

VOLUME XLVII

NUMBER 12

# THE MISSIONARY REVIEW *of the* WORLD

---

DECEMBER, 1924

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SHALL THE CHURCH OF CHRIST ADVANCE?

ARTHUR J. BROWN

GENERAL FENG AND HIS ARMY

GEORGE T. B. DAVIS

RESULTS OF CONFUCIANISM IN CHINA

R. C. FORSYTH

SEEN IN ABYSSINIA

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DELANVAN L. PIERSON, Editor

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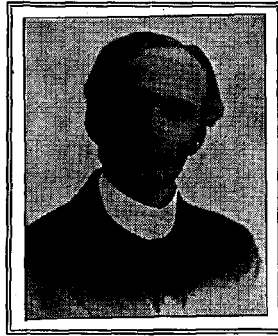
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GENERAL FENG (at the right of George T. B. Davis, who wears a hat) AND HIS SOLDIERS HOLDING UP THEIR CHINESE TESTAMENTS  
(See page 956)

# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLVII

DECEMBER, 1924

NUMBER  
TWELVE

## DENOMINATIONAL RIVALRY VS. COOPERATION

**R**ECENTLY there have been some caustic criticisms passed on denominational Boards because of an alleged use of mission money to promote denominationalism rather than to uplift Christ so as to draw men to Him. No doubt some of these criticisms are justified, although the causes for them are decreasing year by year. We need to look the facts squarely in the face and not to deal in generalizations that do injustice. Some cases that seem like denominational rivalry, lack of Christian comity or to involve a waste of money and effort are due to the necessity of building up work in pioneer fields. Railroads may at first be competitors in a thinly settled country and yet later may be inadequate for the traffic. In other cases, the competition has been inherited from the past or is caused by inability to make speedy readjustments where the population of a field has decreased or changed in character. There are, however, regrettable instances where officials or individual workers are men of narrow vision and denominational ambition. They work for what they consider to be the good of a segment rather than for the benefit of the members of a community or of the whole Church.

There are many good reasons why all evangelical churches should seek ways of working together so as to prevent waste of effort and to present an unbroken front in advancing the Kingdom of God. Making known these cases of need for greater cooperation may help to hasten progress. To declare our belief in cooperation is not enough; nor is it sufficient to point out breaches of comity. We must have faith in our fellow-Christians; we need a larger vision of our common task and a supreme devotion to our one Lord. Negative criticism is not so useful as is a constructive approach to the problem, with an intelligent consideration of the facts, followed by prompt action.

Denominationalism is not wholly evil if it does not create jealous rivalry and prevent unity and cooperation. The denominations had

their origin in a protest against errors that crept into the Church, or against autocratic efforts to control religious thinking, or because of personal ideals and differences of interpretations of the Bible. But the protestors themselves have too often become dogmatic, and autocratic in the expression of their views. Today denominationalism has generally become a hindrance and the great masses of evangelical church members are demanding greater emphasis on essentials only, together with greater unity and cooperation in the service of Christ. Within most of the denominations there are movements which are preparing the way for a new day in interdenominational cooperation and unity. Possibly, however, there will be a realignment on questions of faith.

Among the evidences of the growing spirit of Christian fellowship are the Federal Council, the conferences on Faith and Order, the Home Missions Council and the Foreign Missions Conference and other interdenominational bodies. For fifteen years or more, superintendents of Home Mission work in many states have been endeavoring to cooperate so as to avoid overlapping and competition. Workers on the field have promoted plans for adjustments and cooperation that save millions of dollars. Cases of unfriendly competition and flagrant overlapping are not the rule in home mission territory—they are the exceptions. Much has been done to correct old mistakes and there has developed a conscience that has taken strong hold on many leaders and laymen. North Dakota, Montana, Wyoming, Idaho, Western Washington, California and Utah have now interdenominational state organizations giving special attention to comity largely promoted by the Home Missions Council.

Enthusiasm for cooperation is growing in the Church and the evidences of it are increasing. International, national, state and city federations of churches, and similar Christian organizations are now working harmoniously together for God and humanity. They are thriving on willingness to cooperate. In some cases, however, the advance is so rapid that the differing cooperative groups are themselves becoming competitors and in some cases rivalry is beginning to appear.

Christians may hold to the essentials of faith, and yet help to crystallize the sentiment for unity and direct the efforts toward cooperation so as to bring about the desired result. Zeal for a particular institution should not be so great as to hinder the spirit of Christian unity or the giving up of cherished plans and organizations if this surrender will advance the cause of our Lord. The whole family of Christ need not adopt one type of church government, or worship according to one form of ritual, or accept the same interpretations of all the Bible teachings. All members of a family need not live under one roof, be engaged in one kind of work, or

even be called by the same name, but it is essential to Christian fellowship and effective service that all work harmoniously together, without jealousy, rivalry, interference or conflicting purposes and plans. Let Christ be first; let Him increase while denominations and their statistics decrease.

### THE WORK OF THE UNITED CHURCH

THE United States can accomplish many things that are impossible for individual States to do alone. The labor unions can do much that separate local organizations cannot bring to pass. A united family has an influence that a disrupted family cannot expect to wield. It is not necessary that all of the States, or all local labor unions, or all members of a family shall agree on all points, but they must agree on a basis of union, on an ideal and some general principles, and to be effective they must be loyal to the official heads and the general program.

It would seem to be beyond question that a united Church of Christ will be more effective in work, a greater testimony to the world, and more pleasing to Him than a divided church. A body whose members are out of harmony with each other cannot be all under the control of one Head. The characteristics and the functions of members are varied, but there should be absolute harmony, loyalty and cooperation.

It is, therefore, eminently fitting that there should be a Federation or Federal Council of Christian Churches to unite in harmonious sympathy and cooperation those branches of the Christian Church that are loyal to Christ and His program. They need not agree on all points, be called by one name or be uniform in methods, but they can agree to acknowledge one Head and to work harmoniously to express His spirit and to carry out His plans. The Federal Council of the Churches of Christ in America is such an organization, expressing the unity of spirit and purpose, but not requiring organized union or uniformity. It was planned at an interchurch conference in 1905 and the plan was adopted by national denominational assemblies in 1906 to 1908 when the Council finally adopted its constitution at a meeting held in Philadelphia. The Federal Council has, therefore, been in actual operation for sixteen years and has accomplished many worthwhile results in religious, educational, industrial, philanthropic, missionary and international spheres. The expense involved is less than \$300,000 annually, for the most part contributed by individuals and denominational bodies.

The next quadrennial meeting of the Federal Council will be held at Atlanta, Georgia, December 3-9. Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, is chairman of the program committee, and the general theme will be "The Church in the World." Specific subjects to be considered include: "The Need of the World

for the Church of Christ," and "The Cooperation of the Churches." The speakers include Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions and President of the Federal Council; Governor William E. Sweet of Colorado; Bishop William F. McDowell of Washington; Bishop Francis J. McConnell of Pittsburgh; Bishop Warren A. Candler of Atlanta; Rev. Rockwell H. Potter of Hartford, Conn., Moderator of the National Council of Congregational Churches; President E. Y. Mullins of the Baptist Theological Seminary at Louisville, Kentucky; Rev. James I. Vance of the First Presbyterian Church of Nashville, Tenn., and Rev. Henry H. Sweets, of Louisville, Secretary of the Presbyterian Board of Education. Among the distinguished representatives of the Churches of foreign lands will be Sir Willoughby Dickinson of London, former member of the British Parliament; Professor Julius Richter of the University of Berlin, a world authority on foreign missions; and Dr. Adolf Keller of Zurich, Switzerland, one of the outstanding figures in European Protestantism; Rev. A. Reischauer, of Tokio, and Dr. Samuel M. Zwemer of Egypt and Arabia, the leading missionary to the Moslem World.

The President of the Council to succeed Dr. Robert E. Speer, and the other officers for the next quadrennium, will be elected on Thursday morning, December 4th.

Some criticisms have been passed on the ideals and work of the Federal Council. No doubt mistakes have been made but the best answer to these criticisms is the work that it has accomplished in national and international affairs. There is still a great work for the Churches of Christ to do cooperatively.

No denomination is asked to give up its independence. The program and policies of the Council are determined by the representatives appointed by the various denominations.

The aims of the Council, as defined in the Constitution, are "To express the fellowship and unity of the Christian Church... To bring the Christian bodies of America into united service for Christ and the world... To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches... To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The Council assists local communities to develop effective cooperation in dealing with their own community problems and as a result, there are now nearly fifty local federations or councils of churches in various centers. Each of these is responsible only to the churches of the local community.

The program of the Council is founded upon the supreme need for personal religion, for life through Jesus Christ, the Son of God,

for making known His Gospel to all mankind, and for expressing His ideals in all activities and relationships. This spirit extends to social and international relations and to every phase of life. The Churches can and should do their utmost to root out the seeds of selfishness and bitterness that produce wars; they should use their influence to secure international justice and peace, to develop brotherhood in industry, to promote fraternity among the races of the world, and to abolish the traffic in intoxicating drinks, harmful drugs and other social evils.

Loyal and loving obedience to Jesus Christ, the Son of God and Saviour of man, is the cohesive force that must be depended on to unite all Christians of all Churches—that we may be One as Christ and the Father are One.

### GOVERNMENT AND MISSIONS IN EGYPT TODAY\*

**A**FTER having administered Egypt for forty years, the British Government, on February 28, 1922, made the announcement that it was "the desire of His Majesty's Government to recognize Egypt forthwith as an independent, sovereign state." Since 525 B.C. Egypt has been a subject nation. Persians and Greeks and Romans and Byzantines, the Caliphs, the Memluk, the Turks, the French, the Khedives, the English, one after the other, have ruled in the valley of the Nile. Now Egypt is assuming her place as a self-governing, sovereign kingdom with her own king and her own house of representatives and senate. She is sending her diplomatic representatives to the various governments of the world, for the first time in 2,500 years.

Great, fundamental changes have taken place in Egypt during the past decade. From 1882 to 1914 Britain had been administering the government as the occupying power, with advisory predominance in all the departments of state. In 1914, however, she assumed the relationship of the protecting power and declared Egypt a protectorate of the British Empire. Martial law was declared and the British consul general became the British resident with almost regal power.

This relationship continued throughout the War, but after the armistice Saad Zaghlul Pasha with two colleagues demanded that the British should evacuate the country and turn all affairs of government over to the Egyptians. The demand was refused, the delegation was shortly afterwards interned in Malta as malcontents and disturbers of the peace, and martial law became stricter. This caused rage in the Egyptian politicians, and resulted in disturbances and outrages of various kinds, together with the murder of many innocent people and the destruction of much property. This condition continued until 1923. During the past year a constitution for the future government of Egypt has been adopted and a law of indemnities

\* By a Friend of Egypt in Cairo.—*The United Presbyterian.*

securing the acceptance by the Egyptian government of all the acts and judgments of the British military courts in Egypt. Military law has been abolished, and arrangements made for the retirement of the many British officials in the civil service.

Four great subjects of vital importance both to Great Britain and to Egypt remain for settlement between the two governments. These matters are: (1) The security of the communications of the British Empire in Egypt. (2) The defence in Egypt against all foreign aggression or interference, direct or indirect. (3) The protection of foreign interests in Egypt, and the protection of minorities. (4) The Sudan. Pending the conclusion of agreements on all these vital matters the status quo remains intact.

The two great outstanding changes have been the abolition of martial law and the promulgation of the constitution. It is liberal beyond expectations in its provisions for securing liberty and freedom to the individual Egyptian and resembles the governments of the most civilized nations of the world. It declares that: All Egyptians are equal before the law. The liberty of individuals is guaranteed. The home is inviolable. Liberty of conscience is absolute. The state protects, in accordance with the practice established in Egypt, the full exercise of the rites of all religions and creeds. Liberty of opinion is guaranteed. The press is free. Egyptians have the right to hold meetings peaceably. Egyptians have the right to form societies. And then as if doubly to secure liberty to the individual in his person, and his religion, and his status before the law, it is provided that: "The stipulations of laws, decrees, orders, regulations, resolutions, decisions, and all other acts or measures imposed in the past, and rules and forms adopted up to the present time, will remain in force, on condition that their execution is in harmony with the principles of liberty and equality guaranteed by the present constitution."

In Egypt the Christians are only one out of every fourteen of the population—one million out of 14,000,000. Can the constitution really guarantee freedom in religion to the Moslem man or woman to change his or her religion? Will the changes that have been effected in the government affect the missionary situation? Will they affect the disabilities that a convert from Islam ordinarily incurs?

In the elections held last January for members of the new parliament fifteen Christians and one Jew have been chosen out of 214 in the house of representatives. It is obvious that without Mohammedan votes not one could have been chosen. It is an interesting fact that five of the fifteen Christians chosen are of Protestant families, and received all or part of their education in mission schools or college at Assiut. In the senate four members out of 118 are Protestants.

The party in the majority controls about ninety per cent of the votes of the parliament and is led by Saad Pasha Zaghlul, the Moslem



partisan and nationalist leader. Will this strong, dominant party initiate legislation to the disadvantage of Christianity and Christian missions? Or will the constitution be administered fairly and justly?

The law of apostasy has not been changed or abrogated. Can the constitution prevent its execution in the face of bigotry and fanaticism? Will the old customs and the old law still clamor for the death of the convert? Will the Koran, in the religious courts, and even in the decisions of the civil courts, override the constitution, notwithstanding its guarantees of freedom and equality? Baidhawi, the great Moslem commentator, says that the Koran teaches: "Whoever turns back from his belief, openly or secretly, take him and kill him, wherever you find him, like any other infidel. Do not accept intercession." Will this law of the Arabian desert of the seventh century "remain in force," or will "its execution" be regarded as not "in harmony with the principles of liberty and equality guaranteed by the constitution"?

The disabilities which the convert from Islam must face include death, especially in the better grades of Egyptian Moslem society. Some in Egypt have died because they believed in Jesus and His Gospel. The usual way is to destroy the "pervert" by a poisoned drink or poisoned food. A few years ago a government official, an educated man, suddenly disappeared from his father's house and was never seen again. In conversation with his friends, in social meetings, when religion was the subject of discussion he expressed his doubts of Islam and strongly, ably maintained the superiority of Christianity. He had never openly professed his faith in Christ but he knew the Bible well, much of it by heart. He was frequently warned by his friends to be less open in his "reasonings" with his fellows, but he could not remain silent.

Other Christian converts have endured great indignities and suffering. One was banished for a year by the government authorities on the plea that protection from injury and possible death was impossible. In general, the disabilities suffered by the Moslem convert are legal, social, domestic, economic, and not political, but they are none the less real.

Neither missionaries nor missionary boards have yet made any general, adequate provision for Moslem converts. A missionary in a Moslem land wrote: "Any native of but a moderate degree of respectability must, to become a Christian, make sacrifices, generally speaking, that not the most zealous supporter of missions ever dreams of making. A Moslem convert must have the spirit of a martyr."

The disabilities incurred by the Oriental Christian in Egypt are not greater than in the past. His position, however, is uncertain, and fanaticism may at any time overwhelm him. In the present state of opinion the Christian in Egypt may receive consideration politically of greater benefit than formerly but he may lose his present position in politics, in civil service, and in civil and personal rights.

During the past few years some of the leaders have suspected the Christians of Egypt as not being sympathetic with the aspirations of the majority because of their supposed religious affinity to Britain as a Christian nation. At the same time a number of the younger Christians have been earnest national partisans and three or four of them were transported with Zaghul Pasha, and several others were interned with national extremists. But it is not likely that the Moslem leaders of Egypt will ever feel full confidence in their Christian fellow-subjects, whatever they may think of Christianity.

During the past six decades the diffusion of Christian ideas and evangelistic truth throughout the country has greatly affected the Moslem population of Egypt. Copies of the Bible have been distributed in large quantities and thousands of Moslem boys and girls, who are now men and women, have been in attendance in Christian schools. Many thousands have been patients in Christian hospitals and clinics, or are friends of those who have been patients. Many of these have copies of the Scriptures, and have heard the Gospel preached and taught. They have told others of their experiences in school and hospital, they have shown their Gospels and others have read them; they have talked about the Christians and their religion, their worship and their beliefs. They have been evangelizing one another and their influence has extended to other thousands. As a result prejudice is being broken down, bigotry is being overcome, their contacts and fellowships with Christians, and Christian missionaries have led them to desire to know more fully what Christianity is and what Jesus Christ really taught in His Gospel.

Missionary work among Moslems is, therefore, much easier than formerly. They come to meetings in the cities and the villages, whether in the churches or in rented houses; they visit individually and in groups the missionaries and Egyptian workers; they receive the Book of God with deference, reverently and gladly; they ask for literature on Christian subjects; they inquire about the differences between Christianity and Islam and desire to know the doctrines of Christianity. A few are being baptized and others are under instruction. Some do not believe in Mohammed or the Koran, but are not ready to be baptized. The fear of ostracism, of the fate of the apostate, is ever before them. The convert from the respectable classes is no safer today than in the past. However, the interest of the Moslems in Egypt in Christianity is very great; a marked change of attitude has taken place as compared with former days, and it is general all through the country, even in the Moslem sections of Cairo.

The relations between the missions in Egypt and government officials are, in general, friendly. The real difficulty and time of trial, perhaps, will come when the impact of Christianity on the Moslem masses becomes so great and so pronounced that the Moslem leaders become aroused to opposition and defence. What will parliament do then?

## A CHRISTIAN LAYMEN'S LEAGUE

SINCE the Laymen's Missionary Movement was absorbed into the Interchurch World Movement and that, in turn, discontinued operation, there has been no interdenominational and nationwide organization of Christian laymen interested in religious work. There are groups in various communions and there are interchurch associations interested in Bible distribution or undenominational work, but that is all. Now it is proposed to unite American laymen, loyal to Christ and to His service, in a league for Christian truth and religious work. At a conference, held in New York on October 11th and 12th, called by Dr. J. Campbell White of the Biblical Seminary, a committee of representative Christian laymen was appointed to take this matter under consideration and, if thought advisable, to take steps to form such a Laymen's Church League. Dr. White says: "Is it not eminently reasonable to challenge the best laymen of all Protestant churches of North America with the proposal that they find some way by which groups of earnest laymen in all these churches can cooperate for Christ and His cause? This is the central proposal made. Final policies are left to be determined by a General Laymen's Conference of laymen from all Protestant churches in the United States and Canada, acting upon reports and recommendations of eight commissions, composed of the strongest laymen that can be found."

This is a new interdenominational effort by laymen to secure real working fellowship and cooperation between all groups of Christian laymen who are eager to serve Jesus Christ, and to increase the spiritual power and efficiency of His Church. The official action taken at the recent conference calls attention to the desperate need of vital Christian religion now evident in America and other lands. The churches are not realizing their possible spiritual efficiency upon which depends the welfare of the race. The present situation calls for the best thought, prayer and leadership of the strongest laymen. Happy, victorious, fruitful lives are possible in Christ but few are living such lives. The remedy of this condition should be a matter of earnest study, prayer and effort by laymen themselves, together with all the help they can secure from pastors. Business itself may be made a revelation of the mind of Christ, and an effective means of expanding His Kingdom. Wide-spread religious doubt and unbelief can be overcome if Christian laymen will agree in defining and publishing the Gospel of Jesus Christ. Multitudes are ready to listen to a clear, confident and convincing statement of what Jesus Christ can do to meet human needs. Public schools, universities and colleges are not doing justice to the educational and moral values of the Bible and of Christ. Too many are hindering faith and the working out of Christian ideals. The educational process must be more fully permeated with vital religious

truth so that colleges and universities may prepare graduates for efficient leadership in our churches and Sunday-schools.

There are abundant resources in the hands of Christian men and women to finance any reasonable program of Christian culture and service that may be developed by the best constructive thinking and experience in the Church. The consecration of property to God would increase the resources available for carrying out the program. The financial support of the Church has been inadequate because the laymen have not been enlisted more fully in the discussion of the needs and how best to meet them.

Christian men need some method of united study, conference and action to make their voice heard on religious questions and to increase the spiritual power and effectiveness of the Church. The rich experiences of groups of laymen in many individual churches and communities may be gathered together and given wide publicity, in order to help other groups to work out the best programs for their own use.

A *Provisional Committee* has been appointed to act as a publicity bureau and clearing house of information upon all lines of Christian effort carried on by groups of laymen; to arrange for Laymen's District Conferences; to appoint Commissions of Laymen to make a study of the following subjects and to report their recommendations to a Laymen's General Conference to be called at the discretion of the Provisional Committee:

- (1) Secrets of victory and fruitfulness for Christian laymen.
- (2) The application of Christ's teachings to business and professional life.
- (3) The Gospel of Christ and the main business of the Church.
- (4) The relation of the Bible and Jesus Christ to education, the home and the schools.
- (5) An adequate home and foreign missionary policy and program for laymen.
- (6) The enlistment of financial and other resources for Christ and His Cause.
- (7) Best methods for men's organizations, for an individual church, for a city, a district, or a nation.

It is proposed to appoint commissions to study themes for presentation at the Laymen's Conference to be held next year at some central point—either at Louisville or St. Louis—and to enlist the sympathy, prayers and cooperation of laymen in all parts of the country. The tentative dates set for this conference are March 12-15. M. L. Swinehart, lay missionary of the Southern Presbyterian Church on furlough from Korea, has been secured as General Secretary of this League of Christian Laymen.

# Shall the Church of Christ Advance? \*

BY REV. ARTHUR J. BROWN, D.D., NEW YORK

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

**G**OD is summoning us to go forward. Thirty years ago we prayed for open doors. God has answered that prayer, and now we must pray Him to make the Church willing to enter them. The situation is unprecedented. Nations are plastic. Former hostility to missionaries has largely disappeared. Everywhere people are ready to listen to the Gospel. In many fields, chapels, schools and churches are crowded. It is heartbreaking to turn away inquirers who, if there were room for them, might be brought to Christ. The opportunity is imperial and imperious, and such opportunity means obligation. What we can do for God we ought to do. We do not need to wait for a more favorable time. "Say not ye, there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Shall Christ wait to see of the travail of His soul for those who will die because His disciples are attending to other things? Behold, now is the day of salvation.

Every consideration of enlightened statesmanship calls upon the Church to advance along the whole line. Said a letter from Japan: "This is the greatest day ever in Japan. There never was such an opportunity to preach and minister to the people." Said a letter from Persia: "Our responsibility is thirty million souls. How, with so limited a force is the mission to maintain its work? On all sides we see great opportunities, yet are powerless to embrace them." It is wonderful that there are nearly half a million Christians in China, but there are 438,000,000 people there. From India comes the cry: "Millions are yet unevangelized in the territories for which our missionaries are responsible, and are totally inadequate." Said another letter of a single station: "Publish it! Shout it from the housetops! 2,500 villages to be visited; in all of them Christians to be shepherded and 6,000 Christian boys and girls to be educated. Open thou, O Lord, the eyes of the young people of America, burden their hearts, till they come over to help us rescue the lovable boys and girls of India from the slough of ignorance and sin in which they are sunk, till they cannot rest for the cries of these children going up before the throne day and night."

What shall be said of the soldiers of the Cross who form the thin red line of the Church of God at the front; little groups of men and women, scantily equipped, in unhealthy climates, often in the midst of war, pestilence or famine, hardly a week in which some of them do

\* Extracts from an address delivered at the 136th General Assembly of the Presbyterian Church in the U. S. A. at Grand Rapids, Michigan, May 28, 1924.

not stand face to face with death; but quietly, patiently, month after month and year after year, going on with their work with fortitude undaunted, with devotion superb, witnessing for the Gospel of the Son of God. "Why don't you call those imperilled missionaries home?" people sometimes ask. If we did call them, they would not come. When a British Admiral offered the protection of his ship of war to some beleaguered missionaries years ago, they told him that their stations were their posts of duty and that they could not leave the native Christians to be scattered and their schools and hospitals to be destroyed. The Admiral took off his cap and said: "Ladies and gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours."

As we read letters which come from workers stationed at the ends of the earth, strange scenes rise to our vision. We see missionaries on the teeming plains of China, in the numberless villages of India, by the rivers of Siam, in the jungles of Africa, on the uplands of Persia, in the valleys of Korea and Japan, in the islands of the Philippines, in the vast spaces of Latin America; using every conveyance known to the non-Christian world—by cart and chair and litter, by canoe and sailboat and launch, by pony and camel and elephant, sometimes by bicycle and automobile, but often on foot, weary and foot-sore; in heat and cold, in dust and mud, in drenching storm and blazing sun, but everywhere and always beseeching men in Christ's stead to be reconciled to God.

The world waits for the Gospel of which such missionaries are ambassadors. Never has it needed it so urgently as now. The race is in commotion. Turkey is again arrogant. India is seething with unrest. China is in chaos. Japan has been smitten by appalling calamity. Koreans and Filipinos are demanding independence. In Europe men are talking about the next war and preparing for it. Everywhere peoples are in transition. The old is passing. What is to be the new?

Evil influences are intensifying the danger. Moving picture films that are so unclean that they cannot be profitably shown in America are shipped to Asia where they are freely exhibited. A single steamship is reported to have taken from San Francisco to Japan 1,150 barrels of wine. Morphine seized in Shanghai was manufactured in Philadelphia. The law forbids shipment from America to China but not to Japan. In two years and nine months New York dealers sent three and a half tons of morphine and five tons of cocaine to Japan, there to be reshipped to China through Japanese post offices over which the Chinese have no jurisdiction. As a traveler in Asia sees the evidences of vices from alleged Christian nations, he wonders whether the closer contacts of the East and the West are further to debauch the East. They surely will unless they are overcome by a more vigorous propagation of Christianity.

America and Europe have taught Asiatics to kill one another more scientifically than ever before. They have taught them the use of machine guns, airships and poison gas. Shall they not give them the uplifting and purifying word of God with its Gospel of the Prince of Peace?

Under the combined impact of forces good and bad that are pouring into non-Christian lands, the old civilizations are crumbling and the ethnic religions are decaying. What few moral restraints they ever had have been weakened. The whole structure of Asiatic life is tottering. What is to take its place?

“The rudiments of empire here  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form.”

One thinks of the majestic words of Isaiah: “The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle.”

#### THE DUTY OF THE CHURCH

What is the duty of the Church of God? We turn for instruction to our Lord. In the 24th chapter of St. Matthew's Gospel, He plainly warned his disciples of coming wars and tribulation and false prophets and abounding iniquity; but, so far from advising inaction on that account, He declared that these very conditions made it all the more urgent that “this Gospel of the Kingdom shall be preached in all the world.” That is the divine program for a distracted earth. The defects from which the world is suffering are not defects of knowledge, but of conscience. Man's material appliances have developed faster than his moral character. “There is no political alchemy,” said Herbert Spencer, “by which you can get golden conduct out of leaden motives.” Dwight L. Moody said about the same thing, less elegantly, but more forcibly: “If you want good water it is not enough to paint the pump, you must clean out the well.” Only God can do that. For this Christ came. “Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved.” Science, philosophy, militarism, politics, secular education—all have failed. The only hope lies in the acceptance of the Gospel for whose world extension the foreign missionary enterprise exists. There never will be a better world until there are better people in it, and there will never be better people in it until they conform their lives to the teaching of Christ. The missionary enterprise stands for this. It stands for human brotherhood; for the international mind in religion; for emancipation from the narrow and provincial into the wide spaces of the King-

dom of God: for the world-wide sway of Christ; for utter allegiance to Him as King of Kings and Lord of Lords.

Some allege that the world program of Christ is impossible. But what is the Church for, if it cannot be the agency of God for doing what man alone cannot do? Inspiring are the words of revelation: "He is able"; "able to save unto the uttermost"; "able even to subdue all things unto Himself"; "able to do exceeding abundantly above all that we ask or think." Let Christians of all men reject the heresy that what Christ laid upon His Church cannot be done. Nothing that is right is impossible. What God tells us to do, we by the grace of God can do and should do. Instead of hesitating, let us say with Shakespeare:

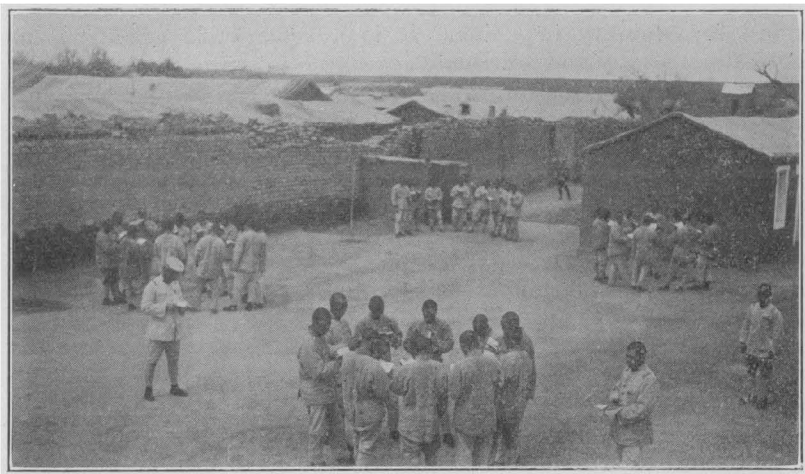
"Now let me run  
And I will strive with things impossible;  
Yea, get the better of them."

"Human crimes," said Thomas Carlyle, "are many; but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the handwriting of God is abroad on the sky, there is none other crime than this that the gods do more utterly avenge." This is no time for a small or timid program. It is time for consecrated effort, for sacrificial giving, for catholicity of spirit, for statesmanship of planning, a time for the splendor of a mighty faith. "If the Church ever intends to vindicate its name among men as the champion of a pure religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea, is now evident as never before. Nothing less than literal saturation with religion will save the world."

This is our splendid task, to exalt the Lord of life above the jarring passions of men, to make His will supreme. We must write His name large across the sky of the world. We must make His voice the undertone of human life. We summon the Church in the ringing words of Charles Hoyt:

"Is this a time, O Church of Christ, to sound retreat?  
To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt, when all around  
Horizons lift, new destinies confront?  
No, rather strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect;  
And to thy kingdom come for such a time.  
The earth with all its fullness is the Lord's.  
Great things attempt for Him, great things expect,  
Whose love imperial is, whose power sublime!"





A GLIMPSE OF GENERAL FENG'S ARMY AT NOON

When a gun is fired at twelve o'clock each noon the soldiers of the Christian army are accustomed to gather by companies or in smaller groups for thirty minutes of Bible reading and prayer.

## General Feng and His Christian Army

BY GEORGE T. B. DAVIS, SHANGHAI, CHINA

*General Feng Yu-shiang, known as the Christian General of China, has been much featured in the press dispatches recently on account of his action in forcing the resignation of the Chinese president, Tsao Kun, on October 22d, causing the flight of the commander-in-chief of the Central Government's armies, General Wu Pei Fu, and the retirement of the young Manchu emperor. It is understood that General Feng has taken these steps with the desire to bring peace to China too long torn asunder by warring factions. The Foreign Minister under the new Government is Dr. C. T. Wang, also a prominent Christian.*

*The story of General Feng's conversion and work with his army was told in our May, August and December numbers, 1923. He has the most efficient army of soldiers in China but he does not desire to establish a militaristic government. His interest in the promotion of Bible study, education and useful employment give good ground for hope. His position is one of grave responsibility, and of many temptations. He stands much in need of the earnest prayers of Christians in all lands.—EDITOR.*

A FEW years ago an army officer was converted in Peking. He was a major in command of 500 men, but he was not allowed to preach Christ openly to his men in the military quarters. For this teaching he had to send them from the barracks to the churches of Peking. Today that convert is called the "Defender of Peking"; and of his army of ten thousand men, probably two thirds have openly avowed their faith in Christ. It is not only a most inspiring native force for righteousness, but it is the strongest military in-

fluence for stability in China. It is a remarkable organization, physically, morally and spiritually.

After an American military man had spent two weeks studying the Christian Army he said: "They are the best soldiers in China." But the army is not merely a military organization. It is a great Christian school where young men are given physical, industrial, mental, spiritual, and military training. The soldier-students enlist for at least three years and receive the equivalent in time of a four years' course. There is a strict schedule of work and study from the rising bugle in the morning at 4 A. M., to "lights out" at night. The first order of the day after dressing is a bit of spiritual drill, when the men assemble by companies in the quiet of the early dawn and the captain leads in a gospel hymn. Then all heads are bowed while an officer or private soldier prays for God's blessing upon the army and guidance for the duties of the day.

Physical drill follows the spiritual when the men go out for a twenty minutes' run, and clamber up and down little mounds to make them fit for mountain climbing, and for the day's program. Then comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, and a noon prayer meeting. Thus from morning until night there is a varied program of study, work and worship.

The army is up-to-the-minute in physical fitness, as might be expected where there is an absence of immorality, wine drinking, and cigarette smoking. They are alert, athletic, clear-eyed, strong-muscled. Sir James Startin, a retired Admiral of the British Navy, who recently visited Peking, was much impressed with the fine physique of the men and with their feats on the horizontal bars.

The industrial branch of the army school was started by General Feng in order that many of the men might learn a trade and have a means of support on their return to civil life. Here one sees the men engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other furniture. When one set of men have learned a trade, another lot takes their place.

But the most striking phase of the army life is its spiritual side. It was a most impressive sight to see a hundred or more men standing outside a mess-room before a meal singing a gospel hymn; then as all heads were bowed someone led in an earnest petition. This is the custom throughout the entire army before the two meals each day!

A still more striking scene occurs at noon when the twelve o'clock gun is fired and the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain or in smaller groups in charge of a corporal. After a hymn is sung a chapter in the New Testament is read responsively, with brief explanations by the leader,

followed by a number of petitions from the officers and men. It is Family Worship for the day.

The men love to sing the favorite old hymns. They sing the first thing in the morning; they sing at noon, and they sing the last thing at night. They sing at meetings; they sing before meals; they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers." Others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross"; "Room for Thee"; "All People that on Earth do Dwell," and "O Happy Day."

Our work in the army began with the officers, and extended to the men. Majors and colonels seemed as ready to enlist in the Pocket Testament League as were private soldiers. My first big meeting with the troops was with 800 men of a cavalry regiment, led by the colonel with much fervor. At the conclusion of his prayer a chorus of "Amen" came from all over the audience. When those who would like to enlist in the League were asked to raise their hands, all responded as far as I could see and many professed faith in Christ.

At one memorable service we addressed nearly 4,000 men in the open air. The interpreter was Rev. Martin Ekvall. How eagerly the men listened, how patiently they stood! God's Spirit was moving upon their hearts in answer to the prayers of many. When the invitation to accept Christ was given, so many hands were upraised that I asked that the invitation be repeated. Literally hundreds of hands were upraised from all parts of the great audience. It was a soul-stirring sound when they repeated in concert after Chaplain Chang their declaration of faith in Christ. At the close of the service, the three regiments were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables at each of which stood a major, and presented them to the men as they marched by four abreast, company by company, singing gospel hymns.

Then they once more assembled round the high earth platform and General Chang gave a stirring talk, and prayed fervently for the men just beginning the Christian life. Then the men held their Testaments high above their heads, with the Book open at the passage, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Timothy 2: 15). It was a scene worth going far to witness: that sea of open Testaments; every right hand in that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word."

NOTE.—Will not all who read these lines pray fervently for Gen. Feng and his Army; for a gracious revival in China; and for our party as we continue to preach Christ and distribute His Word wherever the Lord may lead? Prayer cards will be sent by The Sunday School Times Company, 1031 Walnut St., Philadelphia, for the use of any who may wish to become prayer-helpers of revival in China.

**MAN'S FINAL DESTINATION**

BY SADHU SUNDAR SINGH, SIMLA, INDIA

**W**E know more than we can ever put into words because we can never explain the whole of our inner consciousness. We have experiences which are beyond our powers of expression, but are not beyond our comprehension. At times, we have an intuition, and lofty thoughts suddenly flash into our minds that have not come from other men nor from the visible world through our senses. How have we been able to come to know these hidden things?

It is evident that our souls are connected with the spiritual and unseen world, whose light, without our being aware of it, is reflected in our inner selves. Some truths from that other world come to us, but they can be proved only by experience, when we enter into that world, which we now see as in a glass darkly. When we see a thing from a distance, it appears small and indistinct, but when we have come near, we come to know the thing as it really is. No change has taken place in the thing itself, but our knowledge of it has increased. So, step by step, we shall enter into the intimate fellowship of God's immediate presence, and we shall increase in our spiritual knowledge and experience until we arrive at the full recognition of REALITY, "and we shall see Him as He is" (1 Cor. 13:12, and 1 John 3:1, 2, 3).

The man who has not seen an apple tree, but has seen only its tiny seed, can never understand that the complete tree—the wood, flowers, and fruit—is all contained in the tiny seed. Under suitable conditions, at the appointed time, the real nature of the apple tree will appear, and all its hidden possibilities will come into perfection. Leaving everything else out of consideration, man does not know what kind of qualities and abilities are hidden in him, but if he walks in fellowship with God and according to His will, then he will continue to obtain all necessary aids for his growth, and will reach that state of perfection for which God has created him. Then all difficulties and problems will be solved, for "it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

In the days of our flesh, our understanding and thoughts are limited to the circumference of a very small circle, beyond which it is not possible to reach. But in the future world, under the power of love, every faculty of the soul will grow towards perfection.

"The Spirit of the Lord brooded upon the face of the waters." The Spirit of the Lord still broods over human souls and He alone knows the great and glorious beings who will be manifested, and will enjoy the Creator's presence for ever. Countless problems arise as we progress towards perfection which will be solved only in the world to come, but as a chick as yet unhatched may wish to fly, so impatient man wants to solve all his problems in this world. This is premature and impossible. We must run with patience and perform with obedience whatever has been revealed to us to meet our present needs; we must leave all things concerning the future to Him, who will safely bring us to our final destination to be perfect as our Father in heaven is perfect.

# Results of Confucianism in China

BY THE LATE R. C. FORSYTH

Author of "China Martyrs of 1900," etc.

IT seems clear that Confucius himself never contemplated the founding of any religious system. His mind was eminently practical and he was concerned only about the present life and its relationships. He has nothing to say on anything beyond and above it. "If we know not life what can we know of death," is one of his oft-quoted sayings, showing that he neither knew nor cared for anything beyond the actual practicalities of daily life. He put himself in the humble position of a "transmitter" of the doctrines and practices of the ancient sages and he placed the "golden age" of Chinese history in the remote past, holding up to admiration the life and labors of Yao and Shun as the rulers par excellence whose example should be followed.

His efforts to preach righteousness at the courts of the small kingdoms then in existence did not meet with the success he expected; and the ruler of his own state of Lu gave way to debauchery and drove him from his capital. After weary wanderings for long years he finally came back to his own home and gave up any further attempts to gain official employment. He felt towards the close of his life that he had failed and that the counsel and example he had given to his contemporaries had been rejected and himself slighted and despised by the court and official class. He died a more or less broken man. "Heaven is destroying me," he exclaimed as he neared his end. His only son died in his old age and his favorite disciple also passed away before him and these successive blows hastened his own decline. It is due to his disciples, especially to the famous Mencius, who lived 108 years later, that his works and influence were established and finally became the paramount system in China amongst the literati, who were the class from whom the officials of the Kingdom were selected.

One of the most prominent of the defects of Confucianism is the practice of *ancestral worship*. The respect the Chinese show to their parents has been carried to such an excess as to become idolatry. Offerings and libations are yearly made to the manes of their ancestors at their graves. These graves placed on the small plots of land which have been handed down from their ancestors are a marked feature of the landscape. Looking over any extensive country one feels almost in a vast graveyard, so many are the mounds which everywhere fill the prospect, and make serious inroads in the land available for cultivation. Funeral rites are very expensive; the Chinese are wont to spend sums far more than they can reason-

ably afford in giving their parents a grand funeral, many often burdening themselves and future generations by incurring heavy debt. The rites performed at the grave are in a sense propitiatory, and if neglected the spirits of their dead will supposedly haunt them and cause evil to befall them in the form of sickness, disease, or death. The custom of mourning the death of parents for three years, now happily in this new era largely disregarded, has for long centuries laid a heavy hand on the official and literary class, compelling them to retire from office or business and ostensibly follow the age-long custom. All this excessive mourning, often only the appearance of grief, affected and still hinders public business and private life.

The Confucian doctrine of *the five relationships*: of ruler and subject, husband and wife, father and son, elder and younger brother, and friends is held up as the panacea for all the ills of the state. Their proper observance would, as Confucius taught, bring about universal peace and prosperity. But because of the weakness of human nature these relationships break down at every point. Having no restraining and controlling force they have created no appreciable prosperity or peace either at home or abroad.

The effect of this doctrine on the life of the nation is to bring the deadly dullness of uniformity like a pall over anything and to hold the people to ancient customs as if squeezed into an iron mould. The horrible cruelty of footbinding among the women is a case in point. This practice, handed down from generation to generation, practically makes cripples for life of countless millions of women who from their earliest years have by invariable custom to submit to binding which nearly cripples them. This cruel custom not even legislation or imperial edict or example has been able to suppress. It is only in the Christian Church that progress has been made in alleviation; under its influence and control the girls are rescued from this life-long torture and deformity.

Confucius had *small regard for the sanctity of truth*. His book, "Spring and Autumn," the only volume he ever wrote, and by which he felt his reputation would be made, is found to be notoriously untrustworthy. "Ignoring, concealing, and misrepresenting, are its characteristics"; and the want of harmony between the facts and statements about them is plain to all scholars either native or foreign. His example in this book has been most injurious to his country, and lowers our estimate of the character of Confucius and the beneficent effect of his teaching. A fair examination of his literary labors does not increase our appreciation of him or of them. From his time and that of his famous follower Mencius the Five Classics and Four Books have been the staple of the studies in all the village schools of China—every word of these books being laboriously committed to memory by every one of these young scholars. The writer

has known boys in the village schools to begin their studies at six in the morning and keep on with intervals for meals till nine o'clock at night in hot, close, stifling rooms usually dark. Eye strain and poor health are the almost invariable result of such continued work.

The memorizing of such an enormous mass of literature by the mechanical process of repetition without at first understanding a word of what is learned has placed the minds of the young scholars under such a crushing burden as clogs and closes them against all new ideas, and deadens later initiative to such an extent as almost to strangle all progress.

The vast mass of the Chinese people, trained by such methods, is sunk in the grossest ignorance and superstition. In their past proud isolation they have considered and called themselves the "Central Kingdom," believing themselves to be in the center of surrounding barbarian nations, who were so small as to be of no consequence.

Confucianism is therefore chargeable with a most *deadening and depressing influence* on the intelligence of the nation. So much did the young Emperor Kuang Hsu, almost the last ruler of the Manchu dynasty, feel the effect of the Confucian classics on the progress of the nation that by imperial rescript he at one stroke removed from the government examinations the classical essay which usually determined the position of the scholar on the lists of the competitors, and substituted for it the subject of mathematics as taught in the colleges of Western lands as the *sine qua non* of the successful candidate. This edict was only one of a number of startling innovations by which the Emperor thought to save his nation from decay. These acts so alarmed the conservative literati that the Empress Dowager again asserted her supremacy, compelled the Emperor to resign, and beheaded a number of the ardent reformers on whose advice he had acted. Thus for a time the advance of the nation in education and enlightenment was arrested.

Confucius and Confucianism are chargeable with an almost *total disregard for women*. Although it is true that both parents were and are revered in life, mourned when dead, and to a certain extent feared after death, yet Confucianism is chargeable with ignoring women and girls and leaving them in their ignorance, an easy prey to superstitious practices and cruel customs. The example and teaching of Confucius are largely responsible for this; while he mourned for his mother after her death according to the customs of his time and place, yet he commanded his son to hush his lamentations on the death of his wife. Girls when born into the family are looked on with little favor. They are as a rule not sent to school or allowed to learn to read and write. They have, with the other women of the household, to do the drudgery of the home, and when married have to serve with rigor in the home of the mother-in-law with

whom the married son still lives. Sometimes in wealthy families the girls are taught to read and write along with the boys and then frequently evince superior intelligence, as in the case of the famous Empress Dowager Tsu Hsi, who practically ruled the Chinese Empire for over forty years and proved more than a match for the most intelligent of the ministers of state. But the condition of women and girls in general is such that girl infanticide is common, and suicide one of the most frequent crimes. The women and girls are the stronghold of idolatry, and until they are enlightened Christianity can make small progress in the Kingdom of China. Where Christianity comes then the uplift of the women and girls begins. They are in Christian homes usually allowed to go to school, but as the country is so poor only comparatively few of the boys or girls get any schooling at all.

Again, Confucianism is *materialistic*. It confines itself to the ordinary affairs of life and knows nothing of the life beyond. Confucius when asked by one of his disciples about death and the hereafter made the remark, already quoted, "If we know not what life is what can we know of death?"—simply a confession of ignorance. The influence of Confucius has hindered the Chinese as a nation from any desire to know what may be learned of the life to come. Confucianism therefore does not satisfy the heart or soothe the sorrows of those who mourn, or minister to the needs of the spirit which craves for intercourse with the unseen powers. In China the introduction of Buddhism was easily accomplished and had much success owing to its promise of final peace for the soul in the bliss of Nirvana. "Taoism is in reality a conglomeration of dangerous superstitions," although its founder, Laotze, a contemporary of Confucius, is not responsible for many of the accretions and idolatrous practices introduced from Buddhism which are now identified with it. Alchemy, geomancy, and spiritualism flourished under its shadow and had its roots in the craving of the human heart for intercourse with the unseen which Confucianism did not satisfy. Thus the three forms of religion, Confucianism with its ancestral worship, Taoism with its spiritualism, and Buddhism with its future rewards and punishments were mutually interdependent and could be professed in combination.

Of course these three forms of religion do not exhaust the Pantheon of Chinese belief. Myriads of gods and goddesses are common in all parts of China. Many of the gods were originally famous men who were subsequently deified.

The doctrine of the five relationships is chargeable with the infliction of much evil and hardship on the people of China, e. g., the practice of footbinding among women, due to subordination and utter neglect of women, untruthfulness in Confucius a fatal blot in



his character, education in China paralyzed by Confucian doctrine and practice. Confucianism is condemned by its treatment of women and girls, Confucianism is materialistic which does not satisfy the spiritual nature and thus Taoism and Buddhism have been introduced to fill this craving.

Any comparison between Jesus Christ and Confucius is utterly unthinkable. The life of Confucius was a failure as he himself admitted. The conquering might of Christ's life, death and resurrection is slowly transforming the lives and thoughts of all mankind. True it is that Confucius by his teaching and his life has largely moulded the lives of his own countrymen but the effect has been to strike the nation with paralysis and bind it as in iron fetters. Confucian doctrine has not satisfied the hunger of the heart for intercourse with the unknown God and the unseen world and has thus left the nation to fall into the idolatries of Buddhism, and the superstitious practices of Taoism.

Confucius did not feel himself a sinner or confess his sins. Our Lord came to make atonement for His people and to save them from their sins, to die for their salvation and rise again and ascend to the right hand of God where He ever liveth to make intercession for us.

Confucius was merely a preacher of righteousness. The life of Confucius was in conduct above the average. He does not soil his soul with vice or his body with debauchery but he has given to his countrymen an example of pride and self-complacency which has been too readily followed and has often brought the nation to the brink of destruction. His trust in outward ritual and rules of conduct while helping the practice of decorum does not touch the springs of existence in spiritual matters but leaves these unknown and undesired.

Confucianism has no uplift, for Confucius is dead and buried milleniums ago, leaving indeed his example which is found deficient in truth the foundation of all morality. There is no recognition of the need for the daily cleansing of the soul at the fountain opened for sin and all uncleanness.

Confucianism has laid an intolerable burden on the minds and hearts of the Chinese people. The children in the schools have groaned under the tasks it imposes, which for the most part are of no practical value in daily life and load their fresh minds with a weight grievous to be borne of undigested material, which is of little value in the practice of virtue and none in support of the spirit under trial and affliction and has only been submitted to as it had been made the gateway to official employment in the service of the Government. "By its fruits ye shall know" the doctrine, says our Lord and by this standard Confucianism is found wanting.



THE PRINCE REGENT OF ABYSSINIA, RAS TAFARI MAKONNEN



MARKET DAY IN ADDIS ABEBA DRAWS A CROWD OF 20,000 PEOPLE

## Seen in Abyssinia

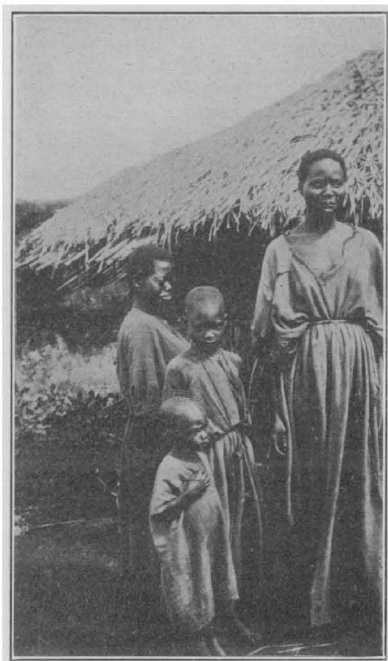
BY REV. C. S. CLELAND, D.D., PHILADELPHIA, PA.

Recording Secretary of the United Presbyterian Board of Foreign Missions

**E**THIOPIA is the ancient name of this country and the people themselves still prefer this designation. Four years ago, the United Presbyterian Church, at work in the Southern Sudan, extended its field to include the western provinces of Abyssinia. A station was opened and a hospital established at Sayo, which soon became the center of great activity, especially among the Gallas or pagan people of that region.

After serving for a time in Sayo, Dr. T. A. Lambie, the medical missionary of the United Presbyterian Church, turned his face eastward to visit Addis Abeba, the capital. After a difficult trip of nearly a month, he reached the city and was received by His Highness, Ras Tafari, Prince Regent and actual ruler of Abyssinia. The result of the interview and of others that followed was the softening of official opposition to evangelical missionary work. The Prince consented to have a hospital opened in Addis Abeba, and promised to donate a suitable site for this purpose. The building of the hospital has been made possible by an initial gift of \$50,000 (subsequently increased to \$75,000) from Mr. William S. George of East Palestine, Ohio. When completed, the building will contain one hundred and fifty beds, will be thoroughly equipped, and will probably be the largest structure of any kind in Abyssinia.

On the evening of December 28, 1923, Dr. W. B. Anderson and the writer left Aden and crossed the Strait of Babel-Mandeb to Jibuti, the capital of French Somaliland. Here we found ourselves at the gateway of a new and strange world. Jibuti is a city of 12,000 people, mostly natives but with many French and some English residents. The Somalies are an interesting race, rather war-like, as one would judge from the fact that most of the men carry daggers and guns, but are quickly responsive to kind treatment.



SLAVES IN ABYSSINIA

Slavery has heretofore prevailed in Abyssinia, but the Prince has now issued a decree abolishing it.

It is five hundred miles from Jibuti to Addis Abeba. In 1917 a railroad was built connecting the two cities. Trains run twice a week, and as they run only by daylight, three days are required for the journey. Early on the morning of December 30th we left Jibuti and for many hours our train puffed slowly up the heavy grade through a wild and desolate country. French Somaliland looks as though, at some remote time, a shower of big, black boulders had fallen, covering the ground to such a depth as to render vegetation almost impossible.

After crossing the Abyssinian border, the road winds in and out amid innumerable extinct volcanoes and the whole country has been upheaved and piled on edge. Black lava fills the valleys, giving

them the appearance of vast coal beds. It is a lonely region with here and there a shepherd or herdsman with a few goats or camels, but the country is too completely burned out to support a large population. Even wild life is scarce—only an occasional jackal, a deer or two, a few small herds of mountain goats, several interesting birds and a species of diminutive antelope that went bounding away and might easily have been mistaken for jack-rabbits.

At six o'clock on the second day we reached Hawash, a town on a hill several hundred feet above the Hawash River. This river has one peculiarity—it has no outlet other than the desert sands. It rises among the mountain peaks, and, after flowing two hundred miles or more, suddenly disappears. Strange to say, this stream,

though it has no connection with larger rivers, is well stocked with crocodiles.

New Year's Day, 1924, was our third day out, and as Addis Abeba lies at an elevation of 9,500 feet, more than half of this ascent had to be made during the last day's run. But the higher we got, the better the country became. Great stretches of tillable land lay about us in all directions with here and there a patch of cotton or a small field of corn or wheat. Men were in the field cutting the wheat by hand and putting it up in small round stacks. When Abyssinia develops, this land will be brought under profitable cultivation.

Late in the afternoon we reached the crest of the mountain, and saw, still ten or twelve miles distant, the capital of Abyssinia. When, an hour later, we reached the station, we encountered a tremendous throng. At first we thought that the whole city had come out to greet us. It was not we, but the train, that had drawn the crowds. A hissing, puffing locomotive is to Addis Abeba almost what a circus is to an American town. Everyone who can possibly reach the station is there to see the train come in. But the missionaries, the Lambies, the Wests and Miss White, were there to greet us and across the way the mission "Ford" awaited us, as did also the "Overland," belonging to the head of the Abyssinian Church who had sent his car to carry us to the mission compound.



FITARARI HAPTA GORGIS  
Minister of War. Head of the Conserva-  
tive Party.

As we rode through the city our first impressions were formed. Addis Abeba has a population of nearly 100,000. Its development apparently has not been along carefully defined lines. Many of the buildings look as though they had just happened. There are all sizes and shapes and materials and styles of architecture. Some look as if they had been built to stand, and others to fall down. The streets are wide, but as yet unpaved. The shop windows are interesting, but the display of goods is quite un-American. The crowds are enormous and there are almost as many animals as people—sheep and goats, mules and donkeys, camels and cattle, and dogs—we never saw so many dogs. Thirty-two lay before one house, and Dr. Lambie said it was not a good day for dogs either! Neither man nor beast in Addis Abeba has yet become reconciled to the sight and

sound of an auto. Invariably the approach of the machine is a signal for a panic and stampede. We saw men knocked down and rolled in the dust by mules in their wild flight. But the average Abyssinian does not take such an experience seriously. He rises, shakes the dust from his clothing and smiles as though he rather enjoyed the performance. To the visitor, an auto ride through the streets of Addis Abeba is a continual thrill.

Two miles west of the city lies the mission compound, comprising eight acres on a gently sloping hillside. Originally the plot was a eucalyptus grove and thousands of trees made an almost impenetrable forest. On the mountainside two miles away is an excellent spring from which a fine stream flows through the mission property.

The hospital walls were beginning to rise, made of a beautiful gray sandstone, cut from near-by quarries and brought to the compound on the backs of donkeys. When the hospital is completed, it will bring to Abyssinia a ministry of untold blessing. Heretofore, the people have known little of medical or surgical care. The sick and injured have suffered without hope. Many of these will now find relief and at the same time will learn of Him who came to bear our sins as well as our sicknesses. The missionaries expect that the hospital will soon also become a training school for doctors and nurses, trained to carry healing to many parts of the country.

Other Christian forces beside the United Presbyterians at work in Addis Abeba are the Seventh Day Adventists, the Swedish Lutherans and the British and Foreign Bible Society. These brethren are dwelling and working together in beautiful harmony and cooperation. Years ago, the Swedish mission came into Abyssinia from Eritrea on the northeastern frontier, but official opposition prevented them from expanding. While awaiting permission to go forward, they gave themselves to the task of translating the Scriptures and of preparing textbooks for use in schools, a service the value of which is just now beginning to be realized.

We were surprised to be invited to visit the Patriarch or Abuna, the head of the Abyssinian Church. He had not been friendly to our mission work and twice, by his orders, the school at Sayo had been closed. However, shortly before our arrival, he had been taken seriously ill, and, in his extremity, had sent for Dr. Lambie. During his recovery he and the doctor became fast friends, and hearing that we were in the city he insisted that we should visit him. For a half hour we sat at his bedside and through an interpreter talked of the things in which we were mutually interested.

The Abyssinian Church is nominally Christian. It traces its origin to the Ethiopian eunuch. Some claim that the Apostle Matthew visited the country and planted the Gospel in that soil. Be this as it may, the Church has lost its spiritual power and its priests are for the most part ignorant and corrupt. They are supported by

public taxation and most of the political intriguing, so manifest in Abyssinia, has its origin with the priests. They form the reactionary party, and little progress toward better things can be expected so long as their power continues. We came from our interview with the aged Patriarch with the prayer that the whole Abyssinian Church, priests and people, may be quickly restored to apostolic purity and power.

Perhaps the crowning event of our sojourn in Addis Abeba was the interview with His Highness, Ras Tafari, the Reigning Prince. He sent word that he would be pleased to entertain us at dinner on the evening of January 5th. Arriving at the palace, we passed between two lines of soldiers to the veranda where servants took our hats and coats. We were then ushered into a small room and



THE NEW PARTIALLY-COMPLETED AMERICAN MISSION HOSPITAL IN ADDIS ABEBA

welcomed by two prominent officials, one of whom was Ras Nado, recently instrumental in securing the admission of Abyssinia into the League of Nations. In a few minutes the door opened and we were shown into a large, brilliantly lighted drawing-room, simply but elegantly furnished. Here the Prince awaited us. In stature, he is rather small but he has a refined and intelligent face, and his manner is so gracious that one instantly feels at ease in his presence. After a few moments of conversation through an interpreter, we were summoned to dinner in a large room, finely decorated and furnished. The table was a vision of beauty, and the menu such as one would expect in any first-class Western hotel. Later in the evening, the Prince entertained us with moving pictures, mostly of Abyssinian scenes and intensely interesting.

The Prince seemed friendly to Christian missions, especially in their medical and educational branches. In addition to having donated the site for the new hospital, he is preparing to beautify the

grounds and to supply the buildings with running water. He is anxious that a girls' school shall be established, and promises to encourage the work in every way possible. He is also interested in industrial work and recently imported American farm machinery, asking that one of the missionaries be set apart for a time to supervise its inauguration. The Prince is an intelligent and progressive ruler, fully aware that Abyssinia is far behind Western nations in material development, but anxious for an immediate advancement. America is his ideal. On the walls of the palace reception room hang portraits of Presidents Wilson and Harding, for both of whom the Prince has great admiration. He said that it was his earnest hope that he might have the counsel and support of America in his efforts to establish a just and stable government. He has an open door, but there are many adversaries. The priests, whose influence is so great, are not progressive, and oppose all innovations. The missionaries are the Prince's friends and may be counted upon to give their cordial support to every measure that looks to the material and spiritual betterment of Abyssinia's ten millions of people. For centuries Ethiopia has been in darkness. Now she is stretching out her hands unto God. Like other nations, she needs the Gospel. It is her only hope.



MISS ISABELLE BLAIR AND THE FIRST AMERICAN MISSION SCHOOL IN ABYSSINIA



# The Rural Church under the Microscope

BY RALPH A. FELTON, ITHACA, NEW YORK

Department of Rural Social Organization, Cornell University

THE surveys which the Bureau of Social and Religious Research have just completed are causing a considerable stir, for they reveal some startling facts. Reading some portions of them is like taking a cold plunge on a wintry day. After listening to Home Mission speeches about "the far-flung frontier," "isolated communities," "unchurched regions," "unmet needs," "our great challenge," and the "statesmanship of the church," it is somewhat perplexing and disconcerting to read in one of these survey reports that "It is quite apparent that in these counties most of the home mission aid which is now granted could be withdrawn without any danger whatsoever of leaving communities with inadequate religious facilities." This statement refers of course only to certain sections and should not be applied to all Home Mission fields.

A secretary of one large Home Mission board has protested against the use of the funds of the Board in any way not strictly "according to the principles of Christian ethics." In other words, he wishes the money used for pioneer work in really neglected fields and needed enterprises. Another Home Mission board secretary has also spoken out against "unwise and unnecessary expenditure of Board funds" and has made public the facts that, in some cases, call for a revision of budgets. These criticisms and warnings are mild compared with some of the statements made in the reports of this Committee on Social and Religious Surveys. This report says of certain Home Mission fields, "on a careful examination of all the data at hand it seems that 149 of the 211 aided churches in these counties might be dispensed with to the general advantage of the religious life in their communities and to the greater glory of the Kingdom of God."

These "rural surveyors" who would revise some of our ecclesiastical traditions are men whose record in Christian work should command confidence. John R. Mott is the chairman of the Committee; other members are President Faunce, of Brown University, Dr. Kenyon L. Butterfield, for years President of Massachusetts College of Agriculture, Dr. James L. Barton of the American Board of Foreign Missions, Dr. Ernest D. Burton, long a trusted church administrator, and Mr. Raymond B. Fosdick, a layman of wide experience. The committee is most sympathetic and friendly in its attitude toward the country church and desires the greatest success for Christian work in America. The men who directed these surveys are Edmund deS. Brunner, a professional "fact-finder," entrusted with many interdenominational undertakings, and Mr. Hermann N.

Morse who has perhaps done more actual survey work than any other two or three men. He is the "dean of all church doctors," in actually diagnosing the diseases which afflict town and country churches. He is an officer of a large Home Mission Board and heads up the "Bureau of Research" in his denomination.

The surveys are careful and reliable but they reveal some unpleasant facts and may have an unfortunate reaction. For example, when we read that "the average period during which aid has been granted to home mission churches is a little more than eight years" a contributor to mission funds may say, "That is long enough! I'll stop giving." When a Home Mission secretary reads that "Barely one-half of the aided churches employ a budget system, about the same proportion use weekly envelopes and an annual every-member canvass," he may say, "We will cut off the gifts to those churches that have not a satisfactory budget system and are not doing their share toward self-support." But any blame that attaches to these cases may belong not to the church but to the administrators. Has any one taught these churches how to put on an every-member canvass? The over-worked administrator may have had more than he could do in the routine of his office and has had no time for detailed supervision. Few realize the time, energy and prayer that the average Board secretary gives to his task, often trying to do the work of ten men so as to cut down "administrative expenses."

There is need for great wisdom in the use of mission funds and it would be a great calamity to Home Mission work if contributors should stop their giving or decrease their contributions. Do you realize that only 15 per cent of all town and country churches have a resident pastor—most of them because they cannot afford them? Would you take the support of the pastors now in charge of these rural churches? One community out of seven has no Protestant church whatever. There is certainly still much home mission work to be done. In only one county out of 179 is 50 per cent of its population enrolled in its churches. Who would propose to stop giving to the work of Christianizing rural America? One home missionary out of every three is obliged to supplement his meager salary by work at some other task besides building the Kingdom of God. We have sent him out to the front lines to extend and build up the Kingdom; shall we then keep back the supplies? Only half of your home missionaries are supplied with a place in which to live and the average cash salary paid to them is only \$1,150 a year. This is less for the support of a man and his family and the education of his children, than most business men pay their stenographers. In some cases the high school teacher in the same town is getting double the salary of the minister of the Gospel. One third of the Home Mission churches in the open country have no Sunday-schools. How can we consistently pray for the evangelization of the world

if we neglect the religious needs of these rural communities? If we give these churches the full time of a resident minister they have a fifty per cent better chance for growth.

What is the trouble with the country church? Briefly, the trouble, in most instances, is the same as the farmer has with his crops—it is one of distribution. Apples rot on the ground in western New York or northern Ohio while within a hundred miles of these orchards people eat apples shipped all the way from Oregon. One market is glutted with a certain crop and in the next city it is not to be found. Sectarianism has glutted the market in some towns while vast areas are left untouched. Home Mission boards must cooperate and local churches must do the same. Where Methodists compete with the Presbyterians a pastor must serve a circuit instead of a station. These survey reports show that if the Presbyterian pastor would take all the people in the upper end of a given valley and the Methodist would take the lower end then both churches would have a fifty per cent better chance of growing. Only sixteen per cent of town and country churches have the services of a full time resident minister, nineteen per cent have a part time resident minister, fifty-two per cent have a non-resident preacher and the remainder have none at all. This is usually because three fifths of these churches are competing with some other Protestant church similar to it in purpose and in creed.

The Boards find it difficult to change this situation because they are not "service agencies," but are the collectors and disbursers of funds. If one Board could employ enough people adequately to look after the way its money is spent, to supervise new buildings, to teach aid-receiving churches how to put on an every-member canvass and make out a budget, then a general cry would go up from the denomination to "cut down administrative expenses." Most religious people will not admit it, but they would rather give a little money to an unsupervised cause, if it is far enough away, rather than to give sufficient money for expert supervision. We prefer to look at our missions through a telescope rather than through a microscope.

Let us see if this statement is really true. One of the large denominations employed a "Rural Church Secretary" to be a preacher of "Modern Methods" to its rural pastors. But in order to see that he had enough work to do his Board made him "Secretary of Rural Work and Social Service." They were not ready to allow him to give all his time to their ten thousand rural churches. Another great denomination has a Superintendent of Rural Work who has made an enviable record, but they are asking him now to give more and more of his time to "raising the benevolences." Another Board employed a "Secretary for Rural Work" but he was not

considered a success because he interfered too much with "things as they have always been."

Most of our church members do not yet want Boards to be service agencies and so conditions remain unsatisfactory. For example, one Home Mission Board established a great Bureau of Architecture to give advice regarding church buildings and parsonages. Notwithstanding that these surveys show that "churches with three rooms or more make proportionately from 50 to 300 per cent better records" than in one room buildings, yet this great denomination recently did away with its Bureau of Architecture to "cut down administrative expenses."

Missions, like patriotism, is not primarily a matter of money. We must discuss service more than the bonus. To remedy the conditions which these surveys reveal our Home Mission Boards must be great service institutions, not simply collecting and disbursing agencies. These surveys show that only one third of our rural churches put on an every member canvass, but the churches in this group have from 12 to 100 per cent larger per-capita contributions than the others. Why should not a Mission Board have experts to help churches that petition for a money grant?

Only 35 per cent of all town and country churches have young people's societies. Should not Mission Boards give aid in organizing these in the other 65 per cent? Only 39 churches out of the 1,047 studied have boys' organizations. Does not the "passing on a grant" seem insignificant compared to a great service program for these boys?

Has not the time come for the great denominational bodies to go to rural people with a larger and more effective service program?

## The Seiyawa Tribe of Western Nigeria

BY C. F. BEITZEL, BUNUNU, WEST NIGERIA, AFRICA

Missionary of the Sudan Interior Mission

THIS is a large pagan tribe to the southeast of Lake Chad. There are about 25,000 of them, close neighbors to our tribe (the Jarawa) and situated directly south of us. They live in small villages of 50 to 1,000 people each, and so near together that they give the country the appearance of a large, scattered city. This is why most of the towns are too small to appear on the maps.

The first place I visited was a large native market of about 4,000 natives. Many of them ran down the road to meet me and saluted me as "Lion," "King of the world," "Conqueror," etc., as they usually address a white man. After I had answered their salutations I asked them to be quiet as I was the "white Teacher" who had come to tell them "the good news of Jesus." I began by singing:

“Jesu ya oar sammaniva,  
Jesu ya shigo suniva  
Jesu ya ji tausayina  
Mai-Chetona.

“Jesu ya dauke laifina  
Jesu ya sha wahalata  
Jesu ya mutu domina  
Mai-Chetona.”

In English it means: “Jesus left heaven; He entered the world, and feels pity for us. He is my Saviour. Jesus bore my sin; He took my trouble, He died for me. He is my Saviour.”

Then followed a simple gospel message to which they listened attentively. I went to the Chief's place for the night and again preached to a large crowd which he had called together. The next morning they began gathering at daybreak. So I gave them God's Message again. That day I preached seven times, once at each village we visited. My voice was nearly gone at night but it was a great joy to give them the Gospel for the first time!

Some of the rivers were up, the rainy season having started. At one place after much coaxing I persuaded two men to carry me across. There was a mixed crowd of men and women there so I could not remove my clothing and wade across. We started with me on the shoulders of two men. All went well till we reached deep water, then one of them slipped and I dropped in the water with my only clothes on me. But the sun dried me as I went on my way rejoicing that it was no worse.

At another place I spoke and afterward offered prayer during which I heard an old man keep repeating, “Jesu, Jesu,” as though he could not get away from the spell of that charming Name he had heard for the first time. The place where I stayed that night was the scene of a big feast and drinking. Let us not judge these people too harshly as no one had ever told them of a better way. When I arrived they crowded around to hear the sweet story of Jesus and a better way of life. They also gathered at daybreak the next morning to hear once again before I left.

The women were much afraid and ran away to hide, while the children cried when I approached. Even chickens would scream and take for cover. Some of the people whom I met along the native trails are so frightened at my bicycle that they are panic-stricken and spill and break the loads on their heads.

Many of the chiefs want to send boys to our school at Bununu but their super-lords who rule over them will not allow it. They want to keep them in ignorance for fear of losing control over them.

While on this trip the people gave me chickens, milk, several dozen eggs, honey, onions, etc., to show their appreciation. They need white teachers to “sit down” with them as they express it, and lead them faithfully in the way of “righteousness and true holiness!”

# The Work of the Africa Inland Mission

EXTRACTS FROM THE ANNUAL REPORTS 1923 TO 1924

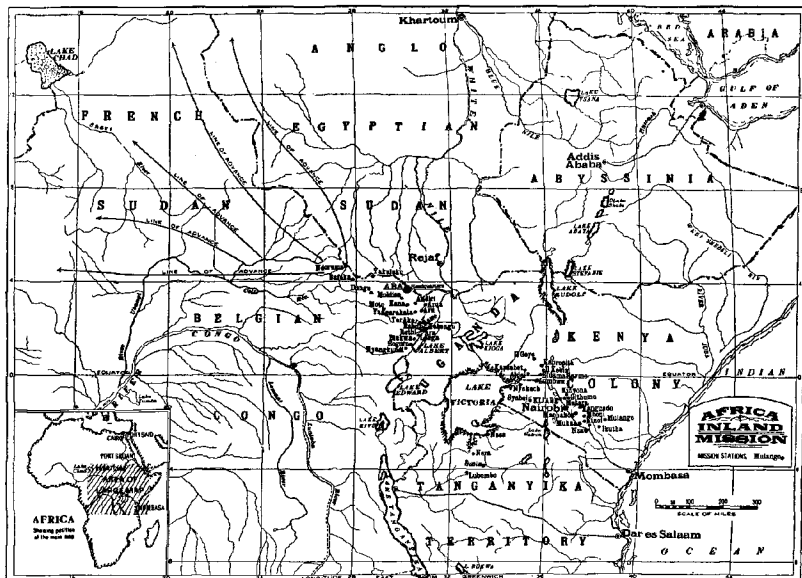
**T**HIS independent mission was founded nearly thirty years ago (in 1895) by Peter Cameron Scott, and is conducted along the lines of the China Inland Mission. It is a so-called undenominational "Faith Mission" but without the peculiarities that characterize some of these. Its purpose is to do pioneer evangelistic work in districts thus far unevangelized. The growth of the Mission has been remarkable for it has now over two hundred missionaries (172 American, 33 British and 2 French) located in forty-five

stations, among twenty-two tribes, speaking twenty-five different languages or dialects. The districts occupied are in Kenya Colony, Tanganyika Territory, Uganda, French Equatorial Africa and Belgian Congo. The expenditures last year amounted to \$150,842, all received without direct appeals and from no regular denominational sources. There are now some 1,700 church members enrolled, 2,000 catechumens, 282 native evangelists and teachers, 1,600 hospital patients and 2,380 pupils in schools.



Twenty-eight years ago the founder of the Africa Inland Mission was given the vision of a chain of stations upon the higher altitudes stretching from Mombasa to Lake Chad. Today in the providence of God, a chain of forty-five stations reaches from Mukaa, in Kenya Colony, to Bafuka in the Belgian Congo. For the past two or three years careful plans and much prayer have been applied by the Mission to the problem of advance into French Equatorial Africa. It was known that advance into this territory would require the surmounting of difficulties more exacting and complex than any that had yet been experienced, but, in the goodness of God, the first advance has been made possible this year.

Early in the new year a small reconnoitering party set out from Aba to investigate conditions, and to consider sites suitable for a mission station in that section of the Anglo-Egyptian Sudan and north of the Belgian Congo. On January 24th there set out from Bordeaux, M. and Mme. Forissier, first missionaries of the French Council of the Mission, and Mr. and Mrs. Boyson, missionaries of the American Council, to proceed to Matadi, and thence up the Congo River to Bangui and Zemio.



Thirteen years ago the Mission commenced a new advance into the Belgian Congo; today there are in that territory twenty-one stations and sixty-five missionaries, and hundreds of converts. What seemed impossible, chimerical, impracticable then, has been made possible by God in these brief years.

The last annual report of the General Director, Rev. Charles E. Hurlburt, contains the following interesting information:

"Few, if any of our missionaries can hope to be as useful in general evangelism as the native evangelists. Even if, with rare ability, and after years of study, he knows the language as well as the native, he will not until yet further years be as familiar with native habit and custom, and even then it is difficult for the untaught native to believe that the white man's experience can become theirs.....

"When beginning work in a tribe the missionary must do all the work of evangelism, teaching, etc., but also must look forward to the time we have now reached, at all but the very newest stations, when his work must be the pushing forward of native helpers and their development as the God-called and spirit-filled leaders of their own people. The development has not been swift nor sudden. Slowly, often painfully, the missionary has been teaching, training, developing his native helper, until now a company more than twice as numerous as the missionaries compels our attention and demands our thoughtful sympathy and prayer. Our report shows over 400 natives, nearly all men, giving their whole life and time, beside an uncounted force still in the first stages of training and giving only part time to mission work. None of the 400 has gone beyond the need of training and of supervision, and it will be realized that the greatest responsibility resting upon the Mission is the further training and equipment of these native helpers, who must be the real leaders and evangelists in the building of the native Church.....

"As converts have been gathered, the desire to be able to read has increased so rapidly that Missions have been unable to meet the demand. Well equipped central schools under the direction of well trained educators are a necessity, the urgency of which cannot easily be exaggerated.

"Governments, which have been indifferent and have left education of the natives to the missions to be done as they pleased, are now aroused, and in some cases are imposing such high standards as cannot be met save by high-grade teachers and the best equipment. A large proportion of our native helpers may soon be forbidden to teach if we are not able to raise their grade to standard through these central schools. Only very elementary schools are known in Central and East Africa. In every part of the Africa Inland field, boys and girls, and often elders and chiefs are coming to the Mission asking for schools for themselves or their children. There is need and demand for from 20 to 100 of such schools surrounding nearly every one of our forty-four stations. The cheap shelters put up, often through the unselfish economies of individual missionaries, must now be replaced by better buildings, giving a required air space for each pupil, and must be equipped with needed school material and be taught by men holding prescribed grade certificates.

*"The cry of the people is for the Mission to give them their schools. No other equal opportunity to give the Gospel to the people is offered in Africa. From these schools nearly all of our converts have come."*

"If we fail to enter, government schools will be opened, with non-missionary teachers. The people, believing the Mission has failed them will turn to these teachers, who may not know, or openly oppose, Our Lord and Saviour, and such villages will become more difficult to evangelize than the untaught, wild people.....

"In most cases the Mission's out-schools, where the Gospel is always preached, are near the mission stations and the native teacher may return to the missionary every day, or once a week, for instruction and help. Some, however, are 100 or more miles distant, and the native teacher may come to the station only once in six months or a year. For such schools men who are very strongly grounded in the Truth and in holy living are needed.....

"From our various stations we have received reports of the work of native evangelists. In one instance, lack of means proved an incentive to work in a new district. The missionary writes: 'We have opened eight new out-schools this year and have pressing requests for as many more, and with a little seeking for openings we could doubtless open about twenty more in suitable locations. An encouraging feature of these openings is that they are due in a large measure to the work of the native teachers.'

"Nor are physical limitations proving too great for eager souls to press on to fuller knowledge. 'We have a touching case,' a missionary writes, 'A blind boy, blinded through smallpox, heard the Gospel in his village school, and has learned by heart all the scripture verses in the book and all the hymns. He is now on the station, and greatly desires to be baptised; his brightness and his prayers make his life a testimony for God.'

"Work of an extensive and intensive nature fills the hours of yet another missionary who says: 'Many thousands of villages have been visited and the Gospel has been preached in the different languages, while we have a large number of the station who are learning the way and preparing for the time when we shall be able to open other schools. Quite a few who had been written off as backsliders have come back, and given evidence of wanting to get right with God again.'

"The sorrows of Darkest Africa and the delivering power of the Gospel are brought into sharp contrast by this story: 'Another one is a cripple girl. Had she been born a white girl, she would have crutches to help her along,



but as she is just a black girl, she has to crawl on her hands and knees. Her village life had not been very happy. She had to do most of the grinding of the grain, and, too, her father and brothers knew she would never bring them in many sheep or goats. Hearing the Word of God in an out-school she wanted to come to the Mission station, nine miles away. There was no way for her to get here, and she could not ask the people in her village to carry her in. They would have laughed at her and hindered her from coming. So, one morning she started alone for the station, coming all the way on her hands and knees. It is now over seven months since she came, and she is quite happy to be here; but, best of all, she has come to know Him Who is "no respecter of persons".....

"The vivid inspiration and thought-life of the African have often been referred to; even in prayer they think in pictures: One of our teachers desired prayer that he may be more earnest in seeking the lost, 'bringing them into the fold of Jesus, the Good Shepherd,' and we felt that his desire was real, for he sat for some time after his request quietly weeping. This same teacher prayed for us (the missionaries) one day, that God would make us 'comely pillars in His house; not like the pillars of wood that the white ants eat and they give way and let the house fall, but pillars of hewn stone, strong and comely.'

"The missionary's task in shepherding the flock of God, watching, guiding, teaching, and leading on to full growth and life and service emerges in this report: 'About three years ago, upon my arrival at the station, — the sheep and goat boy. My first recollection of him is the day when I met him down in the grass where he was herding the sheep and goats, and on my asking him the name of the native musical (?) instrument, he cheerfully gave it.

"The next instance which caused me to notice him was when he came to one of the missionaries on the station and asked help out of his difficulty regarding his morning prayers. The difficulty was that the cook boy laughed when he prayed. He went bravely on, taking everything, as far as one could tell, to God in prayer. The weather, gardens, and school work, everything was something to pray about, and every new trial was an opportunity to pray to God. One time he had to be punished, but he confessed his wrongdoing as sin, and went on rejoicing after having asked God to wash his heart *clean in the blood of Jesus*. As time has gone on he has been, although not as bright as some of the others, very studious and diligent in his studies, which, with his consecration, made it possible for us to send him out as an evangelist. Being also a teacher, he has been sent to the villages to teach and preach and also with a man who has had charge of the out-school in the local chief's village for about a year.

"At present he is one who is able to catechize the younger Christians on the station; of course under supervision. We do not know what the future holds for him, but we do know that the future Church will need a pastor, elders, etc. Does it not lie with us to pray that God will make him mighty among his own people who need the message from and through a fully yielded man?"

"Longing after something deeper than fruitfulness—even spiritual fragrance is told in the story of, 'A Bible woman, and teacher in the station school who rose and offered a testimony, voicing her desire for the year just opening. Among other good things, she said that she desired her home during this year to be to her family and all who might visit her, comparable to a corner of Heaven. She wanted her parents who live with her, and her two children to realize through the coming days that a new spirit rules that home, the Spirit of Life and Righteousness, and she asked the prayers of God's

people that she may be given grace to shed that new spirit upon all who come to her house.'.....

"The missionary is not alone in denying himself for Christ's sake; it is inseparable to all true gospel witness. 'The people are as a rule not eager for the Gospel, so these teachers have a hard time to buy food; often being forced to pay double price, as they are strangers and in the employ of the white man, who has plenty of money! (?)'. The teachers go out to the villages early in the morning and do not return to camp until late afternoon. Then they must grind the grain, hunt firewood, and cook their own meal.'

"During the year the entire New Testament in Masai has been printed. The New Testament in Kinyamwezi has been sent to the press, and will be issued soon. The beginnings have been made in many other languages, and some very substantial progress has been made during the past year.....

"Work for native girls in the various homes has been carried on in the midst of unusual difficulties, but its importance was never more manifest than at the close of this year of work. The oppression of native chiefs who seek to force girls, who desire to be Christians, into the wicked and debasing customs of their tribes, has proven a time of testing for some Christians, and of very great anxiety to those who are seeking to save young girls from such dangers. Girls' homes have been like 'Cities of Refuge' to many.

"In view of the grave needs mentioned above, and of innumerable problems we ask every friend of Africa Inland Mission to pray in expectant faith for: 1. Such a manifestation of Divine power and favor as shall enable us to meet all the needs for educational work. 2. For missionaries to fill the gaps made by sickness, death and furloughs, and to open the new station mentioned above, and to give relief to many over-worked missionaries who greatly need helpers. 3. For more native helpers in every part of the field. 4. That they may be led to seek and find that fullness of the Holy Spirit's presence and work, which shall make them more effective than they have ever been before. 5. That every missionary and home worker may seek and not rest until there is found individually the same realized blessing of the Holy Spirit's controlling presence and power."

### PRAYER FOR A LIFE OF LIBERTY

By HOWARD W. POPE, *Chicago*

Unveil my eyes that I may see  
All that Thou hast in store for me;  
Unstop my ears that I may hear  
Thy kind reproof, or words of cheer.

Unloose my tongue that I may give  
Thy message, and some soul may live.  
Unbind my feet that they may run  
On Mercy's errands for Thy Son.

Inspire my mind that I may see  
The fullness of Thy love for me.  
Anoint my heart that I may feel  
Thy sympathy with woe or weal.

Accept and use me in Thy way,  
To hasten on the glorious day  
When all the earth shall hear Thy Word,  
And know Thy Way of Life, O Lord.

# The Influence of Islam in Persia

BY REV. WM. N. WYSHAM

Missionary of the Presbyterian Board of Foreign Missions

WHEN one studies the Persia of today, it is striking to see how thoroughly Islam has done its work. It has even blighted the landscape. The Arab invaders destroyed great libraries, marvelous rock sculptures, and priceless artistic treasures of the glorious Persia of the past, and left us only ruins in their stead. Countless miles of destroyed aqueducts testify to the fertile Persia of ancient days, where one now traverses only great desert stretches. Islam's seclusion of women has hidden the gardens of the rich, and almost every remaining beauty spot, behind high mud walls of deadening sameness. Its fatalism has blighted all desire for material progress in the common people, and oftentimes all true patriotism in the educated and more favored. Some one has said, only too well so far as Persia is concerned: "Islam has always sprung from or tended towards a desert."

Islam has blighted the beauty of the home in Persia. No better word than "blight" can describe the veiling of women which Mohammedan law ordained. One catches glimpses now and then of the picturesque, colorful dress of the few remaining Zoroastrian women, who still wear what must have been the costume of ancient Persia, but all Mohammedan women today are concealed behind closely-drawn black veils from all eyes but those of their nearest relations. Not only is the grace and beauty of Persia's womanhood completely hidden, but polygamy, with its divided households, has destroyed all happy family life as well. The religion of Mohammed has kept the very word "home" out of the Persian language.

Islam has blighted the beauty of the soul in Persia. One of the proudest virtues of the Persian of old was his love for truth, but a lower standard came in with the Arab conquest, and now far, far too many Persians are liars. The great statesmen of the past have shrunk down too often into vacillating, bribe-taking sycophants who know not the meaning of integrity. Islam from its inception prohibited all freedom of thought, and has shrivelled the Persian's brilliant mind so that today poetry is almost nauseating in its repetitions and its sameness, and original literature has disappeared. In the same way, religious thinking has for centuries been only traditionalism, resulting in nothing except bigotry and persecution.

But the saddest thing of all is the blight on the religious life of Persia. Christians cannot realize its dreary barrenness. Islam, it is true, believes in one God, a system of rewards and punishments, a heaven and a hell, but how utterly it lacks all that makes our faith

one of beauty, joy, peace, and hope! As a matter of fact, Islam is not so much a religion of false doctrine as a woefully poverty-stricken one. Did you ever think of your assurance of forgiven sin, your certainty of a Divine Saviour, your privilege of a spiritual fellowship with Christ, your call to help a needy brother, your sure hope of an endless life, as beautiful things, as close akin to inspired songs and rare masterpieces? Perhaps not, but they are, nevertheless—all emanating from that wondrously beautiful revelation of a God who loves. Islam is totally lacking in the beauty and joy of music and art, and also in that far more wondrous beauty of the Father God. So all life in Persia has been pinched and cramped and shorn of its finest things by the blight of Islam, and little but narrowness, sordidness, and ugliness remain.

Persia has not easily succumbed to the blight of Islam. For centuries she fought the deadening influence. Her Aryan people have almost always been the ferment of new movements within the Moslem world. Every great poet, including Omar Khayyam, was a heretic to orthodox Mohammedanism. Many of the leaders in the Golden Age of Islam, with its center at Bagdad, were Persian princes and men of genius. Essentially artistic, the Persian was forced out of the usual broad highway of art into bypaths, and found expression for his genius in architecture, illuminated manuscripts, and rare designs burned into his unique tiles and woven into his famous rugs. In religion, Persia has been the hotbed of endless heresies and sects, and the Persian branch of Islam has even fashioned an imitation Passion Play in the attempt to satisfy its soul hunger. It is pathetic to note this as one reads history, but more pathetic to see how, with the centuries, her struggles have gradually lessened, until today one might feel that the life is gone, and the blight of Islam has finished its work.

But God never wearies of putting the love of the true and the beautiful into human hearts—whether it be in art or in life, and herein is Persia's hope. Fifty years ago a Kurdish boy in Persia's mountains, born with the talent for drawing, secretly traced rude animals on rocks and bits of paper until one day his parents discovered it. Telling him that, according to Moslem law, he must give life to these creations in the resurrection, they beat him unmercifully until all desire to draw died within him. Years later this same boy found the truth and beauty that is in Christ, and today is one of the most honored physicians in Teheran, a fearless and devoted servant of Jesus Christ. But here is the really significant thing. His son, born with his father's talent, and blessed with a Christian education, is now deriving his chief pleasure in life by painting charming water-colors of Persia's marvelous mountain scenery.

Christ has come to Persia, and instead of being blighted forever, this old land has a future radiant with hope. Beginning with

the bare framework of Islam's meager truth, the American Presbyterian missionaries are trying by every possible means to add all the true and beautiful things of the riches of Christ. To this good news Persians are responding more wholeheartedly than perhaps any other Moslem people, since unconsciously they have waited centuries for this very thing. As yet the movement is small, but everywhere the new life is apparent. Little children crowd into the mission compound to Sunday-school, and incidentally to unaccustomed but rollicking play in the mission garden. Older girls in the American school throw off the hated veil for many joyful hours daily, and one hears their happy voices behind the great wall as they join in some song which their American teachers have translated for them. Boys forget their dignity and allow their Persian coat tails to fly in the wind while they race after a football in a new game they never dreamed of before. Some Persians are even learning how to sing, though at times it seems as if their sense of harmony was gone beyond recall.

All these are significant symptoms, but even more significant is the fact that Christ has redeemed human lives. Men have read God's Word for the first time, and a new gleam of joy and hope comes into their eyes as they are convicted by its beauty and truth. Women have found a Saviour who can give them inward peace and happiness, even though custom still compels the veil and outward subjection to men. School boys and girls have learned the joy of the clean heart, and a new standard of morals without a single impurity or flaw. Here and there a whole family is broadcasting through its community the radiance of a happy Christian home. Little groups of believers have experienced the blessings of Christian fellowship, and their lives are luminous with hope, for they have been born again.

In Persia today the poverty and the blight of Islam are face to face with the riches and the new life of Jesus Christ, and who doubts which will eventually prevail? Surely the same Christ who has inspired our best art and music and material blessings, who has given us spiritual life and hope, can bring beauty back to Persia and make her deserts bloom, can arouse her from material stagnation, mental torpor, and moral decay, and can fill her drugged soul with newness of life.

#### NEW HOPE OF RELIGIOUS LIBERTY IN PERSIA

Although Persia has a constitutional government, Islam is the national religion and religious minorities have had few real rights. The Armenians and Zoroastrians of the country have been permitted but one representative each in the Persian Parliament and the Jews none at all. Only a few months ago there was a threatened massacre of the Jews in the capital city, and the Mohammedan law prescribing death for all Moslems who become Christians is theoretically still

in effect. While there is a spirit of tolerance in some parts of the country, there is also much petty persecution of religious minorities. They suffer constant injustice, they can never count on their property as really safe, and the specter of possible fanatical outbursts is always present. This constant feeling of uneasiness is illustrated by the case of a wealthy Armenian who recently rented one floor of his mansion to the American Consulate for a nominal sum in order to have the American flag flying over his home.

It is possible that the death of Major Robert W. Imbrie, American vice-consul in Teheran, Persia, at the hands of a mob in July last may have as one result the ushering in of religious liberty in Persia. The murder shows how easily fanaticism can burst forth and result in bloodshed. Shrewd Persian politicians have often capitalized religious zeal for their own ends, and mob violence has frequently been instigated in order to discredit the party in power. There is little doubt that the Imbrie incident was not a spontaneous expression of religious fervor, but that political schemers stirred up the mob who made Major Imbrie their unfortunate victim. Some say that he was mistaken for a Bahai and others that the rumor was spread that he was a European who had poisoned the well at a sacred shrine.

Mohammedan fanaticism, manipulated for political ends and with religious minorities as their prey, is more dangerous than dynamite. The foreign legations in Teheran made a point of this in their notes to the Persian Government after the Imbrie murder, and in their protest stressed not only the necessity of punishment for the culprits and protection for foreigners in Persia, but demanded safety for the religious minorities. The Persian Government has shown itself most anxious to make amends in order to keep the friendship of America. Its reply contained a strong assertion promising full religious liberty in Persia. While this is only a promise, it is nevertheless a great step forward, and some day the promise will become a fact. When once an ideal is formulated and publicly expressed, a large part of the battle to attain it has been won. Many of the Persians themselves are anxious to see complete religious freedom and immunity from persecution.

Major Imbrie's widow has evidenced a praiseworthy spirit towards the land where her husband was killed and is reported to have said that nothing could console her more than the thought that his death was the means of bringing religious freedom in Persia. Christians in America may well join with her in that hope and prayer. Even in the face of severe opposition and persecution the Gospel of Christ has made remarkable progress in Persia. There is reason to believe that if all are given the privilege to worship God according to the dictates of their own consciences, then there will be a tremendous advance in the Church of Jesus Christ in Persia.

# BEST METHODS

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## MODERNIZING MISSIONARY METHODS

**T**HERE is no modernized commission. Our Lord's command: "Go ye into all the world and preach the Gospel" has stood unaltered for two thousand years.

There is no modernized plan of salvation—"For there is none other name under heaven given among men whereby we must be saved."

The Christ of our salvation is an unchanging Christ—"Jesus Christ the same, yesterday, today and forever."

But in carrying out the unchanging commission to give an unchanging plan of salvation through an unchanging Lord and Saviour, to an ever-changing world, we may use every modern discovery and method.

The men and women who insist on carrying on mission work exactly according to the methods of our fathers should be required to forego street cars, telephones, cables, air mail service, and radio in their daily living and to revert to stage coaches and ox carts or to cave-dwelling customs.

Missionary methods may be modernized without becoming devitalized or despiritualized.

## A NEW KIND OF ELECTRIC MAP

The directions for making an electric wall map will apply to every electric map whatever the size may be.

The map should be clearly printed in black but without the names of places marked. The seas and rivers are outlined and the location of the principal cities is indicated by dots.

The necessary materials can easily be obtained by any one wishing to make the map. The work should be done by junior or intermediate boys with an adult leader. After the map is finished the boys may construct a box for it to keep the map in good order.

The first thing is to color the seas light blue, then color the geographical divisions to distinguish them. Next the mountains and hills may be shaded if desired. The highest mountains should be quite dark. Transparent

colors are best. Any good dye powder or paste—olive-brown, grass-green, and a light blue—may be dissolved in cold water and diluted with boiling water to the desired shade. The blue should be a sky blue and the green almost a Nile green. Any good atlas will furnish a model for the coloring.

The next step is making the mount for the map. A frame should be made of well-seasoned pine, 1 inch by 2½ inches, with corners mortised and stayed by iron corners screwed on to keep it firm. This frame must be the size of the map. For the surface to put over the frame, some kind of heavy composition board is better than wood, as it is less likely to warp and can be bought in one piece.

After the map is glued smoothly on the frame, make a list of the places that you wish to have on the map. Mount a printed copy of the names



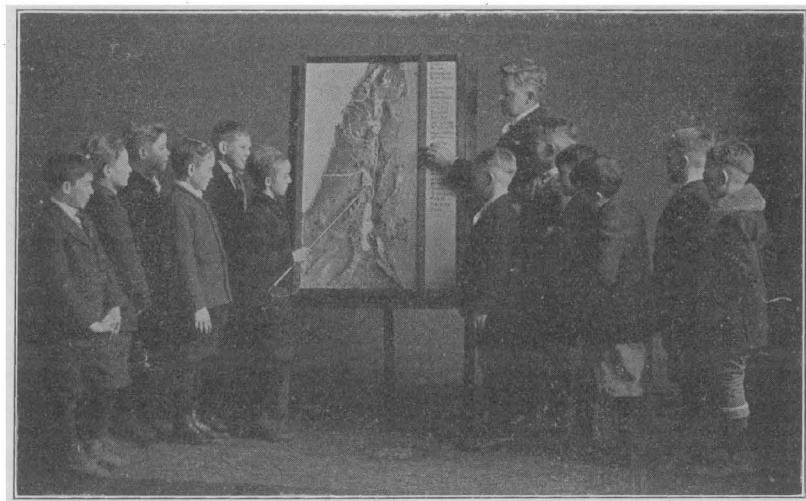


of places on the left side of the map, taking care to have them so spaced that the screw opposite each will not touch its neighbor on either side. Each city, town, mountain, and sea listed must be accurately located on the map.

Make a pointer (A) out of a small hollow curtain rod. Fasten one end of telephone wire (D) to dry cell battery at (G), pass other end of wire through the pointer (A) and solder on to small receptacle for flash light

expected places like (y and z). Or you may fasten a copper rivet on the map at each spot where the important places are located. Connect with another copper wire (on the back side of the map) each rivet with another rivet which is placed beside each name in the margin of the map.

If directions are carried out it is evident that if the tip of the pointer (H) is placed in any loop marked (X), a light will come in the end of the pointer (A) if the tip (T) touches



REV. C. E. CUSHMAN WITH A GROUP OF HIS IOWA BOYS SEEING THE WORLD BY MEANS OF AN ELECTRIC MAP

The electric map is among the most effective of modern missionary methods. By its use boys and girls as well as men and women can really see the mission stations of the world.

bulb (B). Be sure and let the pointer come to a point (T) on one side and extend out beyond the bulb.

Pointer (H) is a wire pencil connected by telephone wire (E) to battery at (F). Now make a small hole through the map at the right places (O) and having scraped the covering off from the end of a piece of telephone wire, run the wire through the hole and make loops (O). From the back do the same at (X). Do not connect place at (O) with name at (X) just opposite or it will be easy for the pupil to guess right. Make the wires cross each other and go to un-

the right spot, completing the circuit. If the right place is not touched, there will be no light. The Instructor puts the end of this second pointer on the rivet by any name and asks the pupil to point to the place. If it is correct the light comes on, if not the next one tries. As an experiment, we took a ten-year-old boy from the street, one who had never been to Sunday-school and had never heard of Jerusalem. We let him point to each place in turn and then we told him the Bible story associated with that place. Within twenty minutes he could point to every one of the eighteen important

places on the map and tell the story. The same principle may be applied to making a missionary map showing the stations of any society.

With other electric maps the light comes on at the top of the map when the right contact is made. This diverts the attention from the place which you wish to emphasize. Rev. C. E. Cushman and a group of boys from the Bible School of the First Congregational Church of Iowa Falls, Iowa, have worked out this map where the light is in the end of the pointer. The making of it is especially interesting to boys and the use of it is instructive to all.

from its circulation, he can respond fearlessly to the invitation of the MISSIONARY REVIEW OF THE WORLD to say something about the book and the plan which it unfolds. He is eager to get the idea into circulation, hoping thus to further, in his own small way, the vital and fascinating cause of missionary education. Already at least one large denomination is proposing to enlist certain churches in each of several states as demonstration centers of the plan. Another organization is enlisting certain colleges and college churches in this method for the study of China this year.

There are two major aspects of the



In the hall of the *San Chiao* (Three Religions) a Confucian shrine had center place. To the left is a Buddhist shrine, while the Taoist shrine is to the right. A sedan bridal chair is seen on the floor in front.



In the Chinese shop was exhibited a loan collection of many articles of interest borrowed from friends far and near. Hundreds of people tarried at this exhibit to hear explanations and comments regarding the customs of China.

### CHINA IN THE LOCAL PARISH

One of the most successful projects in connection with the study of China was developed in New Haven, Connecticut, under the leadership of John Clark Archer, Chairman, Department of Missions, Yale University. The REVIEW has asked Dr. Archer to tell its readers about his project.

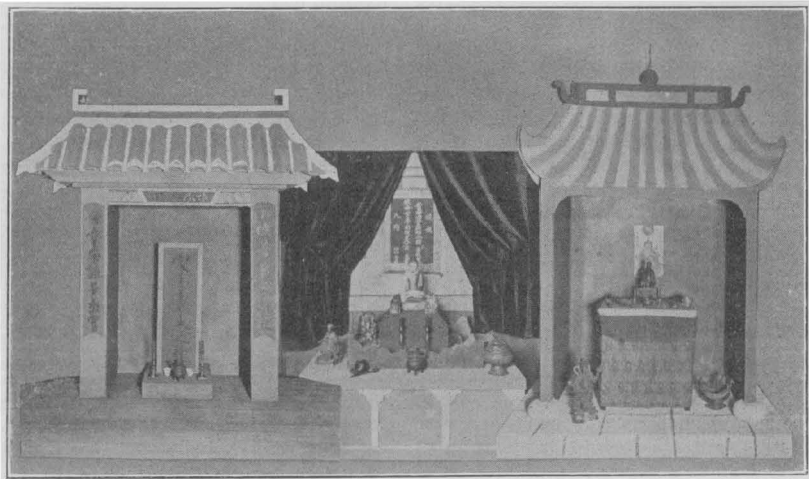
A host of workers in the American Church will be interested this year in getting China and things Chinese into the consciousness of their own parishes. A book, "China in the Local Parish," just off the press, deals directly with this problem. The materials offered in solution are such as have received the necessary testing of actual use in a well-organized parish in New Haven. Since the author of the book receives no financial advantage

program which the book proposes, in addition to aspects which this brief article may not mention. One is a body of materials correlated with the regular weekly lessons of the Sunday-school. These materials are drawn from the history, literature, social customs, political institutions, ethics, religions, etc., of China and serve to illustrate and emphasize, week by week, the Bible lessons of either the International Graded Series or the Improved Uniform, from January to May, 1925. They serve not only to illustrate and freshen the lessons but to bring China into view in a comparative way. Little by little, the pupil and the teacher acquire new facts regarding China and develop

new interests and attitudes toward things Chinese. The combination of Biblical materials and Chinese links up China with God's plan of evangelization. China is studied with reference to the Christian Gospel. The book does not contain the actual materials, but only references to the proper sources. It is necessary to have several books at hand whose titles are given in a special list. A minimum reference library is indispensable to the successful use of these references. The teacher and, at times,

ary education apart from and in addition to a proper program of religious education.

The second aspect of the program proposed in the book is more spectacular but depends for its real value upon the faithful use of the first. The first is not merely instructional. It involves expressional activities as well. The second is not merely a grand project, an activity; it involves study also. All the parts relate to each other and to the whole. The previous study leads up to the grand project.



A NEAR VIEW OF THE THREE SHRINES—CONFUCIAN, BUDDHIST, TAOIST

Committees in charge had to spend many hours of careful study to get the information necessary to reproduce these shrines accurately for the hundreds of spectators who viewed them.

the pupils are asked to look up the materials referred to. They are never long or bulky, and care has been taken to select only such as bear directly upon one or another aspect of the lesson involved. If the references for the day have been mastered, the materials will fit in with the discussion of the lesson and will detract not at all from the lesson, whether it be time or interest which is concerned. Rather, they will add fresh interpretations and bring biblical matter down to date as a vital part of the general program of religious education for this time. There is no place for a thorough-going program of mission-

The grand project is the climax of the longer period of study.

In a word, a program is provided which runs through several days, if desired. It may begin each day at 4:00 P. M. and run continuously until 9:30. Each succeeding day is virtually a repetition of the first. The project program, however, is flexible and may vary according to the daily needs and circumstances. It may include scenes from the Chinese home, the village school, the Christian school, the hospital, and the temple. There may be special roles such as those of vendor, doctor, priest, magician, barber. Chinese games may be

played by children drilled for the purpose. A wedding procession and marriage ceremony may be included. At night, a play may be given, illustrative of Chinese life and character. Lantern slides may be used informally for visual instruction. Various groups of children in attendance may be assembled as audience for the tellers of Chinese stories. Specimens of Chinese music may be presented vocally or by instrument. Very effective use may be made of scenes from Chinese temples and shrines. The Taoist priest may serve in his dual capacity of priest and diviner. The Buddhist priest may engage in a characteristic ceremony, prayer for rain. The Confucian householder may explain and illustrate the commemoration of ancestors and ancestral spirits. It is indeed a very flexible program. The omission of one or more items on any day would not mar at all. The book, *CHINA IN THE LOCAL PARISH*, has full details with regard to all the parts mentioned above. It gives not merely references but sufficient materials within its own covers to enable one to produce the parts desired. Obviously it takes many volumes to supply such materials unless a deliberate selection be made, such as this book includes. And some materials are included which have not come from any other books at all.

A special setting is provided for the program just enumerated. Local workers provide it according to careful directions. Indeed all parts are played by local workers. The whole enterprise is devised for the education of the local constituency. There are Chinese shops, temples, etc., built for purposes of the grand project. It all requires some study of detail. The worker becomes acquainted with China as he shapes the scenic effects. He and the others learn by doing. If one plays the part of Buddhist priest and does it well, he knows thereafter something of real Buddhism in China. If one builds a shop or home properly he knows something of that phase of Chinese life. The children from week

to week may do things in miniature and find a place for their products among the exhibits which may be gathered from local homes and from abroad for the occasion. The exhibits need not remain idle during the project. They may now and then serve admirably to give point to talks on various phases of Chinese life. Of course, if one is to handle the exhibits, he must make ready for it. He has to study, too! He finds his added acquaintance with China out of the preparation made as steward of the exhibit booth.

*CHINA IN THE LOCAL PARISH*\* describes the physical setting with great care, giving details as to color, etc. The book itself must be consulted for the full statement. There are many illustrations included in it which help to make matters clearer. The author asks the reader of any part to read the whole for the sake of comprehending the undertaking as a whole, for the book attempts to suggest ways of enlisting most, if not all, of the parish in the enterprise, and of conducting a serious program which will have lasting educational effects.

Lest any one should feel that too much is proposed at once, it should be understood that selections may be made, whether of the weekly Sunday-school work or of the work of the Grand Project. Much or little may be done according to the local situation.

\* *China in the Local Parish*, by John Clark Archer, published by The Missionary Education Movement, 156 Fifth Avenue, New York; price, 50 cents. For sale at all Mission Board Headquarters.

## FOREIGN MISSION NEWS BY RADIO

BY REV. ERNEST F. HALL

"I'll tell the world" cannot be regarded merely as American slang, but also as a correct way of expressing a modern fact in these days of the Radio. Whether the expression when used is inflected this way or that way may be the determining factor in the mind of the linguistic exegete. If it is spoken as a declarative sentence,

with the voice punctuated by a period and coming to a full stop, it may not be considered slang, but rather a statement of direct purpose. If it is spoken with many up and down variations and a circumflex accent at the end, it may be regarded as modern American English, with its declarativeness a variable quantity. Call it slang or what you will, let the literary exegete decide. That has no purpose in this article.

The expression tells the latest method of informing people about the work of the foreign missionaries—Radio Broadcasting. This method has been regularly adopted by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Under the direction of the writer, news and feature missionary stories are sent out into the air for a half hour each week at half past three on Fridays, from Station WFBH, 273 meters, New York City. It is expected that some evening's broadcasting will be done.

Among the topics thus far sent out into the air are:

- "Medical Miracles in India."
- "Missionary Silk Worms in China."
- "Missionary Athletics in the Philippines."
- "Christian Progress in Brazil."
- "Industrial Missions in the Cameroun."
- "Feng, the Chinese Christian General."

The value of the method can be realized from the fact that it is estimated that the regular "unseen audience" probably numbers up to as high as half a million people in the daytime, and the evening audience over a million. Of course no speaker should flatter himself that all of them are "listening in" to him while he is telling about the progress of Christianity; but that he reaches people who would never come to hear him in any auditorium he may be assured.

The "Applause Cards" over the telephone and in the mail show the real value of this method. The following are some of them:

"That makes me feel like applying for a job," said by a young man who had heard the story of the industrial

work of Fred Hope and his associates in Cameroun, West Africa.

One, who heard because he had to hear at the Station, being one of the electricians, said, after the story of Feng, the Chinese Christian General, "Well, that is interesting!"

A Jewess called up and said she had heard very well and was pleased.

A pastor writes: "I have written a letter to the service station WFBH expressing our delight at being able to receive this service."

Another pastor: "I congratulate the Board on the use of the Radio. I will wreck every law of homiletics and work this fact into my sermon tomorrow morning."

Another pastor says: "I trust you will be able to stay in the air."

The way to keep Foreign Missions in the air is to write to the Board and to the Radio Station, commending the plan occasionally. When "Applause Cards" cease, the Station infers that interest is waning.

The address of the writer of this article, who is in charge of the broadcasting, is 156 Fifth Avenue, New York City. Write to WFBH Radio Station, Hotel Majestic, 72d Street and Central Park West, New York City.

## WORLD ACQUAINTANCE TOURS

One of the most valuable of modern missionary methods is personal visits to mission lands. In bygone days missionaries were expected to monopolize entirely the office of "go between," interpreting the home base to the mission field and the mission field to the home church. Now there are many men and women of the home church who can speak with authority about the things they themselves have seen and heard in mission lands.

The World Acquaintance Tours, projected by Miss Harriet Taylor, and Miss Ella Schooley, formerly of the Young Women's Christian Association and Mrs. R. S. Emrich, formerly of the Near East Relief, are distinctly modern mission methods. They are truly "tours with a purpose" and have already been referred to in the REVIEW.

During 1925 there will be winter tours to the Near East, Egypt, and Palestine, Cuba, Panama and South America, and to the Orient; summer tours to Northern and Southern Europe; and autumn tours around the world and another to the Levant and India.\*

Mrs. Henry W. Peabody writes of these tours:

"They are to be conducted by well known leaders. The especial value of such leadership lies in the interpretation that will be given to international relations between the peoples of these countries and our own. Many travelers who visit the countries of the East have little idea of the point of view of the people, know nothing of their history, their aims and possibilities. Here is an opportunity to go under the guidance of world leaders who have visited the countries and know intimately conditions, people and routes, and can give introductions which will be of incalculable value.

"The ordinary tourist party is something to be avoided. Here we find people of like mind and interest, who will wish to see not only the marvelous natural scenery and interesting cities and temples, but those who are interested also in the spiritual upbuilding of these nations."

\* For fuller information write to Miss Harriet Taylor, World Acquaintance Tours, 416 West 122d Street, New York City.

### MISSION STUDY IDEAS

The list of names in one day's casualties in the Great War given in Chapter I, "Adventures in Brotherhood," may be read as a standard bearer raises the flag aloft and leader asks questions as to who holds America's flag.

\* \* \*

To further a truer appreciation of the contribution of various peoples to the music of the world, a Land of All Nations Musicales, or a program of music from many lands, affords excellent opportunity. In cosmopolitan centers the people of various nations may be asked to take part. A Japanese maiden seated on the floor may play on her *koto*, or the Japanese national anthem may be sung. Some Negro spirituals, and some of Harry Burleigh's compositions will introduce the musical contribution of the Negro race. A Polish pianist may be invited

to play, or some one may play Polish music. Italian, German, Austrian, Russian music offers splendid opportunity as do the compositions from many other lands.

Such a program may be given on a large scale to enlist the interest of the music lovers of a city or community. For a small meeting, in communities that are strictly American born, a very simple program may accomplish the same ends.

\* \* \*

A World's Fashion Show was a popular feature at one conference. Missionaries from many lands introduced groups of women and children in different costumes of various lands. In addition to accurate information about costumes, many items of missionary information were given and opportunities for enlisting missionary interest made available.

### THE LURE OF "ONCE UPON A TIME"

Four magic words that all the world loves are these—"Once upon a time."

Speak them in a group of children and immediately all is still. If the most uninteresting speaker in the world can be persuaded to introduce "Once upon a time," his despondent audience will take courage and bring back wandering thoughts to the point of attention. All the world loves a story. Not only the young world but the old world as well. Moreover all the world is going to have stories. The question is not "Shall we have stories or shall we not have stories?" The only question is "What stories shall we have?" Publishing houses are turning out story books by tens of thousands. Quarterly, monthly, and weekly periodicals are circulating them by hundreds of thousands. Story tellers and teachers are telling them. Daily papers are syndicating them. Radio stations are broadcasting them. If we are looking forward to the days that are to be and the leadership of tomorrow, we will make very sure that today's "Once upon a time" follows the line of the missionary guidepost.

# Woman's Home and Foreign Bulletins

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

## DARKNESS AND LIGHT

There is darkness, still, gross darkness, Lord,  
On this fair earth of Thine.  
There are prisoners still in the prisonhouse,  
Where never a light doth shine.  
There are doors still bolted against Thee,  
There are faces set like a wall,  
And over them all the Shadow of Death  
Hangs like a pall.

*Do you hear the voices calling,  
Out there in the black of the night?  
Do you hear the sobs of the women,  
Who are barred from the blessed light?  
And the children—the little children,  
Do you hear their pitiful cry?  
O brothers, we must seek them,  
Or there in the dark they die!*

Spread the Light! Spread the Light!  
Till earth's remotest bounds have heard  
The glory of the Living Word;  
Till those that see not have their sight;  
Till all the fringes of the night  
Are lifted, and the long-closed doors  
Are wide forever to the Light.  
Spread—the—Light!

*O then shall dawn the golden days  
To which true hearts are pressing;  
When earth's discordant strains shall  
blend  
The one true God confessing;  
When Christly thought and Christly deed  
Shall bind each heart and nation,  
In one Grand Brotherhood of Men,  
And one high consecration.*

—JOHN OXENHAM.

## DAY OF PRAYER FOR MISSIONS

February 27, 1925

The Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent which this year falls on February 27, 1925.

The program, "Even As Thou Wilt," by Mrs. E. C. Cronk is ready for distribution. As one would expect, knowing the author, it is full of fresh and helpful suggestions. Antiphonal and liturgical in sections, it is preeminently a program of prayer, of thanksgiving and intercession, suitable for missionary or young people's groups or women's clubs. The Chris-

tian basis for world relations is emphasized.

As usual, a card for preliminary use, entitled, "A Call to Prayer," has also been prepared. It is just the right size to enclose in an ordinary envelope, or carry in the purse or Bible. Ample space is provided for insertion of the leader's name and place and hour of meeting. Suggestions are given on the card as to what to do in definite preparation for the observance.

The card and program are published by the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions and should be obtained from denominational headquarters. The program is priced at 2 cents each, \$1.50 per 100. The card is distributed without charge by the denominational women's boards. The placing of orders for cards and programs at an early date is strongly urged. Each year a larger supply of both are printed in the endeavor to meet the demand, and each year many placing delayed orders are disappointed because the editions are exhausted, and it is too late to have reprints.

Ascertain whether your community is already planning for the observance. If no one has taken the initiative, see that the leaders are called together early in January to formulate plans. Interdenominational observance is recommended; if this is not feasible, the individual church should plan to observe the day.

Do not miss any publicity opportunity. Announcements from the pulpit, insertion of notice in the church calendar and the daily press, posters on bulletin boards, telephone, verbal, and written invitations—all help. Make special effort to enlist interest and observance on the part of women's

civic and social clubs. You may be surprised at the cordial reception your efforts receive on the part of these groups. Above all, do not, yourself, forget to use the mighty dynamic prayer. Participation of others is dependent upon your prayer and effort.

### A SONG OF PEACE

The Son of God goes forth for peace,  
Our Father's love to show;  
From war and woe He brings release;  
O who with Him will go?  
He strikes the fetters from the slave,  
Man's mind and heart makes free;  
And sends His messengers to save  
O'er every land and sea.

The Son of God goes forth for peace,  
That men like brothers live,  
And all desire the other's good,  
And other's sin forgive.  
He turns our spears to pruning-hooks,  
Our swords to ploughshares warm,  
And war no more its death-blast brings,  
Nor men their brothers harm!

The Son of God goes forth for peace,  
Nor lands nor power to gain;  
He seeks to serve, to love, to lift;  
Who follows in His train?  
A glorious band, in every age,  
In spite of scorn and pain,  
True sons of God, His peace have made;  
Who follows in their train?

Now let the world to peace be won,  
And every hatred slain;  
Let force and greed be overcome  
And love supreme remain.  
Let justice rule in all the earth,  
And mercy while we live,  
Lest we, forgiven much, forget  
Our brother to forgive.

We send our love to every land;  
True neighbors would we be;  
And pray God's peace to reign in them,  
Where'er their homeland be.  
O God, to us may grace be given,  
Who bear the dear Christ's name,  
To live at peace with every man,  
And thus our Christ acclaim.  
—REV. ERNEST BOURNER ALLEN, in *The Christian Endeavor World*.

### CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C., January 18-24,  
1925

In May an informal conference was held by representatives of the General Federation of Women's Clubs, the

Y. W. C. A., W. C. T. U., Association of University Women, and National Parent-Teachers Association to discuss the feasibility and desirability of a great Congress of Women in behalf of peace. This group decided to extend the invitation to four additional organizations to a conference on the same topic in June, the four being the Women's Division of the National Catholic Welfare Council, Council of Jewish Women, Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions. The June conference recommended that a National Conference on the Cause and Cure of War be held in Washington, D. C. in January, 1925 to be called and conducted by the above-named organizations. Mrs. Carrie Chapman Catt was asked to serve as temporary chairman.

During the summer a questionnaire was sent to twenty men and twenty women asking them to state the causes and cures of war in the order of importance from their point of view. Largely upon these replies the program for the Conference has been based. In September representatives met to perfect the plans. The Parent-Teachers Association withdrew upon the ground that it is not a woman's organization. The National Women's Trade Union League has been invited to join the group calling the Conference.

The tentative program provides for a public meeting Sunday afternoon, January 18th, addressed by most prominent government officials of the United States and Canada. At date of writing, definite announcement of topics and speakers cannot be made. As at present planned, Monday and Tuesday will be devoted to Causes of War, such as Economic Rivalries, Traditional Belief in War, Suspicion of Neighbors, Education, Race Antagonism, National Antagonism, Imperialism, Political Ambitions, Competition in Armament. There will be round table conferences in the evenings. On Wednesday, Thursday and Friday Cures of War will be present-



ed, as Arbitration Courts, including International Court of Justice, Arbitration Treaties, Disarmament, League of Nations, Codification of International Law, Outlawry of War. It is planned that ample time shall be devoted to discussion all through the Conference. Both sides of every plan for the cure of war having any considerable following will be presented. The agencies of war, the present state of preparedness of the United States and the National Defense Act will be presented.

Among the agencies contributing to international understanding, the

work of missionaries and the exchange of students and professors will be considered. Saturday will be devoted to a summing up of the Causes and Cures of War, general discussion of the entire subject, and the adoption of conclusions, with emphasis upon methods by which women's organizations can unite to promote peace.

#### A CHRISTMAS CAROL

And they who do their souls no wrong,  
But keep at eve the faith of morn,  
Shall daily hear the angel-song,  
"Today the Prince of Peace is born!"  
—James Russell Lowell.

### HOME MISSION BULLETIN

#### THE NATION CHRISTLIKE

Methinks, I see a nation brave and strong  
Rise up the ancient curse of war to end;  
Rise up to prove herself the whole world's  
friend,  
And by her patient justice conquer wrong!  
The bloody weapons which to Mars belong  
She flings aside, as worthless to defend,  
And still more vain her empire to extend  
Of commerce, science, freedom, art and song.

The treasures, others waste to aim and fight,  
She pours to heal the sorrows of the world.  
Defenseless she? by plunderers soon hurled  
To ruin? Nay! Who can resist her might?  
She links all peoples in a league of love!—  
America, canst thou that nation prove?  
—EDWARD TALLMADGE ROOT.

#### ANNUAL MEETING

The Annual Meeting of the Home Missions Council and Council of Women for Home Missions will be held at Atlantic City, N. J. There will be joint sessions on January 13-15, 1925, beginning Tuesday evening and continuing through Thursday evening. The separate session of the Council of Women for Home Missions will be on the morning of January 16th, and the meeting of the Executive Committee on the afternoon of that day. These meetings will all be held at Haddon Hall.

The program will center upon the enlarged opportunity for cooperative endeavor. The first session, Tuesday evening, the keynote will be sounded in the presentation of the New Conception of Home Missions, the Grow-

ing Spirit of Unity in Home Missionary Work, and the Outlook for Co-operative Work.

Subsequent sessions will deal with specific situations where cooperation has already accomplished results and with special problems of areas where much more remains to be done. Topics will be magnified; reports of committees minimized, ample time being allowed for discussion. All interested are cordially invited.

On Tuesday, January 27th, in Washington, D. C., a luncheon will be held by the Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions for representatives of local Women's Church and Missionary Federations and chairmen of affiliated Schools of Missions and Conferences.

God grant us wisdom in these coming days,  
And eyes unsealed that we clear visions see  
Of that new world that He would have us  
build,  
To life's ennoblement and His high ministry.  
Not since Christ died upon His lonely cross  
Has Time such prospect held of Life's new  
birth;  
Not since the world of chaos first was born  
Has man so clearly visaged hope of a New  
Earth.

Not of our own might can we hope to rise  
Above the ruts and failures of the past,  
But with His help who did the first earth  
build,  
With hearts courageous we may fairer build  
this last.

JOHN OXENHAM.

### OUR LAND FOR CHRIST

Rise, ye children of the King,  
Yours a heritage unpriced.  
Unto Him your tribute bring,  
Take this glorious land for Christ.  
Where its mighty rivers run,  
Where its lakes majestic lie,  
May His perfect will be done,  
And His banner lifted high.

Over continent and coast,  
Islands far, and forest dark,  
Onward march, a conquering host,  
Your Commander's way to mark.  
Over many an alien race,  
Let the flag of conquest fly,  
Bring them to Him, face to face,  
Those for whom He came to die.

Tarry not. Be strong in Him,  
Take the land to be possessed.  
He whose eye is never dim  
Leads you in your holy quest.  
Conquer only in His Name,  
Follow only His command,  
Falter not, till He proclaim  
All this land Immanuel's Land.  
—Julia H. Johnston.

### A PRAYER

Lord, while for all mankind we pray,  
Of every clime and coast,  
Oh hear us for our native land—  
The land we love the most.

Oh, guard our shores from every foe,  
With peace our borders bless,  
With prosperous times our cities crown,  
Our fields with plenteousness.

Lord of the nations, then, to Thee  
Our country, we commend,  
Be Thou her refuge and her trust,  
Her everlasting friend.

—Selected.

God of the strong, God of the weak,  
Lord of all lands, and our own land;  
Light of all souls, from Thee we seek,  
Light from Thy light, strength from Thy hand.

In suffering Thou hast made us one,  
In mighty burdens one are we;  
Teach us that lowliest duty done  
Is highest service unto Thee.

—Selected.

There'll be pots of real gold 'neath the  
rainbows that span  
Our fair skies when we catch the Christ-  
vision of man,  
Then the aliens, no longer the "scum o'  
the earth,"  
But as brothers to us of the haughtiest birth,  
Shall be welcomed as pilgrims who follow  
His hand  
That hath crowned with the fulness of  
blessing, our land.  
—Laura Gerould Craig.

## FOREIGN MISSION BULLETIN

### THE CHRIST-CHILD

The dear Christ-child, for you and me,  
Was clothed in our humility.  
'Twas to save our ruined race,  
The God of glory veiled His face,  
And once, a little child, came down,  
To a mother's arms, in Bethlehem town.  
—Margaret E. Sangster.

### CHRISTIAN LITERATURE FOR WOMEN AND CHILDREN IN MISSION FIELDS

BY ALICE M. KYLE

This Committee of the Federation is "suffering the penalty of success." Every aspect of its work on the mission field is full of encouragement.

### Happy Childhood

From the year of the organization of the Committee, 1912, the appeal of the women and children of China has been heard with an increasing desire to respond to the need for Christian literature in that land. The first dis-

tinctive work of this Committee was a magazine for Chinese children, printed monthly by the Sunday School Union of China in Shanghai. Since the funds provided were but meager, *Happy Childhood* is not especially attractive to American eyes, yet for the last ten years an increasing number of boys and girls in almost every province of that great country have hailed it with delight. While it is estimated that the magazine is sent to about 10,000 children, there are many more thousands, old and young, who wait eagerly for this small messenger.

Two quotations from the many letters received by its devoted editor, Mrs. Donald MacGillivray, indicate the place it has made for itself. Mrs. Anne Matherson of the "Rickshaw Mission" of Shanghai, writes: "Both in week-day and Sunday-schools the magazines are eagerly looked for and rapturously received. Prizes are given

to those who keep their copies in best condition for a year and it is rather a problem to decide which are most deserving, so many keep them so nicely. We believe its teachings of love to God and men, kindness to dumb animals, its stories and Bible lessons, opens new channels of thought in the youthful Chinese mind. The interest in *Happy Childhood* is not confined to the schools. Men and women are eager to receive a copy. Their delight in the pictures and stories is every bit as real as that of the children." From another missionary teacher, Miss Alice G. Waters, we quote the following: "The children all love the magazine. One day I asked a class of third grade children what they like best in all their school work and they answered with one voice, *Foh Yu Pao* (*Happy Childhood*). I began to question them and found they really knew everything that was in it. . . . Our Sunday-school teachers beg for a copy that they may teach the stories to children who cannot read. In this way we reach many children." Fifty cents in U. S. stamps sent to the Sunday School Union of China, Shanghai, will provide one child with *Happy Childhood* for a year. The pledge of the Committee for 1924 for China is still unmet and \$800 is needed before January 1, 1925.

#### A Love Offering for Japan

The Society for Christian Literature in Japan has a department for the preparation of books and leaflets adapted for children and the poorer women. Miss Amy Bosanquet is in charge of this special work. For several years our Committee has sent a small grant of \$300 to aid in publishing *Ai no Hikari*, a monthly newspaper for coolie women. In 1923, in response to a special appeal in the *MISSIONARY REVIEW*, a generous donor sent a gift of \$1,200 for the much needed translation of Dr. Hulburt's "Story of the Bible." At the time of the earthquake, September, 1923, this translation had been completed by a

Japanese Christian, whose home in Tokyo was completely demolished. In an almost miraculous way the precious manuscript was saved and is now nearly ready for those who so earnestly desire it.

An emergency grant for this work in Japan was authorized by the Committee in January and an appeal for this object was made at many services held on the "Day of Prayer," March 7th. As a result almost \$1,000 has been received, coming in from many remote little towns of the South and West, as well as from the larger cities. The letters accompanying these small gifts have almost invariably said, "This money is sent with earnest prayer for God's blessing on Japan." In response to the first installment of this "Emergency Grant," Miss Bosanquet writes, "The Japanese well know that many of the people of the U. S. A. are their friends and are touched to hear of the many small offerings which have made up the sum." Another thousand dollars is needed to complete this grant in 1924.

#### The Treasure Chest

##### *A Magazine for a Million Boys and Girls*

There are a million boys and girls in India who can read. But until July, 1922, there was no Christian magazine suitable for these bright young students. Only a fraction of the million can read English, but in all the ten great language areas some can read English, so the first edition was published in that language. Miss Ruth E. Robinson of Bangalore, supported by the W. F. M. S. of the Methodist Episcopal Church, gladly consented to be its editor and "like the frail little lights that the Indian women set afloat on a stream" the magazine was launched. Its swift success has been phenomenal. There are today nearly 3,000 paid subscriptions, editions are being published in three great vernaculars, Urdu, Tamil, and Marathi, and enthusiastic commendations are being received from Christian workers of many denomina-

tions. One woman missionary writes, "I think of *The Treasure Chest* as one of the leaves which is for the healing of the nations"; another says, "I have never known in long years in India any missionary enterprise which has won such quick and enthusiastic support from Christian and non-Christian alike"; the son of a young missionary writes, "I like *The Treasure Chest* better than any magazine I ever saw."

With its original illustrations, furnished by Indian students, its stories and prize contests, its puzzles and nature study lessons, its news from everywhere, its tidbits for wee folks, it has quickly become a favorite. The nominal price of six cents a month in India, one dollar annually in U. S. A., obviously cannot meet the expense of such a treasure and the budget asked of the Committee for 1924 was \$2,500 of which \$500 still remains unpaid. The only anxiety the members of the Committee feel in regard to *The Treasure Chest* is how to keep pace with its wonderful success.

#### Where Shall We Get the Money?

The Woman's Boards have been loyal to this union enterprise. Most of the larger denominations now include a gift for this Committee in their yearly budget. Other organizations, notably the National Y. W. C. A. and the Central Committee on the United Study of Foreign Missions, make annual grants. The Summer Conferences at Northfield and at Chambersburg have gladdened us with special offerings. Many friends have sent to the treasurer gifts large and small. But the demand far exceeds the supply. What kind and generous donors will come to our relief in the remaining month of 1924 and help to keep afloat these precious crafts, freighted with treasures "new and old" for the hungry minds and hearts of the women and children whom we have taught to read?

Make checks payable to Alice M. Kyle, treasurer, 63 Parsons Street, Brighton P. O., Boston, Mass.

#### ANNUAL MEETING

##### Federation of Woman's Boards of Foreign Missions of North America

The Annual Meeting of the Federation is to be held in conjunction with the Foreign Mission Convention which meets in Washington, January 28 to February 2, 1925. On Tuesday morning, January 27th, there will be a meeting of the Executive Committee; at noon, in cooperation with the Council of Women for Home Missions, a luncheon for representatives of Women's Church and Missionary Federations and affiliated Schools of Missions; in the afternoon a "Popular Meeting"; and in the evening the session will be in charge of The Central Committee on the United Study of Foreign Missions in celebration of their 25th Anniversary. Wednesday morning the new Executive Committee will meet. Friday noon, January 30th there will be a large luncheon, in the Hall of Nations, Washington Hotel, at which will be considered women's activities on the foreign mission field.

#### SHINE OUT, O STAR!

What shall we do for the blinded eyes  
Straining their gaze afar,  
Seeing no promise of dawn arise,  
Searching in vain for the star?

Dear God, so far in the lifted heavens—  
So low in the dust they lie,  
To whom no glimpse of the day is given,  
No star in their midnight sky.

The burdened and weary, the sick and faint,  
Who moan out their despair  
Till the still air pulses with their complaint,  
And the pang of unheeded prayer.

Sweet choir of God, this Christmastide  
Sing out your song again:  
Is the Christ-child born? Has He come to abide?  
Does it mean "good will to men"?

Shine out, O star, on their darkened way,  
Whose eyes with tears are dim,  
The Christ-child lives somewhere today—  
Make clear the road to Him.

—Mary Lowe Dickinson.

# NEWS FROM MANY LANDS



## NORTH AMERICA

### Students and Social Service

ROBERT P. WILDER, secretary of the Student Volunteer Movement, is quoted by the *Watchman-Examiner* as reporting "a decline of interest on the part of students in such world problems as peace and war, and a swing back to the 'old issues of personal religion.' He thinks that student interest in all large social problems has always been much exaggerated. Since these statements were made public many denials of the truth of them have been made, some of them from student sources. But it must be said that no man in the country knows the student body of America better than Mr. Wilder. He has worked among students intimately for many years. He is a careful observer, and has had ample opportunity to observe. To us the condition he reports is by no means to be deplored, but rather to be rejoiced in. 'The issues of personal religion' stand first beyond a doubt. If they are well looked to, fine social service will inevitably follow. If they are neglected, the nerve of social service is cut. Mr. Wilder's report is a cheering one on the whole."

### Fitchburg Student Mission

MASSACHUSETTS manufacturing city, with 45,000 people, witnessed from September 14th to 21st a unique religious undertaking. With the slogan "Everyday Religion Every Day," about fifty students from various colleges and theological seminaries in the East, representing eight denominations, carried on a campaign, of which a street-car conductor said: "It is just great. They don't boost for any creed. They just urge you to come back to real Christianity and then work in your own church." A three-day retreat for the students, con-

ducted by Dean Brown of Yale, preceded the mission week, and daily devotional services while the work went on were a source of power. In a folder issued by the Student Committee for distribution in Fitchburg, these sentences appear:

We believe that every Christian has both the right and power to lead his community into a more abundant life.

We believe that the Church of Christ stands committed to further the example of the Master, and that each Christian man and woman is challenged to bear the maximum testimony of the spirit of Jesus in all of his relations to every-day life.

We are positive that a band of consecrated Christians can produce in this community the happy and practical reality that Jesus proclaimed the Kingdom of God to be.

### Baptist Women's Jubilee

THE Women's Home Mission Society of the Baptist Church is making plans for the celebration in 1927 of its Golden Jubilee. The occasion is to be celebrated by the raising of a \$500,000 fund. The first year, 1924-25, is to be one of organization; the second, 1925-26, one of information and inspiration, and the third year, 1926-27, the ingathering. No money will be asked for until the third year.

### Increase in Lutheran Gifts

THE three great bodies of English-speaking Lutheranism in the United States—the General Synod, the General Council, and the United Synod of the South—were merged in 1918 into the United Lutheran Church in America. During the first biennium closing in July, 1920, the total contributions of the women's missionary societies of the merged organization reached a quarter of a million. During the second biennium closing in July, 1922, they were doubled and passed the half million mark. For the biennium closing July, 1924, this organization goes into the million dollar class.

### Methodist Millions

THE members of the Woman's Home Missionary Society of the Methodist Episcopal Church raised more than \$3,000,000 for their work last year according to reports presented at the annual meeting held in Chicago, Oct. 8th to 15th. This represented an increase in contributions over the previous year of more than \$130,000. In four years the 448,000 members have given more than \$11,000,000. Of the total, mite boxes brought 18,100,600 pennies. Reporting to the same convention the work of the denomination as a whole, Dr. R. J. Wade, secretary of the World Service Commission, said that more than \$68,000,000 had been expended in benevolent work in the last five years, while expenditures for new churches and parsonages last year reached the total of \$26,000,000. The total property valuation of this one denomination in the United States and abroad was reported to approximate \$500,000,000.—*Christian Century*.

### Our Theological Seminaries

UNDER the supervision of a special advisory committee of churchmen and educators, an exhaustive survey of theological seminaries in the United States and Canada has recently been made by the Institute of Social and Religious Research, of which John R. Mott is chairman and Galen M. Fisher executive secretary. The survey report, a volume of 450 pages published under the title "Theological Education in America," states that, while the number of theological students is not decreasing, many of the students now in the seminaries are mediocre men of comparatively little training and many of the seminaries can hardly qualify as educational institutions. There are approximately 9,000 theological students in the United States, or one for every 2,600 church members, the report says. The Institute analyzed the records of 7,500 of these students and found that fewer than half of them had college degrees. Of the 161 seminaries

studied, some do not even list high-school graduation as an entrance requirement. "Some of the seminaries," the report finds, "are virtually untouched by the progress and method of science. They are conducted on the assumption that science and religion occupy mutually exclusive fields, if they are not indeed in actual conflict. In others a scientific view of the world is taken for granted, but little effort is made to enlarge the conceptions of theology so as to include the remarkable advance of scientific knowledge and to arrive at a unified world."

### Slavs in the United States

A CONFERENCE on Christian Work among Slavic Peoples in America, held in New York City under the auspices of the Home Missions Council and the Council of Women for Home Missions, brought out the following facts about the approximately 6,000,000 Slavic immigrants and Slavic people of the second generation now in the United States:

"Pennsylvania leads, while New York, Illinois, Ohio and Michigan are in the front rank so far as preponderance in Slavic population is concerned. These Slavic groups are highly organized both locally and nationally. The press is a powerful force in moulding public opinion among them. Religiously they belong to the Greek, Eastern Orthodox, Greek and Roman Catholic Churches, with a few Protestants, various fanatical sects, and a few Mohammedans. Among these Slavic peoples the evangelical churches are working as follows: *Bohemians*: Baptists, Congregationalists, Disciples of Christ, Methodists, Presbyterians and Episcopalians support 120 missions and churches with 8,853 members. *Jugoslavs*: Baptists, Lutherans, Methodists and Presbyterians support 15 missions and churches with 2,393 members. *Poles*: Baptists, United Presbyterians, Congregationalists, Methodists, Presbyterians and Episcopalians support 34 missions and churches with 4,049

members. *Russians*: Baptists, Disciples of Christ, Methodists and Presbyterians support 36 missions and churches with 1,019 members. *Ruthenians*: Baptists, Methodists and Presbyterians support 49 missions and churches with 676 members. *Slovaks*: Baptists, Congregationalists, Methodists and Presbyterians support 114 missions and churches with 10,550 members."

#### Jewish Science Movement

IT is stated that 70,000 Jews in New York City have attached themselves to regular Christian Science groups. To check this movement and perhaps bring back recreant Jews to the faith of their fathers a new movement known as "Jewish Science" headed by Rabbi Lichtenstein was inaugurated. This movement which is now being vigorously pushed, professes allegiance to the God of Israel and not to Christ. The Jew believes that one is born into a religion which descends to following generations, and on this account the new movement does not seek converts other than Jews.

A Hebrew Christian suggests these reasons for the hold which Christian Science is getting on the modern Jew:

1. The Jew is told by its advocate that he can be an ardent Christian Scientist without belief in Christ. So Jewish Science eliminates Christ.
2. In attaching himself to these cults he is not in any way cut off from fellowship with his own people.
3. Christian Science offers the Jew social life without any discrimination against him.
4. The advocates of Christian Science are diligent through lectures, distribution of literature, and personal solicitation in efforts to win the Jews.
5. The false claim of Christian Science that it alleviates suffering and dissipates trouble makes a peculiar appeal to the Jew.

#### Interracial Fellowship

IN Berkeley, California, a group of American and Japanese Christians has been carrying on God's work in the spirit of cooperation, despite the intensity of the Japanese question in California. Berkeley has become the

home not only for thousands of American students, but for students who come from the Orient bearing the cultural heritage of their ancestors, to study in the University of California. Suzunosuke Kato writes in *World Call*: "There is a great opportunity here to serve these Japanese in preaching the Gospel and uplifting their spiritual life by the wonderful vision of our Lord... Since our Japanese Church is not large enough to accommodate an audience when we have a big meeting, we borrow the auditorium of the University Christian Church and sometimes the young people of the two churches have a joint social gathering to cultivate good fellowship with each other. Not only so, the University Christian Church organized a committee on Japanese work to cooperate with us in every way possible."

#### Point Barrow Cut Off

THE U. S. Coast Guard cutter *Bear* has pushed her way through the ice of the northern seas up to Point Barrow, Alaska, year after year, until last summer, even though declared unseaworthy and no longer fit for duty, she made her fiftieth annual cruise along that dangerous coast. Her retirement in July from active duty has left the "farthest north" mission station of the Presbyterian Church — Point Barrow — without touch with the outside world this year. The last word which came to Board headquarters at New York was received in January. The first word which can now be anticipated will not be received until next year, at which time it is expected that Dr. Henry W. Greist, who with Mrs. Greist is hoping for some one to relieve him at his post, will be coming out for a much needed rest at home. The importance of this lonely outpost is recognized by the Government, for the Presbyterian hospital is the only one to care for the Eskimos and American sailors, trappers and traders and United States officers in all that isolated region.

## LATIN AMERICA

### A Mexican Martyr

A MEXICAN Presbyterian pastor in the Mixteca region, which is near the city of Oaxaca, reports the murder of a church member named Segura. He writes: "Brother Segura was an active evangelical, and had been loaning his house for the Christians to gather in. The priest incited the people against him, to make him stop, but he paid no attention to the threats. At last the fanatics made use of a slander to accomplish their purpose. On the night of July 28th, a man was found dead in the streets, and as they did not know who the murderer was, they charged it against a son of Brother Segura. The fanatical crowd, glad of an excuse, immediately went to his house, and not finding the son, dragged out the father and killed him. In addition, they shot in the leg a young boy of fourteen years and, wounded as he was, they lodged him in jail and charged him with murder. But of the death of Brother Segura, nothing was said by either the authorities of Chilapa or Tepeacalula. The poor widow is left with a family in a sad situation, for the criminals, who laugh at her, threaten that they will burn her house if she asks justice for the death of her husband or if she does not leave town."

### A Fearless Mexican Governor

A CONVENTION of Protestant Mexican Christians, meeting in the city of San Luis Potosi, heard Governor Manrique, of the state for which the city is named, speak on prohibition. A missionary who calls him "the Christian statesman of modern Mexico" writes of him: "Two reasons he gives for closing the saloons in his state: first, he was educated in a Methodist missionary school, and second, his father was a drunkard. Nor has Governor Manrique been content with closing the saloons. The factories of *pulque* and *mezcal* are disappearing. Critics say they are merely crossing the border into other

states; but they are on the march! Two wealthy *hacendados* came asking the Governor if he planned to close their immense breweries. 'Yes,' said the Governor emphatically, and to his surprise they said that they would close them before he did. They are gone! The cleanliness, prosperity, and elegance of San Luis Potosi give mute testimony to the Governor's administration. He is a keen student of sociology. Social centers are ministering to the laborer who otherwise would miss his former clubroom, the saloon."

### Bible Institute in Costa Rica

THE two missions at work in Costa Rica, the Methodist Episcopal and the Central America Mission, were both represented at the dedication, on July 27th, of the building in San Jose of the Bible training school. A member of the second mission writes of a reception which was a part of the ceremonies: "The President of the Republic, who had expressed his intention of being present, was prevented at the last moment and sent his regrets by letter. The American Minister and Mrs. Davis, our very good friends, were present, as also the Governor of the Province and the President of the Municipality, who made an appreciative little speech. The City Engineer, who by the way had fixed up our street for the event, was present, as well as a group of distinguished men and women of the city, who have shown themselves extremely *simpaticos* towards us, and interested without really understanding the nature of the work. This we had to explain and felt that we did not have to minimize or cover up in the least our spiritual aims for fear of frightening or offending them. That meeting, we are convinced, marks a new day for the Gospel in this city."

### Selling Bibles in Chile

FOR the first time, says *The Continent*, it has been possible to purchase a Bible in the business section of Santiago, Chile's capital. The



Presbyterian and Methodist missions conduct a book depository known as "El Sembrador" (The Sower). This bookstore has had to move from place to place. First it was in a building which was bought by a Roman Catholic priest, who at once told them to vacate. Other quarters, larger and in a better location, were obtained and the work and influence of the depository was increased. Another removal was required a few months ago, and the store secured an even better location, half a block from the main plaza. It is here that the business of the city is transacted, and where the bookstore sells Bibles.

#### Bibles Burned in Brazil

REV. J. M. SYDENSTRICKER, missionary of the Southern Presbyterian Church in Oliveira, Brazil, writes: "The Bishop of this diocese is very bitter in his opposition to all Protestant work, and does his utmost to hinder its advance. Just before the Christmas season, he sent a missionary priest here, to assist in the work of the church. Each day the children met to study the catechisms and to learn new reasons for having nothing to do with the Protestants and their work. On New Year's Day there was a large gathering in front of the Catholic school for boys. Bibles were burned, and the priests led the assembled children in a song, the refrain of which was:

Go away, ye Protestants,  
Go away from our nation.  
We only want to be a part  
Of the friends of the Sacred Heart.

"Things seem to have calmed down now, and some of the boys, who took a most active part in the Bible burning and the song, have become our friends. Attracted by the victrola, and other novelties of an American home, some of these boys visited the Davises a few nights ago, and before leaving signed up for a volley ball team and said that they were not going to sing any more. 'For,' said they, 'it seems that the Protestants are here to stay, and they are not so bad after all.'"

#### Indian Infanticide

SEVERAL references have been made in the REVIEW of late to the recent realization by the Church that the Indians of South America constitute a vast neglected mission field. Rev. H. Whittington, of the Inland South America mission, writes of the Cageveas tribe: "The saddest fact among these Indians is the small number of children to be seen. In a community of fifteen or more families, the children of school age and under could be counted on one's fingers. The greater number of the little ones are killed either immediately after birth or before. On inquiring the reason for such wholesale murder of little ones, we were told that owing to their custom of unfaithfulness (as a rule two seldom live very long together) the mother on being deserted by the father of the unborn child, not wishing to be encumbered, breaks the neck of the little one at birth. The tribe, as a consequence, is rapidly dying out. The Indians maintain that the reduction of their number is largely owing to the grippe that swept over their camp some years ago and carried off so many. Both men and women were warned of the consequences of the great crime they were committing in murdering their little ones. Truly pathetic was their reply, 'We have done this in our ignorance, we did not know it was wrong, we had no one tell us. Now we will leave this evil practice; but we do need some one to teach us. When will you come back?'"

#### Church and State in Argentina

ARGENTINA and the Vatican have been in a dispute for some time over the appointment of an archbishop for Buenos Aires. The Pope has consistently refused to appoint the man nominated by the Government of Argentina, and the Senate of that country seems at last to have exhausted its patience. A bill now before that body declares the papal nuncio *persona non grata*, calls for the recall of the Argentinian repre-

sentative at the Vatican, and demands that, after these diplomatic moves, there be a thorough clearing up of the political purposes of the Church. "In the meantime," says *The Christian Century*, "the rift toward separation between church and state is being hastened."

## EUROPE

### Another Missionary Athlete

**T**HE appointment of Dr. Theodore Howard Somervell, holder of the official record of 26,985 feet reached in the attempt to climb Mount Everest, as a medical missionary under the London Missionary Society for work in India, has stirred wide interest. Coming in conjunction with the announcement of the impending appointment of Eric Liddell, Olympic prize winner, as a missionary under the same society for work in China, made in the October REVIEW, the attention of a large portion of the British public ordinarily indifferent to such matters has been turned to the overseas enterprises of the Church. Dr. Somervell, who made his record climb of Everest in 1922, and was a member of the 1924 expedition, has stated that his decision to enter missionary service came as a result of spending ten days with a professional friend who was conducting a missionary hospital in South India. He said: "The sight of the appalling needs of those people in southern India changed the whole course of my life, and I could not possibly do anything else but go back."

### Vatican Missionary Exhibition

**O**NE of the chief features of the festivities in connection with the Holy Year, 1925, which, it is estimated, will attract to Rome nearly three million pilgrims, will, it was announced in the *New York Times*, be an exhibition of the missionary activities of the Church of Rome from apostolic days to the present time. The Vatican Missionary Exhibition will be divided into two main categories—scientific and descriptive. The first

category will include historical, ethnographical, statistical and medical sections, while exhibits in the descriptive category will be divided according to the geographical distribution of the different countries. The medical section is a complete departure from anything which has been attempted in similar exhibitions. Great care has been lavished upon it at the Pope's express wish, as he believes that medicine is one of the most useful aids to missionary work.

### Christian Endeavor in Germany

**A** GENERAL European convention of Christian Endeavorers, the first to meet since the World War, was held in Hamburg, August 15-20, 1924. The report of this notable gathering gives some interesting facts on the development of Christian Endeavor in Germany, the present number of societies being 1,465, with 50,575 members. The first society was organized in 1894. In 1904 German Christian Endeavor entered the foreign missionary field and took up its splendid work in the South Seas. Progress continued through the war years, 1914-1918, during which more than three hundred Endeavorers fell at the front. Since 1918, however, the number of societies has doubled and the membership increased almost fourfold.

### Russian Churches Closing

**F**OR several weeks the Associated Press has been carrying apparently well-founded reports of the closing of famous Russian churches because of a lack of support. Many of these are in Leningrad, a city which is itself on the down grade because of the removal of the government to Moscow. In addition, now that churches are forced to raise their own funds without being supplied from the state treasury, it is not to be wondered at that many cathedrals find it impossible to balance their budgets. The cathedral of St. Isaac, in Leningrad, was one of the first to close. Its example has now been followed by

the famous cathedral of Kazan, on the Nevsky Prospect. The city's historical museum has offered to take over this edifice, which is patterned after St. Peter's in Rome, and convert it into a public museum and art gallery. On the walls of the cathedral there already hang 103 banners and other trophies captured from Napoleon, and among its treasures are twenty-three keys to cities wrested from that conqueror, including the cities of Hamburg, Leipzig, Rheims and Dresden.—*Christian Century*.

### Anti-Soviet Uprisings

**D**ISTURBANCES of this nature have been reported from various points in the Caucasus, and especially in the trans-Caucasian state of Georgia. A Russian paper published in Paris states that ever since the occupation of Georgia by the Soviet Army at the beginning of 1921, Georgian patriots have been fighting against the Soviet régime through a series of terroristic acts by secret organizations, and that the present revolt was to take place somewhat earlier, in the middle of August, when supplies of arms and ammunitions purchased in Europe and America would reach the country. But the Soviet espionage abroad is so well organized that the Bolsheviks learned in time of this plan, seized the prospective leaders of the uprising as soon as they landed in Georgia, discovered depots of arms, arrested numbers of persons, mostly of intellectuals who had nothing to do with the uprising.

A press dispatch from Riga announces: "Between Sept. 20th and 25th the Caucasian hill tribes held a secret general conference at which they passed a resolution to recognize Grand Duke Nikolai Nikolaievitch, the former Russian Commander-in-Chief, as their Supreme Commander. Anti-Soviet organizations throughout Northern Caucasus have formed a secret league called the Brotherhood of the Holy Cross, which supervises all operations. It is reported the brotherhood has established a com-

mon working basis with Caucasian Mussulmans under the watchword 'For God of Good Against God of Evil.' "

### The Gospel for Russia

**A**T a drawing-room meeting in London in the interests of the Russian Missionary Society Pastor William Fetler, whose address was illustrated by lantern slides, spoke with his customary earnestness and vigor. Whatever might be said of other countries, he said, "it can be affirmed that the people of Russia are begging and hungering for the Word of God. At the moment development of the work is held up because of lack of funds. The expenditure to June 30th last was in excess of the income by £1,316. So soon as this matter has been dealt with, there is an urgent call for a missionary Bible school." For the establishment of this, Pastor Fetler has already secured the official permission of the Government at Riga, and more than sixty brethren and evangelists on the field, in Poland, Latvia and Soviet Russia have requested to be taught the Word of God more fully, so as to be properly equipped for more effective soul-winning work. Madame Karinskaya, a former prima donna, is one of the latest recruits to the Russian Missionary Society, and will work for the present among the Russian refugees in Poland.

### AFRICA

#### Testimony from Enemies

**MISS ANNA Y. THOMPSON**, of the United Presbyterian Mission in Egypt, finds in Moslem hostility to Christian missions convincing proof that "the heaven is working in Islam." She writes: "That there is an awakening going on in Egypt is evidenced by articles which have been appearing lately in Arabic papers, especially one edited by a sheikh who taught Arabic as a tutor for some years, in one of the English universities. He feels there should be a great effort made to revive the zeal of

Moslem people." Another paper recently carried an article with large headlines, "Ignorance is better than an education in the schools of the missionaries," from which she quotes: "Their design is to make the people of the country lose their religion, and their nationality, and their language. Their teaching is limited to the destroying of the principles of all religions, especially Mohammedanism, and they make the nation little in the minds of those who will be the future generation. The missionaries are reaching the noble and the educated, among both men and women, and they entice people to go to their entertainments. How long are you going to allow this to go on?"

#### Lions and Letters

**MISS JEAN MACKENZIE'S** delightful essay, "Exile and Postman," has made vivid for many readers some of the experiences which missionaries in Africa have with their mail. The wife of an English clergyman, who is traveling in Uganda, has recently received the following letter, which gives another chapter: "The post does not work from here because the last two mail runners were killed and eaten by lions." (Four days later): "Government gave me £5 to carry the mail in my car, as they could not get the mail through on account of lions. I got through from Mbarara (180 miles) in one day, and did not see a single lion. I brought the mail back also, including my own letters, and earned my £5, my first and last earning as a postman, I expect."—*L. M. S. Chronicle*.

#### Winning Congo Women

**MISS DE HAILES**, an English Baptist worker among the Congo women in the Bolobo area since 1895, writes of a recent itinerating tour: "To live among the people is to gain them and win them for Christ. The native teachers cannot reach them, but the women will come out to be taught by a missionary. In one village I was told it was useless to call a women's

meeting; there would only be three present at the most. I said I would have the three. My girls went and invited the women, and we had fifty-five. In another village where I was told none would come, we had the church crowded out with women, and several said they wished to learn more about the Saviour, and follow Him. At another women's meeting eight women stayed to speak with me, all wishing to be saved. I hear that one has turned back, but that all the others are true. I am quite sure there is a great work to be done among the women, but it must be done by living in the villages and getting to know the people thoroughly. There are many places where two white ladies might live and work the whole district. It is not easy work, but it needs doing."

#### Important Town in Liberia

**REV. JAMES DWALU**, who was born in the Liberian Hinterland and educated in St. John's School, of which he became headmaster before his ordination, is now in charge of the work which the Protestant Episcopal Church has begun in the town of Bakuzu. He writes in *The Spirit of Missions*: "There are few Mohammedan towns in Buziland, but about forty-five of their priests live at Kakiamai, their stronghold; these are trying to propagate Islam among the Buzis, but the latter have not yet been much influenced by the teaching of these propagandists. The Buzis are on the whole 'medicine-worshippers.' They believe more in their 'medicine' and the worship connected with it than all the charms which the Mohammedans can offer." In connection with one of their ceremonies a native chief made a fine speech, which Mr. Dwalu thus describes: "He said that, as it was the indomitable Bakuzu to which the inhabitants of other towns had ever come for fire when rebuilding their devastated ruins, so he hoped the gods would still help them until every town in Buziland and elsewhere might come to

Bakuzu for the new fire of the gospel light and book learning which the American Church had started there."

#### Growth in Duruma Country

**T**HE English United Methodists report of their stations in East Africa: "There are stages in missionary work. There is the earliest stage, when the coming of the missionary is a great novelty and attracts universal attention, when it may be too readily assumed that the general interest is the sign of religious inquiry. As the years and the novelty pass away, the locality becomes accustomed to the new institution and the lines of distinct division appear. The heathen maintains his heathen practices and the Christian progresses in the new life. The communities do not intermingle. This stage has prevailed at our coast stations for many years. Then there advances another stage when the native Church has developed its latent power and becomes an evangelizing force. It appears that this stage is dawning on some of the ground where we have labored so long. Mr. Griffiths says: 'The work is going on rapidly in Duruma as well as in the Ribé circuit, more rapidly indeed than we can cope with. Some of the stations in Duruma are crowded with scholars and worshippers.'"

#### THE NEAR EAST

##### Social Changes in Turkey

**D**R. MARY MILLS PATRICK, president emeritus of the Constantinople College for Women, who arrived in New York Sept. 29th after having been actively engaged in educational work for women in Turkey for the last fifty-three years, says that the women in Constantinople do not any longer veil their faces on the streets. They behave as Americans do and attend dances and other social functions. Bobbed hair is common also. The Turkish headdress for the streets consists of a black or white scarf draped over the back of the head. No distinction between men and women is made at the schools and

they study together. Men are respectful to the women and are ready to give them equal rights. A new law is in force in Turkey now providing that all schools shall be a part of the civil life, and forbidding all religious Turkish schools. State and religion are now wholly separate and all legal courts are civil courts, and not, as formerly, religious courts."—*The Continent*.

#### Teaching Orphans Religion

**T**HE Near East Relief has taken recent action to give to the thirty thousand children still in its orphanages "a much more explicit preparation for Christian and patriotic service" before they are discharged. A "director of Christian nurture" is to plan elementary programs of religious instruction which the orphanage heads will be expected to use with all children under their care. Thus will be taught faith in God, imitation of Jesus in His example of doing good, and the duty of upright Christian living for the sake of their own nations and the world. For the catechetical training of the different churches interested, will be invited priests and pastors to whom the children will be assigned according to the church connections of their families, chiefly the Greek Orthodox and Armenian Gregorian Churches. Those closest in contact with the Near East are persuaded that without such a foundation laid in the hearts of young people whom this great relief agency has rescued from death, there is little hope that Christianity will survive among the Armenians. Soviet atheism sadly pervades Armenia of the Caucasus, which is now the only place to which Armenians can look as a homeland.

#### Hamlin Memorial in Syria

**T**HE sanitarium established near Beirut by Dr. Mary Pierson Eddy in Syria is now called "The Hamlin Memorial" and is under the direction of Mrs. Franklin E. Hoskins, a sister of Dr. Eddy. The nurses include a

Russian, a Moslem and a Syrian Maronite. People of all sects and districts come there for treatment—from Bagdad, Constantinople and Egypt as well as from all parts of Syria. The people have a great dread of tuberculosis so that their own priests can with difficulty be persuaded to minister to them. The sanitarium is connected with the American Presbyterian Mission in Syria.

#### INDIA AND CEYLON

##### Indian "Unity Conference"

**A** REMARKABLE gathering met at Delhi the last week in September, made up of three hundred selected representatives of all the religious communities in India. It was called after Gandhi had announced the beginning of a three weeks' fast in penance for the Hindu-Moslem riots resulting from friction between the two sects. The conference adopted a resolution expressing the opinion that the utmost freedom of conscience was essential, condemning the desecration of places of worship, disapproving forcible conversion of the people of one faith to another, and assuring Gandhi that the country would do its utmost to enforce his principles. In a "basis of agreement" which was drawn up, Moslems are asked to recognize the right of Hindus to play music before or in close proximity to mosques, and, as Hindus left the question of cow slaughter to the good sense of Moslems, the latter are urged to leave the playing of music to the good sense of Hindus. The Moslems pledge themselves not to force the Hindus to abandon their religious rites. A central arbitration board, with Gandhi as its chairman, is established for the settlement of all disputes arising between the various religious communities of India.

##### Fighting Caste Distinctions

**A** TEST case on the "untouchability" issue occurred recently in Travancore, South India, where three Hindus were arrested for attempting

to pass through a street forbidden to polluted castes. The *Christian Patriot* of Madras thus reports the occurrence: "The procession was arranged in a business-like manner and moved towards the cordon of police drawn across the street. The three men chosen to offer civil disobedience advanced and were stopped by the police, who would not allow the non-caste man to proceed further. Then they remonstrated as they had the right to make use of the street and sat down. They were then arrested and taken to the police station. Caste Hindus are now demanding a suspension of the campaign to discuss the points at issue. The leaders with commendable patience and good-will are prepared to conduct an intensive educative propaganda, and have accordingly suspended the program. If in these negotiations a workable settlement is reached, it would redound to the credit of the Travancore Hindus and Government. If not, all eyes would be turned on this spot in India where untouchability has been practiced for centuries with relentless vigor and brutality. Social and political reformers are watching the fight with great hopes and it is up to them to convince the Government and people of their bona fide determination to carry it to a finish."

##### Robber Village Transformed

**A** ROBBER village in Bengal called Kuldea came under the influence of a Methodist missionary a short time ago, and some of the people were baptized. The *Indian Witness* tells the story of the further development in the village life: "Their besetting sin was drunkenness, for which they often suffered unjustly, the police terrorizing over them. Finally the breaking-point was reached and the missionary was appealed to for help. Rev. A. M. Spencer met their need in a striking manner. A village 'pow-wow' was held at which grievances were spoken of and remedies discussed. Mr. Spencer agreed to stand by them and see justice meted out,

but strongly advised them to abandon their drinking habits. The leading men of the village rallied together in a crusade against the vice. A thorough search was made of every house of the village, and all utensils used for the manufacture or storing of drink were collected. A big heap of these was made in a public place, and they were destroyed with great ceremony. The people are so much in earnest about their new manner of life that a club or society of responsible village folk has been formed. It meets every evening, and the roll is called: the man absent is the man suspected, and he is searched for until found."

## CHINA

### Methods of Chinese Bandits

**REV. MR. HAWLEY**, missionary of the M. E. Church in Yung Chun, Fukien Province, writes: "Banditry, fostered and perpetuated by the soldiery, is on the increase all the time. Just yesterday a young man, one of our students, came to me trying to sell his family fields in an effort to raise funds to ransom his father from the hands of one of the notorious military-bandit chiefs of this region. His father had been seized for ransom. Our Chinese preacher at that place went to see the officials of this bandit chief to negotiate for the release of this man. At first \$7,000 was demanded, but gradually the price was "bargained" down to \$1,200 cash, and immediate payment or else further torture would be applied to the captive. And this torture is no fictitious thing: a victim is beaten with bamboo strips; his thumbs are tied tightly together with a cord, and then a thin wooden wedge is driven between the thumbs until the cord cuts clear through the flesh to the bone. There are other methods too horrible to write about. In this particular case the father had been thus tied up by the thumbs, and he sent out word to his son to sell everything the family possessed if necessary, to get the \$1,200 for his release.

We finally arranged with the son to loan him \$400, taking a certain proportion of his annual crops of rice as security for the loan. The rice will be used in our schools."

### Disturbed Conditions in China

**LAWLESSNESS** still prevails in several districts in China. Mr. Stark, of the China Inland Mission, Shanghai, writes: "The city of Liut-anchow is evidently in the hands of members of the *Ta-tao-huet* (Great Knife Society), who have driven out the Magistrate and set the head of the coolies in his place. The provincial military authorities have been hurrying forward soldiers, and their wounded are now being brought back to Chengyangkwan.

"A letter from the Chinese evangelist at Chenyuan, in Kweichow, reports that bandits have attacked the city, killing the Commander of the garrison. Three days later they were driven out by General Wang, but returned in force, causing great destruction to life and property. The inhabitants suffered greatly, and rich people, men and women alike, were carried off and held at ransom. The Chapel and Mission House were looted. Drought, seriously affecting harvest prospects, is reported from several districts in Kansu and Shansi, whilst floods, resulting from excessive rainfall, are destroying or threatening to destroy the crops in Chihli. Parts of Peking and Tientsin have been inundated, and much property has been damaged. The water in the Yangtse is abnormally high, the depth at Hankow having reached more than 47 feet, the foreign concessions being consequently flooded."

A telegram dated, "Shanghai, August 13th," speaks of devastating floods causing enormous loss of life, and of Chinese soldiers working day and night at the dykes holding back the flooded waters, especially of the Grand Canal. "Many towns, tens of thousands of villages, and great tracts of country have been submerged. The provinces chiefly affected seem to be

Chihli, Honan, Hunan and Kwangtung and it is feared that the probable loss of life cannot have been much less than 50,000, whilst the homeless must number several millions."

#### **Canton College Officers**

**T**HE election of James McClure Henry as President of Canton Christian College, and of Wing Kwong Chung as Associate President was announced in a "Personal" item in the August REVIEW. Interesting facts about both men are given in an announcement issued by the trustees of the college. President Henry, whose father, Rev. B. C. Henry, D.D., served the college in its formative years as its second president, knows China from within, having been born in Canton and spent his boyhood there. He is a graduate of Wooster University and of Union Theological Seminary. Since 1909 his work has been in China, where he became Professor of Theology at the Union Theological College of Canton. He joined the Canton College faculty as Executive Secretary in 1919 and was made Vice-President in 1922. Associate President Wing Kwong Chung is a Scholar of the First and Second Chinese Degrees.

#### **Problems of Chinese Marriage**

**M**ISS CATHERINE VANCE, Y. W. C. A. secretary at Tsinanfu, China, writes that the question of setting up homes of their own, instead of settling in the family compound, where whole family groups live as a single unit, is being widely discussed among educated young people. Often as many as forty-five adults and children in these family groups live under the rule of the mother-in-law. "One hears arguments from both sides among the young women students," writes Miss Vance. "The majority of the students seem to approve of the small home, because they say, a man takes more responsibility for the support of his family when he does not share it with others. The training of children

is easier and the wife has not so many relatives to please. The present-day young women who have secured a Western brand of education and absorbed new ideas, do not approve of leaving the choice of their husbands entirely to their parents. Yet, with no mixed social life, how are they to make a choice of their own? Co-educational social life exists to a limited extent in a few colleges and the Christian Student Movement is bringing men and girls together." The problem of bringing young Chinese students together to meet on terms of equality and to hear the same ideals is being met by the student Y. M. and Y. W. C. A. with union meetings and other activities.

#### **The Gospel in the Wilds**

**T**HE Miao country in southern China, where Rev. and Mrs. H. Parsons of the English United Methodists are at work, is so mountainous that it seems to have been created as a home for outlaws, and the absence of any of the marks of modern civilization still more suggests the designation "the wilds." Nevertheless Mr. Parsons wanders over his wide diocese without much concern for his safety, though in constant touch with strange events. On the principle that a thief must be set to catch a thief, the head of the military forces in this district is a pardoned brigand. With his band of marauders he was for a long time the terror of the region. Mr. Parsons visited him and was graciously received. "It was interesting," says Mr. Parsons, "to hear his professions of loyalty and his eagerness to protect us and all our people. He heard with interest of our leper work, expressed hearty approval and willingness to contribute. I must send for his subscription soon lest he turn brigand again and become less accessible than now." The work among the River Miao promises great developments, if it were possible to supply preachers and teachers equal to the demand. These people are constantly coming from new and distant



districts asking for teachers to be sent to them.

### Evangelism in Tibet

**I**N Batang, the scene of Dr. Sheldon's martyrdom, the Disciples missionaries are now carrying on a full evangelistic program. Rev. Russell Morse writes of the services held every Sunday: "First is the Lord's Supper and preaching for the Tibetan Christians. So far only Christians have been allowed to attend this service. Next is held the Tibetan Bible school. There are five classes at present, men, women, intermediate boys, juniors and primary. At the general preaching service for Chinese men, it is inspiring to see the respectful and earnest attention given by these men, more than half of whom are soldiers, the rest being merchants, secretaries and artisans. We are in Tibetan territory for the salvation of the Tibetans, but the Chinese are here as the ruling class and we must bring them to Christ also. These services are followed by the Lord's Supper for the Chinese, at which again only Christians are present. There is also daily preaching at the hospital and Bible study for the pupils at the school. On Tuesday afternoons our evangelists go out to preach in near-by villages.—*World Call*.

### JAPAN AND CHOSŌN Japanese Superstitions

**A**N editorial in the September *Church Missionary Gleaner* comments: "Japan is still at the crossroads. She is clinging tenaciously to her old superstitious veneration for the imperial ancestors as a weapon with which to combat 'dangerous thought.' She is still forcing the primary school children to bow at the local Shinto shrines, and her Prince Regent and his bride to report their wedding before the shrines of their imperial ancestors."

A further illustration of these conditions is given in a letter from a missionary in the same magazine, who says: "There seems to be a great in-

crease in fox worship this year. A small shrine in the east of Hiroshima has been expensively rebuilt, and since the priestess in charge has a great reputation for wisdom, people go and consult her about illness, lucky days, and all sorts of other problems, giving large sums of money as thank-offerings. One man gave 1,000 *mochi* (pounded rice cakes) for a festival, promising as many again if needed by the worshippers. At another fox shrine last month, in one day, ¥30 was given in small coins by over 300 worshippers."

### Funds for Lutheran School

**T**HE Women's Missionary Society of the United Lutheran Church in America reports \$210,000 received in answer to its call for \$175,000 to build Kuysu Jo Gakuin, a new school for girls in Kumamoto, Japan. The amount will be further supplemented by additional gifts that have been pledged, which will make possible better buildings and equipment than the missionaries of that denomination had dared to hope for.

### Growth in a Quarter Century

**R**EV. HENRY M. BRUEN, Presbyterian missionary in Taiku, Korea, draws some interesting contrasts, which are quoted in *The Continent*, between conditions which he found in Taiku on his arrival there in 1899 and the present flourishing state of the mission and of native Christianity in that city. Twenty-five years ago there was but one baptized Christian in the town and five catechumens; the entire body of those interested in Christianity was not more than thirty or thirty-five. The only preaching in that city previous to the arrival of Mr. Bruen had been done by a native evangelist. Today, from this insignificant beginning, Christianity has developed into five Presbyterian churches and nine other Protestant churches within the city of Taiku. Twelve more Presbyterian churches surround the city within a ring not more than three miles wide. Within

the whole mission field as administered from Taiku there are 500 native congregations with a total baptized membership of 7,000, with 10,000 in catechetical classes and 20,000 more adhering avowedly to the church. There are two hospitals within the field. That at Taiku is staffed by two foreign physicians and one foreign nurse, with two physicians and six nurses drawn from among the Koreans themselves. There are 700 pupils in all the field, 400 of whom are in the boys' academy and the girls' academy at Taiku. A leper asylum gives shelter and treatment to 250 inmates.

#### **Tithing Time in Korea**

**T**HE way that Korean Christians tithe their time, as well as their money, for God's service, has been described in the REVIEW. A Southern Presbyterian missionary in Kunsan, Miss Lavelette Dupuy, tells how this tithing works: "Market day is every fifth day, and all the merchants come in with their goods and sit in the market place from morning until night. Our helpers use this time for their tithed service. They hold services at this place and sell their Gospels. The women go from house to house preaching. Sometimes a notice is given out that all who wish to preach or work in a certain village will meet at the church. Many volunteer, and out they go in different directions meeting together in the evening to report on their work."—*Christian Observer*.

#### **Friendly Officials in Korea**

**A**T the request of the Kumiai (Congregational) churches in Japan, the American Board in the autumn of 1923 transferred Rev. H. B. Newell, D.D., and Mrs. Newell from Matsuyama, Japan, to Seoul, Korea, to act as "adviser and unifying agency" for the 9,000 Korean Christians in the churches which had been established by Japanese missionaries and, after being aided for some years by the Kumiai churches, had declared their

ability to stand alone. Dr. Newell writes in the *Missionary Herald* of the success of the present Governor-General, Baron Saito, in breaking down the old prejudices, and in winning the esteem and confidence of Koreans and foreigners. He continues: "And since the Administration Superintendent, Dr. Mizuno, was two years ago replaced by Mr. Ariyoshi, confidence in the administration has been greatly enhanced; for the amiable and efficient and gentlemanly Governor-General has now as his first lieutenant an equally amiable and efficient Christian gentleman, and these two form an administrative team that for general excellence it would be hard to match in any land. Mr. Ariyoshi is a Kumiai church member, and does not fail to let his light shine. The fine address he made at the opening of the new Y. M. C. A. building here, before a large audience, many of whom were from the government offices, was a good sermon in which he expressed his belief that Jesus Christ was the only hope of the world."

#### **ISLANDS OF THE SEA**

##### **Church Finances in Fiji**

**A** MEMBER of the Australian Methodist mission in Fiji writes of recent developments in the Fijian Church, which for years has been almost self-supporting:

"For some years past we have followed the practice of dividing equally the moneys raised; one half has been applied to the support of the native ministry and to various circuit expenses; the other half has been devoted to the salaries, allowances, houses, and traveling expenses of the European missionaries. Henceforth the Fijian Church will be entirely responsible for all expenses in connection with the district, with the exception of the salaries and allowances of the white staff. These will be borne by the Church at home. In order to allow the Fijians to express more adequately their interest in world evangelization, to which they have given

so many of their noble sons and daughters, it has been decided to organize missionary meetings and missionary contributions much along the lines of those at home. The Fijians will thus be led, we believe, to a more intelligent and even deeper interest in the great task of winning the Pacific for Christ."

#### The "Vailala Madness"

REV. H. M. DAUNCEY writes from Papua, New Guinea, to the *Chronicle* of the London Missionary Society that "what is officially known as the Vailala Madness" has reached his district.

"There is no doubt," he says, "as to the religious and even Christian element in it, but it's a strange mixture with its sacred place (flagstaff, shelter, table and seats) where the young men meet to read their New Testaments; to which they bring their sick to pray over them, and where some sleep at night as though on watch. Mixed with this is the drill superintended by men who have been in the Armed Constabulary. Nevisticks, which represent rifles, are stored on the sacred platform or table. The physical side of the movement is distressing. The victim begins by walking about, but the pace quickens till it is a wild rush and ends in the man falling down completely exhausted. To try if individual cases could be controlled I kept men with me all day, and part of the night, restraining every attempt to rush away, but as soon as they were left to themselves the desire reasserted itself in so strong a form as to suggest the desire to make up for lost time. How much truth there is in the statement that the drill is with a view to driving the white man from the country, I cannot tell, nor find out. To me the men will not admit any."

#### Australia, Africa and Fiji

A LONG cablegram in an unrecognized code puzzled the office staff of the International Missionary Council recently. When deciphered, it

proved to be an urgent order from an Australian Methodist missionary in Fiji for six copies of the Phelps-Stokes Report on African Education. A letter following the cable said: "The African Education Report is the best thing of its kind. I cabled for copies because of certain deliberations here in which the Report will be of great service. We have a complex educational problem with 80,000 native Fijians, for the most part Christians, and 60,000 Indians, mostly non-Christians. The need for adaptation which is so strongly expressed in the Phelps-Stokes Report is a pressing one, as is the whole question of native education in the South Pacific." "Thus," says the *International Review of Missions*, "via an Australian missionary, the Commission sent by an American Fund to study education in Africa is serving the cause in Fiji. Truly the world is one!"

#### The Bible in the South Seas

FOR the peoples who inhabit the islands of the Southern Seas which form part of the British Empire, the Bible (or some part of it) has been translated into no fewer than seventy-three languages. None of these islanders possessed an alphabet before the missionaries reduced their language to writing. These versions, of which the British and Foreign Bible Society has published sixty-four, are distributed as follows:

For New Guinea and other islands governed by Australia .....	27
For Samoa and the Cook Islands, administered by New Zealand .....	3
For the New Hebrides (administered conjointly by Great Britain and France) .....	26
For the Solomon and Banks Islands...	13
For the Fiji, Tonga, and Gilbert Islands	4

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#### GENERAL

##### World's Week of Prayer

FOLLOWING its custom of seventy-eight years, the World's Evangelical Alliance has sent out its announcement of the Universal Week of Prayer, which in 1925 is to be held from Sunday, January 4th to Satur-

day, January 10th. The topics suggested for the successive days are: Monday, Thanksgiving and Humiliation; Tuesday, the Church Universal, the "One Body" of Which Christ Is the Head; Wednesday, Nations and Their Rulers; Thursday, Missions; Friday, Families, Schools, Colleges and the Young; Saturday, the Home Base and the Jews. For sermons and addresses on the opening Sunday the following texts are suggested:

*"This is the name whereby He shall be called, the Lord our Righteousness."* (Jeremiah 23: 6-8.)

*"New heavens and a new earth wherein dwelleth Righteousness."* (2 Peter 3: 13.)

### The Jews of the World

**P**UBLICATION of the American Jewish Year Book for the year 5685 gives the latest available facts as to the number of Jews, and their distribution throughout the countries of the world. These facts are summarized by the *Christian Century* as follows:

The Jewish population of the world is over 15,500,000. More than two thirds of the Jews live in Europe, and nearly 25 per cent live in North and South America. Asia, Africa and Australia together have less than 8 per cent of the total Jewish population. The bulk of the Jews of Europe live in Central Europe, where they form about 8 per cent of the total population. There are approximately 3,500,000 Jews in Poland. Palestine has 83,794 Jews, constituting a little over 11 per cent of the population. Jerusalem is reported as having 33,971 Jews out of a total population of 62,578. There are 798,612 Jews in the British Empire; 295,000 live in Great Britain and northern Ireland. In France and her possessions there are 551,000 Jews. In the Union of Socialist Soviet Republics there are 3,380,429 Jews. There are about 100,000 Jews in Siberia. Of the 3,740,000 Jews in North America, it is estimated that New York City has about 1,500,000, Chicago 225,000, and Philadelphia 200,000.

### World's Debt to Christianity

**L**ETTERS on the Church and Religion," by William E. Gladstone contains a very interesting summary of what the world owes to Christianity. He says:

"Christianity abolished (1) gladia-

torial shows, and other spectacles of horrid cruelty to man; (2) human sacrifices; (3) polygamy; (4) exposure of children; (5) slavery in its old forms, and has nearly accomplished the work in its new; (6) cannibalism. Next, Christianity established (1) generally speaking, the moral and social equality of women; (2) the duty of relieving the poor, the sick and the afflicted; (3) peace, instead of war, as the ordinary, normal, presumptive relation between nations. Here is a goodly list. I speak not of what it taught. It taught the law of mutual love. It proscribed all manner of sin. But the preceding particulars refer to what, besides saying, it did, besides trying, it accomplished. And in every one of these instances, except that of cannibalism, the exhibition of what it did is in glaring contrast, not with barbarous but with the most highly civilized life such as it was exhibited by the Greeks and Romans in the most famous ages of both."

### World's Living Religions

**W**IDE interest has been aroused by the book "The World's Living Religions," by Robert Ernest Hume, Ph.D., professor in Union Theological Seminary and formerly of India. The following table quoted from it constitutes a useful summary:

	<i>Founded in</i>	<i>Followers</i>
Hinduism	2000-1500 B.C.	217,000,000
Judaism	1500-1200 B.C.	11,000,000
Shinto	660 B.C.	16,000,000
Zoroastrianism	660 B.C.	100,000
Taoism	604 B.C.	43,000,000
Jainism	599 B.C.	1,000,000
Buddhism	560 B.C.	137,000,000
Confucianism	551 B.C.	250,000,000
Christianity	4 B.C.	557,000,000
Mohammedanism	570 A.D.	230,000,000
Sikhism	1469 A.D.	3,000,000

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# THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these pages will be sent from the office of the REVIEW on receipt of listed price, postage prepaid.

**Race and Race Relations.** Robert E. Speer. 8 vo. 434 pp. \$2.50. New York. 1924.

Next in importance to the question of a man's relation to God comes the problem of a man's relation to his fellowmen. The greatest obstacle to a right relation is the lack of a realization of our common relationship to God through Jesus Christ, His Son. Separation on account of differences in race is, especially in Christian lands, one of the greatest obstacles to the practice to true Christian brotherliness. This is the Home Mission subject for study in church circles this year, and Dr. Speer has, in this volume, presented a very large amount of valuable information on human contacts as viewed from a Christian standpoint. What he could not do, because of limited space, in the smaller study book, "One Blood", he has done here in presenting "source material" for a deeper study of the subject.

After considering carefully the fundamental facts in regard to the origin and nature of race distinctions, Dr. Speer takes up the idea of race superiority and the errors involved in these ideas. He presents abundant facts showing the good and evil of race distinctions and carefully considers the specific race problems of the day and the various solutions offered. The race problem is a challenge to Christianity and the manifestation of the spirit of Christ offers the solution.

Among the most interesting and illuminating portions of this stimulating study are the first-hand views quoted from men and women of non-Caucasian races. An Indian statesman, the late Sir Narayan Chandavarkar, ex-vice chancellor of the Uni-

versity of Bombay, has made an important contribution on race differences, the teaching of Hinduism and Mohammedanism and the solution of the race problem. This eminent Indian was a believer in Christ as the highest fulfilment of Hinduism—a manifestation of God but not God incarnate.

Dr. Speer's book is one for the disciples and followers of Christ to study and pray over. Those of other races have much to teach Christians of the white race. We may also learn much from the disciples of other religions but we need most of all to be true learners at the feet of Christ and to put His teachings and example into practice. The ill-treatment of the Jews by nominal Christians has been the greatest hindrance to the acceptance of Christ by Hebrews; the attitude of the white race in America toward the Negroes has prevented them from coming into their full Christian heritage; the superior attitude of many missionaries toward natives in Asia and Africa has hindered the development of the indigenous churches.

While this volume is a scientific study of facts and viewpoints concerning race relations, the reader is led to see that a faithful and sympathetic following of the spirit and teachings of Christ offers the only hope for a solution of the race problem. Mankind has been created by God "Of One Blood" and into man He breathed the breath of life. Since the Church is one Body, of which Jesus Christ is the Head, His followers have no excuse for manifesting racial superiority over their fellow Christians or for treating their fellowmen in an unChristian spirit.

**Progress of World-Wide Missions.** Robert H. Glover. Maps. 8 vo. 416 pp. \$2.50. New York. 1924.

There has been need for a new, up-to-date, general history of missions—and here it is. Beginning with Old Testament ideals and passing on to Apostolic missions, Dr. Glover goes on to describe briefly but effectively missions in the early Church, in mediæval days, during and following the Reformation, and in modern times. He takes up the non-Christian countries separately, ending with missions to the Jews, the needs of unoccupied fields and the present outlook. The index is very complete and shows the broad scope of the work and the wealth of detail included. The maps are inadequate but serve to locate fields. The book is readable but is especially valuable for mission study classes, with questions at the close of each chapter. Those who master the facts here presented will be well informed on missions and their zeal will be stirred.

Missionary history includes the story of a victorious conflict against slavery, superstition, idolatry, drunkenness, and all forms of personal and social sins; the marvelous metamorphosis of individuals from savagery to sainthood, and the transformation of whole communities from a menace to a blessing to mankind. It is no wonder, therefore, that even the brief record of "The Progress of World Wide Missions" should be full of fascination and should suggest many inviting by-paths for further investigation.

Dr. Glover, who is now in charge of the Department of Missions in Moody Bible Institute, Chicago, was for fifteen years a missionary in China under the Christian and Missionary Alliance. He has traveled over one hundred thousand miles in foreign lands, visiting missions in Japan, Korea, the Philippines, Indo-China, India, Africa, the Near East and Latin America. His medical and theological training have combined to give him a comprehensive knowledge

of God, and his experience as missionary, executive and student have given him a practical understanding of Christian problems and progress. His valuable compendium of Christian missions is packed full of interesting information. The book also reveals an intelligent and confident faith in the authority of the Scriptures and in the efficacy of the salvation provided by Jesus Christ, the Eternal Son of God.

**The Arab at Home.** Paul W. Harrison, M.D. 8 vo. 337 pp. \$3.50. New York. 1924.

Those who have heard Dr. Harrison tell of his adventures in Arabia and describe the Bedouins of the desert, will eagerly read this volume, which contains these features and much more. Ibn Saoud, the ruler of the Wahabis, and recent capturer of Mecca, is a friend of the medical missionary and to him the book is dedicated—though in good society in America he would not be received. He invited Dr. Harrison, a missionary of the Reformed Church in America, to visit Riyadh, his capital, from which other "Christian dogs" are excluded. To another missionary, Dr. Dame, Ibn Saoud probably owes his life.

The "Arab at Home" is graphically pictured in his strength and weakness, his ignorance and his wisdom, his nobility and his fanaticism. Though Dr. Harrison is a missionary he has not written a distinctly missionary book and only indirectly in passing describes the work of the Arabian Mission. Some authorities will disagree with his idealistic picture of the Arab of the desert, but the portrait shows a strong race greatly in need of the Gospel of Christ.

In his characteristically picturesque style, and with touches of humor, Dr. Harrison tells many incidents of his life with the Bedouin of the desert, the oasis communities, pearl divers of the East Coast, in the mountain district of Oman, and among the Arabs of Mesopotamia. He graphically describes the Arab Sheikh, the rule of

*(Concluded on page 1018.)*

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the Turk and the British regime. He makes us understand better the Mohammedan faith and customs and shows up the influence of "Western Heathenism." He tells of how the Arab reacts to Christianity and describes the bringing of medicine and surgery into Arabia by the missionary.

The unique and picturesque description of the Arab gives us a new insight into the every-day life in Arabia. The book is written from personal experience with the Arab, gained through twelve years of service as a medical missionary and through tours into the interior.

**With Lawrence in Arabia.** Lowell Thomas. Illus. 8 vo. 408 pp. \$4.00. New York. 1924.

This "Modern Arabian Knight" is a young Englishman who created an Arabian army to fight against the Turks as allies of the British. The story of Col. Lawrence's work is one of the fascinating and fantastic romances bequeathed to us by the Great War. It is a story of Arabian days and nights, more strange than fiction, and yet declared to be true. When the war started, Col. Lawrence, the "Mystery Man of Arabia," was a twenty-six-year-old archeologist with a genius for generalship. He is now British Adviser on Arab Affairs.

Mr. Thomas, a great admirer of Col. Lawrence, describes how the archeologist turned soldier, gathered desert tribes into armies, captured Solomon's ancient seaport, wrecked Turkish railroads, enlisted the cooperation of the Bedouin Robin Hood, went through Turkish lines in disguise, became ruler of Damascus, organized the "Arabian Knights of the Air," narrowly escaped death, and had many other adventures.

**China and Her Peoples.** Lena E. Johnston. 12 mo. 136 pp. \$1.50 net. New York. 1924.

The ordinary, generally known, facts about China and the Chinese are presented here in a chatty style. It

is obviously a British book, as its references indicate, and is intended for comparatively uninformed young readers. The incidents and scenes of home life in China, especially the lives of children, are well described. There are a few indirect references to Christian missionary work.

**Cornaby of Hanyang.** Coulson Kernahan and Mrs. Wm. Cornaby. 12mo. 156 pp. 2s. 6d. London. 1923.

Here is a sketchy but excellent portrait of William Arthur Cornaby, a Wesleyan Methodist missionary in China from 1885 to 1921. He was a literary and a spiritual force in China, whose writings have something of the quality of Robert Louis Stevenson; was a member of the editorial staff of the Christian Literature Society; editor of the *Ta Tung Pa*, a Christian magazine for Chinese officials and scholars, and author of "China under the Search Light" and other volumes. Mr. Cornaby was preeminently a man of prayer, humble and yet courageous, industrious, a wide reader and devoted to children.

**Women of 1924.** Edited by Ida C. Clarke. 12 mo. 386 pp. \$1.00. New York. 1924.

Women are taking an increasingly large and important place in politics, in education and in business. They are maintaining their supremacy as home-makers and in Christian work. This new annual gives a record of their activities and officials, not only in the United States but in other lands as well.

**Apolo of the Pygmy Forest.** A. B. Lloyd. Paper. 12 mo. 62 pp. 1s. London. 1923.

The Anglican Archdeacon of Western Uganda, the author of a number of books on Africa, here tells the story of a native Canon of the English Church. He is a man of fine face, of real ability and Christlike character. While some distance from the "pygmy forest," the diocese bordered on Pygmy Land. The sketch gives an excellent idea of missionary work in Uganda and its results.



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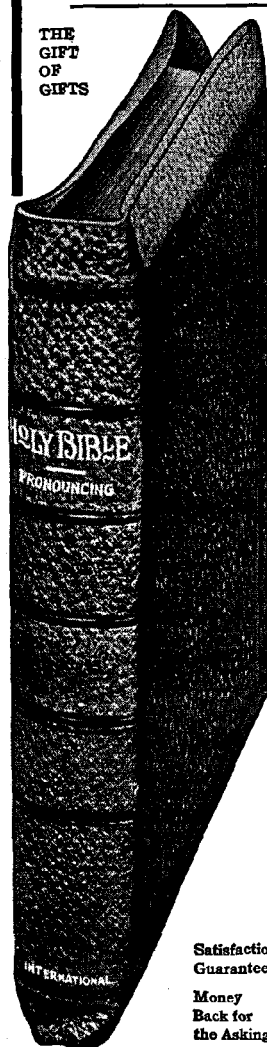
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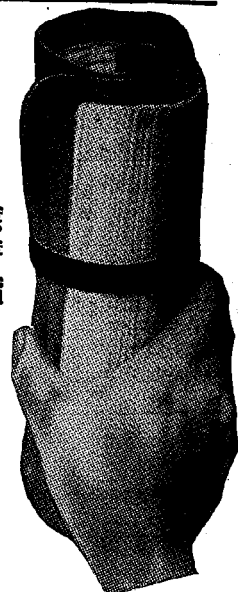
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### NEW BOOKS

**History of Religion in the United States.** Henry K. Rowe. 213 pp. \$1.75. Macmillan Co. New York. 1924.

**Making a Missionary Church.** Stacy R. Warburton. 279 pp. \$1.75. Judson Press. Philadelphia. 1924.

**Road to Brotherhood.** Compiled and edited by Department of Missionary Education of Baptist Board of Education. 163 pp. Baptist Board of Education, Department of Missionary Education. 276 Fifth Avenue, New York. 1924.

**Liberalizing Liberal Judaism.** James Waterman Wise. 150 pp. \$1.50. Macmillan Co. New York. 1924.

**Habeeb, a Boy of Palestine.** Mary Entwistle. 92 pp. 2s. Church Missionary Society. London.

**Religion in Russia Under the Soviets.** Richard J. Cooke. 302 pp. \$2.00. Abingdon Press. New York. 1924.

**With Lawrence in Arabia.** Lowell Thomas. 408 pp. \$4.00. Century Co. New York. 1924.

**Andrew Young of Shensi.** J. C. Keyte. 313 pp. 6s. Carey Press. London. 1924.

**Some Chinese Friends of Mine.** Mary F. Kelly. 196 pp. Powell & White. Cincinnati. 1924.

**India's Outcasts: a New Era.** W. S. Hunt. 113 pp. 1s 6d. Church Missionary Society. London. 1924.

(Concluded on page 1022.)

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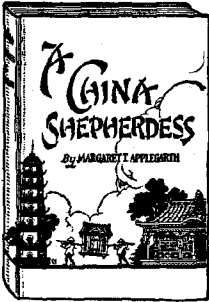
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### NEW BOOKS

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**The Struggle for Power in Moslem Asia.** E. Alexander Powell. 389 pp. \$2.50. Century Co. New York. 1923.

**The Relations Between Arabs and Israelites Prior to the Rise of Islam.** D. S. Margoliouth. The Schweich Lectures for 1921. 86 pp. 6s. Oxford University Press. London. 1924.

**The Secret of the Near East.** George M. Lamsa. 177 pp. \$1.50. 32 West 58th Street. New York. 1923.

**The Rebirth of Turkey.** Clair Price. 234 pp. \$3.00. Thomas Seltzer. New York. 1923.

**The Laws and Customs of the Yoruba People.** A. K. Ajisafe. 97 pp. 3s, 6d. Routledge. London. 1924.

**Lutheran Mission Work Among the American Indians.** Albert Keiser. 186 pp. Augsburg Publishing House. Minneapolis. 1922.

**The Isles of the Western Sea: The Story of Methodist Missions in the West Indies and Central America.** Amos Burnet. 64 pp. 1s. W. M. M. S. London. 1924.

**In Coral Isles.** E. H. Gates. 256 pp. \$1.35. Review and Herald Publishing Association. Washington. 1923.

**Conferences of Christian Workers Among Moslems, 1924.** 152 pp. International Missionary Council, 2 Eaton Gate, London, S. W. 1. 347 Madison Avenue, New York.

**Ancestor Worship in Africa.** James Thayer Addison. 17 pp. Reprinted from *The Harvard Theological Review*, 1924, Vol. XVII (No. 2).

**The Medicine Man.** John Lee Maddox. 330 pp. \$2.25. Macmillan Co. New York. 1923.

**The Religion of the Rigveda.** H. D. Griswold. The Religious Quest of India Series. 392 pp. 12s, 6d. Oxford University Press. London. 1923.

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### PERSONALS

CHARLES E. HURLBURT, Director of the Africa Inland Mission, now at home on furlough, has taken over full control of the home work.

\* \* \*

REV. GEORGE ALEXANDER, D.D., has resigned as President of the Board of Foreign Missions of the Presbyterian Church after holding the office twenty-one years. He has been a member of the board forty-one years.

\* \* \*

MISS TETSU YASUI has been inaugurated president of the Woman's Christian College of Tokyo, one of the seven womens' union colleges in the Orient.

\* \* \*

REV. I. S. PROKHANOFF, of Leningrad, Russia, President of the All-Russian Union of Evangelical Christians, and Vice-President of the Baptist World Congress, held at Stockholm, Sweden, last year, began in September a speaking tour in America under the auspices of the Russia Evangelization Society.

\* \* \*

REV. JOHN TIMOTHY STONE, D.D., of the Fourth Presbyterian Church, Chicago, expects to leave early in December for a year's tour of the mission fields of Asia.

\* \* \*

### OBITUARY

REV. C. E. COWMAN, founder of the Oriental Missionary Society of Japan, died on September 27th after a long illness.

\* \* \*

MISS ALICE M. GUERNSEY, for many years editor, business manager and general publisher for the Woman's Home Missionary Society of the M. E. Church, died recently at Ocean Grove.

\* \* \*

DR. A. P. PARKER, of the M. E. Church, South, one of the oldest and best-known of American missionaries in China, died in September.

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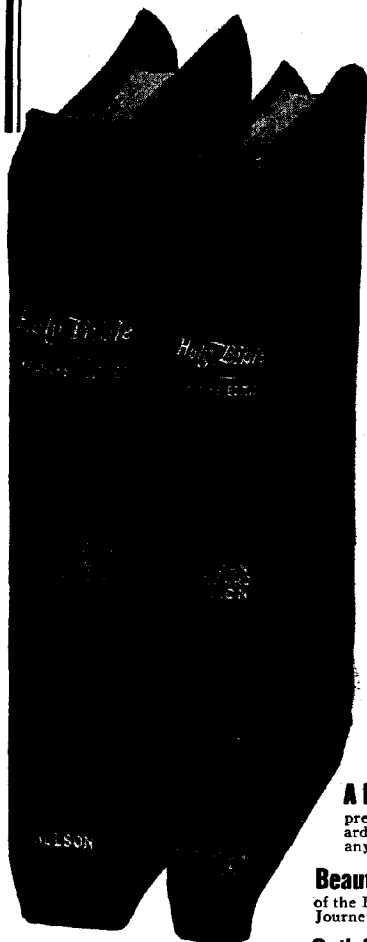
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