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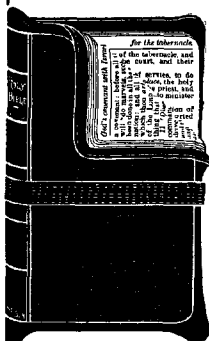


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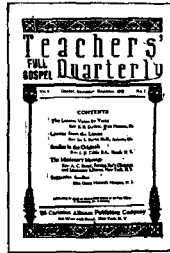
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**SOUTH SEA ISLAND GIRLS IN A JAPANESE MISSION**

**Girls in the Kusale (Caroline Islands) Training School, with a little Gilbert Island girl and others from the Marshall Islands. (See page 861.)**



# THE MISSIONARY REVIEW *of the* WORLD

VOL.  
XLVIII

NOVEMBER, 1925

NUMBER  
ELEVEN

## A PROGRAM OF UNITED PRAYER

THE number of prayers to God that find expression hour after hour, day after day, month after month, staggers the imagination. There are prayers stereotyped and spontaneous, long and short, earnest and insincere, agonized and perfunctory, public and private, by the aged and by little children; prayers for health, for life, for food and clothing, for money, for favorable weather, for wisdom, for victory in conflict, for forgiveness, for comfort in sorrow, for the salvation of self or of others, for spiritual vision, for power and fruitage in personal life or in Christian service! Is it strange that those who have a materialistic or rationalistic philosophy doubt the value of prayer or the possibility of direct objective answers to all or any of these petitions? With men and from man's standpoint, it is impossible, but not with God.

It is because Christians believe in an omnipotent, omniscient and omnipresent God that we believe He can and does hear and answer prayer. God is infinitely greater than the sum of all the highest human conceptions of Him so that Jesus Christ could invite His followers "always to pray" and could promise them answers to whatsoever they should ask in His name—with His endorsement. For this reason, too, the Apostle Paul was justified in urging that "men pray in every place," "for all men," "without ceasing," "continue steadfastly in prayer" and that "in everything by prayer and supplication with thanksgiving" we should let our requests be made known unto God.

The infinite greatness and goodness of God make prayer to Him reasonable and fruitful. Failure to pray intelligently and in harmony with the principles of true prayer means failure to co-operate with God so as to draw on His infinite resources. Such men of God as George Müller, Hudson Taylor, D. L. Moody, Pastor

Harms, and thousands of other Christian men and women, known and unknown to fame, have tried and proved the marvellous results that come from thus cooperating with God through prayer and service.

A Day of Prayer for Missions has been appointed for February 19, 1925, and a special program has been prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions. The chairman is Mrs. William A. Montgomery, the author of the excellent new study book on "Prayer and Missions." The theme of the day is "In Everything by Prayer" and the program includes suggested songs, scripture readings, prayers, recitations and a practical plan for conducting the period of intercession.\*

Prayer is a form of service in which everyone can engage. Private prayer is stimulating and efficacious but united public prayer has especial promise of blessing. In such a symphony of intercession, there is a definite promise of the cooperation of Christ. There is also an added opportunity for a knowledge of definite needs and a lessened likelihood that the petitions will be for petty, selfish favors. If Christians everywhere, on this special Day of Prayer for Missions, will unite in fervent, believing, intelligent and Christ-endorsed prayer, who can estimate the results that will follow in the Church at home and on the mission fields?

### SATISFACTION IN STEWARDSHIP

NOT long ago a Christian man of strong convictions and deeply interested in the wide extension of the Kingdom of God made some observations that greatly impressed me. He had just heard of a man who had given a substantial sum to missions and had promised additional gifts for important work which could not be carried forward without special help.

"That certainly is good news," said my friend. "These missionaries who are working in lonely places are noble people whom we should all help to support." Then he added with a glow in his face: "A cousin of mine is just such a man. He is working with deep devotion in one of the hardest places, among people who have been downtrodden and who are not highly beloved by most Americans. He is a noble fellow who, fortunately, does not have to worry about his support and has money given to him to help some of these poor people in the crises of their lives."

I guessed that this man furnished the support of his cousin. And what this man is doing thousands of others would do if they

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\* These programs may be obtained from Denominational Board headquarters or from the Federation, 25 Madison Avenue, or the Council, 158 Fifth Avenue, New York.

realized the opportunity and the satisfaction. Many families or individuals could well take on the regular support of a missionary, without interfering with contributions to the regular offerings through their churches.

Once before when I met this friend I had said to him: "Of course you have thought of what you are going to do with your fortune?" "Yes," he replied, "I have given that very careful consideration and everything is settled. Among other things my last will and testament will set up a memorial for my mother that will perpetuate her influence and her consecrated life."

Thousands of Christian men and women ought to establish memorials to mother, or father, or wife, or to brother, or sister, or other relative, or to some noble minister or teacher whose life has been a blessing to them and whose Christian influence may thus be perpetuated.

C. L. W.

### POSSIBLE BENEFITS OF THE CHINESE AGITATION

THE present agitation against foreign domination in China will doubtless yet prove a blessing to China and to the Church. It is already proving a bond of union among a divided people. The prolonged revolution, the absence of any strong central government and the prevailing illiteracy of the people, with the lack of means of speedy intercommunication, have kept the nation from establishing any united policy and program. Recently, however, the agitation carried on by student leaders against extra-territoriality, foreign control of the tariff, unequal treaties and concessions that interfere with Chinese sovereignty, has spread to all classes and to all parts of the land. There is an overwhelmingly united sentiment in China today in favor of a revision of treaties with foreign nations in the interest of justice and the recognized equality of China with other sovereign peoples. All China is of one mind on these points as a great moral issue, all patriots being bound together, high and low, rich and poor, ignorant and learned. None are considered friends of China who oppose this program and the people are unwilling to listen to any missionaries or teachers who fail to take a sympathetic stand in favor of these demands of the Chinese.

This patriotic fervor has brought about great demonstrations, especially among students in Shanghai, Nanking, Peking and elsewhere. In Peking alone 25,000 students paraded the streets bearing placards denouncing foreign oppression and unequal treaties and demanding equality and justice, the withdrawal of foreign troops and warships and the abandonment of concessions and extra-territorial rights of foreign nations. The Chinese judge all people according to their stand on these questions. Feeling is bitter against

Great Britain because of the Shanghai incident and the general attitude of the British Government. Soviet Russia is accounted a friend because of its full abrogation of all treaty rights forcibly obtained from unwilling China. The Chinese are eagerly watching America and are inquiring as to the attitude of Christian missionaries. The leaders of the movement deny that it is pro-Bolshevik or anti-religious. All over Peking were posted great signs reading "*The Student Movement is not Bolshevik; not anti-Christian; not anti-foreign; but is a cry for humanity.*" The Chinese Student Christian Union has consistently taken a stand against violence.

This is a time of crisis and may prove to offer a great opportunity for Christian missions. Chinese Christians are showing a united and fearless spirit of patriotism that proves false the former charges against them as pro-foreign. Any lack of sentiment or action in favor of justice and sympathy for China on the part of missionaries or mission agencies arouses bitter antagonism. Any definite expressions in favor of international equality and justice, or a readiness of missionaries to abandon special privileges and reliance on foreign courts and foreign military protection are hailed as signs of Christianity in practice.

Already both Chinese and foreign Christians have done much to improve the situation by proving their readiness to stand for Christ's principles even at the risk of life and property. The China Christian Council has issued a statement urging a study and removal of causes of irritation, misunderstanding and unrest, both in national and international relations, the carrying out of Christian principles and the promotion of Church unity. General Feng, the Christian general, has spoken fearlessly against British policies of unequal justice; the Chinese Student Unions have voiced their demand for national sovereignty; representatives of the Chinese Church in Peking and elsewhere, and the faculties of some Christian universities have also passed resolutions in favor of justice and equal rights.

These actions have had their effect on the Chinese attitude toward missionary institutions. The threatened strike of students in mission schools and colleges has not materialized. We have heard of only one such institution that has failed to open for the fall term; a few report a decreased enrolment, as is natural in a time of such unrest, but most of the missionary institutions for higher education—in Peking, Nanking, Wuchang and elsewhere—report a full enrolment with a waiting list.

Mission groups have also adopted resolutions of sympathy with China's legitimate aspirations, and individual missionaries have spoken out fearlessly in favor of the Chinese demands. In contrast

to the expression of some commercial and political groups, in favor of maintaining foreign concessions in China by the means of foreign troops, some missionaries have sent resolutions to the State Department at Washington urging the abandonment of extra-territorial rights and a revision of all treaties that discriminate against China. Missionaries have also expressed a readiness to trust their lives and properties in the keeping of God without dependence on foreign courts and gunboats, and show a willingness to cast in their lot with their Chinese brethren in submitting to Chinese courts and Chinese laws. In other words they are ready to stand by their position that Christian missions have no political connection but are super-national and are dependent wholly on spiritual ideals and forces for their success.

In view of the international conference on October 26th, and courts of inquiry that may investigate the Shanghai and Canton affairs, and in view of the Chinese demands, various mission bodies in America and England have passed resolutions urging justice and equality for China and an abandonment of special privileges maintained.

At an unofficial conference, held in New York on October 2d and 3d, representatives of thirty-seven foreign mission boards of the United States, and other societies having work in China, expressed their desire to surrender special privileges in any new treaty negotiated with China. They also advocated the revision of existing treaties at an early date, so as to make effective the "nine-power treaty" signed in Washington on February 6, 1922, so as to respect the sovereignty, independence and territorial and administrative integrity of China; to give China the fullest opportunity to develop her resources and establish a stable government.

Great benefit will come to China, to world friendship and peace and to the Kingdom of God on earth if Christians everywhere will use their influence to lead governments to remove causes of irritation and to show a disposition for fair dealing, for faith in the Chinese and a sympathy with them in their present difficulties. Let Christians everywhere manifest their dependence on God and His moral forces rather than on governments and physical forces. An unselfish spirit, a reliance on God and a readiness to suffer for righteousness sake will do more to win Chinese for Christ than all the material forces of Christendom, together with the prestige of the Church. Missionaries must register their convictions and must live more nearly up to the spiritual standards of Christ if they are to have continued influence in China as ambassadors of the Saviour of the world.

## THE MISSION BOARDS AND THE CHINESE SITUATION

**A**N UNOFFICIAL meeting of eighty-six officers and members of thirty-seven different missionary boards and societies of the United States and Canada that have work in China was held in New York October 2 and 3, 1925. The purpose of the meeting was to carefully consider the facts in the present situation in China and to study the way in which these facts affect Christian missionary work.

After listening to several addresses and an extended discussion, this meeting adopted the following resolutions:

WHEREAS, we heartily sympathize with China in her aspirations for just, equal and fraternal relations with other nations and in her sense of the present injustice of existing treaties; and,

WHEREAS, we believe that the developments that have taken place in China in the course of several decades necessitate the revision of the existing treaties between China and the other Powers; therefore be it

*Resolved*, 1. With reference to the existing treaties:

That we urge the early revision of the treaties with China in such a way as to give effective application to the following principles agreed upon in the treaty signed by nine Powers in Washington on February 6, 1922, namely:

Article 1. The Contracting Powers, other than China, agree:

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States.

2. With reference to extraterritorial jurisdiction:

a. That we express ourselves in favor of the abolition of extraterritoriality in China at an early date.

b. That we further express the opinion that the determination of that date and of the provisions that may be considered mutually desirable should be undertaken cooperatively on terms of equality by China and the other Powers.

3. With reference to the treaty provisions according special privileges to missions and missionaries:

a. That, when our respective governments negotiate the new treaties which are so urgently needed, we wish it to be understood that we do not desire any distinctive privileges for missions and missionaries imposed by treaty upon the Chinese Government and people.

b. That correlatively we consider it desirable that the Chinese Government by such legislation as may be deemed necessary define the rights and privileges of missionaries, in particular to acquire and hold property and to carry forward their work in China.

c. We also express our desire and judgment that the principle of religious liberty should be reciprocally recognized in all future relationships between China and other nations.

During the two days of this important conference there were many expressions of hope and confidence that great days of Christian advance are ahead for China. The aspirations of the Chinese were most sympathetically considered and as the resolutions show, there was a unanimous desire to secure justice and fair play for China.

In general, while there is continued conflict and unrest, the immediate anti-foreign agitation seems to be subsiding, and, so far as reports have been received, missionary work is progressing without very serious interruption—except in a few areas. It is well recognized, however, that there has been a very definite increase of clamant patriotism and a very vocal challenging of all that exists. This is probably the surface indication of deeper currents of which the Christian Movement needs to take account.

Mission Board Administrators are faced with the problem of discovering what steps may be necessary in meeting the changing situation with new plans and policies in order that the work of Christian missions may be advanced in harmony with the spirit and teachings of Christ. It was in recognition of these facts that the conference agreed to express its opinion in regard to the chief problems that are disturbing the Chinese. Common humanity and justice demand that the treaties with China be revised in accordance with the principles enunciated at the Washington Conference in 1922. All fair-minded opinion seems agreed that extraterritoriality is doomed. It may not be practicable to abolish the system "at one blow" but it should be done as quickly as possible.

Christian missionaries in China have worked under special treaty protections and this fact has produced a great deal of misunderstanding and has created many awkward situations. So far as the Christian movement is concerned, an increasing number of missionaries are asking that the Government should not impose any such special privileges in the new treaties to be negotiated. Discerning foreigners, whether business men or missionaries, have accepted the fact that special privileges are already invalidated in the minds of the Chinese and they are wisely adjusting their relationships with this in view.

There is no disposition to withdraw missionary workers from China. Rather, there is every reason to believe that if proper adjustments are made, this may well be the beginning of a new and enlarged appreciation of Christianity on the part of the Chinese. One thing is absolutely essential, namely that in every place and immediately the burden of responsibility for the advancement and control of the Christian program in China should be settled on Chinese shoulders

without equivocation. Leaders cannot be developed altogether by example. Practice alone makes perfect. Any dodging of this paramount issue weakens the value and effectiveness of the Christian message in Chinese life.

L. B. M.

### A "MIZPAH" FOR FRANCE AND GERMANY

A GREAT step toward permanent peace in Europe was taken at Locarno, on October 15th, when a compact was made between France and Germany never again to go to war against one another. They agreed to have recourse to arbitration in all disputes and to establish a neutral, demilitarized zone along the Rhine.

This zone is a "Mizpah" (Genesis 31:44 to 52)—each party pledging not to cross the neutral territory to the injury of the other. In case the pledge is broken Great Britain and Italy agree to give military assistance to the nation attacked. Belgium, Poland and Czecho-Slovakia are also parties to the compact. It is still more important to remove causes of friction and to adopt a program that will promote international confidence and good will.

#### CHRIST'S PRACTICE OF PRAYER

The earthly ministry of our Lord was begun in prayer (Luke 3: 21), continued in prayer and ended in prayer (Luke 23: 34).

The heavenly ministry of our Lord was begun in prayer (John 14: 16), and is now continued in prayer (Heb. 7: 25).

"Lord teach us to pray" (Luke 11: 1).

Prayer was even more important than *teaching* and *healing*, for though "great multitudes came together to *hear* and *be healed*," He withdrew Himself into the desert and prayed (Luke 5: 15, 16).

Prayer was more important than *rest*, for "in the morning a great while before day He rose up and went out into a desert place and there prayed" (Mark 1: 35).

Prayer was more important than *sleep*, for "He went out into the mountain to pray and He continued all night in prayer to God" (Luke 6: 12).

Prayer was more important than the *working of miracles*, for instead of working a miracle to deliver Peter He said, "I have prayed for thee that thy faith fail not" (Luke 22: 32).

Prayer was more important in securing workers than either *money* or *machinery*, for He said, "Pray ye the Lord of the harvest that He send forth laborers into His harvest" (Mat. 9: 38).

Prayer was more important to be taught than *preaching*, for He taught men to pray but we have no record that He ever taught them to preach (Mat. 6: 5-15).

Prayer is as important as His other ministries, for He ever liveth to make intercession for us" (Heb. 7: 25).

—F. W. Troy, D.D.



# Organized Prayer As a Missionary Agency

## *A Practical Experiment and Some of Its Results*

BY HERMANN A. LUM, PHILADELPHIA, PA.

Secretary of the Board of Trustees of the American University at Cairo

“WE set up a program for Christian work with such a splendid organization that it was sure to succeed—whether God helped us or not.” These were the words of a friend as he told how he learned by bitter experience the importance of undertaking tasks so great and so impossible that there can be no hope of success without God’s aid. Such a task is that of the American University at Cairo. The missionary work of the Church in any section of the non-Christian world requires more than human resources and wisdom, but the work in a Moslem field is specially difficult, and challenges the faith of any Christian. To establish a university in Cairo, the brain center of the whole Moslem world, with the express purpose of winning Moslems to Christ, is an undertaking so humanly impossible that, without divine guidance and support at every step, it must inevitably fail. Deeply impressed with this fact, the Trustees of the University, as one of their first steps in organization, appointed a Committee on Spiritual Resources. This Committee has now been actively at work for five years; and what it has accomplished forms an interesting study of the use of organized prayer as a missionary agency.

It must be borne in mind that the University is purely a venture of faith, called forth by a vision of great need and boundless possibilities. It has the endorsement of several mission boards but receives financial aid from none of them, and it must encounter to a special degree all the difficulties and discouragements of work for Moslems. The Trustees and Faculty recognized, that, even as they could not give all the money required to establish and support the University, so also they could not give all the prayer that the work demanded. They believed that there were Christian people whose special contribution could be prayer while that of others could be money. Accordingly the Committee on Spiritual Resources has been working to build up a “prayer constituency” in the following way:

1. To any one who is recommended as a possible member of this constituency, there is sent a pamphlet, written by the President, Dr. Charles R. Watson, and entitled “Undergirding a University with Prayer.” It outlines the general principles of intercessory prayer, and the challenge of Cairo University to prayer of this kind. It makes clear that what is desired from the recipient is prayer and

not money. A financial appeal is never brought before those who enroll themselves for this part of the work.

2. The person who is willing to join the group of intercessors signs an agreement to pray for the University, provided the objects presented for his prayer seem to be in harmony with the will of God. The agreement is only for one year, at the end of which time it may be terminated or renewed according to the wishes of the intercessor. This insures the certainty of active interest on the part of every member on the list; for a name, if not renewed, is dropped.

3. Each member is kept informed of the needs of the University by letters and leaflets stating the reasons for prayer or thanksgiving. Literature bearing on the general missionary situation and work in Egypt is also sent to enable them to pray intelligently. As Nolan Rice Best has expressed it, "Like the supreme court of our land, the Supreme Court of Heaven passes on no hypothetical matters; the petitioner must have a real case in order to obtain attention."

4. It is believed that members of the group will cooperate more actively if their own spiritual lives are quickened by the experience of others in prayer and the personal problems of the Christian life. Every two months, therefore, an inspirational pamphlet is sent to each member. The list includes such writings as "The Secret Prayer Life" by John R. Mott, "Secret Prayer a Great Reality" by Henry Wright, "The Possibilities of Prayer" by J. H. Oldham, and "How to Know the Will of God" by Henry Drummond.

There are today four hundred and twenty active members in this prayer group, representing forty-one states and many foreign countries. It is a small body—hardly more than the membership of the average church—but it is made up of persons who have gladly undertaken the ministry of prayer as their portion of the University's work. What have they accomplished? No man can answer this to the satisfaction of a disbeliever in the power of prayer. In whatever direction we point, the doubter's query will be, "Would not the results have been exactly the same without the prayers?" But those who belong to this group of intercessors find in the five years of the University's life repeated proofs that their prayers have been heard and answered. A few instances may be cited as a sample of many:

In these trying days when many missionary educational institutions, much older and with far larger circles of givers, have found it impossible to meet their budgets, this University has ended each year free from debt. The task of raising its funds has been by no means an easy one, but it has always been accomplished. Only recently the University was greatly disappointed by the failure to receive from a large Foundation a gift of \$100,000 for a much needed auditorium; but within a month afterwards there came that exact

sum for that same object from a donor hitherto wholly unknown to the Trustees.

Because of its Christian character the University has been openly attacked by Moslem newspapers, who have insisted that it be investigated by the Government; but no investigations have been made, and the Government has constantly remained friendly. The University insists that all its college students shall attend the chapel service at which there is Scripture reading and prayer, and shall take courses in religion including a study of the life of Christ and of the comparative merits of the Moslem and the Christian faiths. Nevertheless, fifty per cent of the students are Moslems, many of them from families of high rank. This work is carried on in a city universally recognized as the great teacher and promulgator of the Moslem religion!

"We of the administration have been over and over again conscious of more than human power being built into the work during the past year," wrote Dean McClenahan on behalf of his colleagues at the close of the University's first year. "We have been conscious of the unspeakably large dynamic of those who are maintaining this work through prayer. Nothing has been so encouraging and refreshing to us as this consciousness." His testimony has been repeatedly echoed by others of the staff, and its truth has been shown by the efficiency of their labors.

It is well known, but not always remembered, that intercessory prayer benefits not only the one for whom the prayer is offered but also the one who prays. Abundant testimony to this fact has been given by members of the University prayer group, some of whom have written as follows:

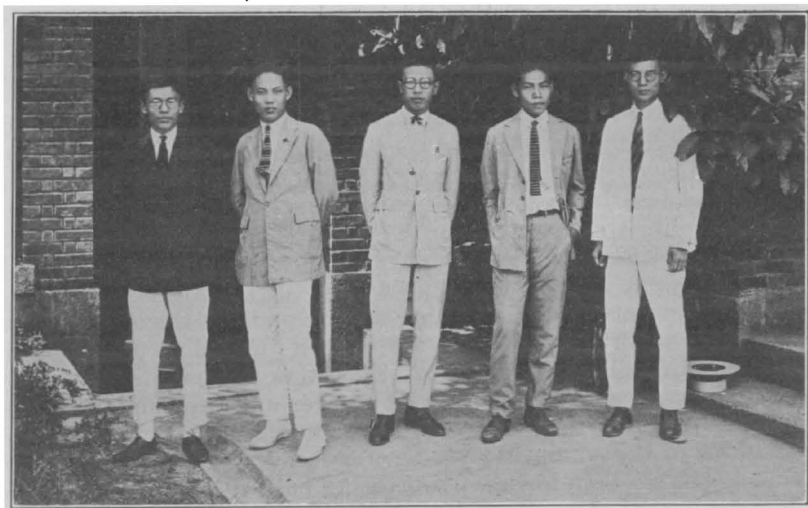
"My interest in the University is greater than ever before owing to the information which you send out, and also owing to the fact that one's love for a cause daily remembered in prayer always grows."

"It has been a blessing to me personally to belong to the prayer group. May I continue to be one of the circle? My own life has been enriched and my heart gladdened by the reports of answered prayers which have come from time to time. The tracts that you have sent out have been regularly received and read and enjoyed."

"It is a great cause for thanksgiving that Mohammedan young men are learning something of Christianity which makes them dissatisfied with their false religion, and that Moslem fanaticism has not interfered seriously with the work of the University. I consider it a privilege to belong to this prayer group, and eagerly read every word you send out."

"I never before have known any institution doing the work of our Lord to act on a plan that has commended itself so heartily to my best judgment, as that outlined in your pamphlet."

In this way the American University at Cairo has endeavored to undergird itself with prayer. It is a practical experiment in prayer as a missionary agency, and the evidence as to its success is gladly offered. The possibilities of prayer have only begun to be realized.



PROMISING FACTORS IN THE SOLUTION OF CHINA'S PROBLEMS  
Officers of the Student Christian Association, Canton Christian College, 1924-'25

## China's Crisis and Christianity

BY SIDNEY KOK WEI, PH.D., CANTON, CHINA

Professor of Philosophy and Government, Canton Christian College

CHINA today is different from China of yesterday. Fifteen years ago to talk about a republican form of government was high treason. Today to consider the re-establishment of a monarchy is high treason. Before the Opium War China was regarded as a free sovereign nation. Today she is a national cripple, bound by unreciprocal treaties, enchained by foreign control, and paralyzed by foreign exploitation. Formerly it was honorable for a man to have one or more secondary wives. Today no modern Chinese wife would allow her husband to have another wife unless she were a big fool. Then marriage was determined largely by parental authority, and there was little divorce. Today young husbands hesitate very little in divorcing their first wives and "modern girls" do not hesitate to ask their sweethearts to divorce their wives. Previous to the inauguration of militarism soldiers were seldom seen on the street. Today the streets and alleys are full of them and they are responsible for the military epidemic in China.

China has changed. Is she better than before? In some cases she is better, but on the whole she is not. What is the trouble? Since China came into close contact with the Western nations, she has been put in a new and different situation and she has been finding it difficult to make proper adjustments. After we were forced by Eng-

land and France to make concessions, we thought that what we needed was an army and a navy. So we began to build up a new Chinese army and a Chinese navy. We thought we were able to fight Japan. We were defeated. Then we realized that our governmental and educational systems were not efficient. So we wanted to reform our government and inaugurated a new educational system. Then we thought that perhaps there was something wrong in our social system, and so we began to institute reforms.

In other words, we decided to change our country to suit modern customs and conditions. While we do not have a navy, we have numerically the largest standing army in the world. Having overthrown the monarchy, we established a republic. We have different grades of modern schools in a carefully worked out educational system. In social matters we have elevated the position of the women, our young people defied the authority of their parents, and we have raised the wages of laborers. And yet the suffering in China has not been greatly lessened. In some cases it has increased. The international position of China has not been uplifted; it has even been degraded. The family has not been made more wholesome; and class relations have not been harmonized but are more antagonized.

Yes, China is facing a serious crisis. What shall we do in order to save her from decadence? Recently we have witnessed a new awakening. We have decided that we must have nationalism; we must have science; we must have social revolution. But how are we going to reach our objective?

We say we want nationalism, and yet we are fighting for selfish interests without due regard for political unity, which is one of the most important elements of nationalism. Without political unity we cannot have a strong nation.

We say we must resist foreign domination; and yet we accept willingly Russian propaganda without realizing that Russia only wants to make use of China to help her play a diplomatic game against the other foreign powers. We are accepting uncritically Western ideals and Western ways of doing things so that mentally we are submitting ourselves to foreign domination. This is worse



A PROBLEM SOLVED WITHOUT  
BLOODSHED

General Lei Fuk Lam, Governor of Honam Island, receiving a medallion from Dr. Sidney K. Wei, of the Canton Christian College Faculty, presented on behalf of kidnapped students and Chinese staff rescued without ransom by Lei Fuk Lam's soldiery, December, 1924.

than political domination, for we are enslaving ourselves internally so as to lose our national soul even though we may have political independence. What profit is there if China gain the world and lose her soul?

We say that we must preserve our national culture and yet we are giving up the precious ideals that once made China a great nation. Our forefathers believed in the supremacy of moral force. Now we accept the doctrine that might is right and are worshiping brute force. The result is that militarism is sucking our blood, destroying our homes, burning our cities, and making us no longer a respectable member of the international community.

We say that we must have science; and yet we are not scientific in our thinking. We make hasty generalizations. We draw conclusions without making adequate investigation. We apply principles under inappropriate conditions.

We say that we must have social revolution; and yet we are doing everything we can to strengthen the military class who are the oppressors. Instead of uplifting the lower stratum of the population—the farmers and laborers—we have made life intolerable for them because of militarism. The relationship between the employers and the employees has been dominated by the spirit of cooperation, but now we are creating unnecessary antagonism between them. This is not social revolution. It is social elimination.

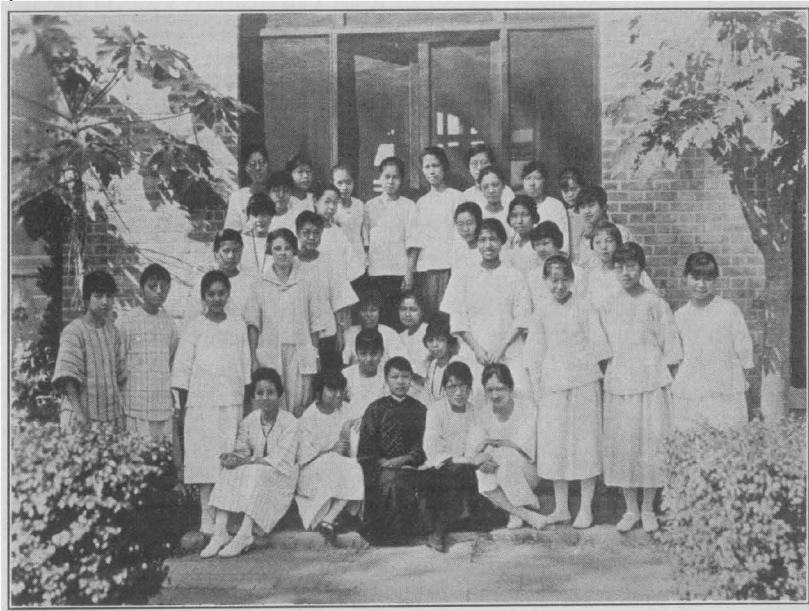
China is facing a very serious crisis, which is greater than any that we faced before. We were an old nation and our civilization had become comparatively static; whereas the Western nations, on account of rivalry and competitions, had to struggle for national supremacy. Politically they have established nationalistic states. Diplomatically they have pursued imperialism. Economically they have built up their industrial and commercial systems. Socially and educationally they have made remarkable changes.

It is well for China to remember that there are three main sources of Western civilization. From the Greeks the Western nations got their arts and sciences; from the Romans they got their law and government; and from the Hebrews they got their religion. In the development of Western civilization arts and sciences, law and government, and religion have all made contributions.

When we came into contact with the Western nations we could not help being greatly impressed by their political and economic organization, their social and educational systems. It was natural that we should desire westernization in order to catch up with them. The trouble has been that we sometimes forget that we had a past which makes us different from the western national and that in the process of development the West has produced some bad things along with the good things. For instance, militarism has been responsible for the disintegration of Europe. It has made her a disintegrated na-

tion. Individualism and self-assertion have been responsible for many of the social evils in Europe and America. They have broken up our homes and uprooted our social virtues.

I need not multiply examples. Suffice it to say that if we want to save China from complete disintegration we must take a new course of action. Either we must continue the process of foreignization and denationalization and ultimately disintegration or else we must preserve what is best in our culture, making the Western things adapted to our needs before they are adopted, and ultimately build



A NEW TYPE OF WOMEN TO SOLVE CHINA'S PROBLEMS

This small group of women students at Canton Christian College have undertaken to raise the money for a first women's dormitory, costing approximately \$57,000, but they will need substantial help from America. In South China this amount will construct a modern fireproof dormitory with rooms for eighty girls. China's womanhood is her greatest undeveloped natural resource.

a new civilization of our own. But how are we going to do it? We cannot expect God to perform a miracle by transforming China while we are asleep, so that when we wake up we shall have a new China. If we want a new China, we must do what we can to build it.

We need a new type of men and women as builders of a new China. It is here where we need Christianity most. The type of men and women that we need is well described in the Bible. You may say that this is a truism, that there are many Christians in China; and yet China is not a better country. We need an efficient central government. Can Christianity give us that? We need a uniform currency. Can Christianity give us that? We need big business. Can

Christianity give us that? I say, give us intelligent, far-sighted, talented, and strong Christians and we shall have those things that we need and even more. Government, currency, industry and commerce are institutions that we want to build and we must have the right kind of men and women before we can establish these institutions.

Science can only furnish us with tools and knowledge. We need wholesome motives and good ideals for our work. Ethics will give us motives and ideals, but religion will give us motives and ideals plus enthusiasm and hope. That is what Christianity can do for us.

One of the basic ideals of Christianity is the ideal of service through self-sacrifice. That is what Christian love means in terms of service. It is not sufficient that we should have simply the ideal of sacrificial service. We need faith that will make it possible for the realization of that ideal. The Christian faith in God and in the future life is the faith that gives us assurance, enthusiasm, and hope while we are working for the realization of our ideals.

Finally, Christianity gives us a social and international ideal in our relation to our brother men. In order to appreciate the need for this ideal in China, we must observe the conditions of our country. War is raging all over China. Only moral and religious considerations can make us lay down our arms and establish peace.

We need the ideal of brotherhood in our international relations also. The foreign powers are guilty of violating Christian principles in international affairs. This makes it more imperative for the application of Christian principles in international conduct. We are so inter-related and inter-dependent that we must think in international terms.

China is facing a national crisis. We have given up our old ideals that made us once a strong people and have been trying to build up a new nation on a foundation that is undoing itself in Europe. If China is to be saved, we must take a new course of action. We need Christian men and women who have undaunted faith in God and who will serve the cause of China through thick and thin and who will die for China if necessary. Militarism is making life intolerable for us. Are we courageous enough to wipe it out? Political corruption is making good government impossible. Are we honest enough to stop it? Social evils are causing degeneration. Are we pure enough to eradicate them? All these call for Christian character. Let us by the help of God through Jesus Christ present ourselves as living sacrifices for the building up of a new China.



# The Doctor Who Swallowed the Flukes

*A Story of the Heroic Service of a Missionary Physician in China*

BY REV. JAMES H. FRANKLIN, D.D., NEW YORK

Secretary of the American Baptist Foreign Mission Society

IN THE summer of 1913, Dr. C. H. Barlow had just been discharged from a sanitarium at Saranac Lake, New York, where he had been treated successfully for pulmonary tuberculosis, and was ready to return to China, where his effort to save a patient in his mission hospital at Huchow very nearly cost him his own life. A Chinese, already very ill with tuberculosis, had developed some minor trouble requiring surgical attention and was brought to the hospital. Dr. Barlow explained that it would be hazardous to administer an anesthetic to such a patient for even a minor operation. The friends insisted that the doctor operate but, as had been feared, the patient ceased breathing when the anesthetic was administered. As the mission hospital lacked a pulmotor, Dr. Barlow placed his own lips against those of the Chinese patient, and the patient was soon breathing again. The next year Dr. Barlow himself was at Saranac Lake ill with pulmonary tuberculosis.

When he came to my office asking to be sent back to China he was reminded that an interior Chinese city, with its wretched sanitary conditions, was no fit place for a man recovering from tuberculosis. "But I am fit," he responded, as he threw off his coat and vest and struck his chest with both fists. The Society's medical examiner looked him over and said, "Yes, he is fit. Let him go back to China." So back to China he went in 1914 after spending a few months in post-graduate study at the London School of Tropical Medicine.

In 1921 a letter came from Johns Hopkins University, saying:

"One of your missionaries, Dr. C. H. Barlow, of Shaohsing, China, is here with us for a few weeks. We find that he has been making a study of the life history of a certain fluke which in the form of intestinal parasites is discovered in the bodies of many Chinese and often proves fatal. He has had no proper laboratory facilities in China but if your Society will release him from regular missionary work for twelve months and allow him to continue his study of the fluke, we will find money to provide a small building and necessary equipment at Shaohsing."

Of course, the Society released him. If any one could trace the intestinal parasite back to the foodstuffs in which the germ was being taken into the bodies of multitudes of Chinese, often with fatal result, it would prove to be a high form of Christian service.

A few weeks later, Dr. Barlow was at my office again and had with him a heavy fiber suitcase jammed with bottles and jars filled with live and dead flukes (horrid looking things they were, somewhat

like very small oysters). There were other containers in which were millions of eggs of the parasites. Here is the story in brief that Dr. Barlow told:

Several thousand Chinese in a single province were afflicted with a disease that, to the layman, looked much like dropsy. After two or three years, they died unless something could be done to free their bodies of the intestinal parasites. To cure the individual was not difficult if he could be brought to the hospital for proper treatment, but the disease could not be controlled in that way. Several hundred thousand patients could not be cared for in the hospitals. The origin of the disease must be discovered. Some one must trace the parasite to its breeding places; that is, discover the foodstuffs in which the germ appeared. But that required a properly equipped laboratory and there was none near Shaohsing. If the doctor could take some of the full-grown live flukes to America, he could easily study them in a laboratory! But our immigration laws would not permit him to bring them here in the body of a sick Chinese.

"How did you get them over here?" I asked.

"Well," he replied, "one Sunday morning when most of the assistants were at the church service, I took thirty-two of the flukes from the body of a patient in the hospital, put them into a tumbler, locked my office door, and drank them down." The memory of the experience seemed very vivid to the doctor and he paused for breath.

"Did you tell any of the other missionaries what you had done?" I inquired.

"No," he answered.

"Did you tell your wife?"

"No. I did not tell any one. I boarded a ship and came to America."

I do not know how long Dr. Barlow allowed the flukes to multiply in his own body but after several months he presented himself at Johns Hopkins University and told his story to the amazed experts who gladly helped him to free his body of the parasites and to make a careful study of them. One of the experts with whom I sat at table on a Pacific liner last year told me that only one of the flukes survived the treatment given them at Johns Hopkins, and that Dr. Barlow slept and ate in the laboratory watching it lest the temperature change suddenly and something go wrong with the experiment. He had only one chance. In April, 1922, I found him back at Shaohsing working in his little laboratory.

"Well, Doctor, have you found where that bug germinates?" I asked.

"I think I have," he replied.

Then he explained that he had exposed all manner of things to it, but a single species of land snail which the Chinese eat as freely as we do oysters was the only article of food which did not seem to

be immune when exposed to the germs of the parasite. However, he was a bit confused because of evidence of two forms of malignant life in that particular species of snail, and he was not sure which was which.

"How will you determine?" I inquired.

"I have swallowed number one, and if it works I will know which is which."

Moved by the thought of possibilities, I exclaimed, "But that is dangerous, man." "So it is," he remarked quietly, "but the game is worth the candle."

When I inquired whether his wife knew what he was doing, he answered, "No. You are the only person who knows anything about it."

Not thinking of anything more appropriate to say to such a man, I remarked that the Board would surely stand by the wife and children if he should not survive the fatal germ. He chuckled and informed me that a friend in Michigan, a life insurance man who knew of his adventures, had presented him with a policy just before he left America the last time.

Greatly impressed by his heroism, I asked a question regarding his convictions. He replied that he had some convictions, and added, "This is my favorite passage of Scripture: 'My Father worketh hitherto, and I work.' No Heaven for me with a harp and a crown.

I want a Heaven with some blueprints in it—something more to do."

What came of it all? Dr. Barlow traced the parasite back to the species of land snail and advised the Chinese accordingly. If you are interested in the actual results, write to Johns Hopkins University and secure a copy of the Barlow Monograph now being printed, which tells in strictly correct terms of the remarkable piece of service rendered to God and man. Nothing less than the spirit of the Eternal Christ could have prompted it. Such sacrificial service must compel Chinese and others to inquire, "In whose Name and by what power have you done this thing?"



C. HEMAN BARLOW, M.D.

# Christian Missions and World Peace\*

BY THE HON. NEWTON W. ROWELL, K.C., TORONTO, CANADA

Representative of Canada in the League of Nations Assembly

THERE can be no permanent peace unless the spirit of peace finds an abiding place in the hearts of men. The movement among governments must be inspired and sustained by a great growth of the spirit of peace among the masses of mankind; not the peace of stagnation or of oppression, but the peace of justice.

Christianity is not nationalistic but universal in its outlook, and it was in the proclamation of this world-wide Gospel that the Church won her great triumphs in the early centuries of the Christian faith. While the Roman Empire, which was the visible symbol of a united humanity, was breaking up, this new power making for unity was rapidly extending its sway over the minds and hearts of men.

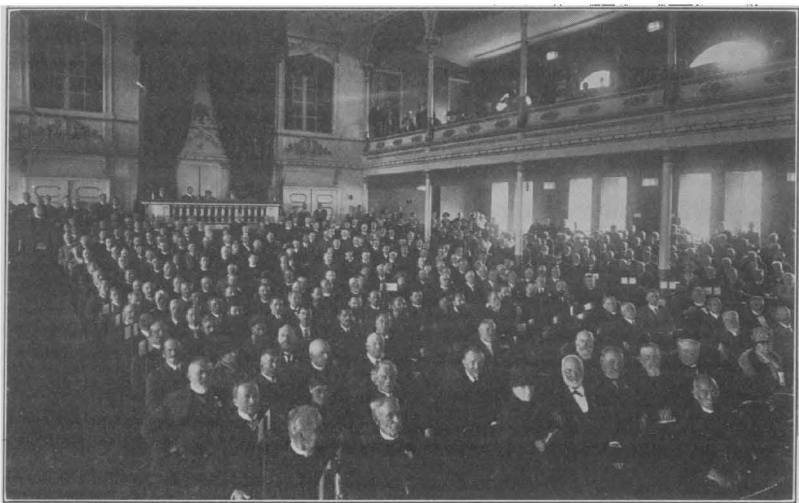
It is the missionary movement which has brought the Church back to the conception and the spirit of St. Augustine, a conception and a spirit which he derived from the New Testament, and which transcend all national boundaries, and recognize as brothers the men of every race and color.

It is only the world-wide acceptance of this conception of the solidarity of the race that can provide a sure and enduring basis for World Peace. Important and influential as may be the governments of the Great Powers, and the League of Nations, in preserving peace in the world, the Church, because of her universal appeal to the human spirit, should be still more influential.

Difficult, and in some aspects menacing, is the racial problem to the peace of the world. That problem can never be solved by civil power alone, but toward its solution the modern missionary movement has made one of its greatest contributions. What other movement during the past century has done so much toward breaking down racial barriers between East and West? So much that is unworthy and ignoble in our Western civilization finds its way to the East that, were it not for the work of Christian missionaries, the racial prejudices which exist today would have been greatly intensified. The missionary has gone to Africa, China, Japan, and India, with hospitals for the care and treatment of the sick, with schools for the education of the children and the youth, with printing presses for the distribution of literature, and with a spirit of unselfish altruism which has mitigated if it has not altogether counterbalanced the evil effects of the contact of other phases of our Western civilization, and has given back to the East that great conception of human brotherhood which Jesus of Nazareth, that son of the Semitic race, gave to our humanity.

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\* From *The British Empire and World-Peace*.



THE UNIVERSAL CHRISTIAN CONFERENCE IN SESSION AT STOCKHOLM

Those sitting in the central and right hand sections of the Academy of Music only are shown. The left section does not appear. In the box seat, rear center, the Crown Prince and Princess sat almost daily.

## Stockholm Conference and World Missions

BY REV. WALTER W. VAN KIRK, NEW YORK

Commission on International Justice and Good Will, Federal Council of Churches

**W**HILE no definite place had been reserved for missions on the agenda of the Universal Christian Conference on Life and Work which met at Stockholm in late August, yet in a very real sense it was a missionary gathering. The Protestantism of the world had come together in the Swedish capital to consult together for the evangelization of the world's life and work in the name of Jesus Christ. Surely that is a missionary activity.

Six reports were considered: "The Church's Task in View of God's Purpose for the World," "The Church and Economic and Industrial Problems," "The Church and Social and Moral Problems," "The Church and International Relations," "The Church and Christian Education," "Methods of Cooperative and Federative Efforts by the Christian Communions." Each report might be regarded as an exposition of important parts of the modern missionary program.

The missionary cause, at home or abroad, is greatly hindered by unchristian industrialism which is permitted to starve the souls of men. Christ cannot reign in human society until social iniquities and economic maladjustments have been eliminated from the thoughts and actions of men. The effectiveness of the missionary's message is

seriously negated by the fact that little children are made to toil in mines and factories for the selfish gain of so-called "Christian" peoples. If the property "rights" are preserved at the expense of human "rights" then the preaching of the Gospel of Christ is robbed of its effectiveness. A civilization that traffics in howitzers, poison gas, disease germs and diabolical chemical concoctions for the wholesale slaughter of men, women and children in needless wars can have nothing very promising to offer in the way of Christian idealism for the non-Christian peoples of the earth.

Oriental Christian delegates present at the Stockholm Conference showed a deeply seated resentment toward their former Occidental benefactors, and almost wistfully look back to the days before the "superior" civilization of the West was thrust upon them. The present-day revolt of the Rifians in Morocco, of the Druses in Syria, of Ghandi in India, of the countless multitudes in China and elsewhere is a revolt fraught with the most serious consequences for the advancement of the cause of Christ.

Unless the Christian Church is speedily disassociated from short-sighted politics, secret diplomacy, commercial imperialism, economic despotism and international warfare, much of the missionary achievements of the past will be undone. The Easterner identifies the Church of Christ with the Western civilization which he discredits. Instead of the Church leading the State in idealism, he is persuaded that the State leads the Church into materialism. The voice of Christ is seen to be subordinated to that of politicians in assemblies and of financiers in counting houses. The Church seems to be another institution made use of by the State for the preservation of the existing order.

Representatives of the Church have courage enough to condemn some abstract devil who resides in remote parts, but too often they lack the stamina to call down the judgment of God Almighty on leaders who scoff at moral mandates and who recklessly preach their self-sufficiency to determine the policies of State and their unquestioned right to draft the individual's conscience for the furtherance of selfish ambitions. When the Church asserts her moral independence of the State she is denounced as disloyal and is advised to mind her own business. Any intimidation of the Christian pulpit means a discrediting of missions throughout the world.

This suggests the reason why the Universal Christian Conference on Life and Work was of such strategic value to the missionary program. There were presented evidences of the continued growth of a tendency within the Christian Church to establish a clearly defined division of responsibility between the Church and the State in the development of national and international policies. The candor with which the Church representatives gathered at Stockholm called upon political leaders to observe Christian principles in their political

and social conduct was stimulating. Each report assumed the God-given duty of the Church to speak fearlessly and with authority on matters of morals and religion. This is of great value to Christian missions in this critical hour.

The State that is not Christian must live outside the sanction of the Church that thrives in her midst. The Church is the one institution that is required to remain forever superior to the dictates of man. While the Church should be of the greatest possible service to the State, this must never be at the cost of her own self-effacement. She is a light set upon a hill and that light must not be extinguished. It seems that now the Church has awakened to a sense of her responsibility, and with apostolic fervor is once more standing before the world in her own right. The Stockholm Conference served the cause of missions, showing that the Church is not identified with the material civilization that is so definitely unchristian. When the missionary no longer shares in the responsibility for the injustices and tyrannies of modern civilization, he will be able to proclaim with more power and persuasiveness the gospel of the Crucified Christ and the Risen Lord.

The Stockholm Conference emphasized the unity of the Church and likewise, helped to erase the word "foreign" from missionary activity. There is something patronizing about the term that is very objectionable to the "foreigner." The mission fields should refer to moral areas, not to geographical. The "foreigner" who willingly undergoes the most rigorous privation as a penance required by the only deity that he knows anything about, is no more "foreign" to the heart of the Eternal than is the man or woman in the home land who lives in selfish comfort while Christ is being crucified afresh. The Stockholm Conference has contributed wisely to a new missionary terminology. The text of that Conference was that of Paul to the Ephesians (2:14): "He is our peace, who made both one, and brake down the middle wall of partition." Those dividing partitions are disappearing. The world, geographically and morally, is a unit, and must be so considered by the Church in world evangelization.

The experiences at Stockholm also strengthened the conviction of many that Christianity is not a religion so rigid that its form of expression is incapable of adaptation to the peculiar conditions of the country and people to which it is carried. They need not be required to accept Western ecclesiasticism. The glory and triumph of early Christianity was its elasticity. Without yielding to false Greek philosophy Christianity conquered the Greek by adapting itself to Greek forms. Without yielding to Roman materialism Christianity conquered Rome by a similar power. The early disciples were not illiterate men. They possessed a heavenly wisdom that has not always been in evidence in these late centuries of missionary activity.

The resentment expressed in certain circles toward Western

Christianity is not a resentment toward Christ. It is confined to a superimposed ecclesiasticism and denominationalism that is unacceptable to those required to submit to it. Just as a distinction must be made between the religion of Jesus and Western civilization, so a similar distinction must be made between the religion of Jesus Christ and Western ecclesiasticism. That was made quite clear at Stockholm. The shrinkage of denominational pride and an exaltation of Jesus Christ as supreme is the necessary prelude to anything approaching success in world evangelism. Missionary efforts of the future must be unfettered from the mischievous implications of denominational rivalry. The religion of Christ must reveal that first-century adaptability to local conditions that was one of the reasons for its success. Denominational titles and divisions and misunderstandings must not be grafted into the religion of Jesus Christ that is preached by the missionary in other lands.

Such is the missionary message of a Protestantism united in life and work, sent from Stockholm to the ends of the earth.

#### AN AFRICAN SERVANT

**D**AN CRAWFORD sends us from Luanza Mission, Congo Belge, the following characteristic note, giving the discriminating estimate of an African servant girl by her mistress—a "literary lady" who is a "frank but not a rank outsider" in missionary circles. The lady, who was somewhat critical of the results of missionary work for natives, after watching this black servant for years, sums up her estimate of the Christian girl as follows:

*First Fact.* "A— is intrinsically noble."

*Second Fact.* "Her life has been a long sacrifice for first one and then another of an unsatisfactory family."

*Third Fact.* "She has never, in any particular, failed a human being."

*Fourth Fact.* "She lives by her conscience."

*Fifth Fact.* "She is not, I admit, neat or graceful but she is cheerful, and often wise."

*Sixth Fact.* "I cannot think what kind of a world it will be when A— no longer knocks at my room in the morning, saying, 'Ten minutes past seven.....'"

*Seventh Fact.* "About that, by the way, there is a secret between us. I am the only white person who is aware that A— cannot tell the time!"

*Eighth Fact.* "She gets up betimes in the morning because she is, as she says, a fowl!"

*Ninth Fact.* "But she is proud in her own way. It is her pride that prevents her both from admitting her ignorance of reading and from curing it."

*Tenth Fact.* "Also it is her poor pride which makes her sit every afternoon on a stone in view of the passers-by reading a paper. A— does not, as she confesses, know 'where the a points,' but it looks well for the house, she thinks, that the cook should sit near it reading the paper!"

Mr. Crawford continues: "Madam Microscope, who had heard so much about missions spoiling the blacks, has made a discovery. The white lady is a frank outsider and had been stuffed full of the usual anti-black accusations. Then she sums up the whole situation in these ten astounding descriptive heads."





CAPTAIN, OFFICERS AND CREW OF THE JAPANESE MISSION BOAT, "IJU RAN"

## Japanese Missions in the South Seas

BY REV. HILTON PEDLEY, D.D., KYOTO, JAPAN

Missionary of the American Board, 1889-

**O**RGANIZED missionary work in the South Sea Islands was taken up by the Japanese Christians in January, 1920, when the first two missionary families sailed away from the homeland.

In 1852, one year before Commodore Perry came knocking at the door of Japan, "three foreign and two Hawaiian missionaries with their wives" reached Kusaie and Ponape, two lagoons of the Caroline Islands. For the next fifty years the Protestant Christian work was under the direction of the American Board of Commissioners for Foreign Missions, and the work developed until it came to embrace the Truk lagoon on the west, and the whole Marshall group on the east.

After the purchase of the islands from Spain by Germany, the American Board transferred its work in Truk and Ponape to a corresponding society in Germany, and until the outbreak of the World War, the American and German societies divided the work in Micronesia. A few weeks after hostilities had begun, Von Spee's fleet fled from a Marshall Island port, to be replaced some days later by a Japanese squadron, and the flag of the Sunrise Kingdom was soon

hoisted over all three groups. Five years later all Germans in the mandatory were ordered home by the Japanese authorities.

The new rulers before long came to realize the immense value of the missionaries' work as seen in the lofty ideals presented, the introduction of law and order, and the consequent ease with which the police could perform its duties. They also recognized that the introduction of other religions would confuse the native mind and wreck the moral structure built up. They therefore forbade all propaganda by non-Christian sects, and endeavored to secure from Japan worthy successors to the deported missionaries. The home Government approached the Roman Catholic and Congregational constituencies in the hope of persuading them to assume responsibility for the work. The former had neither men nor means for such enlargement and declined the offer. The Government then opened up negotiations with the Catholic authorities in Spain and within the last year fifteen or twenty Spanish missionaries have again taken up the work laid down by their countrymen in 1898.

By a strange coincidence, on the same day on which Dr. C. H. Patton, secretary of the American Board, standing before the Kumiai Board of Directors in the Nara Hotel—twenty-five miles east of Kyoto—was pleading with them to assume responsibility for the American Board work in Kusaie and the Marshalls, a letter from the Naval Department was handed in, requesting the Directors to take over the Protestant work which the Germans had been compelled to abandon, and promising such financial aid as might be necessary. The Board of Directors, however, could not see its way clear to accept either proposal, for while the American Board might help to finance the undertaking, there was little likelihood of obtaining suitable men, and there was a strong feeling against receiving a monetary grant from the Japanese Government for purely evangelistic work.

Dr. Kozaki, pastor of one of the largest Kumiai (Congregational) churches in Tokyo, had been the bearer of the request to the Kumiai Directors and was a man in whom the Government had full confidence. It accordingly proposed that he himself organize a mission for the administration of the thirty-five churches in Ponape and Truk under the direct supervision of Japanese Christian leaders. Dr. Kozaki consented to the proposal and was given *carte blanche* in the choice of Directors. Within six months he had completed his organization of five Directors, obtained from the Government a pledge of 28,000 yen in aid for the initial year, and had secured two families to enter upon the new enterprise. One of these families came from the Methodist and the other from the Kumiai fold, the former going to Truk and the latter to Ponape. Since then two additional families have been sent out so that now there are four equally divided between the two stations.

Thus originated the first Japanese missionary work in the Islands.

Under orders from the American Board the writer and his wife went, two years ago, on a tour of investigation that lasted just fifty-three days. We first visited the Bonins, a group of islands discovered by a Japanese lord in the sixteenth century, colonized by Nathaniel Savery of Boston in 1830, and appropriated by the Japanese Government in 1875. The colony now consists of about 1,000 persons, including some naturalized foreigners, but a very large majority of whom are Japanese. Three days later we were gazing upon the Mariannes, first of the great mandatory groups, where we found a straggling village in which dwell some fifteen hundred half-breeds (Spanish and Kanaka), and five hundred of the native Kanakas themselves. These latter live practically in a state of nature. There was but one church—Roman Catholic—with a Spanish priest in charge, and a congregation of 1,000 of the mixed race at the early Sunday morning service.

Another three days and we were in Truk, the central lagoon within the Caroline group, where the Japanese have naval headquarters. This lagoon is encircled by a white coral reef, one hundred and thirty miles in circumference, contains within its bounds many islands, and has a population of 10,000, 4,000 of whom are Protestant Christians. These latter have been organized into 27 churches under the care of 35 native pastors, and form a large and scattered constituency that requires the supervision of several missionary families.

The journey to the Ponape lagoon, 400 miles distant, involved a voyage of a day and a half and in this beautiful cluster of mountains we found a fine Catholic church building, a modest Protestant structure, and in the latter a congregation of 300 people to welcome the first deputation to be sent out by the American Board. We learned that the total population is more than 3,000 and that there were eight good-sized Protestant congregations under as many native instructors.

Leaving missionary Tanaka in the midst of his packing, we hastened on to Kusaie, 300 miles to the east, the last of the Caroline group. There are only 600 people in this little cluster and yet more than 300 greeted us at the two services held in the white coral church. Four hours by row-boat from our landing-place is an American Board school of long standing, where for the past ten years the two Baldwin sisters have been influencing mightily the hearts and minds of some sixty pupils, boys and girls, a few of whom are residents of Kusaie itself and the others gathered from the Marshalls 400 miles farther east.

From Kusaie to Jaluit the naval headquarters of the Marshall group is a little more than a day's steaming, and the lagoon was certainly in holiday attire as we entered the harbor where many

small islands lay about us within a radius of twenty miles. The population is in round numbers 10,000, half of whom are Christians gathered in groups far and near, and led by a goodly number of workers superintended by Miss J. R. Hoppin of the American Board, the one Protestant missionary in all that region. At present there is urgent need for a young missionary family somewhat acquainted with the Japanese language, equipped with strong powers of endurance for the long tours in a pigmy boat, and with equally strong faith to sustain them in surroundings that furnish little intellectual or moral stimulus. The regular steamer calls but once in two months, there are few others to be expected, there are no newspapers, no books, no magazines, on sale, and there are no sources of entertainment to speak of outside of themselves. Isolation and the consequent tendency to become "not as other men" are factors to be reckoned with.

What the future of this work in the Marshalls and in Kusaie is to be is difficult to prophesy. There is little doubt that Dr. Kozaki's Mission would be willing to take over the enterprise, but their long connection with the American Board has caused both missionaries and native Christians to shrink from any change, especially if such change should seem to increase the right of the Government to curtail the religious privileges hitherto enjoyed. The American Board has sent out but one family in ten years, that family has since returned, and at present no other is in sight. The Japanese Mission of the American Board has recently amalgamated its evangelistic work with that of the Kumiai Churches, and this union has given rise to the hope that a similar union may be effected with the work in the South Seas. The time for this, however, has not yet come and may never come, but the task already undertaken by Dr. Kozaki in Truk and Ponape is not likely to end with these places. There is as yet no Protestant evangelist in the islands that lie west of Truk and as these are inhabited by more than 25,000 people (half of the population of the three mandatory groups), we may expect to see ere long several missionary families on their way from Japan, to this new and needy field.

Thus Japan has entered into the great South Sea missionary enterprise. Let us rejoice in the fact and at the same time unite in earnest prayer that success may crown the efforts put forth. It is no light responsibility that has come to Christians of little more than fifty years' standing, but if well discharged we shall have once more a fresh revelation of the power of Christ in the lives and activities of His followers.

# Christianity and Islam in Africa

*A Native African's View of the Situation*

BY REV. ORISHATUKEH FADUMA\*

AFRICA has an area of 10,175,000 square miles, about three times the size of Europe, more than three times the size of the United States, more than six times the size of China, and about six times that of India. It has more than 100 million people who have no knowledge of the Gospel of Christ.

The three religions of Africa are Paganism, Christianity, and Islam. Does it pay to spend a great deal of effort to convert the followers of Mohammed, or is it better to concentrate one's energy to bring the African pagan to Christ? The Christian missionary makes *one* convert from Islam to every *ten* that the Moslem makes from paganism.

The African pagan, who is lifted from gross idolatry and human sacrifice by Islam, is a better man than his pagan brother from physical, artistic, intellectual, and spiritual standpoints. While it is good to convert *one* Moslem to Christ it is far better to convert *ten* pagans to Christ and this can be done in a shorter time.

Some modern writers, European and African, have affirmed that Christianity is the "white man's religion," and Islam the religion for the African. Christianity and Islam both had their earthly origin from the East. The African is an Oriental in his physical, mental, moral, and spiritual make-up. He takes to Christianity or Islam very easily when they are normally presented. He calls Christianity the "white man's religion" because it comes to him in an Occidental garb. He feels instinctively that the white man has a foreign way of thinking and feeling. What often appears normal to the white man is abnormal to the African. The spiritual mysticism of the Oriental, his religious abandon and race feeling, are overshadowed by the cold intellectualism, though deep spiritual insight, of the white man. The white man belongs to an imperial race and imperial Christianity fails to attract the many in Africa. On this account the white missionary must turn the work over to his converts after he has laboriously laid the foundations. The African's Christianity must fit the thought of the Negro.

The sword and polygamy are contributory causes of Islam's progress in Africa. Christianity, too, has had her days of fire and

\* Mr. Faduma is the son of Nigerian parents of the Yoruba tribe of West Africa. His parents were converted from paganism to Christianity before the birth of their son who received his training in the Missionary High School for boys in Sierra Leone, West Africa, in London University, England, and in Yale University Divinity School. He was principal of Peabody Institute, Troy, N. C., under the American Missionary Association from 1895 to 1914, was two years principal of the Missionary Collegiate School in Sierra Leone, and five years in the Education Department of that colony, serving as an Inspector of Schools, Tutor in the Teacher Training Department, and Officer in Charge of the Government Model School. He is now instructor in Latin and English Literature at Lincoln Academy, Kings Mountain, N. C., under the American Missionary Association.

sword. Inquisitions, massacre and persecutions are a standing disgrace, not to Christianity, but to those of its professors who take part in these crimes.

Polygamy was not introduced into Africa by Islam. Tropical Africa is largely polygamous, not on account of Islam but for social and family reasons. Mr. Morel, the author of "Nigeria, its People and its Problems," says, "The fundamental explanation would seem to be that Islam, in West Africa at any rate, has become an African religion, disseminated by Africans, a religion of the people and the soil; a religion which, both in its spiritual and social aspects, does not dislocate African institutions and social life. The mistake so constantly made is to regard and treat it as an exotic growth, whereas for the last three or four hundred years it has been nothing of the sort. It would have swept all Africa long since but for the absence of ways of communication. Europe is now supplying these and the Christian religion can only hope to make permanent headway against an indigenous faith, by divorcing Christianity from Europeanism (*African Mail*, Feb. 7, 1913).

While Islam presents a united front, Christianity bewilders the native African with endless divisions. In the home fields Christianity is like a Kingdom divided against itself. Sects and sects within sects, standing for no great essential principles, worry the life of their followers. The Moslem apparently takes to the African an undivided faith, an undivided God, and cries out five times a day in prayer, "Allah, there is none but Allah."

This is the basis of a united faith founded on Judaic monotheism, "Hear O Israel, Jehovah Elohim is one" (Deut. 6:4). It must not be understood that Islam has no schools of thought. Religion to the Moslem is the greatest thing to live for and to die for. It is part of his being, and is given no secondary place. The Kingdom of God and His righteousness, as he understands it, is first or none at all. For many centuries Christendom has stood appalled at the victories of the Moslem faith won by a religious zeal which borders on fanaticism. Compare with this united front of Islam, the Kikuyu controversy in East Africa and the effort of some ecclesiastics to prevent church unity and we see the disadvantages on the side of the Christian.

Islam is also a great temperance society. So-called Christian lands still derive considerable revenue from the rum trade and refuse to stop the traffic. The love of money overcomes the love of men. The Holy Spirit is opposed by alcoholic spirits. Prohibition carried out by Christian nations would make Christianity more workable in Africa. The United States of America is leading the way in this warfare.

Islam preserves and respects African social customs, except idolatry and human sacrifice. Probably because the propagators of this faith came originally from Asia and are in sympathy with

Oriental thought, they find it easy to see what underlies many of the customs of Africa. The foreign Christian is too often unnecessarily an iconoclast. It was once thought that Africans were immoral because they went naked, forgetting that our first parents before the Fall were naked and were not ashamed. Civilization covers up many valuable truths with unnecessary draperies and paraphernalia. Dress often covers much immorality. Baptism of Africans after conversion is followed in many foreign fields by changing the name of the convert to a foreign name, overlooking the fact that the change Christ requires is not that of ancestral names, but of character and sinful nature. The process of deracializing goes on until, in two or three generations, the convert becomes a nondescript, neither a foreigner nor an African, often scorned by both.

The social customs of the white foreigner are not necessarily New Testament morality. They are sometimes out of harmony with African life. If the foreigner thinks white, the black man should be allowed to think black, and the yellow man to think in terms of yellow. God has no color but is spirit and should be worshiped as spirit.

Islam practices a brotherhood of believers and recognizes no superior or inferior race. The Christianity of the New Testament speaks in no ambiguous language of the unity of believers. The fatherhood of God and the brotherhood of man among believers are involved in the Lord's Prayer, and the whole New Testament recognizes all as one in Christ. The New Testament allows no compromise with wrong. There are forms of modern Christianity that are honey-combed with Pharisaism, the spirit of separation, the spirit of race exclusiveness found wherever the Anglo-Saxon comes into contact with weaker and dependent races.

It is not Christianity that is responsible for these inconsistencies in the religion of Jesus Christ, it is Anglo-Saxon and Teutonic imperialism which is injected into Christianity. Race consciousness, instead of being conquered by the religion, dominates the religion of Christ.

But, in the midst of this alarming inconsistency, there are Christian organizations that not only believe in human brotherhood, but practice it under very trying circumstances. Some of these Christians are "thinking black," like Dan Crawford; some of them, like Livingstone, have conquered African savages with love and kindness.

The problem of Christianity in Africa is not one of precept, it is one of practice; it is not one of dogmatics, but of pragmatics. "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father," says the great Founder. Ethiopia is now stretching out her hands unto God. The Christian Church is asked to "deliver the goods" to Africa's sons with no label on but that of Christ and His Cross. The manhood and dignity of the race will accept nothing more or less.

You need not deliver the goods unless they are offered in terms of Christian brotherhood. Show Africa the Christ, not yourself, and let the transformation that comes be the result of an inward spiritual working, not of superficial accretion. Under these terms Mohammed will bow to Christ, Islam will be no match for Christianity. In Africa, Jesus shall reign from sea to sea.

#### AN INDIAN CHRISTIAN'S VIEWPOINT

**T**HE following reasons were given to me by R. K. Sorabji, an Indian Christian, in answer to the question as to whether American missionaries should be working in India or not.

*Allahabad, India.*

SAM HIGGINBOTTOM.

**"Why should American Christians worry about souls that are not American?"**

1. The Divine Command was "Go, ye, into *all* the world."
2. American Missionaries have far greater power in India than others:
  - (a) Because they have no political interest in this country.
  - (b) Because they do not belong to the "ruling race."
  - (c) Because they have a greater capacity for fraternity.
  - (d) Because they have not the handicap of reserve.
  - (e) Because they have a life-fulness and energy which appeal by their contrast to the slow-moving East.
  - (f) Because there can be no question that their sole motive for being in India is their Lord's Command and the furtherance of His Kingdom.
  - (g) Because they have a capacity for putting themselves in the position of others.
3. America—so blessed by the Divine with education, enlightenment, prosperity, the knowledge of God—is a trustee to spread abroad these things.
4. Because talents have to be used in and for the good of all God's world.
5. Because no individual and no people can gain Heaven unless they bring others with them.
6. Because Americans, like other Christians, are honored by the call to be fellow-workers with Christ in His Father's Business.
7. Because only faithful stewards will have the joy of hearing His "Well done."
8. Because no people, like no individual, dare live for self.
9. Because Christ's Gospel is—"Others"—He came to earth for, lived on earth for, died and rose again for, and lives in Heaven for—"Others."
10. Because they must lift Christ up that He may draw all men unto Him.
11. Because education, medicine, evangelistic work, agricultural development, and so on, are all means to the end of winning men for God.
12. Because Christian Americans, having learned that we must acknowledge God in all our ways, must help to show the Father to non-Christians in all ways.





THE FRIENDLY COMMUNITY CENTER IN MONSONIA, CALIFORNIA

## Reaching Spanish-Americans with the Gospel

BY REV. ROBERT N. McLEAN, D.D., LOS ANGELES, CALIF.

Associate Director, City, Immigrant and Industrial Department, Presbyterian Church, U. S. A.

**T**HE story of missionary progress among Spanish-Americans during the past fifty years, is a recital of efforts to discover the best way to reach them with the Gospel; but the Church still awaits some Columbus of the future.

The programs which Protestantism has developed have been planned for people generally of a phlegmatic, taciturn disposition; for people who own property, and who live for generations in the same place. The Spanish-Americans are volatile, emotional, temperamental; and the Mexicans, at least, are the most migratory racial group in America. A teaching ministry, which has grown up upon the principle of "line upon line, precept upon precept," does not work well with a man who jumps at his conclusions; and a church building set solidly upon concrete foundations is not adapted for work with the López family, that lives in a tent and a decrepit Ford.

But the story of the Church's gropings for the best method of reaching this people with the Gospel is an interesting one; and in the search, certain valid principles have been discovered.

The Pilgrim of New England lived and worshipped according to the dictates of his conscience; the Mexican works, worships, lives according to the dictates of his heart. He is a creature not of his reasonings, but of his emotions. Consequently, every method for winning the Mexican, or his cousin, the Spanish-American, must be so planned as to win his affections before one seeks to capture the citadel of his conscience.

Grievous blunders have been committed because this psychology of the Latin American has been overlooked. Trade representatives of American business houses are fast learning that an observance of the courtesies is as effective in selling goods as is the offer of irrefragable proofs as to the quality of the article. Controversial tracts have made some Protestants, but they have made few Christians. To "hire a hall" and start a preaching point, has been the first but the poorest idea of practically every work among the Spanish-Americans.

The average Mexican is not a Catholic according to the American understanding of the term, but he decidedly *is* according to the Mexican idea. In Latin America the word "Católico" is used almost synonymously with the word "good," so that storekeepers have been heard to describe their ham and their beans as "very catholic." With this idea, even the irreligious Mexican quickly says he is "Católico." But as this word has come to represent all good, so "protestante" has come to mean all that is bad. The Southern darkey, who had never seen a Yankee, but described him by saying, "Good Lord, massa, he look like de debbil," is a good sample of the Mexican who has never seen a Protestant. A hall which is known as a place of the Protestant heretics is shunned as a cauldron of hell's broth. One who would speak of liberty of conscience must first win the heart of his hearers.

In the effort to make the Mexican immigrant understand that the Protestant missionary is his friend, a real and ever enlarging place has been found for a social ministry. The Plaza Community Center, conducted by the Methodist Church in front of the old Mexican plaza in Los Angeles, reaches out loving hands into hundreds of Mexican homes. Almost every church now begins its ministry through night schools, clinics, boys' and girls' clubs, or through the diversified activities of the settlement house. A modified form of the neighborhood house is conducted by the Presbyterian Church and called "The Home of Neighborly Service." This type of work owes its existence to the idea that it is better to "show" than to "tell." The "Home" is a house in the Mexican quarter, which has been regenerated until it has become a model home. The worker—an American woman who speaks Spanish—uses the little house as a basis for friendly social activities. Through her love and

kindliness the Gospel of Christ has entrance into lives which would otherwise have remained closed.

One morning at three o'clock there came a loud knocking at the door of one of these homes. The worker in charge hastily threw her bathrobe about her and went to the door. Facing her in the dim light was one of the most pitiable creatures to be imagined. Her hair was down, her clothes were disheveled and torn, and from a wide gash in her face the blood flowed. There had been a bootleg party in a house near by and when bad whiskey had bred bad conduct, the ever ready knife was called into use. The poor woman had fled to the "Home" where she knew she would find a friend. Her wounds were dressed, and she was given a bath and a bed. Today that woman is one of the most faithful members of the little church. In another place the American worker who gives of herself so generously in loving ministrations is called by the children "la santa" (the saint).

Not only does this ministry of helpfulness win the hearts of the people but the "Home" itself exercises a decided influence upon the standards of living in the community. In one large new suburb of Los Angeles, where there are 20,000 Mexicans and probably not more than twenty bathtubs, the Belvedere Neighborhood House provides hot and cold showers for both men and women at a nominal charge of ten cents.

For years the Protestant missions among the Spanish-Americans in New Mexico and Colorado have gone forward upon the backs of the mission schools. These Spanish-Americans were living in their mountain homes when the Pilgrims first came to New England. Education for years was confined to private instruction; in New Mexico it is even yet limited by the poverty of the state and the common tendency to overlook the people in the mountains. Many a Spanish heart has been won to the Gospel by the fact that the children have received an education in the mission schools. In northern New Mexico the boarding schools have educated hundreds of the best men and women in the state—men and women who teach in the public schools, run successful business enterprises and make the laws of the state.

Another successful method of approach has been that of the Daily Vacation Bible School. The children come eagerly for the work which is offered, and an entrance is thus gained to hundreds of homes. Last summer the Presbyterian Church reported an enrollment of 1,033 Mexican children in the Daily Vacation Bible Schools of one state, and of these more than half were from homes which had never before been touched by the church. In one city, two children in a vacation school last summer, resulted in twelve adults coming into the membership of the church during the year.

There are also the summer camps for boys and girls. In some

places the outing is given as a reward of merit for exceptional ability, but always an effort is made to select those who have the qualities for leadership. The training is intensive, and lasts for ten days. To spend days by the rolling ocean, to swim and fish and hike, and above all to eat all they want, is a rare experience to those who come from cramped quarters and impoverished homes in the crowded districts of Los Angeles. The Bible classes and the evening campfire talks leave lasting impressions which are followed up during the year.

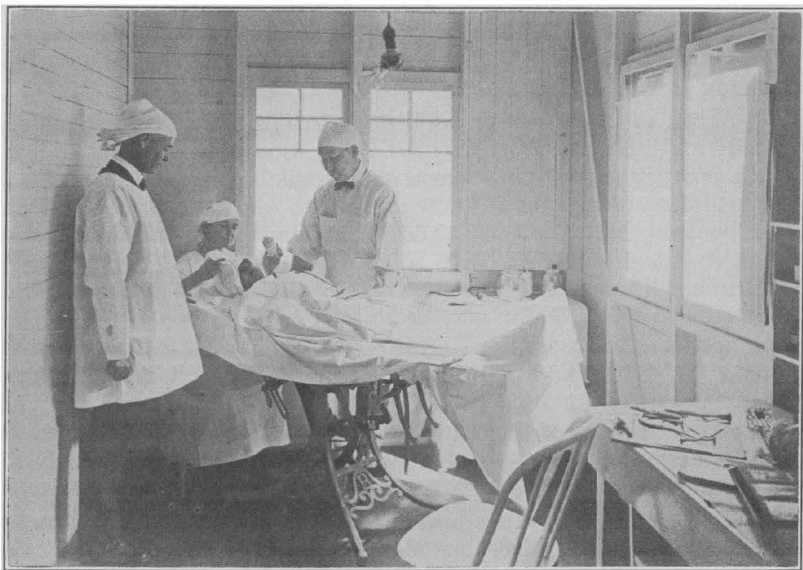
Among the Spanish-Americans of New Mexico a new and most interesting method of approach is just being tried. The people who live far from the railroad see nothing beyond the narrow boundaries of the hills which encircle them. The mountain roads are very bad for the greater part of the year, and impassable for the remainder. The people are agriculturists, and have cared for their little farms and tended their flocks and herds since the early days when the Spaniards first sought the seven cities of Cibola. There has grown up a peculiar sentiment about the land; to sell or trade it is to disgrace the family name. Consequently, as father after father has bequeathed his land to his sons, the holdings have become smaller and smaller until today the farms are not large enough to support the families which are living upon them. Added to this, the seed has not been replenished for generations, and has about run out. There is no knowledge as to rotation of crops, and in many places it is considered unclean to use the stable manure to fertilize the impoverished fields. In some districts farms are still plowed with wooden plows, while the grain is threshed by bulls and goats as in the days of Abraham.

In April the beginnings of a demonstration farm were made in one of these isolated districts. A man trained in the cultivation of ground, as well as the cultivation of souls, has been sent to be pastor of the little church. He has rented a farm, and for the first year will quietly demonstrate modern agricultural methods. The next year, he will have a class of boys in the mission school, training them in the methods he has used. The boys will try out these methods on small patches of ground upon the farms of their fathers. Of course, such a man will win a large place in the hearts of the people; a place which the Christ whom he preaches also will hold, as men come to know Him.

In seeking another method somebody, some church, must plan for the thousands whose only home is a tent by the side of the grape or cotton field where they work. The newest immigrants are always the most migrant. They work with one eye on the job they have, and the other upon the job they hope to have. Constantly looking for an opportunity to better themselves they are always on the move. There is also a large group of migrant workers who, year after year,



MEXICAN CHILDREN PLAYING AT THE CHILDREN'S HOME OF THE  
PLAZA COMMUNITY CENTER, LOS ANGELES



A CLINIC AT THE PLAZA COMMUNITY CENTER, LOS ANGELES, CALIFORNIA

follow the crops from place to place. In Southern California, the cycle covers the navel oranges, the Valencia oranges, the cantaloupes, the apricots, the peaches, the grapes, the walnuts, and the cotton. As these industries are all organized, and large areas are devoted to the various crops, the Mexicans employed are constantly on the move.

In the Salt River Valley, Arizona, the usual Mexican population of 12,000 is augmented by four or five thousand migrant laborers, most of whom are brought in from the border. In all these industries the organizational talent which has done wonders in the buying of raw material, and in the marketing of the various products, has fallen down in caring for the labor supply. Men are out of work far too often, and the cost of transportation is excessive. These conditions all make the work of evangelization particularly difficult. Obviously the solution must be some sort of a moving mission for migrant Mexicans. The Baptists have made a start in the adaption of the "Chapel Car" idea to a large "White" motor truck. This truck, fitted up with organ, camping equipment, tracts, etc., and manned by a missionary, makes the rounds of the large camps in California. In the Salt River Valley the Presbyterians have, for the past four years, undertaken something of the same work. Movies and stereopticon lectures, often in the open air in the cotton camps, have been an interesting feature. Many of the pickers are strangers in a strange land, most of them without a knowledge of English, and a mission which not only preaches the Gospel, but furnishes a friendly, helpful service in time of need, will most quickly solve the problem.

With all these activities the Church is only reaching out its hands and showing that it cares. The Southwest today is dotted with evangelical churches where thousands of Mexican men, women and children have come to know the Christ who changes lives. There are probably not less than 12,000 Protestant Mexican church members in the Southwest, with a greater number of Sunday-school children. Then there is a host who, walking the dim borderland between faith and doubt, may be classed as "adherents." But there are not less than a million and three-quarters of these people living under the stars and stripes, and they have not left their ignorance and superstition in Mexico. They are a part of our social, our civic, our industrial life; they are part of America. They crowd our great cities, and because of poor housing, intermittent work, and lowered standards of living, they complicate our health problems.

The need is appalling, and the task is great. When the best method of reaching these people is found, it will be a way of love and not of hate; a way of service, and not of controversy. And by it, men will be brought to the Master, by being made to see His heart of love revealed in the lives of His followers.

# My First Revival on the Mission Field

BY REV. L. P. VAN SLYKE, OAXACA, MEXICO

WORD came that one of the older congregations in the state, that of Nazareno, was in a bad way. Various leading members were taking an active part in the Catholic fiesta; almost no one was attending services; and the new worker there was thoroughly discouraged. Consequently I visited the church with the idea of doing some pretty plain talking, but after reaching there was guided to adopt other tactics.

Four services, one right after the other, filled up the first Sunday. Adjoining Nazareno is Soledad, the first center of gospel preaching in the rich valley north of Oaxaca, some forty years ago. From there the work spread to other villages. In Nazareno, the Methodist Mission, then in charge of the work, built a church for the two groups. For a long time no services were held in Soledad but recently, with the aid of the pastor of the Oaxaca city church, they were reopened. My second service was in this village, and seeing many who had never gone to the services in Nazareno, I felt a strong impulse to stay with them, to teach them, pray with them, visit them in their homes, help them get stronger in their faith.

Later in the afternoon service in Nazareno, the impulse returned, stronger than ever. I had given them a Bible study on the value of prayer in times of discouragement and failure, and then gave them an opportunity to make individual prayers. These were so absolutely sincere, and expressed so much longing for greater nearness to God and for better lives, that I felt overwhelmed with the conviction that the time was ripe for a special work there, that God had prepared their hearts, and that I dared not risk the responsibility of neglecting the present opportunity. While they were praying, I decided. Immediately afterward I offered a week of my time for a special work of revival in Nazareno and in Soledad. I had never had any experience in such work, but I felt that God would show me how to do it.

At half past five every morning we had a real prayer meeting in the Nazareno church, with about twenty-five present. We knelt on the hard dirt of the floor while one after another poured out intercessions to God. After breakfast, the local pastor and I went to visit the homes, reading from the Bible and praying very simply and briefly in each place. How warmly we were received everywhere! They seemed hungry for help and encouragement and love.

Soon after noon each day, having spent the morning visiting in one village or the other, we held a service in a private house in Soledad. At first about fifteen came out, but the interest gradually

increased, till Sunday we had nearly fifty, including several who had never before heard the Gospel preached.

In the afternoon, more visits were made until evening service. I did not preach, but gave very practical and searching Bible studies on the will of God and the daily life of the Christian. About forty came out the first night, about seventy the second, ninety the third, and the last four nights over a hundred. The last few nights a large group of men formed in the street around the front door of the church, and stood there for an hour and a half to listen. Almost every night there was a period of voluntary prayer—most earnest petitions and intercessions. Wives prayed with sobs for their unconverted or erring husbands, mothers for their families, and men for themselves and their neighbors. Yet what emotion there was was under control and had its basis in solid convictions.

It was clearly God's appointed time and He had prepared the way. One of the principal families in Nazareno had recently lost a son by drowning in the river near by, and their hearts were sensitive to God's voice. Two of the principal men in Soledad have histories marked by violence and evil, and in this last revolution they both came within an inch of being hung. One made his escape from prison the night before he was to be executed; the other was saved by the interference of some official. Grateful for their escape from death, the two men have resolved to live more as Christians should, and showed a deep interest in our services. At least two other families that had been indifferent for years returned to an active Christian life. Some thirty or forty new people were reached.

Word comes that there has been no falling away, such as I had feared, since the revival. Some eighty to a hundred people go to the Thursday and Sunday evening services, and a good number are being prepared for church membership. "For with God all things are possible."

## Evangelical Christians in Russia

BY NORMAN J. SMITH, WERNIGERODE, GERMANY

Secretary of the American-European Fellowship for Christian Oneness and Evangelization

**R**EV. I. S. PROKHANOFF, President of the All-Russian Union of Evangelical Christians, as well as founder and head of the Bible School in Leningrad, is now in America. He probably knows more of the condition of the Christians in Russia than any other man. The Leningrad Bible School student group had fifty young men in the 1924 class. The German Reformed (St. Catherine's) Church in Leningrad gathered an audience of about 3,000 to hear Mr. Prokhanoff preach.

Evangelicals have nine churches in Petrograd, and in all Russia there are 4,000 congregations and groups, many of them very large.



Not having been free to worship in former years, the Evangelicals have no church buildings of their own, but are free to worship under the present government. In some cases Orthodox church buildings have been given to these congregations, among them an ancient monastery church in the center of Moscow.

The Evangelical Union publishes in Leningrad an illustrated magazine, *The Christian*, with sixty-four well-printed pages and cover. Ten or fifteen thousand copies could well be circulated among the interested people.

Permission has been granted to print 10,000 Russian Bibles and 20,000 New Testaments. Atheism seems to be wholly discredited, and the people flock to the churches for every service. When a missionary or preacher comes to a town it seems that everybody wants to hear him. He begins to speak in the evening, and they do not let him stop. The entire audience will remain all night, or will return in the early morning.

The Leningrad Bible School, conducted by Mr. Prokhanoff, experiences no antagonism from the Government which gives full freedom to the school. The 1925 class is diminished to 37, while more than 400 young men anxiously await admission as soon as funds can be provided. Bishop Blake's \$50,000 might better have been expended to train young Christians in this Evangelical Bible School at Leningrad, instead of to educate young priests for the "Living Church" in Moscow. In the Leningrad Bible School, they believe that: The Bible is inspired, Christ is the living Son of God, born of the Virgin Mary, and that He died on the cross for our sins, and rose again for our justification.

The problem which most perplexes the Evangelical Christians in Russia is the support of the Evangelical ministers and missionaries, the Bible School and the central organization which supervises the publication work and guides the Evangelical Church. Formerly each group of Christians was able to support a preacher, wholly or in part, as well as to send funds to the Evangelical Union headquarters to carry on the departmental work there. Now this condition is completely reversed. The Union must not only be self-supporting, in every branch, but it must send to every congregation funds to help toward the maintenance of the minister. Evangelical preachers in Russia work with their own hands because they cannot live otherwise, for it is impossible for congregations to support them. Mr. Prokhanoff asked for 800 or more suits of clothing to substitute for the ragged, worn-out clothes worn by the preachers when they stand before their congregations. There is also great need for funds to keep these men face to face with their open Bibles for study and sermon preparation, instead of keeping them in the fields with hoes in their hands.

# Russians in the United States

BY PROFESSOR I. V. NEPRASH

Of the International Baptist Seminary, East Orange, N. J.

**M**OST of the first Russians in America came from western Russia and eastern Poland, regarded as one of the poorest sections of Russia. The men could not take their families, because they could hardly pay their own fares. Being inexperienced in any kind of work and not knowing the language, they usually did the hardest and dirtiest work in foundries, factories, and other such places. They sometimes endured unspeakable hardships.

At the beginning of the Bolshevistic movement in Russia, practically the whole Russian population in America was drunk with politics. "There is already paradise in Russia, and soon it will cover the whole earth. Why do you come with your gospel? We don't need it any more." This was the usual answer. Now the situation is entirely changed. They have lost hope in human methods.

During the last two years, a new group of Russian immigrants have flocked into this country. From almost every country of Europe, but chiefly from Constantinople, came about 6,000 Russians who had formerly held high official positions, both in governmental and military offices, men of high financial standing, or men of scientific fame. You can meet a girl serving in a restaurant in New York, and little suspect or believe that she was once the star at the Czar's court at Petrograd. There are former generals who are now dishwashers or shoemakers in America. A well-known lawyer works as a laborer at a biscuit factory. There are many such cases. Unfortunately, only occasional Christian work is done among them. There are about 1,000 Russian university students here, but only about 190 of them are helped by the Russian student fund. All the rest find work where they can, although the new Russia of the future will need all the men of intelligence prepared in the best way. Beyond all, Russia will need Christian workers.

The work among the Russians and Ukrainians in America is not only for the good of the people here, but also for the good of their respective countries across the ocean. Every Russian converted here who goes back naturally becomes a missionary. He may not know much, but the fact that he comes from America gives weight to his work there. His words have authority, because he comes from a country where everybody knows everything. Not every emigrant may justify this expectation, but the missionary spirit and the desire to become the warriors of the Cross is very strong among them at the present time. The support given by Christians here will bring much fruit not only here, but also in Russia, where millions are suffering without the Gospel and without God.



# BEST METHODS



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

## LUXURY OR LIBATION

Government tax lists show perfumes as a luxury. There is an old story which reveals a secret of marvelous alchemy which changes a luxury into a libation.

"There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

"But when his disciples saw it, they had indignation, saying, to what purpose is this waste?.....

"When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me..... Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

The alabaster box kept and hoarded, or lavished upon herself, was a luxury. Poured out in love on the head of the Lord it ceased to be a luxury and became a libation.

"The alabaster box was not in the budget," says Mrs. Henry W. Peabody.

It was one of the extra offerings over and above all the pledges.

Any financial plan that assures men and women that they will not be called on for additional gifts is unworthy. Who shall limit the marvelous mercies of the Lord that call anew for our thanksgiving and our thank-offering?

Gratitude finds its highest expression in giving. Thanksgiving is but a prelude to thank-offering.

Plan a November missionary thank-offering meeting for your church. Let us not drift from one year into another with only a subconscious reali-

zation of many blessings for which we are thankful. There is nothing which so crystallizes indeterminate impulses of gratitude as does a determinate thank-offering.

Announce the missionary thank-offering meeting widely and well. Suggest that each member spend thirty minutes on receipt of the invitation in deciding whether or not to accept it, by sitting down quietly at home, in the car, in the office—anywhere—to count blessings, forgetting (for thirty minutes) troubles and trials and disappointments, except as they have been blessings.

Through a letter of invitation, through the parish bulletin, from the pulpit, and by various other announcements, let it be known that at this meeting thank-offerings will be received as an expression of thanksgiving for blessings and privileges.

Announce that one of the features of the program will be the reading of unsigned testimonies to the goodness of God. Ask each member to write a testimony and place it on the basket as the thank-offerings are gathered.

Better than any printed program materials are testimonies similar to the following given by individuals of varying ages and conditions:

"Out of the gratitude of my heart for the restoration of my daughter's health I make this thankoffering of \$25.00."

"We have celebrated our golden wedding anniversary during the year. In recognition of the goodness of God throughout a half century we make a thankoffering of \$1,000 to establish a scholarship for a Japanese girl in a Christian school."

"God gave me a loving daughter, and then He took her to Himself. I give Him thanks for the glorious hope of the resurrection."

"As my only son has finished his college and professional training and is now self-

supporting, I have decided to make a thank-offering to help some other boy through college."

"A student makes a thankoffering for the privilege of attending high school. It isn't much but it is all I have."

"My thankoffering is for losses instead of gains. Several years ago I grew rich and counted riches a blessing although I did not give God thanks. I was too busy to have any time for the Church. My children became careless and indifferent and all of us were very near forgetting God. Recently I have had heavy losses. Then I remembered God. My children and I are back at our places in the church and I thank God for the losses that called us back to Him."

"A mother gives thanks for motherhood in a Christian land and brings her thank-offering to give the blessings of Christianity to other mothers."

In churches in which such missionary thank-offering services are held each year members soon learn the happy art of counting their blessings.

The thanksgiving testimonies of Bible days furnish a Bible study of thrilling human interest, and with our wealth of hymns of praise leaders should have no difficulty in arranging their thank-offering program.

### REMOVING THE MASCULINE INFERIORITY COMPLEX

BY GEORGE ARTHUR FRANTZ

Pastor of the First Presbyterian Church of Van Wert, Ohio

The men in our church felt that the women had more of the Christian international outlook than they. For many years the women had held classes for mission study. They knew more about both the commercial and the Christian resources and needs of the world than business men did. How then change the situation for the men and remove the "inferiority complex"? That was the problem.

First, the Women's Missionary Society dropped its feminine prefix. It became the Missionary Society of the Church, for men and women, and the men took the responsibility for three or four meetings each year.

1. The Thank-offering meeting is a Sunday morning service. The address is usually given by the pastor. The subject is some portion of the

Church's world-wide work. We have used very successfully, "A Christian's World Tour," personally conducted. For this we hung up a missionary map of the world, and from the current number of the "MISSIONARY REVIEW OF THE WORLD" we showed what might be seen at various places that month. The children bring toys, dolls, books of their own, and lay them on the chancel steps at the time when the older people bring their money offerings. The children's gifts go to the children of the mountains or of foreign lands.

2. The week-night meetings include: "A free for all discussion of Foreign Missions" by a group of men in the lounge of a local club. One of the outstanding enthusiasts for missions is constituted the chief objector. Men high in ability, but low in missionary information and interest may be enlisted to work up the arguments to demolish his opposition. Such men read books to get their arguments. They could not be persuaded to read them in any other way. One of our men has been talking Headland's "Some By-Products of Missions" ever since we held such a meeting. He refused to return this and other volumes, purchasing them for his own shelves.

3. The same type of man can give one of the Board's lantern lectures at a mid-week service. There are many men who can do it as well or better than the minister.

4. A debate between some of the men may be held on such subjects as "Resolved, that we should keep all our money for Home Missions"; or "That the needs of China for our gifts and prayers are greater than the needs of Africa." The men work up their country and make fiery speeches, and the audience hears of the needs of all.

5. The men bring some great church leader such as Dr. Speer or a missionary like Dr. F. G. Coan of Persia, to make an address at a men's dinner. They invite men from all the churches in our part of the Presby-

tery. In this way men in the smaller congregations hear some outstanding speakers of the church. Otherwise they would never have this opportunity. Too much of our intensive work by the greatest speakers is done in the large centers of population to the neglect of the rural regions. This is a deliberate attempt to help. The women are admitted to these meetings by ticket, to the capacity of the building. We have as many as three hundred and twenty-five men, "besides women and children" to hear such an address.

By these methods we have quadrupled our benevolences, making them the largest total, and by far the largest per capita in the Presbytery, keeping them there while we have built a three hundred thousand dollar church in a community of ten thousand people.

The missionary society is the whole church enlisted for joyful giving and intelligent praying and always on the lookout for news of the kingdom—not women, not men, but Christians all.

#### **FIFTY SELECTED BOOKS ADDED TO THE MISSIONARY LIBRARY**

"Come and bring a book" is an invitation fraught with peril for a missionary library—if that is all there is to it. A truly tragic spectacle is the assortment of books donated to church libraries.

Several years ago the pastor of a home mission church in the South, received a letter from a well-to-do church in a Northern city to this effect,

"We have recently appointed a committee to go over the books in our Sunday School library and discard those which they regard as unfit for our use. Inasmuch as you are in a mission church, we are sending all these books to you for your library."

Upon receipt of the books the home missionary examined them, agreed entirely with the judgment of the committee which declared them unfit for a Sunday-school library and promptly burned them.

To invite fifty average, well-meaning, uninstructed guests to "come and

bring a book" is not a safe plan for building a missionary library, if there are no further explanations or qualifications added to that invitation. If, however, along with the invitation there is a note to the effect that a certain local store has a special display of fifty new missionary books greatly desired for the church missionary library, and a salesman who knows all about the plan, then each guest who receives an invitation and wishes to accept it will be eager to call at that store and bring one of the fifty books.

That was the way it worked out at the Book Reception given by the Court Street Methodist Church of Lynchburg, Virginia. The committee in charge agreed that the library should have fifty new missionary books. They carefully studied publishing announcements, book reviews, and their summer conference notes, and made a list of the fifty books which seemed most desirable for their library. Then they arranged with a local store to have a copy of each of these fifty books on sale.

Invitations for a Book Reception were issued with the suggestion that each guest bring a book selected from this special list of fifty. Guests who would do so were asked to come in costume representing some book. As part of the reception program those who came in costume paraded in the spotlight while the other guests were supplied with pads and pencils, and instructed to guess the names of books represented. Highest success in the guessing contest was recognized by the presentation of a book.

There was a large attendance, a general good time, with an unusual opportunity for increasing missionary interest and extending missionary education. All of the fifty books were presented to the library by the guests.

#### **CONCRETE GIVING**

##### **Reconciling Desirability and Difficulty**

"But," argued the superintendent of the children's missionary society, "there is absolutely nothing—that

means as much to the children as the actual packing of a box to go across the ocean to the boys and girls of some other land." "On the other hand," answered the missionary on furlough, "when we can buy the presents right there for less than you can get them in America, and save the large amounts you spend for postage and for duty, it seems a shame to make the purchases over here except in the case of articles we cannot get over there."

They looked at each other as they thought it all over in silence.

"I have it," announced the missionary triumphantly, "I want about fifty dolls, twenty tops, forty handkerchiefs and fifty picture books. Now suppose we prepare envelopes or small boxes—one for each of your boys and girls. On the back of each we will write, 'This is a doll for a little girl in China, from \_\_\_\_\_,' leaving a blank for the name, or 'This is a top for a boy in China from \_\_\_\_\_,'

"When the gifts are brought in we'll have a box all ready to pack, and the 'dolls' and 'tops' and 'handkerchiefs' and 'books' can be packed in it by the boys and girls themselves. I will explain how I will take their money and put it all in one big check to carry it across the ocean, and get a Christmas box over in China and buy the dolls and tops and handkerchiefs and books with their money and put them in Chinese Christmas boxes for the Chinese boys and girls to unpack."

That was the plan they worked out with various elaborations. The American boys and girls each had the joy of deciding which present he or she would give. They all visualized the packing of the box in America and the unpacking of the box in China, and also learned their first lesson in the method of transmitting missionary money.

### THE FACTS BEHIND THE FIGURES

BY EMMA H. PAIGE

*Figures cease to be dull and unin-*

*teresting when we see such an array of them as 17,794, with the information that they stand for a corresponding number of dollars contributed by a missionary society.*

*In answer to the query "What are the facts behind these figures?" addressed to Dr. Bushnell, pastor of Westminster Presbyterian Church of Minneapolis, a member of the society has given us the facts.*

Pioneer women, in the spirit of prayer, planted in a growing community in the Northwest, a women's missionary society. That adventure was fifty-five years ago. This society is now one of the largest contributors to missions in the Presbyterian Church in the U. S. A. The facts behind the figures seem very simple. There are 562 members although there should be 900. The Women's Budget is not included in the Church Budget but is presented at the same time. The society never conducts a sale. Systematic giving is expected from all. To make this permanent the officers seek to enlist and keep a small group who give from year to year \$500.00 or more; another group of women give annually, \$250.00 each; others, \$200.00, \$100.00, \$50.00, or \$25.00, and so on, down to many smaller sums. More than \$700.00 last year was received in income from legacies, and more than \$900.00 from memorial memberships and special gifts. A quarterly statement is sent every member, and last year, at the end of the first six months, 49 per cent of the entire budget was in hand.

Officers of the church keep a friendly eye on the Women's Budget and personal gifts from them and other friends find their way to the treasurer. At the close of the past year, March 10, 1924, the treasurer reported that she had sent to the Board of National Missions, \$9,670.00 and to the Board of Foreign Missions, \$7,625.00, in addition to \$440.00 for contingent expenses in the state, and in the local church.

Toward the end of the year, when despair strikes the heart of the treas-

urer, and all look with dismay at the goal, the valiant Finance Committee presents a lecture, or sends out an S. O. S. call and, in Sacrificial Week, \$488.00 comes in. "The Spirit giveth life." They know no such word as defeat. The total gifts for the year were \$17,794.

Meetings are held every month in the year with an average attendance of seventy-five. Very close touch is kept with missionaries whose support we pay in full, or in part. Noticeable among the work of committees is that of the Associate Membership Committee, because of its remarkable record in the circulation of books including portions of the Bible.

This organization takes charge of the Women's Prayer Meeting, held monthly, wherein lies its acknowledged strength, and where it still adventures in the field of faith.

#### THE FEDERATION THAT GREW FROM A FAIR

The Women's Church and Missionary Federation of Lewistown, Pa., grew out of a missionary booth at the County Fair. Last year, several women decided that the great multitudes assembled annually by the Fair offered an exceptional opportunity for disseminating information about mission work. There was no organization through which women of all churches could cooperate, so those interested met the problem in the typical American way. They appointed a committee. Members of six different Protestant churches of Lewistown accepted the appointment and conducted a missionary booth at the Fair with such success that the need for a permanent federation was recognized, and the Women's Church and Missionary Federation of Lewistown was formed. This year the Federation was in charge of the missionary booth at the Fair. Preparations were begun almost a year ago. Each cooperating denomination was asked to furnish maps, articles of missionary interest for display, and literature for distribution. The American Bible

Society, the Missionary Education Movement, the Student Volunteer Movement and the World Alliance for International Peace gave helpful co-operation. Thousands of packets of leaflets were made up for distribution.

A display of objects of missionary interest was placed in a conspicuous position at the entrance to attract attention. Almost everyone who entered stopped to observe the horns of a water buffalo. A member of the committee explained what they were, and followed up the explanation by distributing the packets, adding items of information as opportunity offered. The large map of the world and the charts which formed the background of the exhibit also attracted the attention of visitors. Over it was printed in outstanding letters, "*Thy Kingdom come, Thy will be done.*" The map hung directly underneath the large banner announcing "Missionary Booth." On either side was an attractive poster. In one corner was a United States flag, and in the other, a Christian flag.

Many of the people who visited the booth last year returned this year and among the expressions heard were:

"Yes, indeed, I want some of your leaflets. I learned many things from those I got last year."

"This is really the only thing at the Fair I wanted to see."

"Please tell me how you go about this. The folks in our county want to have something like this at our Fair."

"Can't you people bring this booth to our Fair?"

One of the workers distributed copies of the gospels and some striking leaflets among the men who had charge of the horses.

One thousand copies of the Gospel of John were distributed and not less than thirty thousand leaflets. New mission study books were displayed with materials for mission study, including the picture map of Latin America which attracted much attention. THE MISSIONARY REVIEW OF THE WORLD and *Everyland* had place in the exhibit.

# Woman's Home Mission Bulletin

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

## MORMONISM

BY EDWARD LAIRD MILLS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Dr. Mills, *Chairman*.

A considerable shift in population both among Gentiles and Mormons is constantly in progress in Utah and Idaho. This changes the religious problem from time to time and makes necessary frequent re-studies of the whole situation. An every-community visitation by local and national Christian leaders on the order of those hitherto made in Montana, Idaho and other states, would be revealing and valuable. It would show the existence of hundreds of communities untouched by Christian ministry, and might well form the basis for new and better support of missionary enterprises on the part of evangelical bodies.

We would suggest to our missionaries in Utah and Idaho the advisability of giving close attention to the matter of week-day religious instruction, in order that a monopoly of this increasingly popular and effective type of Christian work may not fall into Mormon hands.

If the children of Christian homes in Utah, especially, are to have the advantages of education under Christian auspices, then Westminster College, the only existing Christian institution of higher learning in Utah, must be strengthened and enlarged. If this can be brought about as the result of cooperation on the part of various Christian bodies, so much the better. We, therefore, commend the proposal to have each Christian body at work in Utah become financially responsible for one of the professors at the college, under such terms as may be mutually agreed upon by the

institution and the individual denomination concerned.

Not much of interest is to be found in the work of the Mormon Church during the year. About eighteen hundred missionaries are maintained at work, but the results of their labors are disappointing. This lack of numerical results does not, however, make any happier the spiritual lot of those several thousand individuals, formerly Christian, who are converted to Mormonism each year. The missionaries formerly in Japan have been brought home. The life of this mission was 25 years, or in terms of *individual* missionary service it can be figured as 250 years. The resulting Mormon converts in Japan were 150, which explains the closing of this particular mission.

There are occasional welcome indications of a continuing shift in doctrinal emphasis toward the Bible and distinctively Christian ideas in Mormonism. There is also a slight recrudescence of the practice of polygamy which is proving to be a source of annoyance to Mormon leaders. The chief hindrance to Christian success in Utah continues to be the indifference of the Church toward this peculiar and difficult problem. The action of the Presbyterian Church in forming a "Mormon sector" and thus lifting the subject into deserved prominence may be commended to other bodies as worthy of imitation.

The Councils have prepared a list of books on Mormonism and offered to supply the same on request to the theological schools of the country. More than sixty schools so far have asked for the list. This will doubtless mean the beginning of a library on this important subject in many prominent institutions.



## COOPERATION IN SPANISH- SPEAKING WORK

BY REV. JOSIAH HEALD

From an address given at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions.

There are between two and three million Spanish-speaking people in the United States. Upwards of three quarters of a million of these are native-born Spanish-Americans, descendants of the people who occupied the large slice of territory taken from Mexico about the middle of the last century. The remainder are Mexicans, pure and simple, from Mexico. The Spanish-Americans were like the Indians in the fact that we occupied their territory without their consent. Although our treatment of the Indians is no cause for pride it is far better than that of the Mexican. We have at least given the Indian land and schools. "Lo, the poor Indian" is becoming rich, while "Oh, the poor Mexican" remains poor.

Our various missionary boards have made serious, if inadequate effort to provide the Spanish-speaking people with schools and religious institutions. At least nine of the leading denominations, not to speak of other minor sects, and almost double that number of boards are engaged in Spanish-speaking work. This work is of surpassing value. Its effectiveness is, however, seriously impaired for want of cooperation and coordination.

Certain facts emphasize the need of cooperation:

1. The strength and unity of the Roman Catholic organization. In the twenty-five years of my connection with Spanish-speaking work its agencies have been multiplied several fold.

2. The activity of the guerrilla sects. The fanatical earnestness of the Pentecostal people, the Holy Rollers and the Seventh-Day Adventists, the persistent propaganda of the Mormons and the flying squadrons of the Los Angeles Bible House have become an increasing factor in the situation.

3. The migratory character of the Mexican people makes cooperation necessary to conserve the results of

our labors and save them from becoming a prey to fanatical sects.

Dr. Edwin R. Brown, the witty superintendent of Baptist work, put it in this way: "A Mexican is converted and joins the Baptist church. In a few weeks he moves to a place where there is no Baptist church. He proceeds to join the local Presbyterian church thinking it is just as good. The next move takes him to a town where the church is Methodist, which he joins thinking it is just as good. He next encounters a Pentecostal church and joins it thinking it is just as good, and finally lands in the Adventist or Mormon church, thinking it is just as good. A gradual and steady process of deterioration."

With some possible change in the order of events the rest of us would recognize this process. The remedy? Why not the denominations that respect each other form an offensive and defensive alliance and see to it that their members when they move are connected with some church within this evangelical group and encouraged to think of it as just as good?

An earnest effort was made to bring about cooperation by the organization in 1912 of the Permanent Interdenominational Council on Spanish-speaking Work in the United States. This organization has continued to function more or less ever since.

Earnest efforts at cooperation have been made along the following lines:

1. *Comity*. An excellent set of Comity rules was adopted by the second annual meeting of the Council held at El Paso in 1914, and has been reaffirmed at several succeeding sessions. A Committee on Comity was appointed and later the Council authorized three sectional committees. But this excellent machinery has remained practically idle. Have there been no violations of comity? O yes, and some of them flagrant ones. That there have not been more has been due not so much to our unselfishness as to the fact that the field is territorially so large and points of contact relatively few.

This failure of comity is not in my opinion the worst thing that could happen. It is not so bad as idleness and indifference. It is evident that each of us is busy at his job trying to cultivate his garden even if heedless of where the bounds of his own plot leave off and his neighbor's begin. At the same time we need cooperation.

2. *Interdenominational Spanish paper.* A committee on the subject was appointed at the first annual meeting of the Council and made an excellent and detailed report at the second annual meeting. The matter has, I think, been before every succeeding session of the Council, taking various guises. The report of the chairman of the Committee on Paper, at the 1924 session in Los Angeles, closely followed that made in 1914—without his knowledge, for he was not then a member — thus testifying to the soundness of the plan. Yet the plan has failed of realization. Why?

3. *Spanish Literature*, in the form of tracts and leaflets. It has been constantly recognized that we have many requirements in common and that we could produce far better results at less cost by cooperation. At the second meeting of the Council the Committee on Literature made practical recommendations as follows: (1) That a careful selection be made and list furnished of suitable literature now available, (2) That such additional publications as are needed be prepared and published by any publishing house willing to assume financial responsibility.

This proposition also has been before every succeeding session with almost no tangible results until 1924, when a start was made by the Committee headed by Dr. Vernon McCombs. Rev. C. A. Thomson, Secretary of the Council, has retrieved forty usable tracts out of some bushels of trash, and the list will be made available to all. Also two short new tracts have been prepared for publication.

4. *Interdenominational Training School for Christian Workers.* This subject has been before the Council

almost from the beginning. The need of more and better-trained workers is keenly felt by us all. The various means of training such workers through the denominational agencies are inadequate and unsatisfactory. No denomination can afford to equip an adequate agency. And yet the matter hangs fire. A report was made at the meeting in 1924 recommending the establishment of such a school. Will anything come of it?

What is the trouble? Do you want the truth? Well, then, here it is as I see it. We have not taken very seriously the command of our Lord and Master that His followers should be one, and have not been sufficiently in earnest to provide effective means of comity and cooperation. We have been too selfish; we have given justification to the charge of our enemies that our denominations are indeed sects. The Board Secretaries have been occupied with pressing problems nearer at hand. The field workers have been too absorbed in their own task (which is in fact about the hardest job in America) to give adequate time and attention to these problems of cooperation. What then? Are our fine enthusiasms for brotherliness and cooperation doomed to degenerate into the vice of talking without doing? Are our splendid plans destined to go up like a rocket and come down like a stick? Is there no remedy?\*

\* In accordance with a recommendation of the Committee of the Home Missions Council and Council of Women for Home Missions provision was made in the joint budget for salary for part time of an Executive Secretary for the Interdenominational Council on Spanish-Speaking Work in the hope that this will help toward the solution of these problems.

### WE THANK THEE, LORD

For that high glory of the impartial sun;  
The matchless pageant of the evening skies;  
The sweet soft gloaming and the friendly stars;  
The vesper stillness and the creeping shades;  
The moon's pale majesty; the pulsing dome,  
Wherein we feel Thy great heart throbbing near;  
For sweet laborious days and restful nights;  
For work to do, and strength to do the work;

We thank Thee, Lord!

—John Ozenham.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

**IVA M. MILLER, M.D.**

Dr. Iva M. Miller, whose article on Health Education in China appears in this month's Bulletin, was graduated from the Chicago College of Medicine and Surgery in 1906. After serving as interne a year each in the Frances Willard National Temperance Hospital, Chicago, and in the Mary Thompson Hospital, Chicago, and a year as Resident Physician in the Methodist Deaconess Hospital, Spokane, Washington, Dr. Miller went to China as a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. From 1909-1923 she was the Physician in charge of the Isabella Fisher Hospital, Tientsin.

While on furlough in 1924 Dr. Miller studied at the Johns Hopkins School of Hygiene and Public Health in preparation for her new duties in China in the School Hygiene Department of the Council on Health.

From an article by Dr. Miller in the magazine *Health* (Shanghai) we get a more intimate glimpse of her work than she gives in the present article. Teachers at their institutes, preachers at their conferences and soldiers who happened in, as well as students in the schools, welcome enthusiastically the new health teaching.

Of a Teachers Institute at Ch'angli Dr. Miller writes as follows:

"Miss Clara Pearl Dyer and Mr. Wray Congdon, the able Directors of the Institute, had arranged a full schedule for the one hundred teachers who planned to attend, but when one hundred and thirty appeared, living quarters and lecture rooms were taxed to the limit. My plan for small demonstration groups was modified to admit forty-seven to one class, while the smallest group numbered twenty-four. The course covered the eleven

fundamental Health Habits or (Dr. Miller's 'Ten Commandments,' as a colleague has dubbed them), with lectures on the following subjects:

- I. The Importance of Good Health.
- II. The Health Habits Explained.
- III. Hygiene of the Eye.
- IV. Food for the Growing Child; demonstration on the Use of the Scales; Making Personal Weight Charts, etc.
- V. Hygiene of the Teeth; Demonstration of the Toothbrush Drill.
- VI. Daily Hygienic Inspection of Pupils.
- VII. School Sanitation.
- VIII. Home Sanitation with Methods for the Destruction of Fly and Mosquito Breeding Places.
- IX. Health Standards for the School Child.
- X. Explanation of the Outline, "First Steps in Health Teaching in the Primary Schools."

"At each session Health Posters to illustrate the topic for the day were made by small groups and tacked on the wall where they were available to students and visitors. That room was the Health Art Gallery. In addition, each teacher was supplied with a Health Drawing Book in which he drew and explained the Health Habits and numerous other health topics. Each one was asked to record his daily personal health habits in a booklet provided for that purpose.

"Each teacher was given a health examination. These were our findings:

Ages .....	17 to 35 years
Vision defects .....	44 per cent
Defective teeth .....	10 per cent
Unclean teeth .....	99 per cent
Trachoma .....	29 per cent
Enlarged tonsils .....	17 per cent
Deficient lung expansion .....	95 per cent
Enlarged thyroid .....	34 per cent
Enlarged cervical glands .....	20 per cent
Blood pressure below normal ..	6 per cent
Blood pressure above normal ..	4 per cent
Insufficient exercise during the school year and none during vacation .....	91 per cent
Organic heart lesion .....	1 per cent



DR. IVA M. MILLER,  
SCHOOL HYGIENE DEPARTMENT, COUNCIL ON HEALTH EDUCATION, SHANGHAI

Do not drink sufficient fluids to keep the body in good condition .....	95 per cent
No knowledge of a balanced diet .....	100 per cent

**On the positive side:**

Had their tonsils removed ...	5 per cent
Keep the Health Habits .....	5 per cent

Dr. Miller is an ardent advocate of preventive measures and health teaching and evidently conveys her enthusiasm to those with whom she works. From many directions come more invitations than it is possible for her to accept.

A. G. L.

### HEALTH EDUCATION IN CHINA

IVA M. MILLER, M.D., C.P.H.

School Hygiene Department, Council on Health Education, Shanghai

Health education in China is in its infancy, but it is a lusty infant. Missionaries and returned students imbued with the health idea have done much to make health education popular. Some students and business men who have never been abroad, have learned through the daily papers, from books and lectures, or from the numerous health campaigns conduct-

ed by the Y. M. C. A. and other organizations, the value of the new ways to good health.

It is not at all uncommon in any large city in China today, to hear the terms "health" and "sanitation" used in ordinary conversation. They may be heard on the lips of the most ignorant coolie or from a child too young to enter school. Advertisements and sign-boards tell of health garments, health restaurants, health foods, health laundries, while one city has a large sign on a prominent street which sets forth the virtues of a group of health doctors.

So keen is the desire for a strong healthy body that oftentimes a physician or surgeon is asked to prescribe a health potion which can be poured from a bottle. Teachers are eager to learn how the health of their students may be improved, mothers are asking for a diet that will make thin babies fat, while one father was so earnest in his desire to have his son grow to strong manhood that he begged the doctor to give him a written guarantee to that effect!

When Dr. Peter Parker, the, first Protestant medical missionary, came

to China in 1835, it was estimated that the death rate in China was about the same as that in Western countries. Through the knowledge and practice of hygiene and sanitation in the West, remarkable results have been obtained. What has been done in China? Until 1910 medical work in China was almost entirely curative. About that time, the China Medical Missionary Association secured the services of Dr. W. W. Peter, China's first Health Educator. Dr. Peter began his work by giving health exhibits and lectures at medical and educational conferences. The exhibit became so popular that it was moved from city to city, until fifteen out of the eighteen provinces had been visited.

In 1916 the Council on Health Education came into being. In 1923 it was departmentalized into Community Hygiene, Child Hygiene and School Hygiene, with an experienced physician at the head of each. In addition, there is a Department of Business Administration and a Department of Chinese Literature. Dr. Peter has been the Director of the Council since its beginning.

Each Department has promoted health teaching in its own particular field. The Community Hygiene Department has given many lectures to organizations in and about Shanghai. Last year a city-wide Health Campaign was conducted by Dr. Ernest Mammen, who was then head of the Department. Many requests have come from interior and coast cities for such help but the one that appealed most came from the missionaries in Szechuan Province. Dr. Peter left Shanghai in December to attend the General Conference of Christian Workers held in Chengtu January 15-18, 1925. He spent three months in the province promoting health education by means of lectures and interviews. Through the cooperation of the Szechuan missionaries, a Provincial Health Association was organized and the annual budget pledged by them. Dr. Wallace Crawford, a

trained Public Health worker, was chosen as Director.

The Child Hygiene Department was started by Dr. Appleton, who laid much stress on Health Centers for Chinese children. No less than ten of these Centers have been started in as many different provinces. In connection with the Center, a "Baby Show" is held once a year, in which hundreds of babies are registered. To have a "prize" baby is the desire of every mother's heart. These Health Centers have been most effective in teaching both mothers and fathers about the care and feeding of children. Women doctors, and in some cases, men doctors, have been most successful leaders in this form of preventive work. These Centers have sometimes been the forerunners of prenatal clinics which are logical places for health teaching. In some places they have stimulated the introduction of health teaching in the schools.

The School Hygiene Department has endeavored to make health popular by beginning with the youth of China. During the past two years an attempt has been made to promote a health program in mission schools, in which the doctor, nurse and physical director may cooperate with the teacher by giving health examinations to the students. The follow-up work includes correction of defects, health teaching in every grade, improved school sanitation and supervised play. Lectures have been given at the annual meetings of the various educational associations, while short, intensive courses in Health Teaching have been given in summer schools and institutes for primary teachers. Visits have been made to more than 200 schools in North, Central and South China, where teachers and students have been most eager to learn ways and means to promote health in the school and the community. Dr. S. M. Woo made a Sanitary Survey of seventy mission schools in which he found a great need for more attention to school sanitation. One of the most

effective methods of health teaching has been carried on by our dental hygienist, Miss Chang. In the schools where she has worked, the students were reluctant to have her leave.

Miss Ethel Thompson, a Methodist missionary teacher, is the pioneer in the new Health Movement in Nanchang, Kiangsi Province. Two years ago, she began by introducing systematic health teaching in the primary school through the teachers to whom she gave regular health instruction. In each school a Health Club was organized of which every student became a member. This club met once a week on Friday afternoon for health instruction and demonstration. Monthly weighing of the students became an established custom. Health was emphasized in all the teaching. Needless to say, students and teachers are most enthusiastic and parents are becoming interested. When this work began there were few health songs

available in Chinese. This young missionary listened to the Chinese airs, wrote the music, harmonized the tunes and used them for the health songs which are now being used in many mission schools. She finds the "Outline for Teaching Health in Lower Primary Schools," health stories and plays published by the Council on Health Education, to be most effective in teaching fundamental health habits.

Last year the Council began the publication of a quarterly, bi-lingual magazine called *Health*. This periodical attempts to help teachers, students and others by furnishing popular health articles, health stories and plays, in each issue.

We rejoice that a new generation of Christian leaders with the *health point of view* is being prepared. We look forward to the time when a new health conscience will be developed in every community.

BE SURE TO READ THE THRILLING FEATURE ARTICLE ON "THE DOCTOR WHO SWALLOWED THE FLUKES" (page 853).

### EARLY CHRISTMAS SHOPPING

Christmas is the time of opportunity. Millions of boys and girls are already looking forward in anticipation to what they will give, as well as to what they will receive on December 25th. There is a special charm about a gift that comes at Christmas time.

*Everyland*, the boys' and girls' magazine of world friendship and world peace, is making a special offer of six months' subscription for fifty cents beginning with the January number which will be mailed about Christmas time.\*

\* The regular subscription price is \$1.50 a year. A special club offer of \$1.00 each for five or more full yearly subscriptions is made, with a Christmas gift announcement card. Send to Miss M. H. Leavis, West Medford, Mass., for sample copies and subscription blanks and Christmas gift announcement cards, which you can mail yourself.

If adult leaders, everywhere, will take time to interest parents and grandparents, aunts and uncles, and Sunday-school teachers in this plan, they will "help three"—the puzzled relatives and friends who wonder what present to give; the boys and girls, who wonder what they are going to receive, and the magazine editors and publishers who wonder whether the parents and missionary leaders in America are ever going to rouse themselves to the need for such a magazine and their opportunity of making its continuance possible through increased circulation.

A better and more lasting investment than candy provided by some Sunday-schools for each pupil, would be this six months' subscription to *Everyland*.

# NEWS FROM MANY LANDS

## NORTH AMERICA

### Federal Council on Prohibition

THE report on the prohibition situation in the United States, prepared by the Department of Research of the Federal Council of Churches, which was reproduced in full by many newspapers, has aroused much discussion. The Board of Temperance of the Methodist Episcopal Church attacks it as aiding the "wet" cause. Many "dry" leaders, including Anti-Saloon League officers, call it "a challenge to the churches." Rev. Samuel McCrea Cavert, General Secretary of the Council, says:

The report comes from staunch friends of prohibition. An effort was made to find the facts so that they can be frankly faced. The churches cannot work effectively unless they have an exact and thorough knowledge of the conditions that confront them. The report has no relation whatever to the policy of the Federal Council of Churches or to its official attitude toward prohibition. The Council itself, as well as the great bulk of the churches composing it, is clearly on record as favoring prohibition. The hour has struck for a constructive program for temperance education in all churches. With the coming of national prohibition there has been a tendency to rely on legislation alone and to relax educational efforts as to the evils of alcohol and the moral meaning of temperance.

### Lawson's Gift to City Missions

THE Comity Commission of the Chicago Church Federation, representing seventeen of the Protestant denominations in the Chicago area, at its September meeting passed unanimously the following resolution:

Whereas it has become generally known that the Chicago Congregational Society has been made a beneficiary in the will of the late Victor F. Lawson in the amount of \$1,000,000 as a direct bequest and also a participant in the residue of his estate, which promises greatly to increase the total bequest; and

Whereas this is an unprecedented gift to the cause of city missions, thus dignifying and exalting this phase of Christian activity:

Resolved, That we commend the wisdom as well as the generosity of Mr. Lawson in making this bequest. In view of the greater responsibility that rests upon the churches for the evangelization and Christian nurture of the varied peoples of a great city and the vast obligations and opportunity that are presented at the present time by the unprecedented growth of Chicago, the gift is timely, and we believe sets a new standard of giving for city missions.

### Y. M. C. A. Statistics for Year

THE total income of the North American Y. M. C. A. for the year 1924-25, \$51,874,400, which was \$40,000 less than expenditures, was derived as follows:

Contributions .....	26%
Membership dues .....	12%
Tuition fees, etc. ....	12%
Endowments, etc. ....	7%
Dormitories, Restaurants and Camps .....	43%

Operating expenditures of the Association Movement in North America in its year 1924-25 were \$51,914,400, divided as follows:

Administration .....	23%
Activities .....	18%
Endowments, etc. ....	21%
Dormitories, Restaurants and Camps .....	28%
National Councils, etc. ....	10%

It is notable that expenditures by the American public for service to young men and boys, through the North American Y. M. C. A.'s, have doubled since 1918, the last year of the war. Nearly 100,000 business and professional men directed this *fifty-million-dollar* service, giving their time without compensation on boards and committees of local Associations, state and national organizations, and training schools. Of the 965,921 members 247,351 are boys.

### The Country Church Today

**A**T the meeting of the American Country Life Association, the Roman Catholics were present in force, though they are a minor factor in the rural life of America. The rural churches are predominantly Protestant, and at the present time sick unto death. It is the testimony of Farm Bureau leaders that they are securing much more cooperation from Catholics than from Protestants. A writer in *The Christian Century* makes these statements, and has the following explanation to offer: "Only a few years ago there was a great deal of talk about a new kind of rural church. Books were written by experts, and in many cases home missionary societies set up a rural department. But the interest cooled off almost as quickly as it came. In some denominations the departments perished. The reason is apparent as soon as one surveys the literature that was produced by unbiased sociological experts. They were a unit in declaring that there were too many churches, far too many. The remedy suggested squinted in the direction of the community church. Denominational leaders took fright at the tendency of the movement. Since then much less has been heard about the needs of the rural church. At the same time the more brainy citizenship of the open country is rapidly leaving the churches. . . . The Catholic hope to profit by this situation is probably futile. The hazard is not that the open country will be Roman Catholic. Instead of that we face the possibility of a whole generation of rural leadership that will be cynical and indifferent about organized religion."

### An Educational Experiment

**T**HE first of what will probably be a series of Presbyterian Schools of Religious Education is made possible by a gift of \$100,000 from a Philadelphia member of the Southern Presbyterian Board of Christian Education. The donor secured informa-

tion from a number of institutions concerning their readiness to inaugurate at an early date standard departments of religious education and then selected Maryville College in Tennessee and Trinity University in Texas as those best prepared to take the forward step promptly and most in need of stimulus from without. Each of these colleges will receive the income of half of the fund given, provided they qualify by March 31, 1926. The requirement of each college is that it shall have a total of \$100,000 from other sources by the date named, and that it shall then maintain a department of religious education in which are three full-time teachers, giving their time to the teaching of the Bible and related subjects, and which is fully prepared to enable a student to major in that department. The donor also provides that the Board of Christian Education shall be the judge as to whether a standard department of religious education is actually maintained.

### Training Negro Preachers

**T**HE Negro theological schools are today nearly all of lower status than other schools for the higher education of Negroes, with lower entrance and graduation requirements and comparatively small enrollment, according to the findings of a survey made under the direction of the Institute of Social and Religious Research, of New York City, by Dr. Robert L. Kelly, author of "Theological Education in America." The survey, written by Mr. Daniel, himself a Negro, states that the Negro ministers are not so well educated as men of their race trained for other occupations, and that their influence as leaders of their people is diminishing. All the Negro schools in the United States that advertised theological courses in 1923-24 were included in the survey, which showed that if all their graduates of last year had gone directly into the ministry, as is usually the case, less than three per cent of the annual vacancies, esti-



mated at from 1,500 to 2,000, in the Negro churches could have been filled by men "whose combined literary and theological training would be equivalent to three years above high school."

#### Salvation Army Training

**T**HE Salvation Army conducts in the Bronx, New York City, a training school for officers which the *Literary Digest* calls its "West Point." Qualifying for the course comes only as a reward of three or four years' training in the army atmosphere, and cadets are picked with a special eye to the quality of their resolution, for life in the Army is not a mere matter of drum-beating and psalm-singing. When the year in college is finished the graduates become probationary officers, commissioned either as lieutenants or captains, when they must undergo trial for another year. They must study during this period, and are required to read specified books, on which they must afterward pass an examination. If they measure up at the end of this period they attain the full rank of officers. The college is conducted on a military basis, and students rise by bugle at 6:30 in the morning and go to bed by "taps" at 10 o'clock. Each student takes care of his own bed, does his own laundry, and has a certain part of the building to keep clean. They are exceptionally well housed in a fine Gothic building originally built as an orphanage, but acquired some few years ago by the Army. Students do all of the cooking and handle the everyday tasks throughout.

#### A Presbytery of Bohemians

**I**N view of the home mission study topic for the current year, "The Slavs in America," it is of especial interest to learn that there is in Texas a presbytery made up entirely of Czech-Slovakians. It is known as Southwest Bohemian Presbytery, and the work is under the direction of the Department of Town and Country of

the Board of National Missions of the Presbyterian Church, North. There are in this presbytery some twelve churches, seven active ministers and a membership of more than five hundred. One of the ministers, Rev. J. R. Vilt, came to Needville, Texas, some years ago and began work. He has been successful even beyond his brethren because of his energy and zeal. This is a farming community in the black land district of Texas. It is largely foreign in population; ninety per cent of the people, it is estimated, are German and Bohemian. When Mr. Vilt came the Lutherans had the only Protestant church in the community, aside from the Bohemian work. Most of the people were Catholic. Because the Lutherans were without a pastor, Mr. Vilt began preaching to them in German and later became their pastor. He continued, as well, his work among his own people. This year the Bohemians have built a beautiful Presbyterian church costing over \$5,000, without any aid from the Board.

#### An Alaskan Boy's Appeal

**A**T the beginning of the school year the principal of the Sheldon Jackson School at Sitka, Alaska, received a telegram from a native boy, inquiring, "Is there room for me? James." The boy could not be identified and somewhere in Alaska is this boy hungering for education and pleadingly telegraphing, "Is there room for me?" The school was soon filled up for the coming winter and there will be many applicants that must be turned away, about forty being refused admittance last year for lack of room.

#### LATIN AMERICA

##### American Missionaries in Haiti

**T**HE Massachusetts Baptist Missionary Society appointed Rev. Thomas Paul as the first Protestant missionary to Haiti on March 5, 1823. The appointment was for six months, with the understanding that if the work developed, it was to be contin-

ued. Mr. Paul visited the capital of Haiti, was well received by the president, and was given every assurance of welcome and cooperation by the authorities. He settled in Cape Haitien, hired a hall, and furnished it. He held one baptismal service, returned to Boston at the close of the year and reported on the open door. No further action was taken.

In the decade 1840-50 the churches in the North were agitated over the question of slavery. A group of abolitionists protested against the Baptist Missionary Union receiving funds from Baptists in the South who practiced or condoned slavery and they wished the Missionary Union and the Home Mission Society to take a more outspoken and uncompromising stand on the question. As a protest against what seemed to them to be a temporizing policy, these radical abolitionists organized "The American Baptist Free Mission Society" and founded a mission station in Haiti. Their first missionary (Mr. Jones), remained on the island only a few years and in 1847 they sent out W. H. Judd, of New York State who remained until his death, in 1869. He founded the First Baptist Church of Port-au-Prince, which is still in existence. The pastor at present is a Haitian, who graduated from Colgate University and Newton Theological Institution.

The English Baptists founded a station at Jacmel, on the south coast, in 1845 and maintained missionaries there until 1885, since which time no help has come from England. The church at Jacmel is large, and full of life, and has reached the entire south coast of Haiti with the Gospel. They are very backward in education and comparatively few can read or write. They need help in developing leaders, pastors and teachers for the extension of their work all over the island. About two years ago The American Baptist Home Mission Society made a beginning at Jacmel in connection with the more vigorous Baptist group, and now carry on

work there, and at several other places on the island.

### Women's Work in Mexico

**W**OMAN is taking a much more important place in life in Mexico than she did twenty or even ten years ago, according to Mrs. W. A. Ross, of the Southern Presbyterian Church. "Since the Revolution, which brought sorrow and loss and poverty into thousands of homes, woman has entered into business, into the professions of nursing, medicine, law, and even into politics. She is taking her stand along with the men. Today we find the Mexican woman everywhere, doing her share to care for the home, her family, and her country; and even in the church she has been given the privilege of doing more than sitting on her side of the aisle, wrapped in her black shawl. Today women are acting as superintendents of Sunday-schools studying to be deaconesses, going into villages, preaching, teaching, and living the Gospel. The women of the Methodist Church are well organized into societies, have their own church paper, their secretary of woman's work, and are doing a constructive work, both in church and community. The Baptist women also are organized with a yearly program, and have for the past two years been sending a missionary to the Indians in the state of Oaxaco." A beginning has now been made in organizing the Mexican Presbyterian women.

### Prohibition in Latin America

**T**HE strikingly successful prohibition movement in the state of San Luis Potosi, Mexico, was described in the March Review, and it was also stated that Calles, President of Mexico, is a prohibitionist. Reports have now come that the state of Vera Cruz has enacted restrictive laws against alcoholism, tripled the tax on distilleries and raised very high the license on saloons. The effect has been to close more than sixty per cent of the

saloons in two months. A strong group of prohibitionists in the state congress is working actively to suppress alcoholism. The plan is to form a strong committee at the capital of the state to work for the enforcement of laws and direct the general fight against saloons. The Federal Government has promised to help materially in the propaganda against alcohol and the Department of Education is giving free use of the mail for publications on temperance and prohibition.

A prohibition fight is also on in Brazil, where there are three temperance organizations, the International Order of Good Templars, with three chapters, the National League Against Alcohol, whose president is Dr. Miguel Calmon, Minister of Agriculture, and a Municipal Club in Porto Alegre, in the State of Rio Grande do Sul, where the medical students have started a fight against intoxicating drinks.

#### South American Lepers

**M**ISSION study classes, taking up the study of Latin America, will be interested in a special leaflet on South American Lepers, of whom there are some 60,000 on the continent. Nearly all of them are in need of Christian help, which some missionaries are trying to give. This eight-page leaflet, published by The American Mission to Lepers, 156 Fifth Avenue, New York City, may be obtained at 2 cents a copy or 10 cents a dozen.

#### EUROPE

##### Lutheran Strength in Denmark

**O**UT of a population in Denmark of 3,289,195 persons, 3,200,372 are members of the Evangelical Lutheran Church, which is divided into nine districts, each in charge of a bishop. The "inner mission movement," as it is called by *The Lutheran*, is a free activity within the Danish Church, sending out laymen as missionaries. About 200 such missionaries are employed in addition to 150 colporteurs and a number of pas-

tors. The inner mission embraces 600 local societies. The Danish Missionary Society, which was established in 1821, had in 1922 in Southern India 46 missionaries and 9 native pastors with 264 other native helpers, caring for 3,595 native Christians and 4,038 school children; and in Manchuria, 78 missionaries, one native pastor and 198 other helpers, caring for 2,486 native Christians and 1,770 school children. Other foreign missionary work carried on by Danish Lutherans is among the Santals of North India and in Syria.

#### Fascismo and the Vatican

**C**OUNT CIPPICO, Italian representative at the Williamstown Institute of Politics, discussed in an interview the present friendly relations between the Italian Government and the Roman Church. He spoke of the fact that Mussolini has always been "a good Catholic," and said that the crucifix has now been brought back into the public schools. For many years before the rise of Fascismo the strongest influence in the attitude of the Government toward the Church had been "the Massoneria, that is, the Masons, as you call them; but they are not like the Masons in America and England—a noble, benevolent society—but a dark, secret sect which has always done its worst against the church and is now conducting a most venomous campaign of lies against Fascismo." According to Count Cippico, the Church has never felt itself as free and respected as now. Daily processions of pilgrims pass through the streets to the Vatican during this Jubilee Year, never interfered with. Only five years ago such things would not have been possible.

#### Pastor Fetler's Work in Riga

**T**HE service connected with the laying of the cornerstone of the new tabernacle in Riga, in which Rev. Wm. Fetler and his associates hope to do a still larger work than has before been possible, was conducted

in the Russian, Lettish and English languages. The meeting lasted about four hours in the open air, and immediately afterwards another meeting was held in the large tent that has been erected on a portion of the site, and which will be used for some time for the Russian meetings formerly held in the overcrowded "Revival House." At this latter meeting envelopes were issued, and amounts received and promised for the new building. Mr. Fetler and his friends feel that this New Tabernacle is a necessity for the efficient carrying on of the work among the Russians in Riga, and he has received from American friends the amount required for the purchase of the site on which stands a building suitable for the beginning of the Bible School and the offices.

#### AFRICA

##### Heretic Moslem Professor

THE trial of Sheikh Ali Abdel Razek, held by the Superior Council of Al Azhar, the great Mohammedan university in Cairo, where he was professor of religious jurisprudence, was reported in the *New York Times*. In his recently published book, "Islam and the Principles of Government," the sheikh propounds the theory that the Moslem code is intended solely as a guide to personal conduct and is not for incorporation in government statutes. He discusses current Islamic questions from an advanced viewpoint hitherto unknown in Egypt. His statement that the Caliphate never was essential and indispensable to Islamic institutions, his condemnation of polygamy and his severe criticism of the status of Egyptian women naturally aroused the intense opposition of the Moslem authorities, who demanded that the Government prosecute the author. When it refused to do so they launched a newspaper offensive. This, however, fell flat, even evoking editorials cordially supporting the daring Sheikh's championship of freedom. Finally the Al Azhar clergy

instituted their proceedings, as a result of which he was convicted and sentenced to lose his position in the university. Such stirrings of independent thought are full of promise for missions to Moslems.

##### Islam in Africa

CHRISTIAN missionaries continue to emphasize the seriousness of this menace. Mrs. Edwin Cozzens, of the Cameroun Mission of the Presbyterian Church in the U. S. A., writes:

"Where the Gospel is preached first, there is no fear of Mohammed. But to the east and northeast of the territory occupied by the French Protestant and the Presbyterian Missions there lies a great unoccupied gap, a No Man's Land—neither Christ's nor Mohammed's. But mark this. Mohammed has his advance guards in that No Man's Land in the person of the Hausa traders. They barter first with soap, salt and beads, but finally with souls. From our eastern frontier almost to the center of the Continent in the French Sudan, where the Heart of Africa Mission is working, there are no messengers of the Cross.... On the east bank of the Congo and its northern tributaries the Mohammedans are being hampered and stopped in their progress, notably among others by the Africa Inland Mission. On the west bank of the Congo there are no Mohammedans, except in the immediate vicinity of our own Presbyterian Mission and the French Protestant Mission, in the Cameroun.

##### "Successes in the Sudan"

UNDER this title, to which they add the word "surprising," the United Presbyterians report the following features of their work:

1. *In Occupation*: Thirty-four missionaries occupying three main stations, promoting work in numerous out-stations and launching the new mission of Abyssinia, which now has 24 missionaries.
2. *In Translation*: Gospel of John translated and printed in Shulla; other Bible portions and material translated for school work; similar efforts among the half million Nuers.
- 3.

*In Evangelization:* One organized, self-supporting congregation in the North Sudan with several groups waiting organization. From darkest paganism, 108 Nuers discipled into Christ, 9 Anuaks, although we have no mission to the Anuaks, and 36 Shullas. 4. *In Education:* In the North Sudan, 11 schools with 1,371 pupils enrolled and contributing over \$10,000 for their education.

### South African Conference

**T**HE Sixth General Missionary Conference of South Africa was held in Johannesburg from June 30th to July 3d. There was a large attendance of members and friends, practically all the churches and societies at work in the sub-continent being represented, and Rev. S. M. Zwemer, D.D. was one of the speakers. The resolutions adopted by the conference included one expressing deep appreciation of the services rendered by Dr. Donald Fraser and the Rev. Arnold Bryson, together with their various colleagues, in the missionary campaign recently conducted throughout South Africa. Another urged that members of the Conference make all possible use of suitable literature in presenting to Moslems the Christian message and secure such literature from the Nile Mission Press, and a third stated that the Conference would welcome any effort to secure the appointment of a trained missionary to work among the Moslems of South Africa, and would commend to the South African churches the wisdom of sharing in the support of such a missionary.

### "The Color Bar Bill"

**T**HIS bill, introduced by the Government of South Africa, has been called "the most important measure acted on at this year's session of the legislature of the Republic of South Africa." It would have made it a penal offense for any native (Negro), however competent, to take a white man's job at a skilled trade. The bill went through the lower house by a substantial majority, but after a hard fight was rejected by the Senate. The bill is fathered by the group which calls itself the Labor Party, forget-

ting that the natives are the real working class in South Africa. "Some of the things said in the debate," says *The Christian Advocate*, "will remind an American of things that are being said in the United States. For example, the Minister of Justice declared that no one ought to be allowed to hold office in South Africa excepting native whites, though the editors and scientific men are almost all emigrants from Great Britain."

### In Livingstone's Field

**D**AVID LIVINGSTONE wrote in 1847: "We have now been a little more than a year with the Bakwena. No conversions have taken place, but real progress has been made." One of his present-day successors in the work of the London Missionary Society writes of having examined forty-two Bakwena candidates for baptism, and continues:

"The majority are women; the ages run from sixteen to sixty; the number of years spent in preparing for the examination varies, the least being two and the most seven; all but twelve can read; twenty come from heathen homes; seventeen were converted by reading their Bibles, eight by sermons, seven by dreams and visions, three by hymns, and the rest by fear of death or by reading Christian books. Of the number converted by reading their Bibles five said that it was the great Invitation in Matt. 11:28-30, which drew them to the Master. One would expect these five to be old men and old women weary of life, but on examination I find that they are all young women from nineteen to twenty-four. It seems strange that this should be so until one remembers that at that age the life of such a woman is very trying. She has left school and has become a breadwinner for the family. From early morning until late at night she has to work; this is especially true when she has to weed the gardens under the fierce rays of an African summer sun or reap the fields in the cold of winter."—*L. M. S. Chronicle*.

### **African Missionary Society**

A HOME missionary society, to be known as the "Society to Aid in Evangelization," has been organized by the African Christians in Quessua, Angola, according to Mrs. R. B. Kipp, a missionary of the Methodist Episcopal Church. The natives have raised sufficient money to send one of their own pastors to a distant outpost and propose to support him and other home missionaries. "People are coming to us from long distances asking for teachers and pastors," says Mrs. Kipp. "This last week two men came a distance of forty miles with the news that 130 of their fellows had given up their idols and want someone there to teach them. They say that if the present location of their village does not suit the missionaries, they will indicate another to which they will move. At another point where there is a cluster of small native villages which have hitherto been considered heathen, twenty-one men have promised to begin building at once a house for chapel and school, if we will send a teacher. The women and children want to help also. At Quessua, after several days of prayer and preaching and instruction, 100 persons were added to the roll of preparatory membership in the Methodist Episcopal Church and twenty-seven were received into full membership recently."

### **THE NEAR EAST**

#### **A New Legal Code for Turkey**

A NEW and modern legal code for Turkey, designed to sweep away the old laws based on the Koran, has been completed by a commission of experts and will be placed before the Grand National Assembly at Angora for adoption when next that body meets. The civil code of Switzerland and the commercial code of Germany have been models for the work of the commission. Polygamy is completely abolished, civil marriages only are legal and the right of inheritance by will is adopted. By the old law wills were not legal, and automatically male

descendants received twice as much as female. The new code gives great freedom to the press, but also places heavy responsibilities. The right of Cabinet members to close newspapers is suspended. The courts alone may fix responsibilities and penalties. Severe penalties are enumerated for actions against the State, be they attacks caused by reaction, fanaticism or foreign intrigue. The dominant note is that those who attack the State should be treated more severely than ordinary assassins.

#### **Bibles in Near East Schools**

DURING the past two years, 18,000 copies of the Bible have been distributed in the orphanages of the Near East Relief. These Bibles, printed in eight languages, were secured through the cooperation of the American and British Bible Societies, the Greek and Armenian churches, and various other religious bodies. A great many English Bibles have found their way to the foreign depots of the relief organization, frequently gifts of individuals in America. In many cases an American church member, contributing an old cloak or suit to the annual Bundle Day campaign, has tucked a Bible or an English Testament into one of the pockets, forgetting that very few of the refugees are able to read even a single word of English. These Bibles are carefully sorted out, and are distributed to the teachers or to students in English classes for use as textbooks. In most Near Eastern countries, the Bible has been used for centuries as the basic textbook for instruction in schools. It is the standard book in language teaching and for classes in the native grammar and writing, while many of the Psalms are intoned by the singing classes, singing being a favorite subject of study.

#### **Alexandropol Renamed**

THE city of Alexandropol, metropolis of Armenia, will henceforth be officially known as Leninikan, having been renamed in accordance with

the Russian plan of wiping out all place names associated with the days of the Czars. Alexandropol, located on the slope of Mount Ararat, is best known today, however, as the "City of Children," it having been selected by the Near East Relief as the site for orphanages housing at various times from 12,000 to 20,000 Armenian refugee children. The American orphanage plant occupies more than 500 acres of the fertile Ararat plain, and includes more than 300 buildings. The larger dormitories are named after the American states. Nearly 12,000 children are now housed there, receiving a modern industrial training which makes them self-supporting as fast as they reach the age of sixteen years.

#### Turks and Mosul Christians

WHILE the League of Nations was considering in September the dispute between Great Britain and Turkey on the Mosul boundary, telegrams from Chaldean priests living in territory under Turkish rule forwarded to the Secretariat of the League by the British High Commissioner at Baghdad stated that the Turks were driving Christians out of the Goyan district of Mosul at the point of the bayonet after confiscating their property. The Turks answered the charge by persisting in their declarations that all Christians left the territory a year ago.

#### Mission Schools in Baghdad

REV. CALVIN K. STAUDT, one of the pioneer group of American Reformed and Presbyterian missionaries at work in Mesopotamia, writes of the remarkable way in which Christian schools have developed in Baghdad under his leadership in only one year. In the summer of 1924, he says, "the school opened in a quiet way, with a handful of pupils and two native teachers. New pupils began to arrive daily, and among them were a number of larger boys who wanted advanced work. They were Jews, Moslems and Oriental

Christians. I had the good fortune to engage two young men who formerly were students of mine in the American University of Beirut. Other teachers were also added until we had seven persons teaching in the boys' school, and three in the girls' school. We admitted by January first, in both schools, 180 pupils, and then closed the door rigorously to a waiting list and new applicants." Of these young people who are paying high tuition fees for Christian education, only thirty-four are from Protestant homes. The others, including twenty-one Moslems, represent ten religions and the various races which mingle in cosmopolitan Baghdad.

#### INDIA AND MALAYSIA

##### Vote for a "Dry" India

THE Legislative Assembly of India went on record in September as favoring ultimate complete dryness for the country. Against the combined forces of the Government and a strong lobby of "European interests," the Indian Assembly adopted the motion of a Moslem member recommending that the Government accept a policy of eventual prohibition of the liquor traffic save for medicinal and scientific purposes. Under the scheme just approved India would be brought gradually but surely to complete dryness. The rigid control of the importation of spirituous liquors would be the first step and the provincial governments would be asked to introduce legislation vesting control in local licensing boards elected by popular franchise. Trading in this traffic would be regulated by a system of local option wherever possible.

The Assembly, which was inaugurated in February, 1921, has the power, with certain restrictions, to legislate for all Indians. Its projects of laws must be countersigned by the King and ratified by the British Parliament. The prohibition motion adopted by the Legislative Assembly of India is, like hundreds of others

adopted by the same body, merely an expression of opinion.

#### Gambling Evil in Bombay

THE Executive Committee of the Bombay Christian Council passed in August a strong resolution on the moral dangers involved in the present increase of betting and gambling. The *Dnyanodaya* offers the following explanation of the situation which made the resolution necessary: "One of the gravest developments in recent years in Western India has been the indirect encouragement given by the Bombay Government to the Western India Turf Club, by the Governors attending the horse races 'in state' and by various other methods. It is to be feared that too many charitable organizations have compromised themselves and fettered their own lips by accepting gifts from this same Turf Club, which must be regarded as having become a grave menace to the moral life of the community. With third-class enclosures provided, special trains at reduced fares for all classes of passengers, and generous doles to various charities (some of them, we regret, accepted by Christian organizations), we have come to be surrounded in Western India by a veritable network of temptation to our poor Christian people, not a few of whom are being further entrapped by being led to offer their services, in return for the ever-needed remuneration."

#### A Stone for a God

W. J. HATCH writes in the *Empire Review*: "Not far from here is a village I often visit. The people are of the Panchama caste, and some of them went to Mesopotamia, and helped to win the war, and save the Empire. They earn their living, generally a poor one, at farming and rope-making. The unusual thing about this village is that the old Hindu temple has been handed over to the Mission, and is now their Christian church, and regular service is conducted where once worship was

given to the village god—a stone from the river. The god was taken out of the temple when the leaders became Christian, and carefully kept by the teacher. It is only a large pebble washed smooth on the banks of the sacred Cauvery. It took centuries and millenniums to smooth and round it. An iconoclast would have thrown the god away. The Indian, however, though he had become Christian, was afraid to cast away this sacred emblem which had been worshipped by his forefathers, and so he carefully kept it in a dark place in the roof of his house till I asked for it, when he gave it to me with a sigh of relief. It cannot harm the Englishman, and he is no longer responsible."

#### India Studying Christ

REV. W. S. HOLLAND, of the Church Missionary Society, formerly in Calcutta and now president of a college in Travancore, writes in the *Mission Field* of the S. P. G.: "The Hindus seem specially accessible to Christianity just now. There is no doubt that Gandhi's arrest has had a strangely unforeseeable effect. Missionaries from all over the country will tell you that the story of Gandhi's arrest, trial, and imprisonment has set the Hindus thinking with a new wistfulness of the gentleness of Christ. They recognize that Christ is unmistakably the inspiration and model of the man whose bearing and spirit they so immensely admire. They want to understand and see for themselves. Never have I during all my time in India known Hindus so accessible, so responsive; just when one would expect them to be most angry! Christianity is receiving a new publicity through the Indian press. One seldom takes up a Hindu political weekly or monthly paper without finding some explicit recognition or discussion of the teachings of Christ, and always respectfully sympathetic." Another aspect of the situation is shown in the reference in the *Church Missionary Review* to a Brahmin lawyer, who is quoted as saying



to a missionary during the course of a long conversation about the spread of Christian ideals among the educated classes: "It's an interesting thing that though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like the Prophet.' We have known of Christianity for only a quarter of that time, but there is no educated Hindu who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

#### Pilgrims from the East Indies

NEW light on the report that the Netherlands Government is encouraging its Moslem subjects in the East Indies to make the pilgrimage to Mecca is shown by a letter from A. J. Barnouw to the Netherlands-America Foundation. This states that from Mecca, where they have come under the influence of the anti-European spirit in the Islamic world, the pilgrims return to their native villages wearing the turban of the *hadji*, in token of their accomplishment of this act of devotion, and frequently imbued with the spirit of resentment against infidel rule. They consider manual labor beneath them and, for their idle hands, Satan finds the task of spreading discontent among their stay-at-home fellows and causing trouble to the authorities. The Netherlands Government, instead of restricting the pilgrimages, disturbing as their results are, believes a wiser policy is to facilitate the voyages to the shrines, on the theory that the *hadji*, when he ceases to be an exception, will lose in prestige and influence; as more and more of these satisfied pilgrims return, they will inspire less awe among the villagers. Hence the ships of the Nederland Company carry the travelers to the port of Jidda, whence they go by caravan to the holy places.

#### Types of Indian Seekers

AN English missionary writes in the *L. M. S. Chronicle*: "I had a visit a few days ago from a young

fellow (the son of a rich man in the town) who had attended our school. He became a Christian and an ascetic, going from place to place preaching like Sadhu Sundar Singh. He has just returned from a long tour. His father does not refuse him entrance into the home, but he has to eat his food on the veranda. He only asks of his father sufficient of his share of the patrimony to enable him to continue his preaching tours without the necessity of begging. His father said: 'Why do you not join the Roman Catholics? They keep caste whereas these people do not.'

"A different case is the following: A Christian friend told me that when visiting a sacred place he found sitting there a Brahmin ascetic who had taken the vow of silence. As the two looked one another in the face there seemed something familiar, and then the ascetic took his slate and wrote: 'Do you not remember me? I was your classmate in the Madras Christian College. I have taken the vow of silence to prevent my relatives from forcing me into hasty action. I am not sure of my message to my countrymen yet. I am searching for it in quiet meditation.' There are many like that."

#### Plight of a Low-Caste Man

A BENARES newspaper recently published a contribution from a low-caste Hindu, part of which reads: "I tell you the truth, God being my witness. I took a bath and went to the temple to make the water oblation. The priest ordered me to go away as I had no right there. I replied that God was not under any special man's contract but was for all. The priest then became angry and said, 'Do you not know that it is a command of the Shastras that should a low caste man (inadvertently) hear a text of the Vedas molten lead should be poured into his ears, and should he pronounce any text of the Shastras his mouth should be stitched up?' I went away sorrowful in spirit, and I began to think, 'O God, where shall

I go and in what temple shall I worship Thee? Shall I become a Christian or a Mohammedan?" I said to my mother, 'Come along, Mother, we and all our family shall become Christians, this Hindu religion is of no use to us.' On that my mother began to weep exceedingly. 'My son, we are followers of Ram and we are really of the warrior caste.' While this was going on a brother of the Arya Samaj turned up, and asked what all the trouble was about. I told him the full story. He said that was no need for us to become either Christians or Mohammedans. 'Come along, the door of the Arya Samaj temple is open for you and our teachers are ready to instruct you.' "

## CHINA

### Child Labor

**A**LTHOUGH the National Chinese Christian Conference in 1922 took a positive stand in favor of one day's rest in seven, and against child labor, those principles are little recognized by Chinese in general. Missionaries and Christian Association secretaries, when making a contract for a building, have a clause inserted prohibiting work on the Sabbath and the employment of child labor, but they find it difficult to get the clause enforced. "I succeeded in prevailing on the workmen to cease their Sabbath work," writes a secretary of the Young Women's Christian Association in Shanghai, "but judge of my surprise at finding it almost impossible to end the employment of child labor. If I went to the house stealthily, I would hear a child's voice, but I could never go so quietly or pop in on them so unexpectedly, that I could find the child. They would shake their heads, declaring there was no child there. One day I refused to take their word, made search, and found a child of five hidden under a stairway. His little hands and feet had been serving the workmen against my orders, a look-out telling them when I was coming in time for them to hide the child away." Children of

China, at home, or in a factory, or a place like this, become wage-earners before they have reached their sixth year. It is an evil that all religious organizations in the Orient are united in combating.

### Militarist Tyranny in China

**W**HAT the peasant population of China, particularly of Honan Province, is suffering at the hands of soldiers is depicted in the following statements in the *China Illustrated Review*: "Any farmer foolish enough to drive a cart on any main road is at once deprived of its use. Soldiers are being quartered in houses of respectable folks, and behave themselves in obnoxious ways. Every factory, farmhouse, inn, and dwelling place within reach of the main road is occupied by soldiers, who do not hesitate to burn the doors, windows, and other wooden fittings, to keep their precious hides warm. Every inn seen was either full of soldiers, or else had been left for more comfortable quarters after having been systematically wrecked. Every temple is either ruined, or is in process of being ruined by these ruffians, who respect neither beauty nor religion." A writer in *The Continent* describes how thousands of civilians are snatched from their regular pursuits for transport duty. These men are herded into a large open house or courtyard, fed only once or twice a day, and given nothing to sleep on. When the troops move they are taken miles from home, and left to get back as best they can. Some are gone for months, and some are gone forever. It is good to remember that it is in contrast with such soldiers as these that General Feng's army stands out as such a witness to the power of Christianity.

### Questions of Chinese Students

**P**ROFESSOR WILLIAM HUNG, of the theological department of Peking University, is quoted in the *Christian Century* as follows: "At Peking University every freshman is

required to take four semester hours of religion. This year's course at the men's college is known as 'The Fundamentals of Faith,' and the method of the course is for each student to submit a series of questions on certain religious problems, each of which is brought up in class for discussion after having been classified and rearranged. Among the fifty students, thirty-six call themselves Christians, three Confucianists, and nine students specify that they have no religion. Among the most frequently asked questions are these: Is there a future life? What is religion? Can a man live a noble life without believing in any religion? How can we prove the existence of God? Where is God? Why does God permit evil? What is the trinity? Is Christ man or God? Were the miracles of Jesus true? How can the death of Christ save us? What and where is the kingdom of God?"

#### Chinese Home Missions

**REV. WARREN H. STUART**, D.D., of the Southern Baptist Church, writes that the China Home Missionary Society is "the brightest light on China's dark horizon." He says: "It is cooperative, uniting in a common enterprise Christians who are divided according to Western denominations. It is full of faith and hope and love and power. Its missionaries are welcome and make themselves at home in any part of China. They and their successors will carry on the work long after we foreigners have passed away. At the annual meeting of the Society held in Nanking, only forty of the one hundred members were able to come, due to disturbed conditions. In spite of difficulties, they were full of faith and courage, and made great plans for the future. They decided to hold next summer in Peking a great Home Mission Convention, with perhaps 400 delegates. Its object will be to arouse a nation-wide interest in the enterprise, and to unite local and denominational efforts in one great move-

ment. They also decided to open work among the Mongolians."

#### A Prayer of a Chinese Girl

**MISS CLIFFORD BARRETT**, a teacher in the school for girls conducted by Southern Baptists in Pochow, Anhwei Province, writes of five girls who are working very hard on a Bible study course. She says: "After they had recited to me the part of the course on which they had prepared, about three weeks ago I suggested that we all have a little prayer meeting together. I was quite impressed with the prayer of one of the girls who is about twelve years old. She said: 'Dear Lord Jesus, you know that I love you and want to give my whole self to you. My mother is not willing to let me unbind my feet. Please, Lord, make her willing to let me do this. My mother does not understand the Jesus doctrine, and she does not want my father to join the church, though he has already been examined for baptism. Do not let her keep on hindering my father. Please, Lord, open her heart and make her willing for my older sister, my little brother, myself and all our family to be Christians. I know that I have many sins. Please, Lord, forgive them all.'"

#### A Strange Group Baptized

**BISHOP KEENEY**, of the Methodist Church in Foochow, China, tells the following story: A poor but industrious Chinese left Futsing with his wife years ago for Java, where he prospered in business and became very wealthy. Two other wives were added to his family, for one of whom he built an additional mansion where he regularly spent his week-ends. Four daughters were born to these three wives. The father was anxious that they should be educated not only in his native Foochow dialect, but also in classical Mandarin. He therefore sent back to his native city and asked a friend to secure the best teacher possible who could speak both languages. The only one who met all

the conditions was a beautiful Christian young woman from the Methodist mission school. On going to Java she became a member of the family and surprised them all by not being afraid of evil spirits in the dark. When asked the reason she told her simple Christian experience. Two of the mothers and the daughters heard with gladness. It was not long before they believed in Jesus and under the influence of the beautiful Christian life of the teacher came to love Him. However, they could not openly confess Christ because of the opposition of the father, but they took advantage of his absence each week-end to attend the church and Bible school on Sunday. On the death of the father, wife number one made plans to take the remaining two wives and their four daughters back to her native city in China, that they all might learn more fully concerning the Christian faith and that the daughters might be placed in the school from which their Chinese teacher had come. Soon after their arrival Bishop Keeney baptized all but the third wife.

#### **New Station Nearer Lhasa**

**T**HE Christian Church (Disciples) have just completed plans for the opening of a new station on the Tibetan border, West China. Part of the Shelton Memorial Fund was given to make this possible and new missionaries were sent out two years ago. A study of the possible new location—seven days' journey south of Batang—was made nearly a year ago, and the town of Yengin has been chosen. Yengin is a strategic location for a number of reasons. It is as near the border of present Tibet as Batang, and is on one of the great roads leading through Batang and on to Lhasa. It is a good trading post because of the salt well industry and is within a few hours, by horseback, of a number of other villages. The first work will be the making over of native houses for three residences and the improvising of a dispensary, school

and chapel. This, besides the other expenses of opening the station, will be met from the Shelton Memorial Fund.

#### **JAPAN-KOREA**

##### **Japanese Women Attack Vice**

**T**HE Women's Christian Temperance Association in Japan has always fought in the van of the battle being waged against legalized vice, and through its efforts a bill aiming at the abolition of this evil was this year brought before the Diet. It seemed a great victory for righteousness that one third of the votes of the House favored the bill. "Five years ago," writes Miss Helen Hurd, of the United Church of Canada, "such a bill—if brought in at all—would have received short shrift, and a meager half-dozen votes. The development of healthy public opinion with regard to this matter is something to be thankful for, indeed. We all feel that this partial victory presages a complete one in the near future, when Government and people will give their hearty support to this reform.... At a meeting of the Federation of Women's Clubs in Tokyo, representatives of the Patriotic Women's League, Buddhist women's societies, the Y. C. T. U., Y. W. C. A. and other Christian groups were present and took an active part. The President of the Federation is Miss Michi Kawai, of the Y. W. C. A.—that beautiful Christian leader whom some one has described as 'the cream of Japanese womanhood.'"—*Missionary Outlook*.

##### **Good News from Chairyung**

**F**OUR new church groups have been organized at Chairyung, Korea, as a result of the tent meetings conducted by Presbyterian missionaries in four campaigns, new territory thus being opened to the Gospel. One little community in the hills had never seen a foreigner before and many heard the Gospel for the first time. The hospital at Chairyung has served 14,500 dispensary patients and 205 in-patients during the year at a cost

of \$6,000, of which the church in America furnished \$500. This sum was used in evangelistic work in the hospital and follow-up work, with 600 decisions for Christ as tangible fruits. Accrued savings for six years have built new houses for two Korean doctors, two foreign-style wards, sterilization room and office.—*The Continent*.

#### Korean Mission Schools Win

**T**HE Japanese Government has given official recognition to Union Christian College, Pyongyang, Korea, and the way is now open for all of the eight Presbyterian academies in Korea to receive similar recognition. This means that students who graduate from "recognized" schools will be received into government higher schools and into the law and medical colleges. Only graduates from "recognized" schools can teach in public schools. Manifestly mission schools must secure "recognition" if they are to serve the Korean Church. Back of this announcement lies a story of faith. After the annexation of Korea some fifteen years ago, the Japanese Government notified all church and mission schools that complete separation of religion and education would be enforced. Because mission schools had been established prior to annexation they were given "ten years of grace" in which to conform. The various missions at once protested, but several yielded. Seven years ago the Presbyterian Mission, facing a crisis, decided to go on in faith that relief would come.

#### ISLANDS OF THE SEA

##### The Japanese in Hawaii

**T**HE Army-Navy maneuvers in Hawaiian waters brought to "the Crossroads of the Pacific" many prominent Americans, some of whom made much of the "peril" which they discovered in the Japanese population. Every Japanese born in Hawaii is by virtue of that fact a full-fledged American citizen, entitled under the Constitution not only to vote but to travel freely throughout the United

States. There are 125,368 Japanese on the islands, of whom some 65,000, mostly still under the voting age, are American born. In other words, the Japanese in the Hawaiian Islands outnumber the whites almost four to one. A newspaper correspondent, quoted by *The Literary Digest*, writes:

The Japanese have increased numerically more than any other racial group, partly because of a high birthrate and partly because of considerable immigration up to the exclusion by law last year. The Japanese are not naturally assimilable. All other races in the islands intermarry and mingle socially to a considerable degree. The Japanese remain aloof. They are striving to perpetuate their culture and devotion to Japan through Japanese language schools, which their children attend after the public-school season. American-born Japanese are American citizens, but anti-American at heart. Few of them have renounced their allegiance to Japan, as is now permitted by the Japanese Government.

#### GENERAL

##### World "Dry" Congress in Geneva

**A**N international conference on alcoholism, which has as its object the establishment of a working agreement with the League of Nations in the fight being waged against alcoholism in colonies and mandated territories and discussion of the repression of alcohol smuggling, as well as the conciliation of conflicts between exporting countries and states with prohibition or restrictive laws, was held in Geneva in September. It was attended by one hundred delegates representing fourteen governments and twenty-four nations, and was the first actual meeting of the International Bureau Against Alcoholism, which is the European Scientific Department of the World League Against Alcoholism. All the delegates paid their own expenses.

##### Another Stockholm Conference

**J**UST before the Universal Christian Conference on Life and Work convened in August, the World Alliance for Promoting International Friendship through the Churches held its sixth international convention in Stockholm, with 150 delegates from

twenty-eight countries. The convention voted that it is necessary to reorganize the Alliance in such a manner as to make it competent to carry out the task of uniting all the Christian forces of the world which are interested in the cause of peace. The principles of arbitration, security and general disarmament were declared to be inseparably related as an application of Christian ideals to the political sphere. A memorandum from the British national council of the Alliance, dealing with the menace of secret diplomacy, was referred to the other national councils for further consideration. All the national councils were asked to exert their influence on public opinion in all their countries in order that questions of national and international policy may be settled on a basis of Christian principles.

#### International Missionary Council

**T**HE representative committee of this Council, which met in Atlantic City last January, expressed the conviction that, in view of the many complicated problems facing missionary workers in such lands as China, India and Turkey—involving religious liberty, education, church independence and race relationships—international and interdenominational cooperation is essential. The next meeting of the International Missionary Council will be in the autumn of 1927 (possibly at Jerusalem). This meeting will consider especially the questions of cooperation, and additional representatives from home boards and from the mission fields will be invited to attend. The next meeting of the Committee of the Council will be held in Sweden in July, 1926.

#### OBITUARY

##### Mrs. George Moore of Xenia

By MRS. JOHN P. WHITE

Phillips Brooks once said, "When some men die it is \* \* \* like the vanishing of a great mountain from the landscape and the outlook on life is changed forever." It seems just

like this to the women of the United Presbyterian Church, as they think of the home-going of Mrs. George Moore, who was for many years one of the strong leaders of the denomination. She was a woman of broad vision, deep faith and boundless enthusiasm. Her glowing zeal for the missionary cause was unexcelled.

Mrs. Moore's activities ran out along many lines, but her great service was in the position of Editor of the *Women's Missionary Magazine*, which she held for twenty-one years. She kept in close touch with every department of the work of the Church, attending Summer Conferences and great missionary meetings. She knew every missionary at home and in foreign fields, and her intimate touch with the work and the workers enabled her to keep the women of the Church informed and to inspire them to better service. In 1903 she was made President of the Women's General Missionary Society, and in 1920 was elected by the General Assembly to membership in the New World Movement Committee.

Mrs. Moore was also interested in the work of all other denominations and attended the great international conventions in Edinburgh, in 1910, and in Washington in 1925. She was a strong advocate of the United Mission Study Course and each year provided articles on these courses in the magazine of which she was the editor.

Throughout all the years of exacting toil as editor of the magazine she received no remuneration. Her time, her money, her talents were poured out in loving joyous service for the Master. To her the supreme joy of life was to spread the Gospel: to her it was an honor to serve. These favorite lines sum up Mrs. Moore's thought of Christian service:

"O, matchless honor all unsought,  
High privilege, surpassing thought,  
That Thou shouldst call me, Lord to be  
Linked up in fellowship with Thee;  
To carry out Thy wondrous plan,  
To bear Thy messages to man,  
In trust with Christ's own word of grace  
To every soul of human race."

# THE MISSIONARY LIBRARY

**China Mission Year Book for 1925.** Edited by Henry T. Hodgkin. 12mo. 408 pp. Shanghai. 1925.

The thirteenth edition of this valuable year book contains no statistics or directory of missionaries and no bibliography of new volumes on China but has valuable contributions on the political situation in 1924, on social and industrial subjects, on Chinese students and religion, the anti-Christian movement, the Church and cooperative church movements in China, on evangelistic, educational, medical, social and literary work. Students of things Chinese cannot afford to overlook it.

**The Christian Movement in Japan, Korea and Formosa.** Edited by A. Oltmans. 12mo. 836 pp. 1925.

We have come to look upon this year book, now in its twenty-third year, as a necessity for up-to-date missionary information on Japan. It contains not only a full missionary directory by personnel, stations and boards, but has chapters by various authors on the progress of the year, the political situation, influence of the American Exclusion Act, and on evangelistic, educational and social work. There are special sections on Formosa and Korea with statistics for 1924.

**Japanese Customs: Their Origin and Value.** William Hugh Erskine. Illus. xii, 236 pp. Tokyo. 1925.

Five "blurb" introductions, even though three are by eminent Japanese scholars, are unusual and unnecessary. But the volume is what it claims to be. Some of the explanations supply what many a Japanese missionary and some Japanese scholars have been curious to know, so that it is a decided help for workers in Japan and for American students of racial customs. The ordinary reading

public will also be glad to see what sweet reasonableness lies behind many Japanese ways that have seemed purely superstitious or unreasonable. Missionaries to China will also thank the author for adding the Chinese characters in connection with his list of "Japanese Names and Terms."

The author, who has been a missionary of the United Christian Missionary Society for twenty years, does not give his authorities, but is almost as illuminating and more down to date than the Paris specialist, Professor Revon. A few others, such as Holtom and Schwartz, are as helpful, or more so because of their fuller explanations, but they lack the readableness of Mr. Erskine.

Some of the customs explained are social; more are connected with the Japanese religious life; some are especially important as relating to the Imperial Family. The chapters on Buddhist and Shinto funerals are very instructive and the two chapters on Japanese loyalty and the developing conscience are important for an understanding of the Japanese. Bushido and Japanese honesty is another fundamental explanation. While the author's explanations are clarifying, some seem to be partly subjective rather than based on Japanese authority; and almost all of them are of an apologetic tone, justifying customs to an outside critic. H. P. B.

**Christian Missions and Oriental Civilizations**—A study in culture contact. Maurice T. Price, Ph.D. 578 pp. \$3.75. Chicago. 1925.

Many wonder just how people of other religions and more backward civilizations react to the approaches of the Western missionary. Some biographies have given interesting instances but these have been scientifically of little value because there

they were not collected, analyzed and classified so as to make them useful to modern scholarship.

Dr. Price has done this very thing. From many varied sources he has quoted first-hand accounts of the reactions of non-Christian peoples to Protestant missions from the standpoint of the individual and the group. One wonders why he has excluded Roman Catholic work, and why so many reactions discreditable to the missionary have been cited when an equal number of creditable ones might have been found.

The first chapter "Christian Missions and Oriental Civilizations" deals with the different ways in which non-Christian peoples act and feel about the attempts of the Western Church at evangelism. In Chapter two group relationships and loyalties are shown to constitute a crucial factor in their attitudes. Reactions, which may be regarded as initial and temporary, are dealt with separately in Chapter three in order to avoid confusing them with the more permanent responses considered in Chapters four to ten under the classification of "non-approving" and "approving" responses. The final chapters are devoted to the social psychological aspects of the transition stage where applicants become candidates for Christian church membership. Chapter fourteen offers a summary of the field of study without restriction to the categories previously employed and without any attempt to present finalities.

Students of social psychological processes, Student Volunteers, missionaries and church leaders will find themselves much indebted to Dr. Price for this painstaking investigation. Had a study of this sort and on this comprehensive scale been made decades ago, our missionaries and other Western representatives might have profited greatly in their approach to alien nations and races. Dr. Price's study of fundamental ways in which Christian missions have affected alien civilizations will no doubt be followed by similar studies covering scientific

research into the whole range of impressions produced by representatives of one race, civilization or religion upon those of another. M. S.

**The Ao Naga Tribe of Assam.** By W. C. Smith. 225 pp. \$5.00. London and Los Angeles. 1925.

A short experience as missionary among the Ao Naga people has enabled Prof. Smith to give much valuable information in his sociological study of this tribe.

Though primarily of special interest to ethnologists and sociologists this book should prove of value to officials, educationalists and to missionaries who are constantly confronted with problems arising from a rapidly changing social organization.

The value of the book lies largely in the comparative point of view from which the author approaches his study of these people, in his various suggestions for further sociological study so that former mistakes may be corrected, and in the extensive bibliography.

The book gives much interesting information gathered from study and from experience among the Ao Naga people. E. A. M.

**The Laughing Buddha.** James L. Stewart. 347 pp. \$2.00. New York. 1925.

If one wishes a story of wild adventure, with numerous hairbreadth escapes from Chinese bandits, some philosophizing on life from Confucian, Buddhist, Taoist and Christian points of view, occasional observations on various types of missionary work, and after all a happy consummation—here is the book.

It is written by a Canadian Methodist missionary, vice-president of the Union University at Chengtu, Szechuan. Dr. Stewart has been in China for twenty-three years and so has had a good opportunity to know the country and people of the western province. The story is well told, the characters well drawn and the interest sustained, but one would make a mistake to think that missionary work or Chinese life in general is character-



ized by such continued excitement and adventure. There are too many hair-breadth escapes and some of the scenes draw much on one's credulity. The melodramatic climax brings together the heroes, heroines and villains of the story, and settles their destinies in a marvelous way. Parents with sons and daughters in China are apt to have bad attacks of nightmare after reading this romance of adventure.

**Red Blossoms.** Isabel Brown Rose. 12mo. 288 pp. \$1.75. 1925.

This missionary romance of western India is full of strength, heroism and love. The author, a missionary and the wife of a missionary of the American Board in Sholapur, has been in India for twelve years and writes with a knowledge of the country and people, ideals of Christian service and an understanding of human nature. The heroine is a woman medical missionary, whose story will awaken sympathy with missionary work.

**The Tai Race.** W. Clifton Dodd. 353 pp. Cedar Rapids, Iowa. 1923.

Dr. Dodd was for 33 years a missionary in northern Siam and in southern China to the people whom he insisted on calling the Tai. He worked for many years in various stations of the Laos or North Siam Mission of the Presbyterian Church, always looking northward and ever pressing northward in his desire to understand and evangelize the people whom he believed to be all members of one great racial stock. He was a man of deep devotion and unsparing self-sacrifice, ready for any hardship or toil in his effort to gather facts, to meet the people whom he loved, or to preach the Gospel. During the latter years of his life he gathered the material for this volume, which after his death was published by Mrs. Dodd and Dr. Dodd's friend, Dr. Hinkhouse of Leuox College, Iowa. It is a solid treatise, full of historical and philological and ethnological material but lightened with accounts of travel and incidents of missionary work, all

fused with the deeply religious and earnest spirit of this true missionary, who did his work under the burden and inspiration of a sense of pioneer responsibility for the people whom he regarded as one great race, the Tai, "the elder brother of the Chinese."

R. E. S.

**An Educational Ambassador to the Near East.** The Story of Mary Mills Patrick and an American College in the Orient. Hester Donaldson Jenkins, Ph.D. Illus. 314 pp. \$2.50. New York. 1925.

The veteran founder of Robert College, Cyrus Hamlin, and his worthy successor, George Washburn; the Presidents Bliss, father and son, who made the Syrian Protestant College, now the American University at Beirut; and last and in some respects the most notable of all, Dr. Patrick, maker of the Constantinople Woman's College: these presidents will always stand high in the roster of missionary education in the Near East, and are leaving to their successors an enviable reputation to sustain and improve upon, if possible.

Dr. Jenkins has had unusual opportunity to know her heroine and the College, from having served on its faculty and having had access to all important documents in the case. She disappoints the reader at first, since Dr. Patrick is almost ignored save for brief introductory items and occasional references. Instead of the maker of the College, the multitude of some twenty-four faces are introduced, their personalities described, their racial differentiae made clear, and the general growth of the College is sketched from its high school beginnings in Sentari, across the Bosphorus, to its status and fruitfulness today. The author has chosen the method of depicting a finely organized institution, functioning most effectively, and illustrating to a sordid environment the beauty of young womanhood, its capacity for intellectual and spiritual development, and especially its enviable record for serving as a unifying center for inter-racial unity. At the center of

this symmetrical and harmonious organization there have been a great heart and a wonderful brain—that of Dr. Patrick. All that Miss Jenkins tells us of the girls and the institution is simply the outworking of these inner forces, supplemented by a like-minded faculty and a willing body of students.

The volume shows us what feminine tact, an iron will, dogged perseverance, a comprehensive racial mind, catholic sympathy and an underlying Christian love can accomplish. Of course the President had a fine home backing, and Miss Borden was the constant friend and promoter, as well as two score of other devoted friends. And at Constantinople itself, what could have been done without Ambassador Morgenthau and the frequent aid of that great missionary statesman, Dr. Peet? Mrs. Henry Durant, Grace Dodge, Helen Gould Shepard, Mrs. Russell Sage, John D. Rockefeller, Jr., and Mrs. Converse were indispensable, as well as other generous givers; so that into this structure of the nations have gone a multitude of contributions of varied values. As representing their President, mention should also be made of acting-presidents, Drs. Vivian and Wallace, whose administration at critical periods could hardly have been improved upon by Dr. Patrick.

The experiences of the Great War are the most interesting in a way, as that was the testing time and the period when international friendship might have ceased, had it not been for the example of faculty members and the spirit of Christian internationalism which has always been present there. Then the stories of outstanding alumnae, including the wife of the present President of the Republic of Turkey, are most interesting. Through these examples, the reader cannot help but feel the power of such missionary work and such living dynamos of Christian efficiency and devotion.

H. P. B.

**The World's Living Religions.** Robert Ernest Hume. 295 pp. \$1.75. New York. 1924.

This is a compendious, well-analyzed treatment of ten of the non-Christian religions and Christianity. The non-Christian religions in the order of their presentation are Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shinto, Judaism, Zoroastrianism, and Islam. No man can present these religions, and still less Christianity, so as to satisfy all other men. Something will be said too little or too much. But Dr. Hume's book will be helpful to any one. It is an honest, careful, first-hand study of these great systems and it exalts Christianity to a place above all other religions and sets it in a class alone. At the same time it deals with sympathy and fairness with the faiths which have held and still hold the loyalty of so many millions of mankind.

R. E. S.

**Robert Morrison, A Master Builder.** Marshall Broomhall. 238 pp. \$1.50. New York. 1924.

This thrilling biography not only tells the story of Morrison but gives at the same time a fine historical background of missions in China. The author makes liberal use of Morrison's diary and thereby enables us, from first-hand information, to follow the great pioneer year by year in his pioneer work, including his prodigious literary labors in translating the Scriptures into Chinese. H. A. A.

**Missionary Diagrams and How to Make Them.** Edited by Hugh Martin and Illustrated by A. J. Melloy. 62 pp. 1s, 6d. London. 1923.

The purpose and nature of diagrams, how to make them, and how to use them, together with suggested ideas and sources of information make the five chapters of this small book very helpful. Twelve specimen types of diagrams, given in full-page drawings, illustrate the actual carrying out of the plans suggested. The book is prepared for amateurs and is practical rather than technical. K. S. C.

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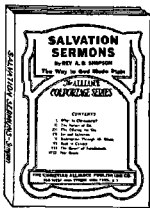
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## PERSONALS

REV. HOWARD A. BRIDGMAN, D.D., for many years Editor of *The Congregationalist*, has been appointed District Secretary of the American Missionary Association.

\* \* \*

DR. AND MRS. WILLIAM AXLING, widely known American Baptist missionaries in Japan have recently returned to their work in Tokyo.

\* \* \*

DR. MABEL E. ELLIOTT, who was in the Near East during the World War, and received the Croix de Guerre and other decorations, has joined the staff of St. Luke's Hospital, Tokyo.

\* \* \*

PROFESSOR EDMUND D. SOPER of Northwestern University has become Vice-President of Duke University, Durham, N. C.

\* \* \*

REV. WILLIAM P. MERRILL, pastor of the Brick Presbyterian Church, New York City, has been elected to succeed the Archbishop of Canterbury as President of the World Alliance for Promoting International Friendship Through the Churches.

\* \* \*

DR. AND MRS. W. H. LESLIE, missionaries of the American Baptist Foreign Missionary Society in the Belgian Congo for more than thirty years, recently arrived in America on furlough.

\* \* \*

REV. WILLIAM CAREY, pastor of the Union Church in Mussoorie, India, is a direct descendant of the pioneer missionary whose illustrious name he bears.

\* \* \*

Mrs. T. Z. Koo, of China, has resigned from the World's Student Christian Federation, and has returned to Shanghai where he is one of the Secretaries of the National Y. M. C. A.

## OBITUARY

MRS. S. W. SCUDDER, widow of the late, Dr. John Scudder, died in Vellore, India, late in September, after sixty-four years of service under the Reformed Church of America.

\* \* \*

BISHOP THOMAS B. NEELY, of the Methodist Episcopal Church, died in Philadelphia on September 4th.

\* \* \*

C. T. HOOPER, originally a member of the North Africa Mission, and since 1903 secretary of the Egyptian agency of the British and Foreign Bible Society, died on July 18th in his fifty-ninth year.