

# THE MISSIONARY REVIEW *of the* WORLD



HINDU TEMPLE  
AT TIRUVANNAMALAI  
SOUTH INDIA

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## PERSONALS

PRESIDENT DANJO EBINA, of the Doshisha, accompanied by Rev. Jerome C. Holmes, of Kyoto, is visiting the United States in the interests of the university.

\* \* \*

REV. BRENTON T. BADLEY, D.D., who was born in India and has been for twenty-four years engaged in missionary service there, is the new editor of the *Indian Witness*.

\* \* \*

REV. ERNEST W. RIGGS, Associate Secretary of the American Board, after attending the Near East Conferences this spring, is to visit the Africa Missions of his Board.

\* \* \*

MRS. HELEN BARRETT MONTGOMERY has completed a new translation of the New Testament, which is to be widely used by the Baptists in the League of New Testament Readers which they are organizing.

\* \* \*

REV. WIL. A. THOMAS, of Point Hope, Alaska, the most northern station of the Episcopal Church, has received a gift of a radio set, which it is expected will keep him in daily touch with the United States, through Seattle.

\* \* \*

BISHOP HOMER C. STUNTZ, of the M. E. Church, suffered from a serious stroke of apoplexy while in Miami, Fla., the middle of February. He is since reported somewhat improved.

\* \* \*

JOHN A. MACKAY, Archdeacon of Indian Missions in the Diocese of Saskatchewan, Canada, has died after more than sixty years of work among the Cree Indians.

## THE HOME MISSION BOARDS

The Joint Conference of the Home Missions Council and the Council of Women for Home Missions which met in Atlantic City, January 14th to 16th, passed unanimously the following recommendations:

1. That the Committees on the MISSIONARY REVIEW OF THE WORLD of the two Councils be united to form one joint standing committee.

2. That the Councils express again their appreciation of the value of the REVIEW as an educational and inspirational organ of the cause of Home Missions.

3. That the resolutions adopted last year be reaffirmed and that Boards be urged to carry out still more fully and effectively those resolutions by making financial appropriations to the REVIEW, by helping to extend the circulation and by furnishing Home Mission news and articles.

The new Committee appointed to represent the two Councils on the MISSIONARY REVIEW OF THE WORLD for the present year are the following: Mrs. E. C. Cronk, *Chairman*; Dr. John McDowell, Mrs. John Ferguson, Dr. Charles L. White, Mrs. O. R. Judd, Dr. Samuel L. Loomis, Mr. Jay S. Stowell.

This committee meets with the Editorial Council of the REVIEW quarterly to discuss editorial plans.

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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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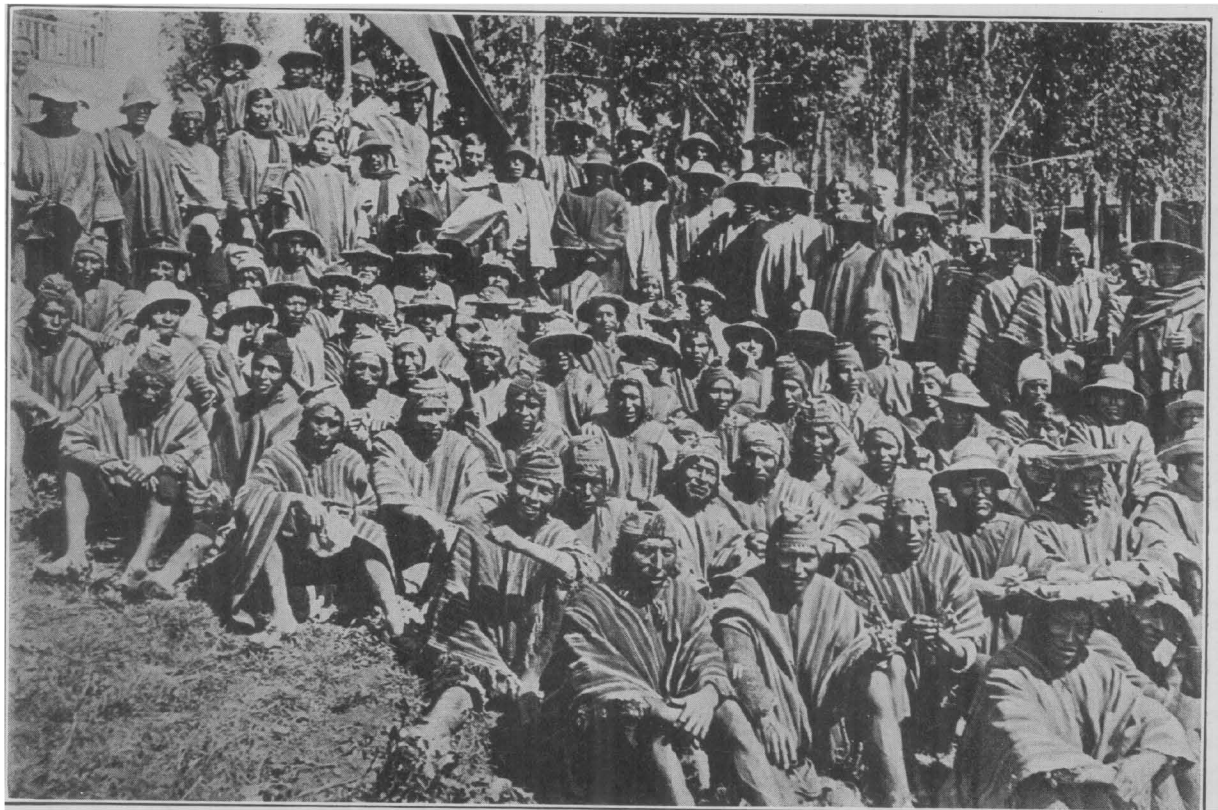
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# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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VOL.  
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## RECENT CHANGES IN INDIA

**D**URING the past six years India has passed through the period of post-war disillusionment and adjustment, accompanied by anti-Western feeling in nation and in church, strong influences from Moslem Turkey and Bolshevist Russia, the development of the remarkable personal influence of Mahatma Gandhi, and the experiences of reform in politics and of development of responsibility in the Christian Church.

Today, says the Rev. Alden H. Clark, of Almednagar,\* anti-Western feeling is not so apparent as it was in the days of the Swadeshi movement of 1907-08. Everywhere I have found the old-time courtesy and appreciation of Western cooperation. On the other hand, it is evident that what had been in 1907-08 often a wild and angry assertion of Indian rights, and has in a period since sometimes expressed itself in bomb-throwing and rioting, has now settled into a quiet, insistent purpose to gain full control of every aspect of India's life, political, economic, religious. That is perhaps the outstanding aspect of the situation today. Politically this has shown itself in the sweeping victory of the Swaraj, or radical party, over the moderates in recent elections. Religiously both Hinduism and Mohammedanism are becoming more aggressive. It is a new thing for Hindus to reach out and try to win Mohammedans and Christians.

Alongside of their new aggressiveness for Hinduism and Mohammedanism there is among non-Christian Indians a marked increase in reverence for Christ and appreciation of his teaching. He is more and more recognized as one of the greatest leaders and often as *the* greatest religious leader of the world. Mahatma Gandhi's open reverence for Christ and recognition of his debt to him has spread the influence of Jesus broadcast in India.

The Christian movement reflects the general situation in India.

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\* In *The Congregationalist*.

In some districts the extreme period of strained and difficult personal relations seems to have passed and the air to have been cleared for closer and more cordial cooperation. The process of Indianization has made marked progress. Now the General Councils of Indians and missionaries meet to settle questions of mission policy and work. Indians sit with equal voice and vote with the missionaries and form about one-third of the voting membership. Similarly, the work in each station is now controlled by a station council in which the number of Indian members may equal the number of missionaries. The Representative Councils of Missions, which were powerful Protestant bodies in the different provinces of India and were predominantly Western, are now transformed into Christian Councils, in which the Indian Church is fully represented and in which at least half the members must be Indians.

Not only in missions but also in the Indian Church are there indications of growing Indianization. Indian Christians are identifying themselves more with their non-Christian fellow Indians in politics, education, business and religion. This movement contains its dangers, for Christians who have no deep personal experience of the living Christ and no firm grasp of the distinctive and essential elements in the Christian program in some cases are carried back into Hinduism in their desire to identify themselves with the culture of their country. The president of the Christian Association of Bombay has surprised his Christian friends by openly proclaiming himself a Hindu. Yet any one who has had experience of the wonderful response to Christ of such typical Indians as the late Rev. N. V. Tilak, Sadhu Sundar Singh, and many others besides can never doubt for one moment that Keshub Chander Sen was right in saying "No one but Christ is worthy to wear the diadem of India and he shall have it."

Mr. Clark believes that the situation is more promising than ever before for true and lasting Christian development. The missionary is now less of a director and more of a cooperator with the Indian Christian; less of a "father" and more of a brother. There is an increasingly close identification of Christians and of Christ with the changing, surging life of India.

### ALL INDIA CHRISTIAN CONFERENCE

The more important resolutions passed at the All-India Christian Conference held at Bangalore (December 27-28) related to Indians in America, Prohibition, Hindu-Moslem Unity and Church Union. They were as follows:

I—(a) This Conference hears with some satisfaction that the recent decision of the Supreme High Court of U. S. A. denying rights of citizenship to domiciled Indians in that country was not based on any inherent implication of the National Constitution of that country,

but on Immigration Laws which are comparatively more easily changeable.

(b) This Conference considers that a change in the Immigration Laws of America, with a view to remove this disability, is necessary in the interests of international good-will founded on mutual recognition of equality of citizenship.

(c) In the opinion of this Conference the continuance of this disability will affect adversely the work of the Christian Church in this land and particularly that of the American Missions. The Conference therefore urges the National Christian Council to place this matter before the Christian Church in America through the International Missionary Council and various Home Boards, in co-operation with the Executive Committee of this Conference.

II—(a) In the opinion of this Conference the total prohibition of sale and manufacture of alcoholic liquors and other intoxicating drugs should be the aim of all temperance reformers in this country. It welcomes, however, Local Option bills passed by some of the Provincial Legislatures as a forward step towards the attainment of this ideal, and trusts that imported foreign spirits will be also speedily brought within the operation of such legislation.

(b) The Conference pledges itself to cooperate with every effort in this regard, and urges the Provincial Indian Christian Associations to do the same.

III—(a) The Conference deeply deplores the tragic extent to which communal and sectarian differences have expressed themselves in the recent months and have become a serious obstacle to any national progress in India.

(b) It urges every Indian Christian to do his utmost in cooperation with Hindus and Moslems to work towards national unity.

(c) It strongly recommends that a Conference be arranged of representatives from various communities for the purpose of ascertaining clearly the real difficulties of the different communities and of arriving at solutions that will be permanently effective.

(d) The Executive of the All-India Council of Indian Christians as representing a minority body which, while in full sympathy with the aspiration of the great communities for mutual concord, is itself disinterested will be prepared, if asked, to take the initiative in regard to such a Conference.

(e) This Conference wishes to point out that any accentuation of the communal spirit among Indian Christians adds to the difficulties of the situation and makes it still harder for them to assist in its solution.

IV—Resolved that this Conference approves in general the movement toward establishing the Anglican Church in India on an autonomous basis and also the movement towards Church Union in South India,

## A PROPHECY FOR INDIA

**D**R. S. K. DATTA, National Y. M. C. A. Secretary for India, recently made a visit to Australia, where he sought to improve the understanding between Australians and Indians. He gave several addresses daily and interested university professors and students, the colleges and schools and also the Trades' Hall. One of his hosts, who was greatly impressed by his ability and culture, writes that he "asked him whether after all the years of work of the Christian missionaries many of the high caste and cultured Indians had accepted Christianity. After thought, he replied, 'Very few,' but he added that, for the past two or three generations, the fathers had been saying to their sons, 'Look at these English officials and consider their lives—straightforward, truthful, earnest, laboring to elevate our nation and to organize and uplift it to the high standard of their own. Then look at the missionaries, leading lives of great self-sacrifice without any idea of personal advantage. Indeed, quite the reverse—and what for? To teach our people lofty ideals of life. They have something which we have not—some motive which our beliefs have failed to suggest. We want you to cultivate and live up to those ideals.' He said this had permeated the better classes to such a degree that today 'Buddha is dead.' As to the masses, the untouchables, the religion of Christ was the first that had given them any hope at all. All their own religions doomed them to lowest despair. They were accepting Christianity in the mass, and the principles of the Sermon on the Mount were so moving the mind of India today that the time was certainly coming, and no one could say how soon, when the teachings of Christ would be accepted by all India."

## EVIDENCES OF ANSWERED PRAYER

**T**HE foremost need of both the individual Christian, and of the Church, is a revival of believing prayer. The supernatural element in Christianity is being discredited by the modern attempt to reduce all prophecy to shrewd guess work, or conjecture, and to deny miracles or to explain them by the operation of natural laws. This tendency is observable also in the drift of the day with reference to prayer, in practically denying its supernatural, or preternatural, efficacy; and making it simply a moral self-discipline or self-culture, as though one should try to propel his boat by blowing on the sails. This attitude considers prayer as profitable, but effective only on the human side. There is but one way to meet that false view. This is not by an appeal to the Scriptures alone, for it is due, in part, to a false interpretation of the Scriptures; but, if from actual history and from modern experience there can be pointed out such an overwhelming mass of authentic facts as constitutes indisputable evidence of the interposition of God, the faith of the sincere

and open-minded Christian will be revived; and, the Scriptures will be illumined by testimony.

The story of Pastor Gossner who, at 63 years of age, began a new evangelization work offers some of the well authenticated instances of the triumphs of prayer. There are some men whose work is so vitally connected with supplication to God that their prayer life is a vital part of it. Such men were Franke, Pastor Harms, George Müller, Hudson Taylor, John Wilkinson, and D. L. Moody, but of them all, no man depended upon simple prayer more than did Gossner. He had come out of the Church of Rome, where he was born and educated: he had seen the great truth, "Christ for us—our justification; Christ in us—our sanctification," and was led unconsciously into a great missionary career. When he was pastor of the Bethlehem Church in Berlin, three or four simple artisans sought his counsel and aid. They begged that he would at least pray with them, though he felt unable to assist them in their missionary projects. By praying with them, he came into sympathy with them and so began to help them in planning for service. After their day's work was done, he taught them the Word of God and the truths of Christ. They went in sole dependence on God for direction and support; and this, unconsciously, became the mark stamped upon the Gossner Mission. His motto was, "Pray ye the Lord of the Harvest that he will send forth helpers into the Harvest." Past three score years and at a period of life when most men retire from active service, he began the work that placed in the field 200 missionaries—male and female—becoming himself, under God, responsible for their activity and support. He said of himself, "I will not ring the beggar's bell, but the prayer bell, instead of asking men, supplicating God." It was said over his open grave that "He prayed mission stations into being and missionaries into faith: he prayed open the hearts of the rich, and gold from the most distant lands." Gossner believed in the Spirit of God as the great administrator of missions and soon he had little reliance on human organizations, but he had supreme trust in a prayer-answering God. He did all he could, but he trusted God to direct and order all according to His will. His manual of instruction to his missionaries was less than sixty words:

*"Believe, hope, love, pray, burn, waken the dead! The Lord is coming, and to every one He will say, 'Where hast thou left the souls of these heathen? With the Devil?' Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."*

The whole history of the Hermannsburg mission under Pastor Harms was also a triumph of faith and prayer. He had little sympathy from men: therefore he needed the more sympathy from God. He had practically no help from men and his extremities shut him up to the help of God. When the door was shut on the human side, he knocked at the door of prayer; laid every matter at the foot of

God; and rising from his knees at midnight, he seemed to hear a voice saying, "Forward now in the name of God." Never afterward did doubt enter into his mind. At the end of thirty-one years, he had put into the field more than 350 missionaries and at the end of forty years, there had been gathered from the heathen more than 1,300 converts. This was a triumph of prayer. Over and over again, appears the same simple entry upon his books, "I prayed to the Lord Jesus to provide the needed sum." Then at the end of the fiscal year, a similar entry of answered prayer, "I needed last year 15,000 crowns and the Lord gave me 60 more. This year, I needed double and the Lord has given me 140 over." Pastor Harms has proved what a single man with his church can do in simple dependence upon the prayer of faith.

The Rev. John Wilkinson, so famous for his work among the Jews, was another example of the power of prevailing supplication. His motto was that "all blessing comes in the path of obedience; that we have only to do the will of God in God's time and way and he will take care of his end of the enterprise."

Hudson Taylor was another great hero of faith. He made no public or private solicitation for funds, not even by politely publishing the donor's names, nor did he promise definite support to the missionaries. They, like himself, were to depend on God for supplies.

These are only a few of the many examples of missions which have had their birth and growth clearly through the power of prayer.

### RELIGIOUS CONDITIONS IN AUSTRALIA\*

REV. LINLEY V. GORDON, the Associate Secretary of the World Alliance for International Friendship, who has recently returned from a trip of six months to Australia, his old homeland, writes that religious conditions in Australia differ in many respects from those prevailing in America. The first striking thing is the comparatively small number of denominations. The numerical strength of the several constituencies officially recorded is as follows: Anglicans, 2,106,413; Roman Catholics, 1,069,260; Presbyterians, 593,274; Methodists, 566,006; Congregationalists, 63,144; Baptists, 81,495; Church of Christ, 50,000. The Anglicans far outnumber the other denominations, a condition that is due in part to the predominant population of English people in the country.

Another outstanding difference is that there is no parallel in Australia to the Home and Foreign Mission Boards in America. Up to 1904, each state in Australia was a separate colony having independent connection with the British Crown. There was no such thing as free trade between the states. With the arrival of federalism came the sweeping away of all tariff barriers between the several

\* *Christian Work*.



states. Rivalry and interstate friction have been abolished and the states are now thinking politically in a large, federal way. This is not true, however, religiously in which respect there is a lack of continental vision. Political federation came gradually and religious federation must also come by degrees.

Most of the states now have their Council of Churches—Victoria, South Australia, West Australia and Tasmania. The Victorian Council is the strongest and has done its best work in evangelical campaigns. It has laid emphasis on the question of Lord's Day observance and is interested in public questions. These councils include all the Protestant evangelical bodies with the exception of the Anglicans. There is need for closer cooperation between the churches.

The ecclesiastical forces of Australia have done very little thus far in applying the Gospel to the social needs of the age. The social problem has rapidly come to the front, and so far the churches have not been able to speak as one voice against the evils in the land. For instance, Australia's drink bill last year was twenty-eight million pounds, but there is no united voice of the Church raised against the traffic. The Church is playing a great part in the crusade against the drinking saloons, but the temperance movement in the Church has lacked driving force for want of a united voice on the subject.

Another thing that prevents Australia from coming into the social realm with her religious strength is that there is scarcely any foreign element within her borders. Racially they are a united people. Eighty-six per cent are British born. The Scotch, Welsh, Irish and English have been well blended. This fact has not called for any large attention by the Church to diverse social and racial needs.

Many vigorous efforts have been made to achieve Christian unity, especially during the last ten years. The Christian unity movement in Australia reached its high-water mark during the war, so that Presbyterians, Methodists and Congregationalists were in joint conferences. When the war closed a slump came, and the movement died out. Two conferences have been held to consider the Lambeth proposals, four great bodies participating, but the old obstacle of reordination was not overcome. There has been a recrudescence of denominationalism, especially since the conferences on unity have not yielded as much as was hoped.

The Australian preachers have to wrestle with many problems in addition to the ecclesiastical. Apathy and indifference to high ideals prevail and Protestant ministers are obliged to wage constant war against horseracing, gambling, social unchastity and the legalized liquor traffic, in addition to their endeavor to bring the individual to a full sense of his personal responsibility to God and personal loyalty to Jesus Christ.

# Jesus Christ in the Thinking of Asia

*Addresses at the Foreign Missions Conference at Atlantic City,  
January, 1924*

## **A Testimony from India**

BY PROFESSOR YOHAN MASHI, INDORE COLLEGE, INDIA

**I** HAIL from India, that great country whose civilization dates back at least three thousand years, which claims the highest mountain peak in the whole world; a country in which have lived sages and hermits, men of meditation and prayer, who spent their lives over the problems relating to God and to human life. At present the country is best known as the land of Mahatma Gandhi and of passive resistance against foreign rule.....

India is, above all, a religious country with eight well-defined religions and a score of minor faiths and creeds. Though wickedness, idolatry, priestcraft and superstition abound in India, the whole history of Hinduism, through errors and blindness, is a search after God.

But a new day is dawning in India. A few years ago, one of the prominent non-Christian judges said, "India is being converted; the ideas that lie at the heart of the Gospel are slowly but steadily permeating the whole of Hindu society, modifying every phase of Hindu thought." Today idolatry is being shaken. Educated young men and women do not speak in the terms of idolatry. There is also a strong movement among the Hindus themselves against caste. The old orthodox party is still very strong; yet the sentiment against the idea of untouchability is growing formidable. Some day this great stronghold of Hinduism will tumble down.

Another movement going on in India is the great awakening among the women. They are tired of being kept behind the purdah, or within the four walls of a home. When the political agitation began, the men were arrested and thrown into prison, a number of ladies of noble family and high caste came out of their seclusion and appeared on the public streets and on the public platforms, pleading for the rights of their country and for their own rights. They have started an All India Woman's Conference. A few months ago, a meeting was held and many resolutions were passed, one of them asking the Government to raise the minimum age of girls for marriage to fifteen years. They are also fighting for prohibition in India. Among our native states, only one, the State of Bhopal, is ruled by a woman. Two years back the Begum prohibited the manufacture or sale of liquor in her territory.

Non-Christian India has come to realize also that a great injustice has been done to its daughters and wives in denying them edu-

cation. Day schools are now overflowing and new schools are coming into being. In the higher schools and colleges of today are nearly 50,000 students; there are nearly 8,000,000 boys and girls in different schools, secondary and primary; one sixth of the total number are in institutions controlled by missionaries.

But the greatest fact about India today is this: *India hails Jesus Christ as supreme*. India has come to believe that He is the only hope for the solution of its problems. When the leaders of the non-cooperative party wanted to compare Mr. Gandhi with the world's highest, noblest and best, they did not compare him with Buddha, the founder of Buddhism; or with any of the Hindu deities, or with Mohammed, the prophet of Islam. They placed him next to Jesus Christ as the only Person Who stands unique in the whole world. Mr. Gandhi, himself, in his non-cooperation campaign against the government, freely quoted from the teachings of Jesus Christ in the New Testament to convince the people that his campaign was right and just.

The opposition non-Christian party, whose leaders did not agree with Mr. Gandhi, also freely used the New Testament and the teachings of Jesus Christ to prove that the non-cooperation campaign would bring only disaster. At a most critical time in the history of their people these two non-Christian parties based their appeal straight on Jesus Christ as the unquestionable Source of unassailable truth.

When Mr. Gandhi was sent to prison, there appeared the next day in one of the radical daily papers an article, written by a non-Christian lady, which was quoted in a number of other non-Christian dailies and weeklies, and was translated into many other vernaculars. Its caption was "The arrest and trial of Mr. Gandhi parallels the arrest and trial of Jesus Christ." When the non-Christian public saw that, it wanted to know who Jesus Christ was, why He was arrested, why He was sentenced to death, why He suffered on the Cross. And a study of His life and teachings began among many who had previously ignored Christian teaching.

Some missionaries have said that when they visited Mr. Gandhi's Asharam, where he had started a national school for boys and girls, they heard the pupils singing the hymn, "When I Survey the Wondrous Cross," and the other hymn, "In the Cross of Christ I Glory." The teacher told them that these two hymns were favorites with Mr. Gandhi. There you have a non-Christian man training non-Christian boys and girls in sublime teachings about Christ and His Cross. These men and their pupils may not come out and be baptized, making public confession as followers of Jesus Christ, but in their heart of hearts they will know there is only One in Whose hands lies the destiny of the whole world.

A new day is dawning in India as its people learn to use the Bible. A Vice-Chancellor of Calcutta University, a prominent non-Christian leader, in a recent address, said: "If you ask what is the most powerful influence that has entered my life to shape it, I will tell you it is the Bible." A Hindu professor in the Hindu University in Benares at a public meeting made this confession, "There has been no other such character in human history as Jesus Christ." The Maharajah of Travancore once said, "It is the Christian's Bible that sooner or later will work out the regeneration of India." It is the harbinger of a new day when an Indian thinker in a non-Christian journal can write these words, "If ever there was a time when the educated Indian has consciously paid homage to Jesus Christ, it is in the year 1922."

An Englishman in the retired Indian Civil Service tried to show in an article, not long ago, that this whole revolt in India was against Christian civilization. Non-Christian leaders, one after another, took up the matter and answered him by saying that the revolt was not against Christian civilization, but against unchristian civilization. They made such statements as these:

"At no other time in India has there been a more lively appreciation of Christ and His character than today. Many of her children are turning their eyes to the cross, the centrality of which tragedy in the world's history is beginning to grip them with romantic power."

Never in the history of Christian missions in India was there a more serious study of the life and teachings of Jesus Christ than today. Every action of the British Government is judged according to His standards. Every resolution passed by the League of Nations or in the Imperial Conference is judged according to His teachings.

One missionary, who goes over the whole country working among educated Indians, non-Christians and college students, declares that there was a time, twenty, fifteen or ten years back, when the name of Jesus would be hissed by non-Christian students. Now the situation has wholly changed. Questions of this type are asked of him: "How can one be a Christian?" or "Is baptism necessary?" When he went to Nagpur to work among the educated classes there, he found that because of a great flag agitation some 1,200 young men had been arrested and thrown into prison. The presiding magistrate told him that when these 1,200 were allowed to choose a limited number of things which they might take with them into prison, about 300 chose the New Testament. But should any one ask them "Understandest thou what thou readest?" the answer would have to be given, "How can I, except some one should guide me?" There are only eighteen missionaries working in India for every one million of population. Are they enough to evangelize that number?

This same missionary said: "I have found by actual experience that where there have been great political agitations, there the men

are most interested in the presentation of the Gospel." Mr. Gandhi, before he went to prison, sent a message to the youth of India, asking them to study the life and teachings of Jesus Christ, and to try to follow those teachings. Non-Christian India is seriously considering whether Jesus Christ can not really solve India's problems.

Only a few months ago, one of the most prominent non-Christian journalists of India made a public plea like this: "There are many eminent non-Christians who turn for guidance in the perplexing problems of national life to the teachings of Christ. India earnestly hopes that the great body of Christian missionaries in this land, will stand by her in her endeavor to apply the central teachings of Christ to her national life."

That is the plea of non-Christian India. *What answer will you give?* Nowhere in the world today is the church progressing so rapidly as in India. According to the last Government census report, the total population of India had increased by 1.2%, but the Christian population during the same period had increased by 22.64% and now number four and three-quarter millions.

In the Acts of the Apostles it is related that in one day three thousand were baptized. We have given that day the name of "The Day of Pentecost," the day of the outpouring of the Holy Spirit. God's people and churches have been praying since then for fresh days of Pentecost, when there shall be outpourings of the Holy Spirit, but how few are rendering thanks to the Almighty for the days of Pentecost which are common today in India. During the past ten years there have been baptized, on an average, over 7,000 every month. On every Sunday an average of 1,830 have been solemnly recognized as Christian believers; and thousands have been refused even as inquirers, because there were no men to train them and no money to engage more workers. People have been knocking at the door for entrance into the Church of Christ and it has been shut against them. Only eighteen missionaries among one million population! God is working, but we must remember, with sadness, that the great mass of the middle classes are still untouched by the Gospel.

Little provision has been made to reach these non-Christians of the middle class in the large cities and towns. Vast numbers have come from the untouchables, and many highly educated men and women have been reached, but millions of people are still pagans. Thousands of villages even today have never heard the name of Jesus Christ. Thousands of men and women have never heard the Gospel. That is the condition at present in India. It is a great opportunity; God has opened wide the door. There are manifold adversaries, old false ideas, priestcraft, and caste, will all make a great fight. But God is with this work and who can shut the door that He has opened?

Some of us have been greatly distressed during the last few years over the type of some missionaries sent out. India does not

need men and women from Europe and America to go to teach her people how to play billiards, nor do we need missionaries who merely tell India that Jesus Christ is one of the great teachers of the world. India has yearned for centuries for the vision of the Great God. "Blessed are the pure in heart for they shall see God." It is a new heart that India requires, a transformation of life and character. Who can give that to India except a divine Saviour? Send us missionaries who are not ashamed of the Gospel of Jesus Christ; who are not ashamed of the Cross; men and women who are living in close personal touch with the Master; men and women who have sat at His feet. They will meet India's needs.

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#### **A Testimony from Japan**

BY REVEREND DEAN H. HATANAKA, KOBE COLLEGE, KOBE, JAPAN

The Christian churches in Japan, with missionary cooperation, have placed Christ in the thinking of the Japanese people, so that today there are 4,667 Christian workers throughout the country. Some of these leaders have made a deep impression upon the hearts of the people of my country. Some are statesmen. Mr. Katoka, who served as the speaker of the Japanese Parliament for two terms, thought it a greater honor to be a deacon in his church than to be the Speaker of the Lower House.

Mr. Shimada, who died a few months ago after a forty year political career, said: "For these forty years I have acted with a clean conscience."

Mr. Ehara, a leader of the Christians of Japan, an honored member of the Parliament for many years, was held in such high esteem that when he spoke to the House its members forgot the distinctions of political parties. When we think of these Christian statesmen who have come out of our churches, having been in contact with Jesus Christ, and the impressions they made upon the people of my country, we cannot doubt that Jesus Christ today occupies a very important position in the thinking of the Japanese.

But our churches have not only produced many Christian workers and statesmen, they have also produced many leading scholars. In any of the leading magazines of Japan today, you will find names such as Uchigasaki, Yoshino, Abo, Morimoto, all men who have accepted Jesus Christ as their Saviour. Today they are the most influential journalists in Japan. These influential Christian Japanese make an impressive exhibit of the place of Jesus Christ in the thought of Japan today.

Our churches, small and weak as they are, have caught an educational vision for our people. Today there are twenty-one Christian boys' high schools, thirty-five girls' high schools, six colleges for men and nine colleges for women in Japan. There are two hundred

and thirty-four Christian kindergartens located in almost every city of Japan. Not only have our churches caught this educational vision, but they have increased the churches until they number 1,615 besides 864 preaching places; they have raised the number of Sunday-schools to 2,820, with 8,184 Sunday-school teachers. Then they have caught the vision of bringing other men to Jesus Christ. In 1922 over 11,000 men and women united with our churches whose membership runs up to 200,000. It is reported that 400,000 people in Japan receive Christian instruction through the different churches and Sunday-schools. We cannot well calculate the full influence that Christ is directly exercising over the men and women of my country. But in addition, the churches are bringing Jesus Christ into contact with the natives through many philanthropic and humanitarian movements.

I think of those courageous women in Japan, Mrs. Yajima, who was at the Washington Conference on the Reduction of Armaments; Mrs. Kubursiro, Miss Moriya and Mrs. Heyashi of Osaka. They are determined to wipe out those prostitute quarters which are found in our great cities in Japan. A decree prohibiting them within the city limits of Tokyo will be wholly due to the hard work of these women, backed by the women of all our churches. I think of the many children who lost their parents during the earthquake, and of the "George Müller" of Japan, Mr. Ishii, who, having come in contact with Jesus Christ, gave his life to work for orphans.

A third man, who caught a vision through Jesus Christ of the abolition of the liquor traffic in Japan is Mr. Aoki, who has given most of his property for this cause and is giving himself and his time. Mr. Arima, a Christian man, is at the head of the prison in Tokyo. After the earthquake, the walls of that prison fell down but not one of the prisoners ran away. Everyone reported to him. Why? Jesus Christ dwells in the heart of Mr. Arima, and every prisoner had come to have a profound trust in him. Of the men employed today in the social schemes of the Government, many have come out of our Christian churches. Perhaps the progress of the Japanese churches has not been as rapid as we might wish, yet during the last fifty years the Christian churches have accomplished a great deal.

Jesus Christ is also working today outside of our churches in Japan. In the last few years the best selling books have been the books that deal with Christ or Christianity. There are many books dealing with Christian themes, many of them written by non-Christians. The entire Sermon on the Mount has been placed in one of the High School textbooks, recognized by the Government. This textbook is used all over the country. Moreover, in four of the leading newspapers in Osaka and Tokyo, during the last two years, have been published serial novels written by non-Christian men, yet having Christian men among their chief characters. In one of them Mr.

Uchimura, a well-known Christian in Japan, is the chief character. Newspaper men do not use stories of this kind if they are not sure that they will take well with their readers. Many films thrown on the screens of movies today in Japan give the stories of such books as "Quo Vadis," "Les Miserables" and the "Life of Christ." Even Buddhists show an interest in the Christ. It was my privilege to have four Buddhist priests in my church in Kyoto, Sunday after Sunday; they were earnest seekers of Jesus Christ and were ready to know more about Him.

But if all these things are true, why is it that Christianity has not won Japan? "Why cannot the churches make greater progress with such a deep interest in Christ everywhere?" As I was leaving Japan to come to America, one of the girls in Kobe College asked me, "How can I come into contact with a vital Christ, who will give me a compelling power with others?" She knew about the life of Jesus Christ and about Christianity as taught in Sunday-school or in church, yet she was still trying to get hold of a transforming Christ who would empower her to act in right fashion. She is typical of many Japanese young men and women today who know about Christ, but who are looking for a Saviour so real that His authority is absolute over life. Such a Christ we need today in Japan, a Christ who can control the group life and the life of the nation, as well as of individuals. We are looking for a Christ who is not only interested in our spiritual life, but who takes interest in our business dealings, and in our social life. We are looking for a Christ who unifies, not One who is divided by denominational barriers, but One who helps us to look upon non-Christian peoples with love. We are looking for a Christ whom the Japanese can call their own and who need not be grafted upon the nation from outside. Japan today is looking for a Christ who will take her people where we are and will enter into their lives to strengthen them.

As a Christian of Japan, I think of her seventy millions, all guided by different interests. If we could prove to them, by our own personal lives, by our group life, by our efficiency as a part of Japan's national life, that Jesus Christ can control not only individuals, classes and churches, but nations, we might unify those seventy million people and secure their allegiance to Jesus Christ. They might work along many distinct lines, they might follow a great variety of purposes, but with full loyalty to Jesus Christ on the part of all, this would become a different world.

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#### **A Testimony from China**

BY Y. Y. TSU, NEW YORK

Secretary of the Chinese Students Christian Association in North America

About two years ago I visited one of the great centers of Buddhism in North China. Above the plains of Shantung Province,



there rises a great mountain called Taishan, six thousand feet high. Every year in the springtime, hundreds of thousands of pilgrims, men and women and children, go there from all parts of China. One Sunday, at six o'clock in the morning, I reached Tai-An, the little city nestling at the foothills, and, by a coincidence, I heard bells ringing, not the temple bells, but the bells of a church calling Christians to worship. I directed my wheel-barrow man to take me to the place where the bells were ringing and there I found a little white-stone church, inside of which was a group of Christians, and at the altar a clergyman.

That afternoon, I climbed the mountain and on the top found beautiful temples, ornate equipment and comfortably robed priests. I contrasted these with the little church down in the valley amidst the dust and the smoke of a busy city, ministering to the needs of its population. The two religions presented themselves before my thought in their characteristic attitudes, one standing aloof from the world, trying to reach out after God by quiet meditation; the other, down in the valley, trying to practice the presence of God among men.

What is the objective of the missionary enterprise in China and in other non-Christian lands? On the mountain top I forgot entirely about the fine schools, under the auspices of mission Boards, and the hospitals, the social service work, and other forms of missionary service, and thought only of the central task of the Church in China as the task of ministering to the spiritual needs of the Chinese.

The Christian mission schools, in one of which I was educated, have produced leaders and statesmen who are playing a great part in the regeneration of my country. The hospitals, with their devoted doctors and nurses, are doing great work in cleaning up our towns and our bodies, in making us better able to enjoy the life God has given us. No candid observer can overlook the charitable institutions and their service performed in the name of Jesus Christ. But on that mountain top that day, with my mind's eye, I saw only the thousands of little churches and chapels scattered throughout China, and recalled the missionaries and the native pastors, ministering to the spiritual needs of my people in four important ways.

First, through Jesus Christ we have been led to "*see the Father.*" Neither Buddhism nor Confucianism nor any other non-Christian religion has made us see God as our Father. It is only Christ that has brought Him to us in that gracious relationship. The Greek and the Hindu philosophers were seekers after God. But humankind never realized God as a Father until Christ came. Pantheism, that vague, misty system, tried to lead us to believe that everything is God. At the other extreme a crass and crude polytheism grew out of the attempt to localize God and to embody His likeness in images of stone, or wood, or clay. But when I read that passage where Philip said, "Lord, show us the Father and it sufficeth us," it seems to me

that the apostle not only voiced the spiritual yearnings of his own people, but those of mankind for all ages.

Second, through Jesus Christ we have come to know *true brotherhood*. Undoubtedly, the idea of human brotherhood is found more or less clearly in all religions. You find it in Buddhism, but, because Buddhism failed to spread it throughout humankind, it created a special monastic brotherhood for those who are willing to devote their lives to religion. You find the same idea expressed in Confucianism, "under heaven one family." The special contribution of Christianity is not the thought of brotherhood, but rather the presentation of the source of human brotherhood. Other religions are trying to enjoy the fruit without planting the tree, but Christianity plants a tree from which we can get the fruit. As Bishop Brent said, "We cannot know the meaning of the word, 'fraternal,' unless we first know the meaning of the word 'filial.'" We can only understand the meaning of human brotherhood through our sonship in Christ. It was Christ alone who said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother."

Third, Jesus Christ has greatly enriched the wellsprings of human sympathy. Bertrand Russell the English philosopher was asked during his visit to China to give a critical estimate of Chinese character. He replied that he had admired many things in the Chinese people and in their culture, and that only because he had been asked would he point out three weaknesses. One of these was callousness, lack of sympathy, inability to appreciate suffering on the part of others. No doubt we can explain that that is mainly due to the hard struggle for existence in China. On the other hand we might point out the beautiful spirit of helpfulness which can be found within the Chinese clan or the family group. Yet it must be confessed that the Chinese lack that wonderful human sympathy which is so richly developed in a truly Christian atmosphere. A non-Christian Chinese scholar, a professor of the Government university of Peking, after a careful study of the life and teachings of Jesus Christ, said recently, "I have found three things in the Christian religion which China needs—the spirit of sympathy, the spirit of forgiveness, and the spirit of sacrificial service." In a very striking sentence he said, "Only this spirit of Jesus Christ, only these great principles of Jesus Christ, can save us from the pit that is dark and dismal and cold into which we have fallen." He would have agreed that most of the modern social movements in China have started out of the Christian motive.

Fourth, Jesus Christ has made prayer articulate to us. There is no people in this world that does not pray. There is no religion in all human history that does not emphasize the prayer life. But the religion of Jesus Christ has fully and finally made prayer articulate.

The Tibetan peasant who turns the prayer wheel as he goes to his work every morning is a praying man. My old grandmother, who lit the stick of incense at about four o'clock every morning and mumbled her prayer, "Namo Omitu Fu," incessantly, until the piece of incense had burnt down to its socket, was a woman of prayer. But the Christian becomes an articulately praying man. How I love to recall that incident when a group of Christ's disciples gathered around Jesus, and one of them asked Him, "Master teach us to pray." This also is a great human quest, which involves a personal relationship to God as our Father. Then from the lips of Jesus Christ came that wonderful prayer. We in China through prayer are making religion personal, and are finding God real.

The great spiritual contribution of Christianity to China, as Dr. Chamberlain said, is the acknowledgment of the sovereignty of God in the life of man. The greatest need of my people it seems to me is to recognize God in human destiny, to feel His power in all life whether individual or corporate.

What my country needs supremely is *a spiritual message*. Other benefits are sure to follow the righteousness of the Kingdom of Heaven, not to precede it. China today is struggling to be reborn; she is trying to clean up her political life, to reform her social life; she is waiting for that great moral dynamic that comes only from the recognition of the sovereignty of God in the life of man and of our responsibility to Him; from knowing God as revealed in Christ, not merely as sovereign, but as our loving Heavenly Father, to whom we can pray and bring our troubles, expecting understanding and help.

When we think of the limited resources with which missionaries work and of the limited number of missionaries sent, should we not ask ourselves whether we have apportioned our resources equitably according to the needs of the field? We may have overemphasized the concrete undertakings, and thereby allowed to be partially overshadowed the less concrete but more vital function of the missionary enterprise, namely the meeting of the deep spiritual need of the Chinese people. When they get that, the other matters will take care of themselves.

#### LIFE

"Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead.

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"If men cannot believe in the Christians whom they have seen, how can they believe in the Christ whom they have not seen?"

—Maltbie D. Babcock.



ONE OF THE CHAPEL CARS

## On the Rails with the Chapel Cars

BY SAMUEL G. NEIL, D.D., PHILADELPHIA, PA.

Superintendent of the Chapel Car and Colportage Work of the American Baptist Publication Society which, in cooperation with The American Baptist Home Mission Society, owns and operates seven Chapel Cars—more than half the world's supply. The first car began operations in May, 1891. The last car was built in 1915.

**D**R. WAYLAND HOYT, at one time pastor of the First Baptist Church in Minneapolis, was riding one day in a private car through northern Minnesota with his railroad brother, Mr. Colgate Hoyt. Suddenly Dr. Hoyt turned to his brother and said, "Colgate, have you noticed the large number of towns through which we have been passing today without a sign of a church building in them? In every town, there are ample evidences that saloons are on the job, debauching the souls and bodies of men, but there is no opportunity for their salvation. Why couldn't a car be built and fitted out to contain a combination church and parsonage, so that the missionary and his wife could live there? The car could be side-tracked in these small towns and the people invited in to hear the Gospel?"

The thought appealed to the practical railroad man and as a result he called together a few Baptist laymen in New York City and presented to them the thought of his preacher-brother. The outcome was that those half dozen Baptist laymen raised the money to build and equip the first chapel car ever put on railroad tracks, called "The Evangel."

The car is a regular church and parsonage combined, as well equipped as any Pullman, with every convenience for the missionary and his wife. The chapel is furnished with a handsome brass lectern and Estey organ, and will accommodate a congregation of from ninety to one hundred and twenty-five people. Hymn-book racks are in the pews, and underneath are boxes to hold supplies of books, tracts and Bibles. Under the car are great receptacles for coal, ice, wood, etc. Some cars carry tents, so that in the summer out-door meetings may be held.

One day the chapel car "Messenger of Peace," en route from St. Louis to Kansas City over the Wabash Railroad, was side-tracked for a few hours at Carrollton, Missouri, in order to let another train pass by. At once a crowd began to gather. A tall, strapping fellow, unshaven and awkward, wearing a broad-brimmed hat and high-water

trousers, stepped up and read the name of the car and then the Scripture text on the outside of the car, "Go ye into all the world and preach the gospel to every creature."

"Now, what sort of a car do you reckon that is?" he remarked.

"That's a church car," said a bystander. "There is a preacher and his wife on board who live on that car all the time and hold meetings. There is a pulpit, and organ and everything for church work on board. I read about that car in the St. Louis papers."

The tall Missourian looked for a moment at the car in genuine astonishment and then cut loose.

"Well, I swan! I've seen a cattle car, a hog car, a coal car, a lumber car, a furniture car, a refrigerator car, a smoking car, a baggage car, a passenger car, and a sleeping car, but I'll be blessed if I ever saw a church car like that! If that don't beat the devil!"

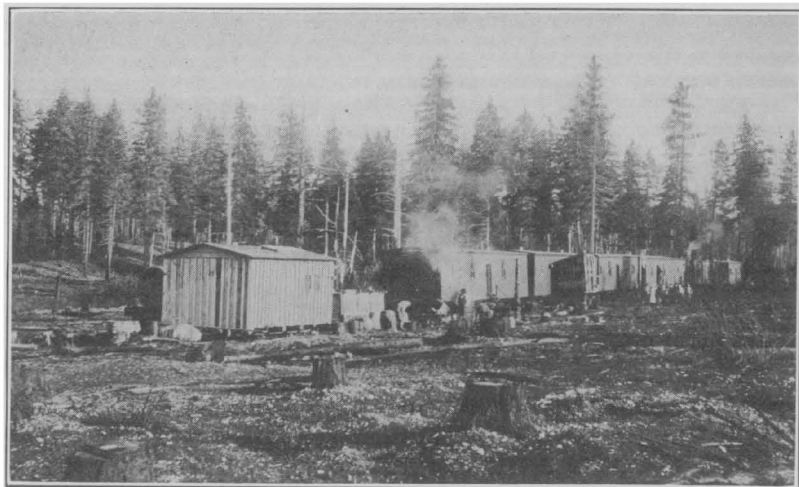
Just then a young Scotch preacher, Sam Neil, popped his head out of the window and amid the hearty and good-natured laughter of the crowd, said: "Yes, gentlemen, that's just exactly what the car was built for, to 'beat the devil,' to bring souls from the power of sin and Satan into the glorious liberty of the sons and daughters of God."

When the chapel car missionary desires to visit a certain town he sends in advance his announcements, containing a photograph of the car and announcing the time of arrival and the dates for the meetings. The car is its own best advertising agent. Every ticket-agent along the line knows that the car is coming, and generally a crowd of people will be at every station to see it. When the missionary arrives in a town his problem, as a rule, is not how to get the people, but what to do with all who come. Meetings are held every afternoon for children, and every night for adults. Then he begins his work of house-to-house visitation, going to every home in that town and surrounding country. As a result, in the remote sections of our frontier hundreds of churches have been organized and meeting-houses built, scattered through the West.

A chapel car going into a new town for a religious campaign solves many problems. When an "outside" minister visits a town, the first question is, Who will entertain him? Another question, Where will he hold his meetings? Or, Who is going to play the



A CHAPEL CAR INTERIOR



ONE OF THE CHURCHLESS PARISHES—A LOGGING CAMP ON SUNDAY

organ? Is there fuel enough to warm the building? Who will do the janitor work? But on board the chapel car the missionary and his wife meet these problems, for they take the parsonage along with him and the wife plays the organ. The missionary plays the part of janitor, chorister, preacher, the Sunday-school superintendent, the financier, real estate dealer, and church builder. The chapel car missionaries are also rendering a signal service for the great army of men employed by the railroads of the West.

From the smoky, dusty railroad yards they may step into the car and find a cordial welcome in the atmosphere of the home. They may also find there up-to-date newspapers, magazines and books to read during their leisure time. Every car has its phonograph, so that at the noon hour the men are invited in to listen to a musical program. We found a host of men who could not come to the car in the evening because they were on night shifts, so that a service was held, as soon as the men finished their midnight lunch. Time and time again men who had not been inside of a church for years listened to a Gospel message, sang Christian songs and many responded to the appeal.

One hot day in July a car was attached to an express train for a long journey. All day long services were held every two hours, to which the passengers were invited. Many came because they liked the singing; others because they wanted a change; some because they loved the Gospel. One man attended every service but no appeal seemed to move him. At the last meeting of the day he was first to respond to the invitation to take Jesus Christ as his Saviour. "I don't know who you are or who sent you," he said to the missionary, "But I have a little girl who will always believe that God sent you.



ANOTHER CHURCHLESS PARISH ON THE RAILROAD—A BORDER TOWN IN ARIZONA

Since she was big enough to say her 'Now I lay me' she has added 'O Jesus, please bless my papa and make him love you.' She is now eleven years old. I shall wire at the next stop that Jesus has heard her prayer."

In the first chapel car that was built—"Evangel"—over sixty churches have been organized. The latest report from all the cars shows that as a result of this work from the beginning fully twenty-five thousand people have professed conversion; three hundred and ninety-eight Sunday-schools have been established; and two hundred and forty-eight churches revived, repaired, and built. This does not tell of the broken hearts healed, or the backsliders reclaimed, or of towns and communities reconstructed by the "Gospel of Good Cheer" that the chapel car brings.

The Rev. E. R. Hermiston, of chapel car "Grace" (No. Seven), has been greatly blessed in his work. He writes:

"We spent one of the best years of our lives in the different fields in Arizona. At Yuma we had a great union revival and many converts, and all along the line we were given the warmest kind of receptions. In some of the greatest mining-camps in the world all classes and people welcomed the car. We had successful meetings at Globe, Miami, Clifton, Douglas, Naca and Phoenix.

"Another wonderful country was the Imperial Valley in California. The first time the State Convention sent us down there we could see nothing but sand-dunes, cactus and jack-rabbits, and did not think a white man could live there. But since then we have been back three times, and have built churches at Holtville, El Centro and Calexico. The 'going' gets better every year. In 1920 they took ninety million dollars out of that valley. That desert can raise crops as well as dust. They raised everything, from cantaloupes to the price of the land which went from \$8 to \$800 an acre.

"Irrigation and reclamation have wrought miracles. We can look back now and see how many of the little struggling fields have developed until they have upon them strong, self-supporting churches.

"We were sent to Hermiston, the commercial center on an irrigation project in Eastern Oregon, and found the growing town was threatened with a fatal malady at its birth. The railroad divided the town physically as well as temperamentally; a real town-site fight had been started and no peace was in sight. The two factions looked across the track at each other with jealous eyes and could agree on nothing. I preached union and told the people that we could not build the church on the railroad track nor on both sides of it. 'You will have to hang together or hang separately,' I said. 'The only way to permanent peace, it seems to me, is to agree to disagree.' Our advice was accepted, and a ten-thousand dollar cement-block church was built, which stands today as one of the finest monuments to the chapel car work."



RAILROAD MEN WHO ATTENDED MEETING

After nine months of effort Rev. and Mrs. E. R. Hermiston and the good folks at Chowchilla, California, have had recently the joy of dedicating a fine modern and up-to-date church building.

In February, 1921, the chapel car "Grace" pulled into town quietly and services were started and at the end of the first month a meeting was called to consider the advisability of organizing. Dr. C. W. Brinstad, Dr. C. H. Bancroft

and other workers were called in, and the church was organized with sixty charter members. Plans were started for a building, and after securing two lots, the gift of C. O. Robinson of Chowchilla, and a gift and loan of \$2,000 from the State Convention, and the subscriptions to secure an \$8,000 property, the contract was let. The structure is of Moorish Mission architecture and has Sunday-school rooms, ladies' parlor, and an auditorium to seat 350. Chowchilla is a young town of 1,000 progressive American people, mostly from the eastern states. The streets are paved and there are six great highways, running out from the center. The high school is one of the best in the country and they have there a branch of the Carlton Agricultural College. The church takes its place as a leader in the growing center by calling Rev. William Matthews as pastor, and it will probably become one of the most helpful churches in that section.

The American Baptist Publication Society has also purchased from the White Company, of Cleveland, Ohio, and placed in active service a new type Model 50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona. This car is the first of a large



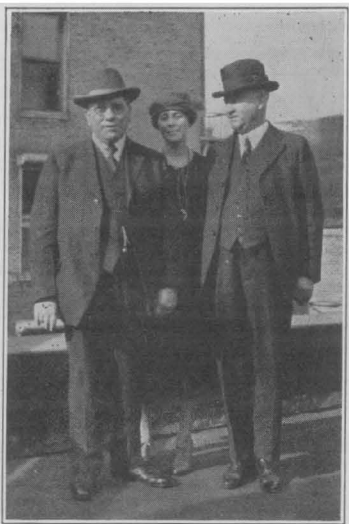
number of such models which will be set apart for evangelistic work along the highways of the country. An exhaustive study leads us to the conviction that the new chapel car auto will reach small out-of-the-way hamlets and towns often many miles removed from transportation facilities. The specially constructed, long wheel-base truck will fill a long-felt necessity. This chapel car auto has several of the most important features essential to such conditions as may arise in the performance of many miles of various road conditions. The body, specially designed by the Brown Body Corporation, of Cleveland, Ohio, is the latest word in furnishings and equipment. A missionary and his wife have everything at their convenience to make life comfortable and their work effective as they travel from place to place. It has a specially constructed roof and pullman-tight windows. On the outside are the names of the two societies cooperating in the work, and a Scripture passage in English: "The Seed is the Word



A MONUMENT TO CHAPEL-CAR WORK  
First Baptist Church, Chowchilla, California

of God." On the center panel of the car are the words in Spanish, "Carro Capilla Mexicano," and a Scripture verse in Spanish, "By Grace Are Ye Saved Through Faith and That Not of Yourselves." On the opposite side of the car there is another verse in Spanish—"The Wages of Sin is Death, but the Gift of God is Eternal Life Through Jesus Christ Our Lord." There is a 50-gallon fresh water tank and waste, a wardrobe and bookcase built into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawer for linen, etc., an awning over the rear platform which is used for preaching, a wash room and toilet, also a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during the day, and is furnished with wicker chairs and furniture. A part of the equipment is a specially constructed tent, so arranged that the rear of the chapel car auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16 by 30 feet and will accommodate a congregation of about one hundred people. It is equipped with an Estey pulpit organ, collapsible chairs, a Coleman lantern lighting system, and every modern and up-to-date convenience for the work of evangelism in isolated places. A trailer

will be used for carrying the tent, chairs, etc. The car will be known as "Chapel Car Auto No. 1, Crawford Memorial."\*



Mr. AND MRS. HERMISTON AND REV.  
SAMUEL G. NEIL, D.D., BIBLE  
AND FIELD SECRETARY

The missionary, Rev. Pablo J. Villanueva, is a Mexican who is versed in both Spanish and English, and knows the Mexican people intimately. An assistant will travel with him and they will visit Mexican communities.

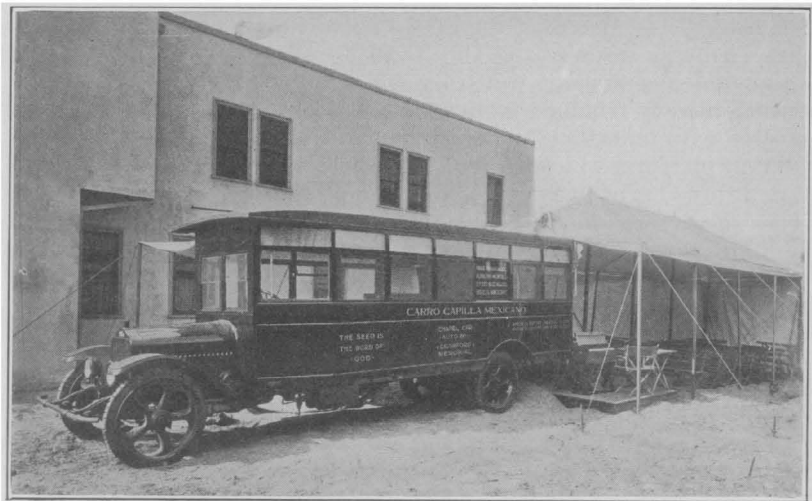
In cooperation with the American Baptist Home Mission Society, we have forty-seven colporter-missionaries engaged in the work of personal and house-to-house evangelism in twenty-six different States, as well as in Mexico, Porto Rico, Cuba, and in the Central-American Republics of Nicaragua and El Salvador.

Last year our missionaries spent 65,867 hours in visiting from house-to-house, and actually made calls upon 98,968 families. Our missionaries distributed 729,558 pages of tracts in seventeen different languages and had the joy of leading 1,569 persons to a saving knowledge of Christ as a personal Saviour. The total number of Bibles, Testaments and Gospels distributed during the year is 29,661, beside 13,948 other religious books.

During the last five years our missionaries visited 55,375 families, distributed 2,322,867 pages of tracts, and witnessed the conversion of 8,279 people.

\* The funds for its construction, as well as for its upkeep and maintenance of the work, were given by Mrs. Effie M. Crawford, of Santa Ana, California, as a memorial to her deceased husband, Mr. Will C. Crawford. The car, with its complete equipment, cost about \$9,000.

THE NEW CHAPEL CAR AUTO FOR USE AMONG MEXICANS





THE ENTRANCE TO THE AMERICAN UNIVERSITY AT CAIRO

## The American University at Cairo

BY REV. WILLIAM BANCROFT HILL, D.D., POUGHKEEPSIE, NEW YORK

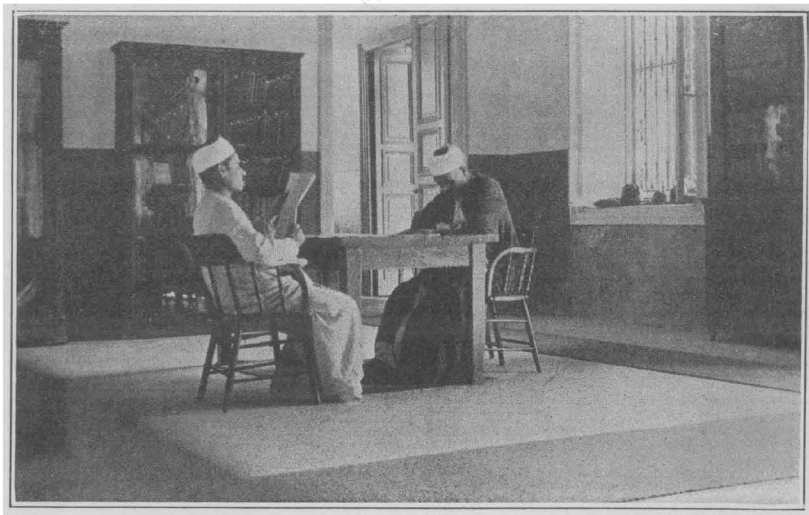
Author of "The Life of Christ"; "The Apostolic Age," etc.

**C**AIRO is the capital of Egypt and the largest city in Africa. This we all know; but how many of us recognize that it is the vital center of the Mohammedan world? We think of Mecca; but the influence of Mecca is sentimental and steadily decreasing, while that of Cairo is intellectual and gaining in strength constantly. Here is the famous school in the mosque El-Azhar, where the Koran is the chief textbook, and the highest ambition of its thousands of students is to spread the faith of Mohammed. Here are printing and publishing houses, more than two hundred of them, steadily pouring forth Moslem literature—books, pamphlets, newspapers—to be read and treasured from Morocco to Java and China. Here is a stream of Mohammedan travellers coming from all quarters on business, pleasure and pious ends, and far outnumbering the pilgrims who flock to Mecca in the month of the Hajj. Surely, if one seeks the place where the teachings of Jesus can most widely be offered to the Moslem world, that place is Cairo.

Agencies for work with Moslems have already been established in Cairo. One is the Nile Mission Press, devoted to publishing and circulating Christian literature in Arabic, the chief vehicle of the Moslem religion, and called by the Arabs "the language of the angels." Another is The Study Center where future missionaries to Moslems receive their training in the Arabic language and in Moslem

thought. A third is the World Sunday School Association which has here its headquarters for work among Arabic-speaking peoples, and a fourth is the International Y. M. C. A., which has recently placed one of its ablest secretaries in Cairo, and is building up an important and far-reaching work. Other agencies, English as well as American, could well be mentioned. Latest of them all is the American University, an institution whose career, though yet brief, is remarkably full of interest and promise.

Seventy years ago the United Presbyterians began at Cairo a mission which has since extended through all of Egypt and has been



MOSLEM SHEIKHS, READING IN THE LIBRARY OF THE SCHOOL OF ORIENTAL STUDIES

justly pronounced one of the most successful in any foreign land. It is known as The American Mission and has made the word American a better term in Egypt for a follower of Christ than the word Christian. For in that land Christian either means a Copt—and Moslems have good reason to despise the degradations of Coptic Christianity; or else it means simply a European, so that even a drunken frequenter of brothels may be called a Christian. This explains why the name American was chosen rather than Christian for the new University; it is less offensive to Moslem ears, and more exactly descriptive to Egyptians of the character of the institution.

The American Mission had built up an excellent system of schools, reaching from kindergartens to a college at Assiut; but still there was lacking as its capstone a school of university grade which should do in Cairo a work similar to what is being done in Constantinople by Robert College and in Beirut by the American University—formerly the Syrian Protestant College. But to found a university

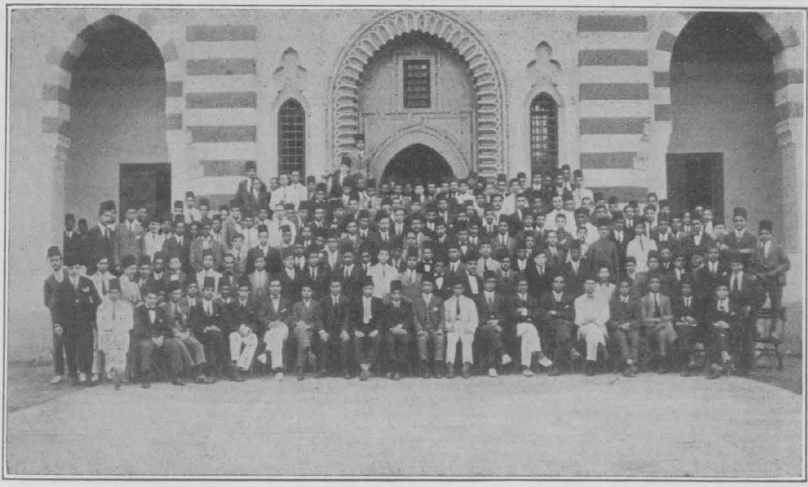
is a formidable task, requiring not only men of great ability but also money in great measure, especially if its location is Cairo, a most expensive city. The United Presbyterians already had their resources fully taxed, and no other denomination was ready to undertake the founding. The need of such a school was unquestioned; the opening for it was evident; but by whom and how could it be brought into existence?

The answer came from two strong and consecrated men, Charles R. Watson and Robert S. McClenahan, and a little band of fellow-workers and loyal donors associated with them. Dr. Watson was born in Egypt, the son of a leading missionary, and had been for fourteen years a secretary of the United Presbyterian Board of Foreign Missions. Dr. McClenahan, a trained teacher with an intimate knowledge of Egyptian life and character, was at the head of the Assiut college. These two men, finely equipped and peculiarly suited for joint work, resigned their positions to become, one the president and the other the dean of the proposed University. Its success thus far has been largely due to their unceasing labors. Someone recently remarked, half humorously and half enviously, "No institution has a right to the services of *two* such men"; but no institution could offer a work that either would feel more important than what he has chosen. They themselves, however, would attribute the remarkable success of the new enterprise very largely to the band of godly men and women, some four hundred in all, who from the outset have stood pledged to undergird the University with their prayers.

The University has been as fortunate in its first home as in its leaders. In the very best section of Cairo, close by the Museum, the Parliament House, the British Residency and the American Legation, stood a prominent building whose history was most chequered. Originally a pasha's palace, it had been transformed first into a tobacco factory and next into the home of a short-lived Egyptian university. Later it became historic as the place where Roosevelt gave his vigorous ideas about the government of Egypt. During the war it was again used for school purposes, as many of the school buildings were taken for hospitals. It was purchased for the University at a very reasonable price; and the English officials showed their friendliness by helping to give prompt possession of it, even at some inconvenience. On one side of this main building are several smaller buildings which are used for the School of Oriental Studies, the college lunch-room, the students' showerbaths and lockers, and other purposes;



DR. CHARLES R. WATSON,  
PRESIDENT



THE STUDENTS AT THE AMERICAN UNIVERSITY AT CAIRO

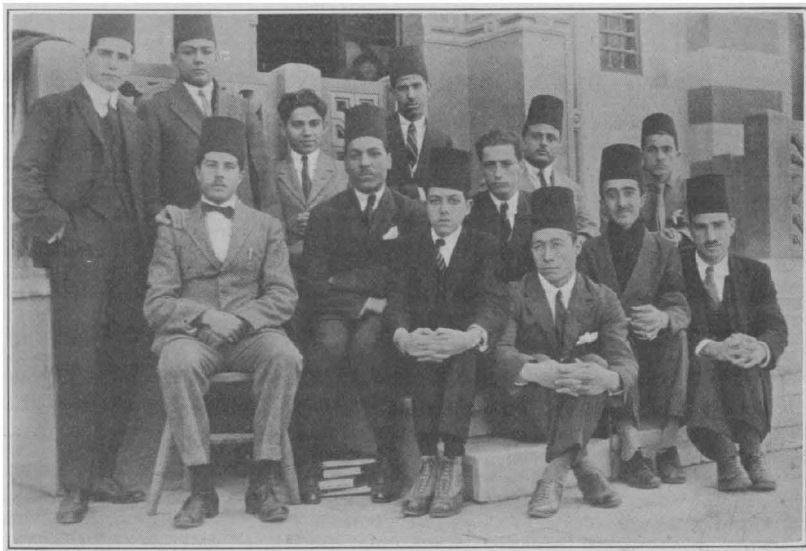
and on the other side is an open lot which serves as an athletic field. Each afternoon the sidewalk outside this field is lined with natives, old as well as young, watching with curiosity and something of perplexity as the students with zest engage in athletics—a novel sight in Egypt. For the present this property is admirably suited to the University's needs, save that there is no provision for dormitories or for teachers' residences. The boys who come from outside the city have to find lodgings wherever they can—often where temptations are deplorably great; and the American teachers have no easy task to secure comfortable houses. As the University develops and funds accumulate, the college department should have its separate and larger quarters, preferably outside the city.

When the University opened its first department, the College of Arts and Sciences, in October, 1920, three hundred young men applied for admission, of whom one hundred and forty-two were selected to form a freshman and a sophomore class. The number of the applicants was not so surprising as the social standing of the families from which many of them came. Here were two sons of governors of provinces—the highest administrative position in Egypt except that of minister in the king's cabinet. Here were three sons of mayors, and four sons of judges of the Superior Court. Pashas are next to royalty, and beys next to them: here were twenty-four sons of pashas and beys. Young men from such families are bound in a few years to occupy places of high position where they will do much in shaping the future of Egypt; and the privilege and responsibility of educating them cannot be over-estimated. The proportion of youths of rank and wealth has continued to increase as the college

itself has grown to two hundred, the number which at present is about all it is prepared to receive.

Another surprise is the number of Mohammedans who have come for enrollment. They are reluctant to enter a Christian institution, and have never formed over fourteen per cent of the young men in any mission school in Egypt; but in the University more than half the boys come from Moslem homes. One of them is the son of the highest official in El-Azhar, and another the son of a leading sheikh in Tanta, that city to which more pilgrims flock than to Mecca, and whose religious festivals are notoriously foul. A prominent family in Jerusalem has sent two boys; and even from Mecca a fine, young fellow has come. "You from Mecca!" cried the teacher who received him, "how did you learn there about the University?" "I read of it in a Cairo newspaper which we take." "And how do you come to speak English so well?" "I was taught it by my father who learned it of a pilgrim from India." "What is your father's occupation?" "He speaks several languages, and acts as a reconciler of disputes between pilgrims." Thus in many directions and by many ways the influence of the University is reaching out into the Mohammedan world.

The desire of fathers to give their sons a Western education, and their recognition of the danger of a moral collapse if the boy is sent away to a European city for it, explain this remarkably large registration of Moslem students, and the friendly interest of so many Moslem leaders. It has not been promoted by any lessening or



EGYPTIAN, TURKISH, ARMENIAN, SYRIAN, ARAB, AND JEWISH STUDENTS AT THE UNIVERSITY



camouflaging of the positive Christian character of the school, which is in every way maintained, even though there is always a ready recognition of whatever is good in Mohammedanism. Bible study and ethics are part of the required studies throughout the four years. All students are obliged to attend the morning chapel service of Bible reading and prayer; and, be it confessed, in reverent demeanor and evident interest they are much beyond many American college men. A voluntary organization, called The Students' Union, does much the same work as a college Y. M. C. A., and furnishes opportunity for discussions—often full and free—of problems of morals and spiritual life. Probably the strongest and most helpful of all the religious influences is the daily contact of the teachers with the students, which is unusually close and sympathetic, but at present, owing to the absence of dormitory life, is not as continuous as it otherwise could be.

Not long ago the king of Egypt, Fuad I, who has shown much interest in the University from its beginning, granted an audience to the president and others who wished to tell him just what the school was doing and hoped to do. And in the conversation, which was quite prolonged, the king said, "Two things I wish you to emphasize. One is thoroughness; the present education in Egypt is largely mere memory work and very superficial; the other is character development; what Egypt needs more than anything else is men who have had the discipline and teaching that produce character and integrity." Egyptian history, past and present, lends sad emphasis to these words; and it was a pleasure to assure the anxious king that the University is striving to do just that which he desired. Probably few of its Moslem students will become confessed Christians—the obstacles at present are almost insurmountable; but no boy can spend four years in the University without gaining a purer code of morals, new and higher ideals, and a recognition of opportunity and duty that will transform his whole after life.

The School of Oriental Studies, which is the second department of the University, was opened in 1921. Affiliating itself with the Study Center already mentioned, it took over the whole work of instructing missionaries in Arabic, and has each year between seventy-five and a hundred students sent by different mission boards. Moslem sheikhs conduct the daily language drill, while at the head of the school are such excellent and enthusiastic scholars as Canon W. H. T. Gairdner, Rev. Earl E. Elder and Rev. Arthur Jeffery. The School has a carefully selected departmental library, and in every way is well equipped for students who wish to pursue advanced work in Oriental languages and literature.

University Extension is a third department, just beginning to be developed. Experiment has shown that large and eager audiences will attend popular lectures on science, health, education and similar subjects. Here is a most promising field for which one of the Amer-



ican professors has specially prepared himself, and in which today the chief limitation is the lack of a hall large enough to hold at least a thousand persons. Such a hall stands almost first among the wants of the University. The creation of other departments should soon come: it waits not for demands but for funds. Schools of agriculture, medicine, law, journalism, business administration, all are greatly needed in Cairo, and needed at once. Egypt suddenly finds herself an independent nation with the forces of modern civilization streaming in upon her. Her leaders must receive the Western education; and if the Christian form of it is not made accessible, the non-Christian is bound to be established. The American University has done wonderfully well in three short years to develop as far as its present stage. Though endorsed by several mission boards, it has been supported almost wholly by private gifts, and must look to these for any future development. Just so fast as they come, the leaders of the University stand ready to go forward.

No better summary of the whole situation could be given than that made by the editor of the leading Arabic daily paper in Cairo, himself an uncle of one of the students, in a letter to Dr. Watson:

"Anyone who studies the situation recognizes that Cairo is the center of thinking for the millions who comprise the Arabic-speaking world. Just now all that world is moving rapidly towards a renaissance: the spirit of contagious enquiry is abroad. Much that is traditional and false is being discarded. What shall take its place? I believe that you Americans can lead the way in this new era better than anyone else. I do not speak only of financial support. I refer to ideals, moral and religious, social and economic. Our King Fouad I and every thinking citizen have repeatedly expressed their welcome to you and the University. We feel that if you Americans do not provide the reconstruction, it is not going to be done."



GANUL-ES SAYYED MUSSALLAMI OF  
MECCA

A descendant of Mohammed—a student at  
the University

We have been proud that it was an American who discovered the tomb of Tut-ankh-Amen and unveiled its treasures, while all the world watched and applauded. But this little group in Cairo, whose work I have tried to describe, are Americans also, unveiling to Egypt treasures of which no Pharaoh ever dreamed. Shall we not likewise be proud of them, and give them our hearty endorsement and support?

## If I Were a Young Missionary in Korea

BY YI SANG CHOI

The writer is one of the oldest and most honored and useful of Korean Christians. The following address is the first he has ever been induced to make to foreigners and was given to the Language School students in Seoul, consisting of about fifty new missionaries engaged in the effort of acquiring the Korean tongue.

**T**HE first thing to do is to forget that you are Americans, who are working among Koreans, and to be fully persuaded that we are all from the same Homeland, some of us having arrived in Korea and some in America. We are to work for the glory of the Homeland.

As Christians we are one. Our Heavenly Kingdom is above any earthly boundaries. Let us, therefore, not allow pride of nationality to be a hindrance to us in performing the work of the Kingdom. Even the Heavenly Kingdom must be militant and progressive, but its purpose is not to subject and to destroy others, but rather to bring help and salvation to all. In communism, those who have not, wish to take from those who have; but in the Kingdom of God, those who have go out of their way to give to those who have not. The reason for this difference is that earthly kingdoms are age-centric while Christianity centers its aims and efforts upon God.

My first advice to young missionaries is to emulate the older missionaries who have caught this vision of service. America is powerful and large, while Korea is small and weak. Our common membership in the Kingdom of Heaven is the only common basis on which we can meet; because it is natural for the powerful to look down on the weak, and for the weak to feel that they are looked down upon. Even in the Church there is something of this feeling due largely, however, to misunderstanding. Ecclesiastical trouble is due to the fact that consciousness of the Kingdom of Heaven does not, as yet, completely dominate the Church.

Consult the oldest missionaries; try to understand the Bible and to understand the Korean people. Put the Kingdom of Heaven first.

## A HINDU VIEW OF JESUS CHRIST

**M**ORE than nineteen hundred years ago, Jesus Christ was nailed upon the Cross by a Roman Governor. The orthodox Jews who instigated Pilate to commit this infamous crime, were no doubt satisfied that the great movement which Christ had set on foot had failed. Failed! It was Roman justice that failed; it was Jewish bigotry that failed. An empire which has ceased to heed the voice of justice and of humanity, and devotes itself to the pursuit of its own selfish interests, is like a rotten tree which awaits but the first passing blast to fall to the ground. The Roman Empire fell, and upon its ruins the Church of Christ rose to a great height of power. Today, though organized Christianity but feebly reflects the spirit of its Master, the personality of the Master Himself stands forth before all the world with a compelling grandeur.

Never before have so many earnest minds of all races and creeds turned to Him for light and guidance in their perplexities. The number and insight of the new Lives of Christ are alone evidence of this fresh and deepened interest in His life and teaching. But the most impressive proof of it is that Mahatma Gandhi, a Hindu, has sought in the first time in history to apply the Master's teaching to politics as the best means of raising the people of India to a consciousness of their duty to themselves and to humanity. Mahatma Gandhi, it is true, was "buried alive" under the order of authority. But a seed which is "buried alive" does not die, but gets the opportunity without which it cannot fulfil its purpose.

Mahatma Gandhi's movement has made the central teaching of Christ known and cherished in quarters to which a hundred years of the propaganda of Christian Missions had not been able to penetrate. And it has presented it in a form readily assimilable to the Indian mind. Not only among Hindus but among Indian Christians also are being revealed a new meaning and a new purpose in the message of the Galilean Prophet, not antagonistic to or destructive of their precious national heritage, but setting it forth in its full intrinsic worth and value. A Hindu becomes a better Hindu, a Mahomedan a better Mahomedan, a Parsi a better Parsi by following his own ancestral faith in the master light which Jesus lighted nineteen centuries ago. He himself spoke of His message as a leaven which operates in and through the preexisting stuff of which each nation's life is moulded. Thoughtful Christian missionaries, we are glad, are coming to realize the need of recasting their old methods in the new light in which Christ appears today.—*The Indian Social Reformer.*



STUDENTS IN THE TRAINING SCHOOL TEACHING ILLITERATE WOMEN TO READ

## The Awakening of Chinese Souls

*Stories of Women in the Bible Teachers' Training School*

BY MARY F. PARMENTER, NANKING, CHINA

ONE of my duties—nay, one of my chief joys—is to talk personally with new students as they enter the Bible Teachers' Training School, and to hear from them the story of their lives. In this way one gets a wonderful glimpse into Chinese life, also into the awakening of the soul, and God's way of wooing hearts to Himself. You are invited to sit beside me, to look into the faces illumined by Him who "is Light," and to hear a few of these stories as these Chinese women tell them with unaffected simplicity.

A young woman, in her twenties, with a strong face and a merry eye, tells the following story of her life:

"My old home was two days' journey north of Peking. My father and his brothers with their families lived together in the country. Father became a Christian a short time before the Boxer uprising in 1900. At that time he had one child, a little son. He often visited his pastor's home where he saw new conditions—the girls attending school and developing into fine young womanhood. He would return home and tell mother that he hoped this next little one would be a girl so that he could send her to school and be the father of an educated daughter. A few months later I was born. *This* baby girl received a welcome. When two years old, there was great trouble in our country and persecution for the Christians. Father went to see the pastor to consult with him about the situation. While he was gone conditions became so serious that mother deemed it best to

escape with my brother and myself. That very night father returned and slept in the home alone not knowing whither we had gone. His neighbors, fearing the consequences of having a Christian in their midst, told the Boxers of his whereabouts. Before daybreak they had murdered him. Mother was very bitter. She hated the neighbors who had betrayed father, and her heart was full of revenge. She spent weeks making silver paper money to burn at father's grave in order that he might have sufficient money in the spirit world to take revenge on them. The pastor constantly visited her seeking to comfort her and to lead her to believe on her husband's Saviour. After two years she yielded. We were farmers owning property, but after father's death his brothers, as is so often the case in my country, began devouring the widow's portion. When mother saw her means of support diminishing, she requested of my uncles that they divide to her what was left of her share, allowing her to support herself. This they did. So mother had to manage her own little farm, hiring a man to work the fields.

"As soon as we were old enough my brother and I attended school regularly, but there came a time when we had finished the school in our vicinity. We needed to go to Peking. How could mother afford this? Nothing daunted and determined to give us an education, she dismissed the farm hand and went into the fields herself. When we came home for the long summer vacations my brother and I worked with her. In this way we were both able to continue our education. Mother had become a very earnest Christian. The ladies in our church desired her to come to their Bible School to learn to read that she might become a Bible woman. Mother longed to do this, but if she left the farm we could not study. Knowing the circumstances, I determined to go to my principal and ask her for a scholarship in order to free my mother. It was not an easy thing to do. I prayed many days—I prayed about every detail—then went to the principal, stating the facts. She gladly consented. Mother left the farm and went to Bible School. God answered *my* prayers.



A STUDENT

The first Chinese woman in Fukien Province to be licensed as a "local preacher"

It was through this experience that I began to know God for myself.

"One day, later on, mother, brother and I were attending a conference held by the Bishop of our church. We did not sit together. He preached on consecration—setting ourselves apart as holy unto the Lord for His service. At the close he had an altar service asking all who would make this decision to come to the altar. I went forward and gave myself wholly to the Lord for His service for life. Then he asked all parents who would thus set apart their children to also kneel at the altar. When we arose from our knees imagine our delight to find that unknown to each other, mother, brother and I had all been kneeling at the same altar. Great joy filled me! From that hour there has never been a minute when I have not recognized myself as sanctified unto the Lord for His service. After graduating I taught for a time, after which God opened my way to take this training here where I am so happy and am coming to know Him so much better than ever before."

This young woman has since been graduated from the Bible Teachers' Training School, and has returned to Peking where she is doing splendid work, teaching the Bible.

\* \* \*

In contrast to this student whose young life was disciplined by sorrow and hardship the following is the story of a girl from a large, wealthy official family. She is tall with a lithe, well-rounded, graceful figure, a face beautiful and expressive—reflecting the joy within—and most attractive in manner. She says:

"My younger sister and I were educated in the government schools. Through the influence of Christians we were both converted and united with the Church. After graduation I was engaged to teach in a provincial girls' school. It was not until later on that I learned that my predecessor, because of the strong anti-Christian feeling of the principal, had not been engaged to return the second year. Upon my arrival at the opening of the school the principal presented me with the regulations of the institution for the faculty members. Two affected me as a Christian, so I frankly stated that I could observe all but two. Since I was a Christian I could not agree to those. It was too late to make changes so he replied, 'Well, say nothing about it!' I sought to *live Christ* in that school. One day a group of girls came to me and asked—'Why do you always look so happy, and why does your face shine so?' I replied, 'Because Christ lives in my heart.' They watched my life closely. Soon they desired to study Christianity. Several of the teachers as well as many of the students purchased Bibles and began to study them earnestly. It was against the rules of the school to hold any religious meetings within its walls, so we gathered at a near-by mission chapel for Bible study and prayer, sometimes rising very early for this. As many as sixty enrolled their names in the Church as inquirers. I helped them to the best of

my ability, but I was only a young Christian. My knowledge of the Bible was insufficient to lead them farther than the 'first principles' of the Christian faith. I decided to leave and enter the Bible Teachers' Training School to study and thus prepare for service. The principal was uneasy because of this movement in his school. Letters of complaint from parents were annoying, hence he gladly released me. Soon after I left he called the matron and said, 'I want you to go to all the rooms of the girls, search for Bibles and bring them to me; I want to burn them.' The matron replied, 'I cannot do it, for I have a Bible myself and am studying Christianity.' He called a teacher and received the same response—then a second teacher—but all to no avail! At last he commanded a servant to do it. When



BIBLE SCHOOL STUDENTS STARTING OUT TO PREACH IN THE CITY

she brought the Bibles he burned them. Upon hearing of this the students were incensed, and went to him with great indignation saying, 'You had no right to burn Bibles which belonged to us.' They demanded a refund of a dollar (perhaps four times the cost) for each one burned. The principal refunded the money."

Such was the spirit of this young woman when she entered our school. We found her to be an excellent student, gifted and with marked ability and spirituality. She was graduated in June.

Before leaving, this young woman said, "I have felt the call of God to go where Christ is not named, but for family reasons I cannot go to distant parts of my country. I have found a market town about a day's journey by boat from my home. It is my purpose to rent a house there and with a friend of like mind, and an older woman to chaperone us, to open a work ourselves. I will trust God for the funds. At first we will open a half-day school for women,

visit in the homes, and then see how God leads on. My parents have given their consent. When one of my brothers, himself not a Christian, heard of my plan, he said, 'Since you have such faith and zeal, I cannot do less than to help you now and then.' "

\* \* \*

Listen to the sad story of the next woman, who was the oldest in a class of thirty that was graduated last June:

"I was converted when young, married a Christian man, and became the mother of two children, a boy and a girl. I lived in Anhwei Province, but my husband taught in Nanking University. While there he was taken ill with typhoid fever which proved fatal. When the word of his death came the friends feared to tell me—the young wife who was preparing to go to him—so they called a prayer-meeting and during this little service gently broke the news to me. God wonderfully sustained. I taught in a mission school in my native place for thirteen years. My little son loved to pray, sing hymns and talk about the Saviour. Although a well, strong child, he was taken suddenly ill and soon went to be with the Saviour he loved. All that was left me was my daughter. I centered all the affection of my heart on her. When she had finished the grade school I gave up my position as teacher and took her to Nanking to continue her studies. I acted as Bible woman there in order to be near my daughter. Her health gave out and after a lingering illness she was taken from me. My grief was almost unbearable. The neighbors feared that I would lose my mind, but God in great mercy comforted me; Jesus healed my broken heart and filled me with joy. Now I have the wonderful privilege in this school of further preparation for service. My heart praises my Saviour! I rejoice in Him!"

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The fourth young woman is one who, during her two years with us, endeared herself to all our hearts by her genuineness, devotion, zeal and overflowing happiness. She received her diploma in June and has gone back to preach in her own province. This is her story:—

"I was the youngest child and only girl. I had five brothers. We never heard the Gospel until my father was taking a certain journey of several days on foot. The man who carried his load was a Christian. As they travelled along together the man told father something of this new religion, but not being satisfied with his own ability to state it clearly, a few months later he brought his brother to our home to show us more perfectly the way of life. We all gathered in my little country home and listened eagerly and attentively to the gospel story—but none more so than Brother Number Five. He fairly drank in the words! As he heard that Christians had schools he asked that he might enter one and thus hear more. So with the consent of our parents these men took him to a town a few miles distant where he entered a mission school.



"After a few months my oldest sister-in-law became very ill. The family worshiped idols and practiced many heathen rites in order to save her life, but she died. Then Brother Number Five was brought home from school sick with the same disease. He refused to worship the idols and besought the family not to use the methods that had proven useless for the sister-in-law, but to call upon the true God. He did not die. During his long sickness I loved to sit at his bedside as he told me of Jesus and of salvation through Him. I was converted at that bedside. I had a nephew just about my age in the home. I brought him in to hear, and he, too, accepted Christ. We three children were very happy in our newly-found Saviour, but none of the older members of the family believed at that time.



STUDENTS SELECTING MATERIAL TO USE IN THEIR EVANGELISTIC MEETINGS

"In our home was a very dear aged grandmother, greatly respected and revered by all. A few months later she passed away. According to the custom of my country she must have a great funeral with no end of idolatrous rites and ceremonies. When all the family reverently worshiped her as she lay in her coffin, we three children absolutely refused. This incurred the fierce anger of father. It descended more especially upon the head of Brother Number Five. Father said to him: 'You are not my son—all I ask of you is to return me the number of pounds with which you came into the world.' This was very hard for a truly filial son to bear, but he quietly slipped away and returned to his school. This left nephew and myself to stand alone. According to custom a month later all must worship at grandmother's grave. Nephew and I made ourselves scarce that day, our absence not being specially noticed. Another month came around and we tried the same plan. This time we were not so successful for

mother caught on to our ways, but when we stood true to our convictions, refusing to worship, she let us off with a severe scolding.

"Later on all the family became Christians. I was allowed to go to school. I am so grateful to God for so wonderfully saving me—a child in the country where not even the name of the Saviour had been heard—that I can but give my life to tell the Gospel to others who sit in like darkness."

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Another girl says:

"I was educated in government schools, was self-sufficient, self-righteous and hated the Christian religion. I held a fine position as teacher in a government normal school with a salary which was ample to satisfy any Chinese lady. I had lost all faith in idols and did not believe in the existence of a God. Through the quiet influence of a Chinese young woman, herself an earnest Christian, a number of our students became interested in Christianity. The Principal, fearing the Board of Education who were exceedingly anti-Christian, looked to me to help counteract this influence. Christians sought in various ways to lead me into the truth, but it seemingly only aroused a spirit of animosity within me. Nevertheless I could not get away from the question—'Is there a God?' In my soul there was great unrest. One day as I was accompanying some of our students on a boat on the Yang-tze River, and as I beheld the beautiful landscape before me, there was revealed to my soul the existence of a Creator-God. I knew that He was the Christian's God. From that day I believed in God, but not in Christ. I felt no need of a Saviour. I read the Bible, enjoying the portions that I thought resembled the writings of Confucius, but not caring for the doctrinal parts. However, the more I read the Bible the more I realized that a great deal of it had not yet entered into my life. By refusing to accept any part that I could not understand I shut myself from its most blessed teachings. I grew more and more unhappy—and to my heart there came a great yearning to know the whole truth. One day as I was reading about Peter walking on the water, Christ's rebuke to him, 'O thou of little faith, wherefore didst thou doubt?' was spoken by the Spirit directly to my own heart. I was deeply convicted of the sin of unbelief. I knelt and told the Lord that I *would believe the Bible whether I understood it or not*. I received Christ as my Saviour. Rest, peace, joy filled my being. I soon knew that I could not remain in the government school; God called me to spread abroad the knowledge of Him to my own people."

It is not strange that the Spirit of God marvelously opened up His Holy Word to one who had promised to believe before she understood. During the five years since her conversion she has borne much fruit. She is teaching in a Bible School, is greatly used in evangelistic work, and is one of the editorial staff of a helpful and

splendid magazine published by a small company of consecrated Chinese—pastors and teachers—who are seeking to build up the Chinese Church.

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We can only tell one more of these soul histories. It is a wonderful story of a girl of rare beauty, with clear olive skin, and a sweet, lady-like bearing. She says:

“My father is an official in Chekiang Province. Mother died when I was very young leaving two children. Father married again. I studied in my own home but afterwards was sent to a mission school for girls. While there I confessed Christ and united with the Church without consulting with my parents for I knew they would not give their permission. Of course they learned of it, and the consequence was that I was not permitted to return to school at the close of the next vacation, but had their permission to attend Church on Sundays. Later on Miss Dora Yü came to hold a series of meetings. As she preached Christ crucified I was deeply convicted of sin and made a full confession. Previous to this time I had loved Christ for the beauty of His character and life, but had not realized that He had died for *my* sin. How I loved Him as I saw Him crucified for *me*! I resolved to live Christ in my home and shine for Him as I had not done before. With this change there began bitter persecution. I was forbidden to attend Church. I spent Sundays alone in my room studying the Bible and praying. Moreover father decided to betroth me. He chose a good young man from a fine family, but since he was a heathen, I would not give my consent. This greatly grieved my father who loved me deeply. He considered me unfilial. This was hard to bear. When he found that I was not moved he sent for brother to come home to persuade me. Brother said, ‘Sister, I know something of the Christian religion. It is right for you to worship God with your spirit for He gave it, it belongs to Him, but your body belongs to your parents who gave it to you, and you ought to obey your parents with your body. Our parents are distressed over your disobedience.’ As he presented this argument in a moment of weakness I yielded and consented to the betrothal. In a few days all were making preparations for a grand *heathen* wedding. My heart sank within me. I could not bear it! There was left to me but one resource—*God*! I made my prayer unto Him; I besought Him to work out my deliverance. Through family matters in the home of my fiancé God wonderfully intervened. My wedding was postponed that spring and again in the fall.

Then God began to speak to me about preaching. He spoke first through Acts 6:14. ‘We will give ourselves continually to prayer and *the ministry of the Word*.’ As His call became clear I knew I must have preparation, so I asked my stepmother if I might go to the Nanking Bible Teachers Training School. She not only refused but was very angry. The way seemed closed. The Lord

spoke again through Gal. 1:15, 16. 'I conferred not with flesh and blood.' Also through Heb. 11:8, 'By faith Abraham . . . went out, not knowing whither he went.' As I prayed I felt that I was to leave home and go to school without the permission of my parents. I arose very early one morning, and leaving a letter for father in which I thanked him for all he had been to me, told him of my call and purpose, saying I must obey God, I, too, went out not knowing whither I was going. I did not even know the way to the station, but in the court I met a servant who took me without question. I went to the home of a missionary friend, but the next train brought a servant with a message from father ordering me home. I felt that I must obey but two Christian friends went with me. Father was very angry and utterly refused to allow me to attend Bible School. We three decided to go to our knees and remain there until he yielded. Finally he consented for me to return with my friends with the promise that if my fiancé gave his consent for me to go to Nanking he would withdraw his objections. Within a short time my fiancé heartily agreed. I made all arrangements to go, but my father would not allow me to leave the house. He even offered to send me abroad to study if I would abandon my purpose to go to Bible School, but I was not moved. The call of God was upon me. Again my only resource was *God*. I decided to fast and pray until father gave permission. When this news reached brother he speedily came home, this time to persuade my father! He said to father, 'While sister's going to Nanking is the same as burying her, yet if she is kept at home it will also mean her burial.' Father was thus persuaded. No daughter of his should be helped by mission funds, so he agreed to pay all expenses. I took the train for Nanking escorted by brother and uncle! On the train brother said to me, 'Sister, as I see how you have suffered, and have come out from home with only these'—pointing to my one trunk and roll of bedding,—'how you have given up wealth and all the worldly advantages that were yours, in order to follow Christ—I am convinced that the Christian religion must be true!'

This young woman has "grown in grace and in the knowledge of our Lord and Saviour Jesus Christ." She was a power for God in the school, giving abundant evidence by life, words and works that she was truly called by Him. She was graduated in January, 1923. A month later she was mightily used in leading a great revival in a large city, at which time many Christians were quickened and blessed, and many were converted. She received invitations to conduct similar services in other places, but felt the call of God to go home to seek to lead her family to Christ. Word has already been received of the conversion of her stepmother who had hitherto most bitterly persecuted her. Her heart is truly filled with a love for souls and a passion to win them to Christ.

# Neglected Indians in Bolivia and Peru

BY REV. WEBSTER E. BROWNING, PH.D.

Educational Secretary of the Committee on Cooperation in Latin America

A recent inclusive trip of some eight months through the republics of South America gave a renewed opportunity for the study of the condition of the Indian tribes, especially in the far interior of Peru and Bolivia.

The work being done by the evangelical churches of the United States, on behalf of these simple children of the soil, is slight in extent, but many indications reveal an unusual opportunity for advance. Two situations that were specially noted are to be mentioned in this article.

The Seventh Day Adventists carry on a work among the Indians who live on the borders of Lake Titicaca, in Bolivia and Peru. In a large district, where no other evangelical body has as yet planted its work, this society has built up one of the best instances of constructive missionary education for the aboriginal population that can be found in South America.

Lake Titicaca lies up in the high Andes, at an altitude of almost 12,500 feet above the sea, and its waters are always near the freezing point. The entire region round about is bare and cold and cheerless. Yet this immediate district is the center of two or three millions of Indians who are the descendants of the once powerful races over which the Inca chieftains ruled until the coming of the Spaniards in the sixteenth century. Many of these Indians have been received into the Roman Catholic Church, and by it are claimed as loyal children; yet it is but a baptized paganism which has come to them and in times of stress and doubt the simple heart of the native turns to his pagan divinities and he bows down and worships them. One who has traversed these bleak upland plains cannot wonder that the Indian, from time immemorial, has looked upon the sun as his god and that even yet, in spite of a veneer of Christian teaching, he considers it his principal deity.

The Adventist missionaries have undertaken a work in this region that has already done much for the material and spiritual uplift of the Indian population. This work is divided into the usual educational, medical and evangelistic departments, but this short statement can treat of the first only.

The latest statistics state that seventy-eight schools have now been established, with a total registration of 3,700 pupils. The majority of the teachers in these schools are Indians who have been trained under missionary direction, and one white man to every ten or twelve natives acts as instructor and superintendent. The build-

ings are of the most primitive and simple construction and in most cases have been erected by the pupils themselves, who have thus learned practically something of the art of building. In one case, when labor was lacking, sixty-five teachers who had gathered at Juliaca, on the borders of Lake Titicaca, to attend a normal institute, undertook the work themselves and carried the construction of the building to completion.

In these schools, in addition to the instruction in ordinary branches and in the Bible, much stress is laid on industrial training, and carpentry, black-smithing and farming are taught in a practical manner, under trained teachers. The whole region is being helped and government officials who are familiar with the situation are loud in their praises of the work that is being done. Recognizing that the Indian has had much of mystic teaching from the dominant church of the country, which has done little for his uplift and which is generally beyond the comprehension of his childlike mind, which has been further deadened by the use of coca leaves and the lack of sufficient food and clothing, the missionaries have endeavored to give him that industrial training which will benefit him physically and materially, but have not omitted the instruction which has to do with the soul.

One worker of this mission has now gone down into central Peru, a tropical region which is peopled by savage tribes who fear the white man and, as a rule, lose no opportunity to attack him, and has opened his work on the banks of the Perené River. One baptism is reported and the missionary, who is a physician, finds a ready response to his efforts.

A second situation to which reference may be made is that which exists in the region contiguous to the ancient city of Cuzco, Peru, which was once the center of the Incan Empire and is distant a day's journey in train from Lake Titicaca, and the work already referred to.

The Indians in this region, who have been unusually exploited by both priests and politicians, are now openly declaring that they are done with Christianity as they have known it and are determined to return to their primitive pagan beliefs and practices. Some of them have heard of evangelical Christianity and have sought to obtain teachers and preachers, but in vain. The missionaries of the Evangelical Union of South America, which is a British society, have a small but very efficient hospital and clinic in Cuzco and an industrial farm at a near-by point. Yet they are unable to answer the calls that come to them from the great region round about and unless they are reenforced or help comes to them from another source, it is altogether probable that in the next few years we shall have to witness a wholesale lapse of the Indian population into its pagan practices. The frontispiece photograph shows a group of 108 Indian chiefs, each of whom is the representative of a village or small tribe, who came more than a year ago in a body to solicit

help from the missionaries in Cuzco. They stated that they could get no protection from the Government against either the priests or the local politicians and, as a last hope, they had come to the evangelical missionaries. Here again they were turned away, since no workers were available to meet their request for teachers and preachers who might instruct them, and they went disconsolately back to their villages and little farms with the message to their people that from no source could help be secured. Unfriended, helpless, exploited, they must watch the daily encroachment of the white man on their ancient domain; the increasing arrogance and neglect of the official church from which they had hoped to secure redress, and they are doomed to go down into the darkness of death with no adequate knowledge of that Christ of Whom they have but vaguely heard.

When will the evangelical churches of the United States awaken to an appreciation of their responsibility for these millions of fellow Americans who are as utterly pagan and as distressingly needy—physically, intellectually and spiritually—as the lowest and most miserable of the peoples of Asia or Africa?

## James I. Good—Enlarger of the Kingdom

BY ALLEN R. BARTHOLOMEW, PHILADELPHIA, PA.

Secretary of the Board of Foreign Missions of the Reformed Church in the U. S.

NO one can estimate what the death of Dr. James I. Good, President of the Board of Foreign Missions of the Reformed Church in the United States, means in loss to the Church and to the cause of missions. For thirty-one years this man of God stood in the forefront of our missionary work. His was a unique entrance into the circle of our Board of Foreign Missions. He had not served any apprenticeship as a member of the Board, but at its very first meeting, after his election by the General Synod in the year 1893, we chose him as our president. And what a wealth of faith, wisdom, patience, devotion and zeal he brought to his high and sacred position in the Church of his Fathers! His soul was all aflame with the sublime passion of winning the world to Christ.

His sudden death in Philadelphia on January 22d, has cast a cloud of sorrow over a wide circle of Christian fellowship. This was brought out in the addresses at the funeral services and in the many messages of sympathy. He was a minister of the Reformed Church, but the ministries of his long career and his broad catholic spirit were spent in binding together and strengthening the churches whose doctrines, worship and government were alike. He was especially active in the American Section of the Alliance of Reformed Churches. In this relation he became deeply interested, during the past five years, in a self-sacrificing ministry to the stricken pastors

and people of the Reformed family in war-smitten Europe. Only the recording angel in Heaven can tell of his unceasing labors in gathering funds and clothing for the needy and bringing comfort and joy by letters of sympathy and by personal visitations to Poland, Bohemia, Hungary, Austria and other devastated countries. The name and influence of Dr. Good today is as great, if not greater, in Europe than in our own country.

James Isaac Good was born in York, Pennsylvania, December 31, 1850, the son of Rev. William A. and Susan B. (Eckert) Good. He spent his youthful days in Reading, Pennsylvania, where his father was principal of a select school for girls, pastor of several congregations in the vicinity, and the first superintendent of the Common Schools in Berks County. The son was a graduate of Lafayette College, 1872, and of Union Theological Seminary, 1875. He was licensed by Lebanon Classis of the Reformed Church in the U. S. in 1875 and held pastorates in Heidelberg Church, York, Pennsylvania, 1875-7; Heidelberg Church, Philadelphia, Pennsylvania, 1877-90; and Calvary Church, Reading, Pennsylvania, 1890-1905.

In connection with his last pastorate, he served as professor of Church History, Dogmatics and Practical Theology and Dean of Ursinus School of Theology. Upon the union of Ursinus School of Theology and Heidelberg Theological Seminary under the title of Central Theological Seminary, Dayton, Ohio, he became professor of Reformed Church History and Liturgics, 1907-24. He was President of the General Synod of the Reformed Church in the U. S. 1911-14, American Section of the Alliance of Reformed Churches, Vice-President of the World Alliance of the Reformed and Presbyterian Churches, and honorary member of the Huguenot Society of Pennsylvania. He was President of the Board of Foreign Missions of the Reformed Church in the U. S., 1893-1924.

He was a prolific author and a frequent traveller to Europe. His contributions to the historical literature of the Reformed Church will make his influence a perpetual presence in the minds and hearts of our pastors and people. The primary object of his many visits to Europe was always in search of new treasures to enrich the history of the Church of his Fathers. On account of these labors of love, he has made all the churches with Reformed ancestry heavy debtors. His intense interest in the history and doctrines of the Church of the Reformation made him zealous in helping young men to prepare for the Christian ministry. Hundreds of pastors are now serving in our own and other churches, due to his liberal contributions. Truly, he was a recruiting servant of Christ and deserves the title "Enlarger of the Kingdom."



# Open Doors in Latin America

BY H. AND S. B. STRACHAN

Organizer of the Latin America Evangelization Campaign

**T**HE majority of the ninety million people of Latin America are still practically unevangelized, for they are still without an adequate knowledge of the Gospel of Christ.

The present missionary forces are pitifully inadequate to the great task of evangelizing these masses. For example, in Colombia there is only one Evangelical missionary to 225,000 people. Of the total missionary force of thirty men and women, twenty-two are concentrated in three large centres, with a population of 250,000. It is a physical impossibility for a man to evangelize hundreds of thousands of people, scattered over an immense district, with a mule as the only means of transport. Even where work is fairly well manned only a small fraction of the people is being reached, largely because of the prejudice fostered by the priests against what they term a foreign and heretical religion. The growing atheism in Latin America and the gross superstitions of the masses are both antagonistic to the progress of Christianity.

Our recent missionary trip of one year through the greater part of Latin America was undertaken with a view to making a survey of the situation and of planning an evangelistic campaign among these unreached millions. We travelled over 30,000 miles in Central America, the West Indies, Venezuela, Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. We had abundant opportunity to see the situation at first hand both in occupied and in unoccupied territory. The mission stations, widely scattered, are but pin points of light in the vast darkness which covers the continent from Mexico to the Magellan Straits and from the Atlantic to the Pacific. No one who has seen conditions in Latin America will contend that Romanism offers adequate light to relieve that darkness for both in doctrine and in practice it denies fundamental truths of the Christian religion. The moral, spiritual and intellectual inheritance of the Latin American peoples from four centuries of Romanism is conclusive evidence that her light has not dispelled the darkness.

The problem of the evangelization of Latin America has never been handled in any adequate way. After what has been called "an experiment" of from fifty to seventy years, the evangelical membership of all denominations is only a little over one hundred thousand. The work has been too great for the missionary forces employed even if the resources at their command had been more adequate to the task imposed upon them. Take for example, the six Central American republics which have an estimated population of 6,000,000 that pres-

ent today a harvest field ready for the reaping. Guatemala has over two millions of that total with about fifty missionaries, men and women, or, one missionary to every 34,000 people. The remaining four million Central Americans have one missionary to every one hundred thousand. The whole situation from the point of view of adequate occupation of the field is tragic. Moreover the fact is that as a rule the missionaries grouped in certain areas, so that large territories, with hundreds of thousands of souls, are entirely unreached.

Everywhere the doors are wide open to Christian workers. The intelligent classes repudiate the superstitions of Rome, but they have nothing to take its place. The poorer people gladly hear the Gospel when they have the opportunity. People who will not under any circumstances go to the ordinary mission hall or church, will come to places unassociated with religion, to some neutral ground, as for example, tents, theatres, working men's hall, the public plazas, etc. In such places the message will have an unprejudiced hearing. Evidence of this was seen at Barranquilla in Colombia (the most fanatical of all the Latin republics) where the special meetings were inaugurated by a meeting in an open air theatre, the first ever held in Barranquilla. Despite the fact that there was only one day in which to organize the meeting and make announcement of it, a crowd of over five hundred people came. The majority of them had not heard the Gospel before, but the order and interest were all that could be desired. Many of the same people attended the services in the church on succeeding nights and a number manifested their desire to accept Christ their Saviour.

This experience was repeated in other cities and it was invariably found that after once hearing the Gospel, there was no difficulty in getting people into a mission hall. In one city where a union service on the Sunday morning attracted some twenty people to the preaching hall, a meeting in the public plaza that same afternoon, (the first that had ever been held in that city), had the effect of crowding the place to its utmost capacity to hear the simple presentation of Christ as the All-sufficient Saviour who not only died to save men from the penalty of their sin, but who lives to save them from its power.

Surely the time has come when some serious and adequate attempt should be made to preach the Gospel to these multitudes and the missionaries are practically unanimous in the opinion that the time is fully ripe for a campaign of aggressive evangelism on a large scale. Some such movement is the only solution of the problem of evangelizing the unreached millions of the American continent.

As a result of the survey trip above referred to we have been led to organize the *Latin American Evangelization Campaign*, which, as its name indicates, undertakes to carry out such campaigns of evangelism throughout Latin America.

# BEST METHODS

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## MISSIONS IN THE COUNTRY CHURCHES

A statement issued by Roger Babson, wizard of statistics, brings the information that a study of two hundred of the greatest business concerns of America reveals the fact that 30% of them were made successful by sons of ministers. A large majority of the thirty per cent were sons of poor country preachers. If a similar study of great missionaries and supporters of mission work were made it would likely reveal the fact that more than 50% of them came from the farm and the little country church.

See the lad lying amongst the braeberries upon the bank of a stream that flowed close by his father's Highland cottage, nestled beneath the shadow of the Grampians. It was there in the open country that Alexander Duff, farmer's son, dreamed his dream and saw his golden chariot drawn by horses of fire and heard the voice that bade him "Come up hither; I have work for thee to do."

Turn your eyes to a farm in Canada. See a group of boys splitting large rocks for the foundation of a barn. Note the sturdy little fellow who, after the others are ready to quit, insists that "the big one" yet left be split before they go in, and with enthusiasm leads off into the woods to bring in more logs and brush to burn around the great stone for the rock-splitting process. Here in the open country George Leslie Mackay formed the purpose which led him to Formosa, to break the seemingly unbreakable rock of the island's heathenism.

Look down the line and see a little Pennsylvania girl, dressed most properly in her Sunday clothes, walking down the road from her father's big white house to the little rural church for a Sunday afternoon missionary meeting, which was to be addressed by a returned missionary. Look again thirty years later to South India and see the Kaiser-a-Hind medal awarded by the British Government to Dr. Anna S. Kugler for distinguished service.

A barefoot country boy has learned his lesson of stewardship so well that he takes a penny out of his dime and gives it to missions and then puts another penny in the basket, for his offering. A few years pass and a business man of New York says to his pastor, "Count on me for \$250 more this year for the Lord's work. I've had a \$2,500 increase in salary and I'll add a thank-offering above that for some special work."

Many chapters of the history of missionary achievement have their beginning on the farm or in the rural church.

## THE AUTOMOBILE AND MISSIONS

Years seem to be required to lift us out of ruts of thinking and talking.

There are yet missionary leaders who pray the Lord to open the doors to the non-Christian world because their

fathers and mothers so prayed, all unconscious of the fact that the doors are now open.

So it is that we still talk about the impossibility of getting together for a missionary meeting in a country church. As a matter of fact almost every farmer has an automobile, or a horse and buggy. The farmers' wives and the farmers' daughters are learning to drive the automobiles. Fortunately the farmer doesn't have to have the automobile to plow or harrow. The work on the farm doesn't have to stop if his wife or daughter takes the car to go to a missionary meeting. Along the way automobile-less neighbors may be picked up. An ever-increasing mileage of good roads is helping to make possible larger assemblages in the rural community. We need to readjust our thinking and to test our reasons and see whether they are merely perennial excuses.

A field worker who has spent recent months in work among rural churches says, "I am convinced that the impossibility of getting together for a missionary meeting in a country church is an attitude of mind handed down from one generation to another."

Let us make new plans with new conditions—good roads, automobiles, telephones, radio before us.

#### **ADOPT, ADAPT, ADEPT**

Some one has said that the three words which explain the marvelous growth of Japan's power and influence, since that nation began to adopt western ways of thought, are adopt, adapt, adept.

Leaders in rural churches may be similarly adept in adopting and adapting the various methods used successfully in city and town churches.

Sometimes the substitution of a candle for an electric light, or the flowers and ferns of the mountains for those of the hothouse is an advantage rather than a disadvantage.

The tragedy of making artificial palms for pageant decoration in a land of waving palm trees with a veritable wilderness of natural branches all around, simply because the printed

directions for decorations says "artificial palm branches may be made by—" is but one instance of failure to adapt plans to the terms of one's own resources.

Do not discard a method of work as impractical until you have studied carefully the possibility of adapting it.

#### **MISSION STUDY IN THE COUNTRY CHURCH**

A young college student became greatly interested in Mission Study. Such a thing as a Mission Study Class had never been thought of in the country church from which he came. For months the pulpit of that church had been vacant, as it frequently was, due to ever recurring dissensions and divisions. The student was not an especially brilliant man. He was rather slow of speech. No whirlwind campaign would have considered him, but he had conviction, determination, persistence and faith. He was convinced that the doors of his church should not remain closed simply because there was no pastor, and that at least the young people might meet together for mission study and worship. He determined that he would help to arrange for such meetings. He met all difficulties with persistence and faith. Each Sunday he went back home from college for the Mission Study at the country church. A program of worship was planned in connection with the study. Soon almost the entire congregation was in attendance. The little group that was really doing the study work made plans for presenting the chapters in different ways to enlist the interest of all the people.

The closing day of the study came and with it plans for an all-day meeting with "dinner on the grounds." Two missionary leaders were invited to be present—one to speak in the morning and the other in the afternoon. It seemed that the time had come to give an opportunity for the expression of impressions. The missionary gifts of that congregation had been negligible. The chief effort heretofore had been expended in protestations that the assessment or apportionment

for missions was entirely too high. Deficits were always to be expected. The young student prayed and planned that the support of a native pastor in Japan might result from this class. In advance of the meeting he prepared a calendar chart showing 365 days. At the morning meeting, following an inspiring address, a statement was made about the need for native pastors. The cost of support for such a pastor was announced as \$1.25 a day. Different individuals assumed a day or a week. The student who was living most economically to help himself through college pledged a month's support. Soon the entire amount was assumed. A new day dawned for that church. Instead of trying "to get out of" paying an assessment levied by the denomination, the effort was "to get into" the privilege of assuming a share in the work in which they were interested.

In another community a school teacher in a mountain district decided she would have a Mission Study Class for boys and girls. She had attended a Summer Conference and had become very enthusiastic over Mission Study possibilities. To keep the enthusiasm aglow back in her lonely mountain district was a difficult task. No one there knew anything of missions or mission study. The children came from remote sections. There seemed no chance for a special assemblage after they had once gone home. To popularize "staying in after school" seemed an impossible task, but she accomplished it. She announced that every one who would stay after school could be in the Mission Study Class, and learn about people who lived on the other side of the world. Most of the boys and girls did not know anything about the people who lived on the other side of the mountain even. They were soon fascinated with the other side of the world. Perseveringly the teacher kept at her difficult task with faith to believe that some day there would come from her clear-eyed boys and girls of the mountains, men and women who would themselves go

to the other side of the world and others who would be missionaries and missionary workers at home.

Another school teacher who had a delightful village home with a lawn shaded by great trees invited a group of teen age girls to spend an hour with her on her porch or lawn every Sunday afternoon for eight weeks. The invitation was eagerly accepted and under the trees during the summer months a group of eight girls studied "Comrades in Service."

#### **THERE IS SOMETHING IN A NAME**

A new school teacher moved into a rural community. She didn't move in as a revolutionist. People scarcely realized that she was making changes until they were made.

The boys and girls who lived in scattered farm houses stretched out along the five miles between the country schoolhouse and the church in the little village, said it was absolutely impossible to walk to the church for the monthly missionary meeting, but everyone was enthusiastic when the teacher proposed a Saturday hike with knapsacks and provisions for an outdoor meal along the way. The teacher with the boys and girls nearest the schoolhouse started out in the morning and were joined by other eager boys and girls from the various farm houses along the way. By a spring on the outskirts of the village they fried bacon, scrambled eggs and roasted potatoes. At two o'clock they were at the church ready for the missionary meeting. A walk would have been tiresome. A hike was a treat. Once a month when the weather was good they were ready for a similar hike with three Saturdays each month left for other things.

#### **RECRUITING GROUNDS**

The great search today in all important enterprises is the search for men. Some time ago Charles M. Schwab announced that the only question to be considered by his company in opening a new plant was—men. Sites, he said, are always to be had. Money can always be made available.

The real question is, can the men be found to make the plant successful?

In both home and foreign mission enterprises also the real question is—men. Given the right sort of men and they will lay hold of all the resources of God and of their fellowmen. The best recruiting ground for missionary leadership is the country church. We do well to study especially recruiting methods in the light of conditions in the country church.

#### PLANNING MISSIONARY ITINERARIES.

The visit of a returned missionary to New York or Chicago or San Francisco is not a matter to excite general comment or interest. Missionaries of distinction have even been known to speak in these and other great cities to almost empty pews.

The coming of a returned missionary to a rural community is an entirely different matter. The fact that visits from missionaries are rare adds importance to the occasion. The event is discussed before and after its occurrence. There are seldom any vacant seats. There are among us those who will never forget the day on which the first foreign missionary we had ever seen came to our little rural church and challenged us to lift up our eyes and look upon some country that had previously had no place in the world of our interest.

Do not leave out the country church when you plan missionary itineraries. It may not be possible to have missionaries or secretaries visit each church. Often members from the churches of an entire county may be gathered for an all-day meeting. Frequently a group of churches may join in such a meeting. Sometimes a missionary rally for boys and girls of a rural community may be arranged. Often the most lasting as well as the most far-reaching influence of a missionary visit is with the boys and girls.

In a little country church in the south, twenty years ago, a missionary day was arranged as part of a synod's program. No one had thought in terms of the children of the community.

The church was filled to the doors with men and women and a few small children. On the front seat at every session there sat a little boy with keen brown eyes. He seemed never to tire of the discussions or the addresses. When pictures and curios of other lands were displayed he was all eager attention. During the announcements of missionary literature he noted especially one book for sale and left the church to go to his home near by to empty his savings bank to get money to buy that book.

Today a careful review of that congregation reveals not a single man or woman whose life was known to have been greatly changed by that meeting, but that one boy has given his life to Christian service and is now a pastor and missionary leader of influence.

**A SUBSTITUTE MEETING.** Have you ever tried a substitute meeting? Instead of missionaries from various lands, appoint substitutes to represent them. Make a team of substitute missionaries as speakers. Mrs. A. is assigned to represent some missionary from Africa, Mrs. B. may be a well-known doctor of China and so on. Speakers are expected to study the work most carefully and to be able to present it from the standpoint of the missionaries whom they represent. Such a team of speakers may go to several churches for a series of meetings. Attractive announcements and invitations may be made stating the universal desire to have certain well-known missionaries present, and the fact that they will be represented by substitutes, who will present their work.

On the program announce:

Miss Blank—substituting for Dr. Ida Seudder.

Mr. Blank—substituting for Sam Higginbottom, etc.

#### COUNTY OR COMMUNITY CONTESTS

**MISSIONARY EXHIBITS AT THE COUNTY FAIR.** Some counties have fairs that are creditable, and worth while. They may be made more worth while

by the presentation of exhibits by various missionary agencies. Posters, charts and maps, giving interesting facts should be displayed. A large map of the world with a small electric light, or a flag placed to show the station of each worker from the county or community, who has gone into missionary service, is valuable. Pictures of the work being done, and booths of different lands showing curios and objects illustrative of life and customs add greatly to such an exhibit. Poster contests should be announced beforehand in various periodicals and churches.

*A County Missionary Reunion.* A number of counties and communities have held successful reunions, most of which have been in the form of a summer picnic with addresses in a park, picnic ground or an auditorium.

Special features may be:

1. Missionary music led by a good director.
2. Presentation of missionaries and addresses.
3. A pageant or a number of short dramatizations.
4. A missionary story telling or declamation contest. There may be special missionary games and stories for groups of children.

The preliminary contests may be carried on all the year. A story contest, for instance, may be held in each local church with the understanding that the winners may enter for the county or community finals.

#### MISSIONARY LITERATURE IN THE COUNTRY CHURCH

If a missionary library is essential in a city with large public libraries near at hand, it is doubly necessary in the rural community. Each church may have its own books or there may be a community missionary library.

One library was started by each member of a society donating one book. The books thus obtained were circulated among all the members. A Birthday Library may be maintained by each member, or as many as care

to do so, donating a book on each birthday.

The books, of course, should be chosen or approved by a committee in order to make a well balanced library.

Often there are individuals who will donate missionary books to the Sunday-school library if some one will keep them informed from time to time of the new books that should be added. There are almost no country churches that have really worthwhile missionary libraries, yet here lies possibility for influencing lives in a way that can scarcely be overestimated.

A pastor of a rich city church said recently, "We are very much limited in our outlook. There are only a few children in our entire congregation."

Why not invest in futures—in the boys and girls in some country congregation that has no adequate library by supplying them with worth-while books?

MISSIONARY PERIODICALS. "I should like to give *Everyland* to a large number of boys and girls in mountain districts," said a woman in a School of Missions. What an opportunity for service! A magazine in the name of a child who receives little mail means every word read eagerly. In thinking of the children who will play a large part in the world's future, think not only of those who are in homes of wealth and power, but of Mr. Babson's statistics on the obscure origin of men of great affairs.

THE MISSIONARY REVIEW OF THE WORLD should have a far larger circulation in rural communities. At a convention attended largely by delegates from country churches, there was a feeling of "no use trying to take subscriptions to the REVIEW here. Country people will not subscribe." However, sample copies were displayed, an announcement made and almost thirty subscriptions received. If a thorough systematic effort were made to circulate the REVIEW in rural churches, a liberal course in missionary education would result.

DO NOT OVERLOOK THE COUNTY

PAPER. Almost unrecognized and unused as a missionary possibility has been the county paper, yet it is doubtful whether any other periodical has a higher average of circulation, in a community and a more thorough and interested reading. Certainly few editors are so easy of access as are the editors of county papers, and few columns so open to the people as are the columns of these weekly sheets.

Each denomination should have a publicity representative. These representatives of the evangelical churches of the community may form a publicity committee.

To the bare notices of meetings, items of larger meaning may be added. Is a Thank-offering meeting to be announced? Add to it the total amount of the Thank-offering of the society or church last year; tell what the entire denomination gave as a Thank-offering; comment upon the work accomplished by the Thank-offering—a hospital built in India, a school maintained in China, homes established in many lands. Is there to be a Mission Study Class begun or concluded? Use the opportunity to give publicity to some of the most interesting facts presented. The study of each chapter of "The Debt Eternal" as presented with special reference to community conditions would furnish interesting items for publication.

During the course of a year a number of missionaries may visit various churches. Invite the editor to dine with them as they come and go, or have the missionaries call on the editor. If in addition to the information which the editor may glean in an interview the missionary hands him a sheet on which he has written some of the important facts about his mission, world conditions and international relationships, there is yet a larger possibility of better space and more accurate statements.

#### WHAT DOES RADIO OFFER?

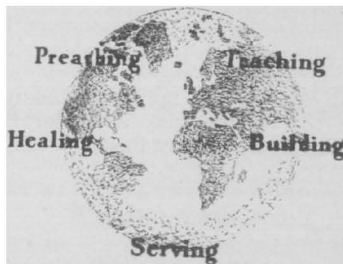
"What the people want" is the deciding factor in what business concerns offer. If the people do not want colored supplements they will eventu-

ally disappear; if the people do not want jazz music, it will be discarded; if the people do want magazine sections they will be added; if the people do want grand opera it will replace the jazz orchestra—that is, if the people will say so.

If a sufficient number of consumers say that they would like to have at a certain hour each week a missionary address on a certain subject, the producers are likely to arrange for that address.

Is there an almost undreamed-of possibility here? In the coming year all the churches of America will be studying the various races and China. Cannot arrangements be made that a course of radio lectures be given during the periods in which the largest number of classes are to be held? Announcement could be made long enough in advance so that in the most isolated country home equipped with radio, the lectures could be heard.

## Every Hour of the 24 Somewhere Your Church is



What part are you going to have in this vast enterprise? \$10 a minute—\$600 an hour—is needed to keep the World-wide Work of the Congregational Churches running on full time in 1914. Take at least a "minute" as your share.

Be Ready on Every Member-Campus Sunday



Every 10 minutes a "world minute" goes

A POSTER OF THE CONGREGATIONAL CHURCHES,  
EXHIBITED AT THE INDIANAPOLIS CONVENTION



# Woman's Home Mission Bulletin

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

## COOPERATION IN STATES AND OTHER AREAS

From the report of the Committee for 1923, Lemuel Call Barnes, Chairman.

In June and July a deputation visited Southern Idaho, Northern California, Oregon, Western Washington, Eastern Washington and Wyoming. In Idaho arrangements had been made by the President and Secretary of the Idaho Home Missions Council, which had been organized a year and a half earlier by an entirely independent Idaho movement, the Council having an admirable constitution, officially endorsed by nearly all the leading denominations in the state. These brethren had divided the deputation, along with state administrators of missions, into five teams, and had arranged for public meetings every evening, in the places visited from June 10th to 19th. A state missionary leader was chairman of each team, which acted as a committee, and brought in reports and recommendations. After careful discussion, allocations of re-

sponsibility were made by the Council throughout Southern Idaho.

sponsibility were made by the Council throughout Southern Idaho.

In Northern California there has been a comity committee for some years, which grew out of conferences convened by deputations of former years. This comity council, on its own initiative, has recently reorganized itself as the Home Missions Council of Northern California, adopting as its foundation, the "Principles" adopted by the Home Missions Council of Montana, in 1919, and declaring that the "EVERY-COMMUNITY Service" plans adopted in Montana seemed the

best method yet devised for securing cooperation in Home Missions. The deputation visitors and the local missionary leaders divided into six teams and visited various sections of Northern California, partly by rail and partly by automobiles, starting June 22 and returning to San Francisco June 29, where reports and allocations of responsibility were made.

A conference of one day was held with the Western Washington Home Missions Council, which was organized in connection with a visit of a deputation some years ago, and which has been active ever since, going so far in its early life as to make an allocation of responsibilities throughout most of its area. That feature of its work, however, had not been closely followed up, and the brethren assembled decided that there should be a re-study of the field similar to those now being made in other states.

A study, showing church provisions in 573 places of 1,000 population and less is as follows:

Places	Population	NUMBER OF CHURCHES						TOTAL	
		None	Five	Four	Three	Two	One	With Churches	Without Churches
70	1,000-500	13	1	1	7	17	31	57	13
239	500-100	143	0	0	2	13	81	96	143
264	100-10	223	0	0	1	0	40	41	223
573	1,000-10	379	1	1	10	30	152	194	379

A conference of one day was held with leaders of Home Mission work in the Inland Empire (which includes Eastern Washington and Northern Idaho), and they voted to create an organization, and appointed a committee to consummate the same. They requested that a deputation visit their area later for the purpose of allocating responsibilities in the expansion and prosecution of Home Mission work.

An interdenominational Home Mission organization, growing out of previous deputation visits, had ceased to

function so completely that the brethren voted to organize a Home Missions Council for Oregon and took measures to that end, but to leave the question of a deputation visit, for the purpose of allocating responsibility, without action at present.

The deputation met state leaders in Western Wyoming, July 12. Teams were made up for visiting the state, which came together again the evening of July 19, when it was voted to form a permanent organization. The report of a committee on principles of organization was adopted, the "Principles" being substantially those of Montana and Northern California. A date was fixed for completion of organization and allocation of responsibility. The National Home Missions Council was requested to send a representative, at least annually.

The spirit of cooperation is greatly reinforced, as compared with former years. The leaders of all denominations at work in these areas are far more active in a cooperative direction than formerly. A large factor in the progress is the new spirit of *service* which is replacing the spirit of denominational aggrandizement.

There are not a few serious instances of overlapping, concerning some of which there is hope of early correction, by conference of those immediately involved. Concerning many others, the overlapping is far more serious in appearance, when stated in figures, than it is when studied in the field, because many of the churches enumerated are either of foreign-speaking groups, who are not yet fully Americanized, or of sporadic sects, which do not cooperate in general movements of the Kingdom of God. The instances of *overlooking* are so much more numerous than those of overlapping, that the great stress of Home Mission activity must be in meeting the *unmet* needs of the people. For example: The remarkable table prepared by the Western Washington Home Missions Council shows that of the small places which have any church, 78% have only one church, leaving but 22% which could

have any semblance of competition, but that 66% of all the places *tabulated are without religious provision of any kind*. Precise figures have not been gathered in any other state, but it is the opinion of the deputation, after traveling over great portions of the three states studied at large, that similar facts exist throughout the Northwest. We believe that more than one half of the neighborhoods which have more or less community life of their own, are without any regular religious ministry, and great numbers of them without any religious ministry whatever.

We recommend that the national Home Mission boards also make a study of the situation in respect to rural communities where there is now but one evangelical church, with a view to concentrating effort so as to make that church more efficient.

Recent study shows that more than 1,300 churches throughout the Northern Baptist Convention are in communities where there is no other evangelical church. The standard adopted was that of the United States census, counting as rural everything under 2,500 population. The Western Washington study took 1,000 population as the standard. A recent Methodist Episcopal study takes 10,000 as the standard. If the facts could be gathered on some uniform standard, they would show the vast field already occupied without any competition.

We recommend that a campaign be inaugurated, calling the attention of the churches supporting the missionary enterprise to two things: First, the large number of neglected fields; second, the large number of fields already occupied without competition; and that endeavor be made by each of the denominations, to establish at least in each state, one new strong occupation of a field now occupied by no one, and to strengthen greatly, for demonstration purposes, at least one church already existing as the only evangelical church in the community.

We also urge that the growing sense of local obligation for work be cultivated and that no tendency be en-

couraged to turn to national boards for work which can be done better by the field itself.

We have traversed great stretches of sparsely settled country, where there is no hope, in the near future, of establishing churches, in some of them even Sunday-schools, but where a vital Gospel ministry may be provided through colporteurs or other itinerant workers, however designated, and we recommend that in fields allocated to denominational responsibility, some provision be made for that kind of house-to-house ministry so as to reach every home within the field of responsibility, at regular and frequent intervals. Your deputation was convinced by observation that the Home Department of the Sunday-school can be used to great advantage in such sections.

We find several somewhat distinct forms of interdenominational state Home Mission organizations and believe that any organization desired by the state forces, which does not endeavor to become a court of rulers, but rather a conference of brethren, may be made efficient. Our conviction is, that the spirit of Christ in the state administrators is the supreme solvent of all problems.

Deputations have now demonstrated the cumulative value of pushing with patience as well as persistence. Nearly twelve years ago a deputation visited all the far western states, holding joint conferences with state leaders, to face the facts together. Ten years ago substantially the same deputation visited selected states for more extended conferences and the initiation of cooperative endeavor. Four years ago one of these states asked for the very definite undertaking known as the "EVERY-COMMUNITY Service Endeavor." The movement was then for a time greatly retarded by the disappointments connected with the swift plans of the Interchurch World Movement. Even so, it has come to pass that three more of the states, previously visited, have now fully inaugurated the "EVERY-COMMUNITY Service Endeavor," two others have voted

to do it soon, others have adopted the essential plans and principles, and still another is asking for a similar movement at an early day. In other words, this very delicate and difficult undertaking—sectarian readjustment—has, in less than a dozen years made positive, intensely practical, organic advance in a solid block of seven states in the northwest section of the country, with yet another contiguous state farther east asking for it. When this situation in the Northwest is coupled with the entirely distinct achievements in a similar direction by two New England states, and by a number of cities, while others are approaching it, your deputation is convinced that the endeavor to secure systematic, coordinate, practical cooperation in Home Missions, in place of haphazard and sometimes competitive action, is as sure as the rising of the sun. It is obviously imbedded in the providential order.

The deputation had scarcely reached New York when overtures were made by leaders in North Dakota asking that a similar study-visit be made in that state. We are now informed that all the leading denominations wish it and it is expected the coming summer.

#### THE MIRACLE OF SPRING

After the dead leaves falling,  
After the winter's snow,  
After the March wind's blowing,  
Deep in the sod below,  
Things that in sleep were dreaming,  
Seeds of a life now past  
Stir with a life renewing  
Under the stormy blast.

God, overhead, is keeping  
Always his watchful care  
And never a springtime faileth  
Its blossoms of incense rare.  
The bitter within the tree trunks  
Is sweetening under the sun,  
And under the lash of the north wind  
Upward life forces run.

God knows it will soon be summer.  
He knows that the winter is gone,  
That his smile will melt the snowdrifts  
For the flowers to feast upon,  
And he that is faint and weary  
And he who is winter-worn  
May know that his south wind bloweth  
The cold from his Easter Morn.

—Alice Amelia Flagg.

# Woman's Foreign Mission Bulletin

EDITED BY MISS SARAH H. POLHEMUS, NEW YORK

## A NEW UNION ENTERPRISE

The Margaret Williamson Hospital is now under a union committee of four women's Boards—the Women's Missionary Council of the Methodist Episcopal Church, South, the American Baptist, the Woman's Board of the Reformed Church in America, and the Woman's Missionary Society of America.

The Hospital is nearly forty years old and we like to think of her history in decades.

That history began, we do not know just when. The thought and plan were born in the heart of a noble woman, one of the charter members of the Woman's Union Missionary Society, Margaret Woodsworth Williamson. Mrs. Williamson, whose maiden name was Margaret Woodsworth, became an orphan when she was a small child. Her early life was not an easy one, for she lacked money for comforts and the education she craved. Perhaps this is why even from early years her heart was always going out to those who were sad, or needy, or alone. She became a dressmaker and a successful one. Her sweet nature and utter unselfishness endeared her to her customers, who gave her friendship and love.

It is good to know that after the years of struggle, she married a man who adored her and made her very happy. But in the midst of happiness and easy circumstances she never lost the habit of self-denial that she might have more to give. She gave everywhere and with a royal hand. One of her gifts was the money to found Mills Seminary, now Mills College, the one institution exclusively for higher education of women on the Pacific Coast.

In 1882 Mrs. Williamson gave the sum of five thousand dollars as a nucleus for the building of the hospital in Shanghai. In her humility

she shrank from having her name given to this work, and it was with difficulty her friends persuaded her to let it stand. The hospital will always bear the name of Margaret Williamson, and its work will always be evangelistic and evangelical, for those are the terms upon which it is now being contributed to by the Women's Missionary Union for the larger work.

In 1883 Dr. Elizabeth Reifsnyder went to China as the first medical missionary of the Woman's Union Missionary Society. Dr. Reifsnyder could have made a brilliant success in her profession at home—she gave her life freely to the cause of Christ among poor burdened Oriental women and children, and it became a brilliant success in China. Dr. Reifsnyder built the hospital and became its superintendent. The funds employed for the building and maintenance were partly Mrs. Williamson's first gift, together with a bequest in her will for this work, and partly the generous contributions of Chinese friends whom Dr. Reifsnyder interested in the project. To this good doctor's skill and splendid executive ability, her untiring work, and, above all, her devotion to the Chinese and to the cause of Christ in China, is due, in great measure, the success of the hospital.

After ten years the hospital had grown and outgrown its first boundaries so that new wards were added. Thousands of women had received healing for their bodies within its walls; thousands had heard the Gospel of Life through the ministry of the Bible women and the missionaries in dispensaries and wards. In the dispensary in 1894 there was a daily average of over ninety-three persons who came for treatment, to say nothing of the well ones who accompanied them, so that the opportunities for giving the Christian message were great. The tenth year also marked

the arrival of Dr. Emily Garner as Dr. Reifsnnyder's associate.

The hospital grew steadily during the second decade of her history in influence and usefulness, in opportunities to make Christ known, and to lead women one by one to Him, and in the development of native financial support. In 1898 the main building was destroyed by fire; only two wards, the operating room and a small amount of beds and bedding were saved. All books, records, drug-room appliances, drugs and surgical supplies, all bedding and some new iron beds went with the building. The dauntless staff began to work as soon as possible, dividing the Wells Williams Ward, which had been saved, with temporary board partitions, thus making a place for the daily patients. During the year that immediately followed the fire, 341 persons were admitted to the wards and over 26,000 dispensary patients were treated. The disaster called forth a wealth of sympathy and kindness on every side. Scarcely had the building burned before a subscription was started by the leading daily paper of Shanghai, and foreigners and Chinese responded generously. Before the close of the second ten-year period, Dr. Reifsnnyder was writing in her report, "The hospital is not large enough to accommodate all who apply." The greatest need was for a separate building for the increasing number of maternity cases. The report for the twentieth year shows that 45,700 patients were treated at the dispensary and nearly 700 in the wards. Fees and contributions received on the field were over four thousand dollars in gold.

It was during the third decade that the long-hoped-for Maternity Building was completed. This was a beautiful building that was made possible by the bequest of Miss Emily Stevens of Princeton, New Jersey. At the close of the thirtieth year from the time our first dispensary was opened and foundations for the hospital laid, the annual report mentioned an attendance of over 1,000 patients in

wards and maternity, and of over 50,000 in the daily dispensary, during the year. The receipts in China for that year were equal to about eight thousand dollars in gold.

The report just received states that throughout the year 1922 the capacity of the hospital has been taxed. No one needing treatment has been turned away because of lack of funds to pay the ward price of thirty cents a day; but many with funds to pay would not enter because of no empty private rooms. Seven private rooms will be added to the capacity of the hospital when the nurses training school moves into its new dormitory now under construction.

Efficiency has been increased by the installation of a telephone system. The increase in number of nurses has provided better care of the patients. The clinics now number seven: surgery, medicine, dentistry, oto-laryngology, ophthalmology, gynecology, and pre-post natal. Twice a week there are also special vaccination clinics. It has been difficult to care properly for so many clinics in a few rooms. There is great need for a dispensary building.

A wonderful ambulance, pushed at stern, pulled at bow, bumps along the streets, violating all speed laws, at the rate of one mile an hour, casually rolling a prospective ruptured appendix or an imminent prospective mother. In addition to the need of a motor ambulance, the hospital's most glaring needs are for a building containing private rooms for medical and surgical cases, tubercular wards and children's wards, and a dispensary building.

The evangelistic work in the dispensary, wards, private rooms and homes has been carried on faithfully with much prayer and faith by Miss Mary Irvine and the Bible women. A Chinese Home Missionary Society with its members from among nurses, doctors and servants, has permeated its enthusiasm and devotion through the hospital. The hospital, in addition to the ordinary medical services to the community, has been privileged

to assist in "Better Baby Contests" and the coming for one year of Dr. Florence Kraker, Professor of Clinical Obstetrics, Women's Medical College of Pennsylvania, is making it possible for the hospital to offer short courses of special clinical work in obstetrics to young Chinese women doctors.

The hospital is about to incorporate and to open a medical school for Chinese women on the Margaret Williamson Foundation at China New Year time, 1924. One new building for the medical school has just been completed and another is about to be erected—the latter is given by the Methodist Episcopal Church, South, as a part of the Belle H. Bennett Memorial.

The new Board in America has as its first Chairman, Mrs. Henry W. Peabody. Other women's boards having mission work in China hope to unite in the project.

From this time we hope to make the Margaret Williamson Hospital a center for training Christian nurses, who shall go out not simply as vocational workers, but as evangelists of the Good News of Christ. Working closely with the American Section will be a China Section of the Board of Directors, resident in Shanghai, composed of the executive members of the staff of the Training School, and strong evangelical Christian women of the community, both Chinese and foreign. The Margaret Williamson Hospital will still be a hospital; it will still minister to thousands of Chinese women and children, offering as always, with physical help and healing, the ministry of the Gospel, but it will also be a school. It hopes to train many evangelistic workers, some as Christian trained nurses, others to become specialists in obstetrical work, such workers being one of the great needs of China; others to go out as teachers of hygiene in public and private schools, thus helping in the great problem of public health, others still to help in the problem of eradicating tuberculosis, a greater scourge in China than in America—all to go

forth with the message of Jesus Christ, the Great Physician of Souls.

We shall need to pray more—not less, for the work. Prayer will be the greatest need, as it always has been, and the greatest of our resources. And as we pray let us thank God for this new opportunity, and ask Him to guide us still and lead on to greater things than we can dream.

### PERSONALITIES

By MISS CARRIE M. KERSCHNER

There have been many articles, even books, written on Personality—whether it is born in us or whether it may be acquired. You have sometimes shaken hands with a person and have had to look long and hard into his eyes to see if there was anyone there. Then again you have shaken hands with others and have had to look pretty hard to see if you were there. Emerson says "Every institution is the lengthened shadow of a man." From another source we quote "Personality is the distillation of our daily needs. It is the silt on our souls left by the passing over it of millions of thoughts and acts. *It is the flavor of our lives.*" Dr. Frank Crane says "We enter into this world as separate personalities; hard and irreducible personalities; our life's problem is to combine with others."

A mother wonders why her child is petulant or selfish. She insists she has always warned her against being so and has taught her more altruistic standards of action. The trouble is that the mother's life has taught another lesson. She herself has been petulant and selfish. That was the flavor of her life; and her child has been thus flavored.

To give things to people may leave them much as they were before; but to have personality to bestow—radiant—triumphant—contagious—that not only changes circumstances, it changes men. Said a girl to a woman one day, "May I sit down aside of you? You give me such a nice feeling."

It is said of Francis Xavier that "Sometimes when the brothers were

sad, the way they took to become happy was to go and look at him."

Christ said "Come ye after me and I will make you." It seems to me that we have been dwelling too long on the latter part of the verse which is "fishers of men." The important fact is that Jesus was the one who was to take the disciples and do the making. So He will make everyone into something useful if we give Him a chance. "When God would move men, He first moves one man" and so in our missionary leaders we have the "moved" men and women upon whom falls the responsibility to "move" others.

How to develop more power among women and how to interest a greater number? We have heard much since we came here on right relationships with the nations of the world. Where do we stand on right relations with the people who may appear commonplace right around us? Do we go about "seeking" as our Master did? The Master's specialty was folk in whom nobody else could see much good. Simon Peter, the woman at the well, the woman taken in adultery have become unforgettable characters since Jesus met them. Only by His insight, His appreciation, His patience, His undiscourageable faith in human possibilities did He transform them. And so our women by the transforming Spirit of Christ will themselves receive power and pass it on to others.

Alice Freeman Palmer was once reproved because she did not do more lecturing; to which out of her passion for personal service, she replied: "It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever."

Our source of power is Christ; He is the well that never runs dry. The One who supplies the power after His spirit has come upon us to become witnesses unto Him.

If it be true that we have not been able to interest many women because we are presenting our missionary enterprise in terms of 50 years ago, we see in the Vassar Institute about to be

launched a new force where we may hope to interest a greater number of women. And in our missionary addresses; in the presentation of vital facts, and statistics to our audiences; in our efforts to increase the circulation of THE MISSIONARY REVIEW OF THE WORLD and our own denominational magazines; in our Summer Schools of Missions, all of which are mediums through which more interest may be aroused, our Christ-fired personality will win. It is not an easy task set before us. Victorious personality is not the fruit of cloistered piety. It can be achieved only on the field of battle after hours of prayer and preparation. As a result of one such truly Christ-fired personality we have recorded the baptism by the Spirit of thousands at Pentecost. The history of every great Christian achievement is one of answered prayer; and the story of the Christian religion and the spread of the Kingdom through the missionary enterprise is the story of personality influenced by personality; rebirth constantly the product of the reborn. "Come ye after me and I will make you."

\* \* \*

### Do You Know EVERYLAND?

A Most Interesting Magazine of  
World Friendship for Boys and Girls  
published by the  
Central Committee on the United Study of  
Foreign Missions.

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.....Ruth Mason Rice  
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.....Estel Critchie  
Everyland Exchange... Katharine S. Cronk  
Grandmother's Story Page.....  
.....Lucy W. Peabody

# NEWS FROM MANY LANDS



## INDIA

### Gandhi Freed from Prison

IT is not clear, the *Continent* thinks, that the release from prison of the non-cooperationist nationalist leader of India, Mohandas Gandhi, marks the beginning of a new policy on the part of the English Government toward India. The immediate cause of his release was his ill health, based on advice of physicians who said it would take him six months to regain his health under most favorable conditions. Gandhi has been a very tractable and quiet prisoner, and has endeared himself to many by undertaking menial tasks in the prison. It is said that he has spent much of his leisure time reading the Bible.

### Christianity and the Masses

SEEING the work of Christian missionaries among the 60,000,000 outcastes of India, one of the Nationalist leaders declared: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying out for—namely, the elevation of the masses."

### Calcutta—That Great City

IN Calcutta, there live 1,327,547 souls, of whom 854,582 cannot read or write. In all the creeds are 43,680 Christians, including, approximately 25,000 Europeans. In 1921 386 infants died out of every 1,000, while for the city 39.3 was the death rate with only a 17.1 birth rate. Calcutta uses 57 "varieties" of tongues, and more!

Calcutta is India's Greatest Port; India's Great Banking Center; India's Great Industrial Center; and (omitting Burma) India's Oil Distributing Center; the home of the beautiful Jain Temple, the famous Kali Ghat, and many other great places of interest. Cows and goats run loose in the

busy streets. There are over 50 different Protestant denominations and missionary institutions at work in the city.

### Training Indian Leaders

MISSIONARIES of all denominations realize that the training of Christian teachers and leaders is one of the pressing duties which face the Church in India. Each year some 6,000 adult converts and about 10,000 children of Christian parents are being baptized in the missions of the Church Missionary Society in India alone, making now a total of 270,000. Many of them cannot read or write, and unless the Christian Church makes a big effort they will remain ignorant and the children will grow up untaught. The one way out is the raising up of a big company of Christian Indian teachers. Boarding schools are being established where picked boys and girls can be sent for more intensive teaching than is possible in a village school; from these "vocational" schools some of the pupils will pass on to a teachers' training school, and after a time of practical experience as a teacher (perhaps as the only teacher in full charge of a village school) they will come back for still further training. It is a colossal task! The congregations in India are mostly poor and it is beyond the power of Indian outcastes to pay for Christian education; that for the present must be undertaken by missionary societies.

### A New Leper Settlement

THE United Free Church of Scotland has authorized its Madras Mission Council to comply with the urgent request of the Government of the Madras Presidency, and undertake the management of the new institution at Tirumani near Chingle-



put for the care of Indian lepers. The Mission to Lepers has agreed to provide the salary of the Missionary Superintendent, and the cost of the rest of the settlement will be borne by the Government, including the salaries of a medical missionary, a matron, and probably one or more nurses. There are 400 leper patients now in a leper asylum in Madras who will be transferred to the new settlement as soon as it is opened, and it is intended to provide eventually for 3,000 lepers. The leading government officials have repeatedly expressed their conviction that the new institution must be under missionary control if it is to achieve the best results. Government, they have said, can finance such undertakings, but they cannot give to them that tone and spirit which is such a notable feature of mission institutions.

#### Boy Scouts Help an Outcaste

A PATROL of high-caste Indian scouts from a mission school of the Church Missionary Society found a poor woman of the lowest caste on the roadside dying of influenza. Many people had seen her and passed by without helping; it would have been against their caste to have done so. But to the scouts it was a matter of humanity, and they at once carried her to the hospital. The hospital refused to take her in, but the scouts stuck to their work, and at last got the police to help them. When asked to write their names, the patrol leader refused, saying that scouts do not advertise their deeds.

#### Baptist Problems in Burma

AT the annual meeting of the Burma Baptist Missionary Conference held in Rangoon late in 1923, and having as its motto "Christ's Leadership," 130 of the 180 missionaries in the field were present. With the news from home of no increase in appropriations, and even a request to seek readjustments to reduce expenditures, the chief problems before the conference were, to what extent

might work be turned over to the indigenous Church, and to what extent might work be reduced or eliminated? "There were some tense moments," writes Miss Marion A. Beebe of Henzada, "when reduction of work dear to the hearts of some was considered, but that there would be an increasing support of the work by the indigenous churches was felt by all. When they were first asked to undertake the support of the Myingyan field, they felt that it was too great a burden, but upon hearing that the Mission had voted to close the educational work there, a committee asked the conference to defer action till they might make some arrangements for carrying it on."

#### Indian Mission for Tibet

THE National Missionary Society of India has responded to the challenge of Tibet, and proposes to follow in the footsteps of men like Sadhu Sundar Singh, who has of late made Tibet his special field of labor during certain months of the year. While the Sadhu will not become identified with the work of the society, he has consented to select two suitable missionaries whom he will guide on tours in Tibet and other Himalayan states. When not on tour, these men will make their headquarters in Sabathu in the Simla hills, where they can continue to work among the hill tribes. The new effort starts in April, and, proceeding without the complexity of organization and equipment that generally marks the advance of a Western missionary society, will take up the task of introducing Christ in what has been one of the most inaccessible parts of the world.

#### CHINA

##### American Mission in Tibet

THE Christian and Missionary Alliance workers on the Kansu-Tibetan border report the occupation of Paongan in Tibetan territory, a place from which workers were driven out a few years ago, but where the attitude of the people is said to have

greatly changed. They continue: "In the Chinese work several properties have been secured for outstations in market towns near the different centers. The school work has been very encouraging, especially along the line of self-support. The girls' and boys' industrial work is fast gaining a market, and all they can produce outside of school hours has a ready sale. The boys' rug-making industry, a new venture this year, has been a decided success. The grade of work is high for beginners, and so far they have not had to look for a market outside of this vicinity. The girls' work on the native linen is meeting an increased demand down country. Both girls and boys have shown this past year an increased interest in the things of God, and we look forward to having many of these trained young people as future evangelists, teachers, and Bible women."

#### Literacy Campaign in China

**D**R. TAO CHIH-HSING, of the National Education Association of China, has been conducting in Anking, province of Anhui, a popular education campaign, of which the *North China Herald* writes: "The goal of this movement, 100 per cent literacy, while a very long way off, has been brought into the range of possibility, according to the opinion of not a few of the leaders who have taken part in Dr. Tao's campaign. Mass meetings attended by some 3,000 students and others were held in the Episcopal Cathedral at which Dr. Tao outlined the plan for teaching illiterates the 1,000 characters. If the scheme fails it will not be due to its lack of simplicity for it is based on the "get-one" plan. Every person who knows characters is supposed to teach another and this new one another and so on till everyone can read. The final touch to the publicity of this campaign was given on Sunday when the students of 72 schools paraded miles of streets carrying appropriately inscribed banners urging upon every one his duty to help promote the cause of popular education."

#### Disturbed Conditions

**T**HE secretary of the China Inland Mission in Shanghai, who is in close touch with their workers all over the field, wrote in a recent letter: "I never remember a time when the political and military conditions have seemed so hopeless as they do today. Civil war and prevalent lawlessness are ruining the country and there does not appear to be anyone capable of dealing with the situation." The following is said to be typical of conditions in a number of places:

We have been through the worst time ever known in W——. The retreating armies descended upon us, numbering 100,000 men. It was terrible to watch them, tired and bedraggled. They just poured in. Every house, large and small, has been filled, and people have had to turn out every corner for the soldiers. All the big warehouses around us have been filled. Only the houses where foreigners live have not been billeted with soldiers. They have behaved as badly as they could, taking everything from the people. For nearly twenty miles around the people have had all their rice, wheat, cows, pigs and vegetables taken, and their women folk outraged. All the pigs have been killed, even the tiny ones. All the big shops have been turned into stables. The large wood-yards have been cleared and what the soldiers do not burn they sell to the people. The strain is terrible and the tales appalling.

#### Destruction in Kwangtung

**D**R. W. H. DOBSON, superintendent of the American Presbyterian hospital at Yeungkong, Kwangtung Province, after describing the destruction of near-by villages, continues: "This sort of a tale can be repeated in many parts of this region. Ruined villages, uncut crops, vacant fields, starving women and children running from place to place, chased by bandits, night and day attacks on other villages, traffic and business at a standstill—is it any wonder that one sickens and tires of these tales when we are so helpless to do for these people in the absence of a stable government? It seems that soldiers from Canton had been promised to protect this region, and were daily expected when the U. S. S. *Asheville* hove in sight. All sorts of rumors were started when it was known that American

soldiers had arrived. The brigands retreated to a safe distance, and the villagers, taking heart, defended themselves and killed a number of the bandits. But no Cantonese soldiers have yet arrived; the schools are not open; few stores are doing any business; and the hospital is full of wounded and sick. But our church services are crowded."—*The Continent*.

#### Borden Memorial Hospital

**D**R. and Mrs. George King write from Lanchowfu, Kansu, of the growing work in the hospital there which bears the name of William Borden: "Never before have there been so many opportunities here. The old superstitions are being broken down to some extent. This past spring has seen every ward and room in the women's hospital occupied, and as many as thirty-five women and children in at one time. The men's hospital, too, has been filled. Our little rudimentary Leper Home has had six lepers at one time in it. There is now a class of fourteen medical students, or 'apprentices,' all but three of whom are Kansu boys. We hope that they in their turn will carry the Light far afield. They all have the opportunity, and, we hope, the ambition to become healers of bodies and souls."

#### Peking Old Ladies' Home

**P**EKING has an "old ladies' home," maintained entirely by Chinese women who have patterned it after a home for friendless old women started many years ago by foreign ladies in the city. Although the directors are all heathen, they realized, says *The Continent*, that their home could not be a success without a Christian woman at its head, so chose for their matron a member of the native Presbyterian Church. The result has been really remarkable, for in the three years this woman has been in care of the place nearly sixty per cent of her charges have become Christians.

These new Christians believe in prayer. Miss A. H. Gowans, of the

Presbyterian mission in Peking, often calls at the home and tells about the problems she meets with in her evangelistic work. After telling these difficulties, she is sure the next time she calls to meet with the query, "Is your friend that we prayed for last week any better"? In one case a newcomer reviled the home and all its occupants. It seemed impossible to keep her in the place lest she harm the other inmates. But Miss Gowans suggested that they all pray for her. Standing in the courtyard, her arms about the termagant to prevent her harming herself or any one else, Miss Gowans began to pray and all the old women joined in. Soon the excited newcomer grew quieter, and her companions say her temper is much improved ever since.

#### JAPAN-CHOSEN

##### Honors for Christians

**T**HE influence of Christianity upon the national life of Japan was recognized as on a parity with that of Shintoism and Buddhism in a series of religious conferences held in Tokyo (Feb. 20th and 21st). The Associated Press reports: Premier Kiyoura, in an effort to raise popular morale from the depression into which the earthquake of last September plunged it, summoned the chiefs of the principal Buddhist temples, Shinto shrines and Christian churches. The Buddhist session was held one morning; the Shinto session the same afternoon and the Christian one the next morning.

A similar conference was held in 1912 by Mr. Tokonami, then Japanese Vice Minister of Home Affairs. The Premier, in addresses directed to the three meetings, emphasized the spiritual havoc wrought by the earthquake, recalling that the Emperor found it necessary last November to issue a rescript warning his people not to deviate from their patriotism and their faith in Japan's future. "Despite this," continued the Premier, "regrettable tendencies persist, including mockery of the religion and faith of our fathers."

### Tokyo's "Barrack Villages"

**REV. WILLIS C. LAMOTT** writes from Tokyo of giving \$10,000, sent by Presbyterian churches in California, toward building barracks to house the ruined churches. "These," he says, "will be more or less permanent buildings, and will be of immediate help in carrying the Gospel to thousands in the 'barrack villages' of Tokyo. They will also serve to house the stricken pastors, as well as aid greatly in preserving the continuity of the work of the various churches. The term 'baraku' is now in general use, referring to the sheds erected in the great parks of the city, where thousands of refugees are now living, offering a wonderful opportunity for evangelistic work. The Y. M. C. A. of Meiji Gakuin is helping Mr. Kagawa in his work down in Honjo, and I am doing what I can with my stereopticon in interesting some of the refugee children for the first time in the Life of Christ. A very valuable work has been carried on in the devastated section at Ryogoku. Three tents were erected, one for refreshments, one housing a dispensary, and one for evangelistic work, the tents all having been furnished by the famous Mitsui family. Evangelistic services were conducted all day, the various churches took turns in serving the refreshments in the tea-tent, and the dispensary had a record of handling over 700 different cases in twenty-five days. The work is an example of the attitude the Japanese Christians are taking toward the present evangelistic opportunity."

### Japanese Who Travel

**DURING** the last annual conference of employed officers of the Japanese Y. M. C. A. a committee was appointed to see what could be done to set up an International Hospitality Service, in cooperation with the Young Men's Christian Association in other lands. Of late the number of Japanese students, officials, and business men who go abroad has im-

mensely increased. The Y. M. C. A. in the United States has been looking after them to some extent, but much more may be done by this and sister movements, because these travellers are important and open-minded men and women. In this direction the Tokyo City Young Men's Christian Association started an interesting and successful experiment by sending through America last year a vacation students' party, which consisted in the main of graduates or senior students.

### A Buddhist on the Bible

**A** BUDDHIST scholar, son of a Buddhist priest, and reared in the strictest tenets of his faith, relates his experiences when coming in contact with Christianity, saying: "By degrees as I went on reading the Bible, I understood that the teaching of Christ is so far above those of other religions that they cannot be compared to it. Christianity includes everything good to be found in Shin Shu, Nichiren Shu, and Zen Shu (Buddhist sects), and is higher than all. I am not making light of Buddhism; but I believe that its purpose is realized best in Christianity. After the sun has risen, it is not necessary to go on burning electric lights."

### Non-Christian Men in School

**L**AMBUTH Institute was opened early in 1921 in Wonsan, Korea, by the M. E. Church, South, for business men who want to study English. Mr. T. J. Carter, the present director, says: "Our new term began January 7th, and the first night we had more than fifty young Korean men and boys, all anxious to learn English. One must know something of the class of men to appreciate our opportunity to carry the gospel message. Among those who are enrolled there is a judge of a local court, and a clerk of the same court. A police sergeant, the highest office that a Korean can hold among the police officials, is studying in the first grade. The head of a Korean hospital is studying in our

second class. These are non-Christians, and for a half an hour four nights each week, they have an opportunity to hear the Gospel preached. I don't know of any other way in which these leading men in public life could be induced to come to where the gospel message is given. They certainly will not attend church."

#### Beggar Boys in Seoul

THE Salvation Army is carrying on in Seoul, Korea, an industrial home for beggar boys which meets a real need. Lieut.-Commissioner G. Stevens writes of it: "At the end of the year 1918 there was a great outcry in Seoul over the large number of boys who were begging on the streets. The boys themselves had for the most part long disheveled hair, were clothed in rags, were filthy in the extreme and a source of annoyance to every well-to-do passerby, whom they pestered for money or food. Eventually one boy was found frozen to death outside the shop of a well-known business man, who appealed to the Salvation Army to do something as a temporary measure to tide them over the cold weather and gave a generous donation towards the cost. The Government later became interested, contributing money for the support of the boys, and land for the present buildings. The Home, since its inception, has received seventy-three boys. Nine have died, largely through lack of nourishment in early life, five have run away, eleven have found friends and gone to them, one has found work outside, forty-seven remain with us today."

#### Korean Missionary Spirit

IN Shantung, China is the "pet" work of the Korean Church. Being not for Koreans but for Chinese, it is actual foreign missionary activity. When the Korean General Assembly was organized in 1912, it went on record as a missionary body in opening work in China. Four ordained men and their families are wholly supported by the Korean

Church. A self-supporting physician and his wife live in the missionary compound. Among the results are 494 baptized Chinese, 9 church buildings, 10 chapels, 25 prayer-meeting places, 15 Chinese evangelists, and 3 Bible women. The evangelistic zeal of Korean Christians among their own people is one of their best-known traits. The Korean became a missionary when he became a Christian. "Are you a Christian?" is often asked early in acquaintance making. Thus at once the living Word is passed along. In the spread of the Message of Life in the peninsula this has been one of the most far-reaching factors. In addition to this, at opportune times the Christian has entered with tremendous zeal into special campaigns for the unreached population about him, pledging his time freely, to go out unnumbered by business to preach the way of eternal life.

#### ISLANDS OF THE SEA

##### Depopulation of New Hebrides

THOUGH the official report on the New Hebrides for 1921-22 maintained that the process of native depopulation in the Polynesian and Melanesian Islands is not so rapid as some contend, the *Anti-Slavery Reporter and Aborigines' Friend* quotes authorities who state that the present labor-recruiting system, although it is controlled by Government, is essentially wrong, and that work on the plantations, under conditions unnatural to the natives, fails to supply the necessary interest in life, the lack of which they agreed in regarding as the main cause of the dying out of the race. "There is no mention in the Report of one serious cause of depopulation—namely, the traffic in liquor, which is a notorious evil. Answering a question in the House of Commons three years ago, on the depopulation of the Group, Colonel Amery mentioned as its chief cause the inability of the native to resist European epidemic diseases, and asserted that the Administration took active measures to protect the natives from disease

and drink. Unfortunately, all our evidence is to the effect that though the liquor traffic is prohibited by law, the regulations against it are not effective, and that 'active measures' are certainly not taken to enforce them. As for protection from disease, this Report admits that the Condominium Administration possesses no medical service, and there are no government hospitals."

#### The Philippines 1899-1924

**A**FTER twenty-five years of work in the Philippines, the various denominations are all reporting progress. Rev. W. J. Smith, Presbyterian missionary at Dumaguete, on the island of Negros, writes of a recent successful revival campaign. The Protestant Episcopal Church is calling for five new clergymen, two of them for work among the 80,000 Chinese in the islands, who have been left to this denomination as its particular field. The Methodists have had an extensive quarter-centennial celebration. They report a church membership of 59,835, with 28,420 enrolled in the Sunday-schools. There are 225 churches and chapels, and 67 parsonages, besides 12 missionary residences. Bishop Locke's latest report says that there was an average of 16 baptisms every day of 1923, and that the last quadrennium shows an increase of 25 per cent in membership. There are hospitals and training schools established firmly by generous gifts from America and housed in substantial buildings. In the past four years the native churches have raised for all purposes about \$218,000. Competent observers prophesy a union very soon of the Presbyterian, Congregational and United Brethren forces.

#### Paganized Hawaii

**D**R. W. E. BIEDERWOLF is quoted in the *Record of Christian Work* as having been impressed by the large place which worldliness holds in Hawaiian life and custom. He continues: "Then we saw another thing, and felt a shudder as we beheld it. I saw the Japanese building a

Shinto shrine, and before I got away from Hawaii I realized that this American Territory is again being repaganized. Hawaii's population consists of a conglomeration of nationalities, some nine or ten of these nationalities being represented in numbers by no means small, there being five times as many Japanese as any other race. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and the shrines."

#### NORTH AMERICA

##### Congress and the Churches

**T**HE religious affiliations of the present members of the United States Congress are shown in the following table, for which the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church is responsible:

Denomination	Senate	House
Methodists .....	23	96
Episcopalian .....	18	56
Presbyterian .....	14	59
Baptist .....	3	45
Roman Catholic .....	7	38
Congregationalist .....	5	26
Christian (Disciple) .....	1	16
Lutheran .....	2	12
Jewish .....	0	9
Unitarian .....	1	4
Dutch Reformed .....	0	3
Quaker .....	0	3
United Brethren .....	0	1
Mormon .....	2	1
Mennonite .....	0	1
Christian Science .....	0	1
Evangelical .....	0	1
Universalist .....	0	1
Vacancy .....	0	1
No religious affiliation .....	17	41
Religious affiliation not ascertained .....	3	20
Totals .....	96	435

#### Law Enforcement Convention

**"E**NFORCE THE LAW" is the message that will go forth to the country from the convention of prominent women's organizations to be held in Washington, D. C., on the 10th and 11th of April. Mrs. Herbert

Hoover is chairman and Mrs. Robert Lansing is honorary-secretary of this convention which is to be held in the Scottish Rites Temple. Speeches are to be made by prominent men and women, and a pageant is to be given entitled, "America, the Beautiful."

The Washington committee is a branch of the Woman's National Committee for Law Enforcement, (Mrs. Henry W. Peabody, chairman) the object of which is to "work for enforcement of all law, with special stress, at present, on the prohibition law, the front today where the battle against lawlessness has to be fought."

This committee has issued the book, *Save America*, which is having a large sale through the affiliated women's organizations every one of which, state and local, is asked to send delegates to this Law Enforcement Convention.

#### Home Mission Council Officers

**T**HE Home Missions Council has elected the following officers for 1924: President, Charles L. Thompson, (Presbyterian, U. S. A.); Vice-Presidents, John McDowell, (Presbyterian, U. S. A.), Charles L. White, (Baptist), S. Leslie Morris, (Presbyterian in U. S.), Grant K. Lewis, (Disciples of Christ), George L. Cady, (Congregational), Franklin J. Clark, (Protestant Episcopal); Executive Secretary, Charles E. Vermilya, (Methodist Episcopal); Recording Secretary, Charles E. Schaeffer, (Reformed in U. S.); Treasurer, Frank F. Moore, (Congregational). Mrs. John Ferguson is the new President of the Council of Women for Home Missions.

#### Public Morals Policies

**B**Y adopting twelve resolutions covering a wide range of subjects the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has formulated its policies for the coming year. Briefly as summarized by *The Continent*, the resolutions call for the removal of the Government's prohibition unit from

the authority of the Commissioner of Internal Revenue and the Secretary of the Treasury; call for deportation of alien bootleggers and an amendment to the Volstead law with a view to more effective enforcement; denounce men who have taken an oath to support the Constitution of the United States yet betray it by conspiracy with bootleggers; favor treaties to facilitate suppression of rum smuggling; condemn the practice of prize-fighting in the army and navy; favor the proper encouragement of public education; favor the abolition of child labor; approve uniform marriage and divorce laws; favor the barring from interstate commerce of gambling devices, obscene literature, etc.; call for further reduction of immigration; oppose commercialized desecration of the Sabbath, and denounce lynching.

#### In the Cumberland Mountains

**J**AMES D. BURTON, writing from Oakdale, Tenn., of the educational handicaps, in spite of which the boys and girls of the Cumberland Mountain region have accomplished so much, says of their limited church privileges:

The four mountain counties comprise over two thousand square miles of territory, within the borders of which are only three places with full-time ministers. The practice with most organized church bodies is to have preaching once or twice per month, and there are scores of communities without any regular preaching at all. Seventy-five per cent of the church services are held in one-room public schoolhouses of which there is about one for every eight square miles. As a rule the pastor of a mountain church lives in one community, and is in charge of a church in another community several miles distant. They meet and pass in going and coming from their preaching stations. As a result there is little pastoral care, and no point of contact between the pastor and the young people. Through the Sabbath-School

Extension Department of the Board of National Missions of the Presbyterian Church in the U. S. A., many Cumberland Mountain communities are being provided with reasonably well-equipped Sabbath-schools, which have served to create a wholesome atmosphere. The primary purpose of the schools is service, and the Sunday-school representative travels in season and out of season, through all kinds of weather, in the interest of religious education. It has proved to be one of the most economical and effective methods in reaching and helping the children and young people of this region. These schools are real community centers in lieu of other attractions, and many mountain youths discover themselves, getting larger visions of life, and finding their way to institutions of higher learning."

#### Need of the Rural Church

"THE rural population is in need of evangelism," according to the Rev. William W. Johnstone, superintendent of the Lakes District of the American Sunday School Union. "It is estimated," he said, "that only one fifth of the rural population attends church; that two fifths of the rural churches are standing still or losing ground; that one third of the rural ministers must have other occupations than the ministry to secure adequate support, in some cases the minister acting as the town barber or doing paper hanging and painting as a side line; that one fourth of the rural churches have no Sunday-schools. Many communities in southern Illinois have been entirely without the Gospel for years. Children have grown to youth without having known of a Sunday-school. There are many rural parishes all over the country that have been deserted by the denominations that served them. In a town of 2,000 there may be found a dozen or more churches competing with each other, and all equally neglecting the great opportunity that lies outside in the adjoining open country. When the Church fails to evangelize its com-

munity it fails in its duty to rural civilization. While urban population exceeds rural, there are 2,500,000 more children in villages and the open country than in cities."

#### Pacific Garden Mission

AFTER forty-three years on Van Buren Street, Chicago, in a building previously famous for its vice, the enormous rents and the change in the personnel of the people passing the door caused the removal of the famous Pacific Garden Mission to 650 South State Street, in the heart of the cheap lodging-house district. One of the converts, who has been a missionary in Japan for years, says he helped to rob many a man in this very place, enticing them from the Polk Street Railway Station near by. So another den of vice and iniquity is converted into a place where the Gospel is being preached.

—Record of Christian Work.

#### Y. W. C. A. Convention

THE national convention of the Young Women's Christian Association is to be held in New York City from April 30th to May 6th. Many visitors of importance from other countries are expected.

The present budgets of American Y. W. C. A. work total over \$25,000,000 yearly. Foreign work supported by American Associations' funds is included in these total figures. Founded in 1906 from a union of two organizations dating back to 1871 and 1886 respectively, the national membership has grown from less than 150,000 girls and young women to over 525,000. Over 2,000 delegates representing 1,046 Associations are expected. The National Board, of which Mrs. Robert E. Speer is President, is the executive body of the affiliated American Associations.

#### A Sunday-school Fleet

PLANS for the Ninth Convention of the World's Sunday School Association in Glasgow, June 18-26, 1924, include engaging the entire passenger



space on three ships for Sunday-school delegates from North America. These ships will sail on June 7, 1924, from Montreal, from New York, and from Philadelphia. Meetings and social functions will be arranged on each boat. Blocks of reservations on other steamers have been reserved for those who wish to start earlier than June 7th and take one of the pre-Convention tours either through Europe or to Palestine and Egypt.

### Our Army Chaplains

THE conference on moral and religious work in the Army, which was held in Washington in June, emphasized the importance of this aspect of the national life. In his report to the President the Acting Secretary of War said: "The conference was called, in keeping with the nationwide sentiment for a quickened interest in the fundamentals of religion, to consider plans for a more intensive general program of moral training for soldiers, to develop community contacts, and to recommend those policies and activities which will strengthen the religious program for Regular Army posts and stations and safeguard young men who enter the various training camps. The conference was unique in that it was pan-sectarian, as indicated by the list of personnel and the leadership. There was absolute unanimity in all pronouncements and findings."

Among the recommendations were these: "This conference earnestly urges that such provision be made in the numerical strength of chaplains whereby every soldier of the Army, wherever stationed, shall have full opportunity to receive the personal counsel, guidance, and services of a chaplain... This conference believes that the religious influence in the Army can be deepened and strengthened and the efforts of chaplains can be made more productive of beneficial results if a closer relationship can be established and maintained between the chaplains and their respective denominational groups... This confer-

ence indorses the idea of providing chapels at Army posts wherever possible. It believes that the effect of erecting a physical habitation for the religious idea will stimulate interest in services and other religious work."

### U. P. Home Board Reorganized

FOLLOWING the tendency apparent in certain other denominations, the last General Assembly of the United Presbyterian Church required that the three boards working in the home field, the Board of Home Missions, the Board of Freedmen's Missions, and the Board of Church Extension, should be united into one board having twenty-seven members charged with the responsibility of pressing forward every department of church work in the home land. Rev. W. I. Wishart, D.D., reports the formation of special committees on Promotion and Publicity, Education and Contacts with the Workers and Fields, with a Board secretary heading each, and continues:

"The members of the enlarged board are working together with the heartiest enthusiasm. The secretaries are alert and fruitful of practical plans and suggestions. The difficulties growing out of the merger are disappearing as methods of administration are worked out. The outlook for mission work in the United Presbyterian Church seems particularly good."

### Better Colored Schools

IT is gratifying and encouraging to note the interest being taken by many Southern State Legislatures in the education and welfare of the Negro. Among the latest news of this nature reported in the *Southern Workman*, is the announcement that the South Carolina Legislature recently voted "\$98,000 for the Negro State College, \$41,000 for the Negro boys' reformatory, \$1,500 for the Negro fair, and the chance to share in the high-school appropriation by complying with certain conditions." South Carolina boasts of 14 recognized Negro high schools, 15 teachers' training schools, and 35 Rosenwald schools. The Negroes of the State have sup-

plemented its appropriations by nearly \$30,000.

### Lynchings in 1923

PRINCIPAL R. R. MOTON of the Tuskegee Normal and Industrial Institute reports as follows on the year's crime and disaster as compiled by Monroe N. Work of the Department of Records of the Institute: "I find that there were twenty-eight persons lynched in 1923—in Arkansas, 2; Florida, 8; Georgia, 4; Louisiana, 1; Mississippi, 8; Missouri, 1; Oklahoma, 1; Texas, 2; Virginia, 1. This is twenty-nine less than the number fifty-seven for the year 1922. Thirteen of the persons lynched were taken from the hands of the law, seven from jails and six from officers of the law outside of jails. Of the twenty-eight persons lynched in 1923, twenty-six were negroes and two were whites; two of the former were women. We also found that there were forty-six instances in which officers of the law prevented lynchings. Four women, three white and one colored, were among those thus saved. Six of these preventions of lynchings were in Northern States and forty in Southern States. In thirty-seven of the cases the prisoners were removed or the guards augmented or other precautions taken. In the nine other instances, armed force was used to repel the would-be lynchers. In eight instances during the year persons charged with being connected with lynching mobs were brought to trial. Of the fifty-two persons thus before the courts only two were sent to the penitentiary."

### Opportunity in New Mexico

A MISSOURI pastor was greatly impressed, on a vacation trip through New Mexico, by the work being done by Presbyterian home mission agencies in that field, and the great opportunity for additional work. He is quoted in *The Continent* as follows:

"Twenty-eight miles north of Las Vegas I visited Cebolla Valley, where a new Pres-

byterian church was about to be dedicated. Eighteen months before there was but one Protestant in that thickly-settled district, a woman. Her husband, a progressive farmer, decided to unite with the Protestants and joined the Presbyterian church in old Las Vegas, of which Rev. Charles Cordova is the devoted and effective pastor. Fifty other Spanish-Americans, all adults, followed him in a little over a year, in most cases in the face of persecution. The Church Election Board gave these fifty-two members \$3,000 toward a church, and the members themselves contributed their services as brickmakers and carpenters, and when I visited the building on May 11, all that was needed was a covering of plaster to complete the edifice." In Albuquerque he visited the Menaul school for Spanish-American boys, and in Santa Fe the corresponding school (the Allison-James) for girls. If these two schools had adequate facilities they could receive from 400 to 450 pupils a year, instead of the 300 they now have scant room for. For the Spanish-American young people are seeking admission to the Protestant schools, despite bitter opposition from the Roman Catholic archbishop.

### The Government and the Indian

HON. HUBERT WORK, Secretary of the Interior, has recently invited one hundred men and women of national vision, including publicists, educators, governors of states, churchmen, and outstanding citizen Indians to advise him in reference to the methods of changed policy on the part of the Government in its treatment of Indians. The Secretary recognizes the importance of determining on such plans for the Indian's welfare as shall insure his own participation in those plans and ultimately lead to an educated, self-sustaining Indian citizenry. Some of the Indians of today have individual wealth (the value of all Indian property is estimated at \$1,000,000,000); 227,000 out of 340,917 have allotments of land totaling 38,000,000 acres; and two thirds of the Indians are citizens. There are 400 Protestant and 200 Catholic missionaries at work among the various tribes and groups with respective adherents of approximately 100,000 and 59,000. Secretaries of Home Mission Boards doing work for Indians as also the Y. M. C. A. and Y. W. C. A. are included in the group of advisers

selected by the Secretary of the Interior.

### Chinese Children Rescued

ROM the Tooker Memorial Home for Chinese children, conducted by the Presbyterian Board of National Missions in Oakland, Calif., Miss Emma Mills writes of two little children, to keep whom at the Home and thus rescue them from lives of slavery Miss Cameron in San Francisco has been working day and night: "They remember well the day their own families sold them from the same village to a strange man who appeared and asked to buy some little girls. Ah Ting's people sold her for \$170. She was then ten years old and could sing very nicely. This stranger then bought Ah Tye for \$90. Before leaving China the children were kidnapped from their owner. They were found and redeemed by the man, who claimed to be their father. After the long journey across the Pacific, landing in Seattle they went on to San Francisco. They were put on the Chinese stage and every night for several weeks these two children have been acting from nine until one and two in the morning. They found their way to our day school in our Chinese Church in San Francisco. There they learned of the Home. Miss Higgins went down to the theater and saw them the night before they came to us. Their stories are filled with hardship and sadness, they are very dear children and are so afraid they will have to go back to their owner that every time I say we are going to San Francisco they cry. All of Chinatown is up in arms, and moving every possible point to get the children back."

### LATIN AMERICA

#### Neglected Indians

MR. L. T. LEGTERS, who has recently returned from a long journey through Central America and Mexico, under the auspices of the Pioneer Mission Agency, made a careful survey of the Indian situation and has come back tremendously burdened

for that great neglected field. He reports that ninety per cent or more of the missionaries are ministering to not more than forty per cent of the population, and less than ten per cent to the vastly larger Indian population. There are hidden away in the valleys and mountains tribes of fifty thousand to half a million to whom the Gospel of Christ has never gone, and who will never hear it unless missionaries carry it to them.

Independent missionaries are doing some mission work for these Indians on a small scale. There have been some few attempts on the part of a few of the larger boards, such as the Presbyterian in Mexico and Central America, the Anglican in Southern Chile, the Canadian Baptist in Bolivia, and a few others, but there has been no consistent and determined effort by the greater and more responsible agencies looking toward the evangelization of the Indians of Latin America.

A commission has been formed to study the whole matter throughout Latin America, to bring pressure upon the Boards of the United States and Canada and to minister more adequately to this neglected group. When the great Latin American Conference meets in Montevideo in April, 1925, more complete facts regarding the Indians will have been gathered so that the conference may formulate some adequate plan to reach them with the Gospel.

### A Century in Jamaica

THE United Free Church of Scotland is celebrating this year the centenary of its work in the island of Jamaica. Rev. George Blyth was sent out in 1824 in response to a request by some planters for a missionary to instruct their slaves. This was the beginning of the work that now, at its centenary, cannot be considered a mission, but a fully organized church. Rev. R. C. Young writes: "When we consider that some still live who were born in slavery, we need not think poorly of a century's work."

For many years Jamaica has manned her own schools, and the island is dotted over with school buildings, where useful and efficient work is done by Jamaican teachers. We have a native ministry that outnumbered those sent from home. They are the sons of our Church. Three of them have seen foreign service in Africa, and all are respected by the community."

#### Head Hunters in Ecuador

**F**ROM the highlands of Ecuador to the east one descends into the heavily forested Amazon valley where he finds himself in the land of the Jibaros, formerly a very numerous and warlike tribe who exterminated the Spaniards who had established prosperous cities in that region. These people are devil worshippers. If God is good, they reason, they have nothing to fear from Him. The devil, however, is malignant; therefore he must be propitiated by worship and sacrifice. The witch doctor is their chief resource in time of sickness and need. War is the normal state of the Jibaro Indian, first for the purpose of getting wives from neighboring or enemy tribes, second for revenge of injuries inflicted upon relatives during these wars, then for enemy heads that are supposed to bring good luck to the possessors because of the sacrifice of the victim to the devil. During the last two centuries the Jibaros have greatly decreased in numbers. Their attitude toward the whites has become more friendly and they respond readily to kindly approach.—W. F. Jordan in *The Christian Herald*.

#### EUROPE

##### Evangelism at Exhibition

**T**HE British Empire Exhibition, to be held at Wembley Park, near London from April to October, 1924, will reproduce in miniature the entire resources of the British Empire, and one of its primary purposes is "to make the different races of the British Empire better known to each other." The most conservative expert

calculations put the probable number of visitors to the Exhibition at a minimum of 25,000,000. British Christians have recognized the opportunities for an evangelistic campaign which such an occasion offers. The whole project received most careful consideration, and a United Committee has been formed, representing the Church of England, the Evangelistic Committee of the London Diocesan Conference, the Evangelical Free Churches, the Metropolitan Free Church Federation, the Church Army, Salvation Army, Y. M. C. A., Y. W. C. A., National Young Life Campaign, World's Evangelical Alliance, and other organizations and interests. Headquarters are to be in an attractive bungalow on the Exhibition grounds, near the British Government Building.

##### C. M. S. Magazine Jubilee

**T**HE monthly magazine published by the Church Missionary Society, the *Church Missionary Review*, was started in January, 1874, by Dr. Eugene Stock, who writes in the December, 1923, issue: "Looking back over the fifty years.... the C. M. S. staff alone has multiplied nearly fourfold, and its income is about three times as large as in 1874. Africa, then scarcely known beyond the coast-line, is now open from end to end. Japan had just opened its long-locked doors, and now has its own organized Church. In India and China the progress is astonishing. It would take many columns to compare adequately 1873 with 1923. Any careful student will find that the revival and the expansion began at that time."

##### Gospels for Belgian Homes

**T**HE "Gospel Hunger" in Belgium, described in the *Review* a year ago, has been steadily increasing. Ralph C. Norton, Director of the Belgian Gospel Mission, writes: "We have distributed during this year something like half a million copies of Scriptures and religious literature, 90,000 of which are Gospels, Testa-

ments and Bibles. The sowing of this seed, we are convinced, is one of the reasons for this great awakening, and in the absence of other agencies such as preaching, etc., which are the accustomed methods for evangelizing in other lands, is the sole basis for the beginning of a revival. As a marked illustration of the effectiveness of this method, we have one colporteur who has, in the last four years, put 65,000 Gospels in homes, and during the same time, sold 12,000 New Testaments, thus covering 131 towns, cities, and villages, and reaching a territory comprising 392,000 people. He seeks to get into every home."

### European "Youth Movements"

**A**LMOST every European country has a body of youth which to a large extent is aroused to its social responsibility—that is, young people who realize that they must educate themselves to the facts and the problems of the present, past, and future. These so-called "Youth Movements" assume many points of view and modes of expression, many conflicting even among themselves. This awakening (with the probable exception of Germany) is restricted to a minority of what one can call the youth of each nation. The significant fact is that the minority is so large, and that the awakening is so intense. In Holland the "Youth Movement" is almost entirely religious or ethical. It comprises a liberal religious group open to almost all creeds; a student Christian group; and the Practical Idealists' Association. In addition there are many small groups—League of Religious Anarcho-Communists, anti-tobacco and anti-alcohol societies, and hundreds of individuals devoted to kindred ideals.

### State and Church in Roumania

**I**T was reported at the meeting of the Presbyterian World Alliance in Zurich that in Roumania the restrictions on church life are particularly severe. The situation there is described in these words: "The minis-

ter of finance refuses to allow subscriptions from church members for the support of their ministers. Any church with less than 300 members is forbidden to call a pastor, and this makes small churches and missions impossible. The state holds that the majority in any community is entitled to the property of any denomination, and that the minister of affairs has the right to decide such ownership and can assign the property according to his arbitrary will. The schools for girls belonging to the Reformed Church have been seized, and are being used as hospitals for the treatment of venereal diseases. Lands of the churches have been taken by the state, allowing the owners only a small acreage, and their own lands, after having been confiscated, are rented to the former owners at prohibitive prices." The only remedy for some of these abuses is political action.

—*Christian Century*.

### Poland and Religious Liberty

**T**HE new States created in Eastern and Central Europe have inscribed religious liberty in their Constitution. They are bound to recognize religious bodies who work in their territory and afford them liberty. It is one thing to establish general principles—another to put them in operation in lands where the Roman Church has long had a political supremacy. In Poland the Churches that were working before the new Constitution are recognized, but there are difficulties confronting the new work that has been undertaken, since the grant of the Constitution which honors religious liberty can become really effective only when definite legislation in the form of an Enabling Law is passed. Pre-war arrangements make it possible for the older Churches to "carry on" without obstacles being placed in their path. "Denominations previously unknown in Poland" may at any moment by administrative action be placed in perplexity and their work closed down before any effective appeal may be made to the

West to restrain the agents who desire to see this done.—*Evangelical Christendom.*

#### The Dilemma in Iceland

**I**N April, 1922, the Parliament of Iceland was compelled to suspend its prohibition law (adopted in 1908) because Spain, at present the chief purchaser of the salt cod (Iceland's principal export) declared that she would raise her import tax, unless Iceland would buy her wines (with alcoholic content up to 21%). Formerly much of this wine was disposed of in America. When the 1923 Parliament of Iceland met, no solution was in sight, and the 1922 arrangement was continued, but the Parliament declared that "although in this session, on account of trade treaties with Spain, an exception from the law regarding import of intoxicants has been legalized, this exception has been made because of demanding necessity, but not because the Parliament would depart from the law that was first passed on account of a general vote among the people." Leaders in the World League Against Alcoholism have made considerable efforts to help Iceland secure other markets for her fish, one Scotch business man having been particularly active. Since the United States has helped indirectly to get this small island into difficulty, cannot America devise means to absorb some of this surplus of fish which Spain refuses except at the cost of debauching the Icelanders?

#### AFRICA

##### Moslems and the Press

**E**GYPT is controlled, Rev. Dr. Zwemer says, "not so much by laws and religions as by the newspapers. These batteries have unlimited range, and seem to have endless quantities of ammunition." The Moslem press was never so active. In the native booksellers' quarters, great packages of literature are seen ready for the post and addressed to Timbuctoo, Brazil, South Africa, Mesopo-

tamia, and India. The Nile Mission Press and the American Press at Beirut are also sending out large quantities of Christian literature. The Egyptian secretary of the Society for the Prevention of Cruelty to Animals, a young Mohammedan, recently ordered 1,000 copies of "Black Beauty" from the Beirut Press and the large volume recently published by the Nile Mission Press on the deity of our Lord is having a remarkable sale. The monthly Christian paper, *Orient and Occident*, has become trilingual, and in French, English and Arabic is bridging the chasm between the East and West and leading young men to consider the claims of Christ. Moslems themselves are aware that the press is the deciding factor in the coming struggle. The editor of the *Islamic Review*, in London, writes concerning their propaganda:

The immensity of the task that lies before us compels us to the admission that we are scarcely able to meet the demand single-handed; and all the more so because of the lack of adequate means. We invite, therefore, one and all, each and every servant of Islam, to help us in the cause. The only means of access to the otherwise impenetrable heart of the West is literature. Can we produce it in a quantity sufficiently large to meet the demand? The answer lies with our Moslem brothers.

##### Spiritual Growth in Egypt

**REV. WALTER T. FAIRMAN**, of the United Presbyterian Mission, writes of the marked success that attended a series of conventions for the deepening of the spiritual life, held during November and December at four centers in Egypt. "The special subject this year was: The Identification of the Believer with Christ: (1), in Death; (2), in Newness of Life; (3), in Service. Our devoted Egyptian workers have received a great uplift and have gone back to their various spheres of labor with their faith strengthened and their vision enlarged. Evangelistic services were held in the evenings, and to these the general public turned out in such numbers as to tax to the utmost the accommodation provided in each

place. In Luxor we have a large church with seating for about 700. This was crowded every night with a most attentive congregation in spite of the fact that opposition meetings were being held at the same time in the Coptic church in the town. In Zagazig a special tent provided seating accommodation for about 700 men and women. This was filled to capacity every night and many went away because they could not find room. At the same time boys and girls were gathered in the church itself for a special meeting for them alone. They numbered about 200 and good work was done amongst them. Can you imagine the situation? In the heart of a Moslem city, a whole street turned into a tent for the holding of religious meetings attended by Christians and Moslems and no disturbance and no objection. Ten years ago that would have been impossible. Today not only was it possible but it was done."

#### A Cabinet Minister's Tribute

THE acting Prime Minister of the Union of South Africa, F. S. Malan, while on tour in Cape Colony in the autumn of 1923, paid a great tribute to the work of missionaries. He said: "The work of the missionary should be recognized as part of the uplifting of the native races and part of the administration necessary to maintain law and order. Where missionaries are concerned, the use of force is never, or very rarely, required, and that is because of the missionaries. We are able to govern millions of natives, not by physical force, not by policemen or soldiers, but by the moral force which civilization and the example and influence of white men can give. The principles inculcated by the missionaries, which are based not on physical force, but on obedience to moral principles and the principles of Christianity, should be supported. We should see that the relations which exist between the administration of the country and the missionaries and their work are co-

ordinated, so that they can work together for the one great aim—salvation of the State."

#### Plans for African Education

AN important step in the development of education in Africa has been taken in the appointment by the Secretary of State for the Colonies in Great Britain of an Advisory Committee on Education in the Crown Colonies in Africa. Except in the definitely Mohammedan areas about nine tenths of the whole of native education throughout the continent has been hitherto carried on by missions. The appointment of this committee is an indication of the increasing interest of governments in the subject of education, and since missionary interests are represented on the committee, it provides an opportunity for consultation between the Government and missions on educational matters. Its announced purpose is "to study the problems of native education in Africa and to facilitate the cooperation of governments and missions in the development of a constructive policy of education on sound lines."

#### NEAR EAST

##### In Syrian Villages

WITH representatives of the Danish Mission to the Orient and the British Syrian Mission, Rev. W. A. Freidlinger, of the American Presbyterian Mission at Zahleh, Syria, recently made a tour of several villages around Baalbek. He writes: "In one Moslem village very few knew how to read. A man working in the field was asked if he could read and answered, 'No, we do not know here, but in the other village over there they know; for there you will find Christians.' 'But do you mean to say that the Christians are better off than you?' 'Of course, if the authorities do not give them a school, no doubt their bishop will take care of them; but nobody cares for us here.' The presence of these Catholic Christians seems more often to be a hindrance to the

Moslem than a help. In a mixed village a young Christian man said to a Moslem shopkeeper when the missionary asked him to buy a Gospel, 'This is not a book for you.' But the Moslem seemed wiser than he, for he just took out his money and bought the book, saying, 'These people have come to give us light and to make us know things we did not know before.'

#### Church Union in Syria

**A** PROMINENT feature of missionary work in Syria, which is still in its infancy, but growing, is the project of missionary union. The United Missionary Conference that has been in full swing for several years joins the societies working both under the French in Syria, and under the British in Palestine. One year these two branches meet together and the alternate year they meet as northern and southern sections, each in their own territory. This union includes English, Scotch, Irish, Danish and American missionaries. Its functions are purely advisory, but it cements the workers and fosters efficiency as well. The Syrian Evangelicals, grouped as they are under the various church politics to which their respective missionary leaders are attached, are chafing under these ecclesiastical divisions and agitating the subject of combining. Their various denominational affinities are not inherited and ingrained, so union is easier, and their number is far from being so great as to thrive in spite of divisions; so that union, for them, is imperative and quite practicable, once their foster-mother societies encourage such a step.—*Presbyterian Magazine*.

#### Syrian Youth for Syria

**I**N the University of Beirut is a group of Student Volunteers who plan to give their lives for missionary work in their own land. One of the missionaries writes: "They are few, but enthusiastically committed to

their task. The taking on their own shoulders by Syrian young men of the burden of winning their land to Christ means the dawning of a better day for Syria." Syrian boys, too, are getting the vision. Rev. Leslie M. Leavitt, American Presbyterian missionary, writes of two eighteen-year-old boys who had attended a conference of secondary school boys. One is now conducting a Sunday-school every Wednesday afternoon and Sunday morning with an average attendance of fifty. He sent to the Mission for Arabic hymnbooks and they sing hymns and have a prayer and the young man leads the discussion on such subjects as "The Plan of Jehovah," "The Principles of Christianity," "Our Success as a Community or Nation," and "True Patriotism." In the neighboring village the other boy organized a football team and helped plan an entertainment for the benefit of the village school. He also invaded the meeting place of a gang of a dozen boys whose custom it was to meet every evening, tell dirty stories, swear, and kill time. The first night that he started reading aloud to them from a good Arabic book a number of the boys laughed at him and called him "Preacher." He continued his efforts the second evening and before long the whole group was listening intently to him.

#### A Motor Cycle in Arabia

**D**R. PAUL W. HARRISON, missionary of the Reformed Church in America, has just returned to Arabia, taking along a motorcycle. He hopes to make the journey over the Arabian Desert, which has hitherto taken from ten to fourteen days on camel back, in less than twenty-four hours. Dr. Harrison is a friend of the ruling sheikh of the interior of Arabia, Bin Saud, who is anxious that Dr. Harrison should establish a hospital in his capital, Riyadh, 250 miles inland from the Persian Gulf.



# THE MISSIONARY LIBRARY

**Better Americans.** By Joyce Constance Manuel. 12mo. 114 pp. 60 cents (cloth). Council of Women for Home Missions and the Missionary Education Movement. New York. 1923.

That is something that all citizens of the United States should wish to be and help others to be—*Better Americans*. This may not always mean *better Christians* but better Christians living in America must necessarily be better Americans. Miss Manuel has put forth her own ideas as to how to make Americans better—by meetings, discussions, stories, studies, dramas and pictures. She presents material for twelve lessons with songs, talks, stories of boys and girls, discussions, the suggested application and prayer. These lessons are inspirational and informational and will help to teach children thankfulness, thrift, educational ideals, appreciation of beauty, use of money, justice, reverence, respect for law, loyalty and obedience to God. The treatment is not always as strong or on as high a plane as it might be—for example, reverence is made to include too much. The test of these lessons will be in their use.

**Theosophy and Christian Thought.** By W. S. Urquhart. 12mo. 233 pp. \$2.25. The Pilgrim Press. Boston. 1922.

Some people seem to be hypnotized by theosophy. They do not know what it means but swallow it whole. Here is an antidote of information. Dr. Urquhart is professor of philosophy in the Scottish Churches College in Calcutta and recognizes both the beauties and the false ideas in theosophy. He shows its scope, its antecedents, its contents, its value and its relation to Christianity. He perhaps deals with it too leniently, but he is well informed and he seeks to be fair. Dr. Urquhart conceives the chief value of theosophy to be its emphasis on the reality of the unseen world and apoc-

alyptic beliefs. Its danger is due to substituting philosophic imaginings for true revelations from God.

**Leaves from a Chinese Calendar.** By Emma G. Lippard. Pamphlet. 12 pp. 50 cents. Woman's Missionary Society, United Lutheran Church in America, 1228 Spruce St., Philadelphia. 1923.

These mission study lessons by a missionary who knows and loves the Chinese, present a vivid and true picture of Chinese life for juniors. The book is well illustrated and the chapters describe delightfully the experiences of Taro and his friends in each month of the Chinese year.

**Adventures with the Bible in Brazil.** By F. C. Glass. Illus. Map. 12mo. 220 pp. 4s. Pickering and Inglis. Glasgow. 1923.

A missionary of the Evangelical Union of South America describes adventures and incidents on three journeys in Argentina, Paraguay, Uruguay, across Brazil and westward up the Amazon to Colombia. He met many strange people, had many thrilling experiences, saw the great need of the people because of their ignorance of God and discovered the fruitfulness of Bible work even in the midst of ignorant savages and traders. Some of the converts tramped 250 miles to attend a Gospel conference. South America is rich in resources and possibilities, both physical and spiritual, but is especially in need of spiritual light and power.

**Short Missionary Plays and More Missionary Plays.** By Margaret T. Applegarth. 2 vol. 12mo. 183 pp. and 184 pp. \$1.00 net each. George H. Doran Co. New York. 1923.

The dramatic method of teaching and stirring the emotions and will is becoming increasingly popular, especially among young people. It has advantages and disadvantages. To

many, it is a sugar-coated pill. If the impression finds its outlet in adequate expression of a practical sort, the disadvantages are lessened. These missionary plays are well thought out to make the impression. The first volume relates to race questions in America, to life in India, Japan, China, Spanish America and medical missions and the second volume to special occasions and methods such as Christmas, Easter, raising money, selling literature and conducting missionary meetings. The results are, perhaps, attained too easily.

They are simple and make use of men, women and children. They require few participants, simple properties, and few rehearsals. The lesson in each play is clearly taught but not unpleasantly stressed.

**Pandita Ramabai.** By Helen S. Dyer. Illus. 12mo. 173 pp. 4s. Pickering and Inglis. Glasgow. 1923.

Ramabai, who died last year, after thirty years of work for the child widows of India, was a woman of great intellectual gifts and of spiritual power. Much of her wonderful life is here told in her own words. The volume, written by Mrs. Dyer, has been reissued as revised and brought up to date. It is a story of faith working unselfishly through love and reveals what the Gospel of Christ can do for Indian women.

**The Romance of Pitcairn Island.** By W. Y. Fullerton. Illus. 12mo. 112 pp. 2s, 6d. The Carey Press. London. 1923.

Though it is the scene of one of the modern miracles of missions, Pitcairn Island is little known except in missionary history. The secretary of the Baptist Missionary Society of England visited it recently and tells here the thrilling story of its transformation through the influence of a single copy of the Bible carried thither by the mutineers of the *Bounty*. If any doubt the power of the inspired Word of God, let them be convinced by reading this true narrative of the South Pacific. The inhabitants are Christians and attend Sabbath-school

as well as church. They give generously, every tenth tree being marked L<sup>X</sup>—"The Lord's Tenth" and every tenth row of produce in the same way. This story is a good antidote to some of the sensuous volumes recently written on the South Sea Islanders.

**The Chinese Church National Christian Conference, 1922.** Report of the International Christian Conference, Shanghai. 8vo. 724 pp. \$2.50. The Oriental Press. Shanghai. 1923.

Epoch making is the term rightly applied to the Shanghai Conference of May, 1922. The missionary work in China was there reorganized on a new basis, giving larger place to the Chinese Church. Dr. Rawlinson and his co-editors, Miss Helen Thoburn and Dr. MacGillivray, have gathered and arranged material from the commission reports presented to the National Conference as it relates especially to the work and program for the Chinese Church. The multitude of subjects discussed, as revealed in the index, include: Chinese Religions, Agriculture, Architecture, Literature, Evangelism, Boys' Work, the Blind, Family Worship; Children; Church Life, Cooperation, Finance, Home Problems, Medical Work, Industrial Conditions, Ministry, Money, Moslems, etc. Any missionary to China or those wishing expert knowledge, will find this compilation of great value.

**China Mission Year Book. 1923.** Edited by Frank Rawlinson. 12 mo. 373 pp. Christian Literature Society. Shanghai. 1923.

For three years, we have been without new editions of the Year Book and it has been a real loss in spite of the publication of the Missionary Survey volume. China is changing and these changes are recorded by fifty-two expert observers, both Chinese and foreigners, from different points of view. Their contributions on politics, missionary work, the Chinese Church, Education, Social Reform Movements, etc., are of great interest and value. The statistics, map and missionary directory are in a separate volume. We

know of no better way to keep abreast of movements in China than through this annual review.

**Some Boys and Girls in America.** By Margaret T. Applegarth. Illus. 8vo. 231 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Originality and charm mark these home mission stories and their black and white drawings for children. The titles of the chapters whet the appetite—"Let's Discover America," "Little Prince of Wails," "Mind Your P's and Q's," etc. Children and mothers or teachers of children will find them interesting and instructive.

**At the Mercy of Turkish Brigands.** By Mrs. D. C. Eby. Portrait. 12 mo. 285 pp. Bethel Publishing Co., New Carlisle, Ohio. 1922.

The tragic days of war, massacre and deportation in Armenia have produced several graphic and thrilling narratives. The present one, by a missionary, tells of experiences around the Armenian cities of Hadjin and Marash. It is a story of suffering and massacre, of warfare and capture by brigands, of robbery and rescue, of deportation and relief work, told graphically in a way that enables us to sympathize with the missionaries and those whom they sought to help.

**Khama, The Great African Chief.** By J. C. Harris. Portrait. 12 mo. 122 pp. \$1.25 net. George H. Doran Co., New York. 1923.

Khama is one of the miracles of missions. The thrilling story here given has already been briefly told in the REVIEW to show what God can do in human regeneration and what Africans can do to lead their people into Christian light.

**Joy from Japan.** Recreation Programs. Arranged by Catharine A. Miller. Paper. 8vo. 200 pp. The Heidelberg Press. Philadelphia. 1923.

Games and outings, socials and dinners, tableaux, songs, stories, feasts and plays are suggested here to increase interest and give information on Japan as a mission field. The pro-

grams are suitable for different ages and are of varied value but selections can be made that will prove of use to any church, missionary society, young people's or children's group.

**How to Produce Plays and Pageants.** By Mary M. Russell. Illus. 8vo. 219 pp. \$1.50 net. George H. Doran Co. New York. 1923.

Like the foregoing volume, this is a discussion of the uses of the drama and how to plan and present plays and pageants in order to produce a desired effect on an audience. Some of the illustrative material is religious and some patriotic or missionary. The portion of the story of Joseph given here is commonplace and unimportant, adding much to the Bible narrative but without clearly bringing out the meaning.

**Enthroned—A Story of Christ.** By F. D. Seward. 8vo. 296 pp. The Stratford Co. Boston. 1923.

The life of Christ offers rich opportunities for the novelist. It has romance, adventure, human sympathy, tragedy and dramatic incident. Mr. Seward has used these to good advantage in a straightforward, accurate and reverent story that follows closely the gospel narrative and that has for its purpose the enthronement of Christ in the heart and life of the reader. While not so thrilling in interest as "Ben Hur," it is more true to the spirit and facts of the history and does not draw so much on extra-biblical material or the imagination of the writer as is done in other novels of the time of Christ.

**Practical Lectures on the Book of Job.** Frank E. Allen. 12mo. 303 pp. \$1.75. Fleming H. Revell Co. New York. 1923.

Job is a fascinating character and the book is an uplifting study, neglected by too many Christians. Mr. Allen has unfolded its meaning and practical lessons in this series of sermonic lectures. He rightly (we believe) holds Job to be an historical person and considers the story of his experience an ancient dramatic presentation of truth. The book is studied

in sections, not critically but homiletically, to point out the lessons to be learned in regard to home life, evil, suffering, faith, knowledge of God, wisdom, prosperity, repentance, salvation, etc. It is eminently sane, reverent and practically helpful.

**The Jewish Question and the Key to Its Solution.** Max Green, M.D., Philadelphia. George W. Jacobs & Co.

A Hebrew Christian deals with the fact of the Jewish problem and the various attempts that have been made to solve it. The solution of the Jewish problem will come with the acceptance by the Jews of Jesus as their own Messiah.

**The Book of the Lover and the Beloved.** By Ramon Lull. Introduction by E. Allison Peers. 12mo. 115 pp. \$1.25. Macmillan Co. New York. 1923.

If ever there was a man with a passionate love for Jesus Christ that man was Ramon (or Raymond) Lull, the pioneer martyr missionary to the Moslems of North Africa. In this translation of some of his devotional writings the saintly scholar and witness pours out his soul in love of his Master and thoughts of how that love may be increased and manifested. It is very stimulating to spiritual life and service.

**More Jungle Tales.** By Howard A. Musser. Illus. 12mo. 196 pp. \$1.50 net. George H. Doran Co. New York. 1923.

India is a land of adventure as well as a land that calls for the message of Christ, and missionaries who preach the Gospel also have interesting and thrilling experiences. Some of them, like Jacob Chamberlain and Howard A. Musser, are skilled in telling of their adventures so as to hold their audiences spellbound. Here is a bundle of twenty-five stories and lesser incidents and pictures that carry the shadow of the jungle and of heathenism but also are shot through with the light of Christ. The tales are full of human interest, for they tell of boys and girls and their conflicts with wild beasts and with untamed humans. Boys and girls will be interested; so will adults.

**Places of Quiet Strength.** By John Timothy Stone. 12mo. 250 pp. \$2.00 net. George H. Doran Co. New York. 1923.

These twenty-two practical sermons, by the well-known and much loved pastor of the Fourth Presbyterian Church in Chicago, deal with spiritual themes in a practical way. They appeal to men and women who desire strength and vision, a knowledge of God and a Christ-like life among men. We miss the charm of Dr. Stone's personality, but the essential message is here.

**The Mexican Nation—A History.** By Herbert I. Priestley. Illus. Maps. 8vo. 507 pp. \$4.00 net. The Macmillan Co. New York. 1923.

Most Americans know of Mexico but few know Mexico or the Mexicans. They associate the name with bandits and bull fights, with mines and oil, with revolutions and Roman Catholic superstitions. Dr. Priestley, the associate professor of Mexican history at the University of California, writes the history of the country in order to give the greater American republic a better and more sympathetic understanding of the people. The story begins with the discovery by Spaniards in 1518, describes the economic, political history and closes with Carranza's death in 1920. There is much said about Roman Catholic missions and their influences but practically nothing of Protestant. The political influence and program of papal orders in Mexico are largely responsible for the chaos.

**World Friendship Through the Church School.** By John L. Bobinger. 12mo. 91 pp. \$1.25 net. University of Chicago Press. Chicago. 1923.

Christian internationalism is the subject of these ten studies for churches. They aim at the promotion of peace through better understanding and greater sympathy. They include an appeal to different ages for missionary work, broader study, more unselfish giving, and active service for others at home and abroad. A bibliography accompanies each chapter.

**The Message of Mohammed.** A. S. Wadia. 159 pp. \$1.60. E. P. Dutton & Co. New York. 1923.

No praise is too high for the spirit of fairmindedness and toleration which characterizes this book. It is an effort to advance the cause of Islam by portraying the elements of truth which that religion contains, and there is no bitter word nor harsh criticism. The author has many cordial things to say of Christ's teachings, and of Christianity today. The book is from the standpoint of a Modernist Moslem. Mohammed was far from perfect, and his teachings, notably on the subject of polygamy and divorce, contain things that have been very harmful. The Koran is full of mistakes and of teachings that for us are obsolete.

This is an unusual standpoint for Moslem apologists to take. The unhesitating rejection of superstition, and of outworn social legislation in Islam, rather takes one's breath away. The frank admission that Christianity is more ideally perfect than Mohammedanism, but that Mohammedanism is the more vital of the two, is a new and rather startling beginning for such a discussion. The Wahabees of Central Arabia would repudiate a man making such admissions.

It is very inadequately realized among Christians, and even among Christian missionaries, how powerful and compelling a system of philosophy underlies Mohammedanism, once its superstitions have been sloughed away. We are going to see eventually that to say that Mohammedanism cannot be true because it claims to be universal and its regulations regarding prayer cannot be carried out in the Arctic regions, is to betray an almost pathetic blindness to the real questions at issue. When for instance the author asserts that the underlying philosophy and teachings of Mohammedanism are more in accord with the scientific, industrial and political temper of modern times than those of Christianity, he occupies a position from which it would be difficult to dislodge him.

One can only regret that with so clear a view of the outlines of his task, and approaching it with so tolerant and non-controversial a spirit, the author's picture of Islam is so inadequate. The strength and magnificence of Islam lie in its conception of God. One wonders whether the author himself has ever had an adequate view of that conception. If so, his power of portraying it is almost nil. Palgrave, who is the only English author who succeeds at all in showing the dimensions and strength of that conception, is utterly condemned by the author of this work.

All interested in missionary work for Moslems may well read this book. From it we get an exceedingly valuable sidelight on our task which is to so lift up Christ that the divine picture of God and the salvation which He offers can draw men to Him, even those who have been captivated by the system of Mohammed. P. W. H.

**With Italy in Her Final War of Liberation.** By Olin D. Wannamaker. Illus. 8vo. 294 pp. \$1.75 net. Fleming H. Revell Co. New York. 1923.

The Y. M. C. A., by its humanitarian work, contributed much to Italy's efficiency in the World War. Mr. Wannamaker writes a glowing tribute to the work among the soldiers at the front, in prison camps and in hospitals. Italy had 5,000,000 men mobilized, took nearly half a million prisoners and had hundreds of thousands wounded in battle or incapacitated through illness and disease. Some interesting and informing facts are given concerning Italy, the Italians and the War as well as graphic accounts of the Y work. About 300 American workers were sent to Italy. They did effective work though only a small part of it was strictly religious. Too much space is given, perhaps, to defend and praise the Y; too much is said as to why the American Y did not go to Italy sooner and too little is told in the way of actual incidents and experiences and the definite results of the work.

**Twin Travelogues.** With paper doll cut outs. By Welthy Honsinger. The Abingdon Press. 50 cents each. New York. 1923.

These cutouts for India and Korea are fascinating for young children and very instructive. Travel stories of children in foreign lands accompany the pictures. Use them in the home and in children's bands — and don't omit the travel stories.

**A Young Man's View of the Ministry.** S. M. Shoemaker. 86 pages. \$1.25. Association Press. New York. 1923.

Anyone who is engaged in the work of the ministry, and anyone who has at heart the recruiting of the ranks of gospellers should welcome this little volume as much as the young men in their hour of decision as to their life work to whom this young minister was primarily addressed his message.

The Young Man's View of the Ministry is simple and practical as well as helpfully (not fulsomely) personal. The six divisions of the book—The Work, The Message, The Call, The Need, The Reward, An Appeal—combine to send a ringing challenge to men to give over their lives to Christ to be used by Him in the abundant living and joyous serving He came to give.

R. M. L.

**New Blood.** By Louise Rice. Illustrated. 12mo. 110 pp. \$1.00 net. Fleming H. Revell Co. New York. 1922.

Immigrants furnish the material for these little "stories of the folks who make America." Though light reading for young folks and for missionary circles, they will help to awaken interracial sympathy and a desire to help aliens.

**India Painting Book.** By Elsie A. Wood and Henry T. Vodden. Church Missionary Society. 1s. London. 1923.

Those who have seen the painting books of Egypt and other lands will welcome this. It is very attractive.

**World Service.** A Religious Pageant. By Alfred Luke Faust. Pamphlet. 30 pp. 25 cents. Methodist Book Concern. New York. 1923.

Musical numbers are suggested, costumes, stage setting and lighting. If

directions are followed, the result should be impressive.

**Progressive Suggestions for Planning Church Buildings.** Plans and Sketches. Edited by Elbert M. Conover and Albert N. Dobbins. Pamphlet. 48 pp. 50 cents. Home Missions Council. New York. 1923.

This book will prove a real boon to churches at home and abroad that are looking for ideas which combine beauty and utility for church and chapel buildings in city, suburb and country. It also has a good list of books recommended.

**Bible Stories in Rhyme.** By Florence E. Hay. Illustrated in color. 4 to 84 pp. The Rodeheaver Co. Chicago. 1923.

These are rhymes, not poems, and a few are only jingles, but they are reverent and orthodox and tell the Bible stories so as to teach the lessons intended. "Poetic license" causes occasional liberties with the Bible text, as when the "forbidden fruit" in Eden is called an "apple." Most of the words are simple and easily understood by the young boys and girls who will find it easy to memorize the rhymes. The pictures are good.

*A Correction.*—John Lewis Hill, author of "When Black Meets White," is not a colored man, but is the *white* pastor of a church in Nashville, Tennessee.

#### NEW BOOKS

**Persian Women and Their Ways.** C. Collier Rice. Illus. Map. 312 pp. 21s. Seeley, Service. London. 1923.

**Unconquered Abyssinia As it is Today.** Charles F. Rey. Illus. Map. 312 pp. 21s. Seeley, Service. London. 1923.

**The Black Republic.** Liberia, Its Social and Political Conditions Today. Henry Fenwick Reeve. 200 pp. 10s, 6d. Witherby. London. 1923.

**In Witch-Bound Africa.** An Account of the Primitive Kaonde Tribe and Their Beliefs. F. H. Melland. Illus. Maps. 316 pp. 21s. Seeley, Service. London. 1923.

**After Livingstone.** An African Trade Romance. Fred L. M. Moir. Illus. Map. 200 pp. 6s. Hodder & Stoughton. London. 1923.

**The Basuto of Basutoland.** Eric Dutton. Illus. Map. 132 pp. 10s, 6d. Cape. London. 1923.

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The Real Chinese in America. J. S. Tow. Illus. 168 pp. \$1.50. Academy Press. New York. 1923.

War: Its Causes, Consequences and Cures. Kirby Page. 207 pp. \$1.50. George H. Doran Co. New York. 1923.

American Bible Society One Hundred and Seventh Annual Report—1923. American Bible Society. New York. 1923.

India Pie—a Book of Stories and Pictures. Various Authors. 61 pp. 1s. Church Missionary Society. London. 1923.

Year Book of Prayer for Missions, 1924. 25 cents. Mission Boards of the Presbyterian Church in U. S. A.

At the Mercy of Turkish Brigands. Mrs. D. C. Eby. 285 pp. Bethel Publishing Co. New Carlisle, Ohio. 1922.

Every Foreign Woman—a Modern Miracle Play. Alice W. S. Brimson. 11 pp. 15 cents. Woman's American Baptist Home Mission Society. 2969 Vernon Avenue, Chicago. 1923.

The Spread of Christianity. Paul Hutchinson. Illus. Maps. 276 pp. \$1.50. Abingdon Press. New York. 1923.

Atlas of the Evangelical Lutheran Mission in New Guinea. Index. Maps by Stephan

Lehner. Edited by George J. Fritschel, D.D. \$1.25. Wartburg Publishing House. Chicago. 1923.

Chalmers of New Guinea. Alexander Small. Illus. 176 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Jackson of Moukden. Mrs. Dugald Christie. Illus. 155 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Livingstone the Master Missionary. Hubert F. Livingstone Wilson. Illus. Map. 230 pp. 3s, 6d. Hodder & Stoughton. London. 1923.

Japanese Civilization: Its Significance and Realization. K. Staumi. 238 pp. 10s, 6d. Kegan Paul. London. 1923.

Education in China. Edited by T. T. Lew and T. T. Teng. \$2.50. (Mex.) Mission Book Co. Shanghai. 1923.

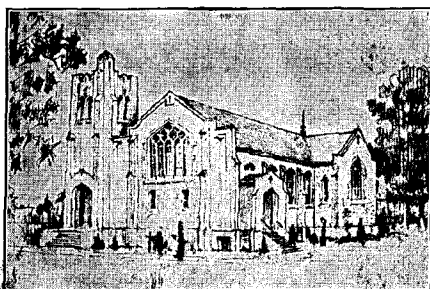
Southern Tibet. Sven Hedin. 9 vols. 2978 pp. Kr. 700. Lithographic Institute of the Swedish Army. Stockholm.

Wanderings in Arabia. 2 vols. Charles M. Doughty. (New Edition.) Vol. I. 309 pp. Vol. II. 297 pp. 20s. Duckworth. London. 1923.

The Awakening of Palestine. Edited by Leonard Stein and Leon Simon. Essays by Various Writers. 326 pp. 7s, 6d. Murray. London. 1923.

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