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NUMBER 7

THE MISSIONARY REVIEW *of the* WORLD

JULY, 1920

PAUL KANAMORI AND HIS SERMON

S. H. WAINRIGHT

FANATICAL MOSLEMS OF CENTRAL ARABIA

PAUL HARRISON

THE LARGEST LEPER COLONY IN THE WORLD

WILLIAM M. DANNER

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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor.*

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ACKNOWLEDGMENT

By an oversight we omitted in the June number to express our indebtedness to Mr. Maynard Owen Williams of the National Geographic Society for the use of his interesting and valuable photographs which illustrated the article by Miss A. Caroline Macdonald on the work for Japanese prisoners.

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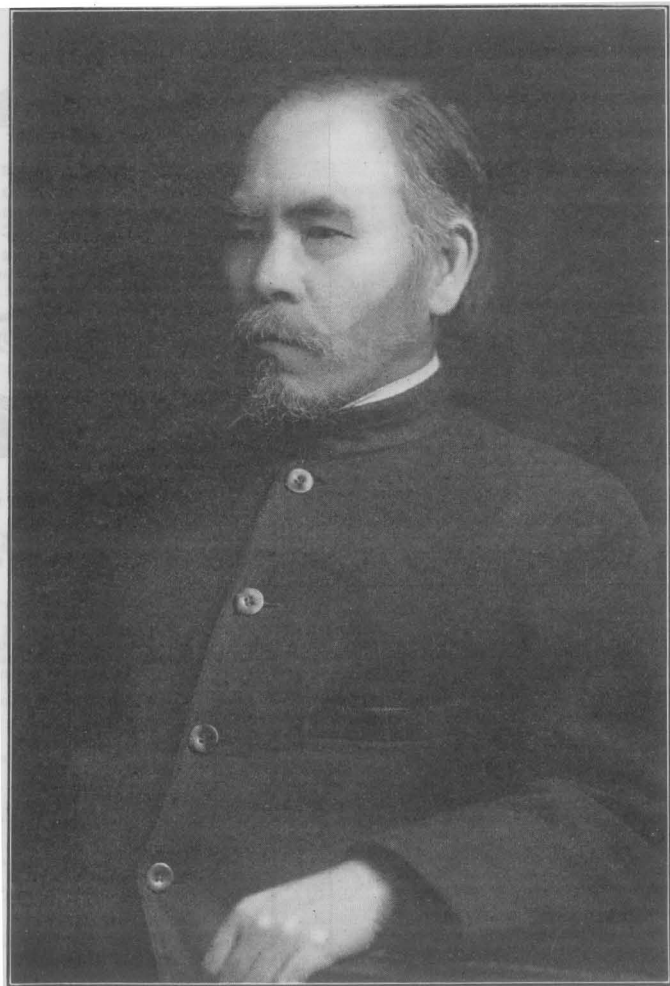
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THE MISSIONARY REVIEW^{of} the WORLD

VOL.
XLIII

JULY, 1920

NUMBER
SEVEN

THE INTERCHURCH WORLD MOVEMENT—SOME FACTS

THIS is stock taking time for the Interchurch Movement. It is eighteen months since the organization was formed, and about one year since it began to function. Some of the home and foreign surveys have been completed, and reports have been printed; efforts have been made to enlist the spiritual resources of the Church; an evangelistic campaign has been conducted; life enlistment meetings have been held in colleges and professional schools; some 3000 conferences have brought together 50,000 Protestant pastors, and there was a nation wide financial campaign for \$338,000,000. What have been the results? Has the effort met with success or failure, and in what degree? Is the Movement to live or die? What should be conserved, and what lessons should we learn from achievements and mistakes?

It is difficult to form a correct estimate of the value of an enterprise which has so many friends and so many opponents as the Interchurch World Movement. One's judgment is apt to be warped by prejudice, by praise or blame, by the end in view, or by faults in methods. Up to May 1st newspapers and addresses were filled with great expectations, but since May 15 there have been signs of disappointment and criticism in many quarters. We should seek to distinguish between fundamentals and incidentals. What is the Christlike view of the Movement, its aims, its methods and its work? Nothing less than Christ's ideals and program will stand the test of time and of eternity.

Some Results. No detailed report has been made as to the spiritual results of the Movement. These depended largely upon denominational leaders and on the pastors of local churches. Some churches reported considerable accessions to membership, the enlistment of men and women in the fellowship of intercession and in stewardship leagues. Students and some of those released from

war work offered themselves in the life service campaign. But no definite reports are available, and it is impossible to tell how much is to be credited to the influence of the Interchurch Movement, and how much to individual churches and to other organizations already at work, such as the Student Volunteer Movement.

The returns of the financial campaign are as yet very incomplete. Many participating denominations have not reported fully, but there is a general feeling of disappointment in the results. This is due to the fact that whereas \$338,000,000 were asked for by the participating Boards, only \$180,000,000 have been pledged. This includes some of the funds in the four year Methodist Centenary pledges, and \$60,000,000 in the five year Northern Baptist National Campaign. The great failure was in the so-called "Friendly Citizens Fund," to be contributed by non-church members. Whereas over \$40,000,000 was looked for by the leaders from this source, the total receipts were only about \$3,000,000, (including \$1,150,000 from three individual church members). Some of the participating denominations with small askings, like the African Methodists, report that they have secured their entire quotas, while others report substantial gains over previous years. The failure of the campaign to secure the \$338,000,000 was due in part to increasing the total by the addition of large sums not included in the denominational askings. These latter totaled only about \$220,000,000. The failure of the "Friendly Citizens Fund" (a blessing in disguise) caused disappointment because the leaders depended upon this to pay the heavy running expenses of the Movement, and had held out the hope of large disbursements from this fund and from general receipts, to promote denominational enterprises.

Denominational Action. The convictions of the church leaders in regard to the value of the Interchurch World Movement are reflected in the action of the denominational bodies. Some of these refused or neglected to cooperate. Among these were the Southern Baptists, who successfully completed their own five year campaign for \$75,000,000 at a promotion expense of one-half of one per cent; the Protestant Episcopal Church have had their own campaign; the Southern Methodists participated in the surveys but not in the financial campaign; some of the Lutheran bodies and many smaller denominations remained aloof for various reasons.

Of the thirty participating bodies, twenty have since the campaign had no representative gathering authorized to take action. Others have met and carefully considered their future relation to the Movement. All bodies endorsed the general aim of the Movement and expressed the conviction that some adequate plan for cooperation among Evangelical bodies is greatly needed in Home and Foreign missionary work.

The Methodist Episcopal General Conference (North) approved of the plan to complete the surveys, and to continue the financial campaign until July 15. The future relationship to the Movement is referred to the Board of Bishops with power.

The Methodist Episcopal Church (South) has, through its Bishops, voted to participate in the expense of the surveys, and to pay for the reports and publicity material that it obtains from the Movement.

The Presbyterian General Assembly (North) voted to withdraw from further financial responsibility and participation in the Movement until it is reorganized on a more representative basis, and conducted on a more economical plan, with a budget not to exceed \$1,000,000 for the year 1920-1921.

The Presbyterian General Assembly (South) made provision for continuing to cooperate on condition that expenditures are restricted, and instructed its representatives to endeavor to bring about a coordination of the Movement and the Federal Council of Churches.

The United Presbyterian Church, General Assembly, voted to continue to cooperate, provided that there is a reorganization satisfactory to the Central Committee of their New World Movement.

The Reformed (German) Church in the U. S. General Synod voted to continue to cooperate, and authorized the election of representatives to the General Committee.

The Reformed (Dutch) Church in America General Synod voted to continue to cooperate and expressed its indebtedness to the Movement for the success of its own campaign.

The African M. E. Zion General Conference endorsed the Movement and the *Methodist Protestant General Conference* referred the plans for further cooperation to its Forward Movement Committee.

The Future of the Movement. As a result of the partial failure of the financial campaign and the action of the various denominational bodies, the General Committee of the Movement has voted to reorganize on a more representative basis, and to reduce its machinery and its monthly expenditures from approximately \$1,000,000 a month to \$150,000 a month for the year 1920-1921. A strong interdenominational committee of eighteen has been appointed to reorganize the Movement on more satisfactory lines under new leadership. Many of the departments of work have been abandoned (including the advertising department), others have been consolidated (such as the literature and publicity departments) and others, (such as the Surveys departments) may be turned over in whole or in part to the Foreign Missions Conference and the Home Missions Council. The building leased at 45 West 18th Street, will be largely sub-let, as most of the space will not longer be needed. Some of the periodicals and publications of the Movement will be disposed of or discontinued. It is probable also that the denominational Forward Movements will undertake the work of the Stewardship, Life Service, Spiritual Resources and Field Departments, so that this will release most of the 2000 employees of the Movement. The Missionary Education Department may be conducted, as in the past, as an independent organization. Closer cooperation may also

be brought about with the Federal Council of Churches to avoid any possible overlapping in the work of the two organizations.

If these steps are taken the Movement will resolve itself practically into a Committee of Cooperation between the participating Boards and Societies, whose purpose is to unify the work of conducting missionary surveys, to cooperate in plans for instructing the Church at home, to assist in simultaneous financial campaigns, and to recommend plans for missionary advance, union undertakings, the occupation of neglected fields and the steps to remedy overlapping and apparent rivalry among Christian forces.

This is a great modification of the original impressive program as set forth by the promoters of the Movement, but even so it may be wonderfully used to disseminate missionary information, and to bring greatly increased unity and efficiency in the work assigned to the Church of Christ.

THE INTERCHURCH MOVEMENT—SOME CONCLUSIONS

AS in other great undertakings there are lessons to be learned from the elements of success and of failure in the Interchurch World Movement. The very magnitude of the enterprise was inspiring, but it involved grave perils. The attempt to meet a crisis and a great, world-wide need bravely and promptly is noble, but it is apt to involve waste in the use of immature methods and crude material. The effort to promote a great campaign requires positive leadership, but it tends to autocracy with all the disadvantages due to human imperfection. The building up of a great organization, a huge machine, may seem necessary to accomplish a great task, but it involves the danger of over dependence on machinery and a corresponding lack of dependence on divine power and leadership.

In a study of the Interchurch World Movement we must not lose sight of the achievements nor of the mistakes. We may learn from both.

1. Few will question the idealism of the aims which prompted the organization of the Movement. It was born of a conviction that only Christ and His Gospel can meet the needs of this storm-tossed, sin-infected world, and that every man, woman and child needs that Gospel. The mistake came when the inclusion of all forms of philanthropy and social and industrial betterment in the program tended to obscure the main objective.

2. There was also the conviction (and one that should be strengthened) that the Church of Christ has been too indifferent to the Great Commission of Christ, has been "playing at missions," that her strength has been dissipated by lack of harmony and by failing to conduct a great task in an adequate way. But great energy

and great organization will certainly not bring great results unless they are wholly under the control of God. He brings fruit through life rather than through machinery.

3. That "Knowledge is Power" is an old saying, but not wholly true. A knowledge of the facts as to the conditions in our cities, in the rural districts, and in foreign fields is important to awaken interest and to show what fields should be occupied, and what problems remain to be solved. The surveys are needed and should be conducted unitedly to save expense and produce the best results. Much valuable information was gathered by missionaries and others and was graphically presented in conferences and churches. These surveys cost time and money. The mistake was made in too often securing hasty and inadequate surveys in place of taking time to make them satisfactory with a view to truth and economy.

4. Cooperation and unity among Christian brothers is our Lord's ideal and is greatly needed for the prompt evangelization of the world. Cooperation must not however involve compromise of truth or the lowering of standards or disaster will result. The followers of Christ cannot satisfactorily cooperate with unbelievers in the support of work is that peculiarly Christian. "Friendly Citizens" who are not loyal to Christ cannot be expected to have unselfish interest in promoting His program.

5. The results of the Movement's publicity work is evident in many churches. Men have awakened to a sense of the greatness of the Christian enterprise, and many who had been indifferent or provincial in their viewpoint have seen in new light their obligation and privilege to share in the work. There was, however, some infelicitous advertising, and at times a false note in presenting the greatest need of humanity and the forces on which we may rely to regenerate men. Sufficient time was not taken to truly educate and win the intelligent support of Church members. Emotional appeals and a passing impulse were in some cases depended upon as motives in place of deep convictions and high principles.

6. The duty and blessing of personal work, of prayer and of a true stewardship of our possessions was clearly and forcefully presented in addresses and in printed literature. The good effect has been evident and will continue. Many Boards that have had wise educational programs show greatly increased gifts. The Presbyterian New Era Movement reports a larger increase in giving last year than in the preceding ten years. Methodists have increased their gifts from about \$1 per capita a year to \$6.18; the Baptists to \$9 and the United Presbyterians give \$21 per capita a year.

7. The Movement greatly encouraged pastors at home, missionaries abroad, managers of hospitals and homes, and other Christian workers. Here, they thought, are signs that the churches are awakening and will truly hold up our hands with prayer and gifts.

Missionaries were encouraged to ask large things, sometimes larger than they could use to advantage. The result of unfulfilled expectations is keen disappointment, if not discouragement.

There are many excellent features in the motives and aims of the Movement and its achievements are not to be discredited on account of its faults and failings. The leaders themselves, many of whom made real sacrifices in the work, now acknowledge the faults—the undue haste; the too lavish expenditure of money, involving the incurring of heavy obligations (\$8,000,000 for operation expense) before any money was received for the work; the imitation of political and military campaign methods and the employment of some workers who were not fitted for their tasks. The whole scheme of the “Friendly Citizens Fund” is now generally acknowledged to have been a mistake and based on wrong principles.

Experience gained in the past year may be of inestimable value. It should open our eyes anew to the importance and magnitude of the task entrusted to us and should lead us to depend more upon God and His inexhaustible resources. At the same time we have important lessons to learn in stewardship and in self-sacrifice. The lack of large sums of money to spend is often a blessing in disguise, as this keeps our eyes and our hopes more steadfastly fixed on God. No failure to achieve desired ends need discourage further effort, but every experience should lead us to study the lessons that God would teach and to bring us and our plans into harmony with His Will as revealed in the written and the living Word.

MISSIONS AND POLITICS IN ARMENIA

A PEOPLE who claim allegiance to our Lord and Saviour Jesus Christ lie torn and bleeding and stripped by the roadside. They have fallen among robbers and murderers. They are helpless and in dire need. Shall America, like the priest and the Levite, “pass by on the other side”? We may not think the people attractive in their present condition; we may claim that it is none of our business to become mixed up in an unsavory affair; we may say that God will rescue them without our help if it is His plan that they shall survive. The real question is, what is the true Christian spirit and our duty in the present crisis? America may not be a Christian nation, and so the Government may not recognize Christian obligations, but individuals in America who are followers of Christ must accept the responsibilities which the Spirit and teachings of Christ lay upon them. We are not responsible for the outcome of history, or the fulfilment of prophecy—these are in the hands of God—but we are responsible for being Christlike “neighbors” to those who are in distress.

A missionary to the Armenians, whose father and grandfather

were missionaries in Turkey, the Rev. Ernest W. Riggs, President of Euphrates College at Harput, writes as follows:

"Turkish Armenia, which has been a successful field for Protestant missionary effort during the past eighty years, has been repeatedly devastated by massacres, deportations and famine. It is this land for which the United States has been asked to take a mandate. Some of the statements here made may not be true of the Armenian state which was formed by the breaking up of the great Russian Empire. This was called at first the 'Ararat Republic,' and the *de facto* government has been recognized by the great nations, including the United States.

"To understand the present missionary situation in Armenia we need to consider six outstanding facts. First, missionary work in Turkish Armenia has been at a standstill for five years. In several important centers not only is the work discontinued but the workers and the constituency are gone, and even the buildings are destroyed. In other parts work has been begun again in a small way. One service is held in the Mission Station on the Sabbath, but the thirty outstations have no worship. One school is crowded with orphans, but the forty schools all about, feeders to the missionary college, are, like the college, not functioning. The touring missionary is viewed with suspicion and is unable to visit the remnant of the people, as they are in abject servitude and fear.

"Second, the missionary constituency is gone. Though we may regret the limitations we must recognize the fact that missionary effort of the past eighty years has been limited very largely to work among Armenians. The pastors and preachers were Armenian; the pupils and text books were Armenian; the large part of the missionaries' time was given to work for the Christian Armenians. Now, from seventy-five to ninety-five per cent of the Armenians of this region have been destroyed or driven into exile. The Turks who eliminated the Armenians are in power. Not only are they in revolt against the civilized world, but even against their own Sultan in Constantinople, and everyone is waiting, *waiting*, *waiting* for the settlement of affairs that all believe must soon come, but no one knows how.

"Third, the missionaries look to America as Armenia's only human hope. America is able to bring the help needed, and no other nation seems to be in a position to right the wrongs of this region. Certainly, the wrongs will not right themselves, and America has the opportunity to render this service.

"Fourth, Europe is eager for America to undertake this mandate. Lord Bryce, who knows and loves both America and Armenia almost as he loves his own land, does not plead with America to take up this work to further the selfish ends of Europe, but to help extinguish the conflagration which threatens civilization.

"Fifth, the churches at home see the need of America's action to save Armenia. The Congregational National Council voted to ask every one of its individual churches to urge Congress to act to save Armenia; the Methodists at their Quadrennial General Conference urged immediate and favorable action regarding the mandate; the Presbyterian General Assembly not only urged the Government to take its part in saving Armenia, but sent the appeal to every minister in the denomination. The leaders of other denominations have also voiced the feeling that America has a Heaven-given mandate for Armenia, which is refused at our peril.

"Sixth, the American Government has done nothing to save Armenia. The conclusion is brief and sure. The promotion of the work of Christ in Armenia is held up at the cross roads. If America refuses to take a practical responsibility for Armenia the forces which destroyed our missionary work and defied all rights of man and laws of God will gain confidence. They have apparently triumphed thus far, and are daily increasing in strength. They are set against all missionary effort for Moslems and are determined not to allow the non-Moslems to return. If they can change the once Christian Armenia into an "unoccupied missionary field," they will rejoice. If America responds favorably to the appeal of her missionaries, her clergy and her people, and makes a fine adventure for humanity, the missionary work among all classes will go forward with leaps and bounds.

THE KIND OF MISSIONARIES NEEDED

A CHRISTIAN leader who was asked recently to name the qualifications necessary for a successful missionary to an important post in the Near East, replied; "First, tact; second, intellectual ability; third, personal force, able to bring things to pass."

Has the missionary advocate of Jesus Christ descended to this level? A Mormon, a Buddhist, a Moslem, a Christian Scientist, a Unitarian, an agnostic or an infidel might possess these characteristics, and so far be acceptable. No doubt the leader quoted took other qualifications for granted, but this is a dangerous and unwarranted procedure in this day and generation. Where is the emphasis on firm, well grounded belief in such fundamental Christian doctrines as the deity of Jesus Christ, the Atonement, the bodily resurrection of Jesus, the power of the Spirit of God, and the inspiration of the Bible as the guide in Christian faith and practice?

The missionary is an ambassador of Christ, and as such must have a clear message, conviction and credentials. An honored missionary of long experience, when he learned of the requirements indicated for the post above mentioned, said: "The qualifications are, first faith in God as revealed in the Scriptures; second, absolute surrender to Jesus Christ as Son of God and the all-sufficient and

only Saviour; third, loving obedience to the will of God and the leadership of the Holy Spirit; and fourth, true faith in prayer." Other qualifications for successful leadership in any position are extremely important, but they are not fundamental. Spiritual life, vital contact with God, a knowledge of the truth as revealed in Jesus Christ and love for one's fellowmen are essential if a man is to do useful work for God. Tact, talents and energy are added assets that make for success, but they are not prime requisites. A Japanese Christian evangelist has testified that missionaries who come to his country and Japanese Christians who have studied in western colleges and seminaries, fail as Christian workers, if they are uncertain as to the fundamentals of their faith. They have no message if they are not confident of the truth of the Bible and the deity of Jesus Christ. "This is the work of God," said Jesus, "that ye believe on Him whom He hath sent." And again He said: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The qualifications of the missionary, according to our Lord's Great Commission, are: allegiance to Jesus Christ as Saviour and Lord, baptism with the Spirit of God, ability to witness for Christ as the crucified and risen Son of God, and fidelity in teaching "all things whatsoever He commanded." These are the kind of laborers needed to gather the harvest.

TRAVELERS IN THE ORIENT

Many Christians in the Orient, who come into contact with visitors from Europe and America, hear with misgivings of any new influx of travelers. Why should this be so? Foreigners have brought Christianity to Japan, Korea, China, India and other lands, and many travelers today bring great encouragement and blessing to the missionaries and to the native Christians who are coming into the light of Christ. But too many foreign visitors, even if they are Christians, do not understand the Oriental viewpoint, and so override the best conventions of the East, and disregard the strict teachings of the missionaries. Japanese and Chinese, for instance, think of all Europeans and Americans as Christians, and when they see travelers from these enlightened lands dress immodestly, engage in amusements that are questionable or in other ways conduct themselves in a manner unworthy of Christ, they are shocked, and are retarded in their Christian faith and life.

The free and easy ways of Americans especially are outrageous to Chinese and Japanese eyes. Foreign women students are sometimes spoken of in Tokyo as "foreign geisha," for only geisha (or worse) dress so loudly or act so boldly. The high class women in Japan have ideals in many respects like those of the old Puritan days in America. Missionaries therefore dread the coming of a great convention or tourist party. As a rule, Americans and English look

down upon all Oriental peoples, and even good Christians do not attempt to conform to customs which do not suit them. They do not realize the misunderstanding or contempt they invite, and seem not to care about the impression they make. A missionary writes:

"I hate to think of the scandalous dressing that crowds of Christian visitors display, for almost all the new arrivals shock us, and must shock Christian Japanese and nice women much more. No gauze or very thin material except for scarfs is used in Japan by women, and no matter what Japanese customs shock Americans, it does not make our Western manners less of a stumbling block to them, especially when women from America are considered on a par with the geisha, who are men's playthings. Surely, if they understood this, true Christian women visitors would be more careful."

Such a warning should prevent scandals. Foreigners traveling in the East should inquire as to native customs and prejudices and conform to their best ideals, so that they may not put any stumbling block in the way of those who are seeking to walk the Christian road.

ENCOURAGEMENT FROM CHINA

WHAT becomes of the hundreds of bright Chinese girls who receive their diplomas from the mission schools? Do they succumb to the old order, fall back into traditional seclusion, or do they carry the fight for Christian ideals into their native towns? A Baptist missionary of Ningpo who wished to know, sent questionnaires to sixteen representative mission schools. Replies came from 537 graduates and revealed the encouraging fact that only eight girls are not serving China in some way. Among them are thirty-eight evangelists, thirteen nurses, seven doctors and 384 teachers.

Of the 147 home makers forty-nine are wives of Christian preachers and twenty-two have married doctors. Ninety-five per cent of these 537 graduates are Christians, and six schools have a record of one hundred per cent.

When the Chinese girl graduate walks out of school with her diploma in hand, she goes immediately into some form of useful service and in most instances into definite Christian work for her Chinese sisters.



THE CHILDREN OF PAUL, KANAMORI
All are Christians. The older Sons are in Government Service

Paul Kanamori and His Sermon

BY REV. S. H. WAINRIGHT, D. D., TOKYO, JAPAN.

General Secretary, Christian Literature Society of Japan

THE most notable feature of Protestant Christianity in Japan in the last three or four years has been the meetings conducted by Rev. Paul Kanamori, the Japanese Christian evangelist. The significance of his work lies deeper than the gratifying circumstances of his evangelistic tours and the success of his meetings. The man and his message have upset calculations with reference to the effect the Christian religion is to have upon the Japanese mind, and the mode by which the Gospel of Christ can best be presented to the people of that country. His ministry is not only a potent factor, but it is a case in point as well. It not only exhibits actual results, but manifests a quality which may characterize Christianity as a whole in the future of Japan. Mr. Kanamori's preaching is a demonstration of *the effectiveness of the evangelistic message* presented under new and strange conditions, though to human hearts the essential needs are the same in every country and in every age.

NOTE: Rev. Paul Kanamori, one of the original Kumamoto Band of Japan, and now a most successful evangelist, is in America for a few months in the interests of evangelistic work in Japan. A book describing his work is soon to be issued under the title, "The Three Hour Sermon"—EDITOR.

Mr. Kanamori has had an interesting and unique history. His conversion to Christ took place in the pioneer days of Protestant Christian missions in Japan, under circumstances very different from those which now attend the conversion of souls coming in under his ministry. In 1876 at Kumamoto, on the island of Kyushu, a company of about forty Japanese young men who had been studying the Bible under Captain Janes, a retired American army officer, went to the top of a hill in the suburbs on the last Sunday in January. After a solemn conference together, they pledged themselves to follow Christ, and made a vow that their aim would be "to enlighten the darkness of the Empire by preaching the Gospel, even at the sacrifice of their lives." At that time it was not safe to espouse the cause of Christ in Japan. Young Kanamori was one of the group and was called upon to offer the prayer of consecration. Later this group became known as the "Kumamoto Band," and out of this Band came the men, Miyagawa, Ebina, Kanamori, and later Kozaki, who will rank as fathers in the history of the Congregationalist Church in Japan. The "Kumamoto Band" had a parallel in the groups of young men who became Christians at Sapporo, at Yokohama and later at Oita. These were clusters of serious-minded young Samurai, who in the early days formed ties of comradeship in avowing faith in Christ, with very far-reaching consequences in the times that came afterward.

After graduating from the Doshisha Mr. Kanamori began pastoral work at Okayama as a pioneer Christian worker. He taught in the Doshisha Theological School from 1886 to 1890, during which time he served with Dr. Neesima as acting president. Then he became pastor of the Bancho church in Tokyo in 1890, but withdrew from the ministry in 1891. With the incoming of Western ideas an intimate relation was established between Japan and the West. The period when Christianity met with favor in Japan was a time coincident with the rise of science and the application of Biblical criticism, and the spread of evolutionary ideas in Christian countries. The crisis in the West affected the new church in Japan in a most critical manner. Mr. Kanamori ascribes his loss of faith to the new destructive criticism, particularly to the influence of Pfleiderer's "Philosophy of Religion," the second part of which he translated into Japanese under the title "Liberal Theology."

From 1891 to 1913, Mr. Kanamori was not connected with the Church and went over the country lecturing for the government on economic saving. In 1912 the death of his wife turned his mind once more toward Christ. Through deep penitence and self-surrender he found his way once more into the light, and, in 1914 he began a public ministry which is now so fruitful. He at first identified himself with the Salvation Army, thinking that this organization would afford him a field for the kind of preaching he chose to do. After one year (in

1915) he undertook independent evangelistic work, and since 1917 has held his membership with the Congregational ministers. When he came to the United States in 1915 for a four months' campaign, and conducted meetings in sixty-four Japanese churches on the Pacific coast, two thousand four hundred souls decided for Christ. In 1919, in a three months' campaign in Hawaii, two thousand and forty decisions were made. During the past three years and six months, he has visited in Japan and elsewhere three hundred and five places, has held eight hundred and twelve meetings with the cooperation of forty different missions and five hundred and three congregations of different denominations. The total attendance has been 313,400, and there have been recorded 48,338 decisions for Christ.

Paul Kanamori returned to his old faith but with a new experience. As a true successor of Moody and Finney, he has shown the power there is in the preaching of the Cross, as no other Japanese has done. Some time ago when conversing about these things with Mr. Kanamori, I expressed the desire to know how it was that he had been led to view the Christian religion from so distinctly an evangelical standpoint. Without a moment's hesitation he replied, "I was a sinner and Christ saved me from my sins." Formerly he had been saved from Confucianism and brought into a higher life, but now he had been rescued by the power of Christ from a life of sin. He had not only gone from Christian faith to doubt, but he had sunk from doubt into sin. The evangelistic note with him was an echo of personal experience and this explains why his preaching rings so true to the Atonement of Christ. His experience has exhibited that wonderful fruitfulness so characteristic of true conversion in the history of the Church. Actuated by a truly spiritual enthusiasm, he is going through the provinces of his own country and presenting to the Japanese the Gospel of salvation as the offer of something to be accepted but which the human heart is unworthy to receive. He makes havoc of man's self-righteousness which has been the cornerstone of a Confucian training. The "decisions for Christ" under his preaching are not a new element in evangelism in Japan, but some of the methods of his evangelistic campaigns are new, and there is a new emphasis on the sense of personal unworthiness, on the feeling of man's moral bankruptcy and the felt need of a Saviour from sin.

A THREE HOUR SERMON

Mr. Kanamori preaches one celebrated sermon in each place he visits and his ambition is to reach through this sermon at least a million souls in Japan. His sermon is three hours long and is divided into three main topics, namely *God*, *Sin* and *Salvation*. His plan is to visit a city or village, preach this message to different audiences for three or four nights and then to move on to another point and there preach the same message. He has already preached that

sermon to over 300,000 people, 800 times, in over 300 cities and towns. There have been more than 48,000 conversions or decisions for Christ as a result of this preaching. Has any other method in a non-Christian land produced such remarkable results? Mr. Kanamori hopes also to reach ten million in Japan by the printed message of the Gospel. This will be distributed in ten sen (five cent) New Testaments.

In his three hour sermon, Mr. Kanamori assumes that comparatively few Japanese have a knowledge of the characteristics of Christianity, though a greater proportion are familiar with the term Christianity. He declares that one cannot believe a religion without understanding it, in which truth lies the explanation of the small number of Christians in Japan. The Japanese, generally speaking, are without a knowledge of the Christian religion.

Another remark in the opening of the sermon we quote literally, for it shows the soundness and reality of Mr. Kanamori's faith. "We believed in the Christian religion," he says, "just a step earlier than you, and knew it to be a good religion; not only good, but a religion that we *must* believe in by all means. Since we have known its worth, we cannot help proclaiming the Christian religion to our beloved countrymen. We feel under an obligation to transmit this religion to others." These sentences reveal not only the secret of Mr. Kanamori's unwearied efforts, but they bear testimony to that inner impulse through which Christianity alone among all the religions of the earth has inspired what may be called apostolic labors in behalf of others.

Mr. Kanamori explains that his aim in the sermon is to give the audience an outline of Christianity, just such a view as one would have of Tokyo, say, looking down upon the city from an aeroplane. He omits the more detailed points, such as would be explained in the churches at a Sunday morning service. The Christian body of truth he illustrates by stating that it resembled the human body, the main parts of which were outstanding and essential.

He then holds up the Bible as the one Book of the Christian religion. Unlike the Confucian classics it is not difficult to read, but can be understood and enjoyed by anyone who knows the Japanese alphabet. The New Testament can be bought for ten sen (five cents) and the whole Bible for eighty-five sen. So anyone who can collect eighty-five sen and can read the *kana* is able to acquire the "Book of the Christian Religion." He remarks with truth, "I think there is no other religion so easy to study as the Christian religion." Some may be discouraged, if told that they must read the twelve hundred and twenty pages of the Bible, many words of which on every page need explanation. But the Christian religion, like some other things, has a heart or marrow.

Three truths he regards essential, and these are as ropes by

which all the meshes of the net are drawn together. He presents these three truths with the hope that the hearers may grasp them firmly and may draw the Christian religion near to themselves. These three truths are *God, Sin and Salvation*.

God.—In the first division on the Christian view of God, Mr. Kanamori speaks of the deities of Japan with a knowledge not possessed by any other living man. He has traveled all over the country and seen wayside shrines and simple worship and superstitious practices in every part of the country, the "god-shelves" in the homes and the tutelary divinities in the villages. He himself, when a young man, was devoted to the "eight million gods of Japan." Christians, like the Japanese, use the word God, but with a very different meaning. Over against the One True God of the Christians, the Creator of Heaven and Earth, the speaker portrays the multiplicity of objects of Japanese worship. Every part of the world was thought to be governed by a special god. "When I was a child," he says, "Whenever I heard the thunder rolling, I thought the god of thunder was kicking about in Heaven in a rage, and that the lightning was the flashing of his eyes. We used to hide ourselves under the mosquito net for we thought that the thunder god could not get into the net. Sometimes a farmer returning home with a hoe on his shoulder would be struck dead, as we thought, on account of his evil deeds. We believed that the thunder god suddenly came down from Heaven and clutched a man in his grasp and killed him on the spot. The pictures of the thunder god made him look like a devil and represented him to be going about beating drums.

"But what a change has taken place! We now use the lightning to light our dwellings in place of the old-fashioned *andon*, (a plate of oil with two or three wicks). So dim was the light of the *andon* by which we lived in those days, that every morning when the sun rose in the eastern sky the people went out and worshipped the sun, clapping their hands together and bowing to the sun as to a god. We were taught to worship the moon, calling it "O Tsuki Sama" (Mr. Moon), and the people gave names to the twinkling stars and said that certain stars met together once a year; and if on the day they met it should rain, they declared that the water of the milky way had overflowed its banks and that the two stars would not be able to meet together, and out of sympathy for them we would hold a star festival. But these objects in the sky which are worshipped as gods we now learn in the schools to be heavenly bodies, even the substance of which has become a matter of knowledge."

Mr. Kanamori speaks of the lower forms of worship, such for example as the worship of foxes and badgers, of trees and curiously shaped rocks in the mountains, of heroes and patriots. But worse than this is the worship of the god of pickpockets, and the deification of gamblers and robbers. "How is it," he asks, "that

humanity can worship a thief who puts his hands into our pockets? How can foxes and badgers, serpents and centipedes, trees and stones, and sun, moon and stars be gods? Strange as it is, thousands of Japanese pay worship to such objects. It is truly astounding. The gods have gone on increasing and the number is so great as to be found troublesome, and to impel the people to wish to reduce the number. But the Japanese government disapproves. The difficulty is gotten around by secretly asking the gods to live together in a common shrine. I once visited a locality where such a merger was taking place. The people had reduced the shrines from seventy to four, asking the gods to live together, as they were too numerous to be looked after in separate shrines and besides such worship was too expensive. What would these gods do if they were living gods, moved about in this way by the people according to their own pleasure? One's house is one's castle. How feeble he must be, if he remains silent while others come and remove him from one house to another as they please!"

Mr. Kanamori shows that the Japanese pride themselves in the number of their gods, but India stands first among the nations in the number of gods. The reason why pagan nations have so many gods is because the people make gods for themselves. Much of the worship is bribery, and a part of the meat is offered to the god in return for a successful catch. In his own boyhood the evangelist had put a stick on its end at the forks of the road and asked the gods to cause the stick to fall to the right or to the left, indicating the way he should go. The night time in those days was filled with horrors, with ghosts and apparitions which made the darkness a terror to children. But when the sun came up the darkness with its hideous monsters disappeared.

The sun is for all the nations. It would be absurd to speak of the sun as being Japanese or foreign. And just as all the nations live in the light of this one sun, so there is One God for the East and for the West. All peoples live in the light of this One God, for they were made by Him and they are one. Separate peoples think they have been made by different gods. But if so, it is strange that all men are made on the same plan. Surely the gods did not hold a meeting and decide how to make human beings!

Mr. Kanamori had hundreds in his audience who practiced such worship as he portrays, and who believed that the gods of Japan had made the Japanese islands and people. He closes this part of his sermon by setting forth the Christian conception of God as the Eternal Spiritual Father. He speaks of the dignity of man, "not because he bears the title of Marquis or Count or because he happens to possess a little money, but because he is a son of the true and living God whose image he bears." If we be sons, we are brethren and should treat one another with justice, kindness, faithfulness and truth.

SIN.—In this division of his sermon the opening sentences give a clue to the line of thought pursued by Mr. Kanamori. "In Christianity it is said that all the people have sinned; nobody is sinless. But some will say, 'What? Have I sinned? When did I rob others of anything? Have I ever killed a man? Or set fire to a house? I am a school teacher. I am a government official, I am a gentleman or I am a lady. Its outrageous! Christians speak of sin and say you are a sinner, just as if a prison officer were talking to a convict. This irritates us, and so we hate Christianity.'" These words speak volumes and tell the whole truth on the question of sin among the Japanese. Confucianism and Buddhism have never done for the people under the influence of these systems what Mr. Kanamori proceeds to do in this part of his sermon, namely to *distinguish clearly between sin and crime*. A juggler puts a bird in a box and then takes it out. But the chicken that comes from an egg has not been smuggled into the egg. So with evil deeds; they have their source in the human heart, full of hatred and lust and other selfish inclinations. "The women may say that men have such fierce faces," says Mr. Kanamori, "that it is not surprising if ill feeling lurks within their hearts and becomes productive of strife and bloodshed. But the heart of womanhood is not so. Yet the women should not be deceived, for it is mostly women who go to the shrines at midnight and pray to the gods to destroy someone toward whom they cherish a feeling of revenge. State laws deal with the chicken and God's law deals with the egg; police officers are bird catchers. 'A robber bird there! Be quick to catch it!' one calls to the policeman. Such is the business of State. But what can the laws do with the human heart which is the source of evil deeds? The state has no power to destroy sin."

In this section of the sermon, the preacher with great boldness arraigns the sins of human society, the evils peculiar to Japan. He speaks of the geisha women and of how they undermine home life. He speaks of the robbers who are "clad in swallow-tail coats and who wear silk hats on their heads and medals upon their breasts and who rob others all the while." He refers to petty thievery among students. He explains the Christian view of murder and shows how it includes the shortening of parents' lives through prodigal living on the part of the son. He declares that the practice of abortion is child-murder. He boldly states that parents slay their daughters when they sell them into a life of shame, as much as if they threw them into muddy water. "Such parents are devils with faces of men and souls of beasts who live on the life blood of their own daughters." These words sound the doom of a hideous social custom long existing in Japan.

Then Mr. Kanamori softens his words in an appealing manner by explaining that Christians do not simply hold the mirror toward

others, saying, "Look at your own sins." They desire to help others and to warn them. One feature of his preaching at this point deserves the highest commendation. He believes in the reality of punishment and preaches it. "A criminal may escape through the meshes of the law, but the meshes of God's net are very fine. We are all heading toward final judgment. We must appear in the presence of God, and receive our just reward." "Some of you say that hell is just an artifice devised by religious people. But this is not so. Hell is real, just as truly a fact as that the sun which sinks behind the horizon will appear again tomorrow morning in the eastern sky."

SALVATION.—In the third part of his sermon, the substance of Mr. Kanamori's message is in his first words. "Salvation means to be saved from our sins. By what means can we be saved? It is by the Cross of Christ; and nothing but the Cross of Christ can save us from sin. This is the most important Christian doctrine." The evangelist goes on to say that this doctrine distinguishes Christianity from the teachings of sages like Confucius and Mencius. "Christianity saves from sin, not by means of a collection of writings or teachings, but by Christ and His Cross. We do not become wise and good in order to be saved, but we are saved in order that we may become wise and good. It is common to speak of sin as we speak of ink on the face which can easily be washed off, or as a cloud of rust on a metal mirror which a little polishing will remove. But sin is more like driving a nail into a table. We may feel regret and may remove the nail, but the injury done to the table is there. After you have cut a man's head off, no amount of sorrow will enable you to put it back on again."

Mr. Kanamori presents very clearly the Atonement of Christ as a substitutionary sacrifice and points to the significance of Christ's death not as the death of an ordinary human being, or as a saint, or as a sage. The significance in His substitution; His vicarious death, is in the fact that "He was the Son of God." The secret of the power of Christianity is in the Cross. "There is power in blood." This he illustrates by the oath of blood taken by the ancient Samurai, by the forty-seven *ronin* for example, who made their mutual vow under the seal of their own blood. So Christians do not say "Amen" with their lips merely, but have faith which involves a risk of their lives for Christ's sake and for the world's welfare. One must be willing to bear any hardship, to risk any treasure, even life itself, if he is to be a Christian.

"My sincere desire is," says Mr. Kanamori, "to see all the Japanese become Christians. At the present time the Japanese are insincere, cold-hearted and unreal. We are in need of altruism, the spirit of unselfish service for others, the willingness to risk one's own life in behalf of his religion.

"It is my conviction that my countrymen can find salvation from

their present insincerity and can establish a place for themselves in the world by no other means than by the Cross of Christ. I eagerly desire that our people may come to have faith in Christianity, the religion of the 'seal of blood' (Keppan). If they become Christians the Japanese will exert themselves for the sake of their own country's welfare and for the salvation of the world. In all generations Christians have risked their lives for their religion. In ancient days Japanese Christians suffered martyrdom. When the official held up saws before these Christians who had been buried in holes with their heads out and threatened them, the Christians replied that they did not mind that, for Christ had died on the Cross for their sakes. When the officer cut off one head and repeated the threat to the next one they received the same reply. Even faint-hearted women met this trial and calmly gave up their lives. The Cross of Christ gives to people who believe in Him a readiness to give up life for Him. The Cross makes weak people strong and gives victory over difficulty. In the Cross the great love of God is revealed, the eternal love which gave the Son of God to die for us. Love is a power which carries everything before it."

Mr. Kanamori speaks of the Crucifixion in realistic and pathetic terms. "This mode of punishment was not intended by men to kill, so much as to torture. In Japan a criminal is bound to a cross and speared. But Christ suffered a lingering death. One in such agony was fortunate indeed if someone by means of a spear brought a speedy end. Christ died for us and He died in the midst of terrible pain. His pain was for our sins. What are we willing to do for Him?"

This condensed account of Mr. Kanamori's sermon conveys little impression of the point, the local coloring and the effectiveness of the theme as delivered. I heard this sermon preached to sixteen hundred people at the Y. M. C. A. auditorium in Tokyo on a disagreeable winter evening. I succeeded in finding a seat in one of the galleries from which I could view the audience as a whole and could see something of the impression the sermon was making upon them. Most of the listeners appeared to be strangers to the Christian mode of worship and preaching. Mr. Kanamori spoke for two hours and sixteen minutes, a shorter time than usual, and after the invitation was given by Mr. Tagawa, who was presiding, the evangelist came forward and spoke an additional fifteen minutes in earnest exhortation. There was nothing essentially different from what I have observed in meetings of evangelists like Gypsy Smith and "Billy" Sunday. But the amazing thing is to witness the preaching of the old, old story, with such simplicity and power, earnestness and effect, by a convert of the first generation of Christians and in the Japanese colloquial language. It seemed that an age was crowded into a moment. The audience, though made up for the most part of persons

who had little if any knowledge of Christianity, yet seemed to be under a mysterious spell, made captive to the persuasive and convincing power of the preacher's message. Attention was riveted upon the speaker, who made plain the way of salvation.

Mr. Kanamori insists that the work of the evangelist is imperfect without that of the pastor. "The evangelist," he says, "is the woodsman who fells the timber, great and small. The pastor is the carpenter who works the timber over and builds it into houses. The evangelist can do nothing but hand the timber over, which the pastor must begin to work on at once else it will decay." Of course the handing over of cards with names and addresses to the pastor is not the same as handing over souls into his care. Many who decide cannot be induced to receive instruction.

The evangelist prepares the soil which renders subsequent work more easy and effective. In this respect Mr. Kanamori is doing a great service, opening the way for the local Christian forces where he goes. Immediate results are gratifying, especially in his work on the Pacific coast in America. Of the sixty-four churches visited, thirty-nine voluntarily sent him written reports a year after the meetings, showing that six hundred and fifty members had been added and that three hundred and eight were yet to be received into these churches. This was an assured gain in thirty-nine of the churches of one thousand accessions out of the total of two thousand four hundred "decisions" in the campaign. The accessions were not as great in proportion as in Hawaii or in Japan, yet everywhere later reports showed substantial gains. Three hundred and thirty-three, out of a total of three thousand sixty-one decisions, were taken into the Fujimicho Presbyterian church in Tokyo within two months after the campaign of six nights in the Y. M. C. A. auditorium. Those who know modern Japan will appreciate the following word from Mr. Kanamori: "The nation is hungry for spiritual power rather than for intellectual enlightenment." He is in more constant touch with the masses than anyone else, and he feels furthermore that there is great need of more Christian workers so that theological seminaries should be both "improved and enlarged."

Fanatical Moslems of Central Arabia

BY DR. PAUL HARRISON, BAHREIN, PERSIAN GULF

Missionary of the Reformed Church in America

MOHAMMEDANISM is a reflection of the Arab mind, and owes its strength to the fact that it is such a faithful reflection of that mind, which is the world's primitive mind at its best. Mohammedanism's vision of the omnipotent God is at once so magnificent as to command the admiration of the most hostile, and so simple in its intellectual demands that an untaught African bush man can grasp it. This vision has given the faith of Mohammed an almost unconquerable power over the hearts of men for thirteen hundred years.

Now as always the power and drive of that faith are directly in proportion to the clearness and intensity with which this central truth is held. The farther from its birthplace Mohammedanism is studied, the greater becomes its dilution with external pagan elements, and the weaker its impact on surrounding races and religions. The semi-idolatrous Shiites of Persia do not widen the borders of Islam. No more do the half heathen Mohammedans of China. But the orthodox Mohammedan Arab, be he slave trader, or merchant, or Mullah, seems to leave behind him a trail of mosques wherever he goes. Throughout all these centuries Arabia has been the great fountain head of this tremendously powerful conception of God, and man, and the world. Streams from that source have flowed far in many directions, before mixture with other elements has weakened and sometimes finally stopped them.

Throughout Islam's history the purity of the original spring has been preserved only by occasional great spiritual upheavals, which served to call men back to the simplicity of the original teaching. Islam was less than a hundred years old when the Khawarij as a separate body lived and died to protest against the generation of their times. A hundred years later, Ibn Hanbal called his contemporaries back to the true faith with a voice that is heard down to this day. To pass over much intervening history, two hundred years ago Arabia was convulsed by Ibn Abdul Wahab as he called the wandering Arabs back to the pure faith. It is significant that he did not look on himself as in any sense the founder of a new school. His followers dislike the name "Wahabi." They reckon themselves followers of the system of Ibn Hanbal, and term themselves "Hanbalis." Ibn Abdul Wahab's reforms spread all over Arabia, and today many Wahabis are to be found in India and even in Central Asia.

That is all in the past. It is with a feeling of awe, almost of fear, that we see a similar tremendous movement gathering momentum under our very eyes today. Ten years ago the Bedouin tribes who form the greater part of the population of Arabia were ignorant of their own faith, to a degree almost beyond belief.

In those days we longed for the time when we might get into the interior so that work among these tribes could be started. We supposed that they offered the most promising field of any class in Arabia.

Events have moved rapidly since then. Eight or ten years ago some of the religious leaders of Nejd became interested in training teachers for these Bedouin tribes, whose ignorance and indifference concerning their own faith were a scandal. A man when trained so that he could act as an accredited teacher, was distinguished by a white head dress. They termed themselves, "The Ichwan" i. e. "the Brethren." The movement spread beyond all dreams. Hundreds came in to be trained. At first the white head dress indicated a certain amount of training, but gradually as the movement spread, and came to include hundreds, and thousands, and now tens of thousands, it came to stand for little more than a dedication body and soul to the practice and propagation of orthodox Islam, of the stiffest Wahabi type. The effort is still to have every member at least learn the stipulated prayers, but it must be a small fraction who have been trained, even to that slight degree.

The spread of the movement has been almost awe inspiring in its rapidity, and much more in the intensity of devotion it has inspired in the hearts of the Desert Bedouins, whom a casual observer might have considered quite incapable of such religious emotions. Two years ago when we visited Riyadh, the movement was in evidence everywhere, but its actual followers were not very numerous. This year, nine out of every ten of the Bedouins that visit the capital wear the white head dress. The camel man who brought us back assured me that he dared not return to his old home, nor would he dare meet his own brothers on the road; "for," said he, "if they should outnumber us, either I would join the movement with them, or die on the spot." Their attitude toward the heretic and the Christian can be imagined.

"Who is that?" said one of them with unconcealed hostility as he saw the hospital assistant in our caravan. "He looks like a Persian."

"Oh, no," replied the camel man who had the uncomfortable job of taking us in, "he is an Arab from the region of the Dubai, a true Moslem."

"Where is Dubai?" skeptically inquired the Bedouin.

"Dubai," replied the camel man, "is the other side of Hassa, to the South."

"There are no true believers on the other side of the Hassa," replied the man with intensity. "They are infidels, all of them, infidels."

"The Ichwan" have no new theology. They boast that they are simply returning to the true interpretation of Islam which Ibn Hanbal gave to the world many years ago. "No, indeed," said Bin Saoud, their political and religious head, "They are not a new sect. If they were, we should have exterminated them long ago. They are simply returning to true Islam, which the Bedouins have known little about, and the practice of which they have outrageously neglected." They have no organization. There is no head, no initiation ceremony, no hierarchy. Mysticism in religion to them is anathema. Their theology is the farthest removed from it. Neither in origin nor in belief, nor in organization have they anything in common with the Dervish orders that have been such a power in North Africa.

As a testimony to the present vitality and strength of Islam, this movement is worth our study. It offers nothing in the way of worldly pleasures or advantage. No country rich in easy loot is to be invaded. There is no new mystical theology to fascinate empty hearts, and no powerful organization to direct an efficient campaign for the winning of men. Here is a movement which has already captured the hearts of tens of thousands of the Bedouins and stirred in them a devotion which seems to know absolutely no limit. It is a movement which has nothing to offer except the rewards of the next world, which has no arguments except the inherent power of the religious ideas it presents, and no organization or method, except the spontaneous enthusiasm of its devotees.

What effect is it to have on the evangelization of Arabia? In the first place it is a call to prayer. Those men have not been brought nearer to Christ by the movement. The vision of the Church of Christ taking form among the Bedouins seems faint and far away. The Gospel probably has no such fierce and uncompromising enemies in the whole of Arabia as these same Bedouins. They are more cruel than before. The pride of their fanatical hearts is past all description. The springs of brotherly love seem quite dried up, except toward those of the Brotherhood. He must be a strange Christian who can witness such a phenomenon unmoved,—the hearts of a nation hardened to stone against Christ and against His Truth, almost overnight.

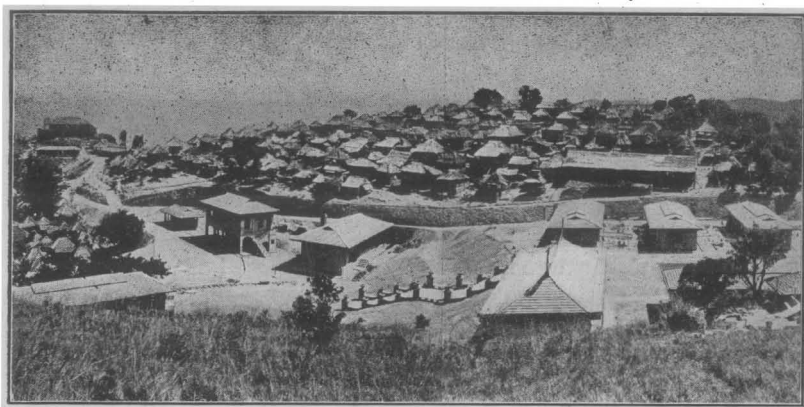
And there is nothing to anticipate from human governments in the way of help. Quite the contrary. Bin Saoud* sits as ruler over Nejd, and the shereef sits in Mecca as ruler of the holy cities, but they know as everyone knows, that the Ichwan rule Arabia, and the

* Bin Saoud has recently been killed in Central Arabia. This will have a great influence on the future of political and religious affairs in the Peninsula.—*Error*.

man who has their support is King. While his son was making a great impression in Paris, the shereef himself was ignominiously defeated, driven from Taif even, and compelled to flee for safety clear to Jiddan. The newspapers doubtless will credit his defeat to the ambitions of Bin Saoud, a rival ruler, but the truth is far otherwise. The shereef was foolish enough to cross swords with the Ichwan. It is safe to say that he will hesitate a long time before he attempts it again. Whatever European Power becomes responsible for the peace and tranquility of Arabia will soon learn that to stir up the Ichwan is to kindle a tremendous conflagration. Peace at practically any price must of necessity be their policy, and except as God rules otherwise, we have nothing to expect from them except opposition and hindrance to all efforts to evangelize inland Arabia.

But the outlook is not hopeless, far from it. Indeed it takes no abnormal or fanciful faith to believe that in this way God is shutting off a part of the Arab race from the destructive influence of modern civilization, till such a time as His own truth in Christ shall prepare them to make their own splendid contribution to His completed Kingdom; and not only is the end discernible to the eye of faith, but the means are in our hands. These Bedouins, although about as fanatical as human beings are capable of becoming, are still perhaps the most susceptible to real democratic human friendship of any people in the world. It is interesting and at the same time terribly pathetic, to see them slowly thaw out, as they come into contact with the friendly messenger of Christ. They come for medicines, and even for operations, and they learn to be very friendly. They admit that if these associations were reported against them, in their own tribes, it would mean immediate death, and they dare not recognize the infidel doctor on the street, however much they may owe to his skill. Last year for a month and a half, these stern, fanatical, grizzled war horses of Islam came for all sorts of medical treatment to the improvised hospital in Riyadh. At first they were very cautious about jeopardizing their souls for the sake of their bodies, but in the six weeks of our visit, prejudice of that sort seemed to melt away, and when the time came to return, we left behind us sincere friends who regretted our departure, and a community that will rejoice over our return.

And so it comes to pass that in the face of a revival of fanatical orthodox Mohammedanism, such as the world has not seen for a hundred and fifty years, the messenger of Christ is welcome in the capital city of that faith, as he never has been before. Indeed the permission to set up permanent work seems almost within our grasp. It is a time to pray. "Who is sufficient for these things? Our sufficiency is from God, who also made us sufficient."



CULION COLONY, PHILIPPINE ISLANDS, WHERE THERE ARE OVER 4,000 LEPERS

The Largest Leper Colony in the World

BY WILLIAM M. DANNER, NEW YORK

Secretary of the American Mission to Lepers

UNCLE Sam's" leper colony in Culion, Philippine Islands, is the largest and best conducted leper colony in the world. Under the guidance of Dr. Long, the Director of the Philippine Health Service, we sailed from Manila to Culion in the Governor General's boat. *

Culion, where eleven years ago the American Leper Colony was established, is an island with beautiful tree-covered hills and valleys with luxuriant vegetation. Vegetables and fruits, gorgeous flowers and birds of gay plumage brighten the dark green of the forests.

Dr. O. E. Denny, Chief of the Colony and efficient physician in charge, escorted us on our tour of inspection. The first *Balala* (Clean Section) contains the Administration Building. Two Spanish Catholic priests of the Jesuit Order and one lay brother reside in the house of the padres in the *Balala*. They hold religious services in a chapel, which is a part of the building, for the benefit of the non-leprous employees and visitors. Two modern buildings of reinforced concrete are the quarters for the Filipino non-leprous laborers, and the kitchen and bake-shop where their food is prepared. Ap-

* The party consisted of a number of those interested in the Leper problem: Dr. John D. Long, Director of Health, Major, U. S. A. Public Health Service; Dr. Lewis R. Thompson, Assistant to Director of Health, Captain, U. S. A. P. H. S.; Dr. H. W. Wade, Biologist, Bureau of Science, Manila; Rev. Bruce S. Wright, Pastor Union Church, Manila; Rev. Marvin A. Rader, D. D., Supt. Manila District M. E. Church; Rev. James B. Rodgers, D. D., Sec'y Union Theological Seminary and Professor in Theology; Mr. Harold H. Peterson, Army Y. M. C. A. Sec'y India National Council; Dr. O. M. Dill, Christian Mission, Women's Board; Miss Marion Parsons, Assistant Supt. Mary Child's Hospital, Manila; Miss Mabel F. Dobbs, Dietitian and Nurse, P. H. S.; Dr. J. W. McKean, Chiangmai, Siam; W. M. Danner, Mrs. Danner, Lois Danner.

proximately one thousand loaves of bread are baked daily for the leper colony.

The Culion colony is the abode of 4,440 lepers. We were met at the border line by several hundred of them with two brass bands.

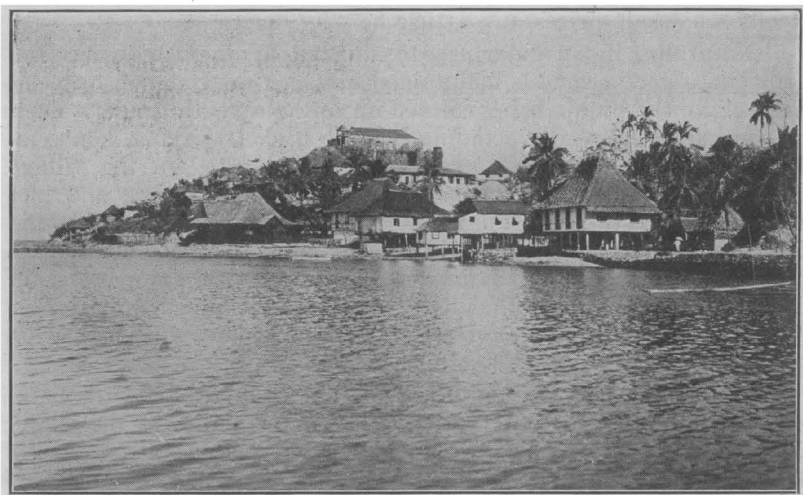
The glad faces of the lepers whom we saw gave little indication that they were a population of incurably sick people. Maimed bodies attested the fact, yet for the leper population of the Philippines life has changed for the better through the establishment of this colony. One great factor in the more hopeful mental attitude of the patients at Culion is the recognition by the Government that these people have wants and cravings like those of more fortunate persons. A new club house is designed to provide for the social needs of the colony, and has a main assembly room, a library and reading room. Surrounding these rooms, a large open air veranda affords ample space for recreation.

We were interested to see the palm surrounded Protestant chapel, with its open bamboo sides. Inside, a neat and intelligent looking congregation had assembled. They had decorated the church with festoons of brilliant flowers, small flags and banners. Over the pulpit were the words in the Filipino language, "Now abideth Faith, Hope and Love."

The Spanish church, which is nothing more nor less than a fortress, was built about two hundred years ago by the Spaniards and Filipinos as a protection against Moro pirates. The interior fittings were almost entirely made by the lepers. The leper organist is a young man of twenty-one years. The hospitals are modern reinforced concrete buildings of two stories, having accommodations for four hundred bed patients. The good air provided through the proper ventilation of the building, the good food, giving a balanced diet, the pleasant faces of the nurses—all produced as cheerful an aspect as could be possible in this haven for sick people. There is one physician, who makes rounds daily, eight French and Belgian Sisters of Charity who visit the hospital twice a day for periods of about four hours each, and forty leper nurses who are on full time. These last receive as compensation \$1.50, gold, per month each. One nurse has handled over 400 clinic cases a day.

It is estimated that about ten per cent of the population of Culion need hospital care. The beds were all occupied, showing that nearly all requiring this service had consented to live within hospital walls. Such unfortunates formerly roamed at will over the Philippine Islands, wretched sufferers with no protection for themselves and a menace to the healthy community. The patients are cared for in six well ventilated wards or pavilions, to which are attached a special diet kitchen, a special dispensary, baths and toilets. Medical supplies and bandages are sent down from Manila. In the "Negative" House were five happy and apparently well people, expecting soon to

be sent out on parole. The residential district of the colony is composed of a series of dwellings of various types of construction, largely of native materials—bamboo and nipa—arranged from the base of the hill to the top around circular roads. There is a wonderful view from the highest point. In a part of the colony known as Worcester Plaza, there is an open air theatre, built of reinforced concrete, and somewhat resembling a Chinese pagoda. Here the lepers hold home talent theatricals and are given cinematograph entertainments. Some fine local talent is available for these entertainments—a tenor soloist, a fine violinist, several who play the church organ, three orchestras, and a band of twenty-five pieces. About twenty-five cents each



APPROACHING CULION. THE ROMAN CATHOLIC CHAPEL IS ON THE HIGHEST POINT

is paid an orchestra for special music and every funeral service must have its band.

Five large reinforced concrete tenement houses each have accommodations for sixty unmarried young Filipinos. This plaza is reached from the lower level by a large and artistic cement stairway. As we descended the stairway, we saw at its base a general leper kitchen in which is cooked the ration for such of the people as do not care to prepare their own meals. The patients in the colony are given the privilege of receiving cooked or raw rations, and they serve the food according to their own tastes.

The diet has been figured out after much thought and is believed to be an exceptionally well-balanced ration for the healthy Filipino. It is composed of rice and fresh fish, fresh meat, freshly baked bread, chocolate, coffee, also tea, but in small portions, lard, and various

other smaller articles. Fish and produce which the people have to sell are bought at government rate and issued back as rations. A general issue of fish was in progress as we passed through, 2200 pounds being needed to supply the colony for one day.*

The lepers' post office receives all mail from them to the outside world. This correspondence, before leaving the colony, is passed through formaldehyde gas disinfection. In the second story of the building is a consultation office where the Chief of the colony daily meets lepers who have complaints to make or who desire information regarding their provincial affairs. In this office also the Chief acts as "Justice of the Peace." In another part of the building is a large store, run by the government, in which the leper can buy at practically wholesale prices any article he may desire.

Naturally, in an enterprise conducted by the American Government, a good school is maintained in which the common branches are taught, the pupils being carried up to the seventh grade. There is also industrial work, including bamboo basket weaving, hat weaving, and embroidery. Every trade is represented in the village. There are, for instance, barbers, tailors, sandal-makers, and photographers. It taxes the imagination to visualize the tremendous difference that these things make in the life and outlook of the villagers, the comfort and satisfaction imparted through useful occupation; and as the mind is awakened, the interest aroused, the hope inspired, what a blessed change from the former—not life, but mere wretched, colorless, existence in which was nothing but suffering!

The non-leprous section of the island contains the most hopeful, and yet perhaps, the most pathetic, of all the sights of the island. This was the house, situated on a higher level, for children born of leper parents, who have been isolated in the hope that they may not develop the disease. The building is a new, reinforced concrete structure, bright and cheerful. Here we saw forty babies, ranging in age from six months to five years, joyous, active, little bodies whom one might think were normal children. Well and happy they are now, but no one can tell what the future may hold for them. Two of the children who showed signs of the disease were returned to the leper colony. Children who after a period of not less than two years of observation show no signs of the dreadful sickness are delivered to their grandparents or other relatives, in the Provinces. There is no mother-care for these little children. Somewhere in the leper portion of the colony there are the aching, longing hearts of those who have had to give them up; but they are well cared for by three nurses, fine Protestant girls from the Manila training schools, who

* A bread called *tiki-tiki* now made at the Bureau of Science is found to be very beneficial in treating cases of beri-beri, a disease due to the absence of vitamins in the food. Cases of beri-beri were discovered among the lepers, but with a change to unpolished rice diet the disease disappeared.



INSIDE THE HOSPITAL, AT CULION, P. I.

are assisted in the care of the house by fine servants; none of whom, of course, are lepers.

The house of the Sisters of Charity is a reinforced concrete building containing a chapel. Adjoining this is the site of the new dwelling for the Chief of the colony.

Daily sessions are held in the Leper's Court and here everything pertaining to the life and work of the colony is discussed. Dr. Denny is the chief officer and in his veto power directs and overrules anything that would militate against the good of the colony. The fact that the use of the veto power is seldom needed is a tribute to the good order and harmony prevailing, and this harmony, in turn, bears fine testimony to the sympathy and skill with which the colony, with all its diverse elements, is governed. The patients come to Culion from all parts of the Philippines and among the tribes represented in the colony are Visayan, Tagalog, Ilicano, Bicolano, Ilongo and Moro. And the Moros are Mohammedan! Add to these English and Americans, and imagine, if you can, the tact required to bring about and maintain harmonious living in the community!

At four o'clock we gathered in the Protestant church where in the native tongue Dr. Rogers and Dr. Rader had already preached to the congregation—many of them fine looking and well dressed—and administered communion; and who now interpreted brief addresses by Dr. McKean and Mr. Danner. The pastor of the church was baptized by Dr. Rader in 1903 and was made a local preacher. He

voluntarily helped in the church work until he contracted leprosy and was obliged to come to Culion. The superintendent of the Sunday-school was also a parishioner of Dr. Rader, and when he found he had the disease, went to his pastor in order to hide, that the officers might not take him. Dr. Rader persuaded him that the best thing was to go to the Island and find his life work there. There are now 158 members of this Protestant church and at their last meeting two women were recommended for deaconesses. The value of evangelistic work is very evident here where more than half the membership have been converted through the church's ministration. They have a Sunday School, a Christian Endeavor and a Women's Society.

The total expense for the patients in Culion is about \$500,000 per year, that is, \$110.00 for each leper, but this includes school for the children and for the younger people as well as food and clothing for all the other patients. A special coin of aluminum is used for local currency from one-half cent to fifty cents, including a twenty-cent piece. This coin is not received outside the Island.

In the entire journey through the Culion colony, covering miles and miles of streets and paths, no dirt or filth of any kind was encountered, and no more odor than would be perceived in an average New England village. Perfect sanitation and the treatment of the leper in a normal way, recognizing the fact that he is a human being who deserves humane treatment and sympathy, seem to have been kept in mind by the good doctors, who lovingly and efficiently care for the needs of these unfortunate people.



THE PROTESTANT CHAPEL (TO LEFT) AT CULION, P. I.



A CLASS OF TRAINED CHRISTIAN FILIPINO TEACHERS, PANAY, P. I.

Sunday-School Work in the Philippines

REV. A. L. RYAN, MANILA, PHILIPPINES

Superintendent of Religious Education, Philippines

FOR TWENTY-ONE years "Uncle Sam" has been performing the task of a faithful trustee. A stable government, courts of justice, industrial development, better health conditions, universal education, political equality and religious liberty,—these are a few of the benefits accruing under the stars and stripes. Three million young people have come in contact with the public school system as a result of which illiteracy has been reduced from 95 per cent to 30 per cent! Such a record stands unexampled in the annals of colonial history. Its missionary bearing is readily apparent.

Patriotic Americans point with pride to such achievements. But these alone cannot make democracy safe. The Church must come to the rescue. It must keep pace with the State. The vast army of young people coming up through the schools must have moral and spiritual ballast if leadership is to be safe for the future.

It is a conservative estimate to say that at least fifty per cent of the young people in the Philippine high schools are without

knowledge of the Bible, and are adrift without any religious anchorage. Skepticism is already making its inroads.

During the war there was mobilized in the Manila Training Camp a contingency of 20,000 Filipino soldiers. Religious work was immediately launched under the joint auspices of the Y. M. C. A. and the Protestant missionary forces. One Sunday morning, I asked a group of 800 of these young soldiers: "How many of you never saw a Bible before coming to this place?" Fully fifty per cent raised their hands in response. Here is a task for religious education, overwhelming in its scope.

Two years ago the "Brothers of 99" Bible Class was organized in the Manila Student Church, with a membership of thirty-five. Through a systematic three months' campaign for new members among their fellow students, the enrolment and attendance grew until one Sunday there were present 717 men by actual count. Consider the significance of a movement like that in terms of future nation building. The Pathfinder Class at Malolo is made up of high school students. The best of the Malolos High School are Pathfinders. The President of the Pathfinders, a Junior in high school, had never seen a Bible before joining the class. He has become a great enthusiast. Under his leadership the class grew to a membership of seventy. Through their evangelistic committee, fifty people have been brought into the membership of the Church.

The strategic approach to this challenging opportunity is the recruiting and training of a consecrated leadership. The Union Theological Seminary in Manila is one of our most important institutions. Six denominations cooperate. About sixty young men from the various missions are here preparing to go out as prophets of righteousness and builders of the Kingdom of God. The training schools for women are equally productive sources for Christian workers.

During a decision day service, Marcela, a pretty little girl in a red dress, wanted very much to join the Church. Some of the elders expressed their doubts as to the wisdom of it, as her parents were thought to be opposed to the Evangelicals. But as the pastor thought it would be right, the little girl was welcomed into the fellowship. This is what happened later. On Monday night the little girl in her red dress came to the evangelistic meeting with her father by her side. When the invitation was given he came forward. On Tuesday night she brought her mother, who also united. Little Marcela was nine years old.

A nine days' institute was in session during which the evenings were given over to evangelistic meetings. Ulpiano, the local pastor, was praying for a hundred conversions. One day it was reported that Brother Ulpiano had become so zealous that he made fifteen pastoral calls between 5 and 7:30 o'clock in the morning—a



GOING TO SUNDAY SCHOOL IN THE PHILIPPINES

thing entirely appropriate in a land of early risers. It is not difficult for the Lord to answer the prayers of that kind of a man. It was, therefore, no surprise when at the close of the meetings, the following announcement was made: "Total new members received 112, 30 young men, 10 young women, 20 children and the rest fathers and mothers." The majority of these were first reached through the Sunday-school and its influence.

Another movement which is contributing to the forces of leadership is the teacher training work of Sunday-schools. Four hundred young people during the past three years have been enrolled in standard courses similar to those followed in the states. The effect of this is felt throughout the Islands. Officers and teachers have multiplied, the Sunday-school membership of the Islands has grown to 60,000 while hundreds are added to the Church every year, coming up through the channels of the Sunday-school.

The government has invested millions for the secular education of the youth. Why should we not give commensurate attention to that which is most fundamental of all,—the training and development of Christian character? Twenty years ago America sent 1,000 teachers to launch a system of education. Meanwhile 12,000 Filipino teachers have been trained, who are now doing the major part of the task. Suppose that the Church in the early days had been able to launch its program on a similar scale? It staggers the imagination to think what might have been achieved. And why should we not? Is not our task of even greater significance?

We have a definite program. An interchurch religious educational budget for the Islands has been prepared and has received the hearty endorsement of the Executive Committee of the Philippine Islands Sunday School Union, an authoritative, representative body made up from the various missions. It provides for native specialists for teacher training, institutes, departmental work, literature development and also for a number of general native secretaries for pushing Sunday-school work in the various dialects. It calls for the sum of \$27,000 a year, besides a fund of \$40,000 to erect and equip a modern church school building in Manila to become a laboratory in religious education for our Seminary and training school students. It will also make possible a program of week day religious instruction, correlated with the public schools.

Sundar Singh—The Christian Sadhu

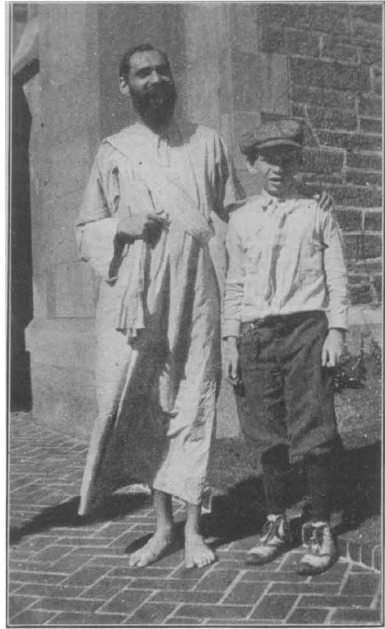
The Remarkable story of a Sikh, who became a Christian Evangelist

BY DELAVAN L. PIERSON

EASTERN ideas of holiness differ from those of the West and the ideal of the religious "holy man" as it is accepted in India is very different from that found in America. Each has something to contribute to the other. A truly remarkable man has recently come to America from India. He represents a mode of life and service that is perhaps more nearly akin to the example of Jesus Christ during His earthly ministry than is seen in the outward life of any other living man. This Indian Christian devotee interprets the oriental Jesus in an oriental way. Possibly some of his ideas are impractical for adoption by modern Christians of the West, and no doubt the remarkable stories of some of his experiences must be looked upon in the light of a highly colored oriental mystical nature.

Some that seem to him real physical experiences may have been psychical. None are impossible, but they seem improbable as interpreted literally. Nevertheless, the Sadhu is a remarkable man, has had some wonderful experiences; and may teach us in the West some useful lessons, as he has already been a messenger of Christ to thousands of his own countrymen.

Sadhu Sundar Singh has recently visited Great Britain, where he has spoken to crowded houses. He attracted much attention by his fine personality, his notable figure, and unusual costume. He is a Sikh of the finest type, stands six feet in height, goes barefooted and dressed in a long flowing saffron robe, with scarf and turban to match. He is only about thirty-one years old—the age of Jesus Christ when He began His ministry. His attractive smile, his handsome face, with dark beard and hair and black eyes, and his easy manner make him a marked figure in any company. Crowds follow



THE SADHU IN AMERICA
Sadhu Sundar Singh in New York, with a Young Friend, Robert Hume, whose father and grandfather have been missionaries in India.

him and children are drawn to him. The *Daily Express*, in a report of the Sadhu and of his visit to London, says: "Every inch of available floor space in St. Matthew's Church, Westminster, was filled when the Sadhu entered the pulpit to preach his first sermon in England. Women of all ages and classes predominated in the overflowing congregation. The Sadhu delivered his sermon in short, impassioned sentences. His staccato phrases were accompanied by plentiful gestures, and his English was beyond reproach, although it is only a year since he first spoke the language. The address was full of rich allegory and illustrative parable, drawn from scenes of familiar life in the East."

The Sadhu is now making a brief visit to America to consult with Christian leaders and to bear witness to Christ.

In India the sadhus are religious men,—similar to the Jewish Nazarites,—who renounce the world and its allurements. They are revered by all classes, and have the freedom of all India. They have no home and carry no money, so that the Hindus consider it an act of merit to give them food and shelter. The sadhus have long been a familiar sight in India, practicing austerities such as swinging over a fire, lying on spikes, holding up the right arm, or burying their heads in the ground. Many are filthy, and some are frauds, but others are sincere and are truly seeking God. "For three thousand years," says Dr. Farquhar, "the ascetics of India have stood forth, a speaking testimony to the supremacy of the spiritual." When this ideal is made Christian—a renunciation for the sake of Christ and for mankind—it is a truly noble attainment.

The story of Sundar Singh is told by Mrs. Arthur Parker, a London Missionary [Society missionary of Travancore, India, who knows the Sadhu personally and has heard of his adventures from his own lips.* Her story is corroborated by the Sadhu himself.

The Sikhs, from which nation Sundar Singh comes, arose in the sixteenth century in the Punjab as a religious sect which aimed to lead men back to purer worship. Its followers suffered many persecutions and later it became an organized military power, determined to avenge its wrongs. The father of Sundar Singh was Sirdar Sher Singh, a wealthy land owner in Rampur, Patiala, Punjab. Sundar was born on September 3d, 1889, and was brought up in luxury. He was the youngest son of the family, one brother being the commander of an Indian force and others having also risen to distinction. His mother was a refined and gifted lady, on friendly terms with American Presbyterian mission ladies, who visited in her home. She early inspired her son with the thought that some day he would become a holy sadhu, and taught him the best things she knew. At the age of seven he had learned the whole of the Bhagavadgita in Sanskrit. He accompanied his mother from his

* This story has just been published by the Fleming H. Revell Co., New York.

earliest years on her visits to temples, and saw her reverence for holy men. She died when Sundar was fourteen, but he has never lost the influence of her companionship, or the religious spirit which she had instilled in him.

After his mother's death, Sundar Singh began to seek peace of soul in the sacred books of India. He read the Grantha of the sikhs, and also the Koran, often poring over them at night, while others of the family were asleep. Many passages he learned by heart. But none of these, his mother's faith, the sadhus, the priests and the sacred books, brought him peace. He was sent to the Presbyterian mission school in his village, and there was taught from the Christian Bible. He heard things that aroused his antagonism, and when he read the New Testament his horror was increased by finding that its teachings were contrary to those of his own religion. He became the ringleader of a group of boys who hated Christianity, and openly tore up and burned copies of the Bible. Abhorring Christ, Sundar again turned to his own sacred books. His antagonism to Christian teaching led to his being taken from the mission school and sent to a government school. He had to walk three miles and back each day in the sun and this so told on his health that he was sent back to the mission school. There he once more came into touch with Christianity, and listened to the teachings of the Bible. His antagonism to Christ was so strong that if the shadow of a missionary fell across him he spent a whole hour in washing away the pollution.

Sundar was seeking *Shanti*, or satisfaction of soul, but was only going further and further into darkness. Finally, in despair of finding what he sought in his own religion, he decided to search the Christian book. When he read the words of Christ: "Come unto Me * * * and I will give you rest," his attention was arrested, and with a new attitude of heart, he read the story of the Cross. Its wonder grew upon him and he sought light from the Christian teacher. The father learned of the change in his son's attitude but ignored it, being confident that he was fortified by his early training. Sundar read the story of the Gospel again and was attracted by John 3: 16, with its new revelation of the character of God and the way of salvation. He longed to know the God of Love, and one night determined to find peace before dawn, either by discovering the secret of the more abundant life, or by flinging himself before the railroad train that ran near his home. In true Hindu fashion, he bathed, took his New Testament and retired to his own room to read. Just before dawn he says that he seemed to see a bright cloud filling the room, and to recognize the figure and face of Christ. Peace came to his soul, and he rose from his knees, full of joy, went to his father's room and told him that he was a Christian. Thinking this was but a passing fancy, his father sent the boy back to bed.

The next day Sundar Singh knew from the joy and peace in his soul that Jesus Christ was a living presence with him, and he began to tread the way of the Cross. The proud Sikh family could not believe that the youngest son was an adherent of the despised Christian sect. At first the father sought to reason and to tenderly urge his boy to give up such foolish and dishonorable thoughts. He pointed out the prospects of wealth and honor that lay before him as a sikh, and then showed the shame and disgrace involved in his becoming a Christian. He appealed to the love that Sundar bore his mother, and besought him not to bring reproach upon her memory. The temptation, like the temptation of his Master, was severe, but Sundar remained firm. The father sent the lad off to visit a rich uncle, who took him into a dark cellar and showed him vast wealth which he promised if he would renounce Christ. The boy was tempted by this vision of earthly power, even as his Master was tempted in the wilderness, but the figure of the Saviour seemed to come up before him, and love for Him shut out all else. Failing to persuade the boy or to tempt him into a renunciation of Christ, the father took the case into the law courts, charging the missionaries with using some evil method of inducing Sundar to accept Christianity. The boy's clear and fearless testimony, however, caused the case to be dismissed.

Sundar was taken from the mission school, which was closed soon afterward because of the persecution and boycotting that ensued. At home, his own brother became his bitterest enemy, heaping upon him and his Master the foulest abuse. The hostility of the village became so fierce that the Christian community withdrew to more friendly quarters. The storm increased around the friendless lad until he fled to the Presbyterian Mission at Ludhiana, and there he continued his education. Finding that his fellow students were far from his ideal as Christians, he returned home, but put himself finally outside the pale of his old religion by cutting off his hair, which the sacred book of the Sikhs requires to be kept long. This caused Sundar to be treated as an outcaste, an "untouchable," and he was obliged to eat and to sleep outside of the house. All this the boy of sixteen endured for his Saviour's sake.

As a last resort, Sundar's brother-in-law took him before the Rajah of Nabha, and the State Durbar (Assembly), where glowing offers were made to persuade him to give up being a Christian dog, and to remain a Sikh lion (singh). He refused to recant, and on his return home the pent up anger of his father broke loose. The son was cursed, disowned and cast out with only enough money to take him to Patiala by rail. As Sundar sat in the train he remembered a little colony of Christians in Ropur, and by the providence of God he was led to go there to the house of the Christian Indian pastor. Soon after his arrival, he was taken violently ill and it was discovered

that he was suffering from poison mixed with his food before he left home. A physician who was called in pronounced the case hopeless, and went away to make preparations for the funeral. As the boy lay in mortal agony, his strength ebbing fast, he began to pray to God to raise him up that he might witness for Christ. When the physician returned in the morning he was so surprised at the apparent miraculous recovery of the boy that he asked for a copy of the New Testament and began to study it. Ultimately, he became a Christian, and is now working as a medical missionary in Burma.

On his recovery Sundar returned to Ludhiana, and though several attempts were made on his life, all these trials only added beauty and strength to his character. For his protection he was sent to the American Medical Mission at Sabathu to continue his studies. There he was baptized on his birthday, September 3, 1905, by Rev. J. Redman, of the Church of England at Simla.

The young man's heart was filled with a desire to preach Christ, and on October 6, thirty-three days after his baptism, he adopted the saffron robe and turban of a Christian sadhu, discarded shoes and sandals, and taking his New Testament went out to begin his career as an itinerant Christian evangelist.

He desired to follow Christ as literally as he knew how—an Asiatic devotee following an Asiatic Messiah. He did not take up this life to gain merit for himself, but to win men to Christ.

A few months after his rejection by his family, he appeared again on the streets of Rampur, his home village, and testified to Christ and his new-found joy. From house to house he went, telling the same wonderful story, fearlessly passing from village to village in the Punjab, making his way toward Afghanistan and Kashmir. He chose the difficult and dangerous fields where Christ was not known, and endured many hardships and sufferings. The cold pierced his thin mantle, the stones and thorns cut his feet, and many a night he spent in caves or jungles, hungry and cold. But nothing discouraged him, and for thirteen years he has continued this sacrificial life, preaching the Gospel to men and women in plain and mountain, city and village, and among scattered tribes of the Punjab, Kashmir, Tibet, Afghanistan and Baluchistan. The Sadhu explains his purpose in living this life of an eastern devotee by saying that a Hindu will not drink from a foreign vessel, even if dying of thirst, but will readily take it from a native bowl. Already multitudes who have refused to accept the Gospel from foreigners and from foreignized Indians have accepted it from the Christian sadhu. All castes and classes, and even zenanas are open to him in his saffron robes.

Sadhu Sundar Singh wanders over the length and breadth of India, enduring the cold of the north and the heat of the plains, in perpetual poverty and ready to speak of Christ to any one whom he may meet, and to minister to any one in need. Wearing no shoes,

his bleeding feet attract men to Jesus Christ. Everywhere he carries a small New Testament in Urdu, and from that proclaims the Gospel of forgiveness of sin, and the necessity for new life in Christ.

In 1906, the sadhu met a wealthy young American missionary, Mr. Samuel Stokes of Philadelphia, who was staying near Kotgarh, and this young man was so impressed by Sundar Singh's character and life that he also became a sadhu. Night and day these two young men traveled from place to place, preaching the Gospel. In 1907 they went to work in the Leper Asylum at Sabathu, and later to minister in the plague camp at Lahore. In 1909, they formed the "Brotherhood of the Imitation of Jesus," which was inaugurated with a solemn service in the Lahore Cathedral. Sadhu Sundar Singh was licensed to preach by the Diocesan Mission Council, but after some time as a worker in the Church Missionary Society he returned his license to Bishop Lefroy in order that he might be unhampered in his movements as an itinerant evangelist. From that time the sadhu has gone freely among all classes and creeds, doing a great work among non-Christians all over India.

An educated gentleman of the Arya Somaj relates that one day he met the Christian Sadhu going up a mountain pass. Curiosity prompted him to follow the Sadhu to the next village to see what he would do there. He saw him sit down upon a log and after wiping the perspiration from his face, begin to sing a Christian hymn. Soon a crowd gathered and he began to speak to them of Christ. This angered some of the villagers and one man dealt the Sadhu so severe a blow that he felled him to the ground and cut his hand and cheek. Without a word the Sadhu bound up his wound and with blood flowing down his cheek prayed for his enemies. This act and the message that followed not only led the gentleman of the Arya Somaj into the Light, but led Kripa Ram, the villager who had dealt the blow, to confess Christ by baptism.

The Sadhu relates many wonderful experiences and deliverances, some of which border on the miraculous. For example he describes a period of forty days of fasting; a deliverance after three days from a dark well in which he had been thrown in Tibet; sharing a cave with a leopard; lying in a hut, with a deadly serpent coiled up in his robe and being ferried over a river by a mysterious boatman. He is particularly successful in winning his fellow countrymen to Christ. He does not attack the non-Christian religions but spends his time in testifying to his own failure to find peace in those religions and his joy and satisfaction in Christ. He believes that India is waiting for the Messiah and says that there are some secret Christian sects that under proper circumstances will come out boldly and confess Christ. The Sadhu's own father has recently been converted through the influence of his son's life and testimony but he has not yet been baptized into the Christian Church.

After a Century in Madagascar

BY REV. JAMES SIBREE, D. D., BROMLEY, KENT, ENGLAND

MISSIONARY work in Madagascar was greatly affected during the war by the withdrawal of many Malagasy to serve in the Allied armies. Special help was required for those who had gone to serve in France and for the dependents who were left at home. In these contributions the Protestant congregations everywhere gave very generously. Notwithstanding this extra demand upon their resources, and the increase in price of food and labor and material, the native churches continued to give more for their own institutions, in the support of the pastorate and the missionary work carried on in the semi-heathen districts of the island, and especially in giving money to lighten the burden hitherto chiefly borne by the London Missionary Society.

According to the most recent reports, much good, steady work has been done among the churches. The Sunday schools show encouraging results, and as usual, the women have been to the fore in the activities of the churches. The policy of fostering the spirit of independence in the native congregations, and gradually throwing more responsibility on the Malagasy Christians themselves has been followed; so that the churches are more and more supporting their own pastors, and so depending less than before on native evangelists supported chiefly by mission funds. But even with a better trained and more enlightened pastorate, the churches need a good deal of supervision, which is now almost impossible to give on account of the depleted missionary staff.

A very encouraging feature of Malagasy character has been shown in the consistent Christian conduct of many of the native soldiers sent to France to take their part in the great struggle for righteousness. There were more than 40,000 Malagasy with the French armies at the western and eastern fronts. Half of them belonged to Protestant churches, and had been brought up in the schools of the British, Norwegian Lutheran, and French missions. All chaplains who visited them at the front, or in the camps, report that their officers were unanimous in acknowledging the firmness of the moral character of the Malagasy Christians.

One chaplain wrote: "I am in daily contact with a group of Malagasy soldiers, of whom 150 or 160 are Protestants. Two of them are native evangelists, who are valuable fellow-workers with me; they have a real and living piety. When I am away, they never

neglect holding with their comrades the daily evening services and the Sunday service. The French officers and soldiers have been struck with the fact that the Protestant Malagasy boys, wherever they are, faithfully perform their religious duties and provide for their own worship in a way that shows a religious education strongly rooted. They distinguish themselves by their sobriety; their obedience, and their gentleness. They drink only coffee and tea, and I have never heard of any case of drunkenness, in spite of many temptations and the example, alas, of their white brothers."

The comradeship of the English native with the French in the great war, has brought some better feeling in the attitude of the French authorities in Madagascar toward English mission work, although there are still certain restrictions in our work which ought not to exist, considering how much France is indebted to England for its help in their great struggle with Germany.

The circumstances already alluded to with regard to the Malagasy themselves, and the mission staffs of all the societies at work in the island, and especially the disturbing influence of the four and a half years of war, have prevented the different missions, so far, from carrying out schemes of advance into heathen districts which were planned in an influential conference of all the Protestant missions held at the Capital in October, 1913. The London Missionary Society Directors hope that during this year the Antsihauaka province—from 100 to 160 miles north of the Capital—will be occupied again by English missionaries. This district was worked by missionaries between the years 1875 to 1896, but after the French conquest of Madagascar, it was committed to the care of the native Society, and sixteen Malagasy evangelists have been stationed there and in other northern parts of the island. Latterly, a Roman Catholic mission has been commenced among the Sihànaka people, and it is of such a strong and aggressive character that the Malagasy feel the need of European help, so it is desirable to have English missionaries stationed again amongst the Protestant churches. It is hoped that one of the missionaries will be a fully qualified and long-experienced doctor, Dr. C. F. A. Moss, to carry on medical mission work.

The year 1918 was memorable because of two important celebrations; the first being the Centenary of the Introduction of Protestant Christianity into the island, since it was in August 18th, 1818, that David Jones and Thomas Bevan first landed at Tamatave. On that day in 1918, which happened to be a Sunday, thanksgiving services were held in practically every Protestant church throughout Madagascar, and a large number of united meetings were held during the following week. In the city of Antananarivo and its suburbs, seven such meetings were held at the same hour, and each of the churches was crowded. The chief center of interest, however, was Tamatave, for on account of the speedy death of five members of

that first mission party, Mr. Jones alone surviving, the first attempt to evangelize Madagascar did not extend beyond that seaport. At that place, the meetings were most inspiring, many coming from long distances to pay the tribute of respect to the memory of the two brave pioneer missionaries, and to thank God for the blessings of the Gospel. Mr. Evans, secretary of the Imèrina District Committee, who represented the Society on the occasion, said, "it was one of the most solemn, reverent, and soul-stirring services I have ever experienced."

On account of sickness and death, that first attempt to found a mission in Madagascar had to be abandoned for nearly two years. It was in 1820 that Mr. Jones went up to the interior and began the work in Antanànarivo, work which, though largely repressed by twenty-five years' persecution, has never really stopped during the hundred years which have elapsed since then. The London Society missionaries, as well as those of the other Protestant societies, and the Malagasy Christians, are looking forward with great interest and expectation to the Centenary of that real commencement of mission work in the latter part of this year, 1920. It was on Oct. 3rd, 1820, that Mr. Jones reached the Capital, and very soon commenced mission work by teaching a little school of three boys!

Next October, therefore, the celebration of the Centenary of the Introduction of Christianity into Imèrina will take place, and numerous meetings will be held, not only in the central provinces, but also wherever Protestant churches have been formed. It has been determined that the London Mission churches should unite in doing something worthy of the event; and there is little doubt that those churches which were mostly founded through L. M. S. agency but are now under the care of the French Protestant and the Friends' Missions will also render valuable aid.

It has been decided to erect two Boarding Homes or Hotels in the Capital, one for boys and the other for girls, who are pupils in the High Schools, and are without proper accommodation in the city. In addition to these greatly needed establishments, it was decided that the L. M. S. churches should aim at erecting, in conjunction with the other Protestant Missions, a large Assembly Hall in Antanànarivo. A commodious building would be of great advantage to Christian work, since for many years past the largest Protestant churches are quite insufficient for the monthly assemblages and other united meetings.

The Malagasy churches are looking forward with hopefulness and courage to the future; and we may surely ask for the prayers of our American brethren and sisters, that the coming Centenary celebrations may be productive of much blessing and mark a much greater advance of the Kingdom of Christ in Madagascar.



FOURTEEN ARGUMENTS FOR MEDICAL MISSIONS
Children and their mothers at the Lolodorf Hospital, West Africa

The Medical Missionary as a Pioneer

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WHILE medical work can be carried on most satisfactorily in a hospital where patients can receive better attention than is possible in their own homes, yet comparatively few can be cared for in this way. In mission lands, the vast majority live so far away that they cannot reach the hospital. They must be treated either in a dispensary or in their homes, or must go without attention.

While going out to give medical and surgical aid to suffering people in their homes—usually unsanitary places—is not ideal from a medical standpoint, yet from a missionary viewpoint, it is exceedingly fruitful and brings great good to the people, both physically and spiritually.

In the early stage of missionary work, the itinerating brings the people into touch with the missionary, for medical work appeals at once to the sick, and to their friends who are indifferent to the Gospel. The physician can reach them more quickly than anyone else. Pain is no respecter of persons, and it breaks down barriers in the heathen mind, especially when the missionary can relieve it.

There are many people in a pioneer field, like Africa, who would not willingly go to the hospital, lest they be considered friendly to the missionaries, or interested in the Gospel. They do not want to be known as in sympathy with the work, yet in case of sickness, a doctor will be greeted as a friend. People who have refused to have anything to do with us in days of health, are won to Christ in time of sickness. They find that they had an altogether erroneous idea of what we are attempting to do and teach. It requires a good deal of faith and courage on the part of a superstitious person to go of his own free will to a foreigner, to take foreign medicine, and even allow himself to be put under an anesthetic by one who is an utter stranger, both in belief and race. By meeting them half-way and helping them to understand us when we go to visit them in their own homes, we are able to reach many careless and indifferent ones.

Visits to native homes in time of sickness give a missionary a sympathy for, and an insight into lives, such as he can get in no other way. It also makes the people friendly, for even in

West Africa, they have enough sense of propriety to know that they should return a call. A doctor may also ask about the sick and visit them, although often he does not need to inquire, as they are quickly brought to his attention. Such a visit means much to people who have so little in their lives, and who treasure for many weeks the memory of such a meeting. In this way medical missionaries have access to people who will not listen to others. There are in the native churches in Africa, many splendid, earnest Christians, who have been first attracted to consider the things of God through the visit of a medical missionary.

Medical itinerating is usually difficult, because it is hard for a doctor to leave his hospital. When he has chosen a time, and sent word ahead that he is coming to a certain place, on a certain day, some patients are almost sure to come at the last moment and hold the doctor back. For work in the villages, one must also have the medicines packed, and be sure to have all the things one will need. Something important is sure to be left behind. On the road, a doctor is always working medically under a handicap.

In Africa an itinerating missionary must always carry bed and bedding, mosquito nets, food supplies and cooking utensils, and some things to barter for food for the carriers. Loads must be packed to contain not over 60 lbs. weight, and protected from rain. It is a great relief when everything is ready and none of the carriers have disappointed you, and you can start off as planned. One is not apt to go far before there will be people standing along the path asking you to come and see some one who is sick. It is surprising how fast news travels in a country where there is no telegraph, telephone or mail service. The news of the doctor's coming will precede him, especially if he walks or rides a bicycle slowly with the carriers. The doctor is usually greeted very heartily by all, and there will soon be a number of sick people to examine.

Patience, courtesy and the ability to laugh and make fun should be part of a doctor's equipment. I do not forget prayer, and the other features of our personal Christian life, but I am referring rather to the things we often overlook. Patience used in the right way conserves a doctor's nervous strength, and prevents vain regrets; while the opposite does so much to defeat the very purpose for which we go out to the mission field. It is difficult to sit and listen patiently to the story of some people, but it is the only way we can get hold of some of them, instead of driving them away.

Many of the patients we meet have a good deal of confidence in the native medicine men, who apparently trick the people. For example, the native medicine men treat a very severe headache by applying a poultice to the head. In a short time they remove it, and draw from it a long whisker of a leopard, informing the sufferer

that some one has thrown it at him and has thus caused the headache. Of course the headache does not disappear with the removal of the hair.

Many natives in the villages have never seen a white man before, and expect his medicine to work miracles. They think sometimes that medicine should cure at the first dose, and it is difficult to persuade them to take medicine regularly and persistently. It is interesting to listen to old men or women graphically describe their symptoms, with many expressive gestures. They follow the "worm" (tracing it by the pain) as it travels from one place in their body to another, and attempt to describe its activities. It is often difficult to separate the truth from exaggeration, for they usually allow their imagination full play.

The itinerating results in bringing people to the hospital for better treatment than they can give themselves at home. We give people we meet in the towns slips of paper on which has been noted their name, the date, and disease, and this serves as a ticket of admission at the station hospital. It is surprising how much confidence this will give the timid person. The result from treating some slight ailment is often as successful in winning a person to Christ, as is recovery from a major operation. The touch of the medical man in the lives of such people throughout his trip may count for much in winning individuals to the service of Christ. No missionary doctor is a success who is not also an evangelist. Itineration brings one into contact with new villages, and new faces. Needy, but indifferent people, are led to realize that the missionary is willing to be of real help to them. The missionary has the opportunity in his work to press upon the people their need of Christ, and thus his work is more than a mere philanthropy. If patients leave us without seeing in us something more than a healer and go away without the desire for a better life, we have failed them and our Master, in a time when they are very susceptible to the things of God. It is not merely to see broken bodies restored that we work, but to help the people into the new life that enlarges and fills with joy and gladness, the circumscribed existence of so many in heathen lands.

The Heart of the Missionary Message*

BY REV. SAMUEL M. ZWEMER, D. D., CAIRO, EGYPT

THE indifference of great masses of men to-day to dogma," writes Mr. Edwin Bevan in the *International Review of Missions*, "while they still reverence Christian ethical ideals, is something which confronts the friends of missions with a problematic situation." He then goes on to show in his article entitled "The Apostolic Gospel," that any attempt to get away from apostolic dogma and go back to Jesus simply as the revealer of moral value is an impossibility.

We must either accept the apostolic interpretation of Christianity or give up any attempt to set Jesus on an eminence above all other good men. The cry, "Back to Christ," often means "away from Paul and his teaching." The Sermon on the Mount, however, is not the earliest Christian document. If we consider the chronology of the New Testament books, it is a striking fact that the doctrinal epistles,—Galatians, Corinthians, Romans,—were written and circulated among the churches before the Good News was recorded by Mark or Luke. The first letter of Paul to the Corinthians was written 56 A.D.; the common date assigned to Matthew's Gospel is between 70 and 90 A. D.

The Christian teaching, therefore, of the Apostles, and the doctrine accepted by the early Church, is to be found not only nor first in the Synoptics, but in the Epistles. They tell us of the finished work of Christ. They give Him the pre-eminence above all; they find the center of their teaching in His death and resurrection; their glory in the Cross.

The apparent foolishness of this message did not disconcert them or lead to compromise. The Jews demanded miracles, and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of both worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumbling block to the Jews and foolishness to the Gentiles. In the great resurrection chapter he gives us the theme of his preaching as well as the hope of his salvation and ours. "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." In a single sentence he confirms the historicity of the death of Jesus, asserts its fundamental character, and gives its supreme significance. All three of these are today called in question, discounted, or explained away.

* Condensed from a leaflet printed by "The Fellowship of Faith for Moslems." London.

In the non-Christian world *the teaching of the Cross* is still a stumblingblock and foolishness. The Moslem, for example, reads in his Koran (Surah on Women, vs. 155): "God hath stamped on them their unbelief...for their saying, Verily we have killed the Messiah Jesus, the son of Mary, the Apostle of God, *but they did not kill Him, and they did not crucify Him, but a similitude was made for them.*" In this respect the Moslem teaching is perhaps borrowed from that of the early Gnostics. In various forms the idea that Christ did not really die, but swooned and came to life again without tasting death, has been taken up even in modern days.

Where men admit the fact of Christ's death on the cross they still stumble because of its *implications*. Are not Christian Science and New Thought and other modern cults saying to-day, "Any God except one Who died on the Cross"? Yet it was the Lamb slain in John's Revelation Who is the object of all heaven's worship. A Christianity without Christ crucified as its central doctrine and supreme hope is a contradiction of terms. We know from the Scriptures that Jesus Christ died.

The witness of pagan writers, entirely apart from the New Testament record, has been gathered by Samuel Stokes, a missionary in India. He gives quotations from Tacitus, the historian Pliny, the Roman Governor Suetonius, and others, who record as a matter of well-known history that Jesus of Nazareth was put to death by Pontius Pilate and crucified as a criminal. The famous passage in *Josephus' Antiquities*, Chapter xviii., Part 3, was once called in question as not being authentic. Its genuineness has now been admitted by Harnack and others. He also gives independent witness, therefore, to the death of Jesus. In the Jewish Encyclopaedia, article on Jesus Christ, it is said: "He was executed on the eve of the Passover Festival." The death of Jesus was foretold in Old Testament prophecy, and when Paul says, "He died according to the Scriptures," he doubtless referred to all the passages in the Old Testament of the suffering Messiah, wounded for our transgressions, bruised for our iniquities. Not only in the fifty-third chapter of Isaiah, in the twenty-second Psalm, and in the thirteenth chapter of Zechariah do we have this picture, but perhaps Paul was not unmindful of the great unconscious prophecy of the heathen world by Plato, 429 B. C., in his *Politia*, Vol. IV., p. 74. He describes the perfect, righteous Man, Who is to be the world's deliverer, in these terms: "Who without doing any wrong may assume the appearance of the grossest injustice; yea, Who shall be scourged, fettered, tortured, deprived of His eyes, and after having endured all possible sufferings, fastened to a post, must restore again the beginning and prototype of righteousness."

In addition to the testimony of the Scriptures we have the witness of the Lord's Supper, an outward and visible sign of some-

thing that occurred in the breaking of His body and the pouring out of his blood. The evidence of such unbroken tradition coming down the centuries in every branch of the Christian Church cannot be gainsaid.

Moreover, the mere sign of the cross is a remarkable testimony to the historicity of the crucifixion. Once it was a symbol of shame and degradation; only the criminal and the outcast were associated with it; the curse of God and of man rested on it. This sign of the cross has now become the symbol of honor and glory, of pride and prestige. We see it on national flags, in crosses of honor, in decorations of valor, and the ministry of friendship and relief is carried on under the banner of the Red Cross.

All this is inexplicable unless the cross has been dignified, transfigured, glorified by Him Who hung upon it for the World. The historicity of the death of Jesus is established by all these proofs. He died according to the Scriptures, except for those who still dare to put the testimony of one obscure Koran verse against all the historic evidence of Jew and Christian and pagan writings.

In stating the content of the Apostolic Gospel, Paul says that *the death of Christ holds the fundamental place in Christian teaching*. "I delivered unto you first of all"—the Greek word signifies *before everything else*, or as belonging to the weightiest articles of the faith. In the Septuagint the same phrase is used in Genesis xxxiii. 2, where Jacob places the two maid-servants and their children in the very front of his cavalcade to meet Esau. Paul evidently means to say that the death of Christ for our sins is of the first importance. It is the cornerstone and keystone of Paul's Christianity. In Weymouth's Version the passage is rendered, "For I repeat to you the all-important fact which also I have been taught, that Christ died for our sins in accordance with the Scriptures."

The importance of the death of Jesus Christ as the fundamental fact in the New Testament is shown by the place it occupies. One-third of the New Testament matter deals with the story of the Cross and the Atonement. Matthew devoted two long chapters to the trial and death of Jesus; in Mark the two longest chapters relate to this event; one-seventh of the entire text of Luke is taken up with the same story; and in John's Gospel the shadow of the Cross falls on the scene almost at the outset; while one-half of the narrative deals with the last week of Jesus' life.

In the Apostles' preaching as recorded in the Acts and the Epistles their one theme seems to have been Christ crucified. Peter (Acts x. 38-43) voices the message, than which they had no other, the Good News of peace through Jesus Christ which spread throughout the length and breadth of Judea and was carried all over the Roman Empire:

"How God anointed Jesus of Nazareth with the Holy Spirit and with power, so that he went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the devil—for God was with Jesus. And we are witnesses as to all that he did both in the country of the Jews and in Jerusalem. But they even put him to death by crucifixion. That same Jesus God raised to life on the third day, and permitted him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with him after he rose from the dead. And he has commanded us to preach to the people and solemnly declare that this is he who has been appointed by God to be the judge of the living and the dead. To him all the prophets bear witness, and testify that through his name all who believe in him receive the forgiveness of their sins."

Paul at Corinth determined to know nothing in his preaching save Jesus Christ and Him crucified. The very word "cross" was used so frequently that it became the synonym for "Christianity." The preaching of the cross, the offence of the cross, the glory of the cross, the power of the cross,—all these phrases indicate the place this doctrine had in Apostolic preaching. The two Christian sacraments are without significance, without symbolism, without mystic meaning, except they refer to the death of Christ. We are buried with Him in baptism, we partake of His broken body and shed blood; it is the washing of regeneration that refers to the washing away of our sins. We are to testify to the fact and the significance of the Lord's death till He come.

In other words, the most solemn office and the deepest mystery of the Christian Church gather around the Cross, and the Crucified. The same witness is borne by the hymnody of the Church Catholic throughout the ages. The death of Christ has been the theme of Christian song during the persecutions of the early Church when they sang praises to their dying Lord in the catacombs, until the day of the modern revival. Take away the death of Christ and the best hymns of the Christian Church are without significance. It was with deep insight that Sir John Bowring, British Consul General at Canton, China, wrote in 1823:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Church of the Redeemed when they sing the new song, still celebrate the old, old story.

"And I looked, and heard what seemed to be the voices of countless angels on every side of the throne, and of the living creatures and the Elders. Their number was myriads of myriads and thousands of thousands, and in loud voices they were singing. It is fitting that the Lamb which has been offered in sacrifice should receive all power and riches and wisdom and might and honor and glory and blessing. And as for every created

thing in Heaven and on earth and under the earth and on the sea, and everything that was in any of these, I heard them say,

"To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honor
And glory and might
Until the Ages of the Ages!"

Take away the death of Christ from your creed and you destroy Christianity. He draws all men unto Himself because He was lifted up on the Cross. Deny the significance of the crucifixion and the whole New Testament becomes a scrap of paper, for it is no New Testament, no new covenant *except in His blood*. Without that blood there is no hope for the sinner and no joy for the believer.

Paul therefore points out, in the third place, *the supreme significance of the death of Christ*. "He died for our sins according to the Scriptures." There is no other way to explain the death of Christ than from the Scriptures. It is inexplicable that God did *not* deliver Him from the death, that He did *not* make His escape, as Moslems aver, unless there was a necessity and high moral purpose, a divine purpose, in His death. When Paul said that Christ died for our sins according to the Scriptures he referred to the Old Testament, its types and symbols, its promises and prophecies, its portraiture of the suffering Messiah, without the shedding of Whose blood there could be no remission of sins. Whatever Paul's interpretation is of the doctrine of the Atonement, he himself claims that it is based on the Scriptures,—that which he had received he delivered. Pauline Christianity is rooted in the Old Testament. His Good News was the fulfilment of the promise made unto the fathers.

It is impossible to eliminate certain phrases from the Synoptic Gospels, which are just as clear in their teaching regarding the significance of the death of Christ as is John's Gospel and the statements of the apostle in his epistles; for example, what can be the significance of "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. xx. 28), unless it be to the sacrificial death of Christ as the ransom for sin? The apostolic interpretation of the death of Jesus as necessary, vicarious, and propitiatory was recorded chronologically long before the record of the Gospel. This interpretation therefore of the death of Jesus is not a later addition, but is the earliest interpretation we have.

In A. D. 53, that is, twenty years after the crucifixion, Paul writes:

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth

his own love towards us, in that, when we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5, 6-10).

To the Corinthian Church he writes:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, therefore all died";

And again:

"God was in Christ, reconciling the world unto himself...him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

The author of the Epistle to the Hebrews clearly teaches that Christ's one sacrifice on the Cross does away with sin, that He is our only High Priest, that His blood has cleansing power, and that the new covenant owes its validity solely to the death of Christ. The Mosaic sacrifices were of small value—what they typified Christ fulfilled. Peter in his first epistle has the same Gospel. He speaks of Jesus, Who Himself carried in His own body the burden of our sins to the Cross, and bore it there so that we, having died so far as our sins are concerned, may live righteous lives.

John writes concerning Christ that "He is the propitiation for our sins; and not for ours only, but also for the whole world"; "He laid down His life for us; and we ought to lay down our lives for the brethren"; "God sent His Son to be the propitiation for our sins." The first name given to Jesus in the Gospel of John is "the Lamb of God, that taketh away the sin of the world," and in the last chapter of the New Testament eternal life is found only for those whose names are written in the Lamb's book, and who drink of the river of the water of life which proceedeth from the throne of the Lamb. The word "Lamb" in the Gospels has no significance and no power over human hearts unless it refers to the sacrificial Lamb of the Old Testament and the shedding of blood for the removal of guilt and transgression. This is the Good News, the only Good News, for sinners.

So important, so supreme, is the place of the Atonement in the apostles' thought and preaching that it seems incredible for any one to accept the New Testament and then reject the very kernel of its teaching. "It will be admitted by most Christians," says Dr. Denney in his book, entitled *The Atonement and the Modern Mind*, that if the Atonement, quite apart from precise definition of it, is *anything* to the mind, it is *EVERYTHING*. It is the most profound of all truths and the most creative. *It determines more than anything else our conception of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the*

key, in the last resort, to all suffering. . . *The Atonement is a reality of such a sort that it can make no compromise.* The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point; the Cross of Christ is man's only glory or it is his final stumbling-block."

The apostolic Gospel to Paul and his successors, and to every evangelist and every missionary, is a personal message and a personal Gospel in the deepest sense. Paul spoke of it as *my* Gospel. "I received it"; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message and the saving message of God's grace can never deliver it to others.

In *The Life of Dr. Chatterjee*, a Prince of the Church in India, by Dr. Ewing, the story of this Bengal Brahman's conversion, suggests much anxious thinking for those modern missionaries, who attempt to relegate the Cross and the Atonement to a subordinate place. Dr. Chatterjee explains what was the compelling force which induced him to leave home and country and honor by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion, and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the gift of God."

He goes on to say that after all his years of experience as a leader of the Indian Church the Atonement has become, "in my thinking and in my life the great and sole differentiating line between Christianity and all other religions, so that when I became a Christian I felt, and feel it most strongly now, that a God all mercy is a God unjust.... This continues to be my creed to this day."

The true apostolic succession is not a matter of method or of ordination or of ecclesiastical connection, but of the character of our message. Have we received first of all, and delivered first of all, the news of Christ's death for sin? Do we interpret that death not in terms of human philosophy but in terms of the Old Testament Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary program?

Dr. Shelton Among Bandits of Tibet

The Story of a Missionary's Thrilling Experiences on the Border between China and Tibet

Dr. A. L. Shelton, a missionary of the American Christian Foreign Missionary Society, who was captured by Tibetan bandits last winter and was rescued later, has recently returned to the United States. Dr. Elliot I. Osgood of Chuchow, China, who was with the rescue party, has told in the *China Press* of Shanghai the full story of this wonderful experience.

In November last Dr. Shelton started from Batang on the Tibetan border, with his wife and two daughters, servants and baggage, to go overland toward the city of Yunnanfu. He was planning to send his family to America on furlough, and himself to return to Tibet to explore and travel to the city of Lhasa. When they were within two and a half days of Yunnanfu, January 3rd, just after they had left a village with a small party of soldiers, they were attacked by robbers. Mrs. Shelton, in her sedan chair, was leading the procession and the two girls, Dorothy and Doris, came behind on their animals. Some hundred or more yards back Doctor Shelton followed on his mule, with his servant Andru. A band of robbers that had been waiting on the bluffs, suddenly began firing in the direction of Mrs. Shelton and upon hearing the reports Dr. Shelton grabbed his gun and ran toward the Sedan chair. The soldiers cried out, "Robbers! Robbers!" and ran back for the shelter of the village they had just left. When the doctor saw they were being left alone, he handed his gun to Andru, and they walked up to the chairs where the women were.

Dr. Shelton says: "Mrs. Shelton and the children were crouching down behind the chairs, calling to me to get down as bullets were flying all about. The robbers then surrounded us and began taking our things. One drew a large pistol, another a large sword, threatening me. The fellow with the pistol looked so grotesque that I laughed. After we had been stripped of what they wanted, a sort of headman came and told me to go with him to their leader. Mrs. Shelton begged me not to leave them alone, but I could do nothing but comply with the robber's request. Mrs. Shelton sought cover in a little depression in the hillside, and the bandits who were with her ran on, joining their own party because of the fire coming from the soldiers who had come out of the village as an attacking party.

"The headman had my camera and field glasses and as we went along asked me to explain the camera. Then he wanted me to take his picture and show it on the spot. Many people were along the

road, and the robbers took whatever they wanted. They even made the people strip and give them any garments they fancied. We finally arrived at the top of a small pass where about twenty men were together. One had my gun, a Winchester shot-gun, and wished me to show him how to fire it. The headman commanded his men to take me up the mountain to be held for ransom.

"My mule and two other animals of my servants had been brought up. I mounted, and we started. I could see the chairs in the valley below. The battle was now in full swing behind us as I was hurried on, and the shots kept flying overhead. When we stopped to rest, a long, lean man asked me for my watch. The rest of the band came struggling in and I counted seventy-one. The fires were built and supper cooked and eaten, and then for two hours they smoked opium. I was to learn in the days to come that they depended, when under strain, far more on opium than on food."

Meanwhile Mrs. Shelton and the girls had gone back to the village and were waiting and hoping for the speedy return of the doctor. Mrs. Shelton remained at the village until a Roman Catholic father, Père Bailey, came to her relief. This good man has been in China for thirty years and is loved by all the people. Some months ago the leader of this band, Yang Tien-fu, had come to him and asked him to negotiate with the Governor for his pardon. This Père Bailey had been doing through the French Consul but, so far, unsuccessfully—hence, Yang's reason for capturing Dr. Shelton. The robbers sent word to Père Bailey, asking him to go to Mrs. Shelton's relief and conduct her to Yunnanfu, and renew his efforts for Yang's pardon, upon receipt of which Yang would release the doctor. With the Père, Mrs. Shelton and the girls reached Yunnanfu without further unpleasant incident. Telegrams were then sent to the American Minister in Peking, and the Consul General in Canton, and the Missionary Society headquarters in Cincinnati.

Dr. Shelton continues in his diary: "I was not allowed to take off my clothes for some days. I had in my saddle bag three little books which were a blessing—a little leather New Testament, the 'Rhymes of a Red Cross Man' and McLaren's 'Beside the Bonnie Brier Bush.'

"I spent the morning of January 4th estimating what they had gotten the previous day. Including the animals and my things, I think it amounted to about \$1800.

"On January 5th we started at noon and traveled until near night. At dark we went to a village and stopped with confederates. They were afraid of soldiers. Rested until midnight. Went on over the mountains until 3 a. m. Stayed until daylight with some Catholic converts. They said the church was very near and they would take me there, for which I was thankful. At daylight we started on again, but back to the mountain. I sat down and told them they could do

as they pleased, I could go no farther. They took one of my cards and about 2 a. m. sent a man to see the priest. A card marked 'Claude Bailey,' with writing in French which I could not read, came back. They said the priest had gone to take my family to Yunnanfu."

Tuesday, January 6th—"About dark we went down the mountain to a large temple and stayed all night. First sleep since my capture on the 3rd. Forty guards out in every direction. They have done nothing all day but gamble and worship. I have counted nineteen different guns and eight kinds of pistols in the company—all the way from old fire locks down to modern rifles and Colt's automatic pistols. The men do not even go to bed without their guns. They want me to take charge of all the money. They cannot trust one another. The band now numbers one hundred and four."

The robbers kept shifting from place to place, occasionally robbing a village—the people doing their bidding at the muzzle of a gun. The doctor had no bedding but his horse blankets. Cooties began to crawl over him but he had no time to wash his clothes. On the 12th Père Bailey got his first letter through to the band with negotiations in it. This brought Dr. Shelton into high favor. Many of the men offered to be his servants—many of them tried to show off by singing, "Jesus Loves Me" and other hymns.

The doctor writes, "The Captain asked me to teach him the A B C's. The best boy in the company won \$20 gambling yesterday and it was stolen from him during the night. The Captain asked if I would not take him for a son. Finally a letter came, giving them \$5000. They kept planning how they could get further money."

On the 14th a letter came from Mrs. Shelton. It had been on the road seven days. The leaders were getting tired of the life. They promised that when the Governor restored Yang's family to him they would let the doctor free. On the 22nd, with negotiations going on, they were able to get bedding, a camp bed and clothing to him. "I have had a bath" he writes, "a new shirt from my mother, and though still a prisoner, and likely to be for some time, I am in good spirits." * * * *

"If I were a young man I would like more than anything else to go with these men and be their pastor. It would be a great opportunity to do the Lord's work. Why was I not born twins or triplets? It is so good to speak a word for Jesus Christ, especially so when the heart of the one to whom you speak has a longing to hear it and do right."

In the meantime Yang secured many additions to his band and became more autocratic. The priest was sent again to communicate with the Governor and increase the demands. Finally Yang slipped away at night, taking both his own family and Dr. Shelton with him.

Dr. Shelton was out on his wanderings again. He wrote on Feb. 9th—"Left at midnight for the mountains, again. They are just concentrated evil. The Lord only knows what the end will be."

February 10th—"Since yesterday noon it has been a perfect nightmare. In the evening we found four men kneeling and crying. They were men who had been promised they could leave at any time. I spoke to the whole two hundred a seditious speech. I asked the Captain to stand all of us who wanted to go back against a wall and shoot us. There are only two or three people hindering everything, but sedition is working, and unless they are careful the leaders will go the way of all firms who oppress their men. I know of at least fifty who are ready for resistance. They are tired of lawlessness. If something does not come off soon I will fight Yang for the leadership of the band. I can command half of them now. I might get killed in the struggle but I want to help those who want to do right."

Later the Governor sent troops to round up the band, but because of the steep mountains and the shrewdness of the bandits they outdid them. They kept retreating toward the Yangtse on the Szechuen border. Yang shot a few of the mutinous ring leaders and intimidated the rest.

February 15th—"Insomnia getting worse and worse. Did not sleep a wink until 5 o'clock. Was very sick." On the 16th he writes, "I know I ought not to feel so, but I long for death. If I could have answers to my letters for which I am praying, I could die happy. Fine Spring morning but my heart is sick unto death. I can see no hope ahead, but all things end some time. If my body were weaker it would die quicker."

February 25th—"Arrived on the banks of the Yangtse. All I can say in my desolation is, 'Make Thy grace sufficient for me, O God.'"

At this point, Dr. Shelton's faithful cook succeeded in getting through to him. He received a passport from the French Consul and a couple of French soldiers had accompanied him part of the way. He brought back to Yunnanfu to Mrs. Shelton the copy of "Beside The Bonnie Brier Bush," on the margins of which Dr. Shelton had been penning the diary which we have been quoting from. This was the first word from the outside since negotiations were broken off. The cook reported him sick, and lying down most the time, not able to arise and walk about. He had lost much flesh and looked very haggard.

In the meantime the American Minister of Peking had heard of the failure of negotiations and had sent Col. W. S. Drysdale, Military Attache to the American Legation. He came and demanded that all fighting of the bandits should be stopped as it was simply driving them farther into the interior. The Governor agreed to this. The Colonel stayed in Yunnanfu to keep in touch with the Governor, while

Mr. J. P. Thornton, of the Standard Oil Co., Frederick A. Schmidt, of the Chicago Tribune, and Dr. Osgood, of the Disciple's Mission, proceeded on to negotiate with the bandits.

On March 6th, the cook, Shensi, left on his second trip to see the bandit chief, carrying the terms drawn up by Colonel Drysdale. In the meantime the bandits were constantly moving. Finally Dr. Shelton collapsed. When captured he weighed 220 lbs. and was physically a powerful man. He lost 40 lbs. during the sixty days in captivity. * * * * In the afternoon of March a spy in the employ of the Wuting Magistrate was approaching the village of Talah, where Shelton was secreted. The villagers, thinking soldiers were coming, took to the hills, and the old man who was caring for the doctor, came to the spy, trembling for his life. Dr. Shelton dragged himself to the street and accosted the spy. The latter was as scared as the villagers when he realized his find, but the doctor prevailed upon him to aid him to escape. No chair or pony was to be found. Some ropes were twisted from long, dry grass and three men tied these about the doctor, and putting his arms over their shoulders, he started on a ten mile walk to Taku, a Christian village. It took him six hours to reach this place. The Christians were badly frightened, thinking they were bandits, but gave him aid as soon as they found out who he was. They hunted up a couple of ponies and started with the doctor for Yiemo, the nearest military headquarters. He rode the two ponies alternately and never stopped for eight hours in the twenty-seven miles. Half carried by the attending Christians the doctor tottered into the official's presence. They would not have been more surprised had he risen from the dead. His beard had grown during his captivity so that his own wife would not have recognized him.

During the last days of Dr. Shelton's captivity he achieved a great reputation among the people for curing their sore eyes. He was ever ministering to the sick and wounded, whether robbers or villagers. They came to him in crowds, to welcome the doctor, to bring back his lost saddle bags, to ask for more medicine.

On reaching Wuting, Dr. Shelton talked with his wife over the telephone, which connects that place with the Provincial Capitol, and by next morning they started by forced march for Yunnanfu, where Mrs. Shelton and the girls had waited for over three months.

It has been necessary to operate on the doctor for a large tumor on his neck, and he was in a serious nervous condition, because of his awful experience. It became necessary for him to give up his plan for a visit to Lhasa, and come home on furlough with his family for rest and recuperation.

Woman's Home Mission Bulletin

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

AMERICANIZATION AND CHURCH WOMEN

"But they put new wine into fresh wine skins." Matt. 9:14

A FEW weeks ago I sat at lunch with a large group of church women and listened to the message of a young woman who was speaking to us. She was a splendid young woman who had put all her talents, and they were not a few, a fine Christian spirit, a good brain disciplined by a University education and specialized training for the work which she was to do, at the service of the Woman's Home Mission Society of one of our denominations as Christian Americanization Director in our city. She told us in a simple way of her work. She had gone out to the people of the city and met them face to face in their homes. She found lonesome people in need of friends and friendly advice.

She found a Slovak pastor's wife, who, from her own scanty means and with her own children to care for, was sewing for the poor Slovak children down on the river flats. She found a Polish woman whose daughter had gotten beyond her control in her lack of knowledge of American life and over whom the mother was shedding bitter tears in her fear that her daughter might become a bad girl. She found the man who was afraid to go to the Court House to get his second naturalization papers—"he might be deported as an alien," his wife explained with an anxious air. She found the woman who could not speak English well enough to order the right kind of coal and was laboriously breaking up with her hands the coal that was sent her, too large for her grate. She found the Russian woman expecting a baby with

no knowledge of reputable doctors or hospitals. She found the Syrian woman whose one ambition was to learn to write her name, but who was ashamed to go to night-school and let it be known that she could not write. She found people of music-loving races who in the hard struggle for daily bread, and in their poverty, had had all music crowded out of their lives, but longed for it. She found the Swedish woman who spoke English fairly well and seemed comfortable in all ways so far as material things went, but who said she would like to have someone come and talk to her about Jesus.

The women of one church had gone down to the store buildings where the Slovak church held its meetings to help the Slovak pastor's wife sew for the Slovak people on the river flats—starting an industrial work which the Slovak pastor said was a sure way to the hearts of his people. Mrs. H. of another church—I knew her well as one-time president of the city's largest musical club—was going herself, and taking some of her musical friends, to the homes of some of the music loving people that they might have a chance to hear music and themselves learn how to make it. Women from half a dozen churches were going into homes, each one at first introduced and helped by the Americanization Director, to teach English or writing to those who longed so much to learn. The enthusiasm of these women knew no bounds. "I feel every week as I go to teach my pupil that I have a fellowship with the missionaries," one of them had said to the Director. Miss R. of a third church who was president of a Maternity Hospital Board would see that worthy mothers and babies were taken care of, although it would be

too late to do anything for the Russian mother, for when the Americanization worker went after Christmas to inquire about the new baby she found that mother and baby were dead. Miss S. of another church, whose brother had a law office in the Court House, had arranged for her brother to meet the man who wanted to take out his naturalization papers, and at the next visit of the Americanization Director his wife told with great volubility and joy of the wonderful way in which all the fears and difficulties had been smoothed out of that dreaded transaction. Mrs. J., a motherly woman with daughters of her own, was going for frequent visits to the home of the woman who was troubled about her daughter. And Mrs. R., who, as we were all aware, had had a deep religious experience, had gone to the home of the woman who wanted someone to talk to her of Jesus. "And if there are more of you who want to help," concluded the young leader with glad and shining face, "we can use you all. It's such wonderful work."

It seemed to me that twenty-minute talk that day by the young woman, who had found mission fields in her own city and led our church women to them, made up for all the discouragements, and they were not a few, that I had had since I became interested in Home Mission work.

As I listened to her talk I seemed to hear an echo of the words: "Why is it that your teacher goes out into the by-ways and eats with tax gatherers and sinners?" "Why is it that he talks with the foreign Samaritan woman when he knows well that Jews do not associate with Samaritans?" "Why did he say, in our Synagogue, 'In Israel there were many lepers in the time of the prophet, Elisha, yet none of these was cleansed, but only Naaman, the Syrian.'" And I remembered once more that Christ said of Himself as He was on his way to stay at the

house of Zacchaeus, the tax gatherer, "The Son of Man came to *seek* and to save that which was lost."

If in the years past we have been trying to reach the foreigners in our midst by moving ourselves and our churches up the streets away from them and somehow expecting them to come after to find us, and if it has come to pass by this method that in the Bronx in New York City there are fewer Protestants proportionately than in the island of Ceylon, and if it has come to pass that in our rural communities, as the recent Ohio survey says, "gross superstition exercises strong control over the thought and action of a large proportion of the people," has not the time come to try a new method?

Often under a new name and program an old idea may be put over with new life and vigor. We need many young women of talent and education who will give some years of their lives to directing the Christian Americanization work in our cities. They can help the women of our churches to see what a marvelous practical means for the spreading of the good tidings which Christ came to preach is placed in their hands by the Americanization movement and methods. The women who go out as messengers, with good tidings of friendship and help and human lives to the foreigners in our cities, are opening the doors for the good tidings of God's love.

MRS. A. E. JENKS.

THE VISION

BY CHRISTIAN MCLEOD

Katherine Lindsay had never prayed for easy things for herself. To her there had come one day a beautiful vision. The Lord Jesus Christ had come to New York to seek out some of His hidden jewels which the servants whom He had sent had failed to find. Some of them were waiting all unsuspected in

* The talk reported from memory in this paper was given by Miss Edna Bowler of Minneapolis at a Union meeting of the Baptist women of that city.

the busy thoroughfares, and others had to be sought for long and patiently in the dark courts and lanes of the city. He invited His friends to accompany Him in the search, and many came gladly. She wanted to be one of the number, but as she looked at those who were around the Master she hesitated. Here was a great bishop whose eloquent tongue and broad spirit of philanthropy had made him known throughout Christendom. Beside him was a doctor of divinity who had just returned from a brilliantly successful tour of the Orient and the islands of the sea. Through an interpreter he had preached the Gospel of Jesus Christ to people of many tongues and climes. Another was president of a great theological seminary which was yearly turning out scores of men for the Christian ministry, and next to him a man who was at the head of a training school for foreign missionaries. There were many others, eminent as evangelists, or preachers, or philanthropists, and they were enthusiastic in their response to the Master's call. Through obscure streets and dark places of the city they went as He led the way, lifting up a drunkard here or a poor criminal there, at His bidding, and bringing them to Him for His wonderful, healing touch.

The outcast and the fallen were made whole at His word, and there was great joy in the hearts and faces of His friends as they followed where He led.

Then in her vision she saw that they came to a part of the city which was strangely untidy, with foreign-looking people filling the streets and speaking an alien tongue. The Master made as though He would have gone into the midst of it, but His friends paused, and the bishop said, "My Lord, it is not fitting that we should go to these people. They are of a foreign race and of a strange speech. We meet them every day on the street and at our own basement doors, but we know not

their ways nor their tongue, and we pray Thee to have us excused."

A philanthropist in the group added quickly: "Lord, I will pay a missionary of their own race to go to them, if Thou wilt, but I cannot go."

The doctor of divinity whose eloquence had stirred the Orient said, "I pray Thee have me excused. It were better to take the suggestions of the philanthropist and send to them one of their own."

Then very sadly the Master turned to the president of the theological seminary and asked, "Are any of the young men prepared to go with Me to this multitude, among whom I have many rare jewels, to seek them out and bring them to Me?"

The president faltered and made answer: "None, Lord. They know not the language of these people. They have been too busy studying the languages of the dead past to learn any of these modern tongues spoken by the aliens in our city."

The man who had done so much to train workers for the foreign field was far in the background by this time, but the eyes of the Master were fixed upon him, and the low and impelling voice was saying, "You, at least, have some one who is ready to go, for your thoughts are all for the people of strange lands who know not My love and power to save."

Then the man, who loved his Lord exceedingly, wept with very shame, and answered: "There are none, O Lord, for I was so intent upon the people across the sea who know Thee not, that I quite forgot these hundreds and thousands at my door."

When they were all gone she saw that the Lord stood alone with a look of deepest sadness upon His face. She had not dared approach Him before, when He was surrounded by the brilliant circle of great men, but now she stole up to Him and upon her knees implored Him to let her go with Him into the foreign quarter. She dared not look up into His face, but there was infinite

tenderness in His voice as He said:

"My daughter, you have asked a hard thing for yourself. It is an obscure path and you will find few to praise and many to blame you. There will be black ingratitude frequently, and many disappointments. It were well to consider deeply if you are prepared to meet them."

"Wilt Thou go with me, Lord?" she asked tremblingly.

"Every step of the way, My child," came the answer, full and clear.

"Then I care not for the roughness of the way," she answered joyfully.

"I am ready to go with Thee, Lord."

The shining of His face as He bade her arise and come she should never forget, and the thrill of His

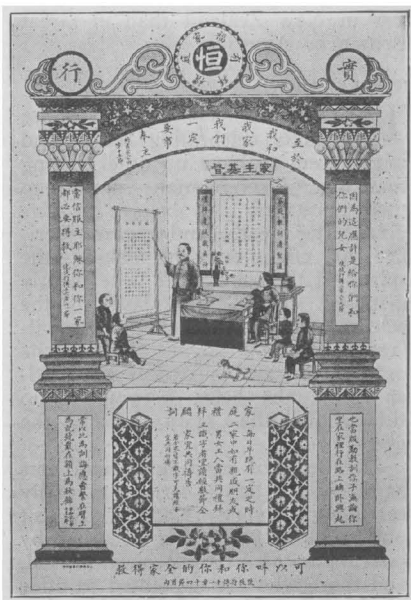
touch was with her yet. Together they went, finding a child here and a youth there, comforting a broken-hearted widow in her sorrow, and teaching the strong man the story of the Cross.

The vision had come to be a reality, and it was this which made Katherine Lindsay's work so different from that of many others. She had unbounded faith in the possibilities for good in the vilest man, as well as in the most neglected child, and there was the constant sense of the presence and help of the Master whom she served.*

* From *The Heart of the Stranger*. Fleming H. Revell Co. Reprinted by permission.

THE CHINESE FAMILY ALTAR CERTIFICATE

THE "Family Altar Certificate" which is being brought into use by the Christian churches of China is indicative of the joy of worship and real home Christianity on the part of those who have confessed Christ. In America probably less than five percent of Christian homes maintain family prayers. In China, at least 50% of the Christian homes observe daily family worship. The "Family Altar Chart" shows the Ten Commandments, a hymn, and one of the posts bears the verse "The promise is unto you and to your children." The picturing of the family group, true to reality, includes the little dog found in so many homes in China.



NEWS FROM MANY LANDS



THE ISLANDS OF THE SEA Preachers needed in New Zealand

THE Presbyterian Church in New Zealand suffered heavily because of the war. A few months ago the vacant churches of this denomination numbered sixty-eight, while pastors available were not more than eight or nine. In the remote parishes often one man is struggling to do the work that can only be effectively done by five.

In order to meet this need in some measure the General Assembly of Great Britain is seeking to enlist twenty ministers and twenty home missionaries for New Zealand, and is ready to assume responsibility for their salaries, so that they will not be dependent upon the local churches.

Living expenses are very much less in New Zealand than in Great Britain or America.

Kanaka Ancestor Worship

THE New Hebridean Kanakas are constantly celebrating feasts, and might seem to have no other calling than that of ceremonious sacrifice to their ancestors. All believe in survival after death, and regard sacrifice as efficacious in making the spirits of their ancestors benevolently disposed. When the day of the celebration has been fixed all the village bells are brought out, and the nearer the day approaches the louder sound the bells, keeping it up throughout the night before the eventful day.

The head of each household acts as priest, for this is strictly a family ceremony. Every Kanaka must purify himself for the occasion by pouring cocoanut milk on his head, and those who are appointed to offer sacrifice deck themselves with a few touches of rouge, with a sea shell in one hand and a palm leaf in the other. When a company has assembled, a

series of dances are executed; poles are driven into the ground and the victims—pigs alone are worthy the honor—are tied to them and a space cleared for the officiating priests. Dance and songs over, the priest first and then each relative gives the family pig a blow on the head with a stone, each taking a new name as he does so. Each priest carries on his wrist the teeth of all the pigs he has previously sacrificed. The final act takes place the next day when the animal is cut up, put in the oven, and eaten by the members of the respective families. The whole proceeding is a religious act, and when the missionary can persuade the Kanakas that their ancestors do not control their daily lives, a telling onslaught will have been made on the kingdom of Satan.

Generosity of Solomon Islanders

IN THE natives of the South Sea Islands there are subtle undercurrents of a heathen heritage which tend to carry them out of the course mapped on the heavenly chart. But these hereditary predilections are being overcome. At the last annual missionary collection at Kokengolo, a Solomon Islander, ex-head hunter, attired in spotless raiment, walked down the aisle of a Christian church and deposited £10 on the plate, to help send the Gospel to the heathen. Others who had no money gave cocoanuts or shells, and in the three circuits of this district, the natives alone contributed more than \$1000.

Bible Work in Solomon Islands

DR. NORTHCOTE DECK, whose ship is his station, relates a story of the 'Solomon Islanders' eagerness for the Bible which is typical of the longing in all the one hundred and fifty Christian villages of the Solomon Islands.

Visiting one of the newer Christian villages one day, the leader came to Dr. Deck and said:

"Doctor, twelve men, they stop no good." Expecting to hear of some delinquency on their part, he replied: "What is the matter? What they do?" "Oh, they not do anything wrong, but when we have out meeting, and every man open his 'Sankey' book to sing, there is no book in the hands of these twelve men; their hands are empty, and their mouth is shut. Which way they going to sing praises to God from their hearts when no book in their hands? So their hearts are heavy when we sing. And when we want to give the Word of God to the people and show them His message, every man open His Bible to mark that Word, but those twelve men, they have no Bible, their hands are empty. How are they going to get that Word of God strong in their hearts, when they never see it with their eyes? They feel no good. Please, Doctor, you give me twelve Bibles and twelve 'Sankey' books."

Bible Society Gleanings.

NORTH AMERICA

Student Home Missionaries

MORE than fifty Presbyterian seminary students work in the home mission fields of at least twenty-four western states during the coming summer. They will receive a small salary, in addition to transportation to and from their field and an allowance for board and room. Many more applications for this service were received than could be accepted.

Each student is employed for fifteen weeks, and gives a close study to the mission field. As a rule, only applicants who on graduation intend to do home mission work are accepted.

The Presbyterian.

Christian Fundamentals League

THE menace of anti-Christian cults on the Pacific Coast has become

so pronounced that a "Christian Fundamentals League" has been incorporated under the laws of California, and similar movements are under way in other States. One feature of the campaign to neutralize these false cults will be the placing of special literature in factories, stores, waiting rooms and vestibules of churches. This will include enlightening leaflets on Christian Science, Spiritualism, New Thought, Theosophy, etc. Cooperation of Christians throughout the United States will be welcomed. The secretary is R. A. Hadden, 207 Van Nuys B'ldg., Los Angeles, Cal.

The New Era Receipts

THE actual receipts from the New Era Campaign for the work of all the participating Boards of the Presbyterian Church for the year ending March 31, 1920, were a little less than \$8,000,000, or three million over any previous year. The amount of increase in the receipts of the benevolent boards of the Church is greater than in the previous ten years. A part of this increase is no doubt due to the work of the New Era Campaign. At the same time, disappointment is felt that the goal of \$13,000,000 was not reached this year as might have been the case if all had done their part. The Church needs further education in the needs of the work, and in the principles of stewardship.

The Bible in the Schools

A FITTING celebration of Mayflower Year would be to restore Bible reading in all public schools. Pennsylvania set the example when Senator McNicholl introduced a bill, which was subsequently passed, to require the reading of at least ten verses of the Bible on every school day in every school of Pennsylvania. No confusion or strife followed the putting into operation of this law, as objectors had prophesied. Other states have followed this lead. Even California, which seems to attract to

itself a legion of non-Christian cults, is taking up the plan.

The International Reform Bureau has undertaken to improve the daily Bible reading in schools by furnishing teachers with lists of appropriate Bible readings endorsed by leaders of 26 denominations.

Another movement is to place in schools, mills and courts, wall charts of the commandments. On the Pittsburgh Court House is the bronze tablet presented by men and women of all faiths. Judge Shafer, when the tablet of the commandments was unveiled, in war time, said in substance: "That's what we are fighting for—fixed principles rather than arbitrary will."

Pennsylvania's Town Record

THE First United Presbyterian Church of Burgettstown, Pa., has 130 tithers out of a total membership of 178. Probably no other congregation in the United States can show so large a percentage of tithing stewards. The New World Movement Campaign for enrolment of tithers reports 12,772 United Presbyterians who give at least one-tenth of their income to Christian work.

Mormonism Gains

THE names of more than 350 places where Mormon organizations have been formed within a few years are in the hands of the Utah Gospel Mission of Cleveland, Ohio.

A Mormon temple at Laie, Hawaiian Islands, was dedicated in 1919, and a new temple is contemplated at or near Mesa, Arizona. There are more Mormons in Arizona than in any other state except Utah and Idaho. Mormonism spends at least \$100,000 in newspaper propaganda, and it is reported that Mormon articles in non-Mormon papers have a circulation of two and one-half million copies every week.

The Utah Gospel Mission has a budget of \$5000 for its work in 1920, to include colporteur and evangelistic work in the West.

Negro Helps to Improve Schools

MISSISSIPPI colored Baptists gave last year \$15,000 for their church schools. Their Baptist State Convention in Texas raised nearly a quarter of a million for missions and education. Ten thousand of this they gave at a street meeting in Corsicana, influenza and health laws having closed the churches. The C. M. E. Church, perhaps the smallest colored church organization, gave over \$30,000 for education in three states alone.

They are also helping to improve the public schools. Increasing appropriations from legislatures and county boards are met by gifts from the Negroes benefited. They gave \$25,000 for country schools in North Carolina, \$35,000 in Louisiana, and \$20,000 in Tennessee. In the latter state, where the Rosenwald Fund gave also \$20,000, the county boards gave \$80,000 for better school houses.

These figures show a strong conservative element within the Negro race which may be relied upon to uphold progress and order.

LATIN AMERICA

Christianity in Porto Rico

PORTO RICO, rich as its name implies, has now a Protestant Church in every town on the island. The population is slightly over a million, and seventy per cent are able to read. The *El Puerto Rico Evangelico* has a circulation of 5000, the largest of any periodical on the island, and its influence was emphatically exerted during the prohibition campaign, when this reform measure went through despite the organized opposition.

Seventeen to One

IN PACHUCA, Mexico, seventeen saloons surround a prominent square, with names which must have taxed the ingenuity of their proprietors, for they include "The Enamored Dove," "The Two Voices," "The Lions," "The Wild Animal Tamer," "The Black Cat," and "The Glory of

the God of Drunks." In such a setting as this stands the Methodist school and mission church. Recently, ten Methodist preachers and twenty-five laymen met here for ten days of Bible study and evangelistic services. On the closing night 104 came to the platform to testify to their new found faith, among them some Chinese. The little band of workers are determined to fight it out with the "Doves," "Cats" and "Lions."

Bible Correspondence in Guatemala

A BIBLE correspondence course has been a hope of the missionaries of Central America for a long time, for in many districts the people are without any Christian teaching except that of an occasional itinerating missionary; and wherever the Gospel tracts go the people are asking for systematic Bible study.

A simple outline was prepared and given as an experiment to a few native Bible women, with the understanding that they should pray about it, but mention it to no one until definite plans could be arranged for the course. The secret leaked out, however, and in less than a week fourteen papers were submitted for correction. This made it necessary to continue the work, and without further announcement papers are sent in each week. One lesson handed in was on the back of a theater hand bill. A servant girl in a brewer's home is sending in her lessons regularly. One "Nicodemus," who has studied various arts and sciences, was discovered grading his own papers from those that had been corrected.

In Dark Brazil

SUPERSTITION and fetishism have been rooted in the soul of Brazilians for centuries. They have amulets to preserve from the "evil eye," the horseshoe to ensure happiness and the protecting effigy of the "good Jesus of Pirapora," to be worn around the neck between the clothing and the skin. Millions of Brazil-

ians wear a "patua," which is a written prayer enclosed in a bag of cloth or leather. Among these patuas one finds dark witness to the spiritual condition of the vast majority in Brazil. The prayer of our Lady of Mont Serrat ends as follows:

"This prayer was found in the Holy Sepulchre in Jerusalem, and so great is its virtue that any one carrying it with him will not die of sudden death, nor of abscess nor of frenzy; and shall be free from epilepsy, shall not die by drowning, nor be wounded with iron, shall not die in prison nor of heart pain."

English Church Laws

THE Church of England has just attained a measure of independence from the state which it has never before enjoyed in its history. An act lately passed by parliament, so quietly that it scarcely attracted the notice of news correspondents, gives the Church for the first time a legislature of its own to make its laws. It will be called the "National Assembly." Hitherto, the rules and regulations of the Anglican communion have all been made in the British Parliament. As long as the members of the Parliament were nearly all members of that Church, there was no great objection to this. But in latter years Parliament's majority has been made up of non-conformists, Jews and Catholics; and Anglicans have resented the shaping of laws by these outsiders. Parliament retains a nominal veto, but is unlikely ever to exercise it.

The Continent.

"The Enabling Act"

THE British Government has passed a measure called "The Enabling Act" which affords new opportunity to bring the claims of foreign missions more prominently before the Church at home. Missionary-minded leaders will be able to make their voices heard, and to see that missionary interests take their proper place in church organiza-

tion, so that those who have been indifferent will at least hear what is being done in the foreign field. It cannot but follow that the spreading of knowledge will result in the spreading of interest, and eventually action.

Three Conferences in Geneva

THERE are to be three conferences in Geneva in August, which will be of international significance. The first is a meeting called by the Committee on Ecumenical Conference of the Federal Council of the Churches of Christ, made up of delegates from the National Councils and Federations of the various countries of Europe and from the United States. This meeting (August 9th and 10th) will consider the advisability of assembling a great ecumenical conference of the churches of the world one or two years hence, to consider the common world tasks facing Christianity.

The second gathering will be the World Conference on Faith and Order, (August 12th to 25) and delegates from the Eastern churches are expected at this conference. About two hundred representatives from all over the world will discuss the problem of Christian unity, the conference being practically confined to this one subject.

Then follows the meeting of the International Committee of the World Alliance for International Friendship Through the Churches. This group consists of about ten delegates from America, ten from England, ten from France and ten from Germany, with smaller delegations from Italy, Greece, Japan and other nations—nearly a hundred in all. This committee will discuss the cooperation of the Christian forces of the world in reconstruction and reconciliation, and in securing such a Christian world order as will promote justice, brotherhood and lasting peace. It will also consider the establishment of local councils in every country of Christendom.

Missionary Interest in Sweden

THE missionary work of the Church of Sweden has grown in recent years, and its latest feature is the taking up of missionary activity in Central China, in a field of which Hankow is the center. Educational work will be especially developed by two representatives of the Church of Sweden Mission. The cooperation of seven Scandinavian and Scandinavian-American Lutheran missions has been secured.

Students Organize for Prohibition

A WORLD students' prohibition association is the aim of an international student prohibition conference to be held in Sweden the last week in July. The basis will be the International Bureau of Abstaining Students, which before the war had 29,000 members, and of which the student anti-alcohol organizations of Sweden, Norway, Denmark, Switzerland, Germany and Austria, and the Intercollegiate Prohibition Association of America were constituent members. Bertil Sjöstrand, prominent leader of the Sveriges Studerande Ungdoms Hälkterhetsförbund (Swedish Students' Temperance Movement) and Harry S. Warner, of the Intercollegiate Prohibition Association, have recently been in Conference in London upon this matter.

Jewish Missionaries for the Orient

SOME prominent Jews of Europe maintain that China and Japan are the only two countries free from the stigma of anti-Semitic movements. "The Christian world has declared war against us," says one, "therefore we must look for friends where we can find them." Accordingly, a number of young Jews are at work on the Far East languages with a view to mission service in China and Japan. The substance of their teaching will be Jewish humanitarian ideals as summed up in New Testament ethics.

Waldenses face Problem

CHOCOLATE factories, cotton mills and other industries originally set up by the Waldensians are gradually being absorbed by Roman Catholic owners. In order to prevent this encroachment upon their established arts, the Waldensian Society of Torre Pellice, Italy, is anxious to interest England and America in providing a market for their products, including articles in wood, bone, glass and enamel.

MOSLEM LANDS**Committee of Cooperation in Near East**

AN "EDUCATIONAL mandate" for the Near East, privately supported, is foreshadowed in the formation of a Committee of Cooperation on American Education in the Near East, which seeks to serve the interests of more than 500 American educational institutions in the old Ottoman Empire, including the famous Robert College at Constantinople, the American University at Beirut, Syria, and the Constantinople College for Girls. A committee of educational experts is to consider questions of standardization of educational methods, including curricula, and general coordination of the work of existing institutions. The great danger is that this committee will emphasize the intellectual at the expense of spiritual standards.

The territory included in the program will probably cover not only Syria, Palestine, Arabia, Mesopotamia, Anatolia, the Balkans and the Caucasus, but eventually Persia, Egypt and Abyssinia. In this territory there are 564 primary and secondary schools, with a total of 31,329 pupils, 135 American teachers and 1,079 native teachers. Twelve colleges have a total enrolment of 4,572 students, with 165 American teachers and 200 native teachers. Property owned and controlled by these American colleges is valued at \$4,078,136.

To carry through this program will require an initial capital of \$50,-

000,000. Albert W. Staub, formerly manager of the Atlantic Division, American Red Cross, is the Secretary Treasurer, 18 East 41st St., New York.

SUNDAY REST IN EGYPT

ONE OF the handicaps of Christian work in Egypt has been that Christians in government positions or public service have been obliged to work on Sunday. This obligation extended to pupils and teachers in schools, judges and others in courts, and officials or employees in government service. The only semi-rest day has been Friday, the Moslem holy day. This has been a great hindrance to Christian mission work, and has kept many good Christians from church membership or church attendance. Since the war a strong organization has been effected among clerks, office men and others to secure for themselves a weekly day of rest—preferably Sunday. As a result many of the largest places of business, banks, consulates, etc., have been closed on Sunday. Recently, the coal shortage has obliged the railroads to cut off Sunday trains, and as a result the postoffice closed many offices, and courts could not depend on the attendance of witnesses and others, so they have omitted sittings on Sunday. Surely God works in mysterious ways! If men will not obey His laws from choice, they may be forced to submit to them from necessity.

Presbyterian Mission in Egypt

ONE OF the best organized and most fruitful missions in the Near East is the Egypt Mission of the United Presbyterian Church of North America. It now enrolls 14,573 members, and includes in its constituency over 40,000 people. There are ninety organized congregations and eighty-six native pastors. These congregations contributed last year \$71,794, or about \$800 per congregation. Only \$6000 was asked from America for the support of the

native Church; otherwise it is self-supporting. In another year or two it will probably be entirely independent of outside help.

Moslems Evangelizing Each Other

DR. ALEXANDER says in the *United Presbyterian* that many Moslems in Egypt are now widely discussing Bible teaching and comparing it with the Koran, to the disparagement of the latter. On the trains in Egypt, in places of business, in the shops, in the *khans*, Moslems will frequently draw a copy of the New Testament or one of the Gospels from their pocket and read to their fellows. Educated Moslems usually have the Scriptures in their libraries. Many of them have committed portions of the Gospels and of the Psalms to memory. Some have frankly said, "We have nothing like the Sermon on the Mount or the deep spiritual experience of the writers of the Psalms."

When one realizes that only a few years ago a native Christian was not allowed to walk on the same side of the street with Moslems in Egyptian towns, the change of sentiment is remarkable. Egyptian magazines are constantly referring in terms of praise to Christian hospitals, schools and other institutions but Moslems are not yet ready to yield allegiance to Jesus Christ, as the Son of God.

Opposition to Zionism

MOSLEMS and Christians of Nablus, the strongest Moslem center in Palestine, have joined forces to oppose the Jews and Zionism. At a recent conference they adopted resolutions:

"1. To boycott the Jews completely as a counter-measure against their covetous spirit toward this country.

"2. To refuse them dwelling space in our district, and to hinder their admittance thereto in every way.

"3. To persevere in this boycott and opposition until there remains no trace of the Zionist idea, or until we perish to the last man.

"4. To submit this decision to his Excellency the Chief Administrator of the

Occupied Territory, and, through the medium of the Allied representatives in Jerusalem, to the delegates of their respective governments at the Peace Conference; and to publish the same in the newspapers for the information of the civilized world, so that it may be understood why the inhabitants of this country are forced to sacrifice their lives for its freedom."

[*Seal of the Islamo-Christian Conference at Nablus.*]
(Signed) "Youssef."

Platform for Fifteen Races

IT SEEMS to us more a matter for regret than rejoicing that the Y. M. C. A. at the Syrian Protestant College in Beirut can draw into its fellowship so many diverse creeds and sects. Protestants, Catholics, Maronites, Greek Catholics, Syriacs, Gregorians, Armenian Catholics, Copts, Coptic Catholics, Greek Orthodox of the Syrian, Greek, and Albanian Churches, Druzes, Bahais, Sunni Moslems, Matawalis, Shi'ite Moslems, and other sects have been represented this year, in addition to many sects of Jews.

Christian standards cannot be maintained nor can the Gospel of Christ be fully proclaimed where so many non-Christians feel at home in a so-called Christian organization.

First Turkish Protestant Church

A TURKISH Protestant Church, the first on record, has been established at Marash, Asia Minor, under the leadership of a converted Turkish *hodja*, or religious teacher. Turkish authorities have issued an edict that it will be lawful to kill this convert and all like him *as soon as the British leave*. The membership of the church is at present only five. An Armenian pastor assisted in its organization.

Christian Endeavor in Turkey

MR. AZIZ KASSAB, a business man of Beirut, is superintendent of Christian Endeavor in the Turkish Empire. "The Christian life of the Society members attracts others," he writes, "until the average society

numbers more than twenty. No girl is ever asked to become a member; the requests must come from the girls themselves. When one makes application for membership the president writes her name in her notebook and the girl is carefully watched for three weeks. If her conduct has been really good during that period, and her teachers report that she is trying her best to give satisfaction, she is then admitted. If there is doubt, she is asked to wait another month and try harder. All the girls consider it a privilege to be admitted to membership."

C. E. World.

C. M. S. to Retire from Arabia

THE War and its consequences have brought the Church Missionary Society face to face with the alternative either to extend its work in Turkish Arabia or to retire from it completely. The lack of recruits, together with the need of strengthening work elsewhere have pointed to the latter course. Fortunately, the London Jews Society has decided to extend its work in Mesopotamia and to send at least one European clergyman there; and it is hoped that other societies already at work in the field or entering it in the future will continue the beneficent work, medical, educational and evangelistic, founded by the Society. An effort is also being made to induce the Reformed Church in the United States to take up work in Mesopotamia.

INDIA

A Society of Religious Patriotism

THE Society of the Servants of India" requires each member upon joining to take a vow that the country shall always be the first in his thought, that in serving the country he will seek no personal advantage for himself, and that he will work for the advancement of all Indians, without distinction of caste or creed. The members direct their activities toward (1) creating among the

people a deep, passionate love of the mother-land; service and sacrifice; (2) organizing the work of political education and agitation, study of public questions, and strengthening the public life of the country; (3) promoting goodwill and cooperation among the different communities; (4) assisting educational movements, especially those for the education of women, the education of backward classes, and industrial and scientific education; (5) helping forward the industrial development of the country; and (6) the elevation of the depressed classes.

The influence of the Society is out of all proportion to its numerical strength, there being as yet only eleven members; and its weekly organ, *Indian Social Reformer*, is widely read.

C. M. S. Review.

Hinduism vs Christianity

SIR GEORGE ADAM SMITH, Principal of Aberdeen University, declares that India will be the final battle ground of religion. A similar idea is put forth in a recent review of Dr. Cave's book "Redemption, Hindu and Christian." The reviewer says:

"People sometimes talk as if there were so many religions to choose from that the only possibility for a wise man was a universal scepticism. But, as a matter of fact, the modern man is not confronted by such a bewildering multiplicity of beliefs. There seem in this twentieth century to be only two streams of religious traditions left, between which the modern man, if he is going to adhere to any existing religion, has to choose—the Christian stream and the Indian. Within each of these streams there is indeed a good deal of variety, which may still perplex choice—the different forms of Catholicism and Protestantism in the Christian; the different forms of Hinduism and Buddhism in the Indian; but the first choice, between the fundamental Christian view of the world and the

view presupposed in those forms of religion which emanated from the India of the past, this first choice confronting the modern man is a comparatively simple issue."

Dnyanodaya.

Government by Compromise

TWO vital Indian causes, that of responsible home rule and that of temperance, have been imperiled by a move on the part of the Punjab government. Instead of one year, the usual tenure of a liquor license, they have taken the unaccountable step in five districts of fixing such licenses for a period of three years, and this on the eve of the inauguration of the Government of India Act. The Financial Commissioner evades the point when he says that the extended tenure has been granted only in districts "subjected to special scrutiny" and where "off consumption" has been demonstrated. As a matter of fact, anything which interferes with the discretion of the people in connection with the temperance question is calculated to work harm.

Dnyanodaya.

Breaking Fetters of Tradition

IN A RECENT congress of Hindus held in the Punjab, three out of four of the major resolutions referred to the condition of women: 1. Prohibition of early marriage. 2. Education of women. 3. Relief of widows and orphans.

In another congress held in Bombay, the following declaration was made: "We are strongly of the opinion that every effort should be made to promote and expand the education of women—elementary, secondary and higher."

The war has produced changes there, as in other lands. In striking contrast to conditions a century ago, in one of the cities 22,000 women are employed in factories; in a ladies' recreation club, women meet each other gladly, paying no attention to difference in caste and creed; in com-

mercial classes hundreds of young women are learning to be typists, stenographers and bookkeepers; in hospitals they are training to be nurses. In brief, they are doing more and more the things young Indian women are doing in America.

Social progress is vitally related to womanhood. India needs native women trained to habits of independent thought and serious study. The college women of India will exert an influence out of all proportion to their numbers and they should be Christians, trained by Christians. In Christ alone is there salvation.

A Cornfield Prayer Band

DURING the past few years there has been a growing practice among the Christian community of Aruppukottai station of doing personal religious work, one of the customs being that of a band of young men who gathered in the cornfields, at the close of day, to pray and to dedicate themselves to work for others. A writer in *The Missionary Herald*, Boston, tells of one of the members of this band, a rich young man, who suffered peculiarly trying persecution because of his faith. His persecutor broke into his home, beat his young wife, broke open his treasure box and carried off valuable jewels. Instead of setting fire to his enemy's fodder or poisoning his animals, the rich young man betook himself to the "Cornfield Prayer meeting." There his friends prayed mightily, until the still night air resounded with their voices. Even those who prayed were surprised, for the following Sunday the persecutor came humbly to the Church, asking forgiveness and baptism.

Hindu Festivals and Christian Practice

MR. M. M. UNDERHILL, a missionary of Nasik, West India, suggests the adaptation of Indian festivals to Christian purposes as an important method of evangelizing the Hindus. Such a thing is not new, inasmuch as many modern festivals

in Christian lands are of pagan origin, such as April Fool's Day, Hallowe'en and May Day. *The Challenge* (London) says:

"The Dipavala feast is a commemoration of the victory of Vishnu over a certain demon, and it is symbolic of the triumph of light over darkness. The word means 'a row of lamps,' and every house is illuminated, even the poorest boasts its single little flickering lamp, while cheerful boys let off squibs and crackers in the streets. Mr. Underhill thinks that the fact that the feast is connected with a Hindu legend need not deter Christian people from celebrating it as the triumph of light over darkness, knowledge over ignorance, truth over error, using the same symbol of lighted lamp. Another day in the year is set apart as a day of thanksgiving to the oxen who have toiled in the fields, and to whose labor the ingathered harvest is largely due. All oxen that day are given a rest from work, get an especially good meal, and in the evening they are led in procession about the village with painted and gilded horns and other adornments. Mr. Underhill suggests that missionaries make a point of studying the principal Hindu feasts, consult with converts and devise methods whereby these time honored folk tales may be retained in Indian Christian communities.

We cannot agree with Mr. Underhill's viewpoint. "What fellowship hath light with darkness?" Victory is not gained by compromise but by surrender to God.

Missionaries needed in Behar

ANWAR UL HAQQ (The Light of Truth), a Mohammedan converted to Christ through Dr. Zwemer some years ago and now an ordained minister of the Church Missionary Society in India, has written appealing for missionaries for Behar and Chota Nagpur. There are many inadequately or entirely unoccupied fields in these districts of India, and

a harvest awaits those who faithfully plant and water.

Leper Baptisms

AT PURULIA, in Behar, the Church Missionary Society has, in behalf of the Mission to Lepers, undertaken the charge of a large leper asylum, which in pre-war days was managed by the German Evangelical Lutheran Mission. The Rev. E. Cannon of the C. M. S. is now superintendent, and he writes concerning baptisms among the inmates as follows:

"On Tuesday, January 28, I had the privilege of baptizing 114 adults, men and women, and thirty-five children, all being lepers except six children from the untainted children's home, and three babies who still remain with their leper mothers. A few months ago these people were living in heathenism, and their condition seemed to be hopeless. Now they are rejoicing in the fact that they have found happiness and peace in a Saviour. The transformation of these poor people is really wonderful."

At the harvest festival the collection from the lepers amounted to Rs 92 in cash and 328 lbs. of rice. At their own suggestion the English equivalent of this was sent to London for the C. M. S. general fund.

Madura Hospital Dedicated

THE buildings which make up the Madura Hospital for Women and Children were dedicated February 16. The cost of the buildings was about \$70,000, three-fourths of which was contributed by women and children in America, the British Government giving 50,000 rupees. The need for such a hospital was so great that patients were admitted during the process of building, and when the doors were formally opened fifty-six patients were already occupying beds. During the dedication ceremonies, two Hindu gentlemen came forward and placed in the hands of the chairman 1,500 rupees. This

donation was preceded by gifts of 2,000 and 1,000 rupees, totaling 4,500 rupees.

Missionary Herald.

Bombay School for Blind

IT WAS during the famine of 1900 that the number and utter helplessness of India's blind population was brought urgently to the American Mission's attention. Investigation proved that of the 600,000 blind people in India, less than three hundred were under instruction. Soon the mission had a small class started; applications came in from all over the presidency, and at length two bungalows were secured and the Bombay School for the Blind was organized. The need for a new building became urgent and the Government provided the site. A gift of \$10,000 from America made possible the beginning of the new school, while the gift of 15,000 rupees from an Indian trust fund completed the building.

Many of the School's attendants are now self-supporting.

CHINA

Peking Union Church

THE need for Christian cooperation in Peking, center of political and educational influence in China, is recognized by the foreign population of that city which now numbers about 2,000. A union church has been organized with a membership of from three to four hundred. The Sunday-school numbers more than one hundred, but both Church and Sunday-school are handicapped by the lack of a church building and proper equipment. Preaching services are held in the Y. M. C. A. auditorium, located on a noisy street corner, poorly ventilated and difficult to heat.

The constituency of this union church comprises the English-speaking Chinese, especially returned students from England and America, resident Christian workers from other lands, United States marines,

the diplomatic attachés and business representatives.

Opium Fight Wanes

CHINA has been loudly applauded for her fight against opium, but the retrograde movement that steadily gains momentum proves the need for eternal vigilance and prayer to God for help as the basis of all reformation. At present opium is being grown freely and openly in many of the eighteen provinces. All over Kweichow the opium trade is most active. A large tract of Kwangsi is said to be "a veritable poppy garden." East Szechwan and Shensi are full of opium, and boatloads are sent down the rivers to other parts. In the province of Yunnan the poppy is being planted openly after years of restriction. A resident of Yunnan says: "Let Yunnan but have one year's good crop of opium, and she will produce enough for ten year's consumption by almost every man, woman and child in several provinces." In North China enormous quantities of opium pass over the railways under the care of military guards.

Has the prohibition of Indian opium been carried through merely to substitute Chinese-grown opium? The great difficulty in enforcing the reform legislation is the weakness of the central Chinese Government.

Society for Promoting Personal Virtues

REV. J. M. B. GILL, a missionary of the Episcopal Church in Nanking, was recently asked by sixty young business men to assist in organizing a society for the promotion of personal virtues.

These young men are concerned as to the future of China and have come to the conclusion that before they can really help their country they must begin with their own personal lives. On Mr. Gill's advice they decided to unite with a society which already existed in Mr. Gill's congregation. A rather unadaptable rented building has been fitted up as

temporary headquarters for these merged organizations, to provide a social room, reading room, game room, office and a little quiet corner for personal interviews and prayers. The men are planning for a small monthly paper. Mr. Gill is planning to turn over to them the conduct of the night school for poor working men and boys, and to enlist them in other possible forms of service.

"United With Heaven Business"

ELDER YUAN, a Chinese layman active in Christian service, opened a new line of business a few years ago, including aniline dye manufacture and called it "The United with Heaven Business." God was made a partner, and the following principles were laid down:

1. One tenth of all the profits to be devoted to extending the Kingdom of God.

2. The whole of Elder Yuan's share to be thus used.

3. No drinking or gambling to be permitted on the premises.

4. A Gospel meeting to be held every evening.

5. No business to be done on the Sabbath.

6. Only earnest Christians to be employed.

It is not surprising to note that the business has prospered.

Missions.

The Bondage of Fear

LATE ONE bitter cold afternoon, when the Chinese do not go abroad if they can avoid it, a missionary of Shantung tells of hearing a wail beside the road. Investigation showed a Chinese mother prostrate beside the dead body of her child, frozen stiff. According to Shantung custom, because the baby was not yet old enough to be counted a human being, it was not to be buried but taken away outside the village and left for the dogs. Here the distracted mother had brought it but could not bear to leave it, and half frozen herself, was cursing the

demons which had brought her such grief. This is the outcome of the Chinese theory that all children who die young are demons that come to make trouble for the parents.

JAPAN CHOSEN

Baron Urges the Golden Rule

BARON SHIBUSAWA, eminent among non-Christian Japanese business men, advocates the Golden Rule in international relations and says that present misunderstandings between Japan and the United States arise from a lack of observance of moral and ethical principles in our relations. In regard to China, he avers that "the prime requisite is a development of the spirit of goodwill and sincerity. The Baron believes that a full and frank conference on American-Japanese problems by business men is most timely, since the politicians have had their chance and failed. At the Baron's invitation a group of America's commercial leaders will shortly visit Japan.

Temples Relegated to the Rear

ONE OF the signs that the old religions of Japan are losing their grip is the fact that in many of the large cities the municipal councils are moving temples to quieter places, or taking over part of their grounds, in order to use the land thus gained for city building. There is a great temple in the center of Kobe, the grounds of which some leading men wish to add to the city. This is not altogether an encouraging sign, for it indicates as much a growth of materialism as a weakening of superstition.

C. M. S. Review.

Overcoming Superstition

KIYOSHI TANAKA went to a village of central Japan selling Bibles. A farmer showed him a stone with a fence erected around it and said: "This Book which you have brought, and which you say is written as a message to us from the

God of Heaven, doubtless contains some reference to the Stone-god. This stone which you see here, we people fear very much, for if anyone touches it, he becomes suddenly very ill. Not long ago a young man (thinking this was a matter of superstition) trod upon the stone, and was attacked by some disease that prevented him from walking."

By way of rejoinder Tanaka picked up another stone, with it broke off the top of the fearsome stone and threw the fragments into the river. Crowds of people stood about, sure that he would give expression to pain but he assured them he was unharmed. A few days later he returned to this village, sold large numbers of Bibles, and was importuned to explain more about the one true God. Many thanked him for ridding them of the fear of the stone.

Bible Society Gleanings.

Subduing Natives by Terrorization

THE Japanese Government-General of Formosa has a plan for terrorizing the native aborigines into subservience by means of aeroplanes. Five Japanese officers entered military aviation training last August for several months study and practice, after which they will launch their attack upon the unsuspecting aborigines. How does this compare with a program of the Gospel of Peace?

AFRICA

Plan to Appraise Africa

THE trustees of the Phelps-Stokes Fund (for helping Negroes), in cooperation with the Committee of Reference and Counsel of the Foreign Mission Conference of North America plan a survey of Equatorial and West Africa, with the following definite objects:

1. To inquire as to the educational work being done at present in each of the areas studied by Protestant Missionary Societies and by other agencies.

2. To investigate the educational needs of the people in the light of the religious, social and economic conditions.

3. To ascertain to what extent these needs are being met.

4. To assist the Mission Boards in the formulation of plans designed to meet the educational needs of the native races, making adequate use of the native resources and providing for the present and prospective demands of the country itself.

5. To make available the full results of this study to the Cooperating Missionary Societies of North America and Great Britain.

The Committee will start August 1 and begin work in Sierra Leone about September 1. October will be spent in Liberia, November on the Gold Coast, December in Nigeria, January in the Kamerun, and February in Angola. The six weeks following are to be spent in South Africa and several months in the Belgian Congo.

Missionary Herald.

A Model City

WALTER WILLIAMS, Methodist missionary to Liberia, secured land and founded a "New York" for his Methodist families about seven years ago. After an absence of some years Mr. Williams has revisited the town and says:

"Their houses, twenty in number, were neat structures, many of them built of zinc. The wide central street was lined with fruit trees in full bearing. In every home, family prayers are conducted morning and night. The Sabbath is scrupulously kept, not even water being carried into New York on Sunday. No intoxicants or tobacco can come into that community."

The town authorities require that Christians preside at the native palaver court, and heathen chiefs must follow the Christians' lead in all municipal matters.

Record of Christian Work.

Light in Darkest Africa

THE mayor of Cape Town, South Africa, has instituted a two minute pause at midday, when opportunity is given to spend that period in prayer. As soon as the midday gun is fired, a bugle call is sounded from the balcony of the Mansion House, and silence is observed throughout the city. Persons in the streets remove their hats, traffic is stopped and in all the shops both customers and clerks stand silent.

Intruders not Allowed

WHEREAS outsiders were forbidden under penalty of death to enter the lands of the Chopis of Rhodesia less than ten years ago, there are now nineteen teacher pastors at work under the American Methodist Mission in Chopiland. In eighteen centers prayer services are held twice daily, and a school is in operation in each. A thousand or more Chopis of all ages and conditions attended a recent quarterly conference.

A Growing Church

REV. F. B. BRIDGMAN writes from Johannesburg, South Africa, that in a little more than three months his itinerary has covered 4,500 miles, by rail, motorcycle and horse. "Not since coming to Johannesburg six years ago," says Mr. Bridgman, "has the church been in such encouraging condition. Pastor Ngcobo is a tower of strength. The truth has gripped him and he grips the people. The five evangelists, four supported by a Boston friend who through his preachers is a world-missionary, are effective workers. Our four teachers in the day school are fine Christian women. Then there is our company of lay preachers, 125 strong, representing half a dozen different tribes; keen to go out and witness for Christ.

"In addition to these agencies, the social work is partly responsible for

growing congregations. Along these sixty miles of mines we have six centers where the Lord's Supper is administered every three months. Seldom is there a communion at any one of these centers when less than three or four young men are baptized, and often the number ranges from eight to fifteen. But for the incessantly changing population the number would be several times larger.

"A while ago we opened our tenth chapel on the Rand. This is located twenty-seven miles east of us. This chapel at present serves a large area, so we are already taking steps to relieve the pressure by putting up another building about two miles away.

Miscellaneous

When May German Missions Return?

A DIFFICULT problem just ahead for missionary leaders is the re-establishment of the now discredited German mission forces in fields formerly occupied by them, and elsewhere. All thoughtful British and American evangelicals appreciate that in time a door must be opened for the German churches to send workers as well as money into the non-Christian quarters of the globe; since it is foreign to any genuinely Christian thought that German Christians should be forever debarred from participation in extending the Kingdom of God. It is nevertheless recognized that the feeling of bitterness is still too recent, and thus far no representations have been made; but a conference is planned for this summer in which American, British and French church delegates will meet the Germans for consultation on the best way out. A plan will be laid to approach the allied governments with petitions for the reopening of old fields to the German societies, and probably the strategic time for presenting the matter will be determined.

Watchman-Examiner.

The Church a Safeguard

ROGER W. BABSON, whose statistical and financial information bureau has more big business subscribers than any other such institution in the country, has sent out to his clients pungent letters on the importance of the churches to the stability and solidity of the nation. He asks them if they realize that the securities in their safety-deposit boxes would not be worth more than a bundle of old papers if the churches disappeared. Nothing makes those bonds and stocks and mortgages of any value except the honesty of the men who have accepted the investments and can be depended on to pay when the time comes. But if the churches were not in the world to teach honesty, there would be no honest men. "For our own sakes, for our children's sakes, for the nation's sake," he cries, "let us business men get behind the churches and their preachers."

Corporation for Benefit of Natives

THE Basel Missionary Society is the only organization that has successfully worked out commercial operations in connection with missions. Years ago the Basel executives organized a subsidiary trading corporation, which has maintained its posts in connection with the society's mission stations both in India and on the Gold Coast of West Africa. Not only has the business contributed greatly to the material prosperity of native converts in both countries—affording them a market for their products and consequently a great incentive to the Christian virtue of industry—but it has also contributed large sums to mission expense besides building up great assets of its own.

When the war began the Company owned half a million dollars worth of property in Africa and India. This was sequestrated by the British Government as alien wealth, and government agents were just on the point of selling out the whole of

the concern—with the certainty that it would be bid in by competing concerns quite indifferent to the missionary motive behind it—when J. H. Oldham and other British mission leaders succeeded in persuading the officials in charge to wait until a British company of Christian business men could be formed on a basis similar to that of the previous German operation. Thus there was created "The Commonwealth Trust, Ltd.," which invested \$300,000 new money in the enterprise, and in consideration of its philanthropic purpose was permitted to take over the Basel properties free of charge. The British investors are to get 5 per cent annually on their own new capital. The rest of the returns will be devoted to the welfare of the native population.

The Continent.

OBITUARY

Mrs. Henry Loomis of Japan.

ON APRIL 28th Mrs. Jane Herring Loomis, the wife of Dr. Henry Loomis, the oldest missionary now living in Japan, died in Yokohama.

Mrs. Loomis was born in Roxbury, Mass., and spent her early life in New England. On the death of her father she lived with her sister in Auburn, N. Y. and married Dr. Loomis. In 1872, two months after their marriage, they came to Japan, and remained here for four years when Dr. Loomis was forced to return to America on account of ill health. They returned in 1881 and have lived here ever since. Doctor Loomis came out first under the Presbyterian Board from which he resigned, due to ill health, and then came out the second time as a representative of the American Bible Society, with which he was connected for thirty years.

Mrs. Loomis' father was Secretary of the American Board of Foreign Missions, and her brother, Dr. D. C. Greene, was the first missionary under the American Board to Japan.

THE MISSIONARY LIBRARY

Work and Play in the Grenfell Mission.

Extracts from the Letters and Journal of Hugh Payne Greeley, M. D., and Floretta Elmore Greeley. Illustrated, 192 pp. New York. Fleming H Revell Company. \$1.50. 1920.

As if inspired by Mrs. John G. Paton's "Letters from the New Hebrides," this brilliant couple have given an account of medical work on the northeastern coast of Newfoundland that has put Pilley's Island permanently on the map. Letters, following one another in quick succession and all of them as humorously written as Arthur Smith's "Chinese Characteristics," acquaint the absorbed reader with the common happenings of the life of a doctor and his wife in a sub-arctic environment. The religious work of the mission appears only in very rare allusions to the doings of the "Methodys" on the hill—the Christmas Sunday sermon with text taken from the burning of Sodom and Gomorrah and reminding the hearer that "the lost souls bite their burning tongues without relief" and that there is nothing in the "Holy Scriptures" which can give the slightest ray of hope for the souls of the damned, and the later revival services when Mr. A—holds daily meetings at which he hopes all those "still in the world" will "cry and weep their way to Jesus." Yet despite such sinister silences and expressions, the volume is full of good works of healing, of cooking classes and Boy Scouts, and a pathetically miraculous Christmas tree which recalled Paradise to many. The quaint dialect of the more than "Cape Cod folks," the manifold beauties of Newfoundland scenery on land and sea, so artistically pictured, the pathos of immured lives and moving experiences of suffering, the coming of mother and then of baby David, and the Grenfell spirit of it all make the book fascinating—even if the Labrador Hamlet is left out of his play pretty largely. It is safe to

predict that few readers will allow more than six hours to elapse before the book is read through.

A Better World. By Tyler Dennett. 173 pp. New York. George H. Doran Company. \$1.50. 1920.

This is a plain, hard piece of argumentation written by a man of world-wide observation, an attendant at the Peace Conference.

After the reader has studied his way through the seven chapters, he will feel intellectually rewarded for having kept awake through the process by attaining to certain Christian convictions as to the world. Peace and the League of Nations are assumed, though not exactly existent; and then the author tackles the problem as to how the 635,250,000 of the Christian sector of the world circle of 1,650,000,000 is to make better the submerged sixty-two per cent.

The author reviews in succession the League of Nations as related to a changing world; the relations of Christianity; democracy and internationalism; Europe as affected by the War and religion; the waning power of the non-Christian religions and Christianity's place in their midst; what Christianity is likely to be and do in the next century. There are six very strong pages on "Why Foreign Missions?"—and, lastly, comes the chapter on the "New Patriotism," which is a sort of pious fanfare suitable to close a good book. Here is his Amen: "We are born individualists; we must be born again, both men and nations, born into the world of social obligation and responsibility. In the making of this discovery of the inescapable Gospel of Jesus Christ lies the hope of peace for the world."

The book is written from the standpoint of a man who expects world regeneration through Christian Social reconstruction rather than through personal spiritual new birth.

Madagascar, a Century of Adventure.

Robert Griffith. Illustrated, maps. 79 pp. London: London Missionary Society. 1s. 6d. 1919.

One of a series of booklets of the "Survey Series," edited by Dr. Cochran, formerly of Peking. While inspired by the Laymen's Movement of the London Missionary Society, it also tells of the work of the other six Protestant Societies laboring on the Island.

The "adventure" element is only mildly present, though the history of Missions there in the period of the awful persecutions was fuller of peril and holy daring than that of almost any other field. The main issue is rather that of trying to see what ought to be done to carry the work of a successful century to a conclusion. With the 164 missionaries and 7,657 pastors and preachers leading on the 74,817 church members, it ought to be possible to win the Island's million and a half unreached people. These are mainly in the northern half of Madagascar. The story of missionary methods employed from the beginning and now is interesting; and the unhappy influence of France since 1895, especially in its effects upon education, raises another question mark as to lands controlled by that Power, especially when a strong Roman Catholic agency is present. One could wish that the plans adopted in 1913 as to reallocation of fields and joint action could have been carried through. Rome's attitude and the rapidly growing Mohammedan propaganda in the west half of the Island are dangers which ought to quicken the activity and strengthen the faith of all missionaries working there.

Between Scarlet Thrones. By Florence Willingham Pickard. Illustrated. 223 pp. Price \$1.50. The Stratford Company. Barton, Mass.

This story of the time of the Prophet, Elijah and of Ahab, the King of Israel is a vivid portrayal of the wickedness and the wonders of the age according to the imagination of the author. "The Scarlet Thrones" refer to the sin-dyed throne of Jezebel,

Ahab's Queen, and the blood-drenched throne of Christ Jesus in Heaven. Neither as a book of fact nor as a work of fiction can we commend it very highly.

Hudson Taylor, The Man Who Dared.

Told for Young People. By Marshall Broomhall. 74 pp. 2 shillings net. 1920.

The life of this dauntless man is described as an obstacle race in a way to interest the youthful mind which always delights to see anyone "play the game." Emphasis is put upon the way in which Hudson Taylor proved God and attempted great things for Him.

African Scout Stories. By Robert Keable and Edward Sedding. 72 pp. \$0.80. The Macmillan Company. 1920.

"Padres" Keable and Sedding as scoutmasters found many ways of presenting the Gospel to the lads of Mohammedan Zanzibar, and in these stories present vividly the adventures of scoutcraft. Each chapter also reveals the way this organization was used for the strengthening of Christ's Kingdom among the brown Africans.

The School of Mother's Knee. By Margaret T. Applegarth. 249 pp. \$1.50. Woman's American Baptist Foreign Mission Society. 1920.

Since the world began children have been playing at being someone or something else,—playing to become socially, physically and mentally stronger. Miss Applegarth provides a wealth of suggestions for the busy mother who is continually puzzled with the plaintive question, "What can I do now?" in the games, stories and "things to do" that open the child heart wider toward the unseen folk of other lands. She shows how missionary interest can be woven into each daily happening, like lacing up shoes or a bath. As the author says in her introduction, it will be a glorious contribution to the world of tomorrow if this development of the children's interest in Christ-less lands can thin the endless ranks of the nominal Christians.

Singing Mountains. By A. B. Cunningham. 12mo. 315 pp. Doran. New York, 1920.

Much romance is hidden in the Southern Mountains. Here is a story of boys brought up in the family of a common sense preacher in the highlands of West Virginia. It is full of mild adventure and gives a clear picture of the assets and liabilities of life under pioneering conditions. In his characters, Mr. Cunningham reminds us of John Fox, Jr.

Hand book for Pioneers. A Program of Christian Citizenship Training for Boys Twelve to Fourteen years of age. Illustrated. 1919. Association Press

Manual for Leaders-Pioneers

Handbook for Comrades. A program of Christian citizenship training for boys fifteen, sixteen, and seventeen years of age. Manual for leaders—Comrades. Illustrated 342 pp. Association Press New York, 1920.

The Boy Problem is real, it is vital; it is of absorbing interest. These studies, plans and suggestions will be valuable to leaders of boys in the Y. M. C. A., in Sunday-schools and elsewhere. The program provides for intellectual, physical, devotional and service features of boy culture, with credits for progress in each direction. Various tests are indicated, with percentage values, for fundamental and supplemental training.

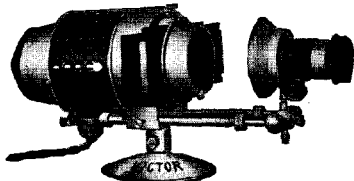
The devotional training, for example, for boys of 15, 16, and 17 include regular attendance at church and Sunday-school, participation in worship and definite service to the pastor; cooperation in class work; Bible study, reading of certain specified books; personal habits of prayer and Bible reading; self control, good habits and unselfish helpfulness.

Similar programs and tests are laid down for other features of development. Games are outlined, swimming and first aid are described, lists of books are given and in many other ways these handbooks and manuals are made valuable for leaders of boys in America and in all other lands.

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The Victory Life. By John T. Faris, D. D. 12mo. 220 pp. American Tract Society, New York. 1919.

Dr. Faris has successfully "endeavored to present a plain record of some of those who have learned how easy it is to forget the brown earth while they look at the blue sky; who win victory for themselves and bring brightness into the lives of others." The book is an inspiration to those who are seeking to live "the life more abundant" and will find a place in many a closet to be picked up and perused, one chapter at a time, for rest and refreshment. Each of the sixty-one chapters contains one or more incidents from the lives of men and women who have made this world a better place to live in because of the victories they have won.

Padre—A Red Cross Chaplain In France. By Sartell Prentice, D. D. 12mo. 320 pp. \$2.00. E. P. Dutton & Co., New York. 1919.

We need war stories, such as are still coming from the press, in order to keep awake to the terrible sacrifices that were made and the nobility of character that was brought out in the recent world conflict.

Dr. Prentice tells a thrilling tale of his own experiences as a chaplain at the front. As his work was in connection with hospitals his book concerns the physical condition of the men a little more than one would expect in a chaplain's story. He was first at Base Hospital 101, at St. Nazaire, and later at Evacuation Hospital Number 13, at Commercy. He was first assigned to the duty of censoring the boys' letters in a hospital of 800 beds, and was also told that he was responsible for the burial of the dead, and that the authorities would be duly grateful for any other service he could render. He did his best to give the boys all the joy and cheer that were possible, reading the morning papers aloud in the different wards, telling stories, writing letters, and acting as an interpreter for those who did not know French. He went with many a boy into the operating

room and held his hand while he was passing into the darkness of oblivion; he talked and prayed with those who had special need, and held services in hospital and churchyard for those who were able to attend. By his loving sympathy and kindly manner he won the confidence of many and heard the story of many tragedies enacted on the battlefield.

To follow the Padre through one busy day is to see clearly the working of a great Base Hospital, as well as to see what a comfort such a man can be.

Armenia and the Armenians. By Kevork Aslan, translated from the French by Pierre Crabitès. 8vo. xxix plus 138 pp. Macmillan & Co., New York, 1920.

This authoritative history of the Armenians, translated into English from the French by some unfamiliar author, is a timely contribution to the study of the Near Eastern question. It is a history, not a political essay, so that the discussion of the aspirations of the Armenians today is limited to the very readable introduction. It is unfortunate that the bearing of the American missionary work of the past one hundred years upon Armenian literature and education is not mentioned. The connection between Armenian history and that of the Assyrians, Medes, Persians, Greeks, Romans and the nations of more modern times is made clear to the student of history; but to the lay reader, the multiplicity of unfamiliar names is forbidding, and the absence of a map in such a treatise is an unpardonable omission. There are also some glaring errors and misprints that should have been avoided in so authoritative a history that preserves, as this does even in a double translation, something of the flavor of the original sources in the Armenian language.



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MISSIONARY PERSONALS

DR. W. J. WANLESS has just been honored by receiving from the British Government the First Class Kaiser-I-Hind Medal for his distinguished services to India. The fame of Dr. Wanless and his surgery reaches from one end of India to the other, and the hospital at Miraj has become a heaven to suffering people. The Hospital has been self-supporting for more than twenty years. A building for a Convalescent Home was a gift last year from the Maharajah of Kolhapur.

DR. GRIFFITH THOMAS and Mr. C. G. TRUMBULL, Editor of the *Sunday School Times* of Philadelphia, have sailed for Asia, to address several conferences in Japan, China and Korea this summer. Mr. Trumbull will attend the World Sunday-School Convention at Tokyo in October, and Dr. Griffith Thomas will visit South China to give a series of addresses.

JOHN L. MOTT, a son of Dr. John R. Mott, sailed in February for India, where he will work among students as a Foreign Secretary of the Young Men's Christian Association. He is now in Nagpur in the Central Provinces giving his major attention to language study.

MR. R. A. DOAN, of the Disciples Church, has been in the Far East for several months. He is studying the situation in Japan, and assisting the workers with his advice and sympathy.

Mr. and Mrs. Doan have visited every station in Japan and every institution and every home connected with the mission.

Before leaving Japan for home Mr. and Mrs. Doan will visit China to attend the Annual Disciples' Convention.

JAMES ROBERTSON, of London, director of the well-known publishing firm of Messrs. James Nisbet and Co., has recently died in his eighty-eighth year. He was a member of Regent Square Presbyterian Church for thirty-three years. His earnest desire for the physical, moral and spiritual welfare of young men found expression in the Aldenham Institute, which he founded and largely supported.

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Light on the Near East

Those who desire to see the startling and kaleidoscopic changes now going on in the Near East—changes that are not merely political, but far deeper—should read the JULY NUMBER—JUST OUT—of

THE MOSLEM WORLD

It is, as always, international in its list of contributors and in this issue sweeps the field, Egypt to China.

JULY CONTENTS:

FRONTISPIECE—MAP of the Border Marches of Islam through Africa

EDITORIAL—The Inadequacy of Statistics

THE BORDER MARCHES OF ISLAM

KURDISTAN FOR CHRIST

THE SZ'CHUAN MOSLEM

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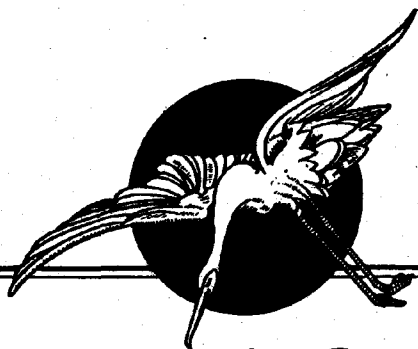
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