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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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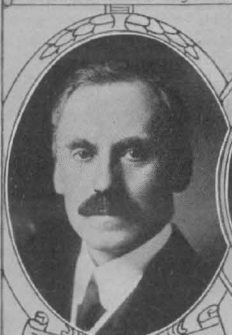
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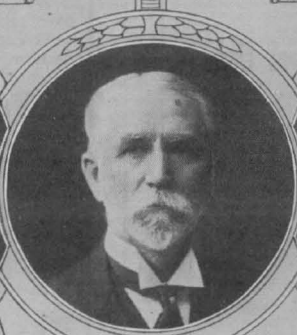
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# THE MISSIONARY REVIEW *of the* WORLD

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ONE

## A MISSIONARY PRAYER

**E**THERNAL GOD, our Heavenly Father, who hast made one all the diverse peoples of the earth, and hast breathed into them Thine own spirit of life that they might seek after Thee and find Thee, we pray for those who are still in darkness and in the shadow of death, where the light of Thy glorious Gospel, as revealed in Jesus Christ, our Lord, has never shone. We pray that soon the good news of His redemption may be carried to the uttermost bounds of every land so that the earth may be filled with the knowledge of Thy love and of Thy offer of Eternal Life to those who come unto Thee through Him who is the Way, the Truth, and the Life.

We remember also before Thee the lands where the Light now shines in the midst of darkness, and where Christ is being lifted up that He may dispel evil and may draw all men unto Himself. May the Truth triumph over error; may the Way of Life be made clear; may fear and hatred be banished by love and may superstition be overthrown by the revelation of Thyself.

We commend to Thy grace and protecting care all who are laboring in Thy Name at home and abroad and who are seeking to give the Gospel to mankind through the spoken word, the printed page, through works of healing and mercy or through lives that manifest Thee. Sustain these Thy servants in their loneliness, defend them in all perils and fill them with Thy Holy Spirit, giving them wisdom and patience for their task and an unquenchable love for the souls of men. May they have the joy of seeing many turn from darkness to the One True Light and from the power of Satan unto God. We pray especially for those in positions of responsibility in the Church and State, that they may set forth the true example of godly living and Christian faith and by justice and sympathy may commend Christ to all those with whom they come into contact.

We beseech Thee to deepen among us in the homeland the realization of our great debt to Thee and the sense of shame for the many

evils for which Thy professed disciples are so largely responsible and which bring dishonor on Thy name. Lead us to repentance for our national and international injustices which engender strife, for our social selfishness and the resulting miseries, for our industrial conflicts bringing poverty and ill-will. Grant that we may proclaim with new sincerity and zeal Thy regenerating power not only by word of mouth but by the promotion of social justice and international brotherhood in order that liberty, peace and friendliness may be established throughout the earth.

So may Thy Kingdom come and Thy will be done on earth as it is in Heaven. May the nations all be brought under the banner of the Cross of Christ so that all mankind may rejoice in the glorious liberty of the sons of God, that all creation may echo the song of the redeemed, that He may come whose right it is to reign, and that Thy holy name may be glorified forever and ever. Amen.

## TWENTY-FIVE YEARS OF MISSIONARY PROGRESS

**W**HEN the great Ecumenical Foreign Missions Conference was held in New York in 1900, a review of progress made during the nineteenth century showed tremendous strides in organization, equipment, workers, budgets, methods of work, attitudes of governments and peoples, and the results seen in converts, in social betterment and in the development and influence of the native churches. This month another great missionary convention is called to meet in Washington, D. C., and it is an appropriate time to note signs of progress during the last quarter century.

The statistics for 1924 are not yet published, but in studying the latest figures available, we find that, in 1900, the year of the Boxer uprising and of the Ecumenical Conference, in the United States and Canada there were reported 54 Protestant organizations conducting foreign missionary work, while today there are over 200.

The total amount of income of these American societies has grown from \$6,115,000 to over \$40,276,000, while one denomination alone had last year a budget of over \$8,000,000 for foreign missions.

The number of American foreign missionaries twenty-five years ago was about 4,500, while today it is over 13,000, and the native staff has grown from 16,000 to over 60,000.

The stations and outstations occupied by American societies have greatly increased, especially in China, Africa and Latin America, while the number of baptized communicant church members has grown from 400,496 to 1,500,000 and the total number of those baptized or under definite instruction is over 2,000,000.

The schools and colleges in American missions have increased from 6,252, with 240,263 pupils, to over 20,000, with over 622,000 enrolled. No doubt, these reports are far from complete.

But statistics do not tell the whole story of progress. The greatest change has come in the type of institutions established. Many of the small and poorly equipped enterprises have been replaced by large and beautifully housed schools and colleges such as the Peking Medical College, Peking, Canton, Nanking, Shantung and other universities in China, the seven women's colleges in Asia, Cairo University in Egypt and other schools for higher education.

Another still greater and more important sign of progress is seen in the larger responsibilities assumed by the native churches. In India, Japan and China, native Christian Councils have been formed to direct the united Christian Church program. Educated native leaders have come forward, able and willing to give themselves to this work. They have formed home missionary societies, are developing an indigenous Christian literature and are taking a large part in the political, educational and reform movements of their countries. The Sunday-school work has been put on a new basis with teacher-training classes and specially prepared lesson helps for each country. The Y. M. C. A. and Y. W. C. A. are now largely in the hands of native secretaries and have put new and greater emphasis on physical culture, social service and industrial betterment.

There are still many lands to be possessed, millions of souls to be touched with the message of Christ for the first time, and many lessons to be learned as to effective methods of work; the Christians of each nation must be trained and directed into truly living, active Christlike churches that manifest the spirit and power of God in daily life and by effectively witnessing to their fellow-countrymen.

Meanwhile, great changes have taken place in political situations that seriously affect missionary work. Korea has been absorbed by Japan; China has become a greatly disturbed republic; India is eagerly seeking self-determination; Persia has had upheaval after upheaval in an effort to gain stability; Turkey has become a republic, has overthrown the Sultan, banished the Caliph, has murdered and banished multitudes of her best citizens, and has been divided into separate states; Africa has been extensively developed and has been reapportioned in mandates since the World War. Europe is still suffering and bleeding, Russia divided between godless materialism and a socialized Christianity, and other nations wandering in search of light and peace.

Latin America is less changed than most of the Asiatic countries, but Mexico has been in an almost continued state of revolution and several other Latin American governments have been overthrown. Marked progress has been made in Peru, Bolivia and Ecuador in religious liberty and there is vastly better understanding between Latin Americans and North Americans. This has con-

tributed to the progress of evangelical Christianity, largely through the influence of the Committee on Cooperation in Latin America.

At the Home Base, the Laymen's Missionary Movement has come, accomplished a worthwhile work and has departed; the Inter-church World Movement created a great stir in a spasmodic attempt to unite all missionary forces in one great effort to survey and save the world, but the infant prodigy has died as one born out of due time; the Federal Council of Churches has come into being and by wide publicity and energetic leadership has brought most of the Evangelical Churches of the United States into cooperation for world peace, international friendship, better race relations, improved industrial conditions, national righteousness and help to war-worn European Christians.

These are only a few of the outstanding features of the last quarter of a century as they touch missionary endeavor. The "Youth Movement" has greatly affected the Student Volunteers; social service has captured the Y. M. C. A. and Y. W. C. A.; theological controversies have threatened to divide churches and missionary bodies; great "Five-Year Programs," with large financial undertakings, have been adopted but have been weighed in the balance of experience and have been found wanting in beneficial results.

Many changes have come in the missionary situation during the past twenty-five years, but the basis of the missionary enterprise has not changed. Jesus Christ is the same yesterday, today and forever. Men need Him and His salvation as much as they did nineteen hundred years ago. New methods have been adopted but no method has been discovered to rescue men and women from the results of their weakness, foolishness and sin that can displace the divine method of bringing individuals into vital personal relationship with God through Jesus Christ. New machinery has been set up and some new material and social forces have been harnessed to the missionary enterprise, but no substitute has ever been found for the power of the Holy Spirit as the one power required to enlighten, enliven and transform men. Emphasis on different aspects of the message of Christ has changed from time to time, but no message has proved effective that has left out the offer of pardon and life from the loving Heavenly Father on the basis of faith in His Son, Jesus Christ, with complete surrender to His control. This message, this power, this Divine Saviour comprise the only Gospel that suffices for old folks and for little children, for the weak and the strong, for the ignorant and the learned, for the black, the yellow, the red and the white, for the pagan and the civilized, for the African, the Asiatic, the European and the American.

## LOOKING BACKWARD OVER 1924

THE YEAR that has just closed cannot be acclaimed as one remarkable for many outstanding signs of missionary progress. The unsettled state of Europe, of India, of China, and of the Moslem world has been a deterrent in those fields. England has been suffering from business depression, while the churches in America have been seeking to reorganize their missionary work and to recover from the effects of great financial drives and inflated programs.

Some important conferences have been held among leaders, and their influence may be seen in future progress more than in the immediate present. These conferences and conventions include the great Student Volunteer Convention in Indianapolis, the C. O. P. E. C. (Conference on Politics, Economics and Citizenship) in England, the Pacific Conference in Hawaii, the Federal Council of Churches' Quadrennial Convention in Atlanta and Women's Law-Enforcement Conferences in Washington and at Vassar College.

In *America*, many new methods have been tested or adopted in missionary work—including radio broadcasting of missionary addresses, the development of city-wide missionary campaigns, and the strengthening of study classes, conferences and summer schools. Missionary deficits have been attacked and some of them conquered. Interracial cooperation has made real progress and interdenominational fellowship has advanced in work for immigrants, Indians, Spanish-Americans, and in cities and rural fields.

In *Latin America*, Mexico has made progress toward normal conditions so that missionary work is prospering, and successful evangelistic campaigns have been conducted in Central America and the West Indies. Tours of exploration have been undertaken to open the way for mission work among neglected Indians in South America, and the work for lepers has been advanced through the efforts of the American Mission to Lepers. The coming missionary conference in Montevideo will doubtless mark a new era in evangelical work for Latin America.

*Europe* has reported revivals in Belgium, Czecho-Slovakia, Serbia and Poland, and campaigns have been conducted in America to help students and struggling churches in France, Germany, Italy and Austria. Christian forces in Russia have been struggling against material famine and anti-religious propaganda but, while some Soviet leaders have stimulated religious strife, the peasants have pursued the even tenor of their ways.

In *Moslem Lands*, Turkey has abolished the Caliphate with its religious dictatorship but still shows unfriendliness toward Christian missionary enterprises. Mesopotamia (Iraq) has been occupied as a joint mission field by American Presbyterian and Reformed Churches, and a series of important conferences of workers for Moslems have been held in Egypt, Jerusalem, Bagdad and India. In

Persia, Urumia, whence missionaries were driven out during the war, has again been occupied and mission schools are attended by Moslems and Christians.

In *Africa*, self-government has been restored to Egypt by Great Britain, but riots and assassination in Cairo and the Sudan have caused the British again to assume control, at least temporarily. Abyssinia has been occupied as a mission station by the American United Presbyterians, and the Africa Inland Mission has pushed its outposts far into the interior toward Lake Tehad. The Phelps-Stokes Commission has made another tour of investigation into the educational work and needs of Africa, and the British have held a conference on the subject in England. Dr. Donald Fraser has been undertaking a wide evangelistic campaign in British South Africa.

In *India*, the Gandhi movement for self-determination by non-cooperation with England has apparently lost ground since the liberation of the leader from prison. Moslems and Hindus have come into fierce conflict but later have agreed to respect each other's prejudices and rights. The National Christian Council of India has selected its officers and has outlined its program for evangelism, education and cooperation. A Neo-Hindu Movement has arisen and a Christian Sadhu Mission has been formed to advance their separate causes.

*China* has had another political upheaval which has led to the overthrow of President Tsao Kun by the Christian General, Feng Yu-shiang, while the conflict continued between Dr. Sun, General Chang Tso-lin and General Wu Pei-fu in battles near Shanghai. A number of missionaries have been captured and killed or released by bandits in various parts of China. Opium culture is increasing and famine and flood have visited certain areas. In the meantime, however, the Christian educational and evangelistic work progresses and the National Christian Council is functioning effectively to unite Chinese Christians in working for a better China, industrially, politically, educationally and religiously.

The situation in *Japan* has been adversely influenced by the American exclusion legislation and many have bitterly expressed their disapproval. The Japanese Christians have, however, rallied to express their appreciation of the sympathy and help of the missionaries. Yokohama and Tokyo are slowly being restored after the earthquake, from the shock of which the government and country are recovering. Korea is externally quiet but the people still cherish the desire and determination for independence. Christian evangelism has progressed and the Church is developing strength and independence.

The *Island World* is seldom heard from in the daily and weekly press but the failure of Filipinos in self-government is being broadcasted simultaneously with the celebration of the twenty-fifth anniversary of the release of the islands from Spanish rule. It is reported also that the New Hebrides are suffering from the condoniam

between Britain and France which permits French traders and military men to exploit the islanders to their detriment.

Apparently, this is not a great record for the year, and yet the Spirit of God moves in a mysterious way and events and individuals that seem great or small in human eyes are oftentimes reversed in the divine estimate and program. Among the 150,000 or more new converts received into the churches in non-Christian lands and among the million new communicants received into the home churches during the year, who can tell what evangelists, teachers, apostles, and prophets of Christ may develop? The forces that seem weak in 1924 may confound the mighty, and the laws and programs that seem foolish may bring to nought those that seem wise. Jesus Christ will prevail not by human wisdom or mighty armies but by the work of the Spirit of God in the hearts and lives of men.

### PLANS FOR THE WASHINGTON CONVENTION

**A** RICH feast is being prepared for the Washington Convention (January 28 to February 2) at which five thousand delegates are expected.

The opening session in the new auditorium will be devoted to a review of the spiritual motive and the ground for hope in the successful outcome of the world-wide work of the Church. Next will follow a review of the present world situation. Christ and His message will be exalted as the one solution of the problems of the individual, of society, and of all nations and races. Another session will be devoted to personal testimonies as to the effectiveness of living the Christ-life among men, of Christian education, of humanitarian work, and of Christian literature. The cultivation of the Church at home and the development of the Church abroad will be dealt with on Saturday by a number of speakers of wide experience and on Sunday the themes will be the appeal of Christ to His followers and the qualifications required for His service. The closing sessions will be devoted to Christ and international relationships and to a consideration of our great unfinished task.

Separate simultaneous conferences are planned for the afternoons to study the various phases of work, the different mission fields and the problems of the Home Base. Among the speakers expected to take part in the program are President Coolidge, Premier King of Canada, Robert E. Speer, Rev. J. H. Oldham, John R. Mott, Samuel M. Zwemer, Bishop C. H. Brent, Dr. W. H. P. Faunce, Miss Jean MacKenzie, Dr. E. D. Mouzon of the Southern Methodist Church, Hon. N. W. Rowell of Canada, Bishop Tucker, James L. Barton, Rev. E. Stanley Jones of India, Miss Ida Belle Lewis of China, Miss Helen Hunt of Burma and Dr. William Axling of Japan.

Any who have an opportunity to attend this Convention, the first of its kind in America in twenty-five years, cannot afford to miss it.

## MISSIONARIES AND THE EXCLUDED JAPANESE

**M**ANY Americans do not know the Japanese and so do not appreciate the fine points in their characters. There are Japanese and Japanese as there are Americans and Americans. The following resolutions adopted by the National Christian Council of Japan show the truly Christian attitude of that body:

The immigration act of 1924, in the United States, in its present form is neither in accord with the spirit of Christianity nor with the standards mentioned above. Furthermore, at the time of the enactment of this law, international amenities were not duly considered, nor was there ample opportunity for mutual conference and friendly negotiations. And this we feel is an additional matter for regret. The majority of Christians in the United States, through their representatives, as a matter of fact, condemned this legislation, and exerted themselves to the utmost to defeat it, and no doubt will continue to work against it in order to restore the friendly relations historically existing between Japan and the United States. This Council desires to cooperate with the Christians in the United States with a view to solving satisfactorily this difficult racial question in the spirit essential to Christianity, and to this end we appeal to the public opinion of the world. The purpose foreign missionaries have in coming to this country is solely the preaching of the Gospel of Jesus Christ, and they have no other purpose in mind. Therefore, though there may be rumors against foreign missionaries, no credence should be given such reports. We desire that the missionaries should remain at their posts unperturbed.

A similar spirit is shown in the resolutions passed by a group of about sixty missionaries who met in Tokyo, last summer. A committee was there appointed to secure as wide an approval of American missionaries in Japan as possible to the resolutions, and give them a wide publicity, both in Japan and in America, among Christian bodies and individuals, and 330 missionaries have already agreed to these resolutions:

Both as citizens of the United States and as Christian missionaries in Japan, we are intensely interested in the maintenance and strengthening of the most cordial friendship and cooperation between these two countries for the sake of the material, cultural and spiritual welfare of both countries.

Accordingly we desire to put on record our conviction in regard to the exclusion clause in the Immigration Law, recently passed by the American Congress, as follows:

1. The exclusion clause is not characterized by that international justice and courtesy upon which all governmental acts of one nation towards another should be based.....

2. We sympathize with the Japanese people in their deeply felt grievance over the passing of this law with its exclusion clause.

3. We join in the strong protest against the exclusion clause in the new immigration law, a protest which has gone forth from so many public bodies in America and which has appeared in the American press.....

4. We record with pleasure the courtesy and kindness accorded us as Americans by the Japanese people in the face of their strong feeling of resentment over the treatment they as a nation have received in the immigration law passed by the American Congress.....



# A New Year Meditation—First Things First

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

ONE of the tests of sanity is a sense of proportion and a sense of the law of priority. An unbalanced mind dwells on the petty, the insignificant, the trivial, or, on the other hand, magnifies that which is small until it stands out in colossal proportions that seem grotesque to all others save the patient. Megalomania is that form of insanity in which the patient imagines himself to be of more importance than all other persons or objects.

It is only when we "come to ourselves" or rather when Christ comes to us, that we see everything in right proportions. John Bunyan's parable of the man with the muck-rake, whom Christian saw in the house of the Interpreter, teaches the same lesson. How often we gather rubbish and are blind to the glory of the angels and the Crown.

In 1922 it was my privilege, when visiting the Dutch East Indies, to meet a missionary of the Rhenish Mission who had spent many years of faithful service on the west coast of Sumatra. He met me on the landing-stage at Sibolga and insisted on carting my luggage in a little wheelbarrow to the mission house nestled in the palms with its adjoining church and dispensary. That night I slept in their neat, though simple guest room, and I shall never forget the German verses which hung on the wall. They were written by one of the mystics and, translated, read as follows:

"Light of Eternity, Light Divine,  
Into my darkness shine,  
That the small may appear small  
And the great, greatest of all.  
Light of Eternity shine!"

It is a beautiful prayer for a sense of proportion. This little mission station, like a candle burning in the night, was far greater in its influence than the huge tobacco trade of Medan, the rubber market of Singapore, and the wealth of the Indies. It was because "the small appeared small and the great, greatest of all" that this band of pioneer missionaries have, within a single generation, lifted whole tribes of cannibals from heathen darkness into the inheritance of God's sons. Meditating on this prayer, I was led to study three passages in the New Testament which give the law of priority and insist that first things must be put first.

In the great prophecy of our Saviour, concerning the last days, the troublous times when wars and famines and earthquakes would make men's hearts fail for fear, He tells us that "*And the Gospel must FIRST be published among all nations*" (Mark 13: 10). The only

hope of the world is the Gospel; all other questions that perplex men's minds, all other problems of history, the chaos and clash and commotion all around us, are after all secondary. Our *first* duty is to carry the Gospel to every land and every nation. Amid the winds of politics, the earthquakes of social upheaval and the fires of national or international disaster, we must listen for the still small voice, and it always has the same message—*this Gospel first*. When the waiting disciples desired to gratify their curiosity on the Mount of Olives, they asked a threefold question and Christ's reply was a threefold rebuke. It was not for them to know the times and the seasons; they were not to be over-curious about the fulfillment of prophecy, but to attend to their business, which was to extend the message of the Kingdom. That Kingdom was not limited and localized; its bounds were beyond Israel, even to the uttermost part of the earth. The imperative of a primary duty demands that secondary things shall take a secondary place, both in our thoughts and in our activities.

A second passage in the New Testament also refers to this law of priority and this sense of proportion. It occurs in the great resurrection chapter, (1 Corinthians XV) where Paul explains the character and content of his Gospel which he received and delivered "*first of all*," namely, "That Christ died for our sins according to the Scriptures." Other foundation no man can lay than Christ crucified. This is the real fundamental of the Gospel. Everything else is secondary. No other Old Testament or New Testament teaching can occupy this supreme place. When we realize what this involves for ourselves and how it determines our attitude toward others, then we are true Christians. If Christ died for our sins, His death is a reality. Our sins are exceedingly sinful, so that we experience the good news of forgiveness and are constrained to carry the message to others. This truth also determines our attitude toward all who love our Lord. It was a Roman Catholic, Thomas à Kempis, who put this great fundamental first in "*The Imitation of Christ*." It was a layman who, although professing to be a Unitarian, wrote the great hymn, "*In the Cross of Christ I Glory*." Where men agree to preach the Cross, to glory in the Cross of Christ, to rest beneath that Cross, to find there the solution of the deepest problems in the universe, then we find in this great fundamental our one Lord, our one Faith, and our one spiritual Baptism. To put this message first, foremost, at the front, is the secret of moral conquest and world-wide victory. Mr. D. E. Hoste, of the China Inland Mission, recently wrote:

"As time goes on, it becomes more than ever apparent that little, if anything, can be hoped from changes in forms of government, and we are brought back to the fundamental fact that the Gospel of Christ alone provides a solution of the prevailing sin and disorder, whether in individual, social, or political life."

Once more Paul uses the striking phrase, "first of all": In his first Epistle to Timothy he says, "I exhort, therefore, that *first of all prayers and supplications be made.*" Prayer had priority in his program. Our first duty always and everywhere is to pray. If we do that, all other duties become easier. Unless we know the power of prayer, no great task is feasible. It is far easier to give of our substance to the missionary cause or to go in person than it is truly to pray for the Kingdom. In the light of eternity, it is astonishing how much time we spend in organization for big appeals, when the real work of missions must be accomplished on our knees. Dr. Paul W. Harrison says in regard to one of the hardest mission fields, Arabia:

"Working out here one comes to realize what is true, of course, everywhere, that nothing but God's own divine power can open men's hearts for the entrance of Christ, and nothing but His entrance will meet their needs. That means, I suppose, that the one thing we need is prayer. . . . It is a hard field, but it is in God's will to see it brought to a knowledge of Christ and God's will is something greater than all the difficulties in Arabia."

By putting these first things first, we will have an outlook and an insight and an outreach worthy of sons of God. Is there not a grave danger that in the present-day emphasis on the social problems of our age, men will turn to every remedy except the one supreme hope of the world, the Gospel of God's grace? Is there not a danger that in carrying this Gospel, we may fail to emphasize the heart of its message, which is the death of Christ for human sin? Dr. Denney, in his book entitled "The Atonement and the Modern Mind," drives it home unmistakably:

"If the atonement, quite apart from precise definition of it, is anything to the mind, it is everything. It is the most profound of all truths and most creative. It determines more than anything else our conception of God, of man, of history and even of nature; it determines them, for we must bring them all, in some way, into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering . . . . . The atonement is a reality of such a sort that it can make no compromise. The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point: the Cross of Christ is man's only glory or it is his final stumblingblock."

If the whole Protestant Church would put these first things first—evangelism, the message of the Cross and intercessory prayer—the revival for which many are longing and waiting would be here.

"Light of Eternity, Light Divine,  
Into my darkness shine,  
That the small may appear small  
And the great greatest of all.  
Light of Eternity, shine!"

# Religious Malnutrition in America

BY JAY S. STOWELL, NEW YORK

**I**S America surfeited with religious workers and religious opportunities? The thought that we are over-churched is soothing to the economical soul who feels that he has been over-taxed for church upkeep and that the way is open for a radical reduction of the "overhead."

As a matter of fact, America is far from being surfeited with churches. It is true that there are evils in the present system that should be done away, but, if anyone is laboring under the delusion that the cost of carrying on our religious enterprises in America is going to be reduced radically when we really face the total religious needs of our communities in a statesmanlike way and undertake to meet them, that individual is a candidate for disillusionment.

America is not "over-churched" whether considered quantitatively or qualitatively. Certain communities in America are "over-churched," if we consider the total number of institutions in a given community, but not if we have in mind a "more-than-adequate" religious ministry.

First: What is a church? Do four dilapidated walls held together by a leaky roof constitute a church? Does it consist of a list of names on a roster? Is it a group of people who come together once a month to hear a farmer-preacher interpret the meaning of religion? Is it an organization without a leader? These questions are pertinent, but we will not quibble. Let us look at some figures.

Including everything that can be classed as a church—Jewish, Roman Catholic, Mormon, Greek Orthodox, Jacobite, Holiness, Christian Science, Salvation Army, Spiritualists, Vedanta Societies, Volunteers of America and all the other Protestant and non-Protestant organizations—there were reported in 1922, 243,578 churches in the United States. In 1920, there were 271,319 public school buildings in actual use in the same territory, not including several thousand private and independent schools. In other words, the number of public schools for one third the population exceeds by 27,741 the number of churches of all sorts for the whole population. There is also this difference that the schools were active while many of the churches were not functioning. One denomination with less than 6,000 churches reports more than 1,000 of them without religious ministry. Considered quantitatively, is America over-churched?

We get a still more accurate conception of the situation when we consider the number of workers involved. For the years cited 679,274 public school teachers were at work while there were only 214,385 ministers of all creeds and sects in the same territory. In

other words, there were more than three times as many public school teachers as ministers and for one third as large a constituency. Note also, that a teacher is a teacher only when he is at work at the job while a minister is a minister from the time of his ordination until his death. In other words, a large number of preachers are not in actual service. The number of unordained directors of religious education and other special full-time workers in local parishes would not balance this deduction.

Protestantism is too much divided to be sure, but if our chief aim in getting together is to "cut down the overhead" then our hope is in vain—if we are really to do our work. Once we get together and face the task we shall find that it is larger than we imagined.

Let us illustrate by a concrete instance. In a certain community of approximately 9,000 population, there are nine churches (omitting the Roman Catholic) each with a salaried pastor. The combined congregations of these nine churches would fill one good-sized auditorium and the combined Sunday-schools would make only one good-sized church school. Here we may say is a case of flagrant "over-churching." Why pay nine men when we could get along with one? But wait! In the same community nearly seventy-five teachers are employed in the public school at salaries ranging from \$1200 to about \$3000, while not one person in the entire community is employed to teach religion to boys and girls or to train them in the Christian way of life. Reading, writing, and arithmetic are important, but so is religion. From the standpoint of an adequate religious ministry the town is tremendously "undermanned." The trouble is not that too many are employed, but that too many of the same kind are employed to do similar pieces of work. Nine men give their time to the preparation of eighteen sermons each week and the conducting of nine prayer meetings, but no one is employed to place the church school on a high level of efficiency, to organize and carry on week-day religious instruction, to conduct daily vacation Bible schools, to lead clubs, to supervise wholesome recreation, or to do other things for which the young life of the community is crying out.

From the standpoint of unsuitable and inadequate buildings and indifferent sermon-makers, the town may be over-churched, but from the standpoint of an adequate staff and an adequate religious program for the community—"No." A united program would not mean a smaller staff or a smaller budget. It might, however, mean really doing the task.

The tragic thing about communities which employ seventy-five teachers to teach the three R's and not one to teach the fourth R, Religion, is the fact that so few people realize the inconsistency, or recognize the small value which they thereby place upon the religion which they profess. The tragedy is made worse by the fact that they really think the community is blessed with religious opportunities.

When we do face our task we find that it has two aspects, the one in communities which have the potential spiritual and financial resources to carry it through to completion and the other in those marginal communities, which for one reason or another are not able to meet their own needs. Those are the home mission communities. Few people realize the enormous progress which home mission centers have made in the putting on of a comprehensive program in our neediest communities. By increasing the number of staff members and by differentiating duties these missionary centers have, in many cases, blazed the way for laggard self-supporting communities by demonstrating that results can be achieved in the face of large difficulties when we are ready to pay the price in more comprehensive programs, trained workers, and consecrated effort.

In spite of achievement there remain literally thousands of communities unreached by the Church. Those communities are not figments of the imagination. They actually exist. In them boys and girls are growing up who have never heard a Christian sermon, who have never been in a Sunday-school and never have read the Beatitudes or heard the Ten Commandments.

A recent survey of 573 communities with populations of 1,000 or less, in western Washington, revealed that 379 of them were without the ministry of any church. Similar conditions exist in many other parts of America. Possibly our man-power is not wisely distributed, but if every paid religious worker in America were used to the very best advantage there would still be large gaps in a very thin line.

Shall we condemn to religious illiteracy all individuals who fail to reside in communities of certain required specifications? Has the Church a program comprehensive enough to reach all? Shall we, like Pilate, wash our hands of communities which do not promise speedy "self-support" or shall we face seriously the task of bringing a religious ministry to all the people?

If the Church does not do this work, it will not be done. The church must provide religious training for the rising generation. Bobbed-haired bandits, bootleggers, rum runners and a large host of their kin will disappear if we extend to every community in America the opportunities which are now being made available for some boys and girls now being reached by our best-trained Christian workers.

*Is the task too big for the Christian people of America?*

We do not believe that it is.

There are many adjustments which need to be made, but one which must not be tolerated is that of retrenchment, except as a seeming retrenchment on the part of a given denomination in a given community may open the door to a real advance in personnel, budget, and those other material resources through which we work to build the spiritual kingdom of God in America.

# Features of Wesleyan Missionary History\*

BY PROFESSOR HARLAN P. BEACH, D.D., MADISON, N. J.

**F**OREIGN missionary interest and activity among the Wesleys of England date from half a century before the founding of the Society in 1813. In his Oxford years, John Wesley refers gratefully to the weekly missionary instruction given her children by his mother. She had read the story of the early work of Ziegenbalg and Plütschau in India, and resolved that her sons should be inspired by the same enthusiasm and convictions that filled her heart, so that, as she says, "For several days I could think or speak of little else." A more indirect influence was that of Wesley's grandfather who, nearly a century before, had earnestly sought to go as a missionary to Dutch Guiana but was prevented by family circumstances. His own father also had formed a scheme of the same sort, proposing to the Archbishop of York that the British East India Company should be induced to facilitate the spread of Christianity, an object which he said "would be well worth dying for." Personally, he wished to go as a missionary to India, China, or Abyssinia. It was the desire to serve as missionary to the Indians which led his son John to go to Georgia in 1735, though he found it impracticable to do more there than to have a few important conversations. This Indian prospect had so delighted his mother that she said, "Had I twenty sons, [she had nineteen children, John being the fifteenth], I should rejoice that they were all so employed, though I should never see them more." Though actually devoting his time to work for his fellow countrymen, his two years spent on the edge of the pagan world in Georgia established the future trend of his work. It is true that a sentence often quoted from his lips, "I look upon all the world as my parish," was uttered in defiance to the veto of the English parish priest who desired to restrict his evangelical tendencies at home, and was not a missionary dictum. "The world expansion of Protestantism, however, commenced from this date."

To John Wesley's "right hand," Dr. Thomas Coke, however, belongs the main credit for the world-wide expansion of Methodism. His commission was given by Wesley in the words: "Brother, go out and preach the Gospel to all the world." Two years before Carey's great appeal had so moved the British Baptists, Dr. Coke issued his "Plan of the Society for the Establishment of Missions

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\* In the book reviews of the November issue was printed a general estimate of the five-volume "History of the Wesleyan Methodist Missionary Society," probably second only to the History of the Church Missionary Society among all Protestant missionary annals. The work is of such importance that we here call attention to a few of the outstanding facts of those volumes because of their general importance. Hundreds of colorful incidents and biographical notes of special interest to English Wesleyans would not be worth recalling for American readers. Here we too briefly jot down a few of the many items which have missionary values and inspiration for Christians the world over. H. P. B.

Among the Heathen," the precursor of the Wesleyan Society, which was founded in 1813. The islands of the West Indies were the first part of the "heathen world" to be touched by Coke. There the British settlers were part of his parish, quite as much as the Negro slaves. Though he was "father" of the West Indian Churches, and was also a worthy coadjutor of Francis Asbury in the early planting of Methodism in the United States, not to mention less important efforts for the European Continent, Dr. Coke said in his latest years, when approached concerning another enterprise: "Excuse me; I am dead to all things but Asia." This holy passion led him to a watery grave off the East African coast when going to establish missions in Ceylon and Java. Yet his norms and personal object-lessons long influenced Wesleyan foreign missions.

The initial Wesleyan Missionary expansion was colonial, together with chance contacts on the Continent. Early Wesleyans went as soldiers, merchants and colonists to all the recently opened sections of the world and either insisted upon having trained leadership from Britain, or as laymen they started worshipping communities that later brought a regular ministry. In this way Methodism was planted in North America, where very little was done for the Indian, but where the greatest body of Wesley's followers in the world were from 1771 led by Francis Asbury, whom Professor Findlay calls "the second greatest man in Methodism."

After the formation of the Foreign Society, work for "the heathen" increased decade by decade, until today that is almost its sole issue. The latest available report of the Wesleyan Methodist Missionary Society shows that missionaries are now working in 105 churches of France, Italy, Spain and Portugal; in 82 churches of Ceylon; in 210 churches of India; in 140 churches of South and Central China; in 1,318 churches of South and West Africa; and in 405 churches of the West Indies, a total of 2,260 churches, in foreign fields. The "other preaching places" are far more numerous than the head stations. Most of these stations are giving their main attention to the "natives" of the countries mentioned; yet their missionaries are also mindful of what Dr. Coke made primary in his day: "My prime motive was to be useful to the Europeans in India; and my second, though not the least, was to introduce the Christian religion among the Hindus by the preaching of the Gospel, and perhaps also by the establishment of schools." At the end of 1921 the Wesleyans were conducting eight colleges with 3,103 students, thirty-one high schools with 7,547 pupils, and twelve theological and normal institutions with 713 students, besides a vast number of lower schools, swarming with pupils. The medical work, apparently not contemplated by Dr. Coke, is also extensive and very important. The wonderful work of the Society in the South Seas during the last century of which the Fijis was the crown, is no longer carried on



by this Society, having become unnecessary by being taken over by the native church.

The "diversities of operations" of the Society are set forth in the fifth volume, where (on pp. 213-391) the work in the eight Indian districts is described under the headings of these parables, distinctive of the circumstances in each: "The Sower," "The Leaven," "The Draw-net," "The Good Samaritan," "The Seed Growing Secretly," "The Marriage of the King's Son," "The Pearl of Great Price" and "The Mustard Seed." The breadth of the Wesleyan author of that chapter is seen in his closing paragraph: "His [the author's] view of our Church in the future is not that it will be a separate Conference of Methodism, but that it will become a part of a great Indian Church. The idea of an Ecumenical Methodism is no more likely to be realized in India than in China. For many years—no man can say how long—India will need the services of our missionaries and the gifts of British Methodism; but the time may come when the missionaries whom we send abroad will be 'permitted to labor in connection with' an Indian Church, and our Missionary Society will enjoy the affection and esteem of that Church as a welcome auxiliary."\* This is a far cry from an utterance of Dr. Coke in 1812, when in alluding to Wesleyan contributions to the London Missionary Society, Congregationalist and hence Calvinist: "When we are so pressed with debt, and if we are to employ hundreds or thousands of pounds in Asia, shall we employ them in establishing Calvinism in that immense country instead of Methodism?"

These five monumental volumes end with these words, expressive of the teaching and spirit of the "History" as a whole: "These, then, are some of the notes of the Chinese Church of today and tomorrow—*unity, liberty, evangelism; and in loyalty to our common Lord who is the Way, the Truth and the Life, the best of all His gifts, the grace of charity.* It is not desirable that the old divisions of the Western Church should continue for long in China. Methodism as such, as all the other communions, should probably cease to be, but into the great United Chinese Church of the future it will have poured its riches and live again. Its genius for using laymen in all the activities of the Church, its evangelistic zeal, its toleration of opinions, its insistence on religious experience as the basis of the Christian life, will have a deeper meaning and a wider usefulness in the day when all the separated children of God shall have been gathered into one." Such an evolution and such a goal of a century's efforts are worthy products of Wesleyan missionary history.

\* The author's footnote here reads thus: "The National Christian Council of India has already effected a federation of the Protestant Churches of India, and as at present constituted it consists of Indian and foreign missionaries in equal numbers."

# Pastor Sang—A Concrete Example

BY W. B. COLE, HINGHWA, FUKIEN

Missionary of the Methodist Episcopal Church, 1909-

PASTOR SANG HAH LENG steps out of a strange background. His home village is in that part of the Hinghwa region of the Fukien Province known as "Beyond the Boundaries." When the Manchus attempted to establish their reign over China, they met with the most stubborn resistance in Fukien. Hinghwa City was one of the centers occupied. From the city, authority was gradually extended over the surrounding territory. But out towards the sea-coast to the southwest there was a region of untamable people whom they never succeeded in governing with any degree of completeness. To this region they gave the name of "Beyond the Boundaries," meaning that it was really outside the limits of complete jurisdiction. In this region there is a famous combination of thirty-six villages banded together for mutual support in dealings with other powerful organizations of the same region. Pastor Sang's home village was one of the number of this combination.

When Sang Hah Leng was a lad just entering his 'teens, a Methodist "circuit walker" penetrated "Beyond the Boundaries" and held services in his home village. With several of his neighbors, Sang joined a class that was established and from the beginning of his Christian life took an active part in church work. Often he led his neighbors in the little group prayer-meetings as they met in each other's homes. These meetings made a lasting imprint upon his life. Although his early decision to become a preacher soon led him away from his home in the pursuit of an education, yet he always looked forward to a homegoing and to meeting again with the little circle of neighbors who began the Christian life with him. In that little village of "Beyond the Boundaries," surrounded on every hand by the marks of heathenism, in a little chamber with earthen floor, with mud walls smoke begrimed, with a few pieces of crude furniture and with all the marks of poverty in their midst, it seemed, he tells us, that heaven was nearer than in any other place in the world.

For over thirty years the pastor has been a member of the Hinghwa Conference of the Methodist Episcopal Church, being now the pastor of the largest church in that conference, a church which at the present writing is the center of a great revival movement. His church not only has a student congregation of over five hundred but also has a large city and country membership. In the territory covered by his church there are over one hundred villages ranging in population from several hundred to several thousand, besides a city of some forty thousand inhabitants. In at least eighty of the



PASTOR SANG AND HIS FAMILY

villages there are to be found Christians belonging to his church. His program includes plans for visiting every one of these villages one or more times each year for the purpose of holding meetings and visiting the members in their homes. With the already heavy duties of a large city church, such a program is a large undertaking, but he carries it out in a striking way.

If one should invite Pastor Sang to attend a convention or to some other function that would take him away from his work during the opening months of the year he would refuse with the explanation that it was his harvest time and that it would be a poor sort of a farmer that would leave his ripened grain standing in the field and be drawn away by less important matters. He calls the first three months of the year his harvest time because they contain the greatest holiday season of the year and are the months when the people have the most leisure. It is the time of the year when the Gospel gets the largest hearing. Pastor Sang takes the fullest advantage of this season.

A program covering a month is announced and posted in the church. For instance, it is announced that on Monday he will visit such and such a village, on Tuesday such and such a village, and so on down through the days of the weeks and month, reserving only Saturdays for the preparation of his Sunday sermons. He has a twofold object in posting a month's program in advance. In the first place, it gives the villagers notice of his intended visit, so that

they can make preparation for the meeting. In the second place, it burns all bridges behind him. "For," he explains, "although on Monday I should feel a bit lazy, or the sky should look a bit lowering and the temptation came to put off my intended visit until the next day, with a fixed program I could not yield for those villagers are expecting me and I must not disappoint them. But without a fixed program I might yield to the temptation."

The villages to be visited vary from one to six miles in distance from the parsonage. Pastor Sang reaches them on foot. He goes out in the early morning, taking three or four lay workers along to assist in the meetings. He says that he has observed that the street vendors usually have something to call attention to their wares. The fish peddler blows a horn, the seller of sweetmeats beats on a brass cymbal, and so on. So he believes that the preacher ought to have something to call attention to the gospel wares. In keeping with this view, he has purchased an accordion and has learned to play a number of gospel hymns upon it. As he approaches the village where he is to hold a service, he takes his accordion and begins to play, "Come to Jesus," or some like song. As the sound of this instrument and the tune are strange to the Chinese, they come running out of their houses or from their work in the fields to find out what is going on. As he marches through the streets playing, he beckons for them to follow, and with an increasing crowd he directs his steps towards the village temple or to some other public place where a meeting may be held. By the time he reaches it, he has a large audience.

The problem is to hold his audience until he has given the message. He now resorts to more of his "gospel baggage." He has with him a light bamboo frame which he proceeds to set up. On this frame he hangs a roll of the large lithographed pictures which some of the Sunday-schools of this land use and which a good many of them send out to the missionaries after they have done with them. These pictures never fail to take the eye of a crowd of Chinese. They like colors; and their homes seldom have pictures of any sort in them because they cannot afford them.

When Pastor Sang turns over the cover sheet and exhibits the first picture, he has at once an interested audience. Let us say that these pictures are about Abraham, for it is a favorite subject of our preacher on these occasions. The first picture introduces Abraham and his wife. They are old and have no son. That fact arouses the profound sympathy of the Chinese everywhere. The man who has no male descendant is to be pitied above all other men. But listen, the preacher is saying that God promised them a son. The interest grows intense. And so he begins to unfold unto them that great promise which was to bring blessing to all the nations of the earth, even unto those who are standing there. If signs of restlessness

should be noticed he turns over another picture which continues the story. Or if he is not ready for the next picture he may twirl the corners of the pictures just to show them that there are more to come. Thus the attention of the audience is held until his message is finished. In conclusion, he holds up a copy of one of the gospels saying that he has had time only to touch upon a few of the truths of this wonderful salvation, but that in his hand he holds a book which will tell them all about it. This book may be had for a penny.

After selling copies of the gospel to all who want them—and usually a large crowd presses around for them—he spends the rest of the time in talking to those who express special interest, in enrolling new inquirers, and in instructing the members living in the village. All are urged to leave off work on Sunday and come to



PASTOR SANG WITH A GROUP OF CHINESE VILLAGERS

attend worship at the big "Gospel Hall" in the city. At the close of the day he returns weary, but happy that he has had the privilege of service.

Once I heard Pastor Sang state that he was reading four chapters from the Bible per day in his devotions. "I read one chapter from the Old Testament to learn how the men of old served God. I read a chapter from the Gospels to find out how Jesus worked. I read a chapter from the Acts of the Apostles to learn how Jesus' disciples worked. And I read a chapter from the letters to find out how Paul and the Apostles taught men."

In his life and ministry he exhibits much of the character of the men of old. Like the prophets he frequently teaches by striking object lessons. One of the hardest reforms which the Church has to make is that which pertains to marriage customs. The marriage customs differ in various parts of China. In Fukien these customs

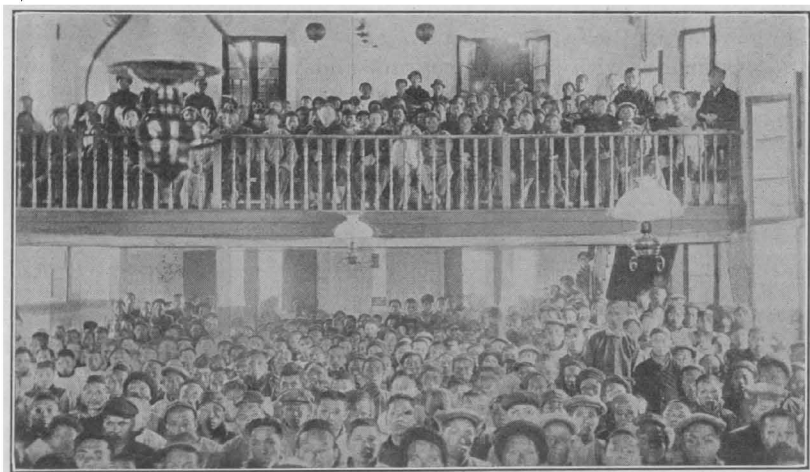
have some very objectionable features. Wives are obtained by purchase as a rule. A large sum which often handicaps the husband with debt for years must be paid to the parents of his wife. Again, it is thought to be a calamity to be without sons in a family, chiefly for the reason that there will be no one of the family name to keep up the ancestral rites and thus appease the spirits of the dead. Frequently there are daughters in a family and no sons. To remedy this the father will seek for one of his daughters a young man who will be willing to give up his own name and "marry in," taking the name of his wife's family and becoming subject to his father-in-law. In other words he sells himself for a wife. As the purchase of a wife is sometimes impossible for the poor youth, many are to be found who will agree to this arrangement. The custom of selling daughters and of "marrying in" sons is so deep rooted that the Church has made little progress in uprooting these practices among its clergy, to say nothing of among its membership.

Pastor Sang felt that it was not right for Christians to make merchandise out of their daughters, nor was it right to cater to an old superstition which took from young men their independence just because they chanced to be poor. When a very poor but otherwise promising young man sought the hand of his eldest daughter he took the opportunity of preaching his convictions in a striking way. In this he was helped by rumors, which started upon the announcement of the engagement, to the effect that this young man was to be married into the Sang family. Pastor Sang gave a church wedding and there before a large audience he prefaced the wedding ceremony with a statement as to his position towards needed reforms in marriage customs and by the announcement that this young couple were to establish a home of their own. He declared that not a cent had been paid for the bride and that the groom was to retain his own name and all the freedom which went with it. He made a strong plea that the Church should stand for marriage customs in keeping with the spirit of the teachings of the Gospel. By his act he put the sincerity of his words beyond question.

Again, in the recent crisis growing out of the Japanese demands upon China, he exhibited some of the qualities of Isaiah in his preaching to the people. Feeling was running high. The Chinese people felt that undue advantage was being taken of their weakness. To them the country seemed to be in grave danger of domination by a foreign power. They feared enslavement and loss of nationality. To an audience filled with such fears, Pastor Sang, a few months ago, preached from the texts, "By their fruits ye shall know them," and, "Even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."

In his sermon he reminded the people of the continual com-

plaints which were to be heard on all sides about the corruption of the soldiers and the officials. "But," he asks, "from whence do the soldiers and officials come? Do they not come from the ranks of the people? Will a good tree bear such fruit? Then let us put the blame where it belongs. Let us say that our civilization is bad. That is why it produces bad soldiers and corrupt officials." He then declared to them that the civilization of China had the fundamental lack of the moral basis which only Christianity can give. After emphasis upon this point he came to the thing that is uppermost in all minds. He called their attention to the situation in Shantung province, saying that not only had the German concession of Tsingtau been contrary to Germany's former declaration to the nations, but that other interests in that province were now under their con-



A PART OF ONE OF PASTOR SANG'S SUNDAY CONGREGATIONS

trol. He then spoke of the mysterious presence of several thousand Japanese in Fukien Province; which to them could only presage some new aggression and one which they well knew that they were powerless to resist. He then enforced the text: "Brethren the axe lieth at the root of the tree. The axe is Japan, the tree is China."

In his words one is reminded of Isaiah walking among the throngs in the city of Jerusalem or mixing with the crowds on the housetops and city wall watching the rising smoke from burning cities in the distance that marked the approach of the invader and telling them that it was the scourge of God sent against them for their sins. It was not a tirade against Japan. Japan was only the instrument. God had laid the axe at the root of the tree. And so he continues, "The gardener is not pleased with the tree, for its fruit has been evil. And now he has determined to cut it down and

cast it into the fire. What can we do to prevent it? We read in the Bible that once upon a time a man had a fig tree planted in his orchard. It had been there a long time but it had borne no fruit. So he told the keeper of the orchard to cut it down and not let it occupy the space. But you remember that the keeper of the orchard begged his master to spare the tree until he had dugged about its roots and fertilized it. Then if it would not bear he would cut it down. Perhaps if we will fall on our knees and earnestly plead with God He will give us a little more time with this unfruitful tree to see if we can make it produce good fruit. Oh, that I could be changed into ten thousand Sang Hah Lengs! I would go up and down the breadth of this land, through the streets of these cities and villages and cry out to the people to repent and change their ways that we might find favor in God's sight and avert the calamity that hangs over us."

Naturally, with such a program and with such a type of ministry, we would expect an impression upon the region to which he ministers. And we are not disappointed. During the year of 1914 over thirteen hundred inquirers were enrolled in his church. His church has a Sunday-school with an average attendance of over one thousand, using eight different buildings for the accommodation of the scholars during the teaching of the lesson and requiring three different sessions each Sunday. Four preaching services are held each Sunday with four different congregations in order to give all who come an opportunity to hear. These four preaching services together with the three sessions of Sunday-school make services in the city church on Sundays almost continuous.

As we look upon this man and his work, it comes to us that the Gospel is just what Jesus claimed for it, and that it has the same power in the hearts of those far off in the ends of the earth that it does in the hearts of men of these Christian lands.

**THE LORD WORKING WITH THEM. MARK XVI. 20.**

**O**UR Lord has never withdrawn from the compact of partnership with His ambassadors. If we count on Him, we find that he is cooperating in church, and Sunday-school, and mission. There are a few rules to be observed, however, in this partnership: (1) We must be clean in heart and life. He cannot identify Himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the Word of God as our sword, our laver, our balm, our cordial. (4) We must be in loving harmony with those who name His name, as He cannot countenance seclusion or uncharitable feeling. (5) We must by faith reckon upon Him—as to the message before it is delivered, relying on Him during its delivery, and conferring with Him about its effect.—*F. B. Meyer.*





CONVICTS IN COLOMBIA CARRYING THE IMAGE OF THE VIRGIN IN A RELIGIOUS PROCESSION

## Facts About Unknown Colombia

BY REV. ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

Missionary of the Presbyterian Board of Foreign Missions

**I**N 1836, when the Rev. A. W. Murray, after a five months' passage round Cape Horn in a small sailing ship, settled on the island of Tutuila, Samoa, where the population was less than 4,000 people, he passed by the immense continent of South America, peopled by millions of diverse races, to whom the Bible and its vital message were almost unknown. At that time there was not one Protestant missionary working in that great continent.

Protestant Christianity is strangely ignorant about conditions in South America and seems reluctant to embrace the fine opportunities there offered to assist those young democracies into a rational, democratic and spiritually vigorous state. Japan, a compact nation with a population about equal to that of South America, has received much more attention than has the whole continent to the south of us. As to education alone there is at least sixfold more illiteracy in South America than in Japan. The more southern republics of this continent, having colder climates and a greater amount of European blood, are more progressive than the northern countries. They are also more predominately Roman Catholic. Colombia, the most northerly of all the South American republics, is equal in size to all the Atlantic coast states from Maine to Florida, with Ohio and West Virginia added. She is equal in area to Ger-

many, France, the Netherlands, Spain, Portugal, and the British Isles. Snow-capped peaks 18,000 feet high tower over the ridges of the Andean Cordillera.

Mighty rivers flow through her rich valleys. Immense cattle plains, over which a man may ride for weeks, border on endless primeval forests where red men tap the rubber trees in solitudes alive with alligators, mosquitoes and snakes. Coffee plantations also abound in the temperate regions. Gold, silver, emeralds, platinum and petroleum are mined. With the exception of some primitive red Indian tribes, who still subsist by hunting and fishing, all Colombians speak Spanish, even the large numbers of poor Indian agriculturists who form the backbone of the 6,000,000 inhabitants.

After two centuries of Spanish misrule, political independence was achieved in 1810. Priestly domination has, however, checkmated openly the advance of this republic and is responsible for many revolutions. One of the Scotch soldiers who helped General Bolivar in his effort to free the country from Spanish rule, was Colonel James Fraser. Realizing that a military victory would be futile if Christian light and life did not help form the character of the people, he wrote urging Scotland to send missionaries. Failing in this appeal Colonel Fraser wrote to the Board of Foreign Missions of the Presbyterian Church in the U. S. A. and in 1856 the Rev. H. B. Pratt was sent to open work in Bogota.

For forty years, one or two families, with poor equipment, wrestled for the spiritual conquest of the republic.

Today there are only three stations, occupied by thirty Presbyterian missionaries and four undenominational missionaries working on the Pacific coast and two on the Venezuelan border. The missionaries being largely occupied with work for about 1,200 children in their schools, the force available for aggressive evangelism is small. Even if trebled, it would be far too small. About fifty Colombian teachers, colporteurs or evangelists cooperate under missionary direction, ten organized churches and various groups maintain active work in a spirit of faith and prayer. The working classes are very sympathetic; they welcome the Scriptures and desire Protestant schools. Scores of towns invite us to enter but Bibles, unless sold by Protestants, are almost unknown, and eighty per cent of the people cannot read or write. Any misgivings that one might have about the need of Protestant missions in South America will disappear when we understand the facts and see the life of the people.

#### A SCHOOLMASTER'S CONVERSION

S— M— was a school teacher with a wife and family in a fanatical and backward province. Dissatisfied with ceremonies, and feeling a heart-hunger which masses in Latin could not satisfy, he appealed to a high church dignitary for permission to read the Bible.



A PRESBYTERIAN MISSION SCHOOL FOR GIRLS IN BOGATA, COLOMBIA

“What do you mean prying into those things which God has placed in the hands of His prelates; can’t you trust them?” was the haughty reply. M— insisted, however, that he could be trusted to read the Bible, and finally, as a special concession, he was allowed to purchase a large Catholic Bible, at a cost of \$30.00—about one month’s salary for M—. He saw the ill-favor into which this step would bring him and could not pay the price required. Later, he purchased one from a Bible Society agent for sixty cents and he and his wife nourished their starving souls. They came to believe in the evangelical Gospel and through us supplied Bibles to many others. M— wrote exhilarating letters about his new-found freedom and joy. He ceased to attend mass and joyfully bore witness to their friends of the liberty of the Gospel of Christ. As a result he lost his position as village schoolmaster and was driven hither and thither, compelled to be idle for a long time. His children were not allowed to attend the public school, lest they contaminate others with their heresy. After his death, the wife removed to another town and strove to eke out an existence and educate her boys by means of a small store.

Colombia spends about \$2,000,000 a year on education, but this public instruction must be carried out in accordance with the State Church, which selects all textbooks and supervises the schools. In practice it means that the country is paying for parochial schools,

insufficient and inefficient, whose chief object is the buttressing of the Roman Church.

From Girardot we rode into Espinal, the town where the priests sell the holy belts, believed to have curative powers over men and beasts. One evening a large group of young men came to talk with us in the sitting room of the inn. We were explaining the Scriptures to them when the church bell began to ring out furiously. It was a dark night and heavy warm tropical rain was falling. Pandemonium let loose seemed to have assembled suddenly on that narrow, sandy street, where, at the call of the bells, boys, women, and the worst elements of the town were shouting, whistling and battering tin cans.

I continued with a discourse until a lump of mud smothered my glasses. While I was cleaning my eyes and face, my fellow-missionary, Mr. Chapman, took up the thread of the discourse. Soon the chief of the local police burst into the room with some policemen, shouting, "Out of this, all of you, there's no permission to hold this meeting." When he saw determination on the faces of the young men who stayed close to us, and noted the vigor of the muscular preacher from Kansas, he contented himself with protests. The landlady ran across the fields to an encampment of National Police, and besought them to come at once. A dozen uniformed soldiers hurried to the scene, took in the situation, showed the local policemen the door, and grounding their muskets on the tile floor, said, "Now you can preach all you want, the National Police protect you." Many of the people were in doubt whether to obey the priests or to respect the soldiers, but we continued the service. Many of the soldiers had attended our meetings in Bogota, and knew that freedom of worship is established in Colombia by law. The young men congratulated us, asked questions, and bought books.

#### SEMINARY STUDENTS WITHOUT BIBLES

I once asked a priest how it was that he received money for the repose of the dead, without giving any guarantee as to the time of the soul's exit from Purgatory. He explained that masses for the dead shorten the term of suffering meted out to the souls undergoing purification, but that as not even the Pope knows the length of the term imposed on each one, the Church cannot set dates for the liberation. He denied my statement that Bibles could not be purchased except from us but we sought all the stores in vain. In the Roman Catholic Seminary where thirty young men were in preparation for the priesthood, a Greek and a Latin Bible were the only ones in evidence. They were placed on special desks, but the students did not possess Bibles or study them as textbooks. The Seminary had none for sale.

Is it strange that many thousands in Colombia and in all South America beckon to evangelical Christians to "come over and help"?

# Training India's New Woman

BY MISS CHARLOTTE C. WYCKOFF, RANIPETTAI, MADRAS, INDIA

Missionary of the Reformed Church in America, Teacher in the Girls' High School,  
Arcot Mission

THE other day, in reading the *Madras Weekly Mail*, my eye was caught by the following letter:

To the Editor of the *Madras Mail*:

Sir,—

The state of complete dependence in which the Hindu women are kept from birth to the end of their lives, makes it impossible for the Hindu women to have self-reliance, without which a human being becomes a pitiful parasite. Women of the other religions are better off than their Hindu sisters for in many cases they are obliged to depend upon themselves and an opportunity of cultivating self-reliance is thus afforded them by which they largely profit. But the Hindu woman, unless her family is actually destitute of means to keep her, is shut up within the four walls of her house. If the Hindu woman is left in this world as a widow without a male relative to support and care for her, she does not know what to do with herself. Having no self-reliance, she has no strength to withstand the trials and difficulties which must be encountered by a person on her way toward progress. Mr. Editor, is it not idle to hope that the condition of the Hindu woman will ever improve without individual self-reliance? In view of this I earnestly call upon the enlightened population of India to teach the Hindu women how they may become self-reliant, to consider it their duty, to the very end of their lives, to maintain and to advocate female education, bravely fighting the oppositions that may arise against their noble cause, bearing in mind that Almighty will always side the noble cause. Mr. Editor, is my call too much for the enlightened public? I trust not.

F. RAMAKRISHNA VIJAYARANGAM.

The writer is evidently one of a host of us who believes that, as someone has concisely put it, "what India needs is a new grandmother."

## INDIA'S GRANDMOTHERS

Picture the old grandmother of India. We walk down the palm-bordered street of the caste-section to her home. At the carefully swept threshold we step aside with exclamations of delight at the clever design, wrought so symmetrically with powdered chalk upon the smooth earth by her skilled fingers, as token that the blessing of Lakshmi might rest upon that thrifty house, swept and garnished and sprinkled with cow-dung water before the first light of dawn. Across the narrow porch, through the heavy carved wood door we go, through the men's room at the front and out again into the pleasant inner courtyard, snug and secure from the outside world. Here we find our grandmother enthroned as queen of her little kingdom. And she is every inch a queen—draped in rich-colored silk, with massive gold

ornaments at neck, ears, arms and feet, proud and dignified of bearing, patrician of face, courteous and hospitable to the visitor, yet eager and curious as a child to examine the visitor's strange apparel and know the reason for her queer ways. Her kingdom is the family;—the slender, bejewelled maidens who stand demurely attentive are her sons' wives, every act of whose life she directs. The adorable children, from the newest baby in his thirteen-year old mother's arms, to the sparkling-eyed little twelve year old awaiting her approaching marriage, and all that motley group of poor relations and other hangers-on that fill the background—these too are her loyal subjects, who love or hate her as the case may be, but in any case fear, obey and respect her.

But the grandmother's sway does not end there. Those handsome young sons, with their keen, intelligent faces may be free to go and come, to study arts or practice law, to break their caste at social reform gatherings where she may never go, or take part in mass meetings that make fervent demands for "female education," for abolition of child-marriage, for freedom from caste and superstition. Let them once enter the walls of the house, and these new-fangled ideas never come out, or are silenced with the first murmur. Does the son rebel against religious ceremonies that seem to his grown-up mind childish and futile? He does them, just the same, at his mother's bidding. Does he desire freer and more companionable intercourse with his girl-wife, after the fashion of Western families of whom English novels tell him? There is little privacy for such conversation, and less encouragement in the frowns of his mother and the timidity of his wife. As his daughter grows older, and he makes a firm stand about sending her to school, to school she goes on such days as she is not wanted for household tasks, and as long as she is in her boisterous, troublesome childhood. But the day comes when she stays at home, and then even the most ardent debater for postponed marriage and higher education for girls, (i. e., up to eighth grade or through high school) finds himself face to face with a rocky barrier that can be scaled only by the use of a dynamite of force which he is unwilling, if able, to apply. Despite all the debates and the mass meetings and the social reform societies and speeches, the little girl is married, forgets nearly all that she has learned of a wider life, and becomes, in time, after a long apprenticeship, hardened into the same mould, and a queen over a little kingdom of her own.

Walk through the town, visiting homes of higher and lower castes, visit the villages which are the real India, and penetrate the pariah slums whose men and women toil side by side in the fields all day and return to their wretched mud huts with their wage of rough grain at night, and everywhere you will find the influence of the woman—the real barrier to India's progress. The writer of the

letter quoted above states the reason as being "lack of self-reliance" and mentions as the most concrete solution of the difficulty, increase of "female education."

### WHAT INDIA'S WOMEN NEED

We agree that self-reliance, both physical and intellectual, is a very important part of what India's "new woman" needs, but it is evident that she will gain it, not merely through going to school, but by a type of education which is carefully adapted to her needs. In the large cities where, as a result of enlightened parents, large numbers of girls now study, before or after marriage, in high schools, normal schools and even in medical schools and colleges, it is noticeable that mere attendance at classes and passing of examinations does not solve the problem. If the school has what parents admiringly call "very good discipline," the girl may emerge from her years of training very glib at reciting History and English but otherwise as docile, as dependent, and as much of a clinging vine as if she had spent the years grinding curry-stuffs under her mother-in-law's supervision. If, on the other hand, she has plunged too suddenly into freedom, she comes out full of an unreasoning restlessness and rebellion which may lead her into tragedy. Those who are engaged in the business of training India's new woman, whether as administrators or teachers, whether Indians or outsiders, are faced with this problem of building up for her an education which will send her forth strong and courageous, clear of thought, capable of hand, combining with all her natural grace and dignity the vigor, sincerity and devotion that will enable her to meet wisely the problems life brings to her as a citizen of the New India.

Every school has its own way of meeting this problem. The Girl's High School at Ranipattai is located in an obscure corner of the great Madras Presidency, which was the first to grant the right of suffrage to women owning property. We are far from the progressive city, in a conservative old town ringed about with rice-fields—a town where intelligent Hindu men attend and applaud school exhibitions and make frequent eloquent speeches on the education of women, but do not succeed in securing for their own daughters more than three or four years of schooling. "Learning?" say the grandmothers of our town. "What is learning for? How will learning help a girl to blow the fire?"

### A VISIT TO THE GIRLS' SCHOOL

It is Friday noon in our school and in the shade of the inner veranda the children lie in rows on their grass mats for the rest-hour before afternoon classes. Out in the kitchen and dining-hall, some of the "big sisters" are still cleaning up after the noon meal—carrying earthen pots of water on their hips from the well, mixing a

disinfectant with each pot, and then washing and scrubbing the stone floors and the drain. Others are in the store-room with the Matron, measuring out the food-stuffs for the next meal, for they will start to "blow the fire" as soon as the kitchen is clean. (Perhaps it is not too much to hope that if we realize to any extent our ideal of training them to think and act for themselves, they may not only learn to blow the fire more efficiently but may devise a better sort of fire than that over which their ancestors have squatted for generations.) Rajammal, who is the head of this "set" of four workers, is in a hurry to start the cooking, for she is commissioned by the Sixth Form Domestic Science class to try an experiment. For two weeks the Sixth Form have been on the subject of "Food Values," and already they have turned the searchlight of their new knowledge upon the school menu, and discovered a deficiency in proteins and fats. The Domestic Science teacher, who is also, unhappily, Chancellor of the Exchequer, is obliged to confess that the budget permits of no more meat and eggs. Can the class suggest anything else? So the class has been poring over caloric lists of Indian grains and foods, obtained from a government bureau, and each member of the class is going to try out a new idea in cheap proteins when it comes the turn of her set to cook. Rajammal is experimenting with the possibilities of introducing peanuts into the curry—unheard of combination! Even the Matron, who is hardened to innovations by this time, hands over the peanuts with a skeptical smile and, washing her hands of the matter, departs. Rajammal, whose shyness in class reminds her American teachers of a certain "wee, sleekit, timorous, cowerin' beastie" now jumps to her work with a vigor and a sparkle that make the younger members of her set stand around. When the two o'clock bell summons the "head" to her chemistry laboratory and the others to various classes, preparations are under way so that the meal can be cooked between four and six. Then the school will give its verdict on the new curry.

Meanwhile, during the hot noon hour while Rajammal's set are washing rice, grinding curry-stuffs and shelling peanuts, Kamala, head of the cleaning squad for the day, is having an unhappy time. Soon after her gay departure from the scene of action, a "queen" came around to inspect, with the result that Kamala has been recalled and faced with the unmistakable evidences of a Third Repetition of an Unforgivable Sin. This must be capitalized, for emptying the garbage out of the back door is an "unforgivable sin." Kamala's own mother at home, and her neighbors in the village, share her attitude toward garbage—that "out of sight is out of mind." Before this Kamala has been obliged to recall her scattered squad and convey the garbage to its proper pit and burn it; but now on her third offense—oh why did she cast her vote for that girl to be Queen—she must not only do this, but must be summoned to the Court!



With this ultimatum the Queen hurries away, to slip her written statement of this "case" into the box, before it is opened. This Queen or *Ranee*—as we call her in Tamil—is the elected representative of one of the four groups into which the six upper classes of our school are divided. Each group—called a "house" in anticipation of the day when we shall really have four separate cottages—elects its own Queen and Princess at the beginning of the year, and the four houses acting together as the "United Nation," elect a member of the Sixth Form to be Maha-ranee or Chief Queen.

As Kamala's accusing Queen reaches the box with her slip, the Maha-ranee is in the act of performing her weekly duty of opening the box and taking out the other reports of offences against the law. Ten minutes later the "Low Court"—or Court of Common Pleas—has begun its weekly session in an empty class-room. At the desk stands the Maharanee, aged eighteen, conducting the session by parliamentary procedure with a quiet dignity that little suggests the timid, inarticulate child of four years before. At the desks sit the eight members of the jury—the four Queens or *Ranees*, who are Fifth or Sixth Form girls, and four of the *Sitthi* (aunts) who are teachers, making two representatives from each house. The accused with their accusers and witnesses are tried one by one until the two o'clock bell precipitates a hasty adjournment. The teachers fly to their classes, and the Maharanee, all through the ensuing class in English History, is mentally comparing the Constitution and Laws of our "United Nation" with the Constitution and Laws of England in the reign of the Stuarts—somewhat to the advantage of the former!

Across the hall in the chemistry laboratory, Rajammal and others who prefer Science to History, are absorbed in proving the identity of a new and unknown substance. In the Fourth Form classroom, the teacher is on the back seat, and a member of the class, at the desk, conducts a discussion of Home Rule for India by "Gandhi, Tagore and Lord Reading." On the time-table this class is called English Oral Composition. At half-past three today classes stop to give way to the Friday "Literary and Debating Society" for which the older girls gather in the main hall. The Third Form, arriving just in time from their two hours of "Home Nursing" at the near-by hospital, make their debut in debating on a subject chosen by themselves, "Is it right to kill animals for food?"

At half-past four, the older girls gather for their "gym. class." The victrola plays a gay tune and the long line marches in, eyes brightening, bangles and anklets clinking faintly in time to the music. The teacher looks them over with a critical eye. She has suffered for this class! First she has cajoled an overworked doctor into making a thorough physical examination of each girl. She has labored with superstitious parents to secure necessary treatments. She has teased, coaxed and driven the girls into class, when they would far

rather lie down with a headache, or languidly stroll in the garden, or embroider on the veranda. She has carried them through their first days of stiffness by the attraction of music and her own enthusiasm—and now, look at them march! Despite their graceful, but hampering draperies, they can walk alertly, follow orders quickly, and do exercises with real snap and vim. To be sure, this girl and that and that have slight curvatures from carrying heavy baby brothers on their hips when they were little, several are still stooped from early schoolroom days, but that is what you would find in any class the world over. What is not so apparent to every eye is the physical heritage of these girls—the long line of child-marriage and seclusion back of them which must be responsible for these slight, delicate bodies which may grow fat and flabby with age, but have so low a power of resistance to disease. Add to this a nervous instability that leads many into hysteria and neurasthenia, and you see what a grave responsibility lies with those who guide such girls through a difficult and taxing high school course of study. The setting-up exercises are over now, and the girls laughingly choose partners for folk-dancing. Under the spell of the catchy music and the jolly companionship they will jump and skip and bend without a thought of stiff muscles or lost dignity, and with the joyous abandon comes a growing freedom in every sort of expression. Many a repressing bond first breaks and disappears in the physical work, leaving the stiff and inarticulate girl more free, the lackadaisical one more active. Then they run outdoors to play, in the cool shadows of late afternoon, so limbered up that they romp and skip about like children, who have been accustomed to it. Up goes the tennis-net, up goes the badminton net, with a scramble for bats. The whistle blows as basket-ball and volley-ball begin. The left-overs join their “little sisters” in skipping-rope, hop-scotch or Indian games. Lazy girls, who sneak off into quiet corners, are beguiled into their “house team” to practice for the matches at the end of term. Sometimes a group leaves the playground for a “Bird Walk” or “Botany Walk,” and after dark on Saturday nights, a “Star Walk,” with a nature-loving teacher. The outdoor world, in the cool resplendent sunset hour, is our greatest classroom, where many a lesson is learned of working together, standing up under hard knocks, playing fair—and where eyes once blind are opened to a “glory and a dream” that can never pass, however dull and narrow their future range of vision.

On this Friday night the supper bell rings early, and the girls hurry off exclaiming excitedly “Drama! Drama! Drama!” This is the first Friday of the month and the Fifth Form’s turn to entertain the school during a festive evening. Some inquisitive youngster, flattening herself against the outer wall of the classroom where rehearsals took place, has discovered and spread the news that this is no ordinary performance gotten up by the girls themselves with

impromptu lines and a buffoon making everyone merry, but a real play, coached by the *pandit* or Tamil classics teacher, so excitement runs high. While stage properties and seats are being arranged at one end of the moonlit court, after supper, the impatient children give vent to their feelings by skipping and clapping their rhythmical *kummi* around a palm at the other end. Their song, taken out of its flowing Tamil syllables, is something as follows:

"Mr. Moon, hold up your light! Look down tonight and see us playing!  
Happy children in a ring so sweetly singing all together.  
In the palace all is dark. The reason? Hark! A *girl* is born!  
Heed not, maidens! Speed not, maidens! Dance and sing till early morn."

Faster and faster spins the laughing circle round the palm in the moonlight; springing in and out and snapping fingers, till the bell precipitates a mad rush for seats near the stage.

Only the cement floor for both stage and pit, with the veranda for balcony, a bench or two for boxes, a *sari* for back-drop and our dignified *pandit* with his hand-harmonium for orchestra—yet for three hours we are carried to another world as we live over the old, old story of Harischandra and Chandramathy as sung and acted by our transfigured Fifth Form. The pathos of the tale, and the lovely, haunting melodies in which it is told, silence the boisterous mirth and bring tears to our eyes.

The girls also work hard at Indian music, practising away at the violin, *thambool*, *veena* and hand-harmonium, learning the science of the different *rahas* and scales, in the hope of developing a real *bajanai* or orchestra. And thus we are trying, beside bringing to them all the best that the West has to offer, to help them to develop all that is finest in their own heritage.

Who are these girls who are permitted to live year after year in such a mixture of castes in a boarding school, playing basket-ball, learning to govern themselves, studying everything from calories to Shakespeare, at eighteen and twenty still unmarried and free to decide whether they will become nurses or doctors or teachers before marrying? Is this not a contradiction of all that has been said about the conservative old town whose girls, if of the higher castes, spend their days for the most part in the seclusion of their inner court-yards, or if of the lower castes, toil beside the men from sunrise to sunset?

Fortunately we do not have to wait until we can convince India's grandmothers by words that education can help a girl not only to blow the fire but to do much else that is really worth while. We can convince them by showing them, for we have at hand plenty of material for our experiments in the girls of the Indian Christian community. This community, which now constitutes about one sixtieth part of the population, while sharing the traditions and social customs of a great variety of castes, is with each succeeding generation in-

creasingly free from many of their impediments to progress. They have a passion for education, and most of them educate their girls as well as their boys. The laws of the Church forbid marriage until at least sixteen, so the Indian Christian girl is generally allowed some measure of girlhood between childhood and womanhood. It is the girls of this community that fill our high schools and colleges to their utmost capacity. Those who have the intellectual ability to complete a university course have before them unlimited possibilities for a great career, especially in these days when, with the transfer of education into Indian hands, there is great demand for women qualified for administrative positions.

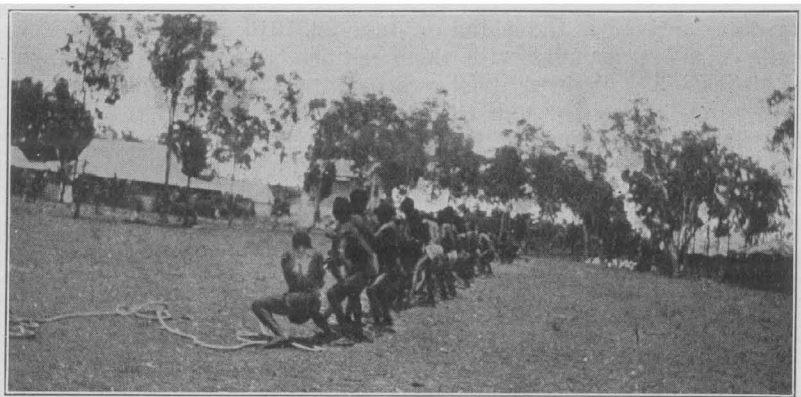
So the grandmothers of our town see before them year in and year out a group of a hundred and seventy-five girls who, though they defy every tradition of caste and sex, yet emerge as capable housewives, good neighbors and something more. The "something more" first shocks, then interests, then attracts them. Little by little they come to see and go away shaking their heads, but send their little granddaughters to our elementary branch school which is at their very door-steps in the town, and yield to persuasion to keep them there yet one more year, and then again one year! Four or five are so bold as to send girls by cart daily to attend classes shoulder to shoulder with Christian girls of who-knows-what caste extraction in our boarding school, where the sight of older classes stirs their ambition to continue. Perhaps the ambitions of these girls must be laid aside and they must marry as the others have, at twelve, but they will not forget the glimpse they have had of other possibilities. When they become grandmothers and mothers-in-law they will not so lightly brush aside the ambitions of their daughters for some period of carefree girlhood and stimulating study before marriage.

And so, as years go by, in the conservative old towns and villages as already in the big cities, the daughter of Sita and Savitri and Damayanti becomes the "new woman"—the self-reliant leader of the New India. If we can seize our opportunity to make her education thoroughly Christian in principles and ideals, it is this "new woman" who will lead the New India to Christ.

#### A CHANGE OF VIEW

"THE sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the *beginning* of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the *close* of the nineteenth century.



AUSTRALIAN ABORIGINES ENGAGED IN A TUG OF WAR AT CHRISTMAS TIME

## “Beyond the Never Never”

*Among the Australian Aborigines*

BY “LARLA” (MARGARET MATTHEWS), GOULBURN ISLAND, NORTH AUSTRALIA

**T**HIS little letter was handed me by a messenger tonight, from one of my brown pupils.

“Dear ‘Larla’—

I want to tell you something. Please Larla when ‘Tala Tala’ (our missionary) comes back, please will you tell him, that I got no boy, to sweet-heart with to me. Please Larla, I like to be a single girl, just like you Larla. I like to be a teacher, and tell the boys and girls about Jesus Christ. This is quite true. Nothing else to tell you with best wishes and

Love from MARDECK.”

Far, far from any city, lives Mardeck, an Australian Aboriginal—seventeen years of age. She lives on a small island two hundred and forty miles from a post office or store. She has been on a mission station for only about five years. Her people were cannibals and when she came to us she was a wild child of the bush. What a great change has taken place in her in a short time.

This Australian Methodist mission is the outcome of the interest shown by Mr. J. M. McBride in the Australian Aborigines. A sum of money was placed in the hands of the treasurers of the Missionary Society, stipulating that it would be available for the work if a mission should be opened within a specified time.

Reverend Jas. Watson was appointed to visit the Northern Territory in 1915 and chose the Goulburn Islands as a suitable site for the mission. The Board accepted the suggestion and appointed Mr. Watson superintendent. He and a lay missionary (Mr. A. E.

Laurence) arrived at the island on June 22, 1916, in a 12 ton lugger *Venture*. They brought with them materials for house buildings and stores. The pioneers lived in a bark hut for a few days, while they cut their way through the dense undergrowth to the chosen site. The Blacks came in large numbers and rendered valuable service in various ways.

On September 5th a gunshot fired in the bay announced to the lonely men the arrival of a little launch, the *Dow*, with Mrs. Laurence and a mission "Sister" on board. In the eight years since that time other workers have come and gone and many changes have taken place. A new mission at Elcho Island (one hundred and forty miles east) was opened in 1912 but has had to be abandoned, owing to an oil company prospecting there. The Crocodile Islands, whither the natives went from Elcho Island, were then occupied and other tribes came, some of whom had never yet seen a European. One advantage in this work is that we are not obliged to learn the native languages for the pupils are very quick to learn English.

Reverend and Mrs. Keipert (who have been in charge for the past four years) arrived at Goulburn Island Mission on June 19, 1920. Two years later I arrived as a "Sister" missionary. We are a happy little community of three adult Europeans and a baby boy, the native helper and his wife and children. Some of the Aborigines to whom we have told the wonderful message of God's love have already accepted the Saviour of the world.

During four months of the year, the hurricane season makes it impossible to send our mission yacht to Darwin (our nearest town) for mail, and so we are cut off from our dear ones at home. It takes from four days and nights, tossing about on the sea, to three weeks, to reach Darwin.

Considering that this mission is barely eight years old, the progress is remarkable. One hundred and fifty natives, forty-six of whom are children, are cared for in our dormitories. Mothers and fathers and friends are able to see and speak to them, and watch them grow in wisdom. There is daily instruction and employment for the adults.

*Medical Department.*—This is the work by which we can reach the hearts of many. There has been only one death recorded among the dormitory children since the mission began. They live the simple life and soon overcome their ailments. There are many serious diseases among the adults, which need professional attention; not being able to secure such aid, we treat the patients with the remedies required, trusting in the Lord Jesus to use our efforts, and pray that the sick may trust Him. There is still much superstition among them. From infancy they make hideous faces, to represent a "miny" (devil) and frighten each other in play. As they grow older they have a fear of being under a spell, when some evil de-

signed "medicine man" has speared them. There is no visible wound, but a day is fixed when they will die. This affects them so mysteriously, many become ill through fear and some succumb.

"Dick 'im close up finish." Dick's *lubra* (wife) was informing me that her husband was dying. "What is the matter?" I asked. "Some black fellow been kill 'im longa bone." It appears he found a bone in his throat on waking up one morning and believed an enemy had some evil design on him. He was certain it would be the cause of his death. His *lubra* too was sure his end had come. I asked him if he "savvy (understand) that One Father longa Heaven? Suppose one man kill you, Dick. God He look. We ask that One Father make you better, you no more die. You savvy? You think that true, Dick?" Fortunately Dick had some knowledge of the



SOME CHRISTIAN AUSTRALIAN ABORIGINES AND NATIVE MISSION WORKERS

Saviour and was convinced He could cure him and today he is still a living witness of what God can do for these dark souls.

Another case was one of my dormitory girls. She was trembling uncontrollably. Her pulse was below normal and she was unable to answer me; a fear possessed her. We discovered later a "medicine man" had cast his magic spell on her. He had taken some of her hair. She told me later these men have power to cut out a person's heart and put in a stone, without it being known. A day is fixed when that person will die. A short time ago this girl had professed to give her heart to Jesus. Now an opportunity came to show that she had cast this superstitious fear aside. She did and was delivered.

A native teacher said recently, in his prayer: "Bless all these people and bring them out of the jungle into the Light." Another native helper said in an address:

"Now we come here to thank Jesus. He look after me. Now I tell you Jesus, He been speak 'Knock and it shall be opened unto you.' Balanda (white man) been teach me, knock at the door first time, then Balanda talk, 'You come in.' Remember, Jesus talk, knock and it shall be opened unto you."

# BEST METHODS

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

## FIRST STEPS

Mr. Foster's book, "First Steps for Little Feet," has helped thousands of mothers and fathers to direct the first steps of their children in Bible ways.

"First Steps" naturally suggests "Little Feet." Unfortunately in missionary practice there is need of a volume on first steps for feet in larger sizes.

In hundreds of churches there are yet men and women who had no missionary training in childhood and who have no missionary interest now. Too frequently the missionary plans of a church reach only a small inside group.

Five suggestions for reaching those who have not yet taken their first missionary steps should prove helpful:

1. "In our church we have found that a *series of public missionary programs in which the children take part* has enlisted the interest of parents and friends who have previously had no missionary training. We have had special missionary programs for Christmas, Easter and Thanksgiving. On each occasion the church has been filled with people, more than half of whom never come to a regular missionary meeting. People always attend meetings in which their children have part. We choose programs that have a real missionary message and give real missionary information.

"Then there is an offering with a clear explanation of the work to which it is going. When people have made a gift for any cause they are always interested in hearing about what their money is accomplishing, therefore, all during the year we publish notes in the Church Bulletin about the work for which certain offerings were made."

2. "Budget your time" has come as a new thought to many people and has not come at all to some churches. Bewildered spendthrifts of money who formerly asked, "Where does the money go?" are learning to put it down in black and white in these days of budgets, but in many churches three hundred and sixty-five days slip by without any definite missionary budgeting, as to their use. Why not look a year in the face as we are learning to look our incomes in the face, and set aside certain days for missions, and make definite plans for them, in addition to using the everyday missionary opportunities?

Most churches have good intentions and very indefinite plans, with little idea of how many missionaries or Board Secretaries spoke in their church last year or how many will speak next year. Set your sails instead of simply drifting along. Determine that a certain number of missionary leaders and speakers shall have place in your program for the year. The little groups reached by the missionary societies are far too small. Plan to have strong missionary presentations made to your entire congregation not once but a number of times each year, and give your members a chance to hear your missionaries and your secretaries.

3. For several years the first Presbyterian Church of Norristown, Pa., has held an *annual Missionary Conference*. The Conference includes two Sundays and five week days. At this year's Conference a Secretary of the Board of Foreign Missions spoke on the first Sunday at both the morning and the evening service. On Monday evening there was an address by a missionary from China. Tuesday eve-



ning was given to India, and Wednesday to the Moslem World while Thursday and Friday evenings presented Africa, with addresses by a Presbyterian missionary and a representative of the China Inland Mission. On the second Sunday morning a secretary of the Board of Christian Education spoke, and in the evening the address was given by a Secretary of the Board of National Missions.

A pamphlet recently issued shows that during the last five years fifteen Mission Board Secretaries and forty-four missionaries have spoken in this church. The missionaries represent the countries of Africa, Arabia, Brazil, China, India, Japan, Korea, New Hebrides, Persia, Philippines, Syria, and United States of America.

A majority were Presbyterians but among the speakers were Congregationalist, Lutheran, and Dutch Reformed missionaries. In many other churches it would be possible to hold a week's missionary conference once a year with missionary speakers for two Sundays and five week days, even though such a varied assortment of missionaries was not available.

Such a plan not only affords opportunity of enlisting those who have not been interested but also strengthens all the missionary forces of the church.

4. Lack of interest is frequently due to lack of information. One of the best methods of getting missionary information is through *personal contact with missionaries*. A missionary physician on furlough was placed, as a convention guest, in a home in which there was no missionary interest. Her thrilling stories of her work enlisted the entire family and every member came out to hear her address. Their personal interest in one missionary was gradually enlarged into a general interest in all missionaries and in the entire cause of missions.

5. *A very capable woman*, who was well known in her woman's club, and little known in her missionary society, was asked to present in a comprehensive way the last year's accomplishments in missionary work.

"Why, I don't know a thing about it myself," she answered.

The President, smilingly, agreed to her statement.

"But I do know," she added, "that if you did know something about it, you have the ability to present it as very few of the members of our church could present it. I can let you have the magazines and reports containing all the facts about the work, and I am quite sure that if you would give some time to studying them, you could get the facts clearly in mind yourself, and give us such a survey of the year as we have never had before in our missionary society. You have had experience and training as a speaker and a club leader that very few of our women have had."

As a result of a definite assignment, with the necessary materials furnished, the next meeting of the Missionary Society had an exceptionally clear presentation of the work, and a leader who had never before been interested was enlisted.

#### RURAL MISSION STUDY

Not many years ago the pastor and a small number of elderly ladies in each parish, were the only individuals who knew and appreciated the needs of the non-Christian world. There were no opportunities for the rank and file of the women in the churches to get the necessary information for the creation of enthusiasm, and for the development of consecrated workers. This condition was particularly true of the women in the rural churches. They knew of no world except the one bounded by their natural vision. A change has taken place. The organization of mission study classes has brought missionary information to hundreds of thousands of people. In city churches the idea was comparatively easily developed into a reality, but much is still being written and asked about the possibility of mission study in rural districts. Such classes are possible, if properly organized and directed. Unimproved roads and lack of efficient

leadership are the greatest hindrances to all progressive work in country districts. What methods must be used to establish classes and arouse interest under such conditions? Iron-clad rules of organization are not feasible, yet all localities demand the fundamental principles of system, punctuality, and faithfulness.

In one rural community there is a large church situated on a prominent elevation. From miles around the farming folk come to worship. With the pastor's wife as Superintendent, all of the women of the congregation were divided into groups of about ten members each. There was a group for each country road and village street, each group forming the nucleus of a mission study class. The Superintendent found a teacher and an assistant teacher for each class. The leaders were devout, Bible-loving, self-sacrificing women, who were consecrated to the cause of missions. To the first meeting only the Superintendent, the teachers and the assistants were invited. They planned and prayed, and agreed on the following policies:

All classes to meet at the same hour on the same day.

Meetings to be held every two weeks.

All teachers report attendance and other items of interest to the Superintendent.

Place to be given at each meeting for a Bible reading, prayer, lesson study, and an offering.

No music and no refreshments.

Meetings to last one hour.

If any unusual situation arose the Superintendent to be consulted.

In addition to the regular mission study, the items of interest from reports of synodical and general conventions were discussed and all the women present had opportunity of becoming familiar with the general work of the church. Literature of the Extension Department was also distributed.

After four years results of the plan are evident:

The attendance has been nearly one hundred per cent which means that practically all the women of the church have been intelligently interested in the mission study books of the last four years.

Many women are now willing to take part in the lesson study. New teachers and leaders are being developed constantly.

The regular and systematic study has created a taste for general missionary information, and has vitalized Bible study and prayer.

Christian character has been developed in its highest sense.

In each rural community there are women of prayer and consecration who are meeting to work for their Master. The power and influence of mission study classes under such leadership cannot be estimated.

Bad roads are forgotten, and efficient leaders and teachers are trained for the future.

ALICE SMITH RICHARD.

### EXPRESSING MISSIONARY IMPRESSIONS

Mrs. Taul White, Mission Study Chairman for the Baptist Women's Missionary Union of Georgia is not content with mission study that does not follow up its impression with expression. She not only reports the number of study classes and the textbooks used, but mentions also these practical and concrete expressions of impression:

One class sent a stereopticon to a kindergarten in China.

Following a vivid presentation of the needs of the people of the Southern Mountains another class provided a scholarship in the Mary P. Willingham School at Blue Ridge Mountain.

After studying China's sick millions, a class sent a box of hospital supplies to Dr. Ayer's Hospital in China.

At the close of a series of addresses on South America, a hymn was sung, followed by prayer and the benediction, but no one left. The need for a missionary to be sent to Chile had been laid upon every heart and no formal dismissal could send the people home. Finally the Superintendent of the Sunday-school broke the silence by saying, "I don't see how I can give any more than I have already undertaken, but I will."

With such a start everyone was ready to follow and in a few moments a sufficient amount to equip and send out a missionary and his wife, had been subscribed.

### A SIX WEEKS' SCHOOL OF MISSIONS

The First Baptist Church, of Rome, Georgia, conducted a successful six weeks' School of Missions during February and March, 1924. To plan the work the following chairmen were appointed: *Chairman of Publicity*, who was charged with the responsibility of furnishing notices for the daily papers, and the church bulletins. *The Map Chairman*, who was to make maps, charts and posters.

*The Chairman of the House Committee*, who was responsible for seeing that everything was in readiness for the classes. *The Chairman on Program*, to make arrangements for the most inspiring speakers that could be obtained.

Six circles of the women of the Missionary Society served a supper for each of the six meetings. Many intercessors prayed earnestly in advance of the meetings as well as during the six weeks' period.

Every Wednesday afternoon for six weeks the Primary Children met from 3:30 to 4:30 to study the book, "Taro."

From 4:30 to 5:30 the Juniors studied "The Honorable Japanese Fan."

At six o'clock supper was served and at 6:30 the adult mission study classes were ready for work. About thirty-five men were in the class studying "Stewardship and Missions," while fifty women studied "Creative Forces in Japan."

At the same hour the young women were in a class with "Woman and the Leaven in Japan" as the textbook.

After an hour of mission study, members of all the classes met in the Sunday-school Assembly Room to hear an inspirational address. The subjects promised live, stimulating thought:

"Bible or Bullets—Missions or Munitions."  
 "Opportunity in Needy Fields."  
 "Call of China's Children."  
 "The World's Baptist Alliance."

One night was "Shorter Night" with a splendid program presented by the Student Volunteers of Shorter

College, and a pageant, "The Challenge of Today."

The last lecture was given by a well-known missionary from Japan. The audience were surprised to find the assembly room literally transformed by a Japanese setting, and the missionary's presentation of her work in Japan was so vivid that the whole audience felt they had seen their work in the Sunrise Kingdom with their own eyes.

A quickening of missionary interest, and an increase of missionary intelligence, and a renewed consecration to missionary service have been among the results of the six weeks of mission study.

### CIRCULATING THE LIBRARY

Mrs. William Harris, of Thomasville, Georgia, suggests, in *The Christian Index*, the following plan for the circulation of a Mission Study Library:

"We found that the way to get interested in anything is to study and learn about it, so we have been having a good time studying missions, and accumulating a lot of good books, by having several circles take different books at the same time and then pass them along. The circles have been donating their books to the library, consequently we have more than 200 books with which to begin. The Baracas loaned us a bookcase so we are all fixed up now for business.

These are the rules for The Circulating Library of Mission Study Books, of Mercer Association:

1. There is no charge for the use of books. They are sent prepaid to borrower and are to be returned by the borrower, prepaid. If you study the book you get a seal, if you read the book you receive a stamp.
2. Society or circles may keep books eight weeks. The borrower is responsible for the books.
3. Societies or circles must return books to library and not pass them on to other circles. This will enable the librarian to keep a correct record of books.
4. Reading books may be kept three weeks.
5. The library fund is drawn from the annual associational budget. Gifts of books will be accepted.

### BOOK OF MISSIONARY HEROES

The teachers of a week-day class of fifth and sixth grade boys and girls were confronted with the problem of making an imposed course more interesting and educative for the scholars. They were expected to cover a certain amount of ground in the lives of missionary heroes and memory work. In spite of their limitations, they decided to work for the accomplishment of certain definite goals, in the matter of the practical application of lessons to the daily problems of the boys and girls, to develop their ability to pray and lead a worship service, and to start the formation of a habit of helping others.

They began their work by having a class divided into seven groups, each of which was to be a committee primarily responsible for the work in connection with one country. There were committees on Japan, the South Sea Islands, India, China, Africa, the Near East, and America. Usually three sessions were devoted to each country. The first session was devoted to getting acquainted with the country by such means as stereopticon pictures, telling stories, playing the games of the country, or studying pictures from magazines and newspapers. For example, the approach in the case of the first country, Japan, was made by discussing the great earthquake and showing pictures. The other two sessions were given over to telling a story of some hero connected with the missionary work in the country. Following the stories came a discussion, with particular reference to certain problems discovered in the lives of the pupils. The Christian treatment of foreign children in their school and play life came up for discussion frequently.

Following the discussion, the pupils rewrote the story in their own notebooks. From their examination of these the teachers selected the four best (two boys' and two girls') from which the class, by vote, chose a boy's and a girl's account to go into the

large scrapbook. This book, which was suggested at the beginning of the course, was to contain in addition to these stories of heroism, a map of each country and the best pictures the class could gather illustrating the life of the people. Particular attention was paid to pictures with a religious significance. On the first page was a picture of children looking at a globe and the inscription, "A Trip Around the World." Each Committee had one section of the book to make. The suggestion that the book, when completed, should be given to children in a hospital met with a hearty response from the pupils. At the last session a friend of a hospital for tubercular children told of the work being done and through her the book was sent with a letter to these children.

At first the worship programs were conducted by the teachers. The prayers were centered about the particular country being studied. Later on, the children were asked to write sentence prayers and these were embodied in a group prayer and read as a prayer service, or each child repeated his sentence prayer as his turn came. Toward the close of the year's work the class was divided into three groups. Each group in turn took over the devotional service entirely, planning and carrying it through. In this connection it is interesting to note that a group of boys, who thought they were going to be deprived of leading the service, insisted upon being allowed the privilege, which of course was granted.

The values of this procedure for the children included a wider knowledge of the work of Christian missions and the heroic sacrifices which have been made in the mission fields, closer contacts with the children of other lands, a definite piece of service for children near at hand, learning to worship with definite needs in mind, and working together as a cooperative group to produce a common piece of work.\*

\* From The Project Principle in Religious Education, by Erwin L. Shaver, University of Chicago Press.

### PROJECT FOR JUNIOR BOYS AND GIRLS

Reported by JOHN LESLIE LOBINGIER, Educational Pastor, United Church, Oberlin, O.

During the first semester of 1922-23, the regular course of study for the children of the fifth grade of United Church School, Oberlin, Ohio, was called: "Our Friends, Near and Far." The selection of the American Indians as the first group of "our friends" was not surprising, because of contacts that these boys and girls had had during the previous year with Mr. Philip Frazier, a fine young Indian student of Oberlin College. On one or two occasions he had visited the Junior group, dressed in Indian costume, had told them about Indian life, and had sung Indian songs.

It was assumed in the beginning that the children would be permitted to choose other racial groups in succession, but as it developed, the entire semester was devoted to the one people.

As usual, the boys and girls met in separate classes. It was their avowed purpose to find out more about the American Indian, how he lives, what he does for us, and how we may help him. Each group decided to use notebooks, in order to keep a record of what they discovered. The teachers had copies of the same outline to follow, except in so far as the decision of the children might lead them in another direction. The outlines covered such topics as these: "The Indian Among Us"; "Why We Should Help Him"; "What He Has Given to Us"; "What We Have Given to Him"; "How Christianity Is Being Given to Him"; "What Their Own Religion Is"; "Which Religion Is Better"; "A Christian School for the Indians."

The children's librarian in the public library put a number of books dealing with Indian life on a special shelf, and many of the children read the books or looked at the pictures in them during the week. At different times they also brought to the class

pictures of Indian life, and these were supplemented by Perry pictures which the teachers secured. Many of these found a permanent place in the notebooks. The boys' group used some of the larger pictures for a chart, which told the story of what the class had done, and served as a permanent class record, as the notebooks served as a permanent record for the individual members of the class.

The girls' group spent their last few weeks working up a little play. It was their own work, built out of certain Indian stories they had read and information they had received during the course. The first scene centered about the futile attempt of the Indian medicine men to cure a snake bite. The second scene introduced the Christian doctor from the mission school. The third scene portrayed the daily life at a Christian school for Indians, the Santee Normal Training School.

The girls presented this little play at a meeting of the Women's Association of the church, to which the parents were also invited. At the same time the boys had their chart and notebooks on side tables for exhibition.

Early in the fall the group voted as usual on the cause to which its contributions were to go for that quarter. Naturally enough they decided to use them for the Christian school among the Indians at Santee.

The value of such a project for the pupils is obvious:

1. They were interested in it, for it was their own.
2. They developed an attitude of increasing friendliness for the American Indian.
3. Their giving was intelligent, self-determined, and based on appreciative friendliness rather than on pity and condescension.
4. They acquired a valuable fund of knowledge in regard to another racial group, and they acquired it by means of their own effort and activity.\*

\* From *The Project Principle in Religious Education*, by Erwin L. Shaver, University of Chicago Press.

# Woman's Home and Foreign Mission Bulletins

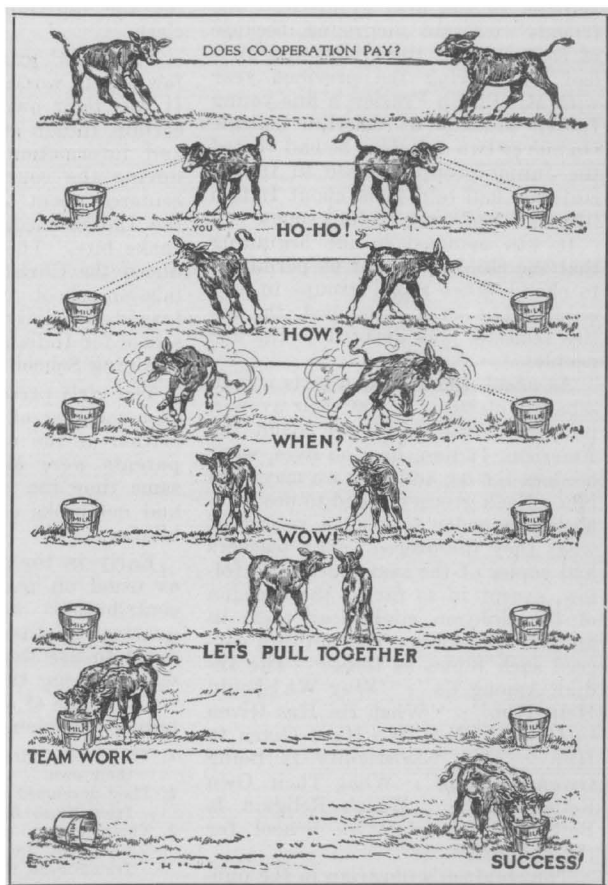
COUNCIL OF WOMEN FOR HOME MISSIONS AND FEDERATION OF WOMAN'S  
BOARDS OF FOREIGN MISSIONS

## COOPERATION

W O M E N ' S  
C H U R C H A N D M I S -  
S I O N A R Y F E D E R A -  
T I O N S A R E D E M O N -  
S T R A T I N G T H I S  
L E S S O N .

The Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Home Missions Council, Foreign Missions Conference, Federal Council, Councils of Churches in states and cities—all are examples of the principle depicted.

We are indebted to Armour and Company of Chicago for loan of the cut. It was recently used by the Church Federation of St. Louis in its *Bulletin*. Here is a suggestion for other Federations. Why not borrow the cut for your announcement of program?



## EVEN AS THOU WILT

The theme for the Day of Prayer for Missions, February 27, 1925, is this text taken from the fifteenth chapter of Matthew's gospel. Last

month information as to the card and program was given, also suggestions in regard to preparation for the observance, and publicity hints. The following quotations will be found useful in promotion:

### From the Card

Let all women who long for the coming of the Kingdom of Christ in the hearts of the people of earth meet together in their several communities to make intercession and to give thanks on Friday, February 27, 1925.

*Pray*—That God's people may seek "in the unity of the spirit" the setting up of His Kingdom on earth, striving to see eye-to-eye in establishing the basic principles of Christ's program.

*Pray*—That Christian people may stand together for obedience to law in this land, and in the preservation of those great principles of equality and justice for which our fathers struggled and suffered, that they might found a free country.

*Pray*—That the effort to secure world peace may be honored by all Christian nations and that America may assume her full share of responsibility in promoting world cooperation and goodwill.

### THE UNTRODDEN WAYS

And forward, forward turn thy gaze,  
Lift up thine eyes and see!  
The New Year brings untrodden ways,  
Thy God shall walk with thee.

—CAROLINE HAZARD.

### THE CHRISTIAN CHURCH IN THE MODERN WORLD

Students in colleges and universities have frequently challenged the value of the Church. Secretaries of recruiting, representing denominational missionary organizations, the Student Volunteer Movement, the Christian Associations and similar bodies, have been confronted by the challenge and have long realized the need of a book to discuss the question in a fair and adequate manner. A group of these representatives asked Dr. Raymond Calkins to write a book, and consulted with him in the planning. It is his book; but they have helped it take shape.

The book is entitled, "The Christian Church in the Modern World," and is a frank, comprehensive discussion of the character and place of the Church among men and women of today. No criticism is ignored or glossed over. The author shows fearlessness and candor. His judicial spirit commends all that he says to any who may be hostile to organized Christianity or skeptical concerning the future of the Church. Despite past

vagaries and present divisions and imperfections, the "corporate continuity and consciousness" of the Church are clearly seen to "overtop the losses."

It contains ten chapters, dealing with these subjects: the Church and its critics, the necessity of churches, the character of the modern church, the mission of the Church, the Church and the social conscience, the teaching of the Church, worship, the Church and human brotherhood, church unity and church loyalty. In brief compass and interesting form it gives an account of the missionary movements, home and foreign, and social influences and effects of the Church, and of the organizations and agencies through which the Church proclaims her message and does her work.

The book has 223 pages and is well indexed. It is published by the Macmillan Company, New York, cloth, \$1.75. The Home Missions Council and Council of Women for Home Missions made themselves responsible for a special edition in paper, in order that the book might be available for those who desire it but do not want to pay the larger price. Write the Council of Women for Home Missions, 156 Fifth Avenue, New York City, for copies at 85 cents each.

### FOR LOCAL FEDERATIONS

The joint Committee on Women's Church and Missionary Federations has been systematizing its service this year. "Some Helps to Success" appeared in the September issue of the *Bulletin*, and "Suggestive Program and Activities" in the October issue.

In the September issue a program for the fall meeting was printed. Inadvertently a heading was omitted which indicated that the program was intended for the use of federations and made it appear as if the program were for a local church. It is hoped that notwithstanding this, many federations availed themselves of the suggestions. Tell us results of its use by

your group. Also give us suggestions for future programs.

The committee now presents the following as a standard, attainable by every local federation. Has the federation in your community covered every one of these points? Are there other items or phases of work that should be included?

Send answers or suggestions as to programs or standard to the secretary of the joint committee, Miss Florence E. Quinlan, 156 Fifth Ave., New York.

#### Standard

1. Every woman's organization which is eligible under the "Suggestive Constitution" a member of the Federation.
2. A Department of Missions and at least three other departments.
3. Observance of annual Day of Prayer for Missions.
4. Presentation of the suggested interdenominational objects for gifts: Women's Union Christian Colleges in the Orient, Christian Literature for Women and Children in Mission Fields, Work among Farm and Cannery Migrants.
5. Interdenominational mission study.
6. Children's or Young People's Rally held annually.
7. Participation in service to the community.
8. Promoting subscriptions to: *MISSIONARY REVIEW OF THE WORLD, Everyland*.
9. Affiliation with, and annual payment of fee to the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions.

### FOREIGN MISSION BULLETIN

#### MISSIONARY MEDICAL SCHOOL FOR WOMEN, VELLORE, INDIA

BY IDA S. SCUDDER

Eighty-five miles northwest of Madras we find Vellore, and we feel that our part of India is beautiful in its quiet way. The railroad station is three miles to the north and the roads leading from Vellore are lined with large trees. There are many cocoanut and date palms with here and there a flame of the forest tree ablaze with its brilliant red blossoms. The graceful bamboo also adds an artistic touch. Stretching away from the road are the vivid, ever beautiful, ever green rice fields which often look like soft green cut velvet.

To the east of Vellore rise the rock-hewn hills—"our hills" the medical students all call them—and at their base nestles the city of Vellore. The Indian houses are small, usually one story, and it amazes one to know that here in Vellore we can find about sixty thousand people, for the city does not seem large.

To the west lies an interesting old fort dating from the thirteenth century, which makes Vellore a place of historic interest. The stone carvings found in the temple, which stands in the center of the fort, are some of the finest in India. As the temple was

deseccrated during the mutiny, one is able to penetrate the very holy of holies—a small, dark, bat-filled room where an idol stands. There are many Hindu temples in Vellore as well as some beautiful Mohammedan mosques, for Vellore is a large Mohammedan as well as a Hindu center.

In our drive from the railroad station we cross the Palar River, nearly a half mile of sand—or "desert," as a newcomer once called it. Occasionally during our monsoon season we find water in the river. After crossing it we enter Vellore, and soon pass the "junka stand" where the two-wheeled junkas with their patient little ponies await the traveler. Here, too, a few motor buses can be found. Turning abruptly to the left at this point, we pass some rather unattractive "shops" where a man seated cross-legged is willing to serve you with "hot tea." The basket weavers have a small place on this roadside where they build a few gipsy-like houses, and do all their cooking and basket making under the trees.

Just after passing these rather forlorn places we see a beautiful tamarind tree and beyond, a fine low-lying white building—striking in its simplicity, but very attractive—and we know by the contrast of building that



we have reached the Vellore Medical School, and this building is the Cole Dispensary recently opened by Lady Willingdon. It is large and roomy and delightful, built around an open court where during the cool weather flowers grow in profusion. Palms and crotons and hanging baskets of ferns decorate the arches which separate the wide verandahs from the court, and take away the feeling of this being a hospital and dispensary.

A timid patient came one day and looking about, said, "This isn't like a hospital. I have always been afraid of a hospital, but I have no fear here." So our palms and ferns are already doing their bit to make the sick people happier. A prominent government official when visiting the dispensary during its busy hours, when many sick and suffering were waiting, said, "People here all look so happy, even though many are so sick." Again we rejoiced that the beauty and simplicity of our first hospital are doing their quiet work of helping the suffering.

Surrounding the dispensary we have about twelve acres of land and it is here we plan to build all of the hospitals in connection with the Medical School. The plans are being drawn by two English architects who are very keen to make our entire institution a thing of beauty as well as of utility.

The hospital grouping looks most attractive on paper. Facing south we find first the Cole Dispensary, and next the Northfield Chapel, and a little beyond, the Ewert Memorial Maternity Block. To the north we find the Scripps Children's Hospital and to the west the Weyerhauser Surgical and Medical Hospital, with the Administration building in the centre block. Each memorial is to be a separate unit and all to be connected by covered passages. When complete this should be wonderfully inspiring and if our visions of pretty gardens and lovely trees all about come to pass, we shall have an institution to be proud of, for here we have plans

for the accommodation of three hundred sick people, and we ask our Master to lead us very clearly in all He wants us to do, for we want all to be worthy of Him in whose name this work is being done.

Leaving the Hospital center in the heart of the town, we drive out four miles through the residential part of Vellore to a beautiful site with hills all 'round about. It is somewhat higher than the surrounding country and the views are inspiring and wonderful. It is here on the 200 acres which Government helped us to acquire that we shall build the residential part of the Medical College, the Laura Spellman Rockefeller Administration Building, Museum and Laboratories, the Peabody Library, doctors' residences, students' hostels, and so forth. Also the Weyerhauser "Hill Chapel" is to be built in a conspicuous place, showing what we stand for.

We have the money for buildings and equipment, we have land on which to build, we see the desperate need of larger hospitals and more space, but we cannot hustle the East. Our plans must pass through the hands of our Council and then through the government offices, for we are receiving a large grant from them, and here there may be endless delay, but bricks and materials are being gathered so that the buildings may be hurried on as soon as possible when we once begin. The plans for these buildings look most attractive and when complete will be a worthy center for our Medical College. As our vision enlarges we see here, in the future, scientific laboratories where worth-while research work will be done, and as one dreams of the possibilities that lie before this college, one feels ashamed of being discouraged and rather determined to keep on trying to hustle the East even if it ends in "a white tombstone on the plains of India." It will at least have been worth while.

Such things cannot be done without a fine staff and sufficient money

to carry on and do well what we undertake to do. The Council of the Medical College feel that we must aim for a million-dollar endowment if this college is to accomplish all that is

planned for it, and we are quite confident that ere long an endowment will be forthcoming, for we know there must be those who are longing to help us carry on.

## HOME MISSION BULLETIN

### SPANISH-SPEAKING PEOPLE IN THE UNITED STATES

From report of the 1923 committee of the Home Missions Council and Council of Women for Home Missions, Mrs. J. W. Downs, *Chairman*.

Evangelism, the Church School and community settlements are the accepted lines of missionary work with the Spanish-speaking people of the United States. Efforts to provide a literature and orphanages have not yet borne fruit, although the missionaries on the field have placed much emphasis on these needs. The demand for recreation, public health measures, better agriculture and animal husbandry are included in the list of urgent needs today, while Daily Vacation Bible Schools, Saturday afternoon religious instruction and instruction to create a civic spirit are considered necessary.

The Interdenominational Council of Spanish-speaking Workers in the Southwest, with the work of which this Committee is very closely identified, brings together the local workers within reach (distances are very great in the Southwest), field workers and representatives of the home mission boards. Some of the definitely formulated problems under consideration are:

#### Unoccupied Fields

Great areas of northern and south-central New Mexico are not being reached by any denominational agency and in these areas the public schools—such as exist—are poorly equipped both as to teachers and buildings. The need for a school in southern Arizona for Mexican boys has been urged for several years. The Methodist Episcopal girls' school in Tucson is the only denominational school for Spanish-speaking children in the whole state of Arizona.

### Cooperation with Public Instruction

As in many foreign mission lands, the mission schools serve a double purpose, in that they not only develop an indigenous leadership but also set the standards for the public schools. Teachers in mission schools are urged to conform to the plan of the State Department in securing state teachers' certificates for the sake of unifying the work and to secure accredited standing for their high school graduates. Certification entitles them to all instruction and information sent out to public school teachers, the use of which will enable them to cooperate closely with the public school system.

#### Plaza Community Programs

The responsibility of the mission boards for carrying on plaza work is affirmed, with much emphasis on its adaptation to developing conditions in the community, especially along the lines of recreation, public health, school gardens, better agriculture and animal husbandry, library and reading rooms, religious education through Daily Vacation Bible Schools and supplementary instruction outside of public school hours, with strong emphasis on the introduction and encouragement of these movements as civic enterprises.

#### The Problem of Transiency

The low economic status of the Mexican and the transient character of most of the labor which he is called upon to perform raise many problems. Ministers frequently find that congregations disappear between one Sunday and the next and often the travelers leave no definite word as to their destination. Well-established programs are completely lost to their

respective localities, but it is encouraging to learn that these same parishioners are apt to present themselves at the doors of the churches in the communities to which they go, regardless of denominational affiliation. Such conditions make necessary a close co-operation on the part of all mission workers.

It is clearly recognized that many churches should not be self-supporting at present because of the extreme poverty and frequent migrations of the membership. In some cases they should be self-supporting but the emphasis in the early stages of the work is on the "freedom of the Gospel." Efforts to aid the people in becoming home owners and established residents of a community, to improve agricultural and industrial conditions so that they can produce more, and to teach them the place of stewardship and the spirit of sacrifice in the evangelical faith are urged as correctives.

It has been said: "We cannot prevent migration, but we can urge our members to settle down, marry, and buy homes. We can secure permanent employment for them. Pastors should keep track, and when they move urge them to seek other churches. Some interdenominational agency should be devised to help in tracing members. If we keep on 'preaching to the procession' we shall some day leave the whole mass of migrant Mexicans."

Few people realize, now that European immigration is restricted, how rapidly the migrant Mexican is finding his way northward and eastward chiefly along railway lines and into mining areas. The census of 1920 shows that more than 10,000 had moved North. It is a very conservative estimate to say that this number has doubled since 1920. Since census figures are very low, it is probable that there are now 40,000 or 50,000 Mexicans scattered from Iowa to New York, Chicago alone having over 15,000.

There is urgent need for a ministry to them and for interdenominational consideration of the whole problem, with a view toward a comity arrangement which will mean efficient use of funds and workers. Local English-speaking churches can and should render service to scattered groups of these Mexicans.

#### Literature

All workers recognize the dearth of constructive religious literature, particularly of leaflet material, to combat the "isms" which are vigorously propagated among the Mexicans. A periodical suited to the needs of the Mexicans and Spanish-Americans is urgently needed.

A collection of 25 to 50 hymns, published bi-lingually, would add much to the understanding of both parents and children in the church and Sunday-school services.

#### On Both Sides of the Border

Since Latin America, and particularly Mexico, has become to Christians in the United States essentially a home missionary problem, and the work of neither the home nor the foreign boards having to do with Mexicans can be planned or carried through as an efficient, strategic program without close cooperation on the part of all agencies interested, it would seem to be good Kingdom statesmanship to plan a conference in which these agencies can together face their problems and arrive at a definitely co-ordinated program of action and plan for its execution.

#### A New Year's Greeting

The winding ways of our yesterdays  
Were a-glow with God's good cheer,  
So we turn to face with a smiling grace  
The paths of another year.

For He leads aright through the dark and  
bright  
To the land of the deal, we know,  
And no ill betides wherever He guides,  
As on through the years we go.

—Alice M. Kyle.

# NEWS FROM MANY LANDS



## GENERAL

### The Y. M. C. A. in Foreign Lands

**T**HE foreign work of the International Committee of Young Men's Christian Associations is now established in 18 foreign countries, with 384 Associations and 125,000 members. These Associations are formed under native boards, the American secretaries aiding in the direction. There are 559 native secretarial leaders, and 183 American. The lay forces have been greatly enlarged, so that Dr. John R. Mott says: "The various local boards and also the National Committees have achieved such strength that it may truthfully be said that the early vision of developing autonomous, independent, self-supporting movements is fast being realized." The development of the work of the Association in Europe is largely traceable to the war welfare work which has made the American Y. M. C. A. one of the most influential agencies for the promotion of peace and goodwill among the people of Europe.

### Lutheran World Union

**T**HE convention of the United Lutheran Church in America, held in Chicago in October, called upon Lutherans throughout the world to bridge national boundaries and present a solid front "in the conquest of the world for Christ." At present, Lutherans, to some extent even in this country, are organized along lines of national origin. Dr. J. A. Morehead called for world union: "Our foreign missionary endeavor bears testimony to the fact that Christianity knows no aliens nor foreigners," he said. "Already Lutherans of different countries have cooperated effectively in relieving distress, as in Russia, and in such

have disregarded, in the case of their beneficiaries, the lines of nation, race, class and creed. Lutherans, recognizing the just demarcation between Church and State, and cherishing no political ambitions, are fitted for international amalgamation."

### The Woman Movement Today

**M**ISS G. A. GOLLOCK calls attention to "the signs of the times" among the women of the world: "In Turkey, women—in small but significant numbers—have bounded forward politically. Not long since a Japanese woman won a breach of promise suit—which shows an amazing break with the social past of the country. In China the clan family system is gradually breaking down, and there is deep anxiety as to what will take its place. Numerous local organizations of women in China concern themselves with the passage of laws dealing with the age of consent, and the abolition of prostitution, concubinage, the selling of maid-servants, and foot-binding. In India types of women have emerged, and are emerging, which indicate what we may expect in coming days—spiritual leaders, social reformers, writers, altruists, women who in any land would hold a foremost place. In Japan and China women journalists, editors, writers, doctors, philanthropists, bankers, are all in evidence. A Chinese woman attended the International Labor Conference in Geneva in 1921."

### What Jews Think of Christ

**H**ERMAN NEUMARK, a Christian Jew, writing in *The Scattered Nation*, says: "The Jews as a people, as never before in their history, are talking of the Lord Jesus.

There are leading Jews, as for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they have heard from their infancy concerning Christ is a lot of lies. They insist that He was the greatest prophet that ever lived. We start there, and then we carry on: 'If that is true, then a prophet brings God's message. Christ, therefore, must be what He said He was, and He is more than a prophet.' We start right there with that challenge, 'What think ye of Christ?' and we have tested it already, and God's blessing is upon it."

## NORTH AMERICA

### American Expenditures

**T**ABLES showing in different ways how Americans spend their income appear from time to time. *The American Education Digest* gives the following tabulation on a percentage basis:

Church, $\frac{3}{4}\%$	Waste, 14%
Schools, $1\frac{1}{2}\%$	Luxuries, 22%
Government, $4\frac{1}{2}\%$	Living Costs, $24\frac{1}{2}\%$
Crime, $8\frac{3}{4}\%$	Miscellaneous, $13\frac{1}{2}\%$
Investment, 11%	

Another summary, which is being quoted in the campaign of the Congregational denomination to raise its per capita giving:

1. Americans (all ages) average for tobacco per week ..... 70c.
2. Americans (all ages) average for theater and movies ..... 43c.
3. Americans (all ages) average for ice cream and candy ..... 40c.
4. Protestant church members, for the church ..... 8c.

### Tithers' Bank Accounts

**T**HE Presbyterian Church in Grove City, Pa., has made a reputation in the community because of the large majority of its members who are tithers. There are one hundred checking accounts in one of the Grove City banks which are drawn on for nothing but payments to Christian benevolence. It is probably the only bank in the United States which has so much patronage of that character. "Quite naturally," says *The Continent*, "the

congregation has found it impossible to spend on itself even half of its tithe funds; last year its own expenses were \$15,000; its gifts to outside 'causes' \$32,000. Congregations that feel proud because they are giving to strangers as much as they spend on their own home work, should look twice at that record; they are not so amazingly unselfish after all."

### Kennedy School of Missions

**T**HIS well-known school on the Hartford Seminary Foundation reports for the year 1923-24 a total enrollment of forty-eight. Of these, thirteen were candidates for higher degrees, four were second year students, twenty-eight were first year students, and three were special students. In addition, twenty-one students registered in the other schools of the Hartford Seminary Foundation elected courses in the School of Missions. The thirty-two regular students in residence were equally divided between those who had seen service abroad and those going out for the first time.

### Progress in Negro Education

**P**RESIDENT JAMES E. GREGG, of Hampton Institute, reviews in the July issue of *The Congregationalist* some of the high points in Negro education in the past year. First, he says, "there should be noted the continuing disposition of Southern state legislatures, state, county, and city officials, and individual citizens of thoughtfulness and influence to take a liberal attitude toward the support of colored schools. Norfolk, Virginia, has completed and put into use a Negro high school costing half a million dollars. North Carolina is spending between \$3,500,000 and \$4,000,000 altogether on its colored schools. In the support of the 'county training schools' (rural high schools which, beginning with an eight grade, are pledged to add the ninth, tenth, and eleventh as soon as possible), which have been promoted mainly by the Slater Fund, with aid from the General Education Board,

the contributions from public taxes have risen from \$3,344 for four schools in 1911-12 to \$687,588 for 179 schools in 1922-23. Two hundred and six have been in operation in 1923-24.

#### More Bibles than Ever

**T**HE American Bible Society reports that in 1923 it distributed 7,101,289 Bibles, an increase of 2,538,222 over the preceding year. More than 2,901,000 were sent from Bible House, Astor Place, for use in the United States, and 3,245,090 for foreign lands, including 18,334 for American insular possessions. The nine agencies of the society all reported increases in circulation. State Bible Societies in Massachusetts, Maine, New Hampshire, Vermont and Maryland distributed 300,000 volumes in cooperation with the national organization. Bibles in forty-two different languages were required for the distribution in Massachusetts, now one of the most polyglot of States. About 17,000 New Testaments were distributed among the refugees in Greece through the Near East Relief. Despite the earthquake, the distribution in Japan last year was 343,588 volumes, an increase of 100,000. The increase in distribution in China was more than 1,000,000 copies.

#### Fifty Years of Bible Service

**R**EV. WILLIAM G. JONES has just completed fifty years of continuous service with the New York Bible Society, distributing Bibles upon every kind of vessel that has come into New York harbor. During this entire time he has missed only two weeks through illness and still continues his work visiting all sorts of shipping craft from canal boats, barges, and fishing smacks, to great ocean steamers. Upon the canal boats he often stops to read the Scriptures and offer prayer with the families. The children are born and reared on these craft and know no other homes. Upon these canal boats and barges he finds the same families year after year, but on the fishing boats and steamers

the crews change frequently. Mr. Jones has always been the seaman's friend. He has interested himself in their material as well as their spiritual welfare, and he has a host of friends along the water front. The significance and far-reaching influence of this work of Bible distribution among the sailors may be seen from the fact that the number who come into New York harbor every year is more than a million men. They are of many nationalities and come from every port on the globe and go out again to the ends of the earth carrying the Scriptures presented by the New York Bible Society. This ministry among the sailors is thus a work of worldwide evangelism.

#### Disciples Church Gains

**T**HE annual report of the United Christian Missionary Society, just made public, shows that during the last fiscal year the total receipts for benevolences from the Disciples of Christ were \$3,198,219, a gain of \$327,302. Special funds became \$379,826 the richer during the year and annuity funds \$62,866. During the same period there were reported from foreign fields 3,314 baptisms, with a present church membership overseas of 29,781, a gain of 14 per cent. Pre-Easter evangelistic services in this country were reported to have added 97,019 members, making the percentage gain in membership double that of any other Protestant body in the United States. The permanent revolving fund for the aid of churches in erecting new buildings now totals \$2,040,018, and \$559,050 was devoted to 87 such building enterprises during the year.—*Christian Century*.

#### Fisk University First

**T**HE first and only Negro college to have an endowment of one million dollars for college education.

2. The first and only Negro college to receive \$50,000 from a Southern city.

3. The first and only Negro college to be made an associate of the Car-

negie Foundation, thereby admitting Fisk teachers to the benefits of the pensions.

4. The first Negro college to be recognized by the Harmon Foundation which appropriates money for loans to worthy students.

5. The first and only Negro college to run four quarters a year.

#### Japanese Christian Students

THE Japanese Students' Christian Association in North America, the dream of many a Japanese student in the past, has made a record growth during the past six months and faced the new academic year with twenty-one local chapters, covering all the large student centers of the country from the Atlantic to the Pacific.

The proposal for a national association was made at the Indianapolis Convention; a committee of twenty was appointed, and the twenty-one local chapters were formed. Since then the constitution has been adopted; the members of the Central Executive Board have been elected by the local chapters and other individuals affiliated with the movement; two regional conferences, the eastern at Silver Bay, N. Y., and the middlewestern at Lake Geneva, Wis., have been held in conjunction with the Y. M. C. A. summer conferences. At the September meeting of the Central Executive Board, the following were announced as the chief points in the policy of the Association:

"Unity of Christian Japanese students and cultivation of organized effort, development of Christian character and fellowship, stimulation of capacity for service and rendering needed services for the general welfare of Japanese students, and betterment of American-Japanese relations through spiritual and friendly cooperation."

#### Indian Dances Again

THE suppression by the Department of the Interior of the immoral Indian ceremonial dances has been fully

treated in the REVIEW, the last reference being in the October issue. Interesting light has now been thrown on the subject from two new sources. Rev. J. D. Simms, missionary in New Mexico of the Reformed Church in America, writes: "We are experiencing great difficulty in combatting the propaganda of certain societies who pose as friends of the Indians and who are urging them to retain their old customs. A great many artists from the East are coming into the Southwest leaving this propaganda in their path. We have felt the reaction in the revival of ancient dances and ceremonies. The advisory council on Indian affairs, organized by the Secretary of the Interior, and made up of persons known for their missionary, educational or scientific interest in the race and a number of educated Indians, at a recent meeting in Washington, voted unanimously that the Department is exactly right in suppressing dances with which immorality is traditionally connected. Also for economic reasons it was judged right to forbid prolonged festivals which take Indians away from their farms at a time of year when the cultivation of harvesting of crops is important."

#### Earnest Indian Students

THE 900 students enrolled this year in the government Indian school at Chemawa, Oregon, have come from the Indian reservations of Oregon, Washington, Idaho, Montana, California, some from the frozen lands of the far north, some from the little fishing villages along the southern coast of Alaska, with their varying degrees of civilization, education, and moral standards. The religious instruction of the pupils is delegated by the Government to established missionary agencies, which are allowed two hours on week days, in addition to the regular Sunday services, for this instruction. Of the 900 students enrolled, 560 are Protestant, and 340 are Roman Catholic. These last are served by a resident priest, and the Protes-

tant work is under the Presbyterian Board of National Missions. One of the greatest needs of the Indian people is native Christian leadership, and to that end every possible opportunity is given the older boys and girls for developing and exercising that leadership while they are in school, that they may be able to serve as strong, virile Christians in whatever community they may finally take their place. Many of the older students realize the burden of responsibility that falls upon them because of their advantages.

#### A Negro Sanhedrin

**A** MOVEMENT of many years, accentuated by the influences of the World War, which has been giving the Negro a stronger race consciousness and a greater feeling of independence, has recently headed up in an organization to be known as the Sanhedrin. Sixty-three different bodies of Negroes, represented by three hundred delegates, unanimously approved the action taken in the conference which launched the project. Professor Kelly Miller of Howard University, Washington, D. C., is the leading spirit. The Sanhedrin will meet biennially. It will function through a national executive committee, a commission of public information, and special permanent commissions of experts on the more important phases of race interests. It will first turn its attention to such subjects as public health, education, labor, politics, women's movements, public utterance and inter-racial relations, and a little way ahead are the subjects of business, fraternal organizations, the public press, race movements, Negro youth, and cultural programs. The Negroes themselves look upon the organization as the advent of the era of self-help and self-direction. — *The Christian Work*.

#### Mexican Immigrants

**D**URING the past ten years so much attention has been given to Negro migration to the cities and

to the North that the movement of Mexicans into the United States in increasing numbers each year has not received the amount of attention its significance requires. The Immigration Act, which became effective July 1, 1924, places those born in the Republic of Mexico among "non-quota immigrants," who may enter in unlimited numbers so long as they pass the literacy and other tests. Before that time, however, there had been for ten years almost a continuous increase annually of those passing immigrant inspectors, to say nothing of those entering clandestinely along the 1,800 miles of our Mexican border. In the year ending June 30, 1923, 62,709 Mexicans were admitted by the immigration authorities, and in 1924, 87,648. Even before the present accelerated migration, Mexican workmen were greatly desired in the truck gardening and cotton fields of Texas, the fruit farms of California and as contract laborers in the beet fields of Utah and Michigan.

#### A Sturdy Alaskan Church

**T**HE Northern Light Presbyterian Church at Juneau, Alaska, is living up to its name as a great light in the north. It is the only self-supporting church in Alaska. Organized in 1891, the meetings were held in a log cabin, on the spot where now stands the only elevator hotel in Alaska. The church has flourished under the leadership of such great men as Sheldon Jackson, S. Hall Young and James H. Condit, and with the help of godly men and spiritual women who gave willingly of their devotion and funds for the teaching of the Gospel to those who seek eagerly for gold. Eight ministers have served the church in the thirty-three years since its organization, pastorates ranging from one to eight years. The spirit of tithing has been so evident in the church that in late years the financial response has been about \$40 per member. Dr. George G. Bruce is the present pastor. "Church congregations are never very large in



Alaska," says *The Continent*, "as not more than ten per cent of the white population are churchgoers."

### LATIN AMERICA

#### A Campaign in Santo Domingo

COMMENTING on the success of a series of meetings held in Santiago, San Domingo, by Evangelist Strachan, H. F. Johnson writes in *Missionary Tidings*: "In these Latin American countries, the priests have put the Gospel as presented by the Protestants in disrepute. In their minds it is the essence of all that is bad and undesirable. Hence, there is a strong wall of prejudice which must first be broken down before a missionary can get at the people. Mr. Strachan has used new methods to draw the crowds. He has a large tabernacle, which is something new; he does lots of advertising, which is unusual, he employs some of the best Latin-American orators which is very essential—it is a sort of phalanx movement against the enemy in the rear. Then when they see that we are not at all dangerous people, and that we preach the truth, they invariably say, 'Oh, is that what the Gospel means? We like it.'"

#### A School That Mexicans Prize

CALVIN N. JOYNER, the new Director of the industrial and agricultural school which the M. E. Church South conducts at Montemorelos, Mexico, wrote in September: "School opened this week and we have new evidence every day of Mexicans turning to our church schools as the only source of good education. Some of our people are pathetically anxious to have their children in our institutions in spite of their extreme poverty. One such case arose the other day when an old carpenter came to enroll his children. He is desperately poor and so old that he finds it difficult to get work. He actually cried with joy when we told him that he could pay their tuition this year with three days' work each month. Several days later, when he was work-

ing in the shop, I noticed that he was too weak to work, and on inquiring discovered that he had not eaten a meal for thirty-eight hours. We have found him a light job where he can earn enough to eat. Two boys arrived for the boarding department who had ridden over fifty miles on horseback to get here. Bandits continue to operate in this neighborhood, but that does not appear to keep the children and young men away from school. If the present rate continues we will have two hundred students before the end of the year."

#### A Live Brazilian Church

SEVEN years ago the Gospel was unknown in the Brazilian town of St. Sebastian of Paradise. The Bible was an unknown book. Protestantism was a thing to be hated and kept from the town at all costs. The religious life of the people consisted in taking part in the worthless and often shameful practices connected with the frequent *festas* in honor of the Lady Mary or of some saint. The moral and spiritual life of the people was rotten at the very core because the only religious leaders they had were openly immoral. Some of the native evangelists had made an effort to preach the Gospel here but they met with such opposition that they gave up in discouragement. But there is a live, vigorous, growing, Presbyterian church today, with an active membership of more than sixty earnest Christians. The Sunday-school has an average attendance of more than one hundred and sixty. There is a well-organized Woman's Auxiliary and three young people's societies. The church worships in a splendid new building which has been built and paid for by the people of the church themselves without any financial aid from the mission.

#### Progress in Peru

THE General Secretary of the Evangelical Union of South America, Rev. Mr. Ritchie, wrote on the eighteenth anniversary of his arrival

in Peru: "What a change! Then, public services were prohibited; today, we enjoy full liberty of worship. Then, there were only six meetings being held regularly in the whole republic, and all these directly financed by foreign mission money. Today, we can point to over eighty regular meetings scattered all over the republic. In Central Peru there were only meetings in Lima and Callao. Now there are regular services held in forty different towns and villages in this region alone, and of these, twenty-nine are associated with our mission and our church in Lima; and a very large proportion of the people forming these meetings are Sierra Indians. Apart from the support of the native evangelists who are each working over a large area, and so only visiting each congregation for two or three days in the month, these congregations are all self-supporting, and, thank God, many of them are also self-propagating. So far as I can reckon, there are now approximately one thousand adult members and adherents in our congregations in Central Peru, and we are rich in young men, many of them Quechua-Spanish bi-linguals, who are willing to go forward into the work of evangelism."

## EUROPE

### In a Portuguese Prison

ON the outskirts of Lisbon there is a penitentiary where some two hundred prisoners are undergoing sentence. In former times these unhappy people used to wear hoods and were never allowed to see the faces of their companions, but since the republic was declared in 1910 this strange custom has been abolished. Among the prisoners are many desperate characters—murderers, anarchists and thieves—most of them incarcerated for long periods. About forty of the men have received copies of the New Testament from the British and Foreign Bible Society. A number of them were so interested that they bought Bibles out of their scanty earnings. There is no doubt from

their letters that some of these men have been brought into an intimate relationship with Jesus Christ. Many of them, too, have sufficient spiritual life and energy to carry on the good work among their companions. Recently one of the chief warders said he had never seen anything like the great change wrought in these men by the reading of Scripture; their discipline and general behavior had improved beyond measure.

### Baptists in Roumania

THE lack of religious liberty in Roumania is commented on by *Evangelical Christendom*, which quotes "Dr. Rushbrooke, Baptist Commissioner for Europe." He says: "The Roumanian Government has entirely failed to put an end to the oppressive, and frequently brutal, actions of its officials and police. It is alleged that meeting-houses of Baptist Churches are arbitrarily closed; preachers and worshippers are arrested and fined; congregations are forcibly dispersed and members beaten by gendarmes; books used in worship are confiscated and burned; registration of Baptist marriages is refused, and permits to build chapels are withheld."

### The Bible for Bulgarian Children

OF THE ten thousand Daily Vacation Bible Schools held around the world during the year, one of the most interesting was the *first and only* Daily Vacation Bible School in Bulgaria. The message given to the children is vividly described in the report from the Principal:

"With an experience of six years as a kindergarten teacher and special training in a missionary college in London, it was my great privilege to be invited to conduct the Daily Vacation Bible School in Philippopolis, Bulgaria. To my great surprise, the very first day over 50 children were enrolled, and later the number reached 80. Almost every day mothers and fathers brought their children and pleaded with us to accept them. I felt

sorry to send them back, but we were two teachers and not one seat was vacant. This was the first school of its kind in the whole of Bulgaria. Bible study, the Life of Our Lord, in simple stories, was the chief object of our teaching, accompanied by hymns, games, drill and kindergarten work. Mothers came every day to thank me, saying, 'You are doing a blessed work, we see the difference in our children since they started to come to your school.' Out of 80 children, ten came from Protestant homes, fourteen were Jews, one Armenian, one Russian and the rest were from Greek Orthodox families. They learned the 23d Psalm, verses from the New Testament, the Lord's Prayer, more than ten hymns and many kindergarten songs and finger plays. All that the children learn in the school they tell their parents. The need is great in our country and we must start with the children if we are to win the nation for Christ."

#### German Antichrists

THE neo-pagan movement in Germany today, says a writer in the *Sunday School Times*, is a militant repudiation of Christ. "Let us cast his hands from us," it cries, with full realization of purpose. Pastor Bublitz in the monthly *Die Sonne*, commends the "New Heathenism." Baptism he would retain in the church, but Germanize it. The ideas which Luther attached to the baptism formula—death, resurrection, cleansing from sin, must give place to the ideas of the old German forest. The formula he suggests runs something like this: "As this water came up out of the depths of the fatherland so do you remain ever faithful to the holy land of Germany which bore you," and so on. Baptism he holds to be a German custom which should be retained after its dechristianization, for the old Germans dipped the newborn child in cold springs in order to harden it for a fighting life. Another German, August Frone, would erect a purely German theistic church with

appropriate German ceremonies. Christianity he holds to have been the bane of the German people. Fritsch, the editor of *Der Hammer*, has just been elected to the Reichstag. He, too, stands for the substitution of a thoroughly German paganism for the Christianity of the past. Fritsch is a mad nationalist and Jew hater. Being such he insists it is necessary to cut loose from Christianity, the off-spring of Judaism.

#### Schools in Russia

THE survey conducted between February and May of this year by the Commissariat of Education in Russia and including a group of schools in seven separate provinces is made the subject of an editorial in the *New York Times*, which states: "Teachers' salaries have not been paid for a considerable time, and besides having to suffer financially, the teachers are treated with contempt and often forced to do all kinds of enforced labor, from taking unwilling part in the plays in the public theatre to acting as scribes to the local Soviet Executive Committee. The surprising statement is made that not even Soviet school books have reached the village schools in any considerable number. Some typical instances are cited showing that hardly more than a third of the pupils had books and that these were of a most variegated sort, some dating back from before the revolution. And as for school accessories and materials for writing, they are altogether wanting or most scanty and casual; copy-books being made out of old taxation lists and parish registers. Wood is scarce for heating or repairs and the children sit through the cold days wearing caps and coats in buildings forty per cent of which are crumbling down."

#### Sustaining German Missions

MISSIONARY workers in all countries are interested in the effort to keep German missions in non-Christian lands from disintegrating. Contributions have been sent from

practically all Protestant countries. This help has enabled the German societies in some instances to keep their own missionaries in the field. In other instances missionaries of other nationalities are manning the fields and keeping up the work, pending the return of the German missionaries. *The International Review of Missions* publishes a statement of the contributions for 1923 given outside Germany itself to sustain German missionary work. The total amount contributed in 1923 was about \$600,000. Of this amount \$319,096 went from the United States. Three fourths of this was given by Lutherans. The Moravians gave \$49,122, the Reformed Church and the Congregational Church each gave \$2,500. The Conference of Missionary Societies in Great Britain and Ireland has addressed a letter to the Secretary of State for the Colonies asking that the general ban against German missions in the British Empire should be withdrawn and that it should be open to the Conference in the future to submit applications on behalf of German missionary societies for inclusion in the list of "recognized" societies, as is now done in regard to societies in other countries on the continent of Europe.

## AFRICA

### Students in a Mud Village

**P**ERHAPS the two most outstanding impressions of a mud village are its filth and the eye diseases of its people. The men from the American University in Cairo decided that these conditions offered to the Mohammedan students an excellent opportunity for service. A small group of the very best Moslem boys was selected to undertake this work. A Cairo physician covered the points on sanitation and the treatment of the eyes which should be made clear to the people. With this as a background, Mr. Currie, a member of the faculty, went with them to a mud village. One proud Moslem boy took one look at the filth and diseases of the fellahin and said to Mr. Currie, "Sir, they are

nothing but cattle. They do not understand. Why do we bother with them?" After much persuasion, he went over to a group and started to talk. Like all Egyptians, they started to argue. They knew how to take care of their eyes, and the filth and flies made no difference. But Minshawy stood his ground and won their attention. Finally there were five speakers with five groups of the fellahin scattered through the village talking and answering questions. When the group finally started home, they were fairly bubbling over with joy and enthusiasm. El Sayed Gamil, a high-class Moslem from Mecca and a direct descendant of Mohammed, voiced the sentiment of the group when he said to Mr. Currie, "Sir, I have heard many times at the University that the way to be happy is to do something for someone else. I never understood what it all meant before. Today for the first time I have done something for someone else and I am very happy." In America this experience may seem rather commonplace, but in Mohammedan Egypt it is most significant, because it so clearly portrays the groping for light that is typical of the classes reached by the University.

### How a Missionary Lives

**R**EV. GEORGE SCHWAB, a Presbyterian missionary, writes from Sakbayeme par Edea, Cameroun:

"There are four of us families in this one house now, with six children. It was built for two. We feel quite 'slummy' and expect any day to see a 'settlement worker' appear and a neighborhood house started. The churches of Ohio gave us money for our school plants, a medical plant and a much-needed cistern. But the funds for a new residence or a church did not come. So we'll just manage and get along as best we can.

"We have to do all our work, besides get the building done. It is not easy, as we have a territory about the size of Massachusetts and Connecticut—over three hundred villages at which we have our teacher-Bible

readers. one man 's do the pastoral shepherding of the 17,000 of our constituency and one for the 8,000 school pupils who are enrolled and therefore looking to us for whatever of enlightenment and uplift they are ever to get. We have a doctor, too. But he is handicapped for want of space to put patients. As fast as one leaves the 'hospital' his place is filled. There are hundreds of miserably suffering ones in all the villages about us, awaiting their turns. One village headman recently told me that his people were all sleeping out in the open, having given over their huts to the ill of whom there were eighty at that place. They have huts for the fifty inhabitants. 'We do not wish to be hardhearted and refuse them a refuge,' he told me."

#### Education in Africa

THE Conference of Christian Missions in Tropical Africa, held in England in September, brought together over a hundred men and women, representing thirty-three missionary societies and seven nationalities. J. H. Oldham was chairman, and several distinguished government officials contributed much to the discussions. The chief subject before the Conference was the education of the African. Statistics were presented to show how largely this has been carried on by missionaries up to the present time. The following figures for the British colonies in Africa, for example, are significant:

	<i>Mission Schools</i>	<i>Gov't Schools</i>
Gambia .....	9	1
Sierra Leone ....	134 (105 aided)	14
Gold Coast .....	108	19
Northern Nigeria.	107 (unassisted)	15
Southern Nigeria.	1,602 (160 aided)	45
Kenya .....	500	5
Nyasaland .....	2,030	None
Northern Rhodesia	457	1
Southern Rhodesia	856	2
Uganda .....	79,631 pupils	None

A similar state of things existed in the German African colonies before the war, where education was left largely to the missions; and in the

Belgian Congo and in the Portuguese African colonies missions are responsible for almost the whole of the education. These facts constitute a striking testimony to the influence of Christianity in the modern world.

#### A Lion and a Prayer Meeting

MISSIONARY work in the Tanganyika Territory of East Africa is often beset by actual as well as figurative lions. Visiting one place, whose Mohammedan chief had asked for a teacher, the Rev. R. Banks, a missionary of the Church Missionary Society, found that the inhabitants were fleeing from the lions which from time to time devastate that forest country. "As things are going," he writes, "there will soon be very few people left. More than one man-eating lion has struck terror into their hearts. On the night I spent at Masawa's village, a lion actually passed by within twenty yards of where we were gathered in the open for evening prayers; and four times I had to break off because the men said that they heard the lion in the grass." One wonders how many people in our own country would attend a prayer meeting in such exciting conditions!

#### An African Christian Scholar

ONE of the most notable members of the Phelps-Stokes Educational Commission to Africa is Dr. J. K. Aggrey, M.A., a West African from the Gold Coast, who says he owes everything to missions. As a lad he was taught in a village school, and afterwards trained as a teacher. At the age of eight he came to the knowledge of Him who is the Saviour of the world, and was used of God afterwards in bringing both his parents and his brothers and sisters to Him. As a lad his father told him to learn all he could, so that he could teach him, and he would go to the spring for water with his pot on his head, and in his hand his Testament, learning as he went. When the editor of a British magazine recently asked him

in England if he would contribute an article on "What the Bible means to me, an African," he said at once, "It means everything to me."

Dr. Aggrey is going back to the Gold Coast as a member of the staff of the new college to be erected at Achimota.

#### In Line for Testaments

**D**R. E. V. HUNTER, a missionary of the Church Missionary Society at N'gora, in the Eastern Province of Uganda, writes that during the first six months of 1924 the Teso Scriptures were out of print and the people could not be supplied. In order to expedite things, 500 copies of part of the New Testament in Teso were sent out by post. When they arrived there was a long line waiting for them, and the first 500 people had one copy each. A groan went up from the others when they heard there were no more. When a further supply arrived in July, more than £100 was taken in two days, and a stock which should have lasted for six months seems likely to be exhausted in six weeks. Dr. Hunter says: "The next time you pass a cinema and see the long line of people, just think that this is how the folks in Teso...stand outside the bookshop waiting for their turn to obtain a gospel or a testament."

#### Sunday-schools in South Africa

**T**HE first conference of denominational Sunday-school leaders in South Africa was held recently at the call of the South African Sunday School Association, of which J. G. Birch of Elizabethtown is the General Secretary. The sessions occupied two days and were participated in by all but two of the denominations working in that country. Resolutions were adopted looking to active cooperation between the denominations and the association which represents organized Sunday-school work. Plans were made to obtain classified information concerning everything that is being done in the realm of religious and moral education of the youth in

South Africa and the data will cover all the races there. This will be the first step in the construction of an inter-church program of Christian education for the nation. When the survey has been completed its results will be presented at a national convention in which all the evangelical denominations will be asked to participate.

#### Churches Too Small

**T**HE Anglican Bishop of Bloemfontein, South Africa, the Right Rev. Walter Carey, quoted in the *Christian Work*, says that he has preached in only three churches in his diocese, because the congregations are always so large that his services have to be held in the open. The churches hold six hundred or seven hundred, and the people number thirteen hundred or fourteen hundred. The difficulty of the missionaries is not how to get the people in, but how to keep them out.

#### A Madagascar Product

**R**AMAMBASOA is a man who lives in Madagascar. There is a Sunday-school Union on the island and Ramambasoa is a result of the teaching in a Protestant mission Sunday-school. He was sent by the Inter-Missionary Sunday-school Union of Madagascar to the West Hill training school for Sunday-school workers, near Birmingham, England, to study modern Sunday-school methods. He is now the Sunday-school specialist for Madagascar and writes as follows: "When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practiced openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching. The good results seen among the children and rising generation, since the advance of the Gospel, are a marked feature in the life of the Malagasy."

## THE NEAR EAST

### Building Up Native Churches

**A**T a two-day conference held in September at Bronxville, N. Y., between the executives of Near East Relief and responsible leaders of church bodies, it was resolved to work much more closely in harmony with the indigenous churches of the Near East, rather than to look forward to the building up of new Protestant or other ecclesiastical organizations in that part of the world. "A closer contact with the ecclesiastical bodies in the Near East, growing out of mutual cooperation in relief measures, has caused religious leaders to re-evaluate the native churches. The realization that these churches are evangelical and democratic has caused religious agents to think of the Eastern churches in terms of larger and closer cooperation." The committee on religious education, after pointing out the need for special religious instruction for the children gathered in Near East orphanages, went on to recommend "that the program of religious nurture undertaken by Near East Relief be consciously directed toward leading into loyal and aggressive membership in the indigenous churches of the Near East all those children whose parents were connected with those churches."

### Persian Christian Forgiveness

**H.** A. LICHTWARDT, M.D., tells the following incident of his experience in Meshed, Persia: "One morning at the Sunday morning public service, after I had been speaking about 'forgiveness' and the necessity for us to forgive our enemies if we expected divine forgiveness, a man came into my office, bringing his little girl whom I had examined just before church. This six-year-old child had been struck in the eye a short time before by a fifteen-year-old neighbor boy and her vision was entirely destroyed. The father said to me: 'What shall I do to this boy who deliberately blinded my girl, following a petty dispute? I had decided that unless he paid me a large sum of money, I would de-

stroy his sight, as I have a right to under the law. However, I have been thinking more about it, and I think the way that Jesus Christ demands is much better, so I will try to stop the hurt in my heart, and the hatred of this boy, and sincerely forgive him.'"

### Educational Outlook in Iraq

**P**ROFESSOR ANIS KHURI, of the University of Beirut, conducted an interesting educational campaign in Mesopotamia during the past summer. His headquarters were at Bagdad but he radiated out in all directions to Basrah, Kut, Najaf, Kerbela, Amara, Hillah, Mosul and Kazimiyah. This country, Professor Khuri discovered, is badly in need of teachers. All the schools are struggling toward higher levels with the enthusiastic patronage of King Feisal, who frequently expresses his appreciation of the work of the University of Beirut. The university is looked up to as the finishing place for academic training and fifty-five students from Iraq were in attendance last year. Professor Khuri was able to get in touch with many of the government schools as well as private schools, Moslem, Jewish and Christian, in the various cities. He interviewed classes, teachers and presidents, and distributed pamphlets of information about "the great Oriental queen," as the University of Beirut is called. Professor Khuri was also cordially received by religious leaders of the Shiah Moslems.

### An Arab Converted

**M**ISS CHARLOTTE KELLIEN, of the Arabian Mission of the Reformed Church in America tells the story of a young man from a fanatical Shiah village, who has now removed to Basrah, where he can go to church and put his little boy in the mission school. "He and his older brother were grain contractors for the army of occupation and in that way he came in touch with various English officials. One of them used to talk to him about the falseness of Islam, and he says he was so indignant the first time that he would have

killed the man except that he knew he would be punished by the English. Their conversations continued, however, and finally he asked this officer where he could get books that would make plain the real beliefs of Christians. From our Mission Bookshop at Nasariya he began getting books by mail and reading them in secret. When his wife and brother found out about it, they were very angry and their religious leader threatened him with business and social ostracism if he would not burn the books. He continued to study the Gospel, was convinced of its truth, and during the last three years has won his wife to the same belief."

## INDIA

### Two Ideas of an Eclipse

**M**ILLIONS of American citizens, young and old, will be watching with interest the eclipse of the sun which astronomers have announced for January 24th. Rev. T. C. Carne, an English missionary in India, tells the story by which a Hindu explains an eclipse. "Vishnu the Preserver commanded that the ocean be churned, to get the ambrosia required by the gods to overcome the demons. The churning stick was a mountain, and the churning rope a serpent. From the sea of milk which resulted from the churning came butter, but there also came a blue poison. Shiva, the god of Destruction, swallowed the poison and held it in his throat. The physician of the gods brought a golden cup brimming with ambrosia, some of which Rahu, a famous demon, managed to get; but before it had got past his throat Vishnu threw his discus and cut off Rahu's huge head. The ambrosia drunk had, however, made his head immortal, so it soared to the sky. Since then it has followed the sun and moon with open mouth, and when it swallows either there is an eclipse."

### Scotch Mission Centenary

**A**SERVICE worthy of a great occasion was held in the Ambroli Church, Girgaum, Bombay, when

Miss Dhanjibhai Nauroji, the oldest living Indian Christian connected with the United Free Church of Scotland Mission in Bombay, in the presence of a large company unveiled a bronze tablet, commemorating the centenary of Scottish Missions in India. The ceremony was presided over by the Rev. J. R. Cuthbert. The inscription on the tablet read as follows: "In the centenary year of Scottish Missions to India this tablet is erected by the Scottish Churches in grateful remembrance of those who as messengers of Scottish Christianity first claimed India for Christ. Donald Mitchell—January 1823, John Cooper—Aug. 1823, John Stevenson—February 1824, James Mitchell—Aug. 1823, Robert Nesbit—Sept. 1827, Alexander Crawford—August 1823, John Wilson—February 1829. 'The earth shall be filled with the knowledge of the Lord' (last words of Donald Mitchell—November 20, 1823) Amen and Amen." Two eloquent addresses were delivered by the Rev. R. B. Douglas and the Rev. D. S. Sawarkar, the former speaking on Scotland's pioneer missionaries to India and the latter on the new India that is being created by missions.

### Outcastes in Church Council

**T**HE striking testimony of the late Bishop Whitehead of Madras to the surprising capacity of India's reclaimed and Christianized outcastes is a lesson, says the *Dnyanodaya*, which Church leaders and politicians alike may well take to heart, for it is a demonstration of the fact that Christ is building up a great community of witnesses to Himself even in these days of political ferment and religious disunion: "During the time that I was in charge of this area as Bishop of Madras, the administration of the ten districts was entirely in the hands of European missionaries. A benevolent autocracy seemed to be the only possible form of government. When the diocese of Dornakal was formed, Bishop Azariah (the first native bishop to be appointed) tried a bold experiment. He divided up the



ten districts and put the administration in the hands of an Indian council, presided over by Indian priests, all of outcaste origin, with the European missionaries in the background, no longer as autocrats but as advisers. The experience so far has been a striking success. Both the Indian clergy and the Indian councils have risen to the occasion, and shown unsuspected powers of initiative and management."

#### The Sadhu's Latest Book

**T**HE paragraph on Sadhu Sundar Singh in the September REVIEW referred to his new book, "Reality and Religion." Further details about this volume are given by the *Dnyanodaya*. It consists of twenty-seven "Meditations on God, Man and Nature," written out first in Urdu and then put into an English form by the Sadhu and Dr. Appasamy working together, Canon Streeter adding a useful Introduction. "In this little book," says the author in his Preface, "I have put down some of the ideas and illustrations which are the outcome of my meditation. I am neither a philosopher nor a theologian, but a humble servant of the Lord, whose delight it is to meditate on the love of God and on the great wonders of His creation." The Sadhu's father, who before he died became one of the Sadhu's own converts, insisted on buying a house at Sabathu two or three hours' railway journey from Simla where his son could retire for rest, meditation, and study. The book was written here, the Sadhu working on the Urdu *ms.* "about twelve hours a day for twelve days."

#### Government Consults a Missionary

**E**DUCATION, it will be recalled, is one of the departments of the British administration of India entirely transferred to the Indian Government. In spite of the prejudice, even bitterness, against everything Western which has marked the spirit of nationalism, the educational authorities of the Madras Government have recently called into consultation

Rev. J. H. Warnshuis, the capable missionary of the Arcot Mission of the Reformed Church in America. He writes: "One of the very encouraging features of the past year has been the awakening which Government has experienced. In June I was summoned with two other missionaries to discuss with the Minister for Education of the Madras Government a program for the extension of elementary education. The objective which the Minister had placed before himself was the establishment of schools in every one of the four thousand and odd villages of the Madras Presidency with a population of over 500 within the next three years and the extension of elementary education to the 25,000 villages of the Presidency in ten years. He was not dismayed by the task of training 70,000 teachers required for this extension. That there are many obstacles to the translation of this program into accomplished fact is obvious but one cannot but take heart at seeing the newly elected Government conceive projects with such boldness and faith."

#### Christians "Until Death"

**T**HE story of the village of Daurala, near Meerut, India, is told in *Evangelical Christendom*: "Almost the entire community of 500 expressed a wish to be taught the religion of Jesus, and to be prepared for baptism. The C. M. S. missionaries pitched their camp in the village, and instructed the inhabitants. Attempts were made to drive them away, but they stood their ground, and inquirers were not in any way terrorized by the efforts. Finally, when the time came no fewer than 206 were baptized, and their conviction was expressed by one who said: 'We and our wives are Christians until death—even if you grind us to powder.' After the baptism, prominent Hindus from Meerut visited the village, and did all in their power to win them back. They failed, and as a sign of their failure a notice was posted, saying, 'They were not willing to give up Christianity, and any Chamar who holds any communication

with them is also outcasted, till he shall have paid a fine of 50 Rs. and a feast to the brotherhood.' After six months not one of the converts has gone back. All remain faithful."

#### **Burmese Buddhists Violent**

**A**FTER the forcible breaking up by the authorities of a street meeting in Rangoon, early in October, following the conviction of U. Ottona, a prominent Buddhist monk and a leader of the Extremists, the Buddhist monks were alleged to have vowed to wreak vengeance on the police. This threat was not taken seriously, but a few days later the monks assaulted a native police patrol, who were told they would be killed if they failed to resign from the police force. This assault was not very serious and was regarded as an isolated affair, but a gang of some twenty monks savagely assaulted Professor and Mrs. Gleason of Judson College while they were walking along the street. Both were badly cut about the head and were removed to a hospital. Military police surrounded the monastery where the monks reside, and seven monks connected with the assault were arrested.

#### **A Busy Burmese Pastor**

**T**HE Kachins in northern Burma are a people that not long ago were considered hopelessly wild by the Government but who now in large numbers have been "tamed" by the Gospel and have become useful law-abiding citizens. Mrs. Hanson, an English missionary, says of Saya Zaw Tu, one of their leading pastors: "He is indeed a busy man. We have attended with him in the past month, three sending-the-bride-off parties, seven weddings, three housewarmings, one church dedication, one semi-annual church meeting, twenty baptisms and two funerals. This gives an idea of some phases of his work beside his going from village to village preaching. His preaching is of an unusually high order. Would that we had more men like him! The schools in this

village and the government Kachin school are doing good work and are in greatest harmony. The government school is a model of order and cleanliness. All the teachers are members of the Sinlum church and are a great asset to the work in this field."

#### **A Half-Century in Siam**

**T**HE journey from Bangkok to Chiangmai which fifty years ago took ninety long weary days in a boat pulled by men is now made in just twenty-four hours by railroad. This is only one of the changes wrought coincidentally with the advance of Christianity in Siam. In the early days the missionaries waited many months for their mail from the outside; now the buzz of an airplane announces that it has arrived from Bangkok. Bridges of concrete and steel and macadamized roads reaching out into the country in all directions from Chiangmai provide smooth thoroughfares for the motorist. The few curious listeners on the veranda of Dr. McGilvary's *sala* have become a church numbering thousands of Christians in over a hundred villages. The improvised dispensary on that same veranda where Dr. McGilvary had to coax the unwilling natives to take the foreign quinine has become the fine McCormick Hospital which serves thousands.—*The Continent*.

#### **Buddhist Activity in Ceylon**

**M**ISS KING, an English Baptist missionary in Colombo, writes of her work: "House-to-house visitation brings one into contact with many kinds of people. In Colombo most of our work lies among the people of the slums and the poorer classes, but occasionally we visit among the well-to-do. We usually have a very hearty welcome from the women, especially if the men folk are not at home. Occasionally we are told that we are not wanted, but that is rare. Even if they do not want us they generally listen quite politely to what we have to say. In connection with the Buddhist revival the young men are par-

ticularly active, directing their attention mainly to the boys and girls. Buddhist Sunday-schools are being started everywhere, and pickets are placed along the roads in order to prevent the children coming to the Christian Sunday-school. Organized women's work is also carried on vigorously by Buddhist nuns. In spite of the opposition, we have managed to keep our little Sunday-school together. The numbers are very much depleted, but we have a faithful few. Many of the children who have left would gladly come if they could, but they are afraid of their parents' anger."

### CHINA

#### Suffering by Chinese Christians

**R**EPRESENTATIVES of the China Inland Mission have opportunities to see conditions in some of the provinces which other people do not realize. *China's Millions* reports some of these: The evangelist at one of the outstations of Kopu, in the province of Kweichow, has been killed by bandits. From Tating, in the same province, Mr. J. H. Robinson writes, that he continues to receive reports of the barbarity of robbers, the rapacity of officials, and of many persons being obliged to eat roots to avoid starvation. He adds: "As an example of the first, an evangelist writes about a church member who was hung by his wrists and burned with fire till he died, because a ransom of \$600 was not forthcoming. Another church member was beaten almost to death."

#### Social Reform Movement

**L**AST spring the Nanking Church Council, composed of Chinese and foreign representatives of all denominations working in the city, started a movement to organize a Social Reform Society. They prepared a prospectus and gave copies to about seventy-five of the leading officials and citizens, who gave their signatures of approval. A dinner was given at which subscriptions were taken. The Military Governor gave

\$1,000, the Civil Governor \$500, and others small amounts totalling about \$500. Then a large meeting, called to organize the society and elect officers, was held in the city's public lecture hall and was well attended. The purpose of the society is twofold: to reform ten present evils, and to suggest an equal number of civic improvements. Among these are:

Opium	Public Hygiene
Gambling	Short Course Schools
Coneubinage	Home for Cripples
Immoral Literature	Amusements and Lectures
Foot-Binding	Public Playgrounds
Cigarettes	Industrial Training
Immorality	for Beggars
Extravagance	A Museum
Idolatrous Practices	A "Relieving Calamities Society"
Strong Drink	

#### Chinese Church Fights Opium

**A**LARMED over the rapid spread of the opium evil in China in recent years, the Christian churches of China observed the last Sunday in September as anti-opium Sunday. Parades, demonstrations and mass meetings were planned for in order to show opposition to the opium traffic. The National Christian Council distributed among the churches a number of suggestions to aid them in observing the day. In the outline prepared by the Council it was explained that the recrudescence of opium in China (the planting of the poppy was completely stopped in 1917) is due to overproduction during the World War, the surplus naturally seeking a market in the east. Also on account of the high price and the large profits of this traffic the local cultivation of the poppy was encouraged by militarists in league with bad merchants who are seeking nothing but civil war and gain. Christians were urged to cooperate with hospitals and the churches' social service work in helping people break the opium habit, to cooperate with all Christian and non-Christian forces in working to make their region poppyless, and to make known to the public the facts about their city, whether favorable or unfavorable, so as to

arouse nationwide pressure on the government and local authorities to help China free herself from the bondage of opium. A National Anti-Opium Association, supported by more than thirty Chinese organizations in Shanghai, among them the China Red Cross Society, the Chinese Newspapers Union and the World Chinese Students Federation, has been organized to fight the opium traffic.—*The Continent*.

#### Chinese Extravagance

**T**HE custom of spending more on weddings and funerals than can well be afforded seems to have been handed down through the ages. It is done in America and other English-speaking countries. It is done in China, where millions and millions are so poor that from their cradles to their graves they do not know what it is to have enough to eat. And yet friends say there as here, "We must give him a good funeral without thinking of the expense," and "She must have a nice wedding." For instance, a man died in Tsian, and, although the family was exceedingly poor, they donned coarse white garments and wailed. Mourners were hired to make a louder wailing and money was spent for incense and candles and for images to be burned. The Chinese also waste much money on weddings. In contrast with the poverty of the masses this seems to us inexcusable. But they will not hear of anything else. When a Chinese girl child rides through the streets sitting beside her future husband, old enough perhaps to be her grandfather, there ride in front of her innumerable red boxes carrying the customary gifts. On the other hand, there is great objection to spending money for needed medicines for the sick. A girl may stay away from the factory, but a dollar for cod liver oil is considered out of the question. The family steadily delay buying it, giving as an excuse, perhaps, that they must consult the grandmother who lives up in the country.

#### A Chinese Bible Student

**R**EV. JOHN F. STEINER of Hainan, writes, as quoted in the *Record of Christian Work*: "A certain man out here had never heard a sermon or attended a religious service. Through our evangelist a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and the New Testament, and finds chapter and verse without the use of a concordance. Best of all, he has been instrumental in leading eighteen of his villagers to become Christians, and they have provided their own chapel. His house is at the roadside, and he always has some interesting direct gospel message posted up for the benefit of the passerby."

#### New Standards for Husbands

**T**HE report of the work carried on in Tsinanfu, China, by the Presbyterian Church in the U. S. A. points out as one of the indications of "a new and most hopeful spirit" the changed attitude of certain young women regarding their future husbands. "It is reported that girls in non-Christian homes of wealth and refinement are saying that they do not want to be married to men of the vicious habits to which most of the wealthy non-Christian young men are addicted, but that they want Christian husbands because they realize that the chances of a happy life for themselves and their children are vastly greater if they are the wives of clean purposeful men. A young Mohammedan woman recently widowed is said to have declared her purpose to marry again and to marry a Christian. She is intimately acquainted with the home life of two Christian families. A certain handsome daughter of a wealthy family was betrothed to a student of the University School of Medicine. She is the only Christian in her family. She broke the engagement because she became convinced that the young man's

Christianity was only nominal. He might have prospects of becoming a good doctor, but if he was to become her husband he must be a warm-hearted Christian as well."

#### JAPAN AND CHOSEN

##### Uses of a Gospel Hall

**J.** P. HASSELL, writing in the *Presbyterian Survey* of some of the urgent needs of the Japan Mission of the Southern Presbyterian Church, says: "One piece of equipment which is most needed at every mission station is what has come to be known as a Gospel Hall. This is located somewhere near the business center of the city. On the ground floor is the auditorium, which should be sufficiently roomy for preaching to the crowds who come in from the streets. Here, too, stereopticon lectures, moving pictures illustrating Bible themes, Bible classes, and Sunday-schools may be held every night of the week. The upstairs is used for reading room, for the training place for inquirers, and as a place for gathering in the young men who have absolutely no place where they may go for friendly advice. In other words, it takes the place of a church, Sunday-school building, and Y. M. C. A. combined, and is looked upon as the headquarters of the Christian activities of the province in which it is located. There are ten stations in our Japan Mission, not one of which has as yet been equipped with a Gospel Hall."

##### Korean General Assembly

**T**HIS representative body, which unites the various branches of the Presbyterian Church at work in Korea, heard especially encouraging reports at its last meeting of the growth of Sunday-schools and vacation Bible schools. The Assembly voted to make this coming year one in which there would be a united effort to deepen the spiritual life of the teachers and bring each pupil to a definite acceptance of Christ as Mas-

ter and Lord. To this end there will be institutes held all over the country in each worker's territory, in which the teachers from near-by churches will be assembled in a three days' consecration meeting. The Assembly also took a forward step in establishing an Assembly's Home Mission Committee to have charge of all the work for Koreans outside the bounds of the presbyteries, or in presbyteries which are not able to overtake their work. Heretofore this has all been under the Korean Foreign Mission Committee, with the result that this committee had more work than it could finance or overtake, and many were becoming discouraged.

##### Lepers Support Lepers

**H**OW the lepers in Fusan, Korea, helped one another was told in the September REVIEW. The same principle is illustrated in the following story, told by Rev. J. Kelly Unger, of Kwangju, Korea: "The winter leper beggars have always presented a pathetic problem at Kwangju. When the cold weather starts they come in large numbers, begging to enter the Home, and they are placed in mud huts, where they are kept alive through the cold weather. Last winter we had one hundred such cases: the three huts were built to accommodate about thirty-five. Consequently they could not all sleep on the floor at one time, and they slept soldier-fashion in relays—some sitting up while others slept. These lepers are taken for only the six months of winter; the rest of the year they must beg for a living. On May first, the day on which they are turned out, they protested violently last year. One hundred despised lepers to be turned out on a world steeled against them. No funds were on hand for such a crisis. Who was to act to prevent this calamity? I could do nothing. Then the thought came to me that this was an opportunity to test the hearts and characters of the lepers who have been Christians for years, and who realized more than any other people, the life

to be faced by those who were to go out. I called them into the church building. All seemed touched; it was a crucial moment. Before this big audience of lepers, I made an appeal for one hundred other lepers. After some discussion, they decided that if every four lepers would adopt one leper, they could, by each giving a part of his food, support all their adopted fellow-sufferers. All consented to do their part, and by the next morning all of these hundred cases had their new parents. The Kwangju leper colony is, therefore, itself supporting a leper colony."

### ISLANDS OF THE SEA

#### Loyalty in Loyalty Islands

**T**HE Loyalty Islands, long a field of the London Missionary Society, have now been transferred to the Paris Missionary Society, which is placing there a stronger staff than the L. M. S. ever had. A letter from the leading native pastor, from which the following extract is taken, represents the mingled pain and anticipation of a period of transition and at the same time shows how deep a hold the English missionaries had gained upon the affections of the people.

Great is our gratitude and joy that you, our father and mother the L. M. S. have not forgotten us, and we cry sorely again to hear the counsel and blessing of you, our father. We cannot forget how you have fostered us in the Gospel of Jesus through your missionaries, from a time long ago, and until now, when you hand us over to French missionaries. We now accept with pleasure that which you our father have commanded, namely, that we should strictly obey God according to the missionaries and church of Paris. We are so acting towards them now. But oh, father and mother, we were consecrated with you to the holy work of God. Now will this be? There is doubt as to the issue, and we do not know as yet if the measure of the French missionaries will accord with yours, although, by our faith in God, we say "good," and what more can we say now?

#### Indians in Fiji

**T**HE year 1920 saw the abolition of the indenture system, by which, for many years, men and women had been brought from India to Fiji to

work in the sugar industry. The years immediately following witnessed a very unsettled state of the Indian people. About one half of the Indian population in Fiji took part in a prolonged strike; there were riots in the capital, and the cry "Back to India" was raised throughout the whole country. Thousands of Indians applied to the Government for free passages to India, to which they were entitled. Hundreds were shipped off by every available coolie boat. After a while numbers began to return. They told of the intense summer heat of North India, after the cooler summer of Fiji; of the great rise in the price of foodstuffs since they left the land of their birth, 10, 20, 30, or more years before; of the terrible toll of life taken by disease; the ravages of bubonic plague, smallpox, cholera, etc., which are unknown in Fiji, and which struck terror into their hearts. They found it not a simple matter to get back into their own caste again. They were far better off materially in the newer, healthy home of Fiji, and their tale checked, to a great extent, the rush back to India, so that at the present day there is a population of 65,000 Indians settled in Fiji; a population already increasing in numbers by a steady natural increase.

### A Correction

#### THE CHRISTIAN ALLIANCE IN ECUADOR

One of the active and effective evangelical missionary agencies in the neglected land of Ecuador is the Christian and Missionary Alliance, an undenominational work that has its headquarters in New York City. An article on Ecuador in the November Review made reference to the work of the Alliance but did not adequately present the importance and full results of the enterprise.

Mr. Jordan, the agent of the American Bible Society, states that the missionary activities of the Alliance in Guayaquil have produced a very favorable situation for the Gospel in Ecuador. The Alliance congregation in that city "taxes to the limits the largest buildings" they have secured. Evangelical missionary efforts in behalf of the people of Ecuador are very inadequate, but the Alliance is doing effective work and in Quito has put up a building which with the property is worth over \$22,000. There are on the mission staff of the Alliance in Ecuador twenty-five missionaries, not including two at home on furlough and two loaned to the American Bible Society. The Alliance has stations in Quito, Guayaquil, Ambato and among the Indians at Agato. Rev. W. M. Turnbull reports that the Alliance plans to largely reinforce their work in Ecuador.

# THE MISSIONARY LIBRARY

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

**Christianity and the Race Problem.** J. H. Oldham. 280 pp. \$2.25. New York. 1924.

Without discussing the anthropological and biological phases of the race problem, (except briefly in chapter X) Mr. Oldham addresses himself to the task of pointing out the contribution which the Christian Church should make to the solution of the multitudinous racial contacts and frictions of our turbulent time. As Secretary of the International Missionary Council and Editor of the *International Review of Missions*, and especially because of his relation to the British Government in its world-wide relations of alien rulership—where his counsel is often asked and given—he is qualified as few other men to discuss this theme. While others have written helpfully upon this subject, including our own Dr. Robert Speer, this is probably the best general discussion that has appeared recently.

For American readers chapters VII and VIII, "The Ethics of Empire" and "India and the British Commonwealth," might have been given to some wider international themes, yet even as it is, this selection of topics for discussion could scarcely be improved upon. The chapter on "Immigration" is not satisfactory for America where its problems are acute and complicated.

After presenting salient points in the relation of the past to the greatly changed present and the Christian view of race relationships as related to facts, Mr. Oldham takes up fourteen vital studies: The causes of racial antagonism; the significance of

race; the fact of inequality; the truth of equality; the ethics of empire; India and the British Commonwealth; immigration; intermarriage; social equality; political equality; population; guiding principles; practical steps; and the universal community of the loyal.

His discussions of the guiding principles in interracial relationships and the practical steps which may be taken to meet Christian ideals and remove racial enmity and friction are perhaps the most valuable. His three guiding principles are that race must not be ignored or underrated; it must not be allowed to obscure uniqueness and the value of the individual; and the racial differences are intended to minister to the fulfilment of a common purpose.

The value of the volume is indicated by an outline of the practical steps suggested for reaching Christian ideals: (1) The conversion of our own minds; courtesy, kindness, friendship, love of justice. (2) Study and research: The picture in our own minds, need of a machinery of knowledge; the Church and social and international problems; personal and impersonal aspects of modern life. (3) Interracial cooperation in counsel and action: Interracial movement in America; cooperation in South Africa. (4) Formation of public opinion: Education, the Press. (5) The missionary movement.

Page 247 is a fine illustration of Mr. Oldham's ability to condense into a brief paragraph the achievements of the missionary enterprise. His final paragraph of that chapter states his opinion as to altered conditions facing the enterprise: "New conditions call for changes in the missionary outlook and in missionary methods. Leadership must pass more and

more into the hands of the growing Christian Churches. But the call to the disinterested service of other peoples is as insistent as ever. Such positive service is the most powerful counteractive of the disintegrating and estranging forces of national selfishness. So long as men believe in the Incarnation, those will be found who esteem it their joy and privilege to spend their lives in ministering to others, regardless of differences of nationality and race,"—an indication of the power which holds thousands of our missionary workers happily to their arduous tasks. H. P. B.

**The Law of Apostasy in Islam.** S. M. Zwemer. Illustrated. 8vo. 162 pp. 8s. London. 1924.

The paucity of converts to Christ from Islam has puzzled many Christians and has discouraged some from attempting to conduct missions among them. It did not discourage Raymond Lull and does not discourage Dr. Zwemer who, in this volume, gives some reasons why there are so few converts. It is a book to read thoughtfully and should act as a stimulus to prayer and more earnest effort. The law of apostasy, and Moslem intolerance and persecution have led to many martyrdoms, but Dr. Zwemer points encouragingly to the signs of the dawning of a new era. Missionaries to Moslems and those interested in this difficult work should read Dr. Zwemer's book.

**Hawaiian Historical Legends.** W. D. Westervelt. 8 full page illustrations. 215 pp. \$1.50 net. Fleming H. Revell Company. New York. 1923.

Anything pertaining to the Hawaiian Islands is of interest to the student of Christian progress for here was wrought one of the greatest achievements of modern missions. This book is the sixth in a series written about the islands by Mr. W. D. Westervelt who has resided there for thirty-five years. Twenty-one brief but well-written chapters trace the history of Hawaii from the dim days of fabled gods and demigods down to the pres-

ent by means of myths, legends and historical stories.

The amount of missionary information in the book is small, for there was not space to tell, even in outline, of the transformation wrought in these islands by Christian missionaries. Full credit is given to them for the double development in Christianity and civilization. One paragraph deserves to be quoted: "Foreigners from all over the world called on the Hawaiians and remained with them forty years before the missionaries came. Their influence was negative. They did not study the people nor help them to study. . . . No earnest effort was made by any one to help the natives intellectually until the missionaries came."

**Human Australasia.** Charles Franklin Thwing. 270 pp. \$2.50. Macmillan Co. New York. 1923.

Considering the brevity of his visit to Australia and New Zealand, Dr. Thwing has given us a surprisingly accurate record of the living conditions in those island continents and an unusually penetrating interpretation of the life, the ideals, and achievements of the people. The two countries are far too little known and understood in a day when such lack of knowledge is largely the cause of animosity between races. Dr. Thwing's book is certainly written with a humanitarian pen.

The author has attempted to give the sifted results of his observation of what he terms "the newest, the most interesting, the most quickening to reflection, and apparently the final outpost of Anglo-Saxon civilization." The student of political science and of sociology, as well as fair-minded observers of events in the Far East, will be especially interested in the original and courageous experiments in industrial legislation that have been made in both the Commonwealth of Australia and the Dominion of New Zealand. A chapter is devoted to the relation of both these countries to the lands of the Orient.



In some of his comparisons between the people of the Commonwealth and those of the United States of America, Dr. Thwing is in some cases a little wide of the truth. For example, he asserts that "the priest, the clergyman, and the theological teacher are distinguished rather for their activity than for their scholarship." From a close acquaintance with the clergy of both countries the reviewer can testify that the rank and file of the clergy in Australia are more thoroughly educated than the rank and file of their brethren in the United States.

Dr. Thwing also states that these southern lands seem to have "a special affinity with unique forms of faith, of feeling, and of healing, and many cults abound outside of the more historic faiths and associations." The fact is that there are fewer cults in Australia than in most of the other countries in the world, and decidedly fewer than in North America. Dr. Thwing has entirely missed the mark, when he states that "the people of these new lands are not primarily religious."

With a population comprised almost wholly of English, Irish and Scottish peoples, the religious element in Australia and New Zealand is a force that is silently and unobtrusively but nevertheless surely moulding the character of those nations.

On the whole, however, the book is a fair and decidedly interesting survey of the life of these two new and growing nations of the southern seas. In easy, conversational style, the author has poured the distillation of a keen, human observation of a people, who, in the opinion of a distinguished interpreter of conditions in Australasia, "are the finest human raw material in the world."

W. W. R.

**American Bible Society.** 108th Annual Report. New York. 1924.

This Society issued last year 7,101,289 volumes, an increase of over 2,500,000 compared with the previous year. The Society has distributing centers, not only in America but in Mexico, Central and South America,

the West Indies, Philippines, Siam, China, Japan and the Levant. The cost of this great work last year was \$1,172,319.

**Our Neighbors.** Annie Marion MacLean. 288 pp. \$1.75. New York. 1922.

One finishes reading this book with a decided feeling that he has actually lived with "Our Neighbors." Miss MacLean takes you right into the actual home life and work life of our immigrants and our Negro neighbors in the most skillful way. The book is marked throughout by first-hand knowledge of our neighbors, a deep sympathy with our neighbors and a keen appreciation of their struggles. It is a timely book—a real contribution to a better understanding of our future Americans.

J. McD.

**A New Missionary Map.** Size, 41x98 inches. Price, cloth, \$3.75; paper, \$2.00.

The Missionary Education Movement has met a need by the publication of a new missionary map of the world which contains several distinctive features. Professor Goode's new Homolosine Projection gives the true relative sizes of all countries and political divisions are shown in seven colors. Two inserts give tables of religious areas and population.

**The Pharisees.** R. Travers Herford. 239 pp. and 4 indices. \$2.00. New York. 1924.

This is Mr. Herford's second book on Pharisaism, the first having been published in 1912. The author denies that he offers in this any more than in his former book, an apologia for the Pharisees, but in the judgment of the reviewer he is their advocate and eulogist. He has convinced himself of the moral and spiritual superiority of Pharisaism. This involves of course an inadequate view of Jesus, whom he does not hesitate to characterize, by implication, as ignorant of the true nature of the Pharisaism He denounced. He speaks of Paul as one who, "whether by conscious intention or not," distorted the facts to fit his special theory. He declares, "Judaism was widely different from

the misshapen phantom conjured up by Paul." The sentiment of the author is contained in a paragraph near the end of Chapter VIII: "But Christianity, whether preached by Paul or the Church since his day, had not, and has not, anything to offer to Judaism of which Judaism stands in vital need."

It was said of a great botanist that "in his quest for grasses he trampled down oaks." This is exactly what the author of this book has done. If he had lived in Jerusalem about the year 29 A. D., doubtless he would have counseled the Master to make terms with the Pharisees—to graft His new ideas into the stalk of Pharisaism—and had he been a contemporary of Paul, he could have enlightened the apostle as to the true nobility of the sect to which Paul himself had once belonged!

Edersheim, who, like Paul, was himself a Jew before he found in Christ the power of God and the wisdom of God unto salvation, characterizes the theology of the Pharisees as "a terrible mass of conflicting statements and debasing superstitions," and Wellhausen speaks of the Pharisees as having "killed nature by legal prescriptions." C. C. A.

**War: Its Causes, Consequences and Cure.** Kirby Page. 204 pp. with appendix and index. \$1.50. New York. 1924.

The author of this book is one of the leaders of that group of younger men who, since the World War, have given themselves wholeheartedly to the preaching of the doctrine of a radical pacifism. However candidly we may confess society's responsibility for an outbreak or epidemic of crime, we do not relax our efforts to discover and to restrain actual criminals. The author's chapter on "What Did the War Accomplish?" is a rehearsal of the failure of the Peace Treaty to secure peace. The chief value of the book is in the discussion of the question, "How can further wars be prevented?" Mr.

Page sees clearly the imperfections of the League of Nations, but believes in its possible use as an expression of the "international mind." The closing chapter on "Churches and War" points out possible channels of action for individuals and groups. He believes that "the churches of America have it within their power to kindle the imagination and enthusiasm of the warsick masses in these lands (Europe and the Near East) and to aid them in breaking the vicious circle of fear and armaments, greater armaments and more intense fear."

C. C. A.

**The Year Book of the Churches—1924-25.** Edited by E. O. Watson. Baltimore. 1924.

No religious handbook for America is so complete and reliable as this which is published for the Federal Council of Churches. Its directory, synopses, statistics and bibliography are very valuable.

**Tarbell's Teachers' Guide to the International Sunday School Lessons, 1925.** 8vo. 416 pp. \$2.00. 1924.

For twenty-five years, Miss Martha Tarbell has been writing these Bible lesson guides. They are rich in suggestions to teachers and have maps, illustrations, questions and home readings related to the study of the life of Jesus, the Acts, and the Epistles. The expositions consist largely of quotations from well-known evangelical preachers and teachers.

**Fifty Years' Work for Lepers. 1874-1924.** London.

Few forms of philanthropic work make such an appeal to the heart as the ministry to sufferers from this dread disease. The Mission to Lepers has rendered and is rendering a remarkable Christlike service in ninety-four stations in fifteen countries among over eight thousand lepers. The story of the work in these stations gives hope for ridding the world of leprosy.

**The Old Testament—A New Translation.** James Moffatt. Volume I. 12mo. 500 pp. \$2.50, net. New York. 1924.

The first thing that strikes one about this "new translation" of the historical books of the Old Testament is that it is not altogether a translation but is at times a paraphrase. The second thing is that it lacks the sublimity of the King James and Revised Versions. There are a few omissions and changes which many Bible scholars declare unwarranted and there is an acceptance of unproved modern critical theories in regard to authorship and text. The language at times is inappropriate to Bible times and themes. Nevertheless, the translation is an interesting attempt to modernize the Old Testament and offers a good basis for comparison with the established versions which this one cannot by any means displace for study or devotional reading.

**One Generation to Another.** Harris Elliott Kirk, D.D. 8vo. 225 pp. \$1.50. New York. 1924.

These sermons on characters and incidents in the Old Testament by the well-known Baltimore pastor make the Old Testament a living book, and obscure texts yield rich treasures. The Old Testament, except the Psalms and perhaps the Book of Isaiah, is much neglected by many contemporary preachers. We welcome therefore every earnest effort to reveal how largely the principles of Christian faith are not merely latent in the Old Testament but in good part are plainly proclaimed.

Dr. Kirk is modern in his views, yet not "modernist" and he carries with him into the pulpit a powerful searchlight and hesitates not to flash it into dark corners of our minds. The book warrants more than a casual reading for, next to Hubert Simpson, the author of "The Intention of His Soul," a brother-in-law of the late Dr. Alexander White of Edinburgh, Dr. Kirk helps the practical Old Tes-

tament student to perceive that the Hebrew Scriptures constitute a *living* book.  
C. C. A.

**Scripture Calendars for 1925.** 1s to 2s, 6d each. Pickering and Inglis. 229 Bothwell Street, Glasgow, Scotland.

There is nothing more helpful than to begin each day with a message from God's Word. A comment, interpretation, an illustration or application from some Christian student and teacher is also stimulating to spiritual thoughts. These are both supplied in the assortment of fifteen attractive calendars of various sizes and prices. One on the wall of a bedroom may change the course of thought and life for a day, for a year, or, perchance, for eternity. The calendars make excellent Christmas and New Year gifts.

**The New World of Labor.** Sherwood Eddy. 12mo. 216 pp. \$1.50. New York. 1924.

There are two sides to the labor problem, but most laborers and capitalists and their friends see but one side. Both have abused power and have sought selfish ends. Dr. Eddy, while neither a laborer nor an employer, has been stirred by the sights and stories of wrongs of laboring classes in China, Japan, India, Russia, America and in other lands. He describes many evils and abuses and rightly advocates the application of Christian principles to settle labor difficulties, to give a living wage, to establish reasonable hours and healthful conditions in industry. He does not, however, sufficiently emphasize the unity of interest in capital and labor, and need for honest, faithful work and adherence to agreements by laborers, or the rights of employers and workers to make and abide by contracts without dictation from bosses and unions or bankers. Many laborers escape the tyranny of selfish employers only to come under the tyranny of labor leaders.

Many will welcome Dr. Eddy's statement of facts who will not agree with all of his conclusions. The remedies that he suggests or advocates are generally wise and Christian.

**The 105th Report of the Board of Foreign Missions of the Methodist Episcopal Church.** New York. 1923.

The story of the year's work of this society is a record of great achievements in fifty-two fields where 1,900 missionaries are working. The amount expended in 1923 was \$5,351,540, an increase of \$230,000 over the previous year.

**Christian and Missionary Alliance. 27th Annual Report 1923-24.** New York.

This independent "Faith" mission has about five hundred missionaries on twenty foreign fields. Their work is largely pioneering and is encouragingly fruitful in spiritual results.

**The Place of Boyhood in the Nations of the World.** 12mo. 355 pp. World's Committee of the Y. M. C. A. Boys' Division. New York. 1924.

This is a report of the conference of workers among boys held in Austria in June, 1923. The addresses and reports of commissions are full of information and inspiration and show what a far-reaching and important work this is. Among the addresses published here are those by Bishop Nicolai (Jugo-Slavia), Prince Bernadotte (Sweden), Dr. Karl Fries (Switzerland), Lord Radstock (England), Dr. Sherwood Eddy and Dr. John R. Mott (America).

### NEW BOOKS

**Authentic Literature of Israel.** Elizabeth Czarnomska. 422 pp. \$4.00. Macmillan Co. New York. 1924.

**Beyond the Moon Gate.** Welthy Honsinger. 174 pp. Abingdon Press. New York. 1924.

**Blue Tiger.** Harry R. Caldwell. 261 pp. Abingdon Press. New York. 1924.

**A Doubter's Doubts about Science and Religion.** Third Edition. Sir Robert Anderson. 176 pp. 3s. 6d. Pickering and Inglis. Glasgow. 1924.

**Fifty Years Work for Lepers, 1874-1924.** An account of the founding and growth of the Mission to Lepers. 86 pp. Mission to Lepers. New York and London. 1924.

**Law of Apostasy in Islam.** Samuel M. Zwemer. 162 pp. 6s. Marshall Bros. London. 1924.

**Missionary Lives for Children.** Three Volumes. 65 cents each. George H. Doran Co. New York. 1924:  
*Livingstone of Africa*, by C. T. Bedford, 61 pp.

*John Williams of the South Sea Islands*, by Norman J. Davidson. 59 pp.  
*Bishop Bompas of the Frozen North*, by Nigel B. M. Grahame. 60 pp.

**Mimosa.** Amy Wilson Carmichael. 152 pp. 75 cents. Miss Cora A. Kane, 281 State Street, Albany, New York. 1924.

**Problem of Immortality.** R. A. Tsanoff. 381 pp. \$3.00. Macmillan Co. New York. 1924.

**Race and Race Relations.** Robert E. Speer. 428 pp. \$3.50. Fleming H. Revell Co. New York. 1924.

**Roman Christianity in Latin America.** Webster E. Browning. 96 pp. \$1.00. Fleming H. Revell Co. New York. 1924.

**Some Modern Problems in the Light of Bible Prophecy.** Christabel Pankhurst. 192 pp. \$1.50. Fleming H. Revell Co. New York. 1924.

**The Supreme Virtue: Loyalty to God's Anointed King.** Katharine C. Bushnell. Pamphlet. 50 cents. 127 Sunnyside Ave., Oakland, California. 1924.

**Charles Lemuel Thompson, an Autobiography.** Edited by Elizabeth Osborn Thompson. 289 pp. \$2.50. Fleming H. Revell Co. New York. 1924.

**The Virgin's Son.** John R. Champion. 160 pp. \$1.25. Bible Institute Colportage Association. Chicago. 1924.

**Who Shall Command Thy Heart?** Thomas Hall Shastid. 367 pp. \$2.00. George Wahr. Ann Arbor, Michigan. 1924.

**What Did Jesus Mean by "The Kingdom of God?"** Charles W. Eakeley. Pamphlet. 15 cents. 15 for \$1.00. Author. Newark, New Jersey. 1924.

**Year Book of the Churches, 1924-25.** Edited by E. O. Watson. \$1.50. Federal Council or J. E. Stohlmann, 129 Park Row. New York. 1924.

**Old Testament—a New Translation.** James Moffatt. \$2.50. George H. Doran Co. New York. 1924.

**Two of Us in Africa.** Dicie M. Rittenhouse. 218 pp. \$1.50. Fleming H. Revell. New York. 1924.

**Tales from the African Jungle (Pie Series).** Various Authors Who Have Lived in Africa. 62 pp. 1s. Church Missionary Society. London. 1924.

**Model of a West African Hut with complete material for making a realistic thatched hut with people and household properties.** Marjory Palmer. 2s. Church Missionary Society. London.