

THE MISSIONARY REVIEW *of the* WORLD

NOVEMBER, 1924

PROGRESS SINCE THE PANAMA CONGRESS
SAMUEL GUY INMAN

A MOSLEM VIEW OF CHRISTIANITY
SAMUEL M. ZWEMER

PAPAGO INDIANS--PEOPLE OF THE DESERT
MRS. F. S. HERNDON

ECUADOR---A MISSIONARY CHALLENGE
WEBSTER E. BROWNING

HOW ONE MISSIONARY WORKS IN CHINA
CHARLES ERNEST SCOTT

INFLUENCE OF PEKING UNION MEDICAL COLLEGE
JOHN H. KORNS

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PERSONALS

REV. JOHN H. RITSON, D.D., secretary of the British and Foreign Bible Society since 1899, has just completed a 40,000 mile trip in the British Empire, and during his absence was chosen President of the Wesleyan Methodist Conference for 1925.

* * *

REV. A. G. FRASER, for many years Principal of Kandy College, Ceylon, has gone to the Gold Coast, Africa, to assume charge of a new university which is to be established there with liberal government support.

* * *

DR. TOM JAYS, formerly a missionary to Africa, and for some years a secretary of the British Student Volunteer Missionary Union, has been elected Principal of Livingstone College.

* * *

JACOB J. ARAKELIAN, an Armenian who recently died in Boston, left in his will \$10,000 to each of three mission colleges in the Near East and to five educational institutions in the United States. Out of the residue of his estate a large sum will go to the American Board of Commissioners for Foreign Missions.

* * *

REV. G. T. CANDLIN, a valued missionary of the English United Methodist Church in Peking died suddenly in Peita-ho on April

11th. He was a theological tutor in Peking University, an able and talented man, and had been in China for forty-five years. He became a great preacher in Chinese and equally useful tutor for Chinese preachers. He passed away at the age of seventy-two beloved by all who knew him.

* * *

SADHU SUNDAR SINGH found it necessary to abandon his trip to Tibet on account of ill-health. His lungs were too weak to allow of climbing the huge mountains on the border but he has now recovered his health and is devoting all his powers to India.

* * *

REV. HARRY FARMER, D.D., for twelve years a missionary in the Philippines, and later one of the secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has recently become associate-secretary of the American Mission to Lepers, 156 Fifth Avenue, New York City.

* * *

FRANK H. MANN, one of the General Secretaries of the American Bible Society, has recently resigned after being connected with the Society since February 8, 1919. During Mr. Mann's administration the annual income of the Society has been steadily increased, and very many new friends have been added by his wisdom, tact, and effective service.

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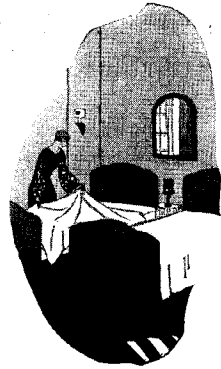
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THE MISSIONARY
REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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INDIANS IN FRONT OF THE CATHEDRAL IN QUITO, ECUADOR

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
ELEVEN

WHAT IS YOUR ANSWER?*

I SLEPT and behold I dreamed a dream and saw a vision. A Congress of the Universe was being held on a star so far away as to be scarcely visible from the earth through our most powerful telescopes. Other delegates were gigantic Martians, quaint little Moon-men, pompous representatives of other planets and strange looking figures from unknown worlds.

The assembly—which consisted of some thousands of delegates—met in the open air beneath a vast dome of over-arching forestry. The debates were conducted in a strange language generally understood by most of those present but of which I caught the meaning only of occasional words. The Earth and its affairs seemed insignificant from that remote standpoint, and yet I was conscious of the fact that it was receiving a good deal of attention from the assembly. Now and again they pointed to the distant speck that I knew to be our world and looked at me with curious and questioning gaze. I felt embarrassed and uncomfortable.

One evening when I was taking a solitary stroll, I came upon two of the delegates sitting on a quiet hillside talking the strange language that I could with some difficulty comprehend. They were looking toward the Earth and, from what I caught of the conversation, were talking earnestly about it.

“Am I right,” I asked, “in thinking that the Congress has been discussing the Earth and its affairs?”

“You are quite right,” replied one of the men; “your world is an inscrutable mystery to all of us.”

“In what respect?” I inquired.

“It is said,” he explained, “that the Son of the Great God Himself entered the life of your little insignificant planet as a human being.”

“That is true,” I replied; and somehow that familiar fact seemed more amazing than it had ever before appeared.

* Adapted from an article by Rev. F. W. Borcham in the *Missionary Herald* of the Baptist Missionary Society, England.

“It is even said,” continued my companion, “that there He did marvellous deeds of love, spoke wonderful words of truth, and that, in spite of all this, He was rejected, and laid down His life for the salvation of the men on your small planet.”

“That is true,” I replied. “I cannot explain it.”

“But that,” replied the spokesman, “is not what seems most astonishing to us. It is said that, although the Son of the Great God died for the men of your planet nearly two thousand years ago and left as His parting command to His followers that they should tell all their fellowmen of His love and make known His way of life, with the promise of His power to help them—that nevertheless very few of your fellowmen on the Earth have as yet received His message. Is that really so?”

I felt extremely uncomfortable and could only say: “But very many of them have been told about it!”

“How many?” they asked.

“Perhaps a third of mankind know something of His coming,” I replied, “but they are not all His followers.”

“Perhaps,” interposed one of my companions, “this Earth-delegate will explain the situation to the Congress tomorrow?”

Here I was confronted by the most appalling difficulty that I had ever known. A sacrifice of God Himself for men, a promise of His power and a command to His followers—and yet the commission not carried out in nearly 2,000 years! How could I explain, to the satisfaction of the Congress, the situation that seemed so inexplicable to these representatives of other globes? I sat there, my face buried in my hands, battling my way through a surge of stormy thoughts. But the more I thought, the more impossible it seemed to offer an explanation.

* * *

With a shudder, I awoke and behold, it was a dream. But the question remains unanswered.

Reader, if *you* were asked to explain the situation to delegates from another planet, what would your answer be?

THE COMING WASHINGTON CONVENTION*

NO more important subject could be the theme for a great representative convention at the nation's capital than that which will be discussed at the next Christian council in Washington this coming winter. Pan-American conferences have discussed political and commercial relations of the North, Central and Southern republics; medical conferences have considered the physical health of nations; educational conferences have studied the intellectual ideals and mental development of the people; the Disarmament

* Information regarding the Convention may be secured from the secretaries of denominational Foreign Mission Boards, or from L. B. Moss, Convention Registrar, 25 Madison Avenue, New York City.

Conference discussed one way of promoting peace on earth, but the coming Washington Foreign Missions Convention (January 28th to February 2d) will consider the greatest of all topics—the relation of men to God and their response to the Gospel of Christ. This subject includes not only the spiritual welfare of mankind and the problems and progress of Christian missions, but is vitally related to international peace and good will, to industrial and social betterment, to physical, moral and intellectual advancement. It is all-inclusive and yet should be so defined as to be clear cut and decisive in its pronouncements and positive in its results. As a recent announcement reads, this convention is a gathering of “ambassadors who are accredited not by one nation to another, but by the Divine Saviour of the world to all mankind.”

This Foreign Missions Convention is being promoted by Protestant leaders in the United States and Canada. They are deeply conscious of a world-wide need and an immense opportunity, and they have been profoundly convinced that the Gospel of Christ, in its fullness and authority, should be preached to all men and expressed everywhere in word and deed. These leaders will meet to review the whole world situation and will seek to discover how the present duty and opportunity of the Church at home may best be discharged toward our fellowmen in other lands.

It is twenty-five years since the epoch-making Ecumenical Conference was held in New York, and fifteen years since the similar gathering of the Protestant missionary leaders of the world met in Edinburgh. Since then, many momentous changes have taken place in political and religious circles at home and abroad. Not only has the great World War disrupted society and transformed the political face of the globe, but revolutions have taken place in Turkey, Germany, Russia, China and elsewhere. The industrial situation has greatly changed through the extension of socialistic ideas and the social and religious upheavals are indicated by the Gandhi movement in India and the abolition of the caliphate in Islam. These momentous changes have, in some cases, had a beneficial effect but in many instances deplorable results have followed. Christ's missionaries are everywhere seeking to promote the good and to correct the evil through the proclamation and practical manifestation of the love of Christ.

No group of men and women can speak with greater authority on these topics related to the moral and spiritual uplift of mankind than can the missionary leaders of the Protestant Church. Their first-hand contacts with human need all over the world and their sympathy with human difficulties and struggles make them as expert in presenting and solving these problems as are the political leaders who meet at Geneva in the League of Nations to solve international problems. Diplomacy deals with states and temporal affairs: Chris-

tian missions deal with human souls and with the Power that determines men's destinies for time and for eternity.

There are special reasons today for calling such a missionary convention at Washington. The world is full of new difficulties, of fresh needs and inviting opportunities. Formerly, the foreign missionary, like Livingstone or Paton, was almost wholly a pioneer, discovering new peoples, learning new languages, braving great physical perils and taming untutored savages. Today missionaries still do pioneer work in remote regions, among primitive people, but much of their labor has to do with the more advanced races and highly developed cultures. Today the call is not only for preachers, but for doctors and nurses, for trained teachers and social and industrial experts, for linguists, executives and business men and women. At Washington, the scientist, the sociologist, the scholar and the business man will all find subjects of great interest discussed and will come face to face with the absorbing task that is being undertaken in the name of Christ for the salvation of the world. Many of the experts who will meet there are men and women who have made great sacrifices, who have studied and shared in the work of the Kingdom of God in other lands. They will speak with authority. The churches from the North, the East, the South and the West of this continent will send their most trusted leaders, laymen and clergy as delegates to gain inspiration and to take part in the discussions. Participation will be a privilege long to be remembered. The attendance will necessarily be limited to appointed delegates, but the inspiration will be spread far and wide after their return.

At this Washington Convention, the executives will gather who have formulated missionary policies and programs during the past generation. They have travelled far and wide and have had a vital part in helping forward the progress of mankind at home and abroad. While they realize the many shortcomings and failures that have attended the work, they see clearly the obligation to obey the call of Christ to this world-wide crusade. Protestant churches today are maintaining only about 25,000 ambassadors of the Cross on the foreign field, with 100,000 Christian workers of native churches. The annual expenditure for the support of this work is only \$35,000,000—less than the cost of one battleship. With this inadequate force, and with this small expenditure, they have carried on the threefold work of preaching, teaching and healing throughout the non-Christian world. In the United States alone the number of preachers, teachers, doctors and assistants is more than a million. In this proportion, there should be at least three million crusaders in India, the same number in China, and two million for Africa. The fulfilment of Christ's promise of His presence and power is shown in the results achieved in spite of the inadequate forces.

America has the greatest available natural resources in the

world. The Christians of the United States and Canada must face the duty and the privilege of sharing these resources of knowledge, of wealth and of religion with other nations less fortunate. The United States has herself much to learn from other nations even as Tyre and Sidon rebuked the faithlessness of the chosen people, Israel, and Samaria rebuked the unneighborliness of the holy city, Jerusalem. But, in spite of the good found in other peoples and their religions, it is in Christ only and in His Gospel that all those peoples and religions must find the abundant and eternal life of God.

The churches of North America have undertaken the great task but they are not undertaking it alone or in their own strength. It is a work for all to do *with God*. Those who wish to have a part in it and who cannot attend the Convention will have an opportunity to share in its results through their sympathy and their prayers and will be stirred by the echoes that come from others. The success of the gathering will, under God, depend on the attitude of the Church and on the volume of believing prayer that goes up for God's guidance of the leaders and for the manifestation of His power. Here is an opportunity for arousing the Church to a higher pitch of heroism and for binding followers of Christ more closely together in the common work to which He has called us. PRAY FOR THE WASHINGTON CONVENTION.

REFORM AND REACTION IN CHILE

PRESIDENT DON ARTURO ALESSANDRI of Chile has recently been deposed and requested to leave the country because his political opponents did not approve of his progressive and humanitarian ideas. Behind this event lies one of the most picturesque stories of the struggles of a modern reformer, deposed by a combination of reactionary forces of the military, the landed aristocracy and the Roman Catholic Church in Chile.

Don Arturo Alessandri was known as one of the most socially and internationally minded rulers of all the South American countries. Chile, "the Shoe-string Republic," is a little strip of land about twenty-five miles in width and two thousand five hundred miles in length, separated from the rest of the world by the Andes mountains on the East and the Pacific Ocean on the West. For a hundred years of its independence it has been conservatively ruled by some one hundred families. Arturo Alessandri seemed to have broken up the old oligarchy and his presidency was believed to have brought a new day to Chile. But now he is an exile in Argentine and a military junta rules in his place.

Alessandri's election three years ago was strongly opposed and it was a question whether he would be able to carry out his reforms in behalf of the lower classes. In the old days when the Senate

refused to approve some act the Government suggested, the cabinet resigned, but President Alessandri refused to accept the resignations unless the Senate passed a direct vote of censure. The common people idolize Alessandri and dared the reactionary senators to pass such a vote. The pastors of the Evangelical churches presented President Alessandri with a copy of the Scriptures and he said later, "The only book I have in my bed chamber is the Bible. I read it every day and try to make it my guide. Don't understand that I am a Protestant, for I am not. Neither am I a Catholic. But I believe I am a true Christian, and for this reason I have faith that I will succeed in my reform program. I believe the United States of America is great, not because it is composed of a great business people and organizes great enterprises, but because the people are a Bible-reading people. I want Chile to follow that example in this matter, so that we will also be great."

Later he said: "People who say that North Americans are only dollar chasers do not understand, for you use money as the proper machinery for securing good for humanity. The Young Women's Christian Association has a splendid program for service. Several American mission schools are doing a great moral and social work in Chile. The Rockefeller Foundation is sending experts to eliminate fatal diseases. American mining companies have done us good by forming model camps where alcohol is excluded and where schools, clubs and homes are built for workmen. Because of this policy, especially the taking away of liquor, our workmen have been found apt in learning even to handle intricate machinery, eliminating the need of bringing in foreign experts." He also expressed his enthusiasm for the Young Men's Christian Association. When that organization in Santiago opened its present modest, rented quarters a few months ago, President Alessandri was present and made a great address, declaring that, "Just as water coming down from the mountains is scattered by the sun's rays, so the youth movement, representing in the Young Men's Christian Association the ideals of purity and honor, is scattering its influence among the Chilean youth, exposed to a thousand temptations. Such sound and honored institutions as this are the most powerful agencies for the transformation of society." Sr. Alessandri is a great advocate of temperance and astounded the newspaper correspondents gathered at the Santiago conference from all parts of the world, when he served no liquors at a reception tendered in their honor.

Last February 9th the Senate passed the entire program of political, parliamentary and constitutional reforms demanded by President Alessandri. The Chamber of Deputies also approved the program which grants the Chief Executive greater freedom from parliamentary obstruction. The agreement to accept the reforms was made contingent upon appointment by the President of a new

ministry, which would give electoral guarantees. The old Cabinet resigned and such a Ministry was formed.

The contest became so severe, however, that the President was forced to resign. What is the next move of the military junta in Santiago? Will they recall Alessandri or will they declare the presidency vacant and call for new elections under their own auspices? This episode has greatly affected the prestige of Chile as a country without revolutions, it has set back the movement for reform in Chile, and has aroused large sympathy for President Alessandri, whom the world will be inclined to believe when he says: "I fell defending my progressive and humanitarian ideas." S. G. I.

THE WAHABIS AND THE FALL OF MECCA

WHEN, about the middle of October, the warriors of Ibn Saoud, chief of central Arabia, entered Mecca, the great shrine of Islam, the capital of the Hejaz, the world of Islam suffered a second shock which will be felt in every Moslem land and have far-reaching results. When the Angora Government of the new Turks abolished the Caliphate and expelled the Caliph, many declared that this was a deathblow to Pan-Islamism. What will they say now that Mecca has fallen into the hands of the reactionary Wahabi party and King Hussein has abdicated? The Wahabis are a fanatical sect of Moslems, and make war on their opponents whose religious views are different. The sect was founded early in the 18th century by Abd el Wahab who was essentially a Moslem Puritan seeking to turn Islam back to what he considered its simple fundamentals. He was particularly disturbed by the tendency to worship Mohammed, who claimed to be only a mortal. He also was opposed to prayers to Moslem saints. After Wahab died his fanatical followers wrecked the elaborate tombs of Moslem teachers and even attempted to destroy the dome over the tomb of Mohammed at Medina.

Since the World War the Wahabis have increased in power and now dominate all of central Arabia. It is they, under the powerful sheikh, Ibn Saoud, who have recently captured Mecca and have dictated terms to the King of the Hejaz. Wahabism today dictates that no tomb can have a cupola; no one must wear articles of silk or use silver and gold ornaments; valuable rugs and other luxurious fittings in mosques are prohibited and all tobacco is taboo. Smokers may be killed on the spot by fanatical Wahabis who consider such a deed meritorious.

During the early years of the war when Turkey cast in her lot with Germany and Austria, Dr. Snouck Hurgronje of Holland wrote his famous little book, "The Holy War Made in Germany." In this he showed that Moslems were suspicious of any alliance with Christians and that such a holy war was bound to end in a fiasco. In like manner the attempt made after the war to set up puppet kings in

the Hejaz, Transjordan and Iraq has failed to create among the Arab tribes a new loyalty to the program of Western civilization and European politics. Moreover, the introduction of electricity and other modern improvements in the city of Mecca did not meet with favor among pious Moslems. They preferred the old régime. There was considerable complaint that, in spite of the telephone, telegrams, automobiles and other Western novelties, the pilgrims on their way to Mecca were no less subject to oppression and exploitation than in the days of Turkish domination.

Ibn Saoud, the ruler of Central Arabia, is undoubtedly a man of strong character who understands the psychology of the Arab, and his warriors are not to be despised. Ibn Saoud's death was recently reported in the press, and an obituary appeared in a British periodical. The fact is that he was indeed a very sick man, but he sent for Dr. Louis P. Dame, a medical missionary of the Arabian Mission of the Reformed Church in America. Dr. Dame went to Riyadh and, by his prompt and skillful attention, restored the sheikh to health. No doubt the conqueror of the Hejaz, and the mighty man of Central Arabia is grateful to the missionary and is made more friendly to these "infidels." He has already shown many marks of his favor to Dr. Paul W. Harrison of the Arabian Mission who dedicates his recent book, "The Arab at Home," to Ibn Saoud, Ibn Jeloni and Abdur Rahman Ibn Sualim, "three of my best friends." One has sympathy with the Wahabis' earnest desire for a purer religion and for a more vigorous attitude towards the encroachments of the West, but it is doubtful if they can ever realize their dreams of a return to the golden days of the Caliphs. The whole episode is another proof of the disintegration of Islam and the struggle to maintain the old against the new.

A recent cablegram announces that Amir Elir Ali, the eldest son of the former King Hussein of the Hejaz, has been proclaimed king in place of his father who abdicated about October 1st after concluding a truce with the Wahabis. According to the terms of this truce, Ali promises to abandon all claims to the caliphate and agrees to pay an annual subsidy to Bin Ibn Saoud. He will also sign the Anglo-Hejaz treaty as proposed by the British Government. Thus the caliphate, or the headship of Mohammedanism, is entirely separated from political power and there is now no recognized head to unite the Moslem world. Indian Mohammedans have objected to the King of the Hejaz as caliph and have welcomed the abdication of King Hussein. It is hoped that this change in government and the new treaty with Ibn Saoud and with Great Britain will end political strife in Arabia.

Progress Since the Panama Congress

BY REV. S. G. INMAN, NEW YORK

Secretary of the Committee on Cooperation in Latin America

THE calling of the Congress on Christian Work in South America to meet at Montevideo March 29-April 8, 1925, suggests an inquiry as to the value of such gatherings and a review of what has been accomplished in cooperation since the similar meeting at Panama eight years ago.

When the Edinburgh Missionary Conference excluded Latin America from its purview, the evangelical missions at work in those countries decided to have their own organization and conference. On looking over the situation, the first thing discovered was the lack of cooperation. When the missionary forces were organized and assembled in Panama in February, 1916, outside of Porto Rico, and a paper plan for Mexico, there were practically no interdenominational committees, schools, presses or other movements which indicated that the various denominations were considering the work from any viewpoint other than their own. At Panama there was a continued insistence that the great task could be confronted only by a systematic development of cooperation among the forces ministering to Latin America.

The Congress adopted a resolution calling for the continuance and enlargement of the Committee on Cooperation in Latin America. This action, in its eight sections, was subsequently accepted by the organizations concerned. American, Canadian and European Sections of the Committee were formed, made up of one representative of each cooperating society working in Latin America, together with coopted members, chosen by the committee itself, and the president and secretary of each regional committee organized in each of the fields. A memorandum was embodied in this article as follows: "It is understood that the functions of the committee are consultative and advisory, not legislative and mandatory."

Following the Congress in Panama, deputations visited various sections of South America and the West Indies. These visits resulted in the holding of several regional conferences and the organization of seven regional committees on cooperation—one including Argentine, Uruguay and Paraguay and one each for Brazil, Bolivia, Chile, Peru, Porto Rico and Cuba. Subsequently regional conferences were held in Mexico (1917), in Central America (1920) and in Venezuela (1923). A regional committee for each of these areas organized, making a total of ten such committees. These committees are directly representative of the missions on the field, each of which appoints its own representative.

After the findings of the Panama Congress had been accepted by the societies interested, the enlarged and reconstituted committee met in New York on January 8, 1917, for its first annual meeting.

A short time after the meeting at Panama, Professor Harlan P. Beach of Yale University, said: "The Panama Congress has surpassed not only the World Congress of 1910, but all others in the speedy mobilization of the varied forces called for by the discussions and papers heard there. Not a sign of flagging interest is discernible in the various committees entrusted with large cooperative responsibilities in Latin America and in North America. The almost unbelievable work that has already been accomplished is beyond any missionary precedent. Scientifically conducted investigations, sane and frank discussions, wise conclusions prayerfully reached, followed by local application of the well planned program to local needs, constitute an achievement not reached hitherto by any great conference of Christians."

ACTIVITIES

The Committee on Cooperation acts as a clearing house and board of strategy for thirty different mission boards having work in Latin America. Its work has gradually grown to include many branches and activities for it keeps a constant circle of helpful contacts and good will going through the mission boards and pushes cooperative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It saves the boards much money by doing for all of them work which individual boards would otherwise have to undertake. It represents the Evangelical Church in many international movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns, and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of Evangelical Christianity.

The following outstanding developments may be cited:

First, an enlarged emphasis on Evangelical missionary work in Latin America: every one of the boards, members of this Committee, has greatly enlarged its work during this period. This has meant also an enlarged interest in the churches at home that support this work.

Second, there has been an enlarged conception of the meaning and opportunity of mission work in these Southern countries. Many new hospitals, nursing agencies, social centers, extension of educational work into new realms and a general effort to enlarge the sphere of influence of the missionary enterprise have been developed.

Third, closer cooperation among the missionary forces: an understand-

ing as to the responsibility for the occupation of territory has been reached in practically every one of the twenty Latin American countries. While some societies, not members of this Committee, do not observe the rules of comity, every board that is a member not only recognizes this delimitation of territory but reports great gain in efficiency and saving of money because of it. A number of union schools and union presses have been developed as well as other institutions on a federated or united plan. Probably the greatest gain of all has been in the spirit of unity which so widely pervades the mission boards at home and the workers on the field. This spirit is not simply one of "live and let live," but is one of real working together with willingness to sacrifice smaller things for the great work of the Kingdom of God. Some of the most noble chapters in the development of missionary work have been written during the last few years in this cooperative work in Latin America. Today none of the cooperating societies would think of entering new territory or radically changing its present program without consulting its sister organizations.

Fourth, a new emphasis on literature: before the Committee's organization, while the need of Christian literature was greatly felt, there was no way of systematically developing it. This Committee has furnished the organization, through which the missions have been able to work for the development of this most needed arm for the propagation of the Gospel.

Fifth, the publication of an organ that represents Christian opinion before the Spanish-speaking world. The publishing of *La Nueva Democracia* is in some ways the greatest single achievement of the Committee. It has long been recognized that such an organ was necessary for reaching the educated classes of Latin America. No single society could command the finances, or sufficient representation of all the forces, to publish such an organ. The Evangelical work has been dignified throughout Latin America because of this review. Its articles are copied by the leading publications of America and Spain.

Sixth, the missionary enterprise has secured a new place in the building of international friendship. This Committee has always eschewed purely political questions. It has, however, been forced into working for Inter-American friendship, always keeping in mind that if justice and mutual understanding can beget international friendship on the American Continent, the whole world will be blest.

NEW SOCIAL AND RELIGIOUS LEADERSHIP

Great opportunities are offered to the Committee on Cooperation to lead in the new social movements in Latin America. The following incidents are selected out of many which illustrate this opportunity. As a result of a conference of Chilean students, held under the auspices of the Young Women's Christian Association, the students of the university requested the missionary, who was teaching English in that institution, to organize a Bible class for them and a number of the students in that same conference have organized a social settlement in the slums of their city. In Brazil, the Government has requested the Committee on Cooperation to assist it in the gathering of statistics and has invited its cooperation in the solution of the Indian problem. In Mexico, the Director of the Union Press has been appointed as official lecturer on temperance by the Government and is furnished with railroad passes and entrée

into all the schools of Mexico. In Argentina the literary editor of one of the great daily papers has recently become so interested in giving Christianity to the educated classes that he has become a secretary of the Young Men's Christian Association. In Colombia and in Mexico, evangelical ministers have been invited to work with the labor unions. In Guatemala, the new government has called a Protestant educator to the portfolio of education. In Peru, the Inca Indians, worn out with the persecutions from their landlords and officials, appealed in a body for help to the agent of the American Bible Society. In Cuba, the citizens of several towns have raised funds for the purchase of school property which was given to the missionary societies. The secretaries of the Committee in recent trips through South America found remarkable opportunities for helping government educators and also for presenting the spiritual message to leaders of Latin America through lectures in universities and in other ways.

DIVISION OF TERRITORIAL RESPONSIBILITY

The situation on the field, as related to cooperation, has, during the Committee's life, been completely changed in practically all of the twenty Latin American republics. A well-considered division of territory has been accepted in nearly all of the fields. The most remarkable program for distribution of territorial responsibility, probably unequalled in any other mission field in the world, is that which has now been completely carried out in Mexico. In Central America each of the republics is definitely assigned as the special responsibility of a particular board. In Cuba, by the withdrawal of two Mission Boards and the readjustment of territory among others, a situation which was formerly most unsatisfactory has now been adjusted so as to eliminate almost all overlapping. In Porto Rico the excellent zone system, the only national agreement concerning territory in all Latin America before the organization of the Committee on Cooperation in Latin America, continues to be satisfactory. In Peru three Mission Boards have arrived at an agreement as to territory, though there are still minor difficulties to be settled. In Bolivia the same is true. In Chile the Presbyterians and Methodists, the two boards doing the greater part of the work, have, by exchanging territory, improved former agreements and eliminated overlapping. In Paraguay the Methodist Board has withdrawn, leaving that field to the Disciples of Christ. In Uruguay the Methodist Board is the only member of the Committee on Cooperation in Latin America. In Argentine and Brazil, the two largest South American countries, there has been much readjustment between the various boards since the Panama Congress. There is yet to be worked out, however, a national division of territorial responsibility in these countries. Venezuela and Colombia are still largely the responsibility of the Presbyterian Mission Board. Ecuador, where the Christian and

Missionary Alliance is the only board at work, awaits the help of another strong missionary organization.

UNION INSTITUTIONS AND TEMPERANCE

The following is the list of Union Institutions developed since the Panama Congress: (1) Union theological seminaries in Mexico, Porto Rico, Chile, Argentine and Brazil; (2) Union papers and bookstores in Mexico, Porto Rico, Cuba and Chile; (3) Union literature work in Brazil and Santo Domingo; plans are now being developed for such work in Argentina; (4) a Union college and a woman's training school in Argentine; (5) federated educational work in Chile and Brazil; (6) Union hospitals in Mexico and Santo Domingo; (7) a Union organization in Santo Domingo, an entirely new plan for administering the whole work which five denominational boards support through a central administrative body.

The Committee continues to be the channel through which the temperance forces of the United States are working in the Latin American field. The work of its secretary in Mexico has been particularly successful. The greatest single service rendered was in helping to secure the adoption of a program of temperance education at the Fifth Pan-American Conference. This program includes obligatory temperance education in public school, high license, closing of saloons on certain days and hours and the prevention of shipping of alcohol into prohibition countries.

BIBLE SCHOOLS AND LITERATURE

The Sunday School Committee, recently appointed to begin the coordination of the Sunday-school work in Latin America has made considerable progress. The Executive Secretaries of the Regional Committees on Cooperation in Brazil, Cuba and Mexico have taken prominent parts in leading the Sunday-school forces in those countries. The closer coordination of all Sunday-school forces in Latin America is being sought by the Central Committee, which is now working out complete courses in religious education for both pupils and teachers.

The Central Conference of the Methodist Episcopal Church in its meeting in Panama recently requested the Montevideo Congress to take up the question of how the Sunday-school forces of South America might be further coordinated with the general work of cooperation.

Help has also been given to those interested in extending the Daily Vacation Bible School movement in Latin America. This has been done through the secretaries of the cooperative committees in Cuba, Porto Rico and Mexico, in all of which countries the movement this year began to be effective. A new and wide field of service is opening here.

Each year literature becomes a larger and more important element in the general program. It might be possible to send enough missionaries to Latin America so that the original impulse toward the Church might come to most of the people through the spoken word. Only through the printed page, however, is there the possibility of giving that further instruction and guidance which leads into the fullness of the Christian life.

The main objective of the Literature Department is to provide more and better Spanish and Portuguese literature for the Christian constituency in Latin America. In the attainment of this purpose the work of the Committee divides itself into ten distinct lines of activity: Making, subsidizing and supervising translations; securing the publication of these translations; enlisting the interest of qualified indigenous writers in the production of original works; subsidizing the publication of books badly needed but not commercially profitable; publication of *La Nueva Democracia*, presenting the Christian viewpoint on world problems; insuring the general circulation of good literature by the operation of a mail-order book business; the publication of books on its own account, such as the Spanish Commentary on the International Sunday School Lessons; preparing material for a regular press service for both the religious and secular press in Latin America; preparing a monthly "Sermon Material Service" for more than six hundred local pastors in Latin America; general supervision over the activities of cooperative bookstores and publishing houses in Mexico, Porto Rico, Cuba, Santo Domingo, Chile and one in process of organization in Argentine.

The production of Portuguese literature, being of primary interest to Brazil, is centered in that country, the Committee in New York confining its aid to paying the salary and office expenses of Prof. Erasmo Braga, himself a distinguished writer and the head of our literature work in Brazil.

In addition to the publication of a considerable number of new books the Committee has been able to secure the re-issue of some valuable books which have long been out of print.

The influence of *La Nueva Democracia* in Latin America is out of all proportion to its size. This is due to the fact that every month its leading articles are reproduced in the daily and periodical press of Spanish America.

STRONG INFLUENCE OF EVANGELICAL WORK

The present development of this work and its influence will surprise those who have not followed it closely. The city of Rio de Janeiro is the largest center of the Protestant Church in the Latin world, if Paris should not be excepted. There are more than one hundred preaching points in the city and its suburbs. The Pastors' Association has a membership of sixty-five. One of the churches,

with a thousand members, has an annual budget of \$15,000 and supports fourteen missions. The large dailies of Brazil give continuous notices of the evangelical work, and members of that church occupy important places in the Government. In Santiago, Chile, there are now sixty-four foreign missionaries. The two evangelical schools are counted as among the most important ethical and educational influences in all of Chile. Missionaries are called to teach in the University and occupy prominent places in social movements. In Buenos Aires the Young Men's Christian Association has over 3,000 members. On its staff are found some of the best known leaders in social reform in Argentina. Montevideo boasts of the finest Spanish-speaking evangelical church building in the world. The influence of the evangelicals is very strong, a justice of the supreme court and other men of leadership being members of that church. In Lima, Peru, one of the missionaries has been elected a regular member of the faculty of the exclusive University of San Marcos. In the City of Mexico an audience of a thousand often gathers on a Sunday evening in one of the churches, which has a Sunday-school of some eight hundred members. In Porto Rico the Evangelical Church is recognized as the most aggressive force for social reform.

The old discussion whether the simple evangelical church can ever satisfy the Latin temperament with its love for display and ceremony, or the other question whether Protestant missions to South Americans are justified or are welcomed by them—these discussions, in the light of actual developments, have ceased to have living value. In modern parlance, the Evangelical Church in South America "has arrived." A certain type of publicists, ecclesiastics, politicians and sentimentalists may go on ignoring or opposing this fact. But no real student of the social life of the Continent, whatever may be his likes or dislikes, will fail to recognize this growingly important situation.

Organizers of the Panama Congress and workers in the Committee on Cooperation in Latin America may well take courage at the part this movement has had in bringing the evangelical work to its present strength. The difference between the impact of the evangelical work in the community as seen in visits in 1914 and in 1921 is truly remarkable. It has been brought about by a united study of the task, a united program of action, the presentation of a united front before the community and a broader, more positive, more comprehensive conception of the service to be rendered.

In his most recent trip to South America, the Executive Secretary took occasion to inquire definitely from the missionaries in each of the fields whether they thought that the regional committees had accomplished their purpose and now might be allowed to disintegrate, or whether there was still a real work before them. He found unanimous and enthusiastic sentiment in favor of the work

of these committees and a feeling that they have contributed very largely to the wise development of mission work and should not only be continued but broadened in scope. Even where misunderstandings were making cooperation very difficult, the need of it was still clearly recognized.

THE INDIANS OF LATIN AMERICA

The Committee has given special attention to the needs of the millions of neglected Indians in Latin America. Two representative conferences have been held at which careful studies were reported on conditions among the Indians. At the last of these, held in April, 1924, in New York, a Commission on Indian Work was authorized. While this Commission is connected with the Committee on Cooperation in Latin America, each board is asked to appoint its own special representative and the Commission expects soon to inaugurate a large program for serving the Indians.

THE PLANS FOR MONTEVIDEO

In Montevideo there is planned the largest of all of the projects developed through the Committee on Cooperation in Latin America. This would be not only an interdenominational but an international institution for the graduate training of men and women for leadership in the pastorate and in the social work of the Church. The plan of this institution indicates something of the range of the Committee on Cooperation in that that work has taken into its purview not only what all the mission boards are doing, but the whole social, economic and religious conditions of all twenty Latin American republics. This is the only part of the world where a continent and a half speaks practically the same language and has, essentially, the same problems and ideals. It is inspiring to plan a united program for a whole country. But to serve one of the great sections of the world, embracing twenty republics, is a far more challenging task.

A PRAYER FOR DELIVERANCE FROM RACE PREJUDICE

BY MORNAY WILLIAMS

O GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others, and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of an Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen.

A Moslem View of Christianity

BY THE REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Editor of *The Moslem World*

NOTHING more clearly indicates the trend of Moslem thought and the vortex caused by the currents and countercurrents in their intellectual life than the Moslem press. The strict censorship in the Near East has not entirely ceased, but the Mohammedans of London, especially the group represented by "the Woking Mosque," are permitted to speak freely, while some Christian books and newspaper articles are at times suppressed by the British authorities in India and Egypt, for fear of offending Mohammedan susceptibilities. There are, however, Christian susceptibilities also to be considered.

It is interesting to pick up, for example, a sample copy of *The Islamic Review*, published for the last twelve years in English, as a monthly and edited by Khwaja Kamal-ud-din. The number before us contains on its title page a picture of the interior of the Mosque at Woking, Surrey, England, with pulpit, reading stand and the usual Mohammedan decorations. On the back cover of the magazine the Paris Book Club advertises its famous edition de luxe of "The Life of Mohammed the Prophet of Allah," printed on Japanese vellum! This one-sided and untrustworthy contribution to the glory of the Arabian prophet, illuminated and printed on Japanese vellum, is offered at £18 sterling per copy, or on ordinary paper at £8. The advertising pages are largely devoted to a series of books and tracts dealing with Mohammedanism, the Arabic language and the progress of Islam, including the new English translation of the "Holy Koran" with Arabic text and commentary by Mohammad Ali—a sort of "Oxford Bible" for Moslems.

The leading article in the number before us is entitled "The Life of Jesus." The writer, who is also editor of the *Islamic Review*, is the leading spirit in the Almadiyya Movement in England, and his answer to the question, "What think ye of Christ?" leaves no doubt in the mind of the reader. He looks upon Jesus as a Jewish Rabbi, the Head, but not the founder of the Church which bears His name. He was a Moslem in that He subjected Himself to the Law of Moses and "made entry into the kingdom of heaven exclusively dependent on the observance of the Old Testament. He did not preach the religion of 'Atonement and Blood,' but the religion of 'Obedience and Commandment.' With him the law is a blessing and not a curse as Paul would make it. The Sermon on the Mount teaches a creed of faith translated into actions, and not the creed of faith without actions as Luther says. In a word, Jesus taught Islam

and not Christianity. He was a thorough Moslem and scrupulously zealous of Islam—implicit submission to Divine laws and complete obedience to commandments of God.”

Like other Mohammedans, this writer teaches that Paul the “implacable enemy of Jesus” changed his religion and paganized it by borrowing from the Greek and Roman mythology. By misquoting the Epistles, he represents Paul as inventing a Christianity of a new type and by doubtful methods winning over a large number of adherents. “He would speak of the law among his own people to avoid their opposition, but he would call it a curse when he had to address the unlawful Romans. His antecedents had left him no chance of success among the Jews, and he could not win over the Greeks without allowing them neither to observe the law nor to keep themselves ‘from things offered to idols and from blood and from strangled’ ” (*sic*).

“He went to inform them of a new God incarnate. Jupiter had come again in the person of the son of the Virgin Mary. No wonder if the new Zeus was hailed everywhere in the land of myth, and the elders at Jerusalem glorified God when Paul ‘declared what things God had wrought among the Gentiles by his ministry.’ Unfortunately the workers in foreign missions follow the anti-Christian footsteps of this arch-innovator to the beautiful and simple religion of Jesus. In India, sometimes they try to identify Christ with Krishna, a Hindu deity. They ask the Hindus only to accept Christ for Krishna, and go in their own ways.” This is an astonishing statement but it is even more startling to read that foreign missions are contrary to the very spirit of Jesus. Mr. Kamal-ud-din says, “The religion of Moses did not allow proselytizing, and Jesus, who observed scrupulously everything of the law, stuck to it up to the end of his life. Foreign missions are a downright insult to his own ways and practice. If he refrained from giving ‘children’s bread to dogs,’ foreign missions is simply a heresy. In justification some one perhaps may refer to Mark, chapter 16: ‘And he said unto them Go ye into all the world, and preach the gospel to every creature.’ But the last ten verses of St. Mark, which include this quotation as fifteenth verse, are decidedly a forgery.”

Not only is St. Paul accused of inserting the spirit of propaganda into the simple teachings of Jesus but he invented a new Christ, no longer human, as He is in the Synoptists, but equal in glory to God. All his teachings in regard to our Saviour are an innovation which should be rejected.

“The Jesus of the four Gospels is contradistinct from the Jesus of St. Paul. The theory of the fall of Adam, the reconciliation of the offended deity with the sons of Adam, the new and old Adam, the atonement, Divine commandments, a curse to humanity as bringer of death into the world, the grace of blood to substitute the old curse,

i. e., the Laws of God—almost all these things are more or less Pauline heresies absolutely unknown to Jesus himself and his disciples.”

The writer goes on to misquote or misinterpret a number of texts regarding the humanity of Jesus as a proof against His Deity. “Jesus never claimed godhood Himself. That the Christ of the Church which received its birth from Pauline brain was strange to even Jesus Himself, is borne out by the first three gospels of the Synoptic record. I have read them many a time with all the reverence that Jesus can claim from a Moslem mind for a prophet. With all the liberal interpretation which one can put to his words on record, I failed to find anything in them which may make him a deity. ‘Thou shalt worship the Lord thy God, and Him only thou shalt serve.’ ‘Why callest thou me good, none is good save one, that is God.’ ‘This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.’ ‘The Lord our God is one Lord.’”

The miracles of Christ are admitted but they are minimized by emphasizing the fact that He was unable to work any miracles without the help of God as was the case in all other prophets.

All this, however, is only preparatory to the real crux of the article and of the Moslem controversy. The stumbling block of the Cross always remains the great denial, without distinction of sect or of education in all Islam. The heart of the Christian message, viz., that Jesus Christ died for our sins, according to Scripture, is denied or perverted, or explained away. We read:

“The doctrine of Atonement is another Pauline heresy to the religion of Jesus. Had He come to wash man’s sin with His blood, His conduct all through His life should have been quite different from what we read of Him concerning His crucifixion. We find a change in all His movements after He had heard of His arrest contemplated by the Jews. He avoids public notice, and if recognized would ask His visitors not to tell others of Him. One who came to redeem the fallen man should have given Himself up willingly into the hands of His enemies, and Judas Iscariot would have been saved the ignominy of betraying his master. If the scene at Calvary was a Divine Dispensation, and the Grave of Blood had been ordained to give revelation to a New Epiphany, the betrayer should have been blessed rather than cursed.”

Christ’s death was not voluntary but “He resigned Himself to those who sought His death.” All the teachings of Jesus, this Moslem writer says, give the lie to any theory of the Atonement. “If Jesus came to make us ‘free from sin,’ and we become the servants of righteousness, why should He enjoin upon every person to teach the law and observe the commandments? To the young man who came to Him and said, ‘Master, how can I be saved?’ Jesus speaks

of ten commandments and orders him to observe them. For the same He refers His own disciples to the Scribes 'as they are in the seat of Moses.' In all His utterances there is not a single word which may give countenance to the theory of atonement, excepting what He said when He sat in the last Passover—for this is My blood of the New Testament which is shed for many for the remission of sins. The words are simple, and do not carry any such meanings to an Eastern mind which may be construed to raise the building of a new dispensation." The meaning intended here is not very clear.

The facts of the Crucifixion and the Resurrection are flatly denied. "The resurrection is another myth forced upon the otherwise simple and humane life of Jesus. We read it in the New Testament, but one should not forget that the first four Evangelists relate their own impressions of the case rather than what actually occurred. 'Miracles never happen,' says Renan, 'but in times and countries in which they are believed and before persons disposed to believe them.' Excepting Matthew, the first Evangelists were not eye-witnesses of the scene. Their first authorities were men whose low intellect and want of common sense often brought rebuke from their Master, who often and often was compelled to explain His meanings in parables and similes."

Modernist writers and rationalists are quoted as authority against any belief in a literal resurrection, and the writer concludes that "Jesus did not die on the Cross. Death-like swoon overtook Him, from which He recovered and went to Galilee in the guise of a gardener. In the light of present-day learning, one should not be carried away by the illusions of the fishermen Apostles. They might be honest, but it does not prove the validity of their inferences."

Even the ascension is explained away after the manner of the higher critics. "He certainly did not come out of the sepulchre as conqueror of death, but as 'an absconder' who chanced to escape the penalty of the law and was afraid of being brought to it. His conduct subsequent to the events at Calvary show the same."

"One should not wonder at His sudden disappearance in clouds. The place of His supposed ascension was on the top of the hill, as I was shown, when I went there. To those who have been to hill stations, it is a common-day experience. People walk in clouds and sometimes become shrouded into them when the clouds are of sufficient density. They seem to disappear into clouds to those at a distance. Jesus could not stay any longer in Jerusalem to save Himself from the further persecution of the Rabbis. He disappeared from the scene and hastened to an Essene monastery by the Brook Kareth, as the legend published by George Moore shows. The legend can be traced to the second or third century."

The last reference is to the notorious novel by George Moore which also denies the death of our Lord and His resurrection.

Following this account of Jesus Christ is an article by an English convert to Islam, Khalid Sheldrake, who writes of "Mohammed as a true man" who worshiped God devotedly and was in every respect an ideal. We are astonished to find that he was a "model husband," that he avoided all luxury and vanity and was the very mouth-piece of God. "In the sight of God He was a perfect man and the world was thrilled by the utterances of His lips." The message Mohammed gave to the world "has remained unsullied in its original purity to this very day."

How pure that message was can be learned only from Mohammedan sources of the Prophet's life and teachings which in many cases are untranslatable for polite readers. In this very number of *The Islamic Review* one of Mohammed's followers, Mohammed Bakhsh, B.A., writes an appeal for polygamy in which he truly interprets the old crude sensual views held by the Arabs. The reasons assigned for the necessity of polygamy today are the casualties of the War which have reduced the ratio of men to women tenfold. The writer correctly states that "the Moslem law of polygamy asserts its superiority over the law of monogamy. It asks why we should not marry two, three or four women to get out of this difficulty, and save the honor of many persons of both the sexes. In this way a great number of the souls who are led to the early grave through no fault of theirs, but simply to save the honor of their immortal parents, will be saved; and also these unions will bear fruit which will help in time to solve this problem."

Such is the progress of Islam in London and these are the arguments that are intended to convince Europeans of the present necessity for the religion of Islam!

A third article is by an educated Negro of West Africa, formerly baptized a Christian and now apostate. A portrait of this writer on "Islamic Ascendancy" is given as a frontispiece. Prof. Abdul Karim Kpakpa-Quartey seeks to establish the thesis that "Islam is an enormous advance on human education and spiritual development. This cannot be disputed, even by its malicious opponents. It embraces all the branches of human knowledge and research—theology, medicine, history, astronomy, grammar, economics, physics, racial philosophy and racial psychology. It is an important educator on all systems of purely human origin, and its creed adores, worships and acknowledges the great Divine Architect of the Universe, in the sublimest, loftiest and most divine expression, never to be found in the liturgy of other religions."

He says that Christians have spoken disparagingly of the merits of Islam, but for thirteen hundred years it has proved its wonderful power in history and development. The Crescent will give illumination to the dark recesses of human thought. Christianity has been hopelessly divided, but Islam remains a unit. The strongest proof

for its divine origin is its triumph. "If the divinity of a religion may be inferred from the variety of races among whom it has been diffused, and the strength of its hold upon their national, social and political life and customs, then there is positively no other religion that can prefer greater and more substantial claims than Islam, which has found its way from Mecca and Constantinople to Persia, Turkey, China, Egypt, India, England, France and across the desert to the remotest parts of the land of Ethiopia, Sahara, Timbuctoo, East, West, North, Central and Equatorial Africa, and is still going, *without the aid of missionaries here and there.*"

One reads with sympathy what this writer has to say on the cruel treatment of the black man by the white race, especially in some sections of the world. He speaks of the atrocities, lynchings and tortures which his race have endured at the hands of the Christians in the Southern States. The Negro, he writes, "is still liable to be brutally flogged, kicked, knocked about, imprisoned, shot dead or lynched, at the will and pleasure of the bloodthirsty and savage American tin god."

It is with some show of truth that he calls attention to the striking contrast between Christianity and Islam in the treatment of the black race today. The echo of every cry of injustice is heard today where the black races dwell and we must not expect a lenient judgment on the part of those who naturally are eager to use every argument they can find against the Message of the Gospel and the people who profess and call themselves Christians.

What does the *Islamic Review* think of missions in Africa? After quoting a paragraph from "The Light of Faith" (*sic*) on the Sudan United Mission, the comment is that the rapid progress which Islam is making is creating a feeling of jealousy in missionary circles. They are doing their best to check the advance of Islam, "The Christian missionaries are seriously launching new schemes to extend their propaganda to the territories which were hitherto 'without the Gospel, but open to Islam.' Now, what should the Moslems do is a question of great moment; and we leave its answer to the Moslems of the world, who, as true believers, are enjoined by the Holy Koran to preach the religion they have themselves accepted, to the whole of mankind."

The *Islamic Review* is for Christians a conclusive answer to the question "Why should we carry on missions to Moslems?" It is imperative. The issue is clearly defined, there can be no compromise. Islam is not a stepping stone to Christ, but a barrier. The *Islamic Review* indicates what we face in Africa and Asia and why we must be true to our Message and to our Divine Saviour. Will the Christian forces meet by faith and prayer and sacrifice the challenge of Islamic propagandism?

The Papago Indians—People of the Desert

BY MRS. F. S. HERNDON, TUCSON, ARIZONA

Missionary of the Presbyterian Church to the Papago Indians

THE Papago Indians still occupy that portion of the great Sonora Desert upon which they were living in the seventeenth century, when the wilderness of the southwest was first penetrated by early explorers and zealous priests. No definite boundary was given to their domain until 1917, when the Honorable Cato Sells, then *Commissioner* of Indian Affairs, secured their possession of this land by having it reserved. Early historians called the country Pimeria Alla, or Papagueria. The Pima and the Papago Indians were originally one tribe. Internal strife caused a division; the larger body, no doubt, being given choice of location and remaining in the valley of the Gila, while the smaller company was apportioned the arid land. The Papagoes became pioneers in dry farming, and the desert taught them how to be resourceful. They have never received rations nor had their self-respect abused by unearned favors from the Government. They are industrious, even thrifty in native devices and habits.

The Rev. Chas. H. Cook, D.D., settled among the Pimas in 1869 and God used him to accomplish much for the redemption of the Red Man. His far-reaching sympathy endeared him to white settlers and Mexicans who would have been glad to divert him from his calling but he never wavered in devotion to the Pimas. The Papagoes looked on with wonder at what God was doing for their kinsmen and they wanted a missionary to live with them and be their teacher. In 1900 Chief Pablo's daughter, Jessie, an ex-pupil of the Indian Training School at Tucson, traveled across the desert to voice these yearnings to the Superintendent of the school: "Send us a missionary like Dr. Cook." The Protestant Church was doing nothing for her people, and the pupils were allowed to drift away from all the gracious influence of religious care.

God spoke to us in His quiet, unmistakable voice, and in answer we left the Indian school in 1903 to make our home in a little Indian camp adjacent to Tucson, the headquarters of the mission.

The first church organization was effected in 1906 and the first church building was then dedicated as a memorial to John Eliot, the Apostle to the American Indians. A beautiful tablet erected by Mr. and Mrs. Ralph L. Cutler of Brooklyn bears witness to his faith which has been ours through all the years:

"Prayer and pains, through faith in Jesus Christ, will accomplish anything."

In this faith we have been winning victories in the conflict with repulsive evils, degenerating practices, sinful and retarding customs,

and the slavish superstitions of the Indians. There are now five organized churches to whom native pastors minister. A new station recently opened seems so encouraging in its prospect, that we long to press forward into other new places. The villages are scattered and long distances must be covered by the missionary in charge of the field. With native missionaries at strategic points a long-neglected people may hear the news of salvation.

"What have they against us?" was the startling question, asked by an Indian woman in a wondering way at the slowness of the Church to carry the "Good News" to all. It is the cry of the hungry—the hungry, thirsty people of the desert.

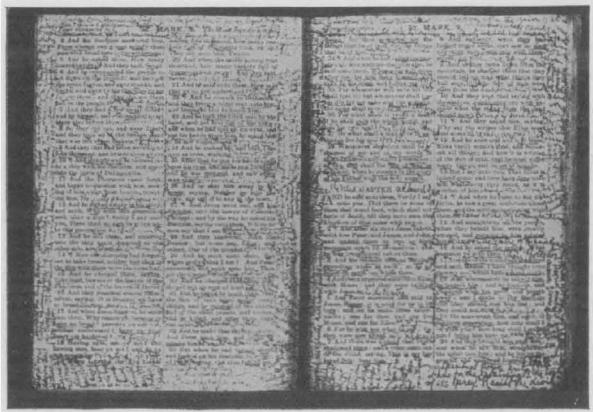
As a result of the great work done by the Rev. Chas. H. Cook, D.D., the pioneer missionary to the Pima Indians, Sacaton now boasts that she has the largest Indian Presbyterian church in America. Jessie told me how the Holy Spirit sought out the brother of Jessie, the chief's daughter, who was groping in darkness, with a heart yearning for the light. After the manner of the Mexicans he had learned to revere the saints, and had purchased a picture at great sacrifice, for the little Indian "key," or house, in which he lived. He wished to do still greater honor to this picture, to invite his friends to participate in the worship, and planned to have a fiesta, but had no money to defray expenses. Thus he was led to Sacaton to earn the money and there he met Dr. Cook from whom he learned the truth. He went back to his people to tell them that the worship they were bestowing upon the picture was idolatry. Though he died soon afterward the little candle God had lighted for the Papagoes kept on burning and Jessie, his sister, became the first Bible Reader in this Papago country. In answer to her earnest appeals the Protestant mission for the Papago Indians was opened in 1903.

The Papagoes live in small villages scattered over a great stretch of desert country. They try to do dry farming and own a few cattle. The rainfall is semi-annual and although not greater than on other deserts the fact that there are two rainy seasons in a year makes this "the greenest desert in the world." Two years ago, however, a thousand head of cattle perished for want of pasture and water. The Indians had to leave their homes for a season in search of these and many of them took their little herds to a valley near a reservoir where the thirsty cattle made a rush to drink. On one occasion Mr. Herndon saw here more than two hundred head of dead and dying cattle and horses. Too weak to help themselves they would turn their eyes to us with a look of entreaty. *We could have saved their lives with a little water.*

Spiritually also the people perish for lack of water, the Water of Life. More than fifty years ago Dr. Cook took the Gospel to the Pimas, kinfolk of these desert people, and about twenty years

ago the Presbyterian Mission for the Papagoes was opened. Since then five small churches have been built. The villages are many and scattered, most of them small like the little fields fenced in for cultivation. The difficulties in the way of mission work are analogous to those of the agriculturist. We furnished the beans for a poor man to plant his field in July. There was a promising rain, but it was followed by a dry spell, and he harvested fewer beans than he had planted. But he will plant this same field another year. Likewise we, the sowers of the Gospel seed must keep up our planting. "Be not weary in well doing," saith a voice from heaven, "for in due season ye shall reap if ye faint not." Like the native desert plants the people have developed "spines," and are hard to approach. The native missionary is most efficient and under the direction of the "pale face" much may be accomplished.

There is no stream of water flowing through the desert, only a few of these carriers of *Living Water*. Recently a man was placed at Big Fields. We stepped out on Faith that God would provide the salary. God is surpassing our faith in the opportunities afforded him for Scripture reading, prayer, and precept. A few of our Christians are planning to give these people Christmas cheer and tell them the story of God's great Gift to the world.



ONE OF MARY SLESSOR'S BIBLES

(From "Mary Slessor of Calabar," George H. Doran Co., Publishers)

Mary Slessor, of Calabar, one of the most interesting heroines and pioneers of modern missions, was an earnest student of the Bible, as may be seen from the accompanying illustration. In the midst of a fierce, superstitious, and ignorant people, she achieved the "impossible," because of her faith in God and the strength she drew from the study of His Word.

The pages of Mary Slessor's Bibles bear eloquent witness to the care and frequency with which this missionary heroine studied the Eternal Word. Is your Bible marked in this way?—*Walther League Messenger*.



A STREET IN GUAYAQUIL BEING PAVED BY THE AMERICAN ASPHALTING CO.

Ecuador—A Missionary Challenge

BY WEBSTER E. BROWNING, Ph.D.

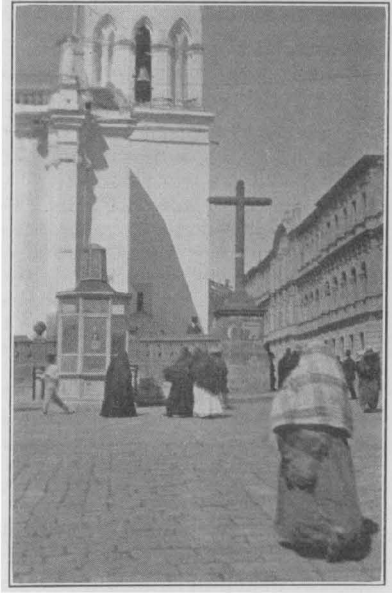
Educational Secretary of the Committee on Cooperation in Latin America

THE Republic of Ecuador, which lies south of Colombia and north of Peru, has the general shape of a triangle with the base resting on the shore of the Pacific Ocean, while the apex crosses the "Cordillera de los Andes" and extends down the eastern slopes to the sources of the Amazon. The altitude thus runs from sea level to the summits of mighty Chimborazo and Cotopaxi, two snowy giants of the Andes, and offers all shades of climate from the heat of the tropics to the extreme cold of the mountains. Quito, the capital, a city of 100,000 population, lies almost on the Equator but has a delightful climate because of its altitude of more than 9,000 feet above the sea.

Although the boundaries of the republic are not yet definitely fixed, and vast territories in the interior are still the subject of dispute with neighboring nations, its continental area, already conceded, would equal the combined area of the States of New York, New Jersey, Pennsylvania, Massachusetts, Connecticut and Rhode Island, or a little more than 216,000 square miles. Should its own pretensions be justified, this almost unknown and little appreciated South American republic would have an area of about 276,000 square miles or equal to that of the States of Ohio, Illinois, Wisconsin, Indiana, Michigan and West Virginia, with Hawaii and the District of Columbia thrown in for good measure.

The total population is not known with exactness, but is reckoned from 1,500,000 to 2,000,000. Of the total, considerably more than half are pure Indians, many more thousands have Indian blood in their veins, and the pure European population is relatively scant. Most of the Indians are partially civilized, since they live in regions frequented by the white man; but, on the eastern slopes of the Andes, in the hot region that extends to the banks of the Amazon, there are at least 200,000 who are as wild and savage as were their ancestors when Christopher Columbus first landed on the Western continent.

Among these tribes are the "Jibaros," generally referred to as the Headhunters, whose *macabre* collections consist of the heads of their enemies, which, by some gentle art known only to themselves, are shrunk to the size of the human fist, yet retaining the physiognomy so true to life as to be readily recognizable. These gruesome trophies are handed down from generation to generation, as were the scalps of their enemies by the Indians of North America. They are regarded as proofs of valor in war, but may still be bought by the curiosity hunter, in spite of legislation to the contrary.



AN ANCIENT CROSS IN THE STREET OF QUITO

Of all the countries of Latin America, Ecuador has had least contact with the outer world, and in consequence still lives and moves far back in the Middle Ages. One cause of this hermitlike existence has been the fevers and other pestilences which became endemic along the coast and only lately, through the efforts of the Rockefeller Institute, under the direction of Surgeon-General Gorgas, have been overcome. Guayaquil, in particular, although the principal port of entry into the republic, was so infected with yellow fever that an assignment to live in this city was considered almost equivalent to condemnation to a certain and speedy death. The city has now been cleansed of disease, is paving its streets and planning new parks and boulevards, and bids fair to become one of the most attractive and healthful cities on the west coast of South America.

A second and more potent cause of the backwardness of Ecuador in the concert of nations has been the persistently pernicious

influence of an obscurant ecclesiastical organization which has steadily opposed all efforts to bring the country into line with other progressive nations of the continent and has fought to maintain its own supremacy in matters of state with a supreme indifference to the will and conscience of the people. The Concordat which was signed between a too subservient conservative Government and the Vatican, in 1863, practically made the State a vassal of the Pope. Education, in particular, was handed over to the clergy and this will explain, in very large measure, the present situation of the country as regards public instruction. Two Articles of that now discredited and discarded Concordat merit reproduction here, as showing the extremes to which this particular ecclesiastical organization will go when it finds a government that is too weak to resist its demands. They read:

“*Article I.* The Roman Catholic and Apostolic Religion shall continue to be the religion of the republic of Ecuador, and it shall conserve forever all the privileges and prerogatives which belong to it, according to the Law of God and the Canonical rules. Consequently no other, heretical, worship shall be permitted, nor the existence of any society condemned by the Church.

“*Article II.* The instruction of the youth in the universities, colleges, faculties, and public and private schools, shall conform in all respects to the Catholic doctrine. In order that this may be assured, the Bishops shall have the exclusive right to designate the texts that shall be used in giving instruction, both in the ecclesiastical sciences and in the moral and religious teaching.

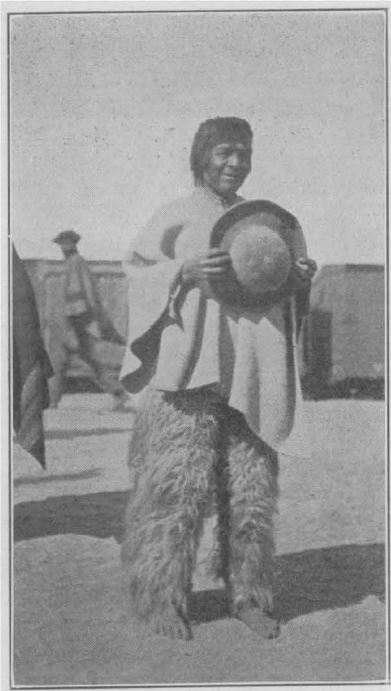
“In addition, the diocesan prelates shall conserve the right to censure and prohibit, by means of pastoral letters and prohibitive decrees, the circulation of books or publications, of any nature whatsoever, which offend the dogma or the discipline of the Church or public morals.

“The Government shall also be watchful and shall adopt the necessary measures to prevent the propagation of such literature in the country.”

It was, probably, in the spirit of the last clause of the Article just cited that a customs' officer declared to Francisco Penzotti, when he asked permission to introduce the first case of Bibles through the port of Guayaquil, “*While stands great Chimborazo, that book shall not enter this country.*”

However, on my arrival at this port, I turned over to a missionary five large cases of Bibles and portions, which the Agent of the American Bible Society in Colon had requested me to deliver. The customs' officer merely inquired of the missionary the contents of the cases, and on being informed, passed them without even the formality of an inspection. Yet great Chimborazo still stands!

It was interesting to learn, too, that, as a proof of the total reversal of the attitude of the Government toward religious work other than that of the dominant Church, foreign priests and nuns are not allowed to land in the country, but no restriction is placed on workers of other faiths. Now and then a zealous governor of the province of Guayaquil tries to apply the law to Protestant missionaries, only to be told very curtly by the Government in the capital that they are not referred to by the decree.



A HALF CIVILIZED INDIAN IN ECUADOR
Probably baptized into the Catholic Church but
still pagan in faith and practice



AN INDIAN WOMAN IN ECUADOR
Selling strawberries on the railway between
Guayaquil and Quito

It is said that General Eloy Alfaro, to whom is due, in large measure, the present liberal Constitution, owed his ideas and broadness of vision to the study of a Bible which was given him by a missionary who was a fellow-traveler on one of the coast steamers. One of his closest friends recently assured the writer that the General did not allow a day to go by without reading at least a chapter from the Book, and that his liberal statecraft was largely due to this study. But he was finally betrayed into the hands of his enemies, was shot by the soldiers while imprisoned in Quito, and his body, after being dragged through the streets, together with the bodies of a number of his political friends, who perished with him, was burned without the city. The Constitution which he secured from Congress in 1906 is still in force and guarantees, to all, citizens or foreigners, complete liberty of conscience, in all its aspects and manifestations; liberty of thought and the expression of the same by word or through the press; and free instruction of the youth of the land in schools from which all ecclesiastical intervention has been banished. No church is recognized as having peculiar prerogatives over any other.

As regards present-day *education*, the statistics published by the Government, for 1919, show that 92,500 children were in attendance on the primary schools of the country, and that from this department less than 2,000 passed into the secondary or high schools. All schools of secondary grade are for the instruction of boys and young men, including four which are under the control of the Jesuits or other teaching Orders. In all the republic there is no school in which a girl may continue her studies beyond the very elementary primary schools, unless she wishes to become a teacher and enters one of the two Normal Schools for women.

There are four universities, no one of which has a home of its own, although the Central University, in Quito, is now constructing a handsome building in the center of the city. Each of these universities is merely a cluster of professional schools, and in one of them there is but a single faculty—that of law. The total registry of university students in all the republic reaches 747. They are divided among the various faculties as follows: law, 297; medicine, 261; science, 69; pharmacy, 46; dentistry, 37; obstetrics, 23; and nursing, 11. Only two women are registered in the university and both are studying medicine, one in Quito and the other in Guayaquil. The annual income for the four universities is put down as \$184,000 American gold, and is derived from taxes on alcohol and tobacco. The secondary schools are supported, in great part, from taxes on lottery tickets and alcohol.

The *vital statistics* show that 70,397 births were registered in the country in a recent year, of which number 22,325, or nearly one third, were set down as illegitimate. Of the 20,012 persons married during the same year, only 8,246 could sign the marriage registry.

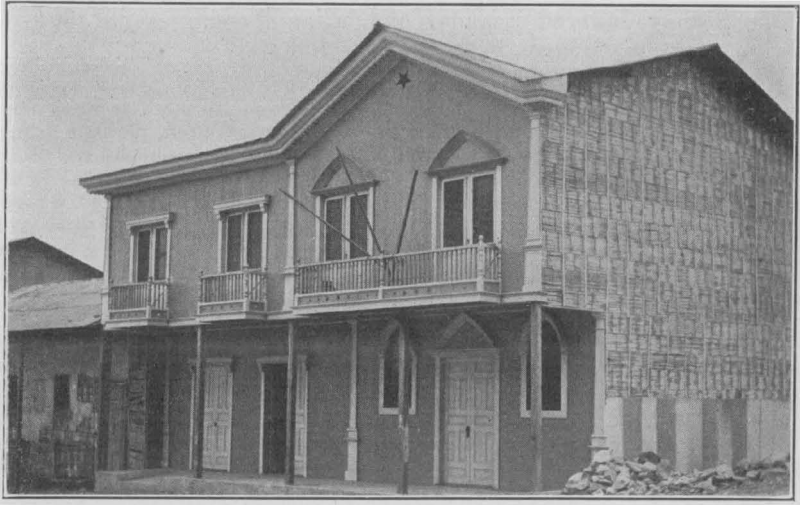
Up to the present time the country remains, as it long has been, a striking challenge to the Christian forces of North America. It is one of the republics on the Western continent in which they have invested the least. Its social, moral and spiritual needs have cried out more loudly and more insistently than have those of any other country to the south of the Rio Grande, but they have had no answer save the echo of their own crying.

This does not mean that no Christian work has been done within the country. Both the American and British Bible Societies are represented, and, in addition, the "Gospel and Missionary Union," of Kansas, of which Mr. George Fisher was for many years the head. The "Christian and Missionary Alliance," founded by Dr. Simpson, has sent out a number of workers,* and the "Seventh Day Adventists" now have a small work in Quito and exert considerable influence through the sale of literature. A number of Independents have

* The Christian and Missionary Alliance has recently sent out four new recruits, thus bringing their missionary staff up to sixteen (eight men and eight women). They also plan to buy property and erect a building for Quito which will include chapel, primary school, book and press room, and two missionary homes. The reinforcements have been sent with reference to extension work in the unoccupied region from Quito northward to the Colombia border.

also wrought with utter loyalty to the truth as they have conceived it, but a lack of financial support has cut the nerve of effort of all these workers and but little impact has been made on the country as a whole. A census of the evangelicals in Ecuador, exclusive of foreigners, after a quarter of a century of this desultory labor, would not give a total of more than 75 persons, and the value of all Protestant church property can not exceed a few thousand dollars.

Any one of the strong Boards going into Ecuador will find the doors wide open to all forms of sane missionary endeavor, but educational and social work would be the best methods of approach at the beginning. Schools are needed, as the above statistics show—



HEADQUARTERS OF THE CHRISTIAN AND MISSIONARY ALLIANCE IN MONTECRISTO, ECUADOR

especially a good school for girls—and could be immediately opened in the larger centers with every probability of almost complete self-support. In this way, as in no other, the influential classes could be reached and their sympathy secured for a wider programme of service. Hospitals and dispensaries would be welcomed by all and would pave the way for the opening of evangelistic work throughout the country. Cooperation with the forces already on the field would conserve the effort already expended and avoid friction through the introduction of new workers. The work among the Indians should be treated as special and would demand a large number of industrial schools. This is such an important and difficult problem that it must be left to a separate article.

While in Ecuador on a recent visit the writer had the privilege of meeting a number of the influential citizens, including the newly

elected President, and of discussing with them the possibility of introducing well-organized evangelical work into the country. Without exception these men showed interest in the plan and expressed their desire to help in any way possible. The President, as he concluded the interview, said, "*Count on me, officially as well as privately, for any help you or those whom you represent may need in carrying out any programme that tends to ennoble and elevate the people of my land.*" This same sentiment was expressed by others who occupy less exalted positions, but with the same seeming earnestness and good will.

About one hundred years ago, James Thomson, Scotchman, representative of the Lancasterian Schools and the British and Foreign Bible Society, entered Ecuador and, after spending some time in Quito, wrote his Boards in London, as follows:

"The present is a very interesting and very critical period for this country. Much, very much, may be done at present, through prudent and zealous means, to instruct and confirm the wavering and even, perhaps, bring back those who have apostatized from the faith. If these measures were connected with instruction, as far as can be done, regarding the true principles and practices of Christianity, as taught in the Holy Scriptures, a very plentiful harvest, through the blessing of God, might be reaped. If it should please the Lord to spare me and to enable me to reach my native land in safety, I trust that I shall find many ready to lend their aid towards such a sacred object."

The challenge thrown out by Thomson, a hundred years ago, was not accepted by the evangelical Christianity of Great Britain, and is now passed on to the Christian forces of North America.

Converted Priests in Brazil

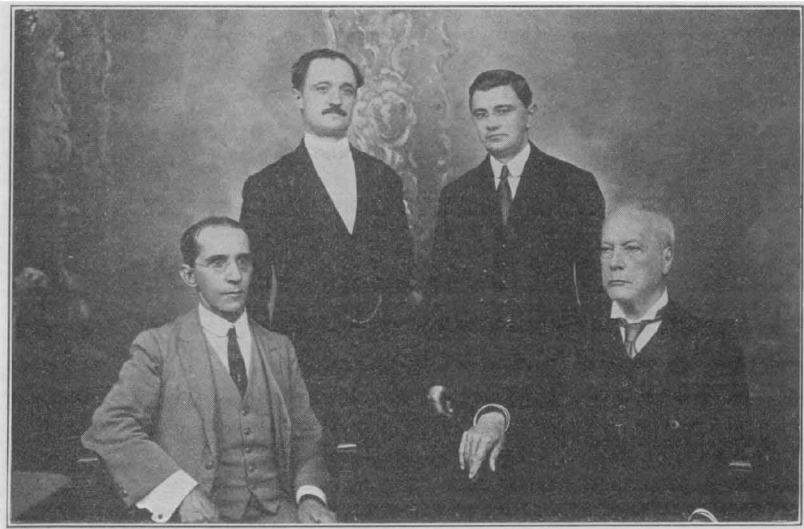
OVER sixty years ago, when the first Presbyterian missionaries arrived in Brazil, they came into contact with a priest named José Manuel de Conceição. He soon discovered that his own beliefs were more in conformity with their teachings than with those of the Roman Church. He therefore affiliated himself with the newcomers, and was admitted to membership.

Four former Roman Catholic priests are now ministers of the Protestant Church in Brazil. The older one, Rev. Hippolyto de Campos, has been for many years a devoted pastor in the Methodist Church. The two standing have recently been converted. One of them, Sr. Ziller, is now an instructor in Granberry College. The most notable of the recent accessions is probably Dr. Victor Coelho de Almeida, a member of two of the best families of Brazil. So greatly has the priesthood fallen into disrepute that it is now largely composed of men of foreign origin, Italian, German, and French.

Dr. Victor Coelho de Almeida went abroad for his education,

spending seven years in Rome and on his return at the age of 24, he was appointed Rector of the Theological Seminary of the Diocese of Rio de Janeiro. After several years in this post, he became vicar of an important parish in the center of the city, where he was most active and untiring in the discharge of his duties. He was a member of the Papal Council of Vigilance, a secret body of seven, presided over by the Cardinal Archbishop. He founded the Catholic organ "A Uniao" and in 1910 was a delegate to the Church Congress at Milan.

In 1913 he began to realize how far from the spirit of the Gospel were the religious leaders he had followed. A close study of the New Testament heightened this conviction so that he resigned from all his offices and withdrew from the priesthood. For five years he supported himself by teaching in an interior town. In Holy Week of 1919, he had returned to Rio and seeing in the secular press a notice of services in the Presbyterian Church, he and his wife attended. At the close of the service, he introduced himself to Rev. Alvaro Reis and was soon afterward received into the membership of the church. Later he was accepted as a candidate for the ministry, and was ordained, after giving ample evidence of his sincere piety and knowledge of the teachings of Jesus. His address, stating his reasons for leaving the Roman Catholic priesthood, was published in the secular papers and made a profound impression. Dr. Victor is now one of the professors in the Union Theological Seminary of Rio de Janeiro and is greatly used as an evangelist.



FOUR FORMER ROMAN CATHOLIC PRIESTS IN BRAZIL, NOW MEMBERS OF THE EVANGELICAL CHURCH

How One Missionary Works in China

BY REV. CHARLES ERNEST SCOTT, D.D., TSINAN FU, SHANTUNG

Missionary of the Presbyterian Church, U. S. A., 1906- —; Author of "Answered Prayer in China," "China from Within," Etc.

IT would seem as if there is no valid reason, according to the Bible standard, for any missionary of Christ to be in China, unless he is, in spirit, what Dr. Hunter Corbett called "incorrigibly evangelistic."

Keeping such an ideal in mind, and realizing the appalling loss of the soul of the Chinese race, one will be constantly on the lookout for evangelistic opportunities. That "motif" will determine *how* one does his work. The evangelistic itinerator has extraordinary experiences—dramatic or bizarre, sometimes amusing, pathetic or instructive; frequently sorrow-bringing, sometimes exciting, but always interesting.

"On the road" the evangelistic missionary may expect some unusual invitations, strange habitations, in out-of-the-way places. The method of procedure is largely determined also by the physical and spiritual condition of his field; whether it be on the plain or among the mountains; crossed by wide, bridgeless rivers or mountain torrents. Is his work among monks and merit-working devotees? Does it take him into big walled cities among the gentry and literati; into the yamens of magistrates and officials; to the merchants and crowds in market towns; to the semi-annual temple fairs; or to the villages, where he learns the intimate life of people? However great the variety of circumstances and settings, his purpose will be constant, like Paul's: "*By all means to save some.*"

Among the country folk in China sights and happenings are always new. The missionary can be led into the most amazing and undreamed-of revelations of Chinese life. These often mean new openings for the Gospel if the missionary is keen to see and to seize them.

Never was the foolishness of the mere worldly wisdom illustrated more clearly than when a prominent official of a foreign government recently told an audience of missionaries in China that they were wasting their lives upon "unimportant people" when they sought to convert and educate peasants, villagers, and the like, in place of devoting their energies to reaching "key people," men of importance, like gentry and literati and officials. It is the same fallacy that led Constantine and Charlemagne astray. This official did not know that the evangelist who has probably won more Chinese students than any other human to the Christian ministry was formerly an ordinary urchin in an unknown village and won to Jesus by a missionary showing interest in him.



A TRAVELING BAND OF PREACHERS OF THE CHINESE CHRISTIAN CHURCH IN SHANTUNG

The one marked X is Mr. Li Fu Hsiang, a strong Christian leader

The necessary thing for the missionary is to get close to people "on the road," or in the villages and to bear witness to Christ in faith that no seed planted in love and prayer will come to naught.

Let none think that the time for personal evangelism in missionary work is passing away or ought to pass, in favor of the so-called "larger statesmanship of missions," such as is seen in large educational and institutional work, with more elaborate equipment. The surface of the problem of evangelizing China has as yet hardly been scratched—vast regions are still touched by the Gospel; many villages and market towns are still unvisited; even great and ancient walled cities have not yet been entered. There is *much* land yet to be possessed. Some of the methods that God has used in China to win men and women to Christ will best show how a missionary works to plant the good Seed and to gather the fruit.

One April I was in a village, where lived a boy, not a Christian, but an inquirer, who was home from our high school for Easter vacation. A foreigner had never been in his home and as usual his parents were pleased to have a call from one interested in their son. The size of the compound, the tiled roofs, and the number of courts through which I was escorted, indicated that the family was in good circumstances. The scrolls on the wall of the guest room and the books revealed the home of a man educated after the "old style of learning." I soon realized that the father was a leader of the local gentry and learned that he and some of his forebears had been military officials. Responding to my questions about the bows of beautiful workmanship that were in evidence I found that archery was his hobby. Here was a lead that I eagerly followed, questioning him about ancient warfare: the "archer infantry, cavalry, and artillery," and the methods by which men became efficient. We took down some of the bows and strung them. They were built for men of different strength—a 150 pound or a 200 pound man bow. The father was greatly pleased that a Westerner, from the land of superior weapons, was interested in his "lost art." He had led a local defense guard, *armed with bows*, in the Boxer uprising of 1900. When I proposed that he should take me out and teach me to shoot according to Chinese canons he was delighted, and resurrected conventional targets for our practice. My lessons from the Indians in Michigan stood me in good stead and his respect grew when I could shoot farther than he. We returned after each trial to the guest room to sip tea and talk. Thus he learned the "Jesus Doctrine" and ultimately the whole family, under his lead, came into the church.

It was November when, in Shantung, it usually rains and is cold. My barrow man and donkey and "country cook" and I were pegging steadily along the road early one morning on an all-day's tramp when it began to drizzle and the road, much of the way, became a lake of ooze. The barrow man, of the Ting, Clan, persevering and

good-natured, could no longer progress at our pace, so that the cook and I decided to push on ahead. Late in the evening, famished, soaked and chilled, we floundered into the village, only to be met by a pack of village dogs—cannibals all. Having finally found the inn, we pounded repeatedly at the door; but at the sound of the first knock, out went the light—fearing robbers. At this stage of rebuff a wolfish creature leaped at the cook, bit his right calf, and tore his trousers. Shivering, hungry, and homesick, he wailed out: “Oh Shepherd! Let us quit this preaching business and go home.” His huge frame, his childish wail, his “pinhole parish” viewpoint were all so incongruous that I burst out laughing. At that sound someone on the inside began to open the door. They had caught the word *Mu Shih* (“Shepherd”), used only of the foreign missionary pastor, and the landlord knew we were not bandits.

It poured for three days and there we were imprisoned with a company of twenty men. The floors, being of earth, became soaked and fouled with mud tramped in from the street or the inn yard. The only dry place was the “kang” (the raised brick platform) and one night the big boar, who with the other hogs shifted for himself in the slough (known as the inn yard), tried vigorously to share it with us.

During the ennui following the first day, the guests tired of gambling with their greasy cards, and tired of drink, were swapping rain stories. They pricked up their ears at my story of the flood and of two houses built, one upon the sand and one upon the rock. Some had lost heavily through wine and cards and were prepared to listen to a third story about the young fellow, like them away from home, who spent all that he had in riotous living and then came to himself. The story gripped, especially that part about the forgiving Father for, in Confucian ethics, a father who has been so outraged does not easily welcome back a prodigal. Thus the Gospel gained an entry into several villages to which these men took it—back to their ancestral homes.

One January we were holding a Bible class of leaders in a country village where a prosperous, self-supporting church was host. Before we had started on the daily program a messenger arrived from a distant village to say that the only Christian in that village (also an elder in a newly organized church of which I was the pastor) was the victim of a devilish plot. His younger brother, a heathen, in a fit of rage, had accidentally killed a calf of the rich man of the village, and, without telling the village headmen or even his own brother what he had done, he proceeded to skin it, cut it up, and begin to eat it. Although the church elder had years before divided the paternal inheritance with his younger brother and each had his own house and land, and neither was responsible for the acts of the other; yet the owner of the calf, in his desire for vengeance,

decided to involve both brothers, particularly desiring to ruin the follower of the despised foreign religion. Accordingly he bribed the village headmen, who decreed that the younger brother should be banished to Mongolia (a form of punishment that for hundreds of years had been inflicted only for manslaughter), and that the elder must produce "sorrow money" that would reduce him to beggary.

After consultation and prayer with the leaders at the Bible class it seemed best for me to go and see what could be done. That very morning we were to study the sixth chapter of First Corinthians—about Christians going to law before heathen judges. Starting out early next morning, with a mule which "broke down" inconveniently in the midst of a stream, and left me with wet feet, that trip proved one of the longest, hardest, and coldest foot marches I ever made—also one of the most interesting. The elder came out many li on the road with a lantern in the black night to escort us into his village. The village was all agog with excitement at my arrival, for they said: "No foreign guest has ever before honored our base village with a visit!"

The elder and I prayed earnestly that Saturday night over the case, and in the Sunday services of the church held next day in the elder's yard. Monday we again prayed that the headmen would come, and for guidance when they did arrive. They had promised to call at 8:00 a. m., but then kept sending word that they would not come at all, and finally to arrive at 11:00 a. m. They were ill-at-ease, fearful, suspicious, knowing not what to expect from a foreign Shepherd with (as they supposed) all the might of a great Western government behind him. From experience with Catholic priests they knew something of "gunboat methods." Many cups of hot tea and a generous supply of peanuts—plus prayer—helped to break the ice.

In his attempt to be at ease, one of the headmen, in a loud raucous voice, asked if I knew Dr. Bergen, an honored senior missionary who, with his wife, opened my then station of Tsingtao, shortly after Prinz Heinrich, with his cruiser squadron, had seized that place for the capital of Germany's imperial colony in China. I hold them how, while at home on furlough, I had visited Dr. Bergen in a hospital, and how his son had voluntarily given of his blood to save his father's life. At once these Confucianists were filled with interest for their lore abounds with stories of filial acts of children toward their parents—as when the son, in midsummer, lies down at eve, upon the paternal bed, to let the mosquitoes gorge upon his blood, so that, when the venerable father lies down later, the insects may have no energy left nor desire to bore through the skin of the father. But these men had never heard of a son who showed such love as to have his blood drained for his father. Now they were all admiration and commendation.

Here was a wonderful lead. The way was open to tell them

about the Son of the living God, who gave not only a little of His blood, but all of it, for the life of men in China, for anyone who wishes to be healed of his soul-sickness. Their questions—unconventional, grotesque, realistic, but not irreverent—startled me with their directness, and earnestness. Eagerly and with a prayer for help, I told them of our Ancient Book, showing them the passage (the Chinese easily respect a book of morals) about the One, Immanuel-to-Come, from whose wounds on the Cross healing blood had flown. Never did the words of Zechariah seem more apropos or searching: “There shall be a fountain opened for sin and for uncleanness. . . . and He shall speak peace to the heathen.” The result of fascinating hours together was that all the difficulties were ironed out. The Holy Spirit had wonderful things in store for these hard-faced men and they soon put through reasonable measures uncompromising to the elder, and just to all concerned. How much better than the yamen method!

Until that day the men, with blind prejudice and unreasoning hate, had tried to cripple our church school in a near-by village—even scheming to poison the teacher—now they were keen for a school for their own boys—which school we soon established. They were now convinced that we desired only their individual and community welfare. That day the Gospel made great progress in that village.

FAMINE RELIEF FEEDS INTO GOSPEL PROPAGATION

In our field we had two evil years, first dry famine, and then flood famine, the latter accentuating the woe of the former. Everywhere villages had become isolated islets, with their inhabitants marooned, with ooze and slime inside and outside of the tumbled-down mud houses, with new stenches and millions of additional flies penetrating everywhere; with wells poisoned, and the crops drowned, with the tops of gravestones of ancestors below the water line; and with disease and mortality dreadfully increased.

We were able to plan and execute three lines of permanent relief by which thousands of men were employed so that self-respect was preserved and needed engineering was accomplished. This gave us also the evangelistic opportunity with the sturdy heads of some of North China’s so-called “village democracy.” For years I had coveted such an opportunity with these level-headed, hard-fisted, relatively well-to-do farmer leaders, but they always steered shy of the Westerner, suspecting him of being an agent of foreign governments.

Month after month, as we planned and worked with them for the safety of their acres and the welfare of their clans, it percolated down that we were not trying to injure them but were really their friends. Many were the opportunities offered me to tell them of the

Lord Jesus Christ, who alone could give men the spirit to desire to help other folks of another race.

Finally the work was completed and, unknown to the foreigner, these headmen planned the presentation of banners and the "unveiling" of a memorial. Processions of soldiers and hundreds of village dignitaries and officials came to our chapel for the ceremonies. A magistrate we had learned to love made an address and they all eagerly listened to a straight presentation of Jesus Christ, His power and claim upon us. I invited them repeatedly, by groups, into my "inner court," and, over tea and cakes, chatted with them about the Gospel, giving them tracts, gospel portions, and other Biblical literature, also planning Christian schools for their villages! It was a new sensation thereafter, to have such leaders come far out of their villages to meet me when they knew I was coming, and to claim me as their guest, and act as hosts for religious services held in their own houses.

I could not imagine myself going through those two years of terrible wearing famine work for any motive less powerful than love to Christ and a desire to point men to the Lamb of God. The whole business had turned itself into an evangelistic enterprise and resulted in clearing away fear and doubt, removing well-nigh insane prejudice; implanting respect for our work in their behalf; the enrolling hundreds of inquirers, awakening a desire for Christian schools, loaning and donating buildings for schools and land for chapels, and subscribing money for churches and schools. Thus God "somehow out of evil wrought good."



AN OPPORTUNITY.—A FAMINE CAMP, CHINA

Influence of Peking Union Medical College

BY JOHN H. KORNS, M.D., DEPARTMENT OF MEDICINE, PEKING

THE Peking Union Medical College came from an institution controlled by six cooperating missionary organizations. Its staff was composed wholly of missionary doctors, teachers and nurses. Nearly all of its students were Christians who had had their preliminary training in mission schools. Of the one hundred living graduates fully thirty are now in mission hospitals where they receive less than fifty per cent of what they would get in governmental service. Some have given up their lives in attempting to stamp out pneumonic plague epidemics. On the whole, these men have withstood well the temptations to indulge in quackery or other questionable means of securing money and power. This signifies much in China where the superiority of Western medicine is not generally admitted and where an admixture of superstitious native practices soon makes the young, struggling Western-trained doctors prosperous, whereas strict adherence to Western medical ethics often means semi-starvation. Judging, then, by its output in physicians, the former Union Medical College has been a positive Christian force in China.

But what ground for hope is there that this college, metamorphosed into one which stresses the scientific qualifications rather than the doctrinal beliefs of its appointees, will worthily wear the spiritual mantle of its earlier stage?

In taking over the institution for reorganization, the China Medical Board made it clear that the highest ideals of Christian service were to be fostered. At the dedicatory service in Peking last September, John D. Rockefeller, Jr., voiced the purpose of the Board of Trustees of the college when he said, "With the medical missionary boards which have been most zealous in the development of medical missions, and with the work they have undertaken, the Peking Union Medical College wishes at all times to be in most cordial cooperation. We are here to supplement, not to supplant, what they are doing, to aid not to impede their efforts. In fullest sympathy with the missionary spirit and purpose, we are desirous of furthering it as completely as may be consistent with the maintenance of the highest scientific standards in the medical school and the best service in the hospital. We would ever show respect to the genuine spiritual aspirations evidenced in service and sacrifice of those who come within our doors whatever their views—for after all is it not a fact that the final test of true religion is the translation of that religion into the highest type of life?"

But perhaps more vital than the hopes of the founder is the

character and attitude of the medical faculty—those who make their daily impress on the lives of students and patients. Mr. Rockefeller, in the same address, said: "It is because we believe that the highest character is built upon the deepest spiritual foundations alone that we have sought to bring together a medical faculty not only with the best scientific equipment but possessed at the same time of finest idealism." In this endeavor the writer believes that the Board has been peculiarly successful. It has drawn freely upon missionary forces. The director came to China as a missionary physician. He is in warmest sympathy with all constructive Christian work and his advice is frequently sought in conferences on Christian education in China. Likewise, the man now in training for the hospital superintendency has been relinquished with great reluctance by a sister missionary hospital. Of the nine major teaching departments, the heads of five have had missionary service in the Orient and a sixth was a student volunteer. With few exceptions, all the non-Chinese clinical men have come to China with motives truly Christian missionary. It is not too much to say that the teaching staff, as a whole, composed of twenty-two Chinese and fifty-three non-Chinese, embodies along with high scientific attainment and ideals the purpose to exemplify Christian standards of conduct in their relations with the Chinese.

The physical plant of the College, worth \$5,000,000 Gold, is almost palatial; the members of the staff are better paid than missionaries in general; their furloughs come at more frequent intervals; they are encouraged and expected to do research work, and their intellectual growth and productiveness determine largely whether they remain with the college. But these conditions do not preclude a lively interest in the character-development of the Chinese who enter as students or patients.

The teaching staff of the Peking Union Medical College includes, besides those from the United States, representatives from Canada, Great Britain and the Continent, and China. They are of many religious denominations and creeds, their background is varied. But they are one in the conviction that this institution should help the Chinese to attain not only modern medical knowledge, not only the desire and ability to augment that knowledge in future years, but also the will to use that knowledge always in the service of others.

The Peking Union Medical College, rich in missionary tradition, financed by a Foundation and governed by a Board expecting it to make a distinct contribution to missionary endeavor, staffed by an enthusiastic body of searchers after truth—this college, situated in China's educational as well as political center, has the opportunity of moulding the characters of many of the future leaders of medical science in China.

BEST METHODS

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VOLUNTEERING—WHY AND HOW?

ROBERT P. WILDER

What methods shall be used for the enlistment of volunteers? The General Secretary of the Student Volunteer Movement is the man best qualified to present reasons for volunteering and the method involved.

I. Reasons Why Volunteers Volunteer

The student generation of the last four years has been a keenly critical generation. Alert, inquiring, dissatisfied with sham and hypocrisy, it has been hungering for reality, and surging in its mind have been tides of new thought and social passion. To present a vision to this generation has not been an easy task, in one way, for in many instances the spirit of breaking away from the past was inclined to ignore the potency of the calls operative in the past. In another way, it has been easy to challenge this generation, so eager for reality, to heroic sacrifice and endeavor. The young folk, who were hopeful and idealistic, saw a vision where others did not see it. Those who had tasted adventure in warfare days and were not daunted by it craved still greater heights to breast. Nineteen twenty to nineteen twenty-four has featured a generation which is prone to go to extremes.

To this student body there came the call to volunteer for service in the mission field. How did this call react on the youth? Many were concerned with their particular calling, others with the question how to determine the field where they should spend their lives and use their powers. Yet these were not the main issue—rather, *to do the will of God!*

We found some candidates putting the emphasis on the professional qualifications and others on the specific

calls which are constantly coming from the field rather than on the real purpose of the missionary enterprise. In their commendable zeal to be professionally qualified and to do the work for which this professional training fits them, they lost sight of the vocation of the missionary. The real objective of foreign missions became confused with the methods of doing the work; and an undue emphasis was placed upon the professional aspects rather than upon the aim of the enterprise.

Men and women are required for missionary work who know Jesus Christ as personal Saviour and Lord, and are so filled with His Spirit that they go forth as His ambassadors. The real purpose of the missionary enterprise is to give all people an adequate opportunity to know Jesus Christ as their Saviour and to become His disciples, and to found and build up His Church so that it may become, as soon as possible, self-propagating, self-supporting and self-governing. Dominated by this compelling motive, the professional aspects of one's work become secondary—not unimportant, but simply the means to the great end.

But let us go further back and inquire what the reasons are which lead students to volunteer. They may be involved in influences exerted by fellow Volunteers, spiritual friendships, admiration for leaders, influence of Christian home and church, influence of conventions, Christian literature, study of needs abroad, retreats, heredity, etc. Over against these influences, pressing toward decision, crowd the influences persistently thwarting the Christian life: hidden sin, a habit of drifting, indecision, cowardice, and

disobedience. Yet all these and many other sins are daily overcome and it is often the very seriousness and difficulty of the Christian life which most urgently calls for victory over weakness, for in choosing Him as Lord we never withdraw ourselves from His unerring and pierced hand which invariably points to limitless opportunities and indescribable need. Those who have accepted Jesus Christ as Saviour and Lord, and have been true to their heavenly vision, have willingly lost themselves in a great and unselfish cause.

In making a study of a number who had volunteered during the period between the two conventions, Des Moines (1920) and Indianapolis (1924), the Student Volunteer Movement found that the strongest reason for volunteering is the influence of the Christian home and parents; the next most potent influence is that of the Church; then comes that exerted by friends, by individual Student Volunteers, meetings, Student Volunteer conferences, missionary literature, returned missionaries, and campus agencies, the Y. M. C. A. and Y. W. C. A. There are in each person's life two chief causes which bring about the decision to become a foreign missionary: one is the unconscious cause working often from childhood, and the other is the definite occasion when the decision is registered, as a meeting, a talk, an act of prayer. Of the two sexes, girls are more inclined to follow home teaching, to be guided by parents' lives, to come to the foreign field through betrothal influences. Men, on the other hand, feel their greatest pull when they enter college, and are modeled by influences sensed there: friends, roommates, meetings, retreats.

Viewed from the point of view of an organized recruiting agency like the Student Volunteer Movement, an interesting study can be made concerning the quality of those who volunteer. We strongly believe that progress is continually being made in improving the quality of Volunteers,

and we wish to bring out the following points. There has been a steady increase in the percentage of Volunteers among the new missionaries recruited. Although the standards of requirements for appointment have gradually been raised, there has not been a decrease in the number of Volunteers. The societies having the more exacting standards tend to have the larger percentage of Volunteers. The Volunteers appointed have had decidedly greater scholastic training.

In the past ten years, the number of Volunteers appointed who have had graduate training has steadily increased. Also, during the same period, the number of Volunteers appointed who have had only training school preparation, with no college work, has steadily decreased. There seems to be an increased tendency towards new Volunteers coming from the colleges which have the higher scholastic standards.

Judging from reports sent in by new Volunteers, we see an indication of their leadership in Christian Associations, churches, etc.; these reports also show greater care and intelligence on the part of Volunteers in coming to the decision for foreign work. Finally, the contributions of Volunteers to the *Bulletin*, *Intercollegian*, and "Woman's Press," give a favorable impression.

II. Methods That Win Volunteers

In estimating what methods are necessary to use to urge volunteering at the point of direct recruiting for the foreign field, we must take account of three considerations.

First, we must bring before the Volunteer the need on the foreign field, and lay emphasis also on the comparative need. Second, we must bring before students a sizing up of their own ability. Students are apt to look upon the foreign mission field as far removed from anything they know or have known. We try to bring before their attention the concrete needs on the field, hence the use of the January issue of our *Student Volunteer Bul-*

let in is much to be commended, for it gives the lists of callings issued by the Boards. A science student said to me a few days ago, "When I first felt an urge to go to the field, I wondered where there would be need for a highly trained scientist, one who was interested in the very theoretical aspects of pure science. I felt that this was my big gift to lay before the Lord. Yet I was troubled for fear there'd be no demand for that gift on the field. Marvelously the way was opened, and I now go a willing Student Volunteer to serve my Master in my own calling on the glorious foreign mission field."

In the third place, I would stress the fact that there is no hope of getting the right kind of Volunteer unless there has been a great and deep spiritual experience, because without the loyalty to Christ we cannot expect volunteering, and even if a few Volunteers are secured without emphasizing that appeal they will hardly be worth the sending. One candidate secretary of a Board said recently, "We had a fine girl candidate for a nurse on the field. She was well brought up, came of a fine local family, had sterling education, and a broad world outlook. I asked her about her spiritual qualifications, how deep were her beliefs, and she answered that on those lines she felt a little weak. Of course, she was bound up in her profession, and she would have done us credit on the field from that point of view, but as for aiding the cause of her Saviour, she could not make us feel confident in sending her, and we did not."

When interviewed on these lines I usually ask students to search diligently for the intersection of these three lines: first, what does the Word of God teach; second, providences, not only the need and comparative need, but advice of friends, effect of example on others, etc.; and finally prayer. When these three lines intersect and agree, I say by all means go into foreign missionary work.

AMERICANS AND CHINESE RESIDENTS IN AMERICA

E. L. T'AO

The discussion of the questions of the opportunities of American Christians in their daily relationships with the thousands of Chinese residents in America has aroused much interest. Here unquestionably is one of the best methods of work growing out of the interest aroused by the year's study of China.

Miss T'ao is one of the group of one hundred and seventy students who sailed from Shanghai to America in 1923. Her article was written during the summer from Northfield, Mass., during her own happy experience of close friendship with many leaders of American Christianity, while she was privileged to be the guest of Mrs. A. G. Moody.

In the fall of 1923, a group of Chinese students said goodbye to the land of their fathers and sailed from Shanghai for America. As their boat, *S. S. President Jackson*, left the wharf, the goodbye messages of their friends sounded in their ears and they strained their eyes to catch the waving of handkerchiefs and hats until they faded away in the distance, and their fathers and mothers returned to their homes thinking of the great success their sons and daughters would have in America with the good fortune of an excellent education.

They spoke together of the spirit of friendliness between America and China, and their hopes were high for their sons and daughters who were now sailing away for that land of which they had heard so much.

The group of about one hundred and seventy students reached America, land of their dreams, and immediately became learners, inspectors, imitators. Everything they saw was given place in their memory. The Chinese have a proverb, "If one touches red color he becomes red. If one keeps in touch with black color he will be black." This helps to answer the question: how may Americans be helpful to Chinese residents in America?

I am among those who have been helped by many American friends by sincere hospitality and kind entertainment in American homes. But I have

privileges that many other Chinese students do not have, because I came from a Christian university in China, and personal friends there have written to their friends in America. I find that people who have traveled in the Orient are always more interested in people from Oriental lands than are those who have simply read of them in books. Usually the people who have done much for mission work are interested in making personal friendships with students from the lands in which their missions are located. Such personal friendships mean much. I have learned that many Chinese boys and girls have told their parents and friends at home about their great good fortune to be studying in America because they have had the privilege of being entertained in Christian homes and making friendships in the Christian churches of America. I want to emphasize that friendship between America and China depends upon Christian people on both sides of the Pacific Ocean.

Unfortunately, my experience is not shared by all Chinese students who come to America. One student I know was in America for several years without ever being a guest in an American home. When he studied in a large city, he ate all of his meals in a Chinese restaurant. He had almost no American friendships. After he completed his course he took the first boat back to China. What about his point of view of America and his personal interest in friendship between the two nations?

Perhaps he was to blame that he did nothing to get in close touch with Americans but he felt timid about making advances and Americans made no advances to him.

Another student told me that he liked people in the West better than those in the East.

"Why do you say that?" I asked.

"Because," he answered, "when I first came to America I studied in the West for a year, and there some of the people in the churches invited me to their homes. I began to go with

them to church and had happy friendships. When I came East I lived in the dormitory, studied in the library, and went back and forth to the classrooms and that was all."

The people of America enjoy the pleasures of their Saturdays and Sundays, but most of the Chinese students I know in America dread those days because then they are so very homesick.

"Happy Friday Night," "Joyous Saturday," "Glorious Sunday morning" welcomed by American students are often dreaded by the students from China and they often spend all the time in the library trying to lose themselves in work.

Possibly you can invite some student to your home for the week-end or if that is too much you can give him much pleasure by inviting him to dinner, or asking him to come on Sunday morning for a little visit before the church service begins. He would appreciate being at your family evening prayers, and sharing with you some of the privileges of Christian life in your home.

May I present some observations gleaned from my own experience and those of other Chinese students in America?

1. Personal friendship is the foundation of the bridge that spans the Pacific Ocean. If we have genuine personal friendships they will not be broken by outside rumors. The practice of real Christianity will solve political, economical and social, as well as religious problems.

2. Genuine hospitality of American people means more to the Chinese than they can possibly express. It is a strong link in the building of the bridge of friendship. On the other side of the ocean, the Chinese are following the example set by American Christians and are opening the doors of their homes to American residents in China.

3. Helping Chinese residents to become associated with American churches is an important work. The aim of missionary work in foreign

lands is to spread the ideals of Jesus Christ over the world, but Christian people who send much money beyond the ocean sometimes fail to see the many chances right in front of their own door to preach Christ's Gospel of Love.

4. Kindness is one of the great gifts in the personality of Jesus Christ. There is nothing more valuable than a word or a deed of kindness. One of the Chinese proverbs says, "A kind word keeps people warm for three centuries" and another, "An unkind word makes people feel cold even though it is in the summer." Chinese residents in America appreciate your kindness according to your customs and we ask your pardon if sometimes because of the difference of customs and our ignorance of your ways we seem unappreciative and impolite.

5. Frankness is of great importance in building our friendship. According to our heredity, training and environment some of your customs and traditions seem exceedingly queer and funny. On the other hand, our most precious customs and traditions may seem absurdly queer to you. We should have kind frankness with each other. There is a Chinese proverb which means "Under Heaven, one family." We are all the children of God, and we want your help and your kind, frank and friendly criticism.

6. Clear understanding of each other's background means so much in building friendship. You have a history of which you are justly proud. China's civilization reaches back through centuries and while there are many things for us to learn from you, the history and the traditions of our past are most precious to us.

7. The love of Jesus Christ makes possible the way of peace and friendship. Because we love Him, we love each other and, in the principles which He has given, our two great republics must build their friendship.

Church leaders have asked me how American Christians can help Chinese residents in America. I will make four practical suggestions:

1. Interest some of your members in learning to know the Chinese residents in your community.

2. Have a special committee of your church to do some special work for Chinese residents in your community, town or state. Often they have no meeting place where they can get together. Invite them to meet in a Sunday-school room of your church to learn to know each other, to talk with each other about their beloved land and about their acquaintances. Often there are Chinese children born in America who understand little of conditions in the land of their fathers. We students who have lately come to America would be glad to have a chance to meet with them and help them to understand China today. Such meetings would be in no sense un-American and if the church helped to make these opportunities, such gatherings might readily develop into Bible classes, and interest Chinese residents in church attendance.

3. Could the trustees of your Y. M. C. A. or Y. W. C. A. arrange for a Chinese department so that your members could know China and the Chinese better and Chinese in America could be brought together for conference?

4. Take a few minutes each week to pray for China and for Chinese residents in America.

Personally, I am most grateful that, during the past summer, which was my first in America, I have been privileged to be a guest in more than five American homes. The sincere hospitality that I have received fills my heart with gratitude and makes me think of many of my Chinese friends and fellow students who may have been lonely during the long summer vacation and there comes to me a hope that there are in your great land of America so many Christians of an international mind and heart that possibly they too have been the guests of Christian friends.

As I sit in that center of world Christian influence, the home of Mrs. Moody at Northfield, I drop my pen

to raise my heart in gratitude and thanksgiving to God for this beautiful scenery of nature which surrounds me, for the dear Christian friends in America, and for the love of God in Christ Jesus.

I shall tell my people what Christianity is.

INTERPRETING CHRISTIANITY TO CHINA

EDWARD H. LOCKWOOD

Is it possible for men and women who cannot go to the mission field actually to do as much for the evangelization of the world as do those who cross the seas? Mr. Edward H. Lockwood, Executive Secretary of the Committee on Friendly Relations Among Foreign Students holds that it is, and suggests methods of work.

Christian men and women in America need to do more than has been done in past years to extend friendship with these students are very American life to the more than two thousand Chinese students who will be spending the coming college year in this country. This is an opportunity for the extension of Christ's teaching which will probably not come to the people of any other generation, and the possibilities of friendship with these students are very great. These Chinese students will be back in their home countries in a very few years with a training which will cause many of them eventually to occupy places of influence there. Opposed to the Church, they can easily block much of the work of the foreign missionary, but united with that missionary, great strides may be made in making China Christian. It is no exaggeration to say that the missionary cause must fail unless a large number of the Chinese students who visit this country return home convinced of the truth of Christ's teaching.

How many of the two thousand Chinese college students in America will return home advocates of Christianity? No definite answer can be made to this question. The impressions made upon Chinese students by our American life are varied. This is partly due to the fact that the contact

of Chinese students with Christianity has not been the same during student days in China. The Chinese mission school student usually knows a great deal about Christianity. Bible study, chapel service and Christian teachers have given a thorough understanding of Christian teaching and practice. Many students from mission schools have been surprised to find that such activities are generally not so prominent in an American college. Other students have been educated in remote provincial capitals where they have learned little of Christianity, while some, who have been in other government schools, have, through friendship with missionaries or other Christian people, come to have a good knowledge of Christian teaching. This is usually true of the large group of students who come from Tsing Hwa College in Peking, where the indemnity students study.

One fourth of the two thousand Chinese college students in America are now members of the Protestant Christian Church, according to the estimate of the Chinese Students' Christian Association. Nearly all of them have united with the Church before arrival in this country, and very few won to Christ during their period of study here. It is also true that few American students unite with the Church during college days and largely for the same reasons. But there are additional reasons why Chinese students do not unite with the Church in America. It is difficult to worship in a foreign language and even a master of a foreign language finds it is not easy to get spiritual satisfaction in public worship conducted in a foreign tongue.

It is also true that Chinese students, in recent years, have been more critical of the failure of Christianity to correct the more glaring defects in our Western social order. This criticism has become more marked since the World War. The crime reports in the newspapers, the divorce evil, child labor, racial prejudices and other evils are observed and there is

enough evidence for a conclusion that Christianity is a failure if the observer inclines that way. There are certain Western writers who have publicly made announcement of such conclusions. To those living in the Orient, religion is not so much an individual as a social matter. Religion expresses itself in group action. For this reason, it does not avail much to point out to the Oriental student that the evils of our social order are opposed to Christian teaching. The Chinese student is likely to think that Christianity is failing to the extent that social evils are existent.

Another factor to be considered by those who wish to get the viewpoint of the Chinese student is his resentment over what he considers unfair reports of life in his country by missionaries and travelers. Such reports as give only the dark side of Chinese life have aroused the antagonism and resentment of the Chinese student. A Yale Chinese student kept a scrap book of the lurid headlines of newspaper crime reports saying that he would use this to show his people the state of civilization in America. This was unfair but no more so than the report of a missionary or traveler who, in a desire to make a case or create interest, may give a one-sided picture of life in China.

We have stories of pioneer missionaries who have given their lives to the missionary cause. We need to know of those people in America who have never lived on foreign soil but whose homes have been centers of friendship for generations of Chinese students, many of whom are returned to their own country and are living lives of usefulness because of the friendship which some American home has given them. An interesting history could be written of many such homes. In a New England college town where over a period of years many Chinese students came for study, a man and his wife were host and hostess to all those who would come to them. In a guest book which is now in that home are the names and photographs of those

students who have accepted its hospitality. Some of these guests were students in this country twenty years ago and now occupy places of influence in China.

It should be pointed out that an American wishing to be a friend to a Chinese must free himself from any feeling of racial superiority and recognize the great qualities of the race from which the Chinese come. Any spirit of condescension and pity on the part of the American immediately makes impossible an exchange of friendship. Those who have met Chinese students as equals have received as well as given, as hundreds of American men and women can testify.

The Chinese Students' Christian Association was organized in 1907 and all Chinese students who are in sympathy with the Christian purpose are eligible for membership. In schools where a sufficient number of these students are found, a local unit is formed, affiliated with the Association.

The C. S. C. A. is a self-governing organization, raising much of its own finances and making its own policies. The present general secretary is Paul Meng, a recent graduate of Drew Theological Seminary. He has been a government indemnity student and has the honor of bearing the same name as the Chinese sage, Mencius. It is interesting that the Chinese Government has allowed one of its students to take his work in theology in this country.

Through the activity of the C. S. C. A., Chinese students are urged to take advantage of all opportunities to know the best side of American life, to attend summer conferences, to enter the churches and to unite for Christian service. It is affiliated with the Committee on Friendly Relations Among Foreign Students at 347 Madison Avenue, New York City.

Any account of the life of Chinese students in this country must take account of the good work already done by the Student Christian Associations, the churches and individuals who

have thrown open their homes to Chinese students. What is needed is an enlargement of the number of those who are not content with prayers and giving to missions abroad, but who take notice of the missionary opportunity within the gates of this country and give such friendship to Chinese students as will lead these makers of the New China to put Christ first in thought and action. Many men and women, without leaving their homes, can do as much or more for the cause of Christ than if they spent their lives in a foreign land.

TRY THESE PLANS

Various workers from various churches tell of the methods they have tried and pronounced good.

China and a City Church

There are certain children in Camden, New Jersey, who can tell you remarkable facts about China; they can give you the Chinese words for man, and for beast, and for God. They can sing "Jesus Loves Me" in recognizable Chinese. They have discovered that while the laundrymen in Camden speak one tongue, Mr. Lee from Drew Seminary speaks another. Proudly they will tell you why the laundrymen they know in Camden speak Cantonese, and why Mr. Lee speaks Pekinese. They know about Chinese customs; about Chinese schools; they have written a play about the lives of two doctors, Dr. Ida Kahn and Dr. Mary Stone. And the explanation is this: The church really didn't have enough money to run a Daily Vacation Bible School. But there was one full-time staff worker at the church who saw the children on the streets with nothing to do now that school was over. She grasped her opportunity and formed the China Friendship Circle.

She gathered in all the pictures, all the stories, all the games she could find from China. And the children started a circle that met five times a week for six weeks. Have you seen pictures of China—and then forgotten

about them? These children had examinations on what they could find out about China from pictures. And it was fun for them. Soon they began to bring in pictures, and clippings, and books about things Chinese.

They visited the laundryman to learn how to say certain words. A Chinese student came to speak in Camden, and they went in a body to hear him and check up on their pronunciation. A little Chinese boy who had gone to school with them became suddenly a person of interest. The scoffing boy who, when he first came to the circle, would say, "Aw, I don't want to have nothing to do with Chinks. They knife you," announced proudly a few days later that the Chinese were publishing a paper long before America was discovered.

And so eighteen children, who might have spent their days playing in the city streets, have been thinking China this summer.

"When's church going to open this fall?" they ask the director. "Can't we study some other country like that?"

Missionary Education in the County Fair

"This booth is like an oasis in the desert," said a leading citizen of Lewistown, Pa., as he stood before the booth designed and conducted by the Interdenominational Missionary Committee. By the desert he did not mean the exhibits of the County Fair at which he saw the booth but the weary stretches of church work with no interdenominational cooperation.

Some Mifflin County women said, when they read in the *MISSIONARY REVIEW* the suggestions for a missionary exhibit in the County Fair, "Why can't we do that?"

"We can," was the answer which assembled representatives of Baptist, Lutheran, Methodist, Presbyterian, United Presbyterian and Reformed churches for the purpose of putting on a missionary exhibit at the Mifflin County Fair.

It worked. There was a booth with

missionary maps, charts and posters. The Student Volunteer Movement furnished posters in sufficient quantities to allow of the display of new ones each day and thousands of Fair visitors were halted by the striking sentences, giving facts and figures.

The various cooperating denominations furnished sample literature in large quantities, including leaflets, telling of the progress of missions, attractive missionary stories and various other types of literature. It was estimated that more than five thousand packets, containing from six to fifteen leaflets each, were distributed.

There were full exhibits of curios and articles illustrative of the life and customs in various mission lands, on display. Several foreign missionaries, who were home on furlough, cooperated by appearing in costume at the booth and telling of the achievements and the needs of missions, as large and interested groups gathered around them.

Girls of the churches of the county also added to the interest by wearing costumes of mission lands and assisting in distributing literature and giving information.

It is not possible to estimate the influence of the venture. The gate receipts for the fair showed that 40,000 people had been admitted. Some of the literature that was distributed may have been dropped on the ground either before or after it was read; some of the people who passed the booth may forget the messages of the posters and of the missionaries, but thousands of leaflets were taken home and read and thousands of men, women and children will never forget some of the impressions that were received.

Among the other activities, subscriptions to the *MISSIONARY REVIEW* and *Everyland* were taken and much interest was aroused in mission study, stewardship and Bible classes. A minister from another county who

visited the booth was stirred to emulation, "There is no reason why that can't be done in our County Fair," he said as he went home to do it.

A missionary leader from another state took careful notes and went home to work out similar plans.

The cost which was very small was provided by a gift of \$10 from each cooperating church.

Getting Men to Read Missionary Books

The Presbyterian Board of Foreign Missions is conducting an interesting experiment in an effort to persuade a large number of representative laymen of the denomination to read missionary books. The Board has recently purchased 500 copies of the *Business of Missions* by Dr. Cornelius S. Patton and is presenting them to 500 selected laymen scattered throughout the country, on the following conditions:

1. That each man who receives the book will read it through;
2. That he will communicate with the Board or with one of its District officers, and give his opinions and impressions of the book;
3. That he will then pass the book on to another layman with the request that he, in turn, read the volume and make written comments on what he has read.

In this way, it is hoped that an endless chain of lay readers of the book may be started.

Although the volume is just being distributed, replies are already being received by the Board. In one suburban church, eight men who had seldom, if ever, read a missionary book, read the *Business of Missions*, and expressed their surprise over the scope of the missionary enterprise from the business standpoint. The Board feels confident that this method of enlistment of the interest of business men in world-wide missions will bring unusual results.

Home and Foreign Missions Bulletin

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

HIS LAMPS

"YE ARE THE LIGHT OF THE WORLD"
His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have
birth,
And for the murky twilight gray,
Where wandering sheep have gone astray.
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we cannot see the lamp—
But only see the light—
So may we shine, His love the flame,
That men may glorify His name.
—Annie Johnson Flint.

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EVERYLAND

The Magazine of World Friendship

We have not competed for the prizes announced by Mr. Bok and Mr. Filene. We have, however, we think, answered their question regarding the possibilities of a friendly world through our plan of educating the boys and girls through a fascinating magazine which makes them really acquainted with their contemporaries through all the lands of the earth and the islands of the sea.

Everyland has been adopted by some of the leading Boards of Home and Foreign Missions as their magazine for boys and girls. Is it yours? Young people from 8 to 16 delight in its pages and contribute to its Exchange. There are many protests from the 16-year-old high school group that they do not want to stop at 16. Mrs. Cronk, the editor of the *Everyland* Exchange has written to ask if the age could be extended. Judging from some of the letters received from

Everyland is \$1.50 a year; 5 subscriptions for \$5.00. Send for sample copy to *Everyland*, West Medford, Mass.

mothers and grandmothers we think it would have to be extended to about 80 to take in all who love *Everyland*.

The price is \$1.50 a year; in groups of five, \$1 a year. It comes monthly with the exception of the two summer months when children usually take a vacation.

There is no magazine in the world at all like it. The children write to say there is none so good in their opinion. Why do not fathers and mothers, grandmothers and grandfathers, aunts and uncles, Sunday-school teachers, superintendents and ministers *pay attention* to this great agency for world missions and world peace? Children do not know what race prejudice is. That is an acquired prejudice. They need never know it if we will teach them, as we try to do in *Everyland*, the splendid qualities of the various races and the beauty of friendship for all.

SISTERHOOD OF SERVICE

The glow of life around us,
The star of Hope before,
In sisterhood of service
We count our mercies o'er.
One thought, the love of Jesus,
One consecrated aim,
We light a torch in darkness,
And toil in His dear Name.

No lines of caste divide us,
No choice of East or West,
We leave the place of labor
To Him who knoweth best.
In little self-denials,
In prayer on bended knee,
In word or work we answer
The Master's "Follow Me."

O Master, give Thy blessing,
And guide us as we try
In sisterhood of service
To lift Thy banner high.
Let not Thy kingdom tarry,
Nor let it suffer loss,
Speed on the day of glory,
The Conquest of the Cross!

—Margaret E. Sangster.

WHAT CONSTITUTES A MISSIONARY CHURCH?

One missionary conference answered as follows:

- It should:
1. Have a program of missionary education.
 2. Have a missionary committee or department.
 3. Be interested in the entire Kingdom.
 4. Support a missionary.
 5. Practice the habit of praying for missionaries.
 6. Encourage visits of missionaries.
 7. Have a missionary budget.
 8. Have missionary education in the Sunday-school.
 9. Have missionary education in the young people's society.
 10. Have missionary education for boys and girls.
 11. Have study classes for all church departments.
 12. Have missionary reading courses for all grades.
 13. Have a missionary library.
 14. Have missionary programs.
 15. Have a missionary magazine table.
 16. Have a missionary magazine club.
 17. Use missionary dramatics.
 18. Give a missionary stereopticon lecture.
 19. Have a missionary room.
 20. Send delegates to summer conferences or assemblies.
 21. Hold Life-Service meetings.

Heaven doth with us as we with torches do,
Not light them for themselves; for if our
virtues

Did not go forth of us, 'twere all alike
As if we had them not.

—Shakespeare in "Measure for Measure."

SCHOOLS OF MISSIONS

De Land, Fla., Feb. 1-6, 1925.

Mrs. W. J. Harkness, *De Land, Fla.*

St. Petersburg, Fla., Jan. 18-23, 1925.

Mrs. G. W. Cooper, *St. Petersburg, Fla.*

ORIENTALS

From the report of the committee on Orientals of the Home Missions Council and Council of Women for Home Missions, George L. Cady, *Chairman*.

Dr. George W. Hinman has made a survey of the West Coast of Mexico and reports as follows: "There are about 3,000 Chinese in the states of Sonora, Sinaloa and Nagarit. These were imported to work in the cotton fields of Lower California. I visited five large centers on the West Coast with a population of about five hundred Chinese in each. Besides the mission at Mexicali, just across the

United States border, I could learn of only one mission for Chinese in Mexico, at Tampico, in connection with the Y. M. C. A. work in the oil fields on the East Coast. So far nothing has been done for the Christianization and Americanization of these Chinese. A team of one missionary speaking Cantonese, and one Cantonese preacher, could accomplish much by a tactful presentation of Christianity to these groups.

"There are only a few hundred Japanese on the West Coast—fifteen to fifty in each of the principal cities—but most of them are in influential positions, as doctors and dentists for the Mexican people. One has a dairy of one hundred cows and supplies the city of Hermosillo. A considerable proportion of these Japanese are Christians. A Mexican minister and I visited a Japanese doctor in his home, and his wife played the piano and sang 'God Be With You' in Japanese, while the Mexican sang it in Spanish and I in English. One of our Japanese pastors in California has undertaken a mission through correspondence to the fifty or more Japanese whose names and addresses I secured."

Some investigation has been made also by Dr. Hinman in regard to Chinese students in America. He says: "The Chinese Students' Christian Association reports that there are more than 2,000 Chinese students in America and 1,580 of them are on its active mailing list. There are Chinese Y. M. C. A.'s in Boston, New York, Chicago, Seattle and San Francisco, the latter established twelve years and enrolling 750 members. The two thousand students are scattered widely through the colleges and nearly a hundred of them are taking practical training in the Ford factory in Detroit. Information in regard to the Chinese in America is fast being made available. Attention has been called to the large and progressive Chinese community in New York through the publication of a book 'The Real Chinese in America,' by a

Chinese consular secretary. Chinese work in the East suffers seriously from lack of expert direction." It is haphazard, depending upon the good intentions but emotional interest of a very few, and those not always wisest.

It was reported last year that there were 30,000 Japanese in Sao Paulo, Brazil. Dr. Inman reports that the Brazilian churches have organized a mission for these people. Further study will be carried on.

In the Japanese work on the Pacific Coast there is increasing interest and necessity for Christian service. The Federated Japanese Church in Los Angeles cost nearly \$100,000, financed by the Presbyterian and Congregational Boards. The Reformed Church in the United States has a new Community House for their Japanese mission in San Francisco. This building is fitted for carrying on social and educational work as well as religious. It is a monument to the finest kind of Christian cooperation, and also to the interest and sacrifice of the Japanese who have given

large sums towards its erection. It is probable that the Japanese are as generous in proportion to their means as any other class of Christians in America.

THE TOUCH OF HUMAN HANDS

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the great Physician's eye
And touch Him as He passed.
We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest.

Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.
Whenever man his brother man
Upholds in helpfulness;
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands
And leading back a wandering race
By touch of human hands.

—Alice M. Kyle.

FOREIGN MISSION BULLETIN

A MESSAGE FROM JAPAN

Mrs. Frank Gaylord Cook, Treasurer of the Woman's Board of Missions, Congregational, and for several years an officer of the Federation, is now traveling in the Orient representing not only her own Board but also the Federation of Woman's Boards of Foreign Missions of North America. She was in Japan just after the Exclusion Bill was passed in America and has sent from there a record of her impressions.

The following is not an extended study of the Exclusion Bill in all of its phases; it simply records the impression of a woman tourist who spent seven weeks in Japan immediately after the bill was passed and at the time it went into effect. On the day it took effect Japanese flags were displayed everywhere, even in the smallest villages of country districts. We heard of a demonstration planned in Osaka but its execution did not seem to merit a report in the press. Perfect quiet apparently reigned throughout the empire.

From the moment, however, that we touched the shores of Japan the Exclusion Bill has been the topic of uppermost importance. An English-speaking editor of a leading Japanese paper interviewed us even before we left the steamer. In a small city, far distant from the usual routes of travel, another editor, a judge, and a teacher were invited to spend the evening. Because the place was provincial in its outlook, and feeling in regard to the Exclusion Bill seemed especially bitter, it was agreed that the foreigners would not introduce the subject. When the time came for the callers to leave one said, "But are you going to say nothing about the Exclusion Bill?" There followed an hour of close questioning and reasoning. Again, in another remote prefecture at a meeting in the town's public hall Mr. Cook was asked to present America's side while a Y. M. C. A. Secre-

tary spoke for Japan. Probably 1,000 persons were present—for the most part young men—and fully half the audience was obliged to stand. Nevertheless all listened with the closest attention and practically no one left before the session closed. These are merely samples of the public interest. In personal talks, likewise, the conversation sooner or later almost invariably swung around to the Exclusion Bill.

Among the intelligent the attitude is practically the same everywhere, an earnest searching to see *why* they are being treated thus by the United States who was supposed to be Japan's friend—an astonishing generosity in the interpretation of the reasons—a patient self-control in the hope that before long some remedy may be forthcoming.

The fact is, the Japanese people are wounded, not with a quick anger but with a deep and abiding hurt. They had thought that they were being given a place among the civilized nations of the world and suddenly they are given what seems to them a "slap in the face." They had hoped they might be treated as the European nations are treated and it is a serious shock to their pride to find that they are not. It is not *what* was done but *the way* it was done.

The Effect: In one remote town a young English-speaking teacher came to his missionary in deep grief. "His pupils were discrediting Christianity because of what America has done. How could he reconcile the two?" This is by no means an isolated case. Nevertheless, as far as we have been able to ascertain by wide inquiry, neither this attitude nor the stand taken here and there by certain individualistic Japanese Christian leaders that Christian missionaries should withdraw is, as yet, very widespread. The danger is more remote, that the wound will fester, that the present spirit of inquiry will turn to discontent and the discontent to resentment. Where this might end, who knows? Some foresee a great Oriental *Entente*,

others say that is impossible. As long, however, as the sore spot remains there is always a chance for trouble.

What can Christian people do? We wish we knew the sovereign remedy. On "No War" Sunday we heard two presentations. In the morning there was a plea for a league of those who, in case their country went to war, would pledge themselves they would not help "no matter what." In the afternoon the emphasis was placed on the need for a better understanding and sympathy among the nations, for an internationalism based on brotherhood and love, for a determined effort on the part of the Christian churches and Christian leaders to bring real Christianity and a real Christian spirit into politics until our statesmen get the world vision and our governments shall follow the Golden Rule. To my mind the latter is the constructive method and the hopeful method.

In the midst of these trying circumstances we have met uniform courtesy, consideration and kindness. There has not been a single exception from the day we landed to the day we left. We wish more Americans could have the privilege of the favored few who can touch the home life of the Japanese, talk with the Japanese people of all classes, witness their progress along all lines, see their fine spirit. If there were more knowledge there would be better understanding, deeper appreciation.

No sovereign remedy; yet I do believe that there is wide opportunity for the Christians of America to use their influence through the press, through individual effort, and through united action that something may be done diplomatically to soothe the wounded feelings and to restore the self-respect of the Japanese people.

MRS. FRANK GAYLORD COOK.

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us
build,
To life's ennoblement and His high ministry.
—Selected.

HOME MISSION BULLETIN

BE WITH US

Be with us while the New World greets
The Old World thronging all its streets,
Unveiling all the triumphs won
By art or toil beneath the sun;
And unto common good ordain
This rivalry of hand and brain.

Thou, who hast here in concord furled
The war flags of a gathered world,
Beneath our Western skies fulfil
The Orient's mission of good-will,
And, freighted with love's Golden Fleece,
Send back its Argonauts of peace.

For art and labor met in truce,
For beauty made the bride of use,
We thank Thee: but, withal, we crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!

Oh make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner mold,
Let the new cycle shame the old.

—John Greenleaf Whittier.

HAND-PICKING IN HOME MISSIONS

BY ALFRED WILLIAMS ANTHONY

Race relations tend to take care of themselves when men know each other and sit down together to confer on common interests. Each church should be an agency of neighborliness and service in its own environment. We are reminded again of the fundamental need of *personal religion*, incarnate in human fellowship, as the great need of our home mission field today.

There is danger lest Bigness may run away with us. The immigrant who comes to America cannot take in America all at once; institutions, organizations and missions have little meaning for him; what he wants is a friend, a bed, a meal, a job, a coat.

A deputation of Japanese came once to America to discover what things, if any, might be taken back to their country for imitation and reproduction there. They could see our banks and learn our methods of banking; they could visit our great mills and factories, and report on inven-

tions, machinery, devices, efficiency, expertness; they could visit our great stores and mercantile establishments, and learn the American ways of doing business; they could inspect our schools from the kindergarten to the university, and note our educational policies and methods; they could even see our church edifices, and the buildings and grounds which serve extensive charities and philanthropies; but they could not see Christianity, for they were not invited into Christian homes; they did not learn, through personal contact and friendly intercourse, the motives, the springs of conduct and the fundamental beliefs of Christian men and women. And so these distinguished Japanese visitors returned to their country recommending the importation of many American products, and the adoption of many American ways; but they did not recommend that Japan should become Christian as America was.

The danger is, even in the prosecution of missions, that Christianity be institutionalized, and men meet institutions rather than find Christians.

The Message

It is an old story that Jesus gave to men—a Life rather than Law. He did not organize a church; He gathered about Him Disciples and sent forth Apostles. The Church came afterwards, organized by Paul. Jesus did not draw up a constitution and by-laws; He told men to love one another, and to serve, and declared that the greatest amongst them was not he who held some high office, or carried the portfolio of State, but he who was simple and humble and teachable, and ready to serve.

The message must reach every church, every pastor, every Sunday-school teacher, every individual Christian, that the service which individuals render to individuals in personal contacts and personal relations, is the finest kind of service the world has

ever known. For the sake of that kind of service Jesus Himself took upon Himself flesh, and became "as a Servant" and lived amongst men.

The Means

There can be no substitute for self. Money is easy to give—it is hard enough for some people, and yet comparatively speaking it is far easier to give money than to give self. Jesus did at one time ask a young man to part with all his property, distributing it to the poor, in order that that young man might really discover the value of his own self, and whether or not he was willing to give that; and Jesus also stated at one time that the biggest gift of all was the gift of self, up to the very limit of dying for someone else. Missions need far more than old clothes that can be rummaged out of garrets; or cold pieces which can be parted with when the feast is over; missions require far more than money even; indeed the money is of little value save as it is converted into that priceless offering of somebody's self, in the person of the missionary.

Local churches must realize anew—whether great or small—that genuine missionary opportunities lie right about them, in the giving of self through friendly contacts and personal service to the foreigners, to the Negroes, to the Jews—indeed to any and every race, group, and condition of men in the neighborhood.

The Ideal

Christianity is essentially democratic. Jesus warned His Disciples against seeking place and preference in the spirit of drawing distinctions and claiming superiority. Though coming to the Jews, and Himself a Jew, His ministry included the Greeks, the Romans, the Syro-Phœnicians, and the dwellers of all the known parts of the world of that day. He was Universal Brother, Brother to all men. That is the spirit He gave to His followers.

The ideal church is the one which has within its fellowship all classes

and conditions of men; all ages, all kinds of attainments, all colors and races. The ideal is for each local church to include within its ministries all peoples, howsoever diverse they may be, who come into the neighborhood and become a part of the community.

This ideal means that, in addition to organized missions which must be carried on in their great movements and undertakings, both at home and abroad, the local church within its own environment, through the life and the service of every member, must fulfill its apostleship, each member being an apostle sent forth in the name and the spirit of Christ, to every individual with whom contacts and friendly relations can be established. The Gospel is preached best through deeds, and men are won most by the intimate touch of hand and heart.

From the leaflet of the same name printed by the Home Missions Council and Council of Women for Home Missions. Single copies may be obtained free.

"Let us welcome, then, the strangers,
Hail them as our friends and brothers,
And the heart's right hand of friendship
Give them when they come to see us."
Gîteche Manito, the Mighty,
Said this to me in my vision.

"I beheld, too, in that vision
All the secrets of the future,
Of the distant days that shall be.
I beheld the westward marches
Of the unknown, crowded nations.
All the land was full of people,
Restless, struggling, toiling, striving,
Speaking many tongues, yet feeling
But one heart-beat in their bosoms."
—Longfellow in "The Song of Hiawatha."

"Go ye and teach the next one whom you meet—
Man, woman, child, at home or on the street—
That "God so loved them" each in thought so sweet
He could not have them lost through sin's defeat,
But sent you with His message to repeat
That pardon through His Son might be complete.
So shall our land be saved from sore defeat
And gather with the nations at His feet."
—Selected.

NEWS FROM MANY LANDS



LATIN AMERICA

The Gospel for Roadmenders

REV. JOHNSON TURNBULL, Canadian Baptist missionary at Cochabamba, Bolivia, writes of some interesting experiences on a trip in the company of a native evangelist:

"At midday we came upon a group of eighty Indians repairing the road, which the flood waters had disfigured and in places completely destroyed. We turned aside to speak to the overseer, and readily obtained permission for Senor Barron to address the crowd. From a place of advantage he called the Indians and they surrounded him in a moment. After the first few sentences off came their hats, for they realized that the message was of a religious nature. Their interest was aroused and deepened, and their expressions of approval punctuated the preacher's remarks as he proceeded to unfold the plan of salvation, which to most, if not to all, was entirely new. Early in the afternoon another road-mending gang came into view, and there was no difficulty in obtaining permission to address the Indians. According to the pay list there were over two hundred in that particular group. They were soon collected around Senor Barron, who from the saddle preached in the Quichua tongue. It was an impressive sight in that broad river bed, under the blazing sun, to see the eager attention with which the dusky listeners drank in the gospel story."

Earnest Indian Evangelists

REV. H. D. PECK, a Presbyterian missionary who went out in 1922 to do evangelistic work among the Indians in Guatemala, writes of a certain native evangelist named Anselmo: "He talks to his fellow-tribesmen in the Mam language so

simply and clearly, and at the same time so woefully, that he is rebuffed only by the most hardened hearts. In the last year 138 Indians accepted Christ through his pleadings. His nephew, who has been helping us unpack and put things in order and giving us our daily class in Mam, is a man of middle age and consecrated to the work of the Lord. Every evening after chores are done, he goes off to the villages to hold services and to seek new opportunities for bringing the Good News to those who have never heard it. Last night, he and his industrious little wife trudged twelve miles through the rain to sing, pray, and read the Bible with the brethren in a village up in the mountains. He has the instincts of a good teacher and when the Bible is read in Spanish he closely questions each one in the service to give the meaning of the passage verse by verse in Mam."

How a Bible Built a Chapel

SOME eighteen years ago a Guatemala Indian, his curiosity aroused by the words "Santa Biblia" on the cover, purchased a Spanish Bible from a colporteur of the American Bible Society. He called in some friends to read to him the new strange book he had just secured; but no one was able to explain what they read. He then sought help from the priest of the town, and invited him to his home. When the priest saw the Bible, he cursed him and left hurriedly, never to return. From that day the Indian had very little confidence in the priest. For about fourteen years the book in that Indian's home was very little understood. Then his sister, who lived in a nearby town, met a Protestant evangelist and asked him to go to Comalapa and explain the contents

of the book to her brother. The first day the evangelist was there, which was August 20, 1919, the Indian and his own family and that of his brother—ten in all—accepted Christ as their Saviour, threw their images away, and the man himself, who was then about fifty-five years old, quit drinking. Feeling that his people ought to have a fitting place of worship, the Indian who bought the Bible eighteen years ago, started to put up a chapel, which has been built little by little by their own labor and at their own expense. Rev. R. R. Gregory says, "The very best workmanship has gone into the building. I have not seen an Indian house to compare with it."

A Torn Testament

THE Bible House of Los Angeles has received from its representative in Managua, Nicaragua, the following account of one of its publications, "the Underscored Spanish New Testament": "It was given to a family in Managua years ago, but they had no use for it and finally threw it in with a pile of rubbish to be burned. A little girl and her mother from the country happened to be visiting with that family and the little girl picked up the cast-off Book and took it with her as a plaything. The mother soon took possession of the girl's treasure and upon arrival at their little hut put it up on a shelf, to be used leaf by leaf, to roll her cigarettes in. One day the husband, a drunken vicious fellow, the terror of the district, happened to see the Book and ordered his wife to put it aside as he wanted to read it. Day by day he devoured the contents of the remaining pages and in the reading was joined by another "bad-man," also a drunkard, and very handy with knife and gun. Their conversion was the beginning of a great work. This happened six years ago. We now have a congregation where they live, a goodly number of baptized believers and I have preached to congregations of sixty and eighty.

The owner of the Testament is now in charge of that work, a voluntary worker, a farmer by day and a preacher by night, conducting four or five services weekly."

A Paraguayan Politician

F. ERNEST DIEM, of the Inland South America Mission, writes of a prominent politician of Paraguay, who was converted six months ago: "He is now a baptized member of the Church, a regular attendant at all of the services, and a faithful personal worker. He is, of course, of the better class and is intelligent and well educated. Members of his class do not attend the meetings in the mission, and are utterly indifferent as to the claims of the Gospel, though most of them are not strong Catholics and are very friendly with us. Lately Don Molina, the politician, has been appointed by the Governor as vice-president of the City Council. While perhaps it ought not to be sought after by Christians, one may be greatly used of God in such a capacity. Last week the Catholic priest filed a petition with the Council for a monthly gift for the upkeep of the "Church." Mr. Molina decided that as long as he was on the Council it couldn't be. He asked his fellow-councilmen why, since the Government received absolutely no benefit from the Church, should they give money which might be used for a better purpose? The petition was turned down.

EUROPE

A Wireless Peace Message

ON behalf of more than four million school children of Great Britain, the League of Nations Union sent the following wireless greeting to the children of the rest of the world on Saturday, June 28th, the Fifth Anniversary of the signing of the Covenant of the League of Nations:

We, the children of Great Britain, greet the children of all the other countries of the world. Today, the 28th of June, is the fifth birthday of the Covenant of the League of Nations. Let us all in every country learn

to love and understand each other. Let us help people to see that all the world must be united so that the League shall be the Family of Nations with no one left out or unhappy or hungry. This is what God our Father in Heaven wants for all His children, then war shall cease and there shall be peace and good will among men.

Scotch Religious Conditions

RECENTLY published statistics show that 36½ per cent of the people of Scotland are outside the churches. The communicants of the Church of Scotland represent more than one quarter the entire adult population, and those of the United Free Church 18 per cent. While the adult population has grown in twenty years by more than seven per cent, the communicant rolls of the two great Scottish churches have increased by less than five per cent. In twenty years the Roman Catholic population has increased from something more than 8 to 12 1-3 per cent of the total population, and this increase is almost entirely due to immigration. In those centers where the Roman Catholic immigrants have settled, their influence has been exercised to the disintegration of Scottish Sunday observance, and has given rise to many social and religious anxieties. The two great churches in Scotland have increased in forty years by 34 per cent, whereas the adult population has increased by 49 per cent. On the other hand, during the four years, 1919-22, the churches have enrolled more young communicants than in any previous four years of their history, and the proportion of these young communicants to the general growth of adult population bears the high percentage of 56 as against about 52 ten years ago.

Belgian Gospel Mission

TENT evangelistic campaigns in Belgium were conducted in several centers last summer with very encouraging results. At Liege, boys and girls joined a special Bible class. About two hundred people attended the meetings at Huy, near Liege, and

a number of high school pupils began for the first time to read their Bibles. In Sart, the meetings were held in a dance hall and many confessed Christ. At Bruges, during a national holiday, seventeen young people stood up and consecrated themselves to Christ. One colporteur who took two years of training in the Bible School sold a thousand New Testaments and forty Bibles in one year, besides distributing many tracts and leading a number to Christ.

In other places the ground is hard and requires much prayerful cultivation before the Good Seed will take root. Many priests openly and secretly oppose the giving of God's Word to the people. They fear the effect of Bible teaching. Some of the evangelical Christians are sorely persecuted but they remain steadfast. Many who were formerly hostile are now reading the Bible and are attending gospel meetings. There is among the people more manifest opposition to Protestantism than to the Word of God.

Many more places could be occupied as mission centers if the Belgian Gospel Mission funds were sufficient to meet the necessary expense. "In spite of the lack of workers," writes one reporter, "*the Lord is shaking Flanders awake.*"

Is Germany Turning to God?

UNDER this heading Rev. R. Boyd Morrison writes in *The Life of Faith* of conditions which he has noticed recently in passing through Germany. He says: "A great revival movement has for some time been springing up among Lutherans, affecting not so much the clergy as the rank and file of the people. Numbers having become truly converted and, finding the poverty of the messages from many of the pulpits, have, without severing themselves from the churches, organized meetings of their own. These gatherings are of the most inspiring kind. Led by laymen, as a rule, they are marked by freedom from sectarianism, freedom from for-

mality in worship, hearty singing of evangelistic hymns, spiritual fervour, keenest interest and a real revival spirit. Religious work is everywhere growing rapidly. The sale of Christian literature has greatly increased, and the circulation of Christian magazines is ever widening. In no past year of history have so many people in Germany been converted and baptized as in this year. Such are testimonies borne by the representative of a great printing house and a pastor with whom I conversed lately."

Revival in Czecho-Slovakia

THERE is no spot in Europe to-day, says a writer in the *Christian World*, "more filled with the joy of God than Czecho-Slovakia. The new religious movement is so pronounced that the situation is amazing. In February, 1920, after attaining freedom from Austria, a large number of Czech Roman Catholic priests, who had long been chafing under the autocratic rule of the Vatican, sent to the Pope a series of demands for church reform. On these demands being refused, upwards of 170 of the priests seceded from the Church of Rome, married, and settled down in their parishes. They have been followed by over a million of the people in 108 parishes, and a new body called "The Czecho-Slovak Church" has been created. They have renounced belief in trans-substantiation, given up the confessional, ceased to ascribe divine honors to the virgin Mary as the "mother of God," and they make the Bible the sole text book of religious instruction in their schools. They have renounced all allegiance to the Pope and have been excommunicated."

Religious Teaching in Italy

THE new minister of education in Italy, Court Casati, has recently declared his purpose to maintain the religious instruction introduced into the schools by his predecessor, Professor Giovanni Gentile. Professor A.

Tagliatela points out in the *Christian Advocate* that this is not a victory for the Romanists, though they claim it as such: "First, the Catholics did not succeed in their claim that religious teaching should be given only by people authorized by the Church—that is by the priests. Gentile declared that any regular teacher formally showing his willingness to give this instruction would be appointed for it. The result of this was, and is, now, that Protestant teachers, too, and others who sympathize with Christianity but do not accept the dogmatic structure given it by the church, teach religion to the boys and girls of Italy. Further teachers and pupils have started to discuss freely the different interpretations of Christianity. The agent of the British and Foreign Bible Society, resident in Rome, has said that he has never received so many requests for the Testament and portions of it as since this new law was enacted. The same thing applies to the other Protestant publishing houses in the demand for Protestant literature, which is greatly sought after by teachers in every province of Italy."

Refugee Students in Greece

WHEN Dr. Landes, the General Secretary of the World's Sunday School Association visited Greece in March, he met a group of Greek and Armenian students from the School of Religion of Constantinople, who, because of their nationality, had been obliged to leave Constantinople and were continuing their studies in Athens. Inasmuch as these students are all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organize Sunday-schools in the refugee camps located in and around Athens and Salonica. Over a million Greeks and Armenians are now to be found in these camps. A letter received at the World's Association headquarters from one of these students working

in the Salonica District says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestants. We helped them organize a church in a house and also a Sunday-school for the children; the whole town is now a refugee Protestant town. An appeal has gone to the Greek government officials for a place of worship and they have consented to the use of the old Moslem mosque."

AFRICA

Thirsty Souls in Egypt

PERCY K. ALLEN, speaking in London on the importance of Christian literature for Moslems, reminded his audience that, at the Nile Mission Press in Cairo, all the staff and workers meet together for prayer and seek God's blessing on the day's work. God is honored from the very start at the Press. Mr. Allen told of a visit which he and Dr. Zwemer made to the Al-Azhar University in Cairo, with their pockets full of literature, which they were able to give away quite freely. He was astonished at the readiness of the people to receive the books. The same thing happened at a market meeting four hundred miles up country from Cairo, and also in other places. He urged that this is the great day of opportunity, saying "Wherever you go in Egypt, you cannot help being struck with the time that has been occupied and money that has been spent in bringing water to these people. In the same way God is wanting to bring the Water of Life to all these thirsty souls."

Impressions of Africa Today

SPEAKING at Hampton Institute of his recent visit to Africa, Dr. James H. Dillard, president of the Jeanes and Slater Funds, said: "The thing that impressed me most in Africa was the tremendous variety of nations. They differ among themselves more than the nations of Europe—in habits, customs, lan-

guages, and religions. I was longest in Kenya, an English colony five times as large as the state of Virginia. There were at least a dozen nations and languages in Kenya, not to speak of other differences in the people. Another striking thing is the improvement in the condition of women. The men used to do the fighting and the women the work. Of their own accord this has stopped: a great step forward. There are government workers going about showing people how to raise things better. The natives raise good tobacco and cotton. In one country the production of cotton is growing appreciably. England is determined to raise her own cotton. The one thing that struck me on the way down the coast is the determination of the natives to have an education. They are going to have it. I went out in the country and saw what the people themselves are doing. Missionary students have started schools. In one school forty or fifty students were being taught. —*Record of Christian Work.*

Abyssinian Moslems Won

TWENTY years ago a prominent sheik of Amara, led by what he thought to be a vision, began preaching to Moslems from the Koran. But in his studies of the Koran he so constantly ran across references to the Bible that he thought it wise to procure a copy from the Swedish mission for closer examination. Thereafter he began gradually to draw away from the Koran to the Bible and was accused of heresy by his Moslem acquaintances. Brought before King Menelik in 1907 he was ordered to present his opinions in debate with learned Moslems. The result was his exoneration and a royal permission to teach Moslems of Abyssinia where and when he wished. But further contact with Christians brought him to the evangelical faith and he was baptized by an Abyssinian priest, taking the name of *Noaje Kristos* ("Christ's own possession"). The Swedish mission at Addis Ababa

deepened his Christian knowledge. Being a powerful preacher he soon began to draw Mohammedans to Christ. His more intimate disciples he appointed leaders, apportioning the country into districts with a leader for each district. His death checked the movement, but it is estimated that about seven thousand have through his preaching come out of Islam to Christianity. The testimony of all acquainted with these new Christians agrees as to their great responsiveness to Christian truth.

How Christianity Spreads

WRITING of an extended tour in his district in Southern Nigeria, a missionary of the Church Missionary Society thus explains the wonderful growth of the Christian community that is to be found today: "Being a trading people, they visit other places and see something of Christianity. Or it may be that a Christian comes and stays in the town and introduces the gospel message. Generally young men are the first to become interested. They go about in *egbes* (companies), and what one does the others want to copy. These companies may number anything from ten to one hundred. The faith and knowledge of the inquirers are but small now; but if we get a teacher to occupy such a place (and in my district there are dozens of places like this) we will have a church, congregation, and a mission station going strong in a few years. The converts will be baptized and all will be willing to pay something towards the support of the teacher, and thus the place will become self-supporting."

Cannibals Still in Africa

THE Mekae people of Africa are more fond of human flesh than they are of pork, writes Dr. Alfred B. Lippert, engaged in medical work, Ebolowa, Cameroun. For several years missionary work has been going on among these people, but mainly through native Christians supervised

by white missionaries. The white missionaries make regular trips through the country to help and encourage the native evangelists. Not long ago a native Christian went to teach these people and he was eaten. The cannibals are punished very severely by the Government when they are convicted of this practice, and so the evil is somewhat less prevalent. In spite of this danger, however, there is no lack of volunteers for the work. On one trip of supervision Mr. Grisset, of the station, brought in three almost starved skeletons of orphans. Their mothers had been killed by a leopard and their fathers were almost dead with sleeping sickness. As soon as they are restored to health they will be placed in Christian families and trained to be sent back to their own people as missionaries.—*Continent.*

South Africa and Missions

REV. NELSON BITTON, secretary of the London Missionary Society, has been spending the autumn in South Africa at the invitation of the Congregational Union of that country. He stated before starting that the purpose of his visit was, as quoted in the *Christian Century*, "to arouse interest in the world-wide work of the London Missionary Society among all Congregational bodies in South Africa. These, it must be remembered, are roughly divided into three groups, the white congregations, the colored churches, which are self-supporting and self-governed, and the native churches, founded by the London Missionary Society which are affiliated with the Congregational Union. I am hoping that as a result of the visit, an auxiliary will be established which will provide for an annual tour of the South African churches by a missionary from one of our fields elsewhere. It is felt that there is a need to link up church thought and life there, both white, colored and native, with the missionary work of the Church throughout the world. If, for in-

stance, a missionary from Papua can bring home to South Africa something of the problems of his work and the needs of his people the whole outlook of the Church will be broadened. This type of work, too, will also serve to draw closer the spiritual links between Great Britain and South Africa."

A Century in Zululand

IN connection with the Natal Centenary, *Ilanga lase Natal*, a native newspaper, points out the striking contrast between the Zulus of 1824 and those of the present day. A hundred years ago there was not a single native in clothes and the sight of white men "was a terror and a nightmare, by which those who had seen the strange people were haunted for days." Where sugar cane now grows was the home of lions and elephants. Even by 1854 there were very few Christian natives: any who became believers did so at the risk of their lives. In material progress there has been a remarkable transformation. Good homes, good cultivation, a habit of steady work, though not yet the universal rule, are by no means solitary exceptions, and there has been an immense advance in education. What may not another century show if the Zulus take full advantage of the opportunities now open to them of becoming a progressive Christian people?

NEAR EAST

Moslem Women Converts

AFTER describing the wonderful changes that have taken place among Moslem women, in an article in the *Church Missionary Outlook* for September, the Rev. W. W. Cash says: "What I have said refers only to a small proportion of the women in Moslem lands. There is still a large body of women, invisible to the world, living in harems under the old conditions. It is true, however, that the number of girls in schools is very much on the increase, and that even among the poorer classes changes are

taking place that will ultimately make their lot brighter and happier. In old days it was almost impossible for women to become Christians, but now reports from missions show that the number of women converts is steadily on the increase. One mission tells of more women converts than men in the past three years."

Many Jews Leave Palestine

MIGRATION figures of Palestine have been rather disconcerting to Zionist leaders in recent months, statistics lately quoted in the House of Commons would indicate. J. H. Thomas, colonial secretary, when asked as to the development of Palestine by Jewish immigrants said that in 1922, 7,844 Jews and 284 non-Jews had immigrated into Palestine. During the same period 1,603 Jews and 1,436 non-Jews emigrated. In 1923, 7,421 Jews and 517 non-Jews immigrated and 3,466 Jews and 1,481 non-Jews emigrated. During the first three months of 1924, 923 Jews and 103 non-Jews immigrated and 893 Jews and 178 non-Jews emigrated.—*The Continent*.

Ambitious Persian Boys

OVER four hundred boys are enrolled in the Tabriz Memorial School, Tabriz, Persia. Every day there are five chapel groups: two each for the smaller Persians and Armenians, and one in Turkish for the older Persian boys, and the Armenian and Syrian boys too. "Nearly all of them are hungry for an education," writes Rev. Burt S. Gifford. "The eagerness with which some of them seize every opportunity to advance is indicative of their native ability and possibility of development. Some of these lads have made wonderful strides forward, and are excellent in character and scholarship. Last year two of them went to the University of North Carolina, and are doing excellent work. One of our graduates went to America, graduated from the University of Colorado, came back here, taught several months in our

school, and is now on the Finance and Administration Commission for the Government."

King Feisal's Bible

DURING a visit paid by Dr. Boyd, agent of the British and Foreign Bible Society in the Levant, a special copy of the Arabic Bible was presented to King Feisal at Bagdad. "This interesting fact is related, that there lies on the king's table, where he keeps the books he really uses, a copy of the Bible, New Testament included, that had been presented by the Jews of Bagdad!" Dr. Boyd remarks: "Truly a remarkable channel for propagating the Gospel of Jesus Christ—from a Jewish community to their Moslem king."

Sunday-schools in Syria

THE Syria Sunday School Union was admitted as a unit of the World's Sunday School Association, at the Glasgow Convention. Its Executive Committee is composed of four missionaries elected by the United Missionary Conference of Syria and Palestine, four Syrians elected by the Syria Sunday-school Convention, and the Field Secretary of the World's Association. This committee meets semi-annually. While its field is technically that of Syria under the French mandate, correspondence is conducted with and literature distributed in Syria, Palestine, Mesopotamia and parts of Asia Minor. The great falling off in the number of students enrolled in missionary day schools, due to the rise of national schools, is causing a corresponding decrease in Sunday-school enrollment, and the committee has to face in a new way the problem of reaching the unreached. One plan put into very successful operation is to organize bands of volunteer workers in the boys' boarding schools, who go out two by two into nearby villages on Sunday afternoon to conduct Sunday-schools. Ten boys in the Lebanon Boys' School at Suk-el-Gharb go into

five non-Christian villages, and thus reach over 200 children every Sunday.

INDIA

Christian Banking in India

CHRISTIAN cooperative banks are one of the agencies which various missions and the Y. M. C. A. have worked together to establish in India, in order to help the native Christians to a surer economic basis and especially to keep them out of the clutches of the money lender. The bank in a little village of weavers called Lohargawn is a subsidiary of the Christian Central Cooperative Bank of Cawnpore. At Lohargawn the preacher is the secretary of the bank, and the other evangelists help him in keeping up the interest in things. But the decisions are usually left to the members of the bank themselves. They are responsible for the money borrowed, and for the kind of members they admit. Among the rules that they have made, with the help of the Indian evangelists, are those prescribing that a member must be a Christian and he must not retain the little lock of hair on the top of his head which is there regarded as a mark of Hinduism. He must attend church regularly. He must be a contributor to the Church, and he must send his boys to the Christian school. The rules have been enforced, too.

Indian Christian Officials

ACCORDING to the Calcutta *Guardian*, among the prominent Indian Christians in the city of Madras today are a Judge of the High Court, the Judge of the City Civil Court, the President of the Madras Legislative Council, and the Principal of Pachiappa's College—the premier Hindu college which, according to a trust deed made in bygone years, does not admit non-Hindu students to the institution. The last-named fact is significant, since the governing body is entirely Hindu. The districts are full of highly-placed Indian Christian officials. There are few municipalities, *taluks*, or district

boards in the Madras Presidency in which Indian Christians do not sit as elected members from a general constituency.

Faithful under Persecution

IN the village of Dayalpur, North India, there is a community of one hundred Chamars, which, as a whole, has not only confessed Christ in baptism, but has undergone the most rigorous persecution and loss for the sake of the Name. These are not "rice Christians." It is no question of bakshish and blankets. Their witness for Christ is all the more remarkable as they are naturally timid, and for the first time in their history find themselves at variance with the powerful landowners of the village. As soon as their intention became known the owners of the village and the adjoining land began to use every means in their power to prevent them from becoming Christians. They threatened, argued, persuaded, all to no purpose. They threatened to take their cattle, confiscate their land, burn their houses and take their property. After these threats had been made at one large village gathering, a Chamar rose and said, "You may take everything we have, and our lives in the bargain, but we are determined to embrace Christianity." Persecution of many kinds, extending into the smallest details of daily life, has followed their baptism, but they have not wavered.

Surrounded by Plague

REV. C. G. ELSAM, Disciples missionary in Maudaha, India, writes: "We are literally living in the midst of death here in Maudaha. The plague has spread all around us, having been carried into the villages by the people forsaking the town of Maudaha. About five hundred persons have died of plague in the last three months, approximately eight per cent of the population in our immediate vicinity. None of our Christians have had the disease. This is proof of the efficacy of inoculation.

Of 900 persons inoculated three or four have died; of some 6,000 not inoculated 500 died. Within three days three members of one family have been buried within five yards of our back fence. Yesterday one of our converts, whose wife refused to join him in his new religion, brought her to our gate where she died in two or three hours. Her people would not touch her, so the police had to bury her, which they did in a pit along the roadside within ten yards of our compound wall."

A Christian Medical Guild

A SMALL number of Indian Christian medical students at Agra have united to form a Guild of St. Luke, and have added to their membership former students now in practice in different parts of India. The Guild has produced an attractive little card of membership with thirteen names upon the roll. The objects are: (1) To bind medical men together as disciples of Christ; (2) to help one another by prayer. The rules of the Guild are: (a) To pray daily; (b) to read some portion of the Bible daily; (c) to attend church every Sunday if possible; (d) to be regular in partaking of the Lord's Supper. A Bible class for the Guild is held every fortnight by Miss A. F. Wright, the principal of the Queen Victoria High School, Agra.

Child Widows of India

THE last government census of India discloses that there are no less than 15,000 widows under five years of age, 100,000 between five and ten, 279,000 between ten and fifteen, and over 500,000 between fifteen and twenty. The one encouraging fact in this black picture is that the figure for the smallest of these poor child-widows, those under five years old, represents a decrease on the last census, when the figure was 17,705. *The Missionary Herald*, which gives these figures, quotes the *Dnyanodaya*:

We earnestly commend to all Europeans in India, officials and non-officials (especially

leisured English ladies, who can do much), to Swarajists and Liberals, to reformers and pundits, to missionaries and Indian Christian leaders all alike, these heart-breaking figures, behind which there lie untold sorrows and sufferings of nearly a million of our helpless sisters in India, every one of them a challenge to India's boasted advance in culture, civilization, and political statecraft. They are figures which constitute a loud call to every one of us to join forces with all who are patriotically-minded enough to feel the stinging shame of this blot on India's fair name.

Memorial to Ramabai

THE trustees of the Ramabai Mukti Mission at their last meeting voted to establish a memorial to Pandita Ramabai, and agreed "that a Bible Institute would be a fitting memorial to one who loved the Word, labored for the Word, and strove to glorify the Word, and if it were left to the choice of the late Pandita, they have no hesitation in concluding where her choice would lie." The trustees request prayer "that the children of God all over the world may be moved to supply the necessary funds for the erection and maintenance of a Bible Institute which will be in Poona or near Kedgaon, and that men and women equipped mentally and spiritually and who have studied the Word at the feet of the Master, be led to volunteer their services to teach in the Ramabai Memorial Bible Institute."

The Free Women of Burma

WHILE the Burmese man has, by force of the combined influences of Buddhism and climate, become either an indolent, harmless monk, or an easy-going amiable, pleasure-loving countryman, the Burmese woman, influenced in no less degree by religion, untrammelled by convention, and gifted with freedom of action from her earliest youth, has developed into an individual of marked intelligence and strong character. The women are the traders of the country; with them large contracts are often made by government officials. They keep the stalls in the bazaars, and they aid their husbands

in the sale of the paddy harvest. Denied education in the past, Burmese girls are now beginning to avail themselves eagerly of the government schools for women established by the English. Marriage is in Burma an absolutely free contract, in which the position, the obligations, and the rights of the two contracting parties are equal. This is particularly shown in the disposition of property.

All property belonging to a woman before marriage belongs to her absolutely, but all profits arising from the investment of property of either husband or wife, or the earnings made by business or labor, constitute "joint property," which neither one can deal with or alienate without the consent of the other.

Chinese Christians in Burma

A VERY superior class of Chinese live and trade in Burma in large numbers, and many of them have become Christians. When American Baptist missions went to Burma over one hundred years ago the Chinese were there. They were attracted to the Gospel from the first. They are more receptive to Christian teaching than when they are at home in their own land, and they occupy a strategic place in the economic life of Burma. Rangoon has a larger Chinese population than native Burman, and the smallest jungle village has for its business man a Chinaman. The Burmans trust them implicitly and the trust is merited. For years there has been a Chinese church in Rangoon and Mr. Douglass baptized about thirty in Bassein in the early days of the work there. The Chinese of Rangoon maintained a mission school and Christian hostel for many years at their own expense. About five years ago the one hundred or more converts at Bassein put up a school building at their own expense, and after the Mission had paid for the transportation of two young graduates of Swatow Academy in China, the Chinese of Bassein and Mandalay assumed their support. Now the loyal

group of Chinamen in Mandalay has built the first Chinese church building in Burma. They have an excellent building and have given liberally for its construction, but the work is sorely in need of funds.

A Buddhist Priest Finds Peace

A Tibetan Buddhist priest who for many years had sought to find relief from the burden of his sins and power to overcome them, spent several years in fruitless pilgrimage in India and, after his return to Tibet, learned Arabic and read the Koran, but found no light. Then a Tibetan peddling merchant, who, having sold his wares in India, was presented with a Gospel of Luke in the border town of Ghoom, gave it to this priest on his return. He was so stirred by what he read that he left his monastery, alleging another pilgrimage. After about eighteen days' journey on foot, he arrived at the town of Ghoom, very weary and footsore but with great longings to know more about Jesus. The missionaries had the great joy of opening up the Word of God to him and he found the peace which he had so hopelessly sought for so many years.

CHINA

A Chinese Ku Klux Klan

EUGENE E. BARNETT, Y. M. C. A. secretary in Shanghai, is quoted in *The Christian Century* as saying that the same nationalistic spirit that is felt so strongly in America is now rampant in China. "In America we call it 100 per cent Americanism," says Mr. Barnett. "Foreigners in China are likely to call the same thing here by balder names—narrow nationalism, anti-foreign feeling, anti-Christian sentiment. In certain quarters of China it is undoubtedly each and all of these things. The prestige of 'Christian nations' has not been so low in China for many years. The European war, the Versailles treaty, American movies, the cabled news of strikes, lynchings and violence in America

and Europe, Teapot Dome disclosures—all these are factors in producing a growing skepticism regarding so-called Christian civilization. One expression of the new patriotism was the organization four months ago of a Chinese Ku Klux Klan, or 'Order of the Three K's' as it is called in the vernacular. Its professed aims are as noble and beneficent as those of its American counterpart. As in America it proposes simply to insist—secretly, of course—on Chinese being good Chinese. It has adopted the regalia as well as the name of our American K K K movement."

Thousands of Testaments

REV. W. S. STRONG, sub-agency secretary for North China of the American Bible Society, wrote in the late summer: "General Feng's men are busy these days. When not drilling, they are making roads; and one benefit we will have as a result of the Fengtien Chihli war scare is that a system of roads will soon connect Peking with Jehol, with Lanhsien on the Peitaiho Line, and the extension of the Western system. I had a long talk with our old friend Mr. Frank Yung Tao as to the needs at General Feng's army camps. He very readily fell in with my idea, and at once bought 2,000 New Testaments for the Nanyuan Camp. He will be up here on Friday next, and we will then talk about needs in other camps. He is convinced that without Scriptures among the Christians there can be no strong church; and he feels therefore that this army church will mean a great deal both to China and to the Christian Church in general throughout China."

This reference to Mr. Yung Tao and his purchase of 2,000 New Testaments recalls his former wholesale purchases of Scriptures. It is he who, during the past decade, after finding efforts to uplift his countrymen through physical, social, and intellectual channels were not effective, took up the study of religions. Thus led to the Bible, he was won by it,

and, even before he himself became a baptized Christian, bought 5,000 and 10,000 Bibles and Testaments at a time and distributed them to his friends, to officials, and to teachers.

Chinese Girls' Idea of God

A MISSIONARY, conducting a class on the Apostles' Creed for a group of Chinese young women teachers, reports that when discussing the conception of God she asked them, "When you pray to God, in what way do you think of Him?" One girl named "Loving Virtue" said "It is sometimes as if He were on a throne, very high up, and very far off. It is all beautiful, but I can only see up as far as His shoulders. I can never see His face, it is too wonderful and too far away. And then at other times I don't think of Him as a person outside myself at Whom I am looking; it is as if a shutter goes down between me and the whole world. I don't realize anything round me, I am all closed in with Him. It is not a case of God and myself, it is all together in my heart"—there she broke off and said, "I can't explain it, only that the shutter goes down, and closes us both in."

Another girl said: "When I lead in prayer I always think of God, but when I pray by myself I think of Jesus, and He is always there ready to listen to me."

D. V. B. S. in China and Korea

IN 16 provinces in China there are 2,000 Daily Vacation Bible Schools, 1,000 of which are in the province of Shantung. Last summer about 2,000 students gave their vacation (July and Aug.) to help carry on these schools. These volunteer teachers have an experience of self-denying service which is invaluable to them and to the work. In Korea there are 250 D. V. B. S. conducted by a Korean Committee representing the World Association along with the Korean Christian forces.

Modernizing Nanking

MRS. GEORGE E. RITCHEY, missionary of the Disciples Church, writes of these changes which she has seen in the historic Chinese city of Nanking during the four years which she and her husband have spent there: "The famous old Drum Tower that was the center of filth and hovels and unkept graves, many of them with the coffins exposed, is now the center of an attractive little park with flowers and shrubs and winding walks. Electric lights are on many of the main streets where before small kerosene lamps were used with little success. An ordinance has been passed prohibiting beggars from the streets. The city is caring for them outside the city wall. Two blocks from our home are large mat sheds where hundreds of the very poor go daily to buy rice at a mere pittance. This work has been carried on the last two winters by philanthropic business men of the city. All of these enterprises have been at the initiative of the Chinese but only the influence of Christianity could have brought them about."

Attacking Chinese Illiteracy

THE Chinese Ambassador, Sao-Ke Alfred Sze, was awarded the degree of LL.D. by Syracuse University in June. In his address at Commencement, Dr. Sze said in part: "An American university graduate, Y. C. James Yen, has worked out a system whereby he hopes to educate China's illiterate millions for democracy in a decade. His plan was to compile a vocabulary of the most frequently used characters in the spoken language so that the illiterate would not have to waste time on characters that they would not use. A selection of one thousand foundation characters was made and under Yen's direction four readers have been prepared, each reader containing twenty-four lessons designed for twenty-four days of the month. It is designed, therefore, that the illiterate may complete the course in four readers, in four months

of classroom work at one and one-half hours each day. The readers completed, Yen's next problem was to have the system adopted. A publicity campaign was started in Changsha, the capital of Hunan. A committee of seventy members, including business men, teachers and students was organized. Parades and mass meetings were held with the result that teams of leaders were organized and sent out to register students from seventy-five districts. In three afternoons 1,200 pupils were registered. So far the work has been successful, and is now being carried to other cities. Volunteer teachers have enlisted to serve without pay, and in the city of Chefoo the new slogan 'Make Chefoo one hundred per cent literate within five years' is well on the way toward accomplishment."

JAPAN-KOREA

Japan's Christian Council

An interesting summary of the activities carried on by the National Christian Council of Japan since its organization in November, 1923, is given by the *Japan Evangelist*. The work of reconstruction begun by the Federation of Christian Missions in cooperation with the Federation of Christian Churches was taken over by the Council and a remarkably full survey of post-earthquake conditions was published in the *Japan Advertiser*. At the same time other activities undertaken by the first National Council have been faithfully carried out. Commissions on Education, Social Service, Literature, International Relations and Evangelism have already accomplished considerable work. Mr. K. Miyazaki, a full-time Japanese secretary eminently fitted for the position has been secured.

The organization of this National Christian Council has made possible a friendly relationship with the Christians of China through the National Christian Council of China, previously impossible. The Chinese Council

sent two representatives to Japan. Mr. Miyazaki spoke at the second General Meeting of the Chinese Council in Shanghai. The Christians of China were second to none in their sympathy for Japanese Christians who suffered in the earthquake. This sympathy took the form of substantial gifts. This improved relationship between the Christians of China and Japan is a matter of great and lasting importance.

Japanese Courtesy

MISSIONARIES in Japan have reported that they have been shown much courtesy and kindness even in these recent months. A striking illustration of this is given in a letter from Rev. Royal H. Fisher, Baptist missionary in Yokohama, who writes: "We very much fear that reports with you have greatly falsified the state of things here. Reports of attacks on Americans I can brand as utterly false; not a friend of mine has experienced anything but the kindest treatment during all these weeks of possible trouble. The work has suffered. America's position of moral leadership has been compromised and it is going to be hard to regain the confidence of many here. However, most of the people understand, although a noisy group have tried to make trouble. Our own associates in the work have been most cordial and sympathetic and have even been more than ordinarily kind. The authorities have been worried for fear some fanatic might 'start something' and we have been well watched over. The police in Sendai were most kind in taking extra precautions for our family, as I have had to be away most of the time; their detectives have kept a close watch of our house. All in all, it would be hard to find a people who could have been nicer to us during these trying weeks and months. Reports of secession from American support of our work have been grossly exaggerated; this has been talked of only by a few noisy free lances who would have most to

gain from a break-up of the regular churches. Our leaders have been staunch as steel to us."

NORTH AMERICA

Broadcasting World News

RADIO "fans" should listen in to the broadcasting of World News from Station W F B H (273 meter wave length), New York City. The Presbyterian Board of Foreign Missions has appointed Rev. Ernest F. Hall, D.D., to have charge of the broadcasting, under the title "World Neighborhood News," for half an hour on Friday afternoons at 3:30. Among the subjects already presented in this broadcasting are: "Christian Silk Worms in China," "Medical Miracles in India," "Missionary Athletics in the Philippines," "Christian Progress in Brazil," "The Present War in China," "The Story of Feng, China's Christian General."

Reports will be given of conditions and work in various foreign countries, especially China and Siam, the mission study topics for this year, and in South America where the Montevideo Congress is to be held in April, 1925. Stories for the "Children's Hour" will also be furnished by the Board of Foreign Missions.

This is the first attempt by any church to broadcast news regularly from foreign mission fields and it is hoped that it will prove to be valuable enough to warrant its continuance. Letters will be appreciated by the Board and the Radio Station if the plan is approved by those who "listen in." The Station address is WFBH, Majestic Hotel, 72d Street and Central Park West, New York City.

Undenominational Conference

AN American Conference of Undenominational Churches which was incorporated one year ago with seven ministers, and several laymen, has now about one hundred pastors and evangelists with churches and state superintendents in several states. The conference has been established upon the principles of taking the Bible as

its only rule of faith and practice, the deity and atonement of Jesus Christ as its only hope, and the consolidation of over-churched communities into a union church as its motto. It is not a new denomination, but a cooperative fellowship with membership from many evangelical churches. Any minister of evangelical faith that believes firmly in the Bible may become a member. *The Pioneer of a New Era*, published at Arnold's Park, Iowa, is the official organ of the Conference, and is edited by Rev. R. Lee Kirkland, D.D.

Gospel Need in Oregon

DR. W. O. FORBES, who is now superintending Sunday-school missions in southern Oregon, describes Oregon's four southeastern counties as still "a spiritual wilderness." These counties cover as much territory as the whole state of Indiana, but the population—35,000 in all—is not yet above an average of one person to every square mile of space. The largest town numbers only 2,500 people, and there are but four other municipalities in the region which have as many as 1,000 residents. The population is, therefore, almost entirely rural. The people are by no means poverty-stricken, for dairy farming, grazing and logging afford a very substantial basis of economic life, but the section is isolated and there are practically no facilities for travel. The gospel missionaries resident in the region are few indeed, and they reach only a very small fraction of the population in consequence. Dr. Forbes says, "The inhabitants are growing up in practical heathenism. More itinerant missionaries are urgently needed."—*The Continent*.

Mormonism in Idaho

THAT Mormon influence is growing rapidly in Idaho is graphically shown by a map prepared by Professor Deich, of Gooding College, referred to in an article in *The Christian Intelligencer*, which states: "In all southern Idaho, one third of the

population is Mormon. Most of the communities of the eighteen counties on the map contain a Mormon population running from twenty-five per cent to ninety per cent of the total. The Evangelical work is badly handicapped by the over-churching of small towns. This fractionalizes the non-Mormon population and leaves the Mormon church in possession of the community appeal. As the latter stresses amusements, particularly dancing, a goodly number of Evangelical Christian young people are attracted to it. When the depressing spiritual influence of large blocs of Mormons is considered, it is clear that unless countervailing measures are taken, real Christianity in southeastern Idaho and similar sections of other states, faces depletion and defeat. The only cure for this condition is to be found in reciprocal exchange of churches on a large scale, in a marked increase of all missionary and church extension appropriations for the building of adequate churches and community houses, especially the latter, and the elevation of ministerial personnel to a much higher standard than the local resources of the field will permit."

In Southern Louisiana

FRANK E. TOMLIN, of the M. E. Church, South, writes: "The French population of southern Louisiana is estimated at approximately 300,000. Some of the conditions with which we are faced in the work among them today are (a) an almost unbelievable amount of illiteracy; (b) a lack of ideals, dependability, and a sense of regard for obligations; (c) indolence and lack of ambition; (d) superstitions and false notions; (e) early marriage and inordinately large families, and along with that (f) poverty and insanitary living conditions. Illiteracy running as high as one hundred per cent is not uncommon in rural communities. There are public schools, of course, and some are doing good work. Facilities are far from

adequate, however, and in many cases there are no schools within a reasonable distance of communities of considerable size. The enforcement of compulsory attendance laws is unthought of. From one half to two thirds of the present generation of school age children are not attending any school. Of those who do attend, large numbers drop out before they have completed the third grade. The rural schools only try to meet a bare sixth-grade requirement, usually fifth-grade requirements are barely met. You ask why such conditions exist: What seems to me to be the answer is that the dominating religious influences have not demanded or even encouraged educational opportunities, but rather more frequently have opposed anything tending toward progress. Protestant efforts are already accomplishing much."

GENERAL

The Church and War

THE influence exerted on public opinion by the Protestant Church in the matter of popularizing the conception of a warless world has been emphasized by the *Christian Century*, which says: "Since the beginning of this year this has become a matter of grave public concern. The action of students at Indianapolis, and later in other places, served to crystallize the issue for the churches. Churches of all communions continue to go on record as unalterably opposed to the present war system. With the churches alive, the stirring of a large portion of the nation has followed in less than six months. The first impulse of the newspapers in dealing with this new situation was to deride and brand it. But it is noticeable that, in all save the out-and-out jingo papers, the promiscuous hurling of hard names has almost ceased. This change of tone is at once an evidence of the progress of the movement and of the influence that the Church really holds in the American community."

THE MISSIONARY LIBRARY



The History of the Wesleyan Methodist Missionary Society. By G. G. Findlay, D.D., and W. W. Holdsworth, M.A., B.D. 5 vols. 18s per volume. The Epworth Press. London. 1921-1925.

These portly volumes, averaging some 500 pages each, not only chronicle the history of the Wesleyan Methodist Missionary Society, but they likewise report the outstanding events of the spread of the faith of the Wesleys in North America and Europe, as well as in the British extensions in Australia and New Zealand. Volume V completes the work intended originally as part of the centenary celebration of the Society, held in 1913. With the exception of the earlier work of the Church Missionary Society, these volumes constitute the finest history of a separate Foreign Missionary Society yet published—a worthy output of more than a decade of diligent collation of manuscript records, careful examination of innumerable missionary periodicals, numerous volumes by missionaries and a general survey of other more remote sources of varied information. Though the lamented Dr. Findlay and his talented daughter were so central in the earlier period of production, the chief collaborator is Mr. Holdsworth, who not only reëdited the material left by Dr. Findlay, but who has given unity and a clear relief to the long record of Wesleyan missionary activities.

In a later number of the REVIEW an article will appear based on the work as a whole. Volume I was written by Dr. Findlay, and contains an account of the century's development of the Society at home and its earliest missions, resulting in the establishment of the Methodist Church in the United States and Canada. In Volume II we find the stirring history of their missions in the West Indies, and

a full account of the conflict between the Christian Church and the slave owners of the West Indies. Volume III describes the founding of the independent Methodist Churches of Australia and New Zealand, together with the memorable missionary triumphs of Wesleyan missionaries in the barbaric and cannibal islands of the southern Pacific. Volume IV tells the scarcely less interesting story of the Society's work in South and Central Africa and of Methodist expansion in Europe, together with the establishment at home of its Women's Auxiliary. The final volume, just published, is devoted to the missions in Ceylon, India and China, "where tremendous problems have been faced and results achieved which have laid a firm foundation for the triumphs of the future. The men and women through whom this progress has been won stand vividly out from these pages, and native churches and native Christians have their place of honor." The editor adds a detailed chronological table which connects the missionary history with events of the time—a valuable feature of the book.

When we compare these five volumes, the equal number of even fuller volumes of the Church Missionary Society's History, the scarcely less valuable history, issued by the London Missionary Society, not to mention the fine volumes recording the achievements of the Society for the Propagation of the Gospel and the British and Foreign Bible Society, with the sketchy or antiquated histories published by our great American missionary societies, we can only hang our heads in shame and hope that some speedy action may be taken by the older and larger societies of the United States to remedy this great defect and so supply our churches

with the inspiring accounts of what our brethren and sisters abroad have accomplished in the planting and up-building of the Kingdom of God in the non-Christian world. H. P. B.

Mexico, An Interpretation. Carleton Beals. 280 pp. \$2.50. B. W. Huebsch. New York. 1923.

Mr. Beals represents the viewpoint of the radical Mexican of today. Since this type of Mexican is now in control and will probably be still more now that Sr. Calles is elected president, it is an important book for North Americans to read. It is the first attempt in English to interpret, the history of Mexico from the social standpoint.

The opening chapter on "Indian Heritage" is a discerning statement of the fact that the backbone of Mexico is still Indian. The Spanish civilization and religion is a kind of veneer, with the Indians, still confiding in their old gods, though they may be dressed in the clothes of a modern saint. The exploitation of those Indians by the early conquistadores in the name of the Church of Rome, is painted with appalling details. In no English book of recent years has the Church, beginning with the abuses of the colonial days, been handled so frankly and severely.

Mr. Beals believes that the solution of the Mexican problem is social. The many revolutions of the past hundred years have rarely had social significance. But in the revolution of Juarez and in the one from 1910-1920—still going on—the dreams of the people are working toward reality. "The creation of an intelligent people, decently fed, decently sheltered, having practical education in civil responsibility is the only sure road out of the morass."

Mr. Beals describes how the modern foreign exploitation was fostered by Diaz on top of the old Spanish exploitation: "The sale of the lower half of Lower California for a song to Mr. Luis Fuller, who passed it on to an American colonizing company; the sale of 7,500,000 acres in northern

Mexico to two favorites who proved to be agents of the interventionist, Mr. Hearst; the granting to Colonel Greene of enormous copper concessions in Sonora; the granting of personal concessions to the United States Ambassador Thompson with which he organized the United States Banking Company and the Pan American Railroad Company, the arranging through the Cientifico law office of Senor Joaquin Casaus, for immense rubber concessions to Rockefeller and Aldrich. One hundred and forty-five million acres were practically given away to twenty-eight personal friends of Diaz. It is claimed that nearly 300,000,000 acres were sold for approximately five cents a hectare. In addition, immense oil and mineral concessions were made to various American and English companies, among them the Guggenheim interests. The rubber concessions to Rockefeller and Aldrich in Durango ruined a great number of poor towns; the privileges granted temporarily to the Tlahualilo Company on the Nazas River—a company which Ambassador Henry Lane Wilson supported with his official influence—ruined the river-dwellers; the grants in Sonora, immediately resold to American land companies, despoiled the Yaquis of their river lands, precipitating a bloody struggle that has lasted down to the Obregon régime, and which cost the Dictator alone no less than 510,000,000 pesos; the concessions which divided Quintana Roo among a few companies led to revolts and massacres; the timber concessions in the State of Mexico to the paper factories of San Rafael and Anexas wrenched away the village holdings of the district. In other localities the *ejidos* were enclosed by the nearest great landholder.

Diaz's methods could not continue. Madero the dreamer and spiritualist, appeared at the psychological movement. But he was no match for the reactionary forces that set themselves against them.

The third division of the book is given to a study of the Social Fabric.

It is a more profound study than the interesting popular study by Prof. Ross in his "Social Revolution In Mexico." The chapter on the "Rise of the Mexican Proletariat" shows how the labor unions have grown into great power, and what the backing of the American Federation of Labor has done toward defeating intervention movements in the United States.

The chapter on "The Aristocracy" gives revolting descriptions of the immorality and weakness of this class, developed largely during the Diaz administration.

The "Foreign Invasion" is treated without gloves. The foreigners have, through the centuries, controlled the economic life, and hence the people. But, aside from the early Church fathers, none have seriously attempted to help the people to adjust themselves to the trying facts of their disrupted social medium; and the people's own governing aristocracy during historic crises have always stood on the side of the invader. The foreigners have little interest in the Mexican or his fate, and though largely responsible for much of his present sordid condition, they consider him worthless.

From the days of the Spanish cavalier to the modern American, foreign residents have been largely composed of the adventurous get-rich-quick-type, devoid of moral principle or social responsibility.

The very severe strictures on Americans in Mexico are unhappily true about many, but are unjust to a large class who, though they maintain old political theories, yet still have affection for the Mexican people. A clear and detailed statement is given concerning the way the American petroleum interests have manipulated their government and the American public in their efforts to control, without compensations, Mexico's enormous supply of oil.

In regard to Mr. Fall's pretended representation of missionary forces in asking for changes in Article 27 of the Constitution, Mr. Beals says:

"That the missionaries had not been taken into the official counsels is evidenced by the statement made by Enoch F. Bell, Associate Secretary of the American Board of Commissioners for Foreign Missions, in taking exception to Senator Fall's sudden ecclesiastical interest: 'So far as I have been able to ascertain, our missionaries in Mexico do not suffer any disability or persecution either from the Government or from non-governmental sources. I cannot say that our work has been seriously handicapped by any provisions of the Mexican constitution or laws passed thereunder. I don't think that our government would ever be justified in demanding that the constitution of Mexico be changed to suit our tastes.... Under no circumstances would we, the representatives of American churches, allow our missionary interests to be so closely tied up to those of political and financial interest that are involved in Secretary Fall's letter.....'"

While one cannot agree with a number of positions taken in the book, it is an important contribution to the discussion of the Mexican Question.

S. G. I.

In the Land of Sweepers and Kings. Geo. E. Miller. 194 pp. \$1.00. Powell and White. Cincinnati, Ohio. 1922.

This book by Dr. Miller, of the Disciples Mission in the Central Provinces in India, merits very high praise. There are no dull places in it. The author has come very close to the people in sympathy and service, and has so arranged his matter as to make his descriptions reveal what he thinks and knows by experience.

Underlying the narrative is a something which makes a real missionary book of it. Without cant or melodrama the author tells of real people and real animals, genuine trials and disappointments, all the while making clear that the task in which he is engaged is one that might well command the best talent and devotion of the Church. The picture is wonderfully true to nature.

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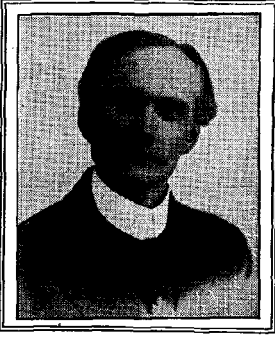
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- Progress of World Wide Missions.** Robert H. Glover. 372 pp. \$2.50. George H. Doran Co. New York. 1924.
- Kingdom Without Frontiers.** Hugh Martin. 91 pp. \$1.00. Macmillan Co. New York. 1924.
- Arab at Home.** Paul W. Harrison. 337 pp. \$3.50. Thomas Y. Crowell Co. New York. 1924.
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