and the Prophet's spirit of national consolation in the political national sense." In other words, Dr. Klausner as a Zionist rejects Jesus for the selfsame reason that actuated the leaders of his people nineteen centuries ago—Jesus did not give political supremacy to Israel. He does, however, extol Jesus as a teacher and looks forward

to the time when properly edited, "the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

The real significance of this book is not what Dr. Klausner has to say about Jesus, but that a distinguished Jewish scholar should write about Jesus at all. Nearly three score Jewish generations have come and gone without pronouncing His name. Now that name is being carried by this book into every Ghetto of the world. This is nothing short of a revolution.

But, as might have been expected, such departures from age-long Jewish tradition were bound to encounter the determined opposition of official Judaism. Their attitude has not changed. Their antagonism to Jesus and His claims is as determined as ever.

In the autumn of 1922, Rabbi A. A. Green, of the Hampstead synagogue, London, in order to fortify his young people against the Christian influences to which they were subjected planned to hold a class for the study of the New Testament, choosing first for exposition the Gospel of Mark. Though his purpose was wholly defensive, the angry tumult raised by the Jewish press and community was so great that the effort had to be abandoned.

It will also be recalled that last December when Rabbi Stephen S. Wise, of New York, took advantage of the appearance of Dr. Klausner's book in its English translation to speak of Jesus, his utterances stirred up the wrath of his orthodox brethren. Though he followed Klausner in saying that Jesus must be accepted as a historical character, that He was a Jew, that He could not be accepted as divine, and that He never intended to found another religion; he went on to declare that "the Jews must accept Jesus as a Jewish teacher and accept His ethical code." The furore created in orthodox Jewish circles by these utterances was so great that with shouts of indignation the resignation of Rabbi Wise as Chairman of the Palestinian Fund for the rehabilitation of the Jewish homeland was sternly demanded. And though his resignation was not accepted the extreme orthodox section established their own Fund.

These things show that beneath a veneer of tolerance there is still a deep-seated antagonism to Jesus. As a writer in the *Jewish Chronicle*, of London, commenting on Rabbi Wise's utterances, expressed it: "For a Jew to preach—in any form—to Jews on 'Jesus' is an abomination, is 'death,' or betrayal of the soul." But the root of the antagonism is not wholly a misunderstanding of the person and character of Jesus. It is perhaps more a fear for the future of Judaism and of the synagogue. As another critic of Rabbi Wise put it: "For Jews to study and discuss the life of Jesus is simply to clear a path from the synagogue to the church."

But such attitudes and utterances only reveal the desperate condition of Judaism. Jesus is surely and unquestionably winning His way into the ghettos of the world. Nothing but unchristian conduct

and failure to proclaim His Gospel can hold Him back. Wherever His spirit is manifested in sympathy and kindness and His truth intelligently and earnestly unfolded He wins an undivided response from Jewish hearts. Though efforts to interpret Christ to the Jews by the Christian Church have been incredibly meager and fitful, yet the present-day influence of Jesus upon Jewish life far exceeds that of any previous period.

Since the war, in Eastern Europe there has been something approaching a mass movement of Jews toward Christianity. From a report presented to the General Assembly of the United Free Church of Scotland last May we learn that in the city of Vienna since 1918 many thousands of Jews have entered the Christian Church, among them Hans Herzl, son of the founder of the modern Zionist Movement. Within the confines of the old undivided Hungary, during the same period, no fewer than 40,000 Jews have been admitted to the Christian churches of that land. In Budapest alone over 2,500 Jewish converts have been added to the membership of the Presbyterian Church, and half as many more to other Protestant communions. In Ukrania whole congregations of Hebrew Christians have been formed.

Here in America the influence of Christianity upon the Jewish people is difficult to estimate. Christian efforts to break down prejudice and win Jews to an adequate knowledge of Jesus have been feeble and intermittent. It is only within very recent years that any Protestant denomination has attempted to make work for the Jews an integral part of its missionary program. Notwithstanding, the impact of evangelical Christianity upon Judaism has not been without definite results. It is estimated that 20,000 Jews have entered into the fellowship of the evangelical churches of America in this generation. Hundreds of churches in all parts of the country have Jews in their membership. The number might be incalculably increased if every church having Jews in its community—and there are many thousands of such churches—sought with sympathy and understanding to interpret Christianity to their Jewish neighbors.

What then will be the future of Jesus in relation to the Jews? For those who nourish their faith on the Christian Scriptures the answer is clear. We catch the vision of a day when "All Israel will be saved." That day, as envisaged by the great Apostle is to be a veritable springtime of blessing to the whole world. Jesus is to see at length the travail of His soul and be satisfied. He is to be crowned as Lord in every Ghetto of the world. To this end the purpose of God is silently, surely moving. Over every effort in behalf of this ancient people His promises are brooding. We may well cherish the hope that here in America the Christian churches of the land may have a large share in hastening the promised day of Israel's redemption when with measureless devotion and exultation Christ will be acknowledged by "His own."



LESS THAN ONE HALF OF THE AUDIENCE AT THE REGULAR ORPHANAGE CHURCH SERVICE, SYRIA

Near East Relief as a Christian Mission

BY SUMNER R. VINTON, NEW YORK

Director of Visual Publicity of the Near East Relief

THE impression of the appeals made at the beginning of the Near East Relief work persists in the memory:
 "Children are hungry. Feed them."

The first emphasis was on relief work and America responded splendidly. A great program of relief was inaugurated which has saved more than a million lives, mostly women and children.

Even relief work is one expression of that great Christian missionary spirit that seeks to share blessings with others whether material or spiritual. Jesus Christ Himself came to earth with a great spiritual mission, but He did not hesitate to heal the sick and feed the hungry. His disciples have followed Him literally. Missionaries have again and again been the leaders in relief work during famines and after great national disasters. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction." But this is not all of religious activity for James adds an important item that some overlook. The prophet Isaiah also saw this expression of religion in clear perspective (58: 6-8) and Christ reiterated it (Matt. 25: 31-45).



DAILY VOLUNTARY PRAYER MEETING GROUP OF NAZARETH ORPHANS. THE BOY WHO STARTED THIS HAS "GRADUATED", BUT SIX BOYS WHOM HE TRAINED CONTINUE THE PLAN

It was inevitable that in Near East Relief there should come a shift of emphasis. This was foreshadowed in the very terms of the charter granted by Act of Congress in August 1919 in which it is stated that part of the objective of Near East Relief is to "assist in the repatriation and re-establishment of suffering and dependent people of the Near East. . . . and to promote the social and economic and industrial welfare of those who have been rendered destitute." It is not enough to save people from death. They must be helped until able to help themselves. As long as they are in need they are our "Neighbors," to whom we must minister.

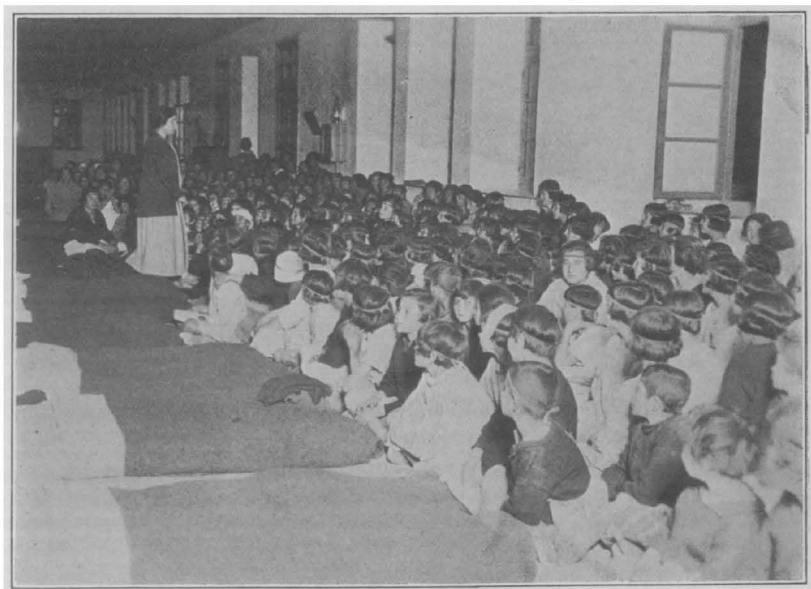
At the outset of the work, when Near East Relief was still known as the American Committee for Armenian and Syrian Relief, the extent of the tragedy of Armenia was not fully known. In those days it was thought that \$100,000 would be the total amount needed to meet the emergency. By 1919, however, it was realized that a nation had been completely dispossessed and that at least a third of them were dead. The children in the care of America were for the most part hopelessly alone, without relatives who could some day take over their support after the immediate emergency period should have passed. The bulk of the orphans were under twelve years of age and America found herself in the position of both father and mother, with responsibility not simply to care for them

physically, but to fit them for life. It was necessary that some plan should be formulated whereby these children should eventually be fitted for self-support.

As a first step toward this end, it was natural that a program of school work should be undertaken. There have been no illiterates from among the graduates of Near East Relief orphanages to swell the large number who are totally illiterate in the Near East. Even this elementary schooling has proven itself to be a first step toward the development of a possible leadership. It was natural that vocational training should be undertaken and that a program of industrial training should be inaugurated. That program is in full force today. It teaches the children to produce such things as can be sold in the countries in which they are to live and work. While Near East Relief is introducing improved tools and methods, the instruction is not so advanced as to educate the boys and girls above the level they can hope to attain. Naturally much has been done along the line of agricultural training, for the bulk of these boys and girls must earn their living from the soil.

Schools and colleges, industrial and agricultural training, have long been recognized as a part of a sound foreign mission policy in the non-Christian lands of the world. They are needed to develop leaders for the native church and to bring it to self-support.

But the essentially missionary character of the work of Near



EVENING PRAYERS IN ONE OF THE GIRLS' DORMITORY ROOMS IN SYRIA WHERE
600 SLEEP

East Relief is revealed by the fact that the program today has a distinctly religious, Christian element. It is definitely committed to a program of religious education. Most of the children are of Armenian-Gregorian, or Greek-Orthodox, parentage and all of the orphanages directly conducted by Near East Relief are Christian. Religious education from a Christian viewpoint had to be a part of the program in view of the type of men who organized the movement. Ambassador Morgenthau's appeal was brought to the then Laymen's Missionary Movement as being the organization that could



ONE OF THE BLIND AT JERUSALEM READING NEW TESTAMENT. WHEN ASKED WHY SHE MOVED HER HAND INSTEAD OF KEEPING STILL FOR THE PICTURE, SHE SAID HER FINGERS TOUCHED THE WORD "JESUS" AND SHE COULD NOT WAIT TO FIND WHAT IT SAID ABOUT HIM

best put the need before the country. Dr. Barton, long a missionary in Turkey and at the head of the American Board, has been chairman of the organization; Mr. Charles V. Vickrey, the general secretary, has been associated with missionary movements from the days of his being one of the famous Yale '98 S. V. Band and later a secretary of the Young People's Missionary Movement. Consider, too, the large number of missionaries among those who had charge of the administration of the early relief work. Their own work had been interrupted by the war, so that they were free; they knew the country, the people, the language, and they had the missionary spirit in their hearts.

We should remember too that, as the emergency period passed and the work no longer commanded large space in the public press for its news value, the predominance of support has come from the churches. The viewpoint and advice of men and

women interested in church and missionary work have greatly helped to give form to the present program.

The following elements may be noted in the program of Religious Education that permeates all the activities of Near East Relief.

First, the teachers are practically all of them Christian, largely the product of mission schools.

Second, religious chapel services.

Third, thanksgiving and God's blessing asked at meals.

Fourth, Bible study is a part of the daily school program and, of course, enters especially into the Sunday program.

Fifth, evening prayers in the dormitories.

Sixth, in some of the orphanages voluntary, orphan-led services of real significance and value have developed.

Seventh, in this connection may very well be mentioned organizations for the development of self-government, such as the Juvenile Court at Corinth. The aim is to have the orphans themselves define and enforce moral and ethical standards in keeping with the teaching of Christ.

Eighth, Sunday services:

(a) Where feasible, children attend local churches according to the faith of their fathers. In some cases there is not room for all of the orphans each Sunday—for example, Armenians in Corinth, Syra and Athens. A great deal of thought and effort has been expended on plans to enrich, strengthen and extend the work of these churches. Dr. Voris spent five months during 1925 in the territory of the Near East interviewing the leaders of the Oriental Churches and getting their pledge of support for plans that would introduce Western Sunday-school methods adapted to the calendars of the Oriental Churches.

(b) Special church services in the orphanages. These are necessary for the reason mentioned above, but they would have been organized anyway. These orphanage services take the form of regular church services with preaching, very much on our ordinary American plan.

(c) Sunday-school work.

(d) Services aimed to develop the expressional side of the religious life of the orphans.

In February of this year a representative group met at the national headquarters of Near East Relief to formulate definite plans for Sunday-school lessons for use throughout all the Near East. This group was composed of representatives of the Oriental Churches in America, the Religious Education organizations of America, the Mission Boards operating in the Near East and other agencies working there, including the American Bible Society, World's Sunday School Association, Y. M. C. A., Y. W. C. A., World Alliance and Federal Council of Churches.

The religious educators and the Foreign Mission Boards were further represented through the Joint Committee on Methods and Material for Religious Education in Foreign Fields, which had created a Committee on Near East Lessons for this purpose. These men and women agreed to proceed at once on lesson material to offer the Near East Relief overseas personnel and the native church leaders for their use or modification, both abroad and in America.

A Committee on Correlation of work being done by American agencies in the Near East was created and will be of large service. Although each agency will retain full freedom, correlation of effort will go far to supply the demand of the Eastern Churches for our Western Evangelical interpretation, social application, and practical example of Christianity.

It is a notable fact that within the last two years there has come what Dr. Barton calls a revolutionary change in the attitude of the Oriental Churches toward Western Christianity. The Greek Bishop of Syra voiced this change at the Universal Conference on Life and

Work, at Stockholm, and said that it was due to the demonstration of love that the churches of America had furnished through Near East Relief.

While this organization has no claim to being a foreign mission agency of any church or group of churches in other particulars, Near East Relief has as its great objectives the building of individual Christian character, the development of leadership in things worth while, the creation of a better spirit and relationship between individuals and nations and a real advance of the Kingdom of God and of righteousness upon earth. Near East Relief is rendering notable service along missionary lines in Bible lands.



BIBLE CLASS AT SIDON. PART OF THE DAILY SCHOOL PROGRAM

The Road to Happiness

This is the Road to Happiness:

Start Now, from Where You Are;
 "Turn to the Right and keep straight on,"
 And you'll not find it far.

Along the Path of Willing Feet
 And over Heartease Hill,
 Across the Fields of Sweet Content,
 The Stream of Glad Good-Will;

Then through the Lane of Loving Heart,
 The Gate that's called To-day,
 And down the steps of Little Things
 Into the Common Way.

And take the Cloak of Charity,
 The Staff of Wise Employ,
 A loaf of Bread of Daily Grace,
 A flask well filled with Joy;

A word of cheer, a helping hand,
 Some good to give or share,
 A bit of song, a high resolve,
 A hope, a smile, a prayer.

And in the Place of Duty Done,
 Beside the Door of Home,
 You'll find the House of Happiness—
 For Happiness does not roam.

—Annie Johnson Flint in
Sunday School Times,

Thirty Years' Changes in West Africa *

BY REV. MELVIN FRASER, D.D., LOLODORF

Dr. Fraser, for over thirty years a Presbyterian Missionary in West Africa, is President of Dager Memorial Theological and Bible Training School at Lolodorf. Dr. Fraser has, as he says in the following article, seen the entire mission force in the Cameroun change more than once in the three decades of his service there, and has seen the work grow from small beginnings to its present importance.

THE past thirty years in West Africa have been years of more change and forward movement than were the preceding sixty years. A pen picture of contrasts between prevailing conditions in our Africa mission field thirty years ago and today is not only interesting as a bit of modern history of something that again "turned the world up-side down," but as a kind of dynamic incentive to more of such turning and movement toward the beckoning possibilities of which the past score and half of years are but an earnest.

Thirty years ago, there were three stations at Baraka, Benito, Batanga, all on the rather moribund coast; another, Angom, seventy miles up the Gaboon River, and Efulen, an infant of less than three years. Today, Baraka and her French satellite Angom having been transferred to the Paris Evangelical Society, the annual budget is made out for six additional stations, an average of one new station every five years—Elat, MacLean Memorial, Metet, Foulassi, Sak-beyeme, and Yaounde, with occupation of Bafia soon to ripen into the status of a station.

Thirty years ago about a score of missionaries, by dint of grit and grace, were on the field. Today there are more than four score. The personnel has so changed that not one is there today who was there when the two of us survivors arrived on the field thirty-one years ago. God buries (or otherwise removes) the workers, but carries on the work. But, strangely enough, while the number of missionaries has increased four-fold, the work has so expanded and become so exactly specialized that each missionary seems to have about four times as much to do. But as the days and duties so the strength.

Thirty years ago there were some half dozen organized churches dotting the coast—only one, Angom, inland seventy miles up the Gaboon River, with a membership of a few hundred—rather static and, like Laodicea, "neither hot nor cold." Today there are thirty-one churches reaching more than 200 miles into the jungle interior and holding a membership of 32,000 men and women.

A score and a half of years ago, as many Bible readers as there are fingers on one hand, with little or no special training and operat-

* From *Women and Missions*, April, 1926.

ing within the bounds of old organized churches on the coast, constituted the native evangelistic force. But the Spirit of God has been at work and things have been brought to pass. At this writing some 500 Bible readers, like the stars in a dark night, twinkling, differing in magnitude and difficult to count, men who start and hold preaching points, are distributed far and near, groups of eighty at a time taking their rotary turns at the school of systematic Bible training. This host of men—mostly young men, brands plucked from the burning but yesterday, on meager although “living” pay, unlearned, names unknown in the home land—are true knights of the cross, mighty and indispensable in the soul-winning movement of our Mission. Thirty years ago the Presbytery of Corisco could report two or three licentiates; now there are forty of these prospective ministers.

In those days of small things thirty years ago, small vernacular schools were running, rather spasmodically, at one or more of the stations, a few lads “playing study” at German or Spanish, and village schools were scarce. In this year of 1926, a visitor at any interior station would hear the buzz and feel the “pep” of these “power factories”—two to three hundred vernacular boys and girls studying the five-years’ course of French, and from a score to several dozen surrounding village schools, near and far, busy in their separate localities.

Then the girls, put under a lien and decorated brides with bright beads as soon as they could walk, were forced into polygamous marriage and the notion prevailed among male natives that girls and women could not—at least should not—know anything but sin and servitude. Now a girls’ school of one hundred at any station is a matter of course, and girlhood, potential womanhood, through applied Christianity is getting her Magna Charta.

Then boys had to be gone after and literally coaxed and hired with a promise of goods—half a yard of cloth to wear instead of nothing, and a handful of salt once a week—and they came not alone, but under escort of the missionaries, lest they be kidnapped as they walked through hostile villages. Today, travel being safe and school appreciated, the aspiring boys overflow the dormitories and school rooms and gladly pay the nominal fee for the privilege. In much less than thirty years, the keenly observing and ambitious boys, who have both eye and instinct to find roads, have learned that the path to position and prosperity and escape from grinding drudgery runs through the schoolroom. Yet not the school alone, for it has dawned upon thousands of boys and hundreds of girls that the fear of Jehovah is both the beginning and the continuation of welfare and wisdom.

In those receding pioneer days, medical work was small and doctors exceedingly scarce. The yelling, ubiquitous witch-doctor had it

all his own way—and it was some way. Now it is the policy to have a physician at each station, with a well-supplied dispensary and equipment to serve the thousands who come, walking or carried, from near and far, many of them asking for sleep medicine and to be “split” by the white man who, with the sharp knife, has all power to cut and cure. And the voice of the plumed monster whose roaring held the people spell-bound and scared out the witches is heard in the land as an echo of thirty years ago.

Then the native, the untrained child of nature, had been born and bred to think—so far as he indulged in thinking—that there was more pleasure and profit in fighting, gambling, tricky trading in rubber and ivory, than in working. Let the women do the work, except the little sewing of his cloth, which was the man’s job. But the apparently lazy native was not slow to wake up as soon as he was given something definite to do and a motive for doing it. The visitor today is amazed to see the hundreds of apprentices at Elat and other stations being trained in as many as a dozen forms of craft which teach the dignity of work with the hands, as well as provide a means of decent living. And all this with the primary aim of making men, not things.

In the pioneering days, the interior native was amazed at the idea of putting thought on paper. He had only recently seen paper and borrowed a coast word (*kalate*) for book, and was staring in shy astonishment at the recently-arrived alphabet that could spell words. Now, more people can read than the number of stars seen by the naked eye on a clear night, and a vernacular literature is abroad.

These same thirty years ago, two or three theologs might have been seen sitting at the feet of the venerable lady professor in her hospitable cottage on the coast of roaring surf—where Sunday mornings after church she was wont to refresh the missionaries with limeade and cookies, good cheer and chat. Since then, as many as twenty-seven dusky and husky sprigs of divinity have gathered in class in the theological and Bible training plant, with lecture rooms and dormitories costing \$8,000 and a curriculum covering four years.

The principle of self-support has come to the front and to the rescue. In those former years, the natives received their benefits in quite a literal and extreme sense, without money and without price. There were patients without fees, schools without tuition, churches yet strangers to the grace of liberal and systematic giving. They wanted to be and were fed from a spoon. Then the interior work was opened and developed on the basis of self-support in church, educational and medical departments, and, the coast people complied.

In these thirty wondrous years, perhaps there is no one thing in the economy of practical existence that has changed more markedly or happily than the matter of health. Tropical Africa used

to be called the "white man's grave," and in the face of facts it was hard to gainsay the saying. Not only were avoidable graves filled by drinking whites who lived carelessly, but even our missionaries died needlessly. Hemoglobinuric fever made havoc up to about twenty years ago. The climate has not changed, but the health record has. At last some of the causes of malady and mortality have been found out and dealt with. The Anopheles mosquito has not moved out nor been exterminated, but it has been arrested, indicted, convicted and has had the ban put upon his hatching, boundaries set as to where he shall go, and his sting is counteracted by such specific as quinine.

What has been done in thirty years is worthy of a glance, but surely cannot be fairly interpreted until that glance sees the finger pointing plainly forward to the great things of the next thirty years—of which all the past, glad and grateful as we are for it, is but an earnest with which we cannot be satisfied until our Lord has "seen the travail of His soul and is satisfied."

THE MODERN MISSIONARY

BY ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

The Christian missionary of today does not spend much time under a palm tree, preaching to savages with a Bible under his arm. He is more usually found at a typewriter, and does more bookkeeping than is generally supposed.

He does not often have the dreary voyages and the isolation of the pioneers of half a century ago; his furloughs are more frequent, and his living conditions much better.

Neither does he have, however, the quiet life of his predecessor; he has far more strain, more organization, and more demands on his mental force and nervous energy.

The ideal modern missionary is the human keystone of an arch, the inspirer of a group of national workers, the brain of a movement, the prayer center and counselor of a national church.

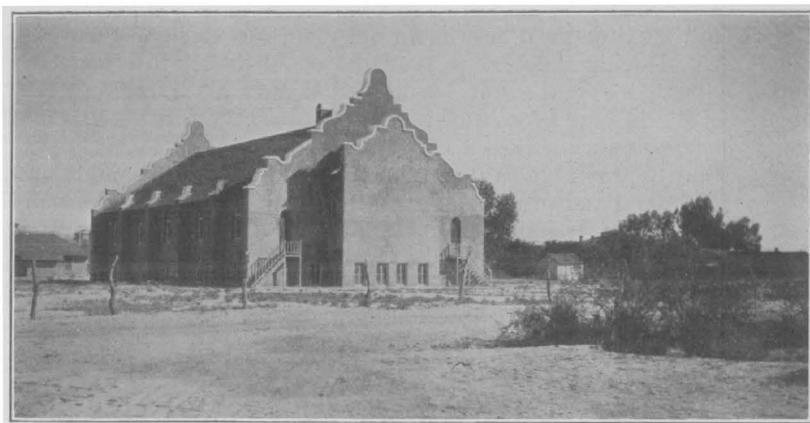
Long ago it was desirable that his furlough come as infrequently as possible—travel was so difficult—; now it is considered of the utmost importance to recruit the forces, sharpen the mind and refresh the spirit of the missionary through more frequent furloughs, so that he may be more adequately furnished for his task.

Suffering was the keynote of the early pioneers; efficiency is the watchword of the present generation.

"Take care of the Lord's money even if His servants suffer" was the old battle cry. Today we hear it said rather: "Take care of the Lord's servants, even if it costs more."

Then a missionary gathered his audience, as a personal evangelist; the day may soon come when the radio will be used to preach the Gospel simultaneously to thousands of villages.

Though methods change, the spirit of Paul, greatest of all missionaries, is still what we most covet: the grace, patience, endurance and love, coupled with the art of creating and fostering churches, in which Christ is all and in all.



THE SACATON PIMA INDIAN CHURCH BUILT AS A MEMORIAL TO DR. CHARLES H. COOK

An Indian Mission in Arizona*

A Christian Church That Has Become the Center of an Indian Tribe

A CHURCH which has entered into the whole life of its people is at work among the Pima Indians in Arizona, centering at Sacaton. The leaders of this work, both Indian and white, have, in fifty years, led a whole tribe from semi-barbarism into a Christian community. The results show the aptitude of the Indians for Christian civilization, if Christian ideas and ideals are presented in the right way. The field takes in four hundred and six square miles, all of the Gila River and part of the Papago reservations. The mission has grown until it now has over thirteen hundred members and includes nine churches and stations scattered over this area. The white missionary in charge has nine full-time Indian helpers and one part-time man.

Fifty-six years ago young Charles H. Cook started the work on his own responsibility. The mission boards had no money for such an enterprise, for Indian affairs in Arizona were at that time in a very unsettled state. The Government at Washington warned him that it would be dangerous to go. But Cook went, working his way out and preaching whenever opportunity offered. He arrived at the Agency on December 23, 1870, with two dollars in his pocket. On January 1st, he was on the pay-roll of the Government as a teacher with a salary of \$1,000 and all expenses paid, a good income for those days.

*The following story is reprinted by permission of the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, from its volume of stories of successful country churches entitled "Churches of Distinction in Town and Country." This volume is published for the Institute by George H. Doran Co., New York.

From that time until he was an old man, Mr. Cook worked with the Pimas. During the earlier years he could do his mission work only on Sundays and at night, for he had to earn his living on weekdays. After he had been working on the reservation about eight years the Presbyterian Board of Home Missions undertook his support so that he was able to devote all his time to the mission work. At first he talked and preached out in the fields, because it was there that he found the Indians. Sometimes he would talk in the little round dwelling-places called "kihs," where one must stoop to enter and sit with lowered head because of the smoke. Sometimes he preached in the village counsel-houses, and if the people were friendly, the village captain or sub-chief would call them together for the meeting. His addresses were always interpreted during the first years, but he studied the language and worked out for himself a dictionary of Pima words, so that before long the Indians could understand him. He taught much and he won the children at first by giving them cubes of sugar and pieces of bread. "That's the way he catch 'em," said an old Indian. As soon as the children learned English, they could interpret for him.

Mr. Cook's courage and patience were proof against all discouragement. It was twelve years before he won his first convert and *nineteen* years before his first church was organized. The work grew by the conversion of one Indian here, another there, then a whole family, then several families. The next step would be the organization of a church. So it went. The first church was organized at Sacaton on April 3, 1889. The Gila Crossing Church was organized in 1894, the Blackwater in 1900, and the two other churches, Casa Blanca and Maricopa, were organized in 1902.

Mr. Cook ministered to the whole man. He taught the Pimas the simple story of Christ, and he also taught them better ways of living; he worked to protect their water rights just as faithfully as he preached the Ten Commandments. The Pimas grew to love and trust this earnest white man, and gradually began to take all their problems to him and to put his words into practice. As a result of his wise dealings with these people the church today is so woven into their lives that one cannot mark the place where its influence begins or where it leaves off.

The land of the Pimas is sandy desert country, fertile, indeed, with water, but absolutely unproductive without it. The water question has been a burning one for years, for the Indians are dependent for their living upon the land. From prehistoric times they have understood the practice of irrigation, the Gila River affording plenty of water for their needs. But as the white men settled in the valley far above, they gradually diverted the water to their own use. In the days when the Apache was on the war path, the Pimas helped to protect the white man, but when those dangerous days were over

the white man expressed his gratitude by taking the Indian's water. Some wells were put in which provided water for part but not all of the reservation. Many of the Indians have had one crop failure after another, year after year. Is it any wonder that the Indian says: "When the white man begins, he takes all"? Charles H. Cook, however, was one white man who never let the Government or the public forget the injustices done to the Pimas. It is safe to say that had not this guardian of their interests been at hand to checkmate these efforts to despoil the Pimas of their heritage, they would long ago have been objects of charity.

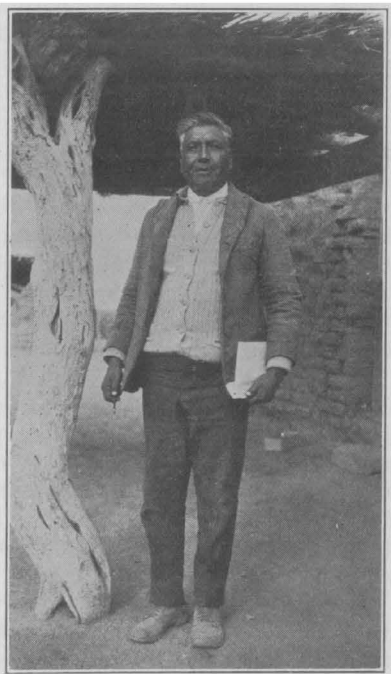
"Cook agitated the Pima's need [for an adequate water supply] and laid the foundation for the remedy of that need; the work that he did pointed the way to what was needed," said the secretary of the Indian Rights Association. Dr. Cook also fought to keep the Pimas' land for the Pimas, and his successor, Dr. Lay, has carried on the struggle.

"I want the Pimas to value their land," says Dr. Lay, the present missionary. "I do not want them to forget that many of their fathers and grandfathers died to keep the Apaches away."

In other ways also Dr. Cook and his successor have served the temporal interests of the Pimas.

With the Christian Indians as leaders, the recreational and social life of the Pimas has gradually been changed. Standards of family life, the marriage law and the position of women, ever a determining factor among Indians, are now those of the average white community. The church is the main influence in directing public opinion and the old Indian religion commands no followers.

Years ago, the first native policeman to attempt to enforce the laws against drinking on the reservation was one of Dr. Cook's earliest converts. At that time, the Indians used to make intoxicating wine in big jars called "ollos." On these occasions whole villages would get drunk, and often there would be fights. "We would see a man all covered with blood, his clothes all bloody," said an old Indian, adding reminiscently, "and once in a while a murder."



ONE OF THE INDIAN ELDERS

Indian policeman, sent to break the "ollos" and stop the drinking would usually end by joining in the celebration. Finally, the agent appointed a new chief of police and put new men under him. The son of this chief of police tells what happened. "My father," he said, "had become interested in the story of Jesus before this; he had commenced to attend church and had been baptized. He went out with his men and they didn't get drunk like those others did. They smashed the 'ollos' with the wine in them. That was the beginning of stop make that stuff. My father was the first Indian policeman to enforce the law against the drinking in any village." The reservation is now a model of sobriety.

Recreations, too, have changed. Formerly the foot and horse races between villages were the excuse for heavy gambling. "The women," an old Indian declared, "would even bet the skirts they were wearing." Recreational life now centers in the church and the Government schools. Villages compete in clean athletics, and the policy of the Mission includes a definite program of recreation. The Pima Athletic Association, which now has seventy members, was organized by Dr. Lay seven years ago. A football league is controlled by the Athletic Association.

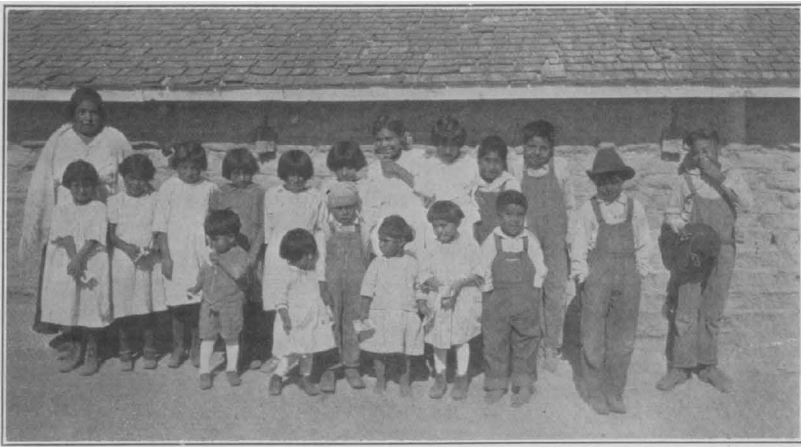
As time has gone on, more and more responsibility in the various organizations of the Presbyterian Mission has been accorded to the Indians. Often the outstanding weakness of a work of this kind is that everything is managed for the Indian, he himself contributing nothing. Here, on the other hand, the management of affairs has been gradually turned over to the members, until at present they take as much responsibility as do the members of the average white church.

The Sacaton Church, which was built in 1918 as a memorial to Dr. Cook, is the central and largest church building. The Indians and their white friends all worked together to raise the funds and obtained \$17,000 of the \$25,000 needed. The building committee then appointed the church treasurer and Dr. Lay to ask a bank in Casa Blanca for the remaining \$8,000 on loan, and the request was granted with no other security than "the face of an Indian." The building is of gray stucco. The church auditorium seats five hundred and the basement is divided into different classrooms and a kitchen, furnished with a stove and dishes and silver for one hundred people.

Eight other buildings are scattered over the mission field. Four are the homes of regular church organizations, one is a mission and the rest are small chapels located in parishes which are so large that it is more convenient to have two places of meeting. The chapels are used for Sunday evening meetings, prayer meetings, and Christian Endeavor meetings. The total value of these "outpost" buildings, which were all built by the people themselves, even to the adobes, is \$8,000. Four have outdoor arbors where summer meetings

are held. There are two manses, one at Sacaton and one at Gila Crossing, and there are also two houses for workers on that part of the Papago reservation which is included in this field.

The Indians are assuming more responsibility all the time in self-support, and in this connection it should be borne in mind that because of the whites taking their water, many of these Indians are not as well off financially as they were thirty years ago. This is still a home mission field, a little more than \$4,600 having been received in 1922-23 for the support of the work from the Presbyterian Board and from some outside contributors. There is little doubt, however, that when the Pimas all have water, the work will become entirely self-supporting. In 1922, the churches gave \$432 for home missions, \$38 for foreign missions, \$120 for evangelism, \$50 for other church



THE PRIMARY CLASS OF THE CASA BLANCA CHURCH IN THE SACATON FIELD

causes and \$126 for miscellaneous benevolences. In 1902, twenty years earlier, they gave only \$138 for home missions, \$14 for foreign missions and \$29 for all other church and benevolent causes. In 1922, \$1,275 was raised for congregational expenses; in 1912, \$450 was raised for this purpose, and in 1902 only \$127.

Collections are taken up at all meetings. Each church uses the budget system and makes out its own budget. An every-member canvass is made every spring by the group leaders. The people promise to pay something, but they rarely pledge actual amounts because they cannot tell in advance about their crops. They give what they can.

Membership of the churches increases steadily. In 1902 the total membership was 896; in 1922 it had grown to 1,382, distributed among five organized churches. This represents a higher membership average than in any other group of Indian churches in the United

States. The total number of members equals 22 per cent of the population.

Care is taken to keep track of every church member and a regular "ever-follow" system has been worked out. Each elder is supervisor of a district and watches over every church family in his district. When the weather begins to get cold, he sees that all of his families have enough wood. If a home is without wood and has not the money to buy any, he calls the men of the church together and they cut and haul wood for that family. Or, if the house of a widow or sick family is letting in the rain and cold, the men of the church take time to rebuild the house. Furthermore, in every village there are group leaders each of whom has a list of people for whose attendance at meetings he assumes responsibility. These group leaders come together once a month in the Religious Council, which was organized two years ago to discuss general policies, methods and plans.

Members have a real feeling of responsibility toward those who are not members of any church. "If one of our neighbors is not a member of any church we have to go to him and hold a little meeting at his house," said an elder, "then we just keep on going until he say he is glad to see us, until he wait for us to come back again. We talk to him about the Gospel and keep on coming again and again. Then when Communion is coming, I have to go to him and ask him how he feel now. I say, 'If you want, come to Communion.' He say, 'All right, I go.' Then I report to Dirk Lay who goes and sees him. Maybe the next Communion he join, or the next one after that."

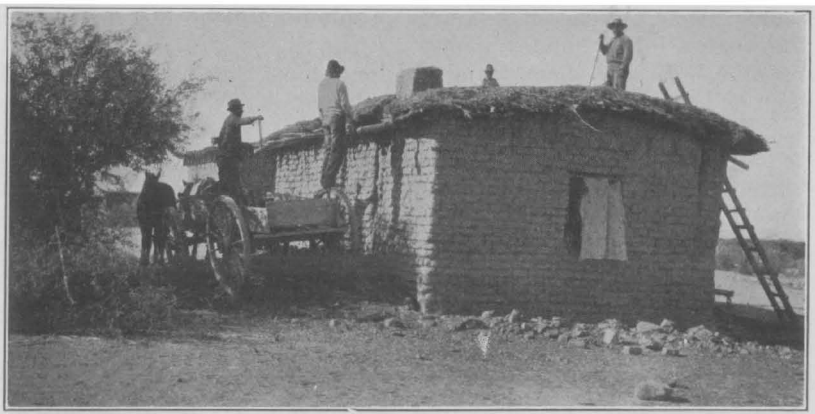
The chief evangelistic effort is made at the yearly camp meeting, held in the large arbor at Casa Blanca. These camp meetings were started by Dr. Cook fifteen years ago and have been held every year since. They are now managed by the Indians themselves through the Elders' Association (which includes elders from all the Indian churches on the Gila River and Salt River reservations). On the last days there is always a big collection which amounted at the last meeting to \$431.94. Expenses came to \$289.56, and the balance was sent as a contribution to home missions.

Years ago Dr. Cook started to teach the Bible to school children once a week. This work has grown until now regular catechism classes are held every Tuesday night at Sacaton in which all the Presbyterian school children in the Government boarding school are enrolled. Now every church member is enrolled in one of the six Sunday-schools of which the total membership is 1,580. Once a year the children are asked if they would like to join the church. After the class period is over, Dr. Lay conducts a training course for teachers and any one else who is interested.

The nine Christian Endeavor Societies—six senior, one inter-

mediate and two junior—have a total enrollment of two hundred and forty-two. Regular meetings are held on Sunday morning or evening, and each society has socials through the year. The senior societies often go almost en masse to other villages to help organize Christian Endeavor Societies if there is none or to encourage a society already organized. Other organizations include an Old People's Society at Casa Blanca of twenty-five members; a Y. M. C. A. with twenty members at Blackwater, and women's missionary societies, with thirty-five members, at Sacaton and Blackwater.

To be at Sacaton and see the services through a Sunday convinces one that this church has somehow given the Indians a real vision of a living Christ. Church services at Sacaton come in the afternoon and the scene resembles the grounds of a state fair with



IF THE HOUSE OF A WIDOW FALLS INTO BAD REPAIR, HER FELLOW-CHURCH-MEMBERS FIX IT UP FOR HER

teams and riding horses fastened all along the fence about the church grounds.

The number of mission workers this field has produced shows how the message has touched the hearts of the Pima Indians. Six have gone into the ministry in the last five years. In the last ten years, a total of eighteen have decided to dedicate their lives to Christ. All of the nine native assistants and the part-time worker came from this field. Three of these men are stationed on the Papago reservation. One of the mission workers tells of the instructions Dr. Cook gave to him when he started off to do his first preaching. "Take care of yourself," Dr. Cook told him. "You are like an open book in the eyes of your fellow men. People will come to hear you preach. They will read your everyday life and see whether you are trying to lead the kind of life you are talking about. They will read your conduct, your conversation and your actions. So I say, take care of yourself."

The present missionary in charge, Dr. Dirk Lay, has the absolute confidence of his people. "There are more than five hundred Indians here that Lay could take straight to hell with him if he wanted to," is the way one of his Pimas put it. He loves the Indians like brothers, and they love and trust him in return. "The elders and I have a perfect understanding," said Dr. Lay. "When I came I told them that I was going to treat them like white men and I wanted them to treat me like their own people. I told them that I wanted their respect; that I would not stay unless I had it. If I do something they don't like, they tell me about it and I do the same with them. You must have faith in your people or they will not have faith in you." The elders once told their white pastor they thought he was devoting too much of his time to athletics, to baseball especially. They talked the matter over pro and con and Lay explained to them carefully that in those places where church people did not go in for baseball there were often Sunday games. "You see, we go in for ball at Sacaton," he told them, "and we don't have Sunday ball." Since then he has never heard another word against athletics.

Dr. Cook realized that Indians, like white men, are reached not in masses or by wholesale legislation, but only as the mass is broken up and touched as individuals. "The first white man that gave us a chance to believe was Cook," said one of the elders; "then, when we old Indians learned Christian ways, we helped too. Together we worked, trying to do what is right, help others, pushing right on and going right ahead."

The Mission at Sacaton has shown the capabilities of the Indians for civilization and for Christianity. It has shown what can be accomplished by Christian men of large and humane views, following a Christian program. Part of this program has been the difficult task of trying to persuade the American people that the Pimas had rights which the white man was bound to respect. Largely as a result of the missionaries' efforts along this line, the outlook for enough water for all the Pimas is favorable, the Pima lands have been allotted and they have not been leased. On the reservation, white leaders and Indians together have worked out an adequate program for a rural people living in small villages scattered over a large area. It is a program which has reached the whole life of the Indian and centered it in the church.

There are fifty thousand Indians in the United States, among whom no missionary work whatever has ever been done, either by the Roman Catholic or the Protestant Church. These Indians wait yet the coming of the missionary with the White Man's "Book of Heaven."



HEATHEN NATIVES DANCING IN NEW BRITAIN

Fifty Years in the Island of New Britain

BY REV. WILLIAM H. COX, RABAUL, NEW BRITAIN

ON the 15th August, 1875, there landed at Port Hunter, in the Duke of York Group, midway between New Britain and New Ireland, the pioneer missionary band consisting of Rev. Geo. Brown, eight Fijians and two Samoans. Mr. Brown had been moved by the stories he had heard of the barbarism of the peoples of the New Britain Archipelago, and he had prevailed on the Mission authorities in Australia to authorize the opening of a new field. He called at Fiji on the way to pick up native teachers to assist in establishing the mission.

The story of the response of the Fijians to the appeal for volunteers in this enterprise is one of the epics of missions. The case was stated to the students in the District Training College, and after having the following night to think it over and pray about it every one of the eighty-three volunteered. Nine were selected to go. The government officials in their desire to make sure that no undue pressure was brought to bear on the men, and that they would fully understand all that was involved in going to New Britain, appeared almost to do their utmost to frighten them. The noble answer of the student who was selected as spokesman thrills the reader even today. After assuring the Administrator that everything had been

fully explained to them, and thanking His Honor for the interest that was being taken in them, he said:

"But, sir, we have fully considered this matter in our hearts; no one has pressed us in any way; we have given ourselves up to do God's work, and our mind today, sir, is to go with Mr. Brown. If we die, we die; if we live, we live."

In less than three months from the landing at Port Hunter one of these heroes had died—the first to lay down his life for New Britain. In 1878 four others were murdered in the hills of New Britain, and the blood of the martyrs recorded in the dust the ignorance and savagery of the tribes to whom the missionaries had come in obedience to the ancient commission. Since then mound after mound has marked the last resting place of a long line of those who have counted their lives not dear unto themselves. Tonga, Samoa, and more particularly Fiji, have found in New Britain an outlet for the glowing missionary spirit which sends out laborers to the Lord's harvest.

In this year of Jubilee it will be of interest to note something of how the Mission has grown and what its influence on the natives has been.

Fifty years ago the first missionary landed, and since then over one hundred white workers have come and gone. A malarial climate has meant a severe test for every new arrival, and only a very small number have been able to stay more than ten years, while the average complete term has been about four years. As each worker must learn the language of the people after arrival on the field, as well as adapt him or herself to altered conditions of life and work and to a strange people, the short term of service is a distinct handicap. At present eight ordained missionaries, four lay missionaries, and ten missionary sisters represent the white staff, and three hundred and thirty paid colored workers (all but four of whom are local natives) work in the villages. Forty thousand people come under the influence of the Mission, and are ministered to in three hundred and fifteen churches, where the pulpits are occupied by the workers mentioned above, with the help of five hundred and fifty other native local preachers. There are ten thousand members of the church, and over ten thousand young people receive instruction in the day and Sunday-schools.

Perhaps the most outstanding change which the Mission work has brought is seen in the freedom with which the people now mix with each other, and the distances which they confidently travel from home. They themselves invariably refer to this feature of present day conditions when comparing them with those of former days, and cite this as an instance of what Christianity has done for them. The early missionaries recorded that villages a mile or two apart lived in constant dread of each other, and for men, women, and children

of neighboring villages to assemble in one place on friendly terms and unarmed, as is constantly seen now, was unheard of. The writer lived for several years in a village on the east coast of New Ireland, and in that village two dialects were spoken. It was the meeting place of those two tongues; but a village three miles away knew only one, and this is an indication of how restricted were the movements of the people in the old cruel days of heathenism.

An interesting incident in the writer's experience had to do with those old conditions of inter-village warfare. We were visiting a new area with a view to settling several native teachers to break up some new soil. It was suggested that we visit a village a little inland. I went without any misgivings, and little suspecting what



NEW BRITAIN CHRISTIANS LISTENING TO A SERMON

I was to witness. As we approached the village I noticed that round it were high barricades of timber, then falling into disrepair. We were accompanied by the young chief of the village we had just left, a mile or two away. When we reached the houses we sat down on rocks and pieces of wood in the yard. I noticed that very special attention was paid to the young chief, and that from each house bundles of home-cured tobacco and valuable shell ornaments were heaped before him. I received a few gifts, but he had piles. We moved on after a time to another part of the village and sat down again, and they did the same again. One after another hurried to this chief with loads of gifts. We had been seated only a few moments in this second place when everybody appeared to be talking at once, and there was a most disconcerting hubbub. There was a tremendous shouting, sounding like arguing and quarrelling, and the young chief was loudest of all.



SOME CHILDREN OF SAVAGES IN NEW BRITAIN

I did not know a word of what was being said, and it sounded as if anything might happen. A comforting fact was that the women were present and amongst the noisiest of the company. That is always a good sign, as if there is likely to be fighting the women disappear by common consent. The row was kept up for about ten minutes, and then the young chief rose and walked across the yard and gave his hand to a man who was standing there, and who had not had a word to say. Without another word being spoken, it was all over! I learned that the two villages had been at war with one another for many months, and that this was the first time that this young chief had dared to show his face in this village since hostilities began. Evidently there was general relief and rejoicing that at last peace had been restored, and only a few minutes later I counted as many as five women hanging round the young chief's neck at a time, smiling most affectionately into his face, and offering him the ends of their cigarettes to smoke—a very common courtesy amongst such folk.

That young chief was the first convert to Christianity in that neighborhood, and was a great help to the Mission until his death a few months ago.

What Christianity can do for even the most backward peoples could not have a better testimony than is found in the case of Aparam To Bobo, a native chief whose home is near the center of the missionary operations. Aparam was converted when a young man thirty years ago. He was born before the first missionary arrived, and knew no other life than that of barbarism with its suspicion and fear, and its cannibalistic cruelty. As soon as he received the light he be-

came a preacher and was tireless in his activity as he journeyed here and there to tell the good news to neighboring villages. His missionary suggested that he should buy a small boat so that his journeys by water might be safer and more comfortable, and, to assist him, advanced the money required. It was not long afterwards that Aparam brought the boat back saying that he wished to return it. The missionary assured him that he did not need to trouble about the money that was owing as he could wait. But Aparam said that the boat was no use to him. "When I go to a village now the people do not wish to see me or hear what I come to tell them, all they have eyes for is my boat, and they crowd around that and feel it and admire it, and can talk and think of nothing else. It is a hindrance to me in my work." And that good, true, soul would not have a boat at that price.

At a teachers' meeting, with the white missionary in the chair, the question arose as to where the next meeting should be held, and one of the teachers suggested that it be at a village an hour or two's walk into the bush. Another teacher who was disposed sometimes to be a little difficult objected to this proposal, on the ground that a beach village would be much more convenient, and a good deal of heat was introduced into the argument, and these two men were on their feet together expressing warmly their views. The white missionary was watching that things would not go too far but did not know just what to do. Just at that moment Aparam, who had been outside, came to the door. He saw at once that something was wrong, and just standing long enough to take in the situation he hurried across the floor to the teacher who had let his temper get the better



CHILDREN OF THE MISSION PLAYING IN NEW BRITAIN

of him, and those who saw it will never forget the picture. He put his two hands up on the other's shoulders, and looking up into his eyes he begged him not to be angry. In pleading tones he said: "You must not be angry, this is God's house, be calm, there is no need to be angry over this matter." He pleaded until the angry man was subdued and harmony was restored.

Many, many stories could be told to illustrate how true and genuine he is, and how real is his Christian experience. To know him truly is to love him, and he is one of God's saints. He is now an old man and is past hard work, but his faith and devotion continue unabated. Let it be said that the people from whom an Aparam To Bobo could come deserve the best we can give them, and the mission work that could produce such a trophy is eminently suited to the people.

The liberality of these people in the support of the Mission's work is no mean indication of their growth in grace and of the place the Mission's work holds in their hearts. When the first missionary arrived they had not a sixpence of foreign money, nor were they noted for generosity. Many a story could be told to prove the meanness of the people. We are thankful to record that their offerings this year at the annual missionary meetings amounted to £4730, and the Jubilee Fund for the erection of a new college for the training of village pastors and schoolmasters stands at £1150. To develop in the villagers a proper sense of independence and to prepare for their taking on larger responsibilities we have for some years asked them to assist in the support of their own teachers, and this year they contributed in addition to the above the sum of £590. To mark the Jubilee and to keep pace with the development of the people we are proposing to give them some share in the control of the Mission and in the finance of the District, and as a first definite step we have asked them wherever possible to undertake the entire support of their teachers, appointing stewards to collect the money needed, and pay the teachers themselves, instead of handing the money to the white missionary, as heretofore, and depending on the latter to make good any deficiency. We have reason to hope that this will mean a larger income and also the development of a healthy independence amongst the natives.

It should be remembered that gifts in money do not represent the whole of the support which comes from the people. All churches are built by them free of cost to the Society, and church debts are not permitted. Most of the teachers' houses are built in the same way.

The Mission's work was commenced with the help of teachers from the older missions, but now almost all the teachers employed are local men who have been trained in the institutions run for that purpose. This marks a definite era in the development of the Mission that we have now reached the stage when these men are able to accept

larger responsibilities. In the year 1916 the first native minister from amongst our New Britain people was received. Since then four others have been similarly received and are gracing the position.

Girls' schools have been established under the care of Mission Sisters, and in this way some preparation is being made for the larger liberty which is coming to the native womankind. By slow degrees love matches are taking the place of the old mercenary arrangement by which girls were disposed of in matrimonial matters by their relatives, and, imperceptibly almost as many changes are taking place, the difference which constitutes the gulf between today and fifty years ago is tremendous.



A NATIVE CHURCH IN NEW BRITAIN BUILT OF LIME

There are still large areas untouched by Christian work, and many thousands are today waiting for the coming of the evangel, and there will need to be a great increase of staff and of expenditure before the task is completed, but over a large portion of the field the light has shone forth, and we are thankful that the Gospel has proved efficacious with even such unpromising material.

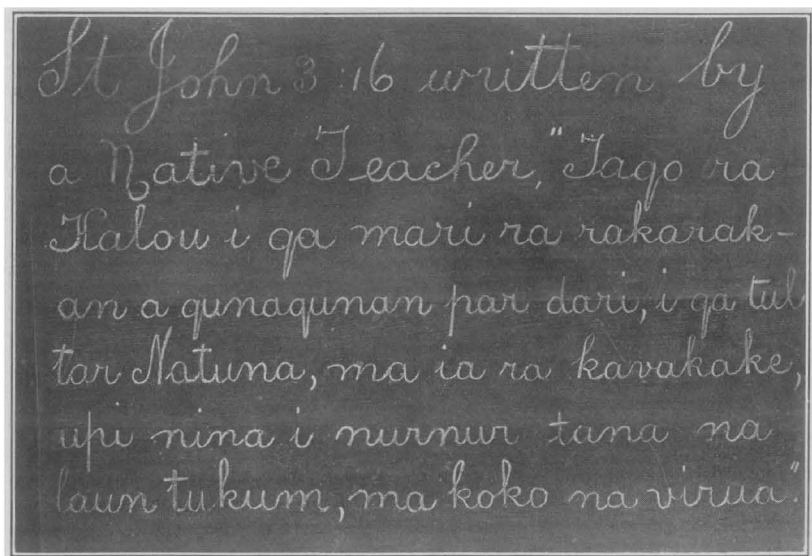
But briefly, cannibalism has become a thing of the past, inter-tribal fighting and the making and carrying of weapons are only memories, the natives intermingle freely even from widely separated villages and districts, many have learned the secret that puts new light into men's faces and new hope into their hearts, and not a few have entered into fellowship with the Master in service and sacrifice and Saviourhood. Women are slowly coming to their own, and young men's faces are toward the sunrise as they seek for education and knowledge that will make them adaptable to conditions which are ever changing.

There have been many failures—how could it be otherwise?—but the experience of fifty years leads us to set out on the new era ushered in by the Jubilee with a confident assurance that the best is yet to be, and that the people are worthy of, and will respond to, the best we can give them.

The Jubilee celebrations were carried out on a large scale, and in feasts and dances, and particularly in decorations, into which were introduced many reminders of earlier days, and in which there appeared distinct features marking the utmost the natives of New Britain can do to honor a person or an occasion, the people sought to express their appreciation of what the Mission has done for them and what it means in their lives. The making and decorating of skillfully designed miniature houses such as find, or found, a place in certain ancient native customs involved much thought and work, and was eloquent of the people's desire to make the celebrations worthy of the occasion.

But best of all was the recognition by what seemed general consent of an obligation to prove today the genuineness of the work of grace in their hearts by responding to the call to carry on the work of evangelizing their own people, and to go out as messengers of the Gospel to the untouched areas, just as Fijians and Samoans and others came in the early days to them.

A spirit of expectancy is abroad, and our prayer is for wisdom and grace to lay hold of this so that a vigorous and glorious church may be built up even in New Britain.



St John 3:16 written by
a Native Teacher, "Tago ra
Kalou i ga mari ra rakarak-
an a qunaqunan par dari, i ga tul
tar Natuma, ma ia ra kavakake,
upi nina i nurnur tana na
laum tukum, ma koko na virua".

BEST METHODS



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

UNMARRIED MOTHERS IN MISSIONS

"Mother of a Thousand Daughters" is the world's tribute to Eliza Agnew, whose great mother heart found place for one thousand girls of Ceylon for whom she worked and prayed. She brought them to Jesus.

Fidelia Fiske in Persia, Ida Scudder, Anna Kugler, and Isabella Thoburn in India and scores of women in home mission institutions in America are honored unmarried mothers in missions.

Belle Bennet in Kentucky adopted one girl after another, thus becoming mother of an international family.

A business woman in New York learned of a girl in North Carolina who longed for an opportunity for an education.

"I will adopt her and send her to school," proposed the volunteer mother.

She has no large city office, and no safe-deposit box filled with bonds and stocks. Every morning she goes to work and every week she receives her modest salary check, her life brightened immeasurably by her newly acquired family. The daughter she has never seen sends splendid reports and chatty letters of college life and the mother and daughter plan together for service in after-college days.

Two sisters were left without any immediate relatives. They had an attractive home and enough money to provide everything they needed, but all the zest was gone out of life. One round of social functions following another wearied them. A Chinese girl in New York attracted their attention. Young, eager and ambitious

she seemed to possess everything they lacked, even as they possessed everything she lacked. The sisters decided to move from their New York apartment to their lovely old family home in a village, in which a college for women was located, and to adopt this Chinese daughter and send her to school. With joy they shared the home and all the experience of college life. When their adopted daughter was graduated and went back to China there seemed no reason why another daughter should not be added to the family. A second Chinese daughter came in, and, when she was graduated, another took her place. Now the sisters in America are sharing three daughters in China and are rejoicing in the affection of their children's children.

Unmarried motherhood suggests missionary possibility unlimited.

OUR TEMPLED HILLS IN MAGAZINES

BY EMMELINE HARRISON

To be listed among valuable helps for leaders in the study of the rural church are magazine files and current numbers. Miss Harbison calls attention to some articles which will be helpful and suggestive.

Seldom has there been a mission study theme that has needed such up-to-the-minute information as the one for this year on the problems of rural life in America. For that reason we should constantly be relating our study to the contents of the magazines on our library tables. One is very fortunate if that list of periodicals has the *American Review of Reviews* in it, because during the past

few months it has been full of material dealing with agriculture and the farmer. Beginning with an article by Secretary of Agriculture Jardine, in the January, 1926, issue, which concisely sets forth the changes that have occurred since 1900, there follows in the February number "What the Corn Belt Demands," dealing with the political situation and "Farm Bloc" legislation. In March there is not only a presentation of agricultural Iowa, but a résumé of what the farm press has to say on farm needs. The April number pictures the rural South and the May issue gives interesting illustrations of the cooperative movement in "The Northwestern Farmer in Business." Practically all of these numbers have some interesting editorial comment on the subject.

However, one wants to get other viewpoints to evaluate the situation in the light of the Church's responsibility, and the April, 1926, *World's Work* with its different political attitude not only shows change in the article "The Waning Influence of the Farmer," but predicts the future trend of the numerical influence of the farmer on our body politic. In the same issue an editorial open letter to the Iowa Farmer reflects some of the controversial aspects of the situation.

A study of the country store past and present with suggestions of the economic situation may be found in the December 5, 1926, number of the *Saturday Evening Post* and the story of a successful foreign-born farmer—"A Homesteader in Minnesota"—in the *American Magazine* of November, 1925.

Four aspects and points of view have been depicted in the *Atlantic Monthly* during the past year. In March, 1925, there is a study of one successful "Cooperative"—"The Farmer in the Pit" and the economic situation is presented in "Our Embattled Farmers"—November, 1925. Beginning with a controversy at a

blacksmith's shop, a Wisconsin "dirt" farmer vividly pictures economic changes in "One Farming Problem"—February, 1926, and in June, 1926, a Southern farmer with merchandising experience views "Favored Farmers" for us. It will be interesting to compare this last article with one written by the wife of a Mississippi farmer in the *Century* for January, 1926—"As Every Farmer Knows."

The *Literary Digest* has not neglected the rural church in its columns devoted to religious affairs. The comments under "Threatening Rural Dry Rot," February 20, 1926, are good and if you have back issues on file, "Gas Chariots and Dead Churches" will prove interesting reading—February 28, 1925.

This by no means exhausts the material available. During 1925 there were many articles relative to the rural situation. We have suggested some of the most recent material only.

PRACTICAL PLANS

Appreciation, Association, Relaxation. At a luncheon given by Baptist women of the Central District Board in Chicago five foreign missionaries home on furlough and nine home missionaries whose field is Chicago were guests of honor.

The purpose was to honor the missionaries, to afford opportunity for closer acquaintance, and to furnish an occasion for relaxation. The home missionaries who have been working under much strain as well as the foreign missionaries who have been away from home for years were so enthusiastic over the pleasure and benefit of such a gathering it will likely be made an annual affair.

Race Relations Sunday. A Congregational church in New York City observed a Race Relations Sunday recently in a way that was interesting and educational. A group of Chinese Christians was invited to plan

and conduct the entire Sunday evening service.

The choir was composed of Chinese students. The American organ was still while Chinese instruments furnished the accompaniment for national and church hymns in Cantonese dialect. A group of Chinese children recited selections, and a Chinese Christian pastor made a talk. On invitation the pastor of the church who had formerly been a missionary in China made an address followed by lantern slides showing Oriental life.

After the service the members of the congregation were given an opportunity of becoming acquainted with their Chinese neighbors and of examining many articles from China which were on display.

This congregation plans to invite other foreign groups to participate in their church services in a similar manner.

Mission Study in Missouri. A Presbyterian church in Mt. Washington, Missouri, has a membership of 425. Through interest resulting from a missionary circulating library a church school of missions was projected with weekly sessions on Wednesday evenings. Dinner was served at the church by the six circles of the Women's Auxiliary in turn with a charge of twenty-five cents for adults and twenty cents for children. From fifty to seventy-five people usually came in time for dinner. Others came later. On the opening night 165 attended Mission Study Classes and on the final night, 174. The attendance never ran below 110.

The general theme for study was China. Beginning with the children there was a class with a half hour period for handwork and another half hour for stories and pictures.

A scoutmaster conducted a class for Boy Scouts, while the missionary superintendent of the Sunday school led a class for girls in "Torchbearers in China" and "Young China."

From forty to fifty adults studied

"Ming Kwong." Both men and women were in this class and four out of the six chapters were led by men. Each week a short Chinese play was presented.

The menu for the last dinner was made up of Chinese dishes, recipes for which were found in the book "Chinese Ginger," by Catherine Atkinson Miller.

Map Building. At a young people's meeting, with South America for the theme, a map game patterned after the old-fashioned "Tail the Donkey" was played. A large outline map of South and Central America and Mexico was drawn on book muslin and hung on the wall. Three or four large rivers were indicated but no other details. Small tags labelled Buenos Aires, Mexico City and Rio de Janeiro, and so on, were distributed, two or three being prepared for each city. When the name of the city was called various players holding corresponding tags were called and asked to pin their tags on the map at the place they thought that city was located. Of course some of them were far afield, which caused much merriment and enabled the leader to claim undivided attention when the final map was prepared, showing the correct location of the cities.

The Home Church and Its Students. Court Street Methodist Church, Lynchburg, Virginia, remembers its students in its plans and programs. During the Christmas holidays all of its college students were invited as honor guests to the Wednesday evening tea which is a part of the regular program for officers and teachers. There was a special guest table with a Christmas tree, and a present for each student guest. After the Christmas story, the songs and the talk, there was no doubt in the minds of the students that their home church was counting on them. Monthly communications are sent by this church to all of its college students.



INTERNATIONAL RELATIONSHIPS IN THE MAKING

DOLL MESSENGERS OF FRIENDSHIP

World peace does not spring full-grown from the tip of brandished swords. Peace parleys are not a matter for government diplomats only.

The Committee on World Friendship Among Children is proposing a project for promoting understanding and good will between America and Japan.

The children of America are invited:

1. To become acquainted with "Hina Matsuri," Japan's Festival of Dolls, which is celebrated on the third day of the third month of each year, to learn something of Japan's love for children and home life and to begin to know Japan as she really is.

2. To send thousands of dolls to join the doll families of Japan and to serve as messengers and ambassadors of good will and friendship.

The Festival of Dolls is a gala day for all Japan. On that day each family brings out of its ancestral treasure house the dolls of mothers and grand-

mothers. The little girls—and older ones too—dress in their best, and not only enjoy their own dolls but also visit and enjoy those of their neighbors. A new doll may be added on this day and passed on to succeeding generations.

Seventy-three years ago an American battleship was anchored in Yeddo Bay as Commodore Perry said to Japan, "Let's be friends."

There will be no booming of cannon on March 3, 1927, when scores of thousands of American dolls will speak the same message for America's children to the children of Japan.

It is proposed that the dolls be sent by groups of children in public and private schools, Sunday-schools, neighborhoods, and summer camps, or by individual children, families, and friends.

The dolls should be new American dolls carefully dressed in every detail, with extra dresses if possible. They should cost about \$2.50 or \$3.00. Upon reaching Japan the dolls will be distributed by the Department of Education to the girls in the schools.

If possible the presentation will be made on "Hina Matsuri," March 3, 1927.

There are about 4,500,000 girls, six to fourteen years of age, in the public schools of Japan. It is hoped that the children of the United States will send to Japan not less than 200,000 dolls.

The first week in October is designated as Doll Messenger Week, with posters displayed, and publicity given the plan throughout America. One of the most important possibilities of this project lies in the opportunity of educating thousands of American children and their parents in international thinking and in good will toward Japan, and likewise the peo-

ple of Japan in good will toward America. Each class, or individual, sending a doll, is to prepare a message of good will in about 150 or 200 words to be sent with the doll.

The doll travelers must have tickets and passports, properly vised. Tickets cost ninety-nine cents with a passport fee of one cent.

Among the opportunities afforded by this plan are:

The forming of a Community Doll Messenger Committee to plan for local cooperation in making the project a success.

A study of Japan in schools, Sunday-schools, and other groups.

The presentation of plays and pageants featuring Japan.



EXCHANGE DOLLS MAY MEAN AS MUCH IN WORLD FRIENDSHIP AS EXCHANGE PROFESSORS

The circulation of books and leaflets giving information about Japan.

The publication in local papers of interesting and informing items, with photographs of children of America with their doll messengers.

The presentation of stereopticon pictures of Japan, and the making of Japanese albums using picture sheets and illustrations from magazines and other sources.

A study of routes, methods of travel, in outlining the dolls' journey and destination.

A farewell or *bon voyage* party at which the dolls are guests of honor. A Japanese exhibit may be a feature of this party which holds abundant educational possibility.

A broadcasting meeting on March 3, to "listen in" to messages from across the sea in impersonations.

There are possibilities without limit in the plan.*

* Full information and instructions will be given on application to the Committee on World Friendship Among Children, 289 Fourth Ave., New York, N. Y.

A SUGGESTED STANDARD OF CHURCH EFFICIENCY

Each church should have:

1. A Benevolence Committee that is alive and doing things.
2. Definite missionary education in all departments of the church and Sunday-school at least once a month.
3. An annual, personal, every-member canvass that really reaches everybody.
4. Weekly offerings for missions in church and Sunday-school through the duplex envelopes.
5. A treasurer of benevolences that remits monthly.
6. Giving at least "as much for others as for ourselves" the goal.
7. Prayer for missions—constant, definite.

A REASONABLE STANDARD OF PERSONAL EFFICIENCY

1. A life of victory over sin by the power of the indwelling Christ. Heb. 7:25. 1 Cor. 10:13.
2. The habit of trying to win others to Christ by personal testimony. Acts 1:8. Dan. 12:3.
3. Daily renewal of life through Bible study and prayer. Joshua 1:8. 2 Tim. 3:14-17.
4. Making the world-wide proclamation of salvation through Christ an object of serious and permanent study. 2 Tim. 2:15. John 4:35.
5. Giving to God with system, proportion and sacrifice, with one-tenth of income as the lowest proportion. Lev. 27:30. Mal. 3:8-10. Luke 14:33.
6. To plan definitely to enlist other men in the missionary enterprise—endeavoring where possible to band them together in groups in the support of a missionary. Matt. 28:18-20.
7. Habitual prayer for more laborers for the ripe harvest fields, and a serious personal effort to find them. Luke 10:2.

Woman's Foreign Mission Bulletin

EDITED BY AMY G. LEWIS, 150 FIFTH AVENUE, NEW YORK

WOMEN ORGANIZED FOR PEACE

An address by Mrs. Carrie Chapman Catt at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America at Atlantic City, January 10-11, 1926.

In looking over the questions which are to be asked and answered at this conference there is one question I would like to answer. "Do the Christian women of your community really desire the world organized for peace?" I answer "No," and the reason is simple. I had a letter the other day from a man in the West who said, "Out here nobody is interested in the question of war and peace. It is a question which everybody dodges." Why should they not dodge it? There is no war in sight. Perhaps another may never come. What is it to them? They don't think, they don't know how to want a world organized for peace.

Can the women of the churches do anything about it? Yes, they can convert everybody in their church to want a warless world, to understand how to get it. We may have peace if we will.

Now, why is this question before us? Why is it at this moment so imperative? It is assuredly the greatest question in the world. The scientists for many, many years have been exploring old lands and I think we must concede that they at least have found that mankind has been occupying this world for a great many thousands of years; nobody knows how long. They have discovered that wars were always common among all these primitive people, and they have found that races have been wiped out of existence; nations have disappeared.

This was the history of the world and time went on and man became more civilized, more enlightened,

more cultured. The world was drawn more closely together, men travelled in every direction: the missionaries went wherever there were people to hear and heed them; the business man wherever there was a profit to be had, until the world seemed grown together and there were those who dared to say that now, another great war would never come. And then in the midst of this confidence there came the greatest war the world had ever known and the most destructive.

When Julius Caesar dominated the known civilized world, history tells us that he had only 300,000 men, and he commanded all the territory from the Thames to the Euphrates; and when Napoleon looked out upon his neighboring nations with the desire of world power and gained it, he commanded almost all the known civilized world and he had about 400,000 men. But when the great war came, men were mobilized by the millions and millions, and ten millions of young men actually gave up their lives on battlefields in that one war. Thirty-two nations were engaged in it and when it was over in almost every land great men who were scholars, who knew history, who knew science, who knew civilizations, these men said as they recited to themselves the losses that had come as a result of that war, "We have nearly destroyed civilization." And another war like this would utterly ruin it.

What does it mean to us particularly? It means this, that the races and the nations that brought that greatest of all wars, were Christian nations. It was a conflict of Christian nations upon one side against Christian nations on the other. And to aid one side to destroy the civilization of the other side men of less developed races were brought to Europe to do their part. There were men

of all the religions and pretty nearly all the races that came to serve the Christians upon the two sides to destroy each other, and when the war was over this had its effect upon those races and nations that had come to assist, and they are saying things they did not think before.

Not long ago, in conversation with a very eminent and distinguished Indian—he was a graduate of Cambridge University—I asked him the question, “What attitude do the Christians take now in India toward the great war?” He said, “They say that every great prophet has brought truth into the world and that Christ brought the highest truth of any, and therefore Christianity is the greatest of the religions.” I pressed another question, “What answer does India give?” and his reply was, rather hesitatingly, “India says that she finds the Christians a very blood-spilling people.”

I am told that when that great Christian Conference was held in Stockholm last summer, great men who were there were shocked not a little when an Oriental arose and said, “We may regret war, but let it not be forgotten that all the most destructive of the equipments of war, the submarine, the airplane and poison gas and the new great cannons, and far-shooting, long-distance guns, are the contributions of Christian nations. They were never in the world until the Christians brought them.” These are the things that they are saying over on the other side.

Yesterday in a debate as to the status of the Western and Eastern civilizations and their relation to each other, one Oriental—I think he was a Syrian—asked a question—and he asked it of an American, who did not answer it well. His question was, “Christianity claims that it has the highest and the purest principles to be found in the world, but tell me, in the intercourse of the Western nations with the East, *have those principles ever been applied?*”

Now the missionaries have been

preaching in the remotest corners of the globe, and I find that in the difficulties now besetting China many a missionary has spoken strongly and in most statesmanlike language the facts concerning that difficulty. It was the missionaries who have stirred these people to want education, to desire schools but having had schools and some education they have learned to read our history. They know it rather better than some of us, they know the story of the American revolution and they ask, “Why is it patriotism for the Americans to have revolted and a menace to the world when other nations would revolt?” They throw up the words of the Magna Charta to the British and they throw up the words of the Declaration of Independence to the Americans. This is the reason why missionaries and the Christian Church have an especial duty that never came to them before.

What, then, can we do about it?

The first thing that is to be done is to understand that war *may* be eliminated from the world. “Peace is an adventure in faith.” The faith of the Church should be absolute. There are those who say, “Wars always have been; they are therefore inevitable, and they always must be.” Those who take the opposite view say that war is a barbarism which belonged to the past and the question of today is, “Are we civilized enough to make an end of it?” I know the human mind is slow in coming to conclusions, very slow in changing its position. But it can be done and I would say to each and every one of you as you go home, to resolve that in your own church you are going to do whatever you can to convert every man and woman in it to the faith that war may be put out of the world.

How can we prevent war? By substituting something for it—arbitration — conciliation — when men sit around a table and talk things over and finally come to a conclusion.

I am sure everybody here has seen somebody in a temper. You may even

have tried it yourself. Well, when a person is angry he is crazy; he doesn't know what he says or what he does. And you know that anything an angry man or woman says is pretty silly. Well, it is so with nations. You put into the hands of that angry man a gun and somebody is pretty sure to get killed. You feed a nation on lies and hatred and suspicion; give it plenty of navies, airplanes and armies and guns and all that and pretty sure it will be that it will rush into a war.

But disarmament that is coming is not quite enough. There is the League of Nations. There is a court ready to hear disputes and to render judgment in certain matters. There is the Hague tribunal. We have all the machinery, but it is your business and mine to demilitarize the minds of the world; to demilitarize them so that they do not *want* to fight. When there is a difficulty they will find some other way out of it.

I myself believe that a terrible challenge has been given to the Christian Church. Christianity stands for humility and modesty and graciousness and kindness and generosity, and all those things, and yet while the missionaries have been teaching these principles and have been living up to them, the nations they represent which are called Christian have not been dealing with the nations of other lands in this spirit and they don't now.

Let us not forget that with the same treaty which gave the Chinese the right to become Christians, opium went as a legal business, and China thereafter disapproved of it and protests even yet. So it is this problem, whether from the Orient there may come from pagans dealing with Christian principles an answer to Christians dealing with pagan principles. When a Japanese who is a Christian said, "If the Orient is ever to be Christianized, it will be through the interpretation of Orientals and not of the West; the West has never understood Christ; He was an Ori-

ental; the Orientals can understand Him" what did he mean? He was thinking of all the wars, of all the profits, of all the big business, of all the ambitions; these were the things he had in mind.

And now there is rising just a possibility—one wonders what it may mean—in the Gandhi movement in India, in that strange bloodless movement in China, in a similar mood that has come at times in Syria, even in the Philippines—can it be possible that out of that same Orient where all the religions were born there will come an interpretation and an understanding of Christianity which the West has never yet applied? This is a question for us to consider. It seems to me that the time has come when every church should rise to a higher interpretation of its own faith, to a rededication of its own principles, with a determination to stand for principle no matter what it costs, to stand for the application of principle in the dealing of our own nation with every other land.

And how shall we do it? Let us not forget that today the women of the world, of the Christian world especially, are enfranchised. No longer are they without responsibility. In twenty-nine countries women are voting and today they are the rulers of things, whether they know it or not. And among the church women I am told many times there is great indifference. That vote can make this a warless world. How can we do it? By standing fast, one by one, to these ideals in crises that may arise demanding of us national action.

The following prayer for America is being offered each week in the Madras Union Christian College, India, showing how eagerly Christians in the Far East are watching the Temperance Movement here.

"We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Woman's Home Mission Bulletin

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

LIVE ISSUES IN INDIAN AFFAIRS

BY THOMAS C. MOFFETT

From the report of the Committee on Indian Missions of the Home Missions Council and Council of Women for Home Missions, Dr. Moffett, *Chairman*.

Every year settles previously contested interests and brings into prominence new concerns of the Indians of our country. The Bursum bill, involving the lands and titles of the Pueblo dwellers and white settlers in New Mexico, was to the front a short time ago. Now a government commission is working out an equitable adjustment of conflicting claims and in the course of five years probably final adjudication of these interests will be attained. The agitation prevented a serious neglect and injury to the rights of the Pueblos, which the Bursum bill would have involved.

Citizenship for the Red Man has long been a debated question, and the signing in July, 1924, by President Coolidge of the Act of Congress conferring this status on all Indians born within the United States, closed this contention. The bill provides protection for the property interests and wardship of members of primitive tribes and individuals, while it removes the great injustice of withholding this right and privilege from these native Americans. The use that the Red Men will make of this boon, and their preparation for suffrage involve the problems of additional education and their competency in administering their own affairs.

The relations of the Indians to the states in which they live has attained new prominence within the last few months. The Secretary of the Interior, in his report submitted to Congress, has surprisingly advocated much larger responsibility of the states instead of Federal control of Indian affairs; and appears to be

prepared to welcome the taking over of the educational and health service for the Red Men by the states. Many friends of the Indians will regard this as inadvisable in view of the graft and the local indifference or injustice which the white man has evidenced in the past and during the "Century of Dishonor."

In October, the Supreme Court of the United States rendered a decision sustaining authority of the New York State courts to pass upon the property rights of Indian citizens. For a long time the political status of Indians of this state had been undefined and a subject of much controversy, the claim being made that they were "free and independent nations enjoying treaty obligations with the Federal Government."

The closing of the Chemawa School near Salem, Oregon, to any further registration of Indian children from Alaska should be made a live issue by a plea for the continuation of these bright and promising Alaskans in this very excellent institution. Nearly one half of the enrollment is from Alaska. The Tutuilla day school on the Uma reservation, near Pendleton, Oregon, has been closed because of a departmental ruling that there must be an attendance of at least eight children. Due to a temporary condition, the number was reduced this year and the Washington authorities ordered it closed. The boarding school for the same tribe, registering from ninety to one hundred pupils, was closed last year on the ground of economy.

The constant complaints by Indians and by organizations, such as the Indian Defense Society, of bureaucracy in the Federal Indian Service have reached their height this year. A long list of neglects and

abuses charged against the Commissioner and Indian field service makes a formidable indictment. Many of those charges appear to be unwarranted or extreme, and among the 5,000 employees of this branch of the Government, there are many devoted, unselfish and capable men and women who deserve appreciation and highest praise rather than the censure and condemnation which have been indiscriminately vented upon them.

The physical ailment, which afflicts the Indians of all tribes, and which is receiving anew the systematic care of the Federal Bureau and its medical staff, is trachoma, the dread eye disease, involving granular lids, impaired sight and resultant blindness. The government and mission schools, hospitals and field workers are enlisted in a vigorous campaign to prevent and to cure this evil. Our ports of entry have long been closed to immigrants afflicted with trachoma, but upon the native Americans there have been comparatively no restrictions, and the infection has been widespread. Dr. F. I. Proctor, of Massachusetts, has been rendering a most valuable and expert service without charge to the Government or mission boards, in scientific and specialized investigation and treatment of trachoma in the Indian country.

The drug evil, peyote and its attendant "mescal worship," afflicts many tribes; and this cult, since having been incorporated as a church or religious sect, continues its propaganda of exploiting Indians who are ignorant of the injurious effects and degradations attendant upon this habit. Four states have forbidden the importation or sale of peyote, a species of cactus growing in Texas and Mexico scientifically designated *anhyllonium*, and most of the churches, Protestant and Roman Catholic, have strongly condemned its use. Dr. Harvey W. Wiley, the eminent medical and pure food expert, has renewed his testimony as to its extremely deleterious effects which his scientific in-

vestigation and experimentation revealed.

The progress in reaching the Indians with the Gospel is of supreme concern, and is the cause of both gratification and of serious reflection. At times the work seems to move very slowly, even though whole tribes have been led from primitive pagan conditions into Christian faith within one or two generations. The prayer, "Lord, increase our faith," is ever needed, for there are difficult features of this task, which make zeal and expectation lag behind opportunity and need. The total number of missionaries seems sufficient and the appropriations generous for Protestant service to Indians in the United States, and yet there are thousands of the Indians without a knowledge of the revealed truth. Recent advancement made by the evangelical churches shows no great awakenings or large accessions to membership. In the large government boarding schools the last few years have evidenced decided improvement in Protestant service. District conventions and campmeetings of the Indians and their friends have been increasing with marked interest and an interdenominational regional conference in Oklahoma with cooperation from our Councils is a forward move of this year.

The Committee has collated facts and figures regarding religious instruction in government boarding schools. We record our gratification that of the 49 government Indian schools reporting, 33 stated that the religious leaders were receiving cooperation, encouragement, appreciation and good will in their work, from the superintendent and principal. In several of these cases not only are the superintendent and principal cooperating, but they are enthusiastic in the help which they give. Of the 16 other schools 11 fail to answer the question and your Committee is taking steps to secure an answer. Only one school reported the superintendent

ent and principal as actively not co-operating. In the other cases, cooperation was partial or questionable or, at least, not up to what it might be. In the light of these returns, your Committee feels very strongly that the government officers with whom the religious workers come in contact, should be heartily commended for the fine spirit of cooperation which they have shown toward the religious programs in their respective institutions.

WORLD FRIENDSHIP IDEALS FOR BOYS AND GIRLS

Approved by the Administrative Committee of the Federal Council, 1926.

- I. *We believe* that nations should obey God's laws of right.
- II. *We believe* that nations become truly great and honorable only by being just and unselfish.
- III. *We believe* that Christian nations have special duties to other nations.
- IV. *We believe* that Christian friendship can overcome bad feeling between peoples and races.
- V. *We believe* that Christians who love their own country will work for goodwill between nations.
- VI. *We believe* that men and women, boys and girls of all races and colors should be fair and just to one another.
- VII. *We believe* that all nations should work together for world peace.
- VIII. *We believe* that all nations should settle their disputes and quarrels in a World Court of Justice or in other peaceful ways.
- IX. *We believe* that all nations should cut down their armies and navies and should stop making war.
- X. *We believe* every one should work to stop war and we promise to do our part.

Three blossoms in a happy garden grow.
Have care, for this one, lo,
Is white as any snow:
Its name is Peace.

Three flowers—and one, in hue,
A delicate gold;
A harsh breath, then its golden
Leaves shall droop and fold;
Its name is Joy.

Three flowers—and one is crimson,
Rich and strong;
This will, if well entreated, all
Others outlive long;
Its name is Love.

—Richard Watson Gilder.

A Prayer for Christian Unity

O Master of the Galilean way,
Forgive us for the vows we fail to keep,
Forgive us that we so neglect Thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumbling blocks we lay
Along the paths by which men seek Thee!
Sweep
From our small minds the strife that
holds Thee cheap,
Break Thou the Bread of Life to us, we
pray!

What matter that we cannot understand
The mystery of Love that is divine,
Nor pierce the veil? Dear Lord, our faith
increase,
To know that since our hands may reach
Thy Hand
Our lives are made all-powerful through
thine
To heal a wounded world and bring it peace!
—Molly Anderson Haley.

INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST IN AMERICA

Adopted by the Executive Committee of the Federal Council, December, 1921; the Quadrennial Meeting of the Federal Council, December, 1924; and many of the denominations at their annual assemblies in 1922, 1923, 1924.

- I. *We believe* that nations no less than individuals are subject to God's immutable moral laws.
- II. *We believe* that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
- III. *We believe* that nations that regard themselves as Christian have special international obligations.
- IV. *We believe* that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
- V. *We believe* that Christian patriotism demands the practice of goodwill between nations.
- VI. *We believe* that international policies should secure equal justice for all races.
- VII. *We believe* that all nations should associate themselves permanently for world peace and goodwill.
- VIII. *We believe* in international law, and in the universal use of international courts of justice and boards of arbitration.
- IX. *We believe* in a sweeping reduction of armaments by all nations.
- X. *We believe* in a warless world, and dedicate ourselves to its achievement.

NEWS FROM MANY LANDS



EUROPE

British Y. W. C. A. Conference

TWO interesting ceremonies in connection with the biennial conference of the Y. W. C. A. of Great Britain, which was held in London the end of June, were the special Sunday afternoon service in Westminster Abbey and the reception of the delegates by the Lord Mayor and Lady Mayoress in the Mansion House. Immediately following this conference the World's Committee of the Y. W. C. A. met in Oxford July 1st to 8th. Among the delegates from the United States were the following: Mrs. James S. Cushman, Mrs. John H. Finley, Mrs. Robert L. Dickinson, Mrs. Lewis H. Lapham, Mrs. Harold Hatch, Miss Katherine Lambert, Miss Mabel Cratty, Miss Sarah Lyon, Miss Clara Reed, of Springfield Mass., Mrs. E. C. Carter, of Briarcliff, N. Y., Mrs. E. M. Townsend, of Oyster Bay, N. Y., and Mrs. Charles L. Jones, of Milwaukee, Wis.

English Prayer-Book Revision

ANNOUNCEMENT was made in the June REVIEW of the meeting to be held June 1st under the auspices of the Evangelical Alliance in Albert Hall by Free Churchmen and Church of England Evangelicals, to protest against suggested changes in the Prayer Book as tending toward Romanism in the English Church. It is reported that 8,000 people were present, and that after speeches by various leaders the meeting unanimously adopted this resolution:

Solemnly and on behalf of true religion throughout the whole country, this meeting calls upon the archbishops now considering proposals for the Prayer Book revision to maintain the Protestant Reformed religion, as by law established in this realm. Any

measure of the National Church Assembly sanctioning practices and doctrines declared by that settlement to be repugnant to the word of God would be a reversal of the religious constitution of this realm, which constitution this meeting emphatically calls upon His Majesty's Parliament to maintain intact.

English Tax on Gambling

THE prevalence of the gambling evil in Scotland was referred to in the April REVIEW. Christian leaders in England are now greatly concerned over proposed legislation to place a tax on betting. The London *Christian* says: "The protracted campaign for legalized gambling is apparently now within measurable distance of success. The argument is based, plausibly enough, upon the needs of the national exchequer; but there can be little doubt that, at bottom, it is not the political economists, but the betting confraternity, who have been most active in the campaign. Holding, as we do, that gambling is one of the most ruinous of modern vices, we welcome the manifesto of protest issued by the Bishop of Lichfield, and signed by more than fifty Anglican and Free Church leaders, both ministers and laymen."

The London *Guardian* renews its "appeal to the leaders of Christian thought in towns and villages throughout the country to keep in the foreground of their teaching on the subject the moral effect that would be produced by raising revenue for the State from the taxation of gambling."

Prague Students Buy Testaments

IF ANY of those who have attempted religious work in Prague recently had been asked about the probable success of a sale of New Testaments among the students, "their answer,"

says the *News Sheet* of the World's Student Christian Federation, "would have been at the best a smile of kindly but certain disbelief." But one day on the terrace of the Studentsky Domov a table appeared displaying Testaments in Czech and German for sale. No attendant was evident, only a plate in which was to be deposited the price of books taken, and this placard: "How to Read the Bible":

Do not try to find instruction in science.
Do not stop at insignificant passages.
Approach it without prejudice.

The Bible gives news about people who discovered a new life; it is also an urge to discontent with oneself and with our social order.

The result surprised even the author of the plan. In the course of three hours thirty-four Testaments were sold and the price for them deposited by the purchaser. Now a lecture on "How to Read the Bible" is being advertised, and a second sale is planned to follow the lecture.

Russian Students in Paris

THROUGH the World's Student Christian Federation comes news of several groups of Russian students in Paris, among them a Bible-study circle studying the Gospel of St. Mark, another, consisting of Belgrade people, former Prague students and some newcomers, studying the writings of the Holy Fathers, and the circle of the Four Evangelists—quite a new departure. This consists mostly of volunteer workers of the Student Movement, now students of the Ecclesiastical Academy. Its purpose is to interest the Academy students in the work of the Movement and at the same time to be a training center for Movement workers. The group members must pledge themselves to study the Orthodox liturgy and to master one of the three main foreign languages (English, French or German). In November a meeting took place with representatives of the French Student Movement and of the *Foyer International* for women students, which resulted in the organization of a circle,

in which Catholic, Protestant and Greek Orthodox Christians meet regularly to do some "hard thinking" together on Christian problems.

The Bible in French Schools

FRANCIS HACKETT, in an article in the June *Atlantic Monthly*, makes an interesting comment on the differences between British and French civilization resulting from the part which the Bible has played in each. Press reports indicate that France may be beginning to realize what she has lost by excluding all Biblical instruction from public education. A recent government regulation for schools of higher grade states in substance:

Pupils must not be allowed to ignore the principal traditions of the great men of the people of Israel, nor the Books of the Bible—first, because these are part of the intellectual and moral patrimony of humanity, and second, because if ignorant of them we cannot understand Protestantism nor Puritanism, nor art as it belongs to the Middle Ages and the Renaissance.

"This," comments the *Christian Advocate*, "is not going very far in the direction of positive religious instruction, but it is a hopeful sign. It is especially noteworthy that France—which some would call 'atheistic'—feels the need of the Bible in the public schools, at the very time when American atheists, who include Voltaire and other Frenchmen among their intellectual guides, are protesting against every proposal to make a place for religious education in school hours."

Protestantism in Hungary

MR. W. P. LIVINGSTONE, of the United Free Church of Scotland, who recently returned from a visit to central Europe, reports a remarkable Protestant revival now under way in Hungary. According to Mr. Livingstone, there are now 1,500,000 members of Protestant churches in what is still Hungary and 1,000,000 more in the new states formed since the war out of parts of the old kingdom. At

Prague the Hussite Church has doubled its membership in the last seven years, and Mr. Livingstone spoke to one Protestant congregation of two thousand in a suburb where, ten years ago, the membership was only fifty. Practically all of the members of the Protestant churches are Czechs.

German Women Teach Missions

THE women of Germany are making their influence felt in all phases of life. The improved conditions in politics, in communal welfare, in all matters of public interest, are to a very large extent due to the activity of the women. One of the most interesting of the developments of recent months is the activity of the women teachers in the public schools along missionary lines. The evangelical teachers of religion are united in an organization which publishes its own periodical, a paper of high merit in the articles it contains. The president of the association is Oberin Magdalene von Tiling, who is prominent in all forms of women's work and is a member of the Prussian Parliament. The January number of the periodical referred to contains four articles on missionary questions. One teacher writes: "Missions belong to the schools, for their own sake and for the sake of the children."

AFRICA

Egyptian Pilgrimage Checked

DIFFICULTIES between the Government of Egypt and King Hussein, then ruler of the Hedjaz, made it impossible for Egyptian Moslems to make the pilgrimage to Mecca in 1923 and 1924, and in 1925 the internal strife in the Hedjaz had the same effect. This year some 12,000 Egyptians were planning to make the pilgrimage when the Ministry of the Interior received a report from its representative in the Hedjaz, to the effect that the Wahabi Government, under Ibn Saoud, objects to the traditional ceremonies which the Egyptian

Mahmal escort and pilgrims usually hold in the Hedjaz during the pilgrimage. The band which accompanies the Mahmal will not be allowed to accompany it to Mecca, and must stop at Jeddah. The "Holy Carpet" will have to be sent from Jeddah to the Kaaba in packages and without ceremony; the Kiswa ceremony usually held on the occasion will be absolutely prohibited. The Wahabi Government objects also to the Egyptian military escort entering the Hedjaz with arms, and it is proposed to deprive the force of its arms on its arrival at Jeddah. These objections are due to the Wahabi teachings which preclude the holding of showy ceremonies in the sacred cities.

When Egypt Prayed for Britain

THE last annual report of the Egypt General Mission speaks in this striking fashion of our debt to take the Gospel back to Egypt: "Has it ever dawned upon us that when Britain was pagan, Egypt was thinking of us, praying for us, pleading with God for our salvation? At that time Alexandria was the 'Home Prayer Base,' and Canterbury a mission station in a dark heathen land. This is what Gregory wrote to Eubogius, Bishop of Alexandria:

The English race, situated in the far corner of the world has hitherto remained in unbelief, worshipping stocks and stones, but aided by your prayers, I made up my mind (it was God who prompted me) to send a monk of my own monastery to them to preach. . . . At Christmas last more than ten thousand English people, we are informed, were baptized by our brother and fellow-bishop. I tell you this that you may know what your prayers are doing at the world's end."

Grace vs. "Grandfather"

REPRESENTATIVES of the Church Missionary Society point out that paganism in many parts of Africa is doomed, but that the African is faced by the perils of materialism. His greatest need is an education dominated by Christian ideals and permeated with the spirit of Chris-

tianity. The *Church Missionary Outlook* for April states that at least thirty men and twenty women recruits are needed immediately for the rapidly developing C. M. S. missions in Africa. All these could be supported by government grants or local funds without any additional charge on the Society's budget, beyond that for training. The urgency of the call from Africa can hardly be overstated. For some years the Bishop and other experienced missionaries have warned the Church at home that all was not well in Uganda, and that the story which has been one of the glories of missionary history might easily become a tragedy. As some of the Baganda have put it: "Grace has come into the heart, but grandfather is still in the bones," and the result is often a condition such as grieved St. Paul in Corinth.

An Arab Colporteur at Work

REV. W. H. RAINEY, secretary of the British and Foreign Bible Society for North Africa, writes: "We have longed for the day when Arab colporteurs would carry the Arabic Bible to Arabs. We have searched for the right type of man but without success. Then we fixed our hopes on the Kabyle and Arab boys being educated in the French Evangelical Mission and the Methodist Episcopal schools. At last our patience is rewarded. The great experiment is being made. A native Arab colporteur is now visiting the Arab cafés in Algiers, and offering the Scriptures to his countrymen. He has already been instrumental in selling a considerable number of copies. Then we hope that during the summer vacation, two young Kabyle students will undergo an apprenticeship in colportage work that will fit them for service later on."

Surprising Gifts from Converts

THE Qua Iboe Mission, which has its headquarters in Belfast and its work in West Africa, undertook a mission in the swampy district extending south of the Niger delta in

1887, Mr. S. A. Bill being the pioneer. He is still alive and has not returned for furlough since 1918. They have been gathering a very gracious harvest of souls, 2,785 being baptized last year. The outstanding feature of the work is the developing of the grace of giving. Years ago the secretary at home became convinced that the method of supporting native workers from the funds of the society was wrong and he pleaded with the missionaries that they insist on the support of their pastors, evangelists and school teachers coming from native gifts. Their reply was that their converts were too poor. But the secretary at home was insistent that the subsidizing principle was wrong, and at last the missionaries agreed to give it a trial. The result has been remarkable, and a surprise at first to the missionaries themselves. Last year the native Christians in West Africa contributed about \$65,000, while the total income of the Mission at home was a little under \$53,000.

Modern Inventions in Elat

THE Halsey Memorial Press at Elat, West Africa, continues to be a marvel to the natives: "The printing office is continually visited by curious natives wondering what this is all for. Travelers have come from great distances to see the marvels of this strange workshop. The press-feeder is an amazement, but the monotype is a still greater wonder. The conversation of a group which one day stood gazing at this typesetting was overheard by a missionary; one of them remarked that he would like to see the inside of the head of the man that invented such a thing. His neighbor maintained that it could not have been a man but a spirit which could do such wonders. But a third said, 'When people know God for years He gives them wisdom passing understanding.' It is believed, however, that many of the women who visit the shop marvel more at seeing water brought forth from the wall by

turning a knob. These women have all their lives carried water from rivers and springs, and it is unbelievable to them that such a necessity could be obtained at so little labor. A 45-foot well just outside the building, with a power pump attached, is the secret of these astonishing water works."

THE NEAR EAST

The New Woman in Syria

THE "awakening of girls and women in Beirut to public consciousness within the last few years" is described by Miss Frances Garside, of the Y. W. C. A., who says: "More and more girls are entering the University of Beirut, going in for pharmacy, medicine, bacteriology and dentistry, with the full intention of entering these professions later. Yet, only eight years ago, the first young woman in Syria entered a business office, that of the American Mission. A year later the second Syrian girl ventured into business life, though it was not for two years later that the third was interested. Today, there is not a business office of importance which does not have its stenographers and clerks from among the young women of Syria and, in several, young women are practically in charge and making good. These girls are, in the main, living at home. The Moslem girl is slower in coming out into the new order of things."

The French Mandate in Beirut

PRESIDENT BAYARD DODGE of the American University of Beirut in a recent statement on the relationship of the University to the French Mandate says that members of the French High Commission in Syria and the Grand Lebanon have shown extraordinary courtesy to the University and that no intimation of interference with the work has been suggested. He continues: "The treaty between Washington and Paris ratified July 13, 1924, definitely gives permission to American schools to

teach in the English language in Syria. Property is free from taxes and school supplies free from customs duties. No military service is demanded from the students. A superior council of education has been formed to reorganize the secondary and higher instruction. The President and two elected members of the faculty of the American University of Beirut have been asked to sit on this council. No requirements have been made with regard to the enforced teaching of French. No obstacles have been raised with regard to meetings, services, textbooks, content of courses, or selection of teachers. Permission has been granted for all students to enter Syria for study, regardless of the country from which they may come."

Palestinian Jews Hear Gospel

AT the recent eighty-third annual meeting of the British Society for the Propagation of the Gospel among the Jews, Rev. Frank J. Exley described a service in the mission hall in Haifa, a center where the Jewish population is increasing very rapidly. He said: "Jews are not being induced to enter our mission hall in Haifa with any idea that the Gospel is to be toned down to suit their prejudice. The text on the wall is a clear proclamation of our message. The service as a whole is in Hebrew. The addresses are earnest appeals to receive Jesus Christ as Saviour and Master and Lord. The place is full of Jews—keen, alert, intellectual, listening with the utmost intenseness to the message, and ready enough to talk about it afterwards to those who have been speaking to them."

Medicine and the Bible in Oman

REV. G. D. VAN PEURSEM, of the Arabian Mission of the Reformed Church in America, writes of an inland trip: "During our three-weeks' stay in Sib it has been amply demonstrated that the need for medical attention is inexpressibly great.

The attendance at the morning clinics numbered about one hundred and fifty. Dr. Dame operated every afternoon and some days were given over to surgery altogether. One half day he performed nine major and nine minor operations. The first week he did an average of seven operations a day. Many men sat in the courtyard for four days waiting their turn for a much-needed operation. Some had to return without relief because the doctor had no time . . . While medical work naturally received the greater attention in Sib, we were able to distribute many portions of the New Testament. The people of Oman are very polite, too polite to object to one's reading the Bible in their presence. I tried to sing the same hymn every day in the extemporized wards, so that the boys came and sang with me and quite a few of them learned the words and tune."

Books as Tools in Baghdad

REV. JAMES CANTINE, D.D., paying tribute to the work of the American Christian Literature Society for Moslems, describes what he calls "the evangelistic workshop" in Baghdad: "One end of the large room is filled in with book-shelves loaded with hundreds—thousands, if you count tracts—of the publications of the Nile Mission Press, printed with aid from your society. On the walls are illumined gospel texts, appealing and suggestive, from the same source, while down the middle of the room are tables, holding the books and papers under discussion. On the couches along the sides sit from six to a dozen men, some reading, but usually listening to someone reading a book which is being commented upon. An inquirer, who has been given a book dealing with some specific Christian truth, brings it back and something is said that interests all present and a general discussion follows. . . . Now and again one of the Armenian or Syrian Christians wanders in and receives an object lesson as to how the truth can be made attractive to a Mohammedan."

INDIA, SIAM AND MALAYSIA

A Tribute to Character

WHEN Dr. S. K. Datta, of India, on a recent visit to Australia, was asked by a prominent citizen if, after all the years of the work of the Christian missionaries, many high-caste and cultured Indians had accepted Christianity, he replied, "Very few," but he admitted 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."

Indian Preachers as Exorcists

A RECENT evangelistic campaign conducted by the Methodist Episcopal Mission in the Madras District led to many baptisms. J. J. Kingham writes in the *Indian Witness*: "The converts are of twenty different castes, a very reassuring fact when one reads some of the assertions of the ignorant that Christianity reaches only the untouchables. Our congregation in Vepery alone would utterly disprove such statements. . . . On a village circuit near the city, the preacher has been called to many homes as an exorcist, to drive out the demons who have taken possession of Hindu women. The aboriginal religion is demon-worship and Hinduism proper is grafted into the ancient cults. The pastor goes to the house and talks with the people, who generally profess their faith that Jesus is able to drive out the demon and state that that is the reason why they have called on the minister for aid. He

then prays for the patient, and in a short time there is complete relief, she returns to her right mind and goes about her household duties. This has resulted in a number of conversions and baptisms."

Hostility from Arya Samaj

CHRISTIAN workers at a *mela* in North India describe their experiences with a representative of this modern sect: "While he preached, yelled, drew and held the crowd we smiled and sold gospels. But the more we sold the more angry he became. His abuse soon became more than other Hindus and a nearby Mohammedan shopkeeper could tolerate and only by our interference was he able to get away unmolested. But he only went to get a band and several Arya preachers, who began their preaching about fifty feet from where we were. We could not have asked for better help; because after having heard their messages, the people became more and more eager to hear what our message was in return and to take Christian literature. . . . It was not an unusual *mela* day, but when evening had come the writer had preached sixteen times and sold nearly one hundred gospels, while the Indian preachers all had had their turns and several hundred gospels had been sold and thousands of free tracts distributed."

Village Work in the Punjab

THERE is no monotony about missionary life in India, according to Mrs. M. M. McKelvey, of the United Presbyterian Mission in the Punjab. She writes of some of the methods used: "We always try to have a 'team,' as we go to each village; that is some of us go to the Christians, and some to those without—who for the most part are to be found in the more pretentious part of the village. In common with the usual method in the so-called Christian districts, we follow a Bible course in the two hundred villages where there are Christians. Each visit to them means an

examination on the Bible stories taught them since our last visit, and on general truth; also finding out 'how they are' in every way—checking up on births, deaths, marriages, removals, baptisms, offerings, and many other things. While this is being done in the Christian quarters, some of us are bringing the message of salvation to just as many souls as possible, over in the heathen village, by day and night and sunrise services; by the word of our testimony, by gospels and tracts, picture cards and posters, and psalm books, sold or given away."

Buddhist's Son, a C. E. Leader

THE newly organized Christian Endeavor Society in Chiangmai, Siam, is sponsored by a graduate of Bangkok Christian College. This young man's father, a staunch Buddhist and the governor of a populous district, has from the first opposed the action of his eldest son in leaving the religion which is announced by His Majesty, the King, to be that of the Siamese. All the other members of the family put every difficulty in the way of his adherence to the Christian faith. While living with them and in every other particular a loved member of their circle, he gently but very firmly adheres to "the Jesus Way," witnessing for his Master by a most consistent walk and conversation. He is zealous in seeking to win young men to Christ, and is the most enthusiastic temperance leader in Chiangmai.

A Pathan Preacher

FROM the United Presbyterian Mission in Lyallpur, North India, comes a report of some successful special meetings. "The last night the preaching was by a converted Pathan, said to be a relative of the Amir of Kabul. He was well taught in the Koran and other Mohammedan books. He left for Bombay, that he might lead in debates with Christians. But the more he studied his own books the more he began to doubt that there was in them a way of salvation. For some

time he prayed that he might be assured of salvation, but not leave his own religion. Finally he was brought to know Jesus as the Saviour through fellowship with a Hindu convert. He is a fine-appearing man and a vigorous preacher. His message was given the best of attention by a large audience. They had decorated the tent and the road leading to the courtyard. They also gave him a dinner. The pastor feels that at last this community has been reached, and that there has been a real awakening."

Siamese Village Christians

AT A VILLAGE to the south of Prae, Siam, the little group of Christians were asked to join in community spirit worship, which consists of killing pigs and fowls and offering them to the spirits to ensure a good crop. After the offering is made to the spirits this meat is eaten with rice and much liquor. When the Christian people refused, pressure was brought on them through the local officials who threatened to cut off the water supply from their fields. This would mean starvation, but still they refused and appealed for help to the missionary, who brought the matter to the notice of the Governor of the province. This evidently was effective. But while these threats were in the air ten persons were received into the Church in this place and others are preparing for baptism.

CHINA

Leaders for Chinese Students

A CONFERENCE of student Y. M. C. A. and Y. W. C. A. secretaries, both Chinese and foreign, which met in Shanghai several months ago, voted to invite Reverend David Cairns, of Aberdeen, Scotland, to come to China this coming autumn for talks on Christianity among the mission schools. The possibility of asking Bishop Temple and Maude Royden of England to come later, for more general work, was also discussed, and the desire was expressed that the international visitors of the future should also include lead-

ers from Africa and India. "The doors to the student world are not closed," agreed these student secretaries, after sharing experiences of the past few months in an agitated and tense student world, "but the personal qualifications of student secretaries matter a hundredfold more than before. Any one of fine enough personality and with a genius for friendship can cross the barriers that stand even against organized Christianity."

Lingnan University

THE NEW Chinese name of Canton Christian College was announced in the JUNE REVIEW as Lingnan University. The Associated Press item so gave it, but the correct form is Lingnan. Chung Wing Kong, the Associate President, stated before returning to China after a visit to America, that Chinese had taken over the entire maintenance of the Agricultural Department of the University. The trustees have now voted to appeal to the public for a \$2,500,000 fund for maintaining and developing the college during the next five years. The Chinese want the college and are doing all in their power to support it. A representative body of alumni and former students recently sent a letter to the board of trustees declaring their loyalty to the institution and decrying present Bolshevik activities in China. Three fourths of the expenses for the current year have come from Chinese courses. Lingnan University is the only modern university in a district having a population half as large as that of the United States.

Chinese Mission to Lepers

ONE of the results of the recent world tour of W. M. Danner, of the American Mission to Lepers was the organization of a Chinese society along similar lines. Mr. Danner says of its officers: "Rev. T. C. Wu, the General Secretary, is a Baptist minister, in his early thirties, who has studied at several American universities, traveled widely, and held a

Shanghai pastorate successfully. It is in keeping with the spirit of the times in China that a Chinese Secretary should be employed, and it was a satisfaction as we left Shanghai to know that the new Chinese Mission to Lepers, the crystallization of the interest that had been aroused among the Chinese by our meetings and interviews, was already organized and functioning under capable Chinese leadership. Dr. Fong Sec, Vice-President, is editor of the *Commercial Press* of Shanghai, and though, like our own American Directors, busy with many vocations and avocations, he has given generously of his time to the Mission to Lepers. Mr Yinson Lee, the President, in addition to being of splendid Christian character, has great executive gifts and is possessed of boundless energy and enthusiasm, steadied by sane and far-seeing judgment."

Power of a Christian Home

MRS. ROBERT F. FITCH, of Hangchow, China, who, with her husband who is President of Hangchow College, was sent to China in 1898 by the Presbyterian Board, writes of the influence of Christian hospitality: "Fine roads are being opened now all through our province. One twenty miles long passes our college, and we invited the manager and the director, both non-Christians, to a dinner at our home. Our Chinese dean asked the blessing and, Oriental-like, he made it a long one, remembering especially our guests. The official on my left said, 'Do you people pray to God for us?' 'Are we not brothers?' I said softly. He searched my eyes for sincerity, and then slowly nodded. We gave a dinner to twenty-five of the heads of missionary and government schools in Hangchow. It proved a most social affair and now the headmasters all meet once a month at each other's homes to drink a social cup of tea and discuss school affairs. Dr. Fitch is the only foreigner present."

"Marks of the Lord Jesus"

AN INFURIATED MOB in Kweilin, Kiangsi Province, is reported to have tattooed recently on the face of a Chinese Christian the characters meaning "Foreign Slave." The *London Christian*, which tells the story, says: "Following upon a Socialistic demonstration, an attack was made on a body of mission workers and converts; and one man, a scholar, who resented the indignities visited upon Christians in general, was afterward singled out for still more violent treatment. As reported in the newspapers, amid hoots and jeers he was led to the city square, bound, and, as if to show that only those who follow native superstitions could be true Chinese, he was marked with the words 'Foreign Slave!' And was it not grandly true that, in faith and hope, the man sustained relations that were foreign to the thought and feeling of his persecutors—had he not a citizenship that was heavenly?"

Opium Smoking Increasing

A CHURCH of England missionary at Mienchuh, Szechuan Province, is quoted in the *Church Missionary Gleaner* as follows: "Opium is smoked far more than it ever was in the Manchu days, and this is due to the militarists. Farmers are forced to plant a certain proportion of their land in opium, and to pay taxes on the crop. All the 350 opium dens in this city are run by soldiers. No one dare start one without permission from them, and this permission is obtained by paying a large sum of money in addition to a regular tax. Under the Manchu régime a man was ashamed to confess that he smoked opium; now there is no shame. Dens are situated in almost every city, and the sign is a dirty curtain where the door should be. Opium, too, is much cheaper than it was, and life is so uncertain and so full of risk from the activities of robbers that all sorts of people are taking to the habit of smoking."

JAPAN-KOREA

Religious Legislation in Japan

ACCORDING to a wireless dispatch to the New York *Times*, June 1st, a Japanese Methodist bishop, Kogoro Uzaki, charges that Christianity is being discriminated against in a bill prepared by the Department of Education to be introduced in the next Diet. The bill has a section devoted to Buddhism and Shintoism but none to Christianity, which is included in the "Kyodan," meaning other religious groups, including those of a questionable nature. Bishop Uzaki points out that the Christians number only 250,000, but that their activities are far greater in proportion. Moreover, there are more Christians in Korea than Buddhists or Shintoists, but the bill applies there also. Little hope is held of changing the bill, as the commission considering it is composed of eight Buddhists, three Shintoists, two Christians and the rest laymen, but a few of whom are Christians. The bill gives the Minister of Education the authority to prevent any religious teacher from continuing work or professing his faith if the Minister recognizes their teaching "tends to violate public peace and order."

Westernization of Japan

AN article in the *Church Missionary Outlook* for March says that closer contact with Europe and America has brought about a fundamental change in the life of the people of Japan. The atmosphere of the cities is charged with the smoke of numberless factories. High-speed electric lines connect the great centers of commerce with the ports, upon which their prosperity so largely depends. The streets are filled with tramcars and buses, taxis and motorlorries, which are gradually ousting the jinricksha and hand-cart. The popularity of European food has created a demand for European drink, and flasks of non-matured whiskey (Osaka Scotch) are sold freely on railway platforms. Cinema

and broadcasting, opera and dance, are all creating new anxieties. "Is our sympathy for Japan," says the editor, "to be less because her youth is facing the same temptations as ours? The backward races of the earth may have remained such because of the indifference of the West, but Japan has changed because of its active interference. Statesmen and diplomats, educationists and merchants, have all contributed to the change. Is the Church satisfied that she has made an adequate contribution?"

Japanese Young Men's Club

REV. J. H. LLOYD, Protestant Episcopal missionary in Wakayama, Japan, writes of work which has been opened in the town of Sakai by Rev. M. Sakaguchi, rector at Marusu and Nogami. It began, he says, with a young man who was formerly a motorman on the electric road between Wakayama and Osaka, but who lost his right arm in an accident. "He heard of our services at Nogami and began attending them, became a catechumen and was later baptized and confirmed. He formed a young men's club at Sakai and through him the members invited Mr. Sakaguchi to come to Sakai once a week and teach them Christianity, which he has now been doing for over two years . . . They invited me to come once a month, and I have been several times. There have been forty to sixty young men and a few old fellows sprinkled in. A few years ago you could not have dragged these men out with a rope and tackle. Now they are falling over each other literally to get the thing out of Christianity of which they have heard and for which the human heart everywhere yearns, a loving, saving God."

Japanese Newspaper Evangelism

THE proved effectiveness of this missionary method is already familiar to readers of the *REVIEW*. When Dr. Pieters prepared his pamphlet in 1919, he reported that since the be-

ginning of the work in 1912 inquiries had been received, not only from all the towns, but from every one of the 257 townships of Oita Province. Rev. H. Kuyper estimates from the latest figures that the province is covered once in two years. He says:

Here is an area of about 2,500 square miles, dotted over with small towns, smaller villages, tiny hamlets and lonely dwellings in secluded valleys, in which some 900,000 human beings spend their lives. The missionary problem is to cover this territory with the gospel message. The Eiseikan is making its contribution to the solution of this tremendous problem by dropping the gospel seed, every two years, on every nine square miles of this territory. And dropping it, mind you, not at random, but where some person has evinced enough interest to ask for it. . . . I like to think of our advertisement in the daily papers as a light that casts its beams into every nook and corner of this province, giving men at least a chance to know Him whom to know is eternal life.

Growth of Korean Sunday-Schools

THE attendance in the Sunday-schools manned and directed from Kwangju, Korea, has increased over two hundred per cent a year for the past fourteen years, according to Rev. M. L. Swinehart, Southern Presbyterian missionary, who states that, after fourteen years of experiment and close observation, those in charge believe the work of conducting these outpost Sunday-schools to be one of the most successful forms of evangelistic work thus far attempted in Korea. In one heathen village, where Sunday-school work was begun several years ago, there is now an organized church, with its own pastor, and having about forty baptized communicants. From the first service, held out of doors with sixteen little boys and girls as an audience, this work has developed until now there is a Sunday-school with twelve classes and an average attendance of over two hundred.

Relief for Flood Victims

REV. E. W. KOONS, American Presbyterian missionary in Seoul, who was in charge of considerable re-

lief work for the sufferers from the recent floods in Korea, writes: "At one place, representatives of the Roman Church followed our workers from house to house audibly finding fault with our plan of issuing a minimum ration to every house that was in desperate need. They said:

Look at us; we had a few families hurt by the flood, and we gave them each Yen 15, and made them comfortable. But the Jesus Churen people have given a little to everybody, instead of saving it and giving to their own members only, and what have they got?"

"What have they got?" They have the knowledge that hundreds of people have been kept from starving; that clothing and bedding and food and sympathy have reached 750 families; that little children who cried for food have been satisfied; that poor old bones have slept warm at night; that the 'Jesus Doctrine' is known all up and down this river as a teaching that means help for everyone."

"Called to be an Evangelist"

REV. W. F. BULL, of Kunsan, Korea, who has been in Korea for twenty-seven years, is described by an associate in the Southern Presbyterian Mission as being "preeminently fitted for the work of evangelism." The writer continues: "He loves the Koreans and understands them. During the ten-day Bible class for men in the Kwangju field, we were extremely fortunate in having him with us to conduct the evening evangelistic meetings, the early morning prayer meetings, besides teaching one period a day. These night meetings and early morning meetings were attended by hundreds of people, not only the men of the class but many others, besides women and children, and at night there were many unbelievers present. The day class, too, by special request was held at a free period in the afternoon so that the entire school might have the privilege of hearing him and not just one class. Mr. Bull has almost a perfect knowledge of the language of the Korean

people and a wonderful freedom in the use of it."

ISLANDS OF THE SEA

Comity in the Philippines

THE growth of interdenominational comity in missionary work has recently been well illustrated in the Philippines, where the American Presbyterian and Baptist Boards have readjusted their territory. Under an agreement made twenty-five years ago, these two missions have occupied jointly the island of Panay. Some years ago there was also assigned to the Baptists the island of Samar, the third largest in the archipelago, which has a population of 379,000. Though it is far removed from the other Baptist stations, it is near the islands of Leyte and Luzon, both Presbyterian fields. An arrangement satisfactory to the representatives of both missions has now been made, by which the Presbyterians have relinquished to the Baptists all the work on Panay, and have taken over Samar. "This," writes Rev. C. R. Hamilton, D.D., "is practically virgin soil for the Gospel. Within a very short time following the transfer of our former Iloilo station force to Tacloban, the missionaries inaugurated evangelistic meetings in several of the Samar towns, and acceptance of their message was prompt, nearly one hundred making definite decision for Christ. Calls are coming for missionaries to come to other towns and doors are opening on all sides."

Racial Problems in the Pacific

THE Rockefeller Foundation has recently issued the following statement:

The islands of the Pacific offer exceptional advantages for investigating racial and social problems. The Polynesian people in Hawaii, Samoa, the Marquesas, the Society Islands, Ellice Islands, etc., will repay continued study. The Melanesians in the Admiralty Islands, Bismarek Archipelago, Solomon Islands, New Hebrides, Fiji, and other islands offer a wide and fruitful field for investigation. Certain aboriginal groups in Australia represent one of the few examples of people in an early stage of de-

velopment. Hawaii is a unique center for the investigation of racial crossing, cultural interaction, and social relationships. These various opportunities are not permanent. Some of the peoples are disappearing, others are being rapidly Westernized. If further and more systematic studies are to be made, too much time must not be lost.

The Foundation, through the Division of Studies, has pledged funds for cooperation with the agencies which will make these investigations, has provided special trips for two professors from Sydney and Adelaide, and has sent representatives on study visits to Hawaii, New Zealand, and Australia.

Hawaiian Gifts for Missions

THIS is the twenty-fourth year of the work of the American Episcopal Church in the District of Honolulu and the sixty-fourth year since the English Church began work in the Hawaiian Islands. The former has at present four self-supporting parishes, sixteen organized missions and seven unorganized. Bishop La Mothe, during the past year, baptized twenty-six children and adults, and confirmed 174. "Once again," said the Bishop, addressing his Convocation, "I have to congratulate the missionary district on having paid in full its apportionment for missions. Every parish and mission met its quota. This amounted to \$9,000; \$5,000 for the general work of the Church sent to New York, and \$4,000 for disposition by our own District Missionary Board. This latter sum has been of great assistance to us in helping out the very inadequate stipends of the clergy and in the Iolani and the Priory schools. It is a matter of pride to me that Honolulu was one of only six dioceses or districts that paid its total quota."

NORTH AMERICA

Plans of Evanston Committee

A CONFERENCE dealing with the specific problem of church cooperation on the college and university campus has been called by the Continuation Committee of the Inter-

denominational Student Conference held at Evanston, Ill., in December, 1925. The meetings will be held at the University of Illinois, September 6th-9th. The attempt is being made to keep a fifty-fifty ratio between students and student workers who attend the gathering.

The Continuation Committee also announces a study conference entitled "World Students and the Christian Church," to be composed of forty leading foreign and forty representative American students, together with twenty non-student mission experts. They will meet September 10th-17th somewhere in the vicinity of New York City to examine the foreign program of the Church as it appears to students, and to assist the Church in its approach to the foreign students in the United States. This conference will differ from the method employed at Evanston, in that the progressive minds of both youth and maturity will be joined in approaching the problems which they face in common. The Student Volunteer Movement and the Friendly Relations Committees of the Christian Associations are cooperating in the promotion work for this conference. The Executive Chairman is Mr. George Paik, a Korean and a graduate student in Yale University.

Baptist Missionary Finances

AT THE annual meeting of the Northern Baptist Convention in Washington the Board of Missionary Cooperation reported that in five years the missionary gifts have declined from \$11,290,642 to \$5,431,869, while the contributions for current expenses have risen from \$16,752,293 to \$25,627,771. The figures make no account of the many millions contributed during the same five years for investment in church property. The Board urged that as the local churches grow missions be enabled to grow with them, and presented the following program:

1. That every local church be induced to accept a quota representing its responsi-

bility in respect to the denominational program as defined in the unified budget.

2. That the local church put on a well prepared Every Member Plan, which will secure the pledge necessary to insure payment of the quota.

3. That the money so pledged be punctually collected and forwarded on the basis of one twelfth of the year's quota every month.

The combined foreign budget of the general and the women's societies adopted for 1927 was \$2,370,000, and that for home missions, \$1,422,500.

Boy Scouts and the Church

THAT the churches have been quick to see the values in the Boy Scout movement is evidenced by the fact that more than fifty per cent of the troops are conducted under the auspices of the churches and, of the 12,000 church troops in the United States, 10,000 are in Protestant churches. Recently a committee of representatives of the churches, under the chairmanship of Dr. Macfarland of the Federal Council of Churches, in cooperation with officials of the Scout Movement, has been engaged in working out a plan whereby the scout program and the religious education program of the churches may be brought into more vital relation to each other. The plan will provide a definite statement of minimum requirements for a standard church troop with appropriate recognition by the church. Parallel to the church year program there will be, month by month, special features of seasonal emphasis in the scout year. It is hoped that this closer relationship may enable a higher percentage of the boys of scout age to profit by the scout program and prove a most effective means of training for Christian service through the church.

Armenian Church in America

AS A result of the nation-wide survey recently completed among the Armenians in the United States under the direction of Archbishop Tirayre, the Primate of the Armenian Church in America, and his Central

Committee, the members of that communion and their American friends have inaugurated a campaign for funds with which to rehabilitate the Church and undertake some very necessary Americanization work. The Armenian children are shown by the survey to be in urgent need of religious education and spiritual nurture. According to statistics some eighty per cent of the more than 100,000 Armenians in this country are members of their national Church, which dates from 301 A. D. The younger generation, however, has grown away from its Old World ceremonies and somewhat lengthy services, mostly because they have had no training whatever to understand or appreciate them. To remedy this situation, the Archbishop believes it is necessary to make a most vigorous effort for the religious education of the growing boys and girls on the one hand, and on the other to have the Church, in a measure, adapt itself to the changed conditions of country and times.

Race in Virginia Law

WHAT Principal James E. Gregg, of Hampton Institute, describes as "a resurgence of race prejudice" resulted in the passage by the General Assembly of Virginia of a bill for the compulsory separation of the races in all public gatherings. "This," says *The Southern Workman*, "was evidently directed against Hampton Institute because of its continued observance of the custom of seating all persons attending entertainments at the Institute without discrimination because of color. It was introduced into the Assembly through the efforts of the Anglo-Saxon Clubs of Newport News and Hampton; and became the law without the Governor's signature after the adjournment of the session. It was opposed by several of the leading white newspapers of the State; by the Richmond Chamber of Commerce; by the State Interracial Committee; and by other prominent white citi-

zens of Virginia. . . . The Hampton Board of Trustees at its annual meeting in April decided that in order to conform to the law it would be necessary to conduct hereafter all gatherings for entertainment or instruction as private meetings, open only to members of the school community and to invited guests."

Czechs in Old New York Church

THE Madison Avenue Presbyterian Church, New York City, from the pastorate of which Rev. Henry Sloane Coffin, D.D., has resigned to accept the presidency of Union Theological Seminary, has long been extending its ministry to the neighboring colony of 30,000 Bohemians. When Dr. Coffin came to the church twenty years ago, he found that it was supporting a mission over on the East Side. Before long this mission was given up, not because the church wanted to abandon its work among the people of that neighborhood, but because it preferred to have them come to the home church and mingle democratically with the Christian people of older American stock, many of whom came from families socially prominent in New York. This daring venture of faith has more than justified itself. Today of the 1,800 members of the Bible school fully six hundred are of Czech parentage. It is doubtful if any other church in the country reaches as many children of Czech parentage as the Madison Avenue Church. Furthermore, Czechs of the first and second generation are found in great numbers among the members of the congregation and are made very much at home in all the activities of the church. They are represented on the official boards.

Armenians on California Border

REV. GEORGE F. KENNGOTT, PH.D., Congregationalist home missionary leader with headquarters in Southern California, writes in the *American Missionary* of a little-known situation just beyond our southern border: "Under our immi-

gration law, with its quota system, only one hundred Armenians may be admitted annually, though fifty thousand clamor for admission. Unable to enter directly, thousands have gone to Mexico, believing that after establishing residence and gaining Mexican citizenship in two years they may then enter the United States. . . . Though millions of money and thousands of men have been devoted to the salvation of the Armenians we will not admit them to America. Christians for centuries, trained in our mission schools, physically fit, mentally alert, spiritually discerning, they knock in vain at the doors of Christian America in order that they may be with their families who have come hither before them. On the other hand, the Mexicans, largely illiterate and unskilled, fairly swarm across the invisible border."

S. S. Missions in Canada

THE religious need existing in some sections of rural Canada was described at the annual meeting of the S. P. G. in London by Miss Eva Hasell, who reported on the so-called "Sunday-school Caravans." In one place only twelve out of forty grown people had ever attended a Christian service before. She said:

"In the southern territory in the diocese of Calgary, where one of the Archbishop's Western Canada Missions was, there is now a large Mormon temple, and in all the day schools of that district they have their special teaching in the last half-hour of every day. In one district the Mormons had started a Sunday-school, and even the Church of England mothers were sending their children to it because they thought it was better to have some Bible teaching than none. We have now seven caravans; we start the seventh this year in the diocese of Kootenay. There are fourteen of us at work; a great many of us who can do so, pay our own expenses. Each caravan costs £320. None of the workers are getting any salary at all, although many of them are trained

teachers who could get a good salary elsewhere."

LATIN AMERICA

Church and State in Mexico

THE editorial article in the April *Review*, entitled "The Secular Crusade in Mexico," showed that the regulations now being enforced by the Mexican Government are not directed against the evangelical missionaries, but that the latter are co-operating with the Government in every way possible. The constitutional provision which requires all who perform any ministerial rite to be of Mexican birth has been felt by the representatives of the Protestant Episcopal Church to work especial hardship for them. For instance, the dean of the cathedral in Mexico City escaped banishment only by promising not to officiate in any religious service. That denomination requires that the rite of confirmation be performed by a bishop, but under the present law Right Rev. Frank Creighton cannot conduct such a service in Mexico. Press reports in June were to the effect that on July 15th much stricter regulations would be promulgated which would not only insist that priests and ministers must be Mexicans by birth but would provide a fine of 500 pesos and fifteen days' imprisonment, followed by expulsion, as a punishment for violation. Priests who arouse the public to disobey the laws by letter or by sermons will be sentenced to one year in jail and fined.

Haitian Priest Converted

THE recent conversion of a Voodoo priest in Haiti is described by Rev. Mr. Wood, of the American Baptist Home Mission Society: "The man had been visiting our little Sunday-school, and had learned by heart a number of texts, one of which was, 'No man putting his hand to the plough and looking back is fit for the Kingdom of Heaven.' A little later he left the district, and became a Voodoo priest, working all sorts of

magic, consulting the spirits in lonely places at night, and going from district to district as a medicine man. But he could not forget the verse which he had learned. At last he was taken sick, and during his sickness he had an extraordinary vision which was to him the clear call of God. When he came to himself, he told his wife that God had called him, and that he had determined to follow. He immediately destroyed his three books of magic, and threw away the money that he had earned by them. He is now visiting all the Voodoo centers around, telling the people his story of the grace of God.

"Revolutionaries in Brazil"

THIS is the title by which Frederick C. Glass, of the Evangelical Union of South America, describes himself and his companions on a recent trip into the interior. He says of the authorities in one town: "They examined all our baggage for bombs, but found only Bibles! This so impressed one of the police authorities, that he at once purchased our very best Bible, and furthermore invited us to put up at his farm on the way." Mr. Glass continues: "Our colporteurs had twice visited these regions some years ago, and I could see results of their work. In one remote farmhouse I found a man, well over seventy, who had been converted through the reading of one of the Bibles that they had sold. His sons and grandsons and their families had professed to follow his religion, though they had not had anyone to explain it to them."

Health Problems in Brazil

IN RIO DE JANEIRO there is an institutional missionary plant, known as the People's Central Institute, which is trying to put into effect the conception of a physical as well as a spiritual ministry which was emphasized at the Montevideo Conference. "At the same time," says the *Christian Century*, "the Government of Brazil established a national board of health which is working out com-

prehensive urban and rural hygiene and health programs. The program for Rio de Janeiro carries a special department of infantile hygiene, which includes the care of mothers and of children up to the age of six. Clinics are being opened gradually in different sections of the city. The institute, using funds provided by the Board of Missions of the Southern Methodist Church, offered to provide a home for such a clinic. After the most careful investigation, the Government accepted the offer, and the work was begun on Christmas Day. In an address made at the opening of the new clinic the doctor in charge, speaking as an official of the Government, expressed the pleasure of the Brazilian authorities in having found so satisfactory a basis for cooperative effort with the evangelical mission forces."

GENERAL

World Student Cooperation

THE League of Nations brought together in May representatives of seven international student organizations to discuss methods of cooperation on subjects of common interest. Many matters were dealt with in a fine spirit of collaboration. Good work was done on the question of securing special facilities for students traveling into or through foreign countries. This will include the reduction to a minimum of passport and visa formalities and the obtaining of tariff reductions on railways. The responsibility for gathering information and for approaching government and other authorities to obtain these advantages, was delegated to the International Confederation of Students. It is likely that before long their work will result in substantial benefits to students who are traveling. The questions of foyers, self-help, and student clubs, loans to students, exchange of students, unemployment among students, and a common international center, were all discussed, with a view to practical action being taken.

THE MISSIONARY LIBRARY

Any books mentioned in these columns will be forwarded by us on receipt of price.—
THE REVIEW.

Osman Pasha: A Drama of the New Turkey. Wm. Jourdan Rapp. 145 pp. \$1.25. New York. 1925.

Many find it difficult to believe that the cruelty, intolerance and fanaticism that have characterized the Turk in the past can be undergoing changes that are transforming the whole Near East. But to those who see the situation in Turkey with a well informed, unprejudiced mind, the vast struggle of the Moslem world to take its place in Western civilization brings a thrill. The struggle between the old conservatism, fatalism and the slavery of traditions and the new nationalism that is waking from a sleep of centuries deeply conscious of its mental and spiritual hunger is strikingly brought out in this drama.

It is written with an understanding of an awakened people, a sympathy for their bewilderment and discouragement and a belief in their future progress.

Osman Pasha, a leader in the new Brotherhood of Jesus, points the way to fuller life by his own death. His love for the daughter of American missionaries breaks down the barrier of religion that stood between them and he becomes a follower of Jesus.

The interpretation of the new spiritual effort by many of the modern educated Turks gives to the book an absorbing interest. Jesus is proclaimed a Moslem prophet and the Gospels a holy book of Islam. Therefore a man can be a disciple of Jesus and remain within Islam. Enlightened Moslems can thus successfully preach Jesus to Islam. Osman Pasha's desire is to make Jesus a vital force in Islam. "The goal of life is God. The path is love. And he who has best pointed the way is a

Prophet of Islam—Jesus of Nazareth."

Preaching this belief Osman Pasha meets the same end as his Master at the hands of fanatics. The book reveals an intimate observation of the new spirit at work in Turkey today and should be thoughtfully read by all who believe that there is an answer to the profound uneasiness throughout the Moslem world today. Turkey is conscious of her needs as never before in her history. What answer will the Christian world give her?

J. W. E.

Modern Education in Korea. Horace H. Underwood. 8vo. 336 pp. \$4.00. New York. 1926.

This valuable monograph is the most thorough study of educational conditions in Korea. The author was born in Korea, the son of one of the greatest missionaries of the modern Church, the Rev. Horace Grant Underwood, D.D., LL.D., a pioneer missionary in Korea, the founder and first President of the Chosen Christian College in Seoul, an evangelist, an educator, an administrator, a Christian statesman. The author of this monograph, is Professor of Psychology in the Chosen Christian College, Seoul, and has taken a high stand as author of an English-Korean Dictionary and a book on "Every Day Korean." The present volume indicates a painstaking examination of sources and an immense amount of labor in collating and systematizing materials. After a brief introduction on the country, its political history and the history of missionary work, he presents a wide range of facts regarding education under the old Korean Government,

the beginnings and development of missionary education by all the religious agencies operating in Korea, and the educational institutions and policy inaugurated under the supervision of the Japanese Government General since 1910. The last section graphically presents the educational opportunities in Korea.

While the volume is an intensive study of education in Korea and limits itself to that country, it involves principles, methods and precedents which make it of wide interest to the students of education in other lands. Illustrations, charts, statistical tables, a bibliography, eleven appendices, and a careful index, make the abundant materials readily available for reference. It is a fine thing to have a young missionary do such a satisfactory piece of work. The reader does not wonder that it has won for the author the degree of Doctor of Philosophy from New York University.

A. J. B.

Among South American Friends. Stephen J. Corey. Illus. 182 pp. \$1.25. Cincinnati. 1925.

The Vice-President of the United Christian Missionary Society gives us here his journal of a visit to South America last year, when he looked especially into the work of the Disciples, and attended the Montevideo Congress. As he circumnavigated the Continent, except for crossing it from Buenos Aires to Valparaiso, he saw both coasts and had glimpses of the interior which are agreeably pictured for the reader.

The frontispiece, a church door at Cuzco with its Spanish inscription, "Come unto Mary all ye that labor and are heavy laden, and she will give you rest," is a summary of the Christian religion commonly seen in the book on its Roman Catholic side. The Protestant aspects of Christianity are encouraging in certain cities and in the spirit of comity and co-operation evident in those centers. Yet how far short our churches are from doing what needs doing may be seen in this quotation: "For fifty-

six hours we have been traveling through acknowledged Disciple territory, as yet untouched by our people, and for which practically nothing has been done by any evangelical force. On beyond lies Paraguay, another five hundred miles of territory, for which we have peculiar responsibility. Except in the larger towns we have passed through, even the formal and lifeless ministrations of decadent Romanism are denied the people."

And yet Dr. Corey is referring to South America's Mesopotamia, lying between the Uruguay and Parana Rivers, where the fertility of the soil is probably unexcelled in any part of the world. While Southern Brazil, Uruguay, Paraguay and Argentina are attracting the money and the windmills and Fords of the United States, and immigrants from Germany and other parts of Europe, spiritual and social assistance from these Christian lands are most sparingly given, especially in the case of the Continent's ten million pure-blooded Indians. Yet the Disciples' field just mentioned is that which in the seventeenth century saw the memorable experiment of the Jesuits, resulting in an Indian *imperium in imperio* ruled by the Church, but falling in ruins in 1768 when their spiritual leaders were expelled. More to the point as suggesting Protestant possibilities is the remarkable work done mainly by one man, Barbrooke Grubb of the South American Missionary Society, which is going on from strength to strength.

Dr. Corey's book is of especial interest to the Disciples, but its travel glimpses and its particularized reports of centers where his Church is most active are samples of what Evangelical Missions are doing for our sister continent. The independent Presbyterian Church in Brazil is the finest specimen of what is doing there, but earnest Protestant workers are more and more uniting in the brotherly and Christlike attempt to purify religion and life and to extend

the blessings of Evangelical Christianity to all that great continent.

H. P. B.

The Beast, Modernism and the Evangelical Faith. Francis Asa Wight. 311 pp. \$2.00. Boston. 1926.

The author of this book undertakes to deal with modern issues "of a momentous nature, involving the life of both church and state" (i). Writing not so much for the erudite as for the great body of believers, he seeks "to show the stately steppings of our God down through the ages" (iii) and to give at least a general forecast of the future.

The book, divided into five sections (I. The Beast and the False Prophet. II. The Fundamentals of Our Faith. III. The Bible vs. Modernism. IV. Prophecies and Their Fulfillment. V. Our Lord's Return.), is somewhat lacking in unity. In passages of expressive invective the author pays his respects to modern religious and political movements. The destructive tendency rather overbalances the constructive.

Extreme literalism characterizes some interpretations of Scripture. For instance the "New Jerusalem" (Rev. 21:10) is taken to be literally a cube measuring 1,500 miles in each direction (242). After a severe arraignment of the speculations of the International Bible Students' Association, the author himself comes perilously near "setting dates" in his treatment of the "Four Horsemen" of Revelation (pp. 267-9).

The section on "The Fundamentals of Our Faith" is the most valuable part of the book, though chapters xvi, xix, xx and xxiii deserve attention. In general the author seems too anxious to *defend* the Scriptures, which, properly interpreted, are their own best defense.

C. R. S.

The Worship of Nature. Sir James George Frazer, O. M., F. R. S., F. B. A. 672 pp. \$4.00. New York. 1926.

When the author reduced his twelve tomes of "The Golden Bough" to a single volume, he did a great thing for busy readers of comparative

primitive religion. In this study we have only the first volume of at least two in which Sir James confines himself to accounts of the worship of the Sky, the Earth and the Sun as described in ancient Latin, Greek and Indian literature and as seen among travelers among the primitive peoples of today. No index is provided but the twenty pages of Contents make one almost despair of ever getting a respectable knowledge of so encyclopaedic a subject. Yet informing and curious data here given fill the reader with a desire to know still more of this central group of primitive man's major deities.

The three forms of worship are treated at the same time, though the race variations are separately treated as the worship is found among Aryans, Persians, Romans and Greeks, the ancient Babylonians, Assyrians and Egyptians and then among the civilized nations of the Far East, ending with the worship as seen among the backward races of India, Africa, America and Indonesia. The sky is the most universal object of nature in its varied phenomena, and hence is the starting point of this study of natural religion. The Vedic worshiper of remote antiquity and his modern descendant in India look upon all phenomena of nature as animate and divine, though he emphasized the Sun especially. Hardly less devoted to nature deities are the untutored Africans who pray to the Earth. American Indians have specialized more on Earth worship, "the Great Grandmother of all." In Indonesia it is the White Divinity dwelling in the Sun that is the object of veneration, while the Black Divinity of the Moon is of secondary importance.

This volume contains scores of incidental references, such as the Chagga myths of the Fall of Man, an African Tower of Babel, many stories of the origin of Death, Plato's combating the youthful scapegraces who had apparently given up the habit of praying and doing obeisance to the

rising and setting Sun and Moon, etc. The entire volume is full of interesting proofs of man's desire to worship, even when he knew no higher object to deify than Sun, Earth and Sky. In his second volume Sir James will complete his survey of the worship of the Sun and deal with the personification and worship of other aspects of nature, both animate and inanimate.

H. P. B.

Our Templed Hills. Ralph A. Felton. Illus. 12mo. 240 pp. \$1.00. (60 cents, paper). New York. 1926.

Dr. Felton knows and loves the rural church. He was formerly a worker in the Department of Church and Country Life of the Presbyterian Board, a compiler of rural surveys and now is extension Professor of Rural Social Organization at the New York State College of Agriculture, Cornell University. His book is the general study volume put out by the Council of Women for Home Missions and the Missionary Education Movement. Professor Felton describes the modern life in rural districts, the practical Christian program for these communities, the leadership required and the relation of the rural problem to national progress. This study is full of concrete facts and examples from life in various parts of America. It is rich in suggestion though many of the ideals will not appeal to all workers or meet the need in all communities. There seems to be an over-emphasis on the social at the expense of the spiritual aims, plans and forces. These things for temporal welfare ought to be done, but the other things for eternal welfare should not be left undone.

Chinese Heroes in Legend and History. William Munn. Introduction by Rev. G. T. Saywell. 94 pp. 1s, 6d. London. 1926.

This little volume might well be called "Snap Shots of Chinese Heroes" as each sketch is so very brief. Its style suggests that it is

written for children, but its text would hold the attention only of the exceptional child. Its chief value would be to help leaders get up a meeting on Chinese Leaders, past, and present.

Opening with the story of two Chinese nobles, some three thousand years ago, who decided to let Lord Chang arbitrate their differences, the author draws sketch after sketch of Chinese characters — poets, philosophers, statesmen and generals who helped China to become the great country of the Orient.

The striking face of Miss Pao Swen Tseng as shown in one of the illustrations is perhaps the finest testimony of all to the essential nobleness of Chinese character.

One closes the book with the feeling that its message lies not so much in what it says as in the thoughts it arouses. With such a past record, China's future must needs be great!

The Ethics of Opium. Ellen N. LaMotte. 12 mo. 204 pp. \$1.75. New York. 1924.

The opium habit makes even greater slaves than alcohol, and saps morals, physical strength and self-control. There is even less reason to license its general sale than to permit the sale of intoxicants and yet many governments permit the poppy to be grown and opium manufactured and sold for the sake of revenue. Miss LaMotte discloses the distressing facts and discusses the ethics of the situation in all countries.

Tales of Young Japan. People Who Lived in Japan. 12 mo. 61 pp. 1s. Church Missionary Society. London. 1925.

Eleven missionaries tell, for young people, these tales of kites, marbles, parties, silk worms and silk making; a journey up Fuji; school and home life; tea drinking; theatres and other Japanese customs. Many facts, incidents and personal contacts will help young people of America and England to understand these interesting people.