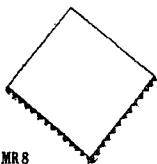
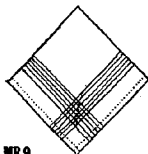


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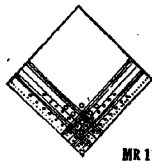
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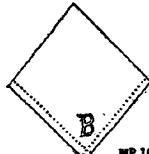
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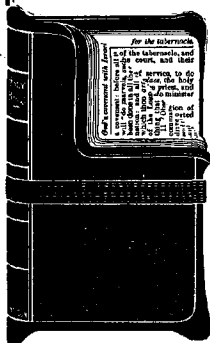
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THE MISSIONARY REVIEW OF THE WORLD

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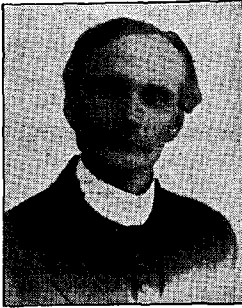
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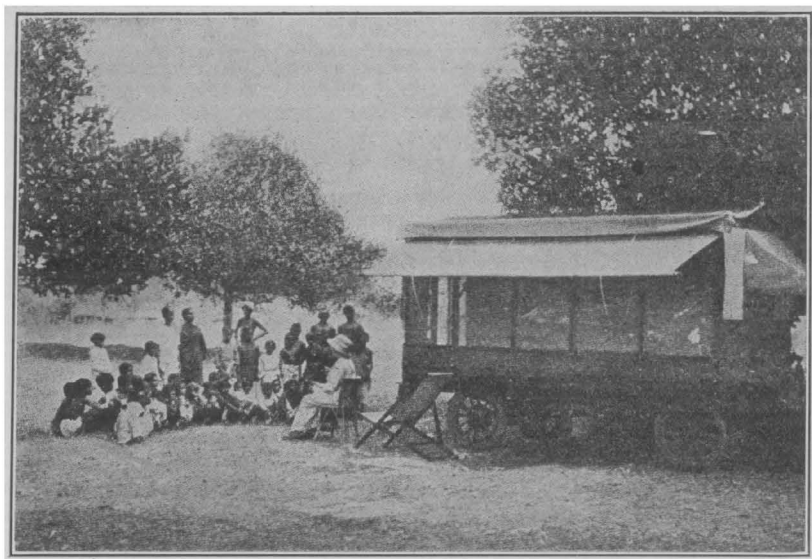
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UNIQUE METHODS OF EVANGELISM IN ASIA

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVIII

DECEMBER, 1925

NUMBER
TWELVE

A NEW APPROACH TO ISRAEL

TWO RECENT movements—the rerudescence of anti-Jewish agitation in various civilized lands and the development of Zionism—have served to focus attention once more upon the Jewish people. Their re-entrance into world prominence has led to an increased interest of Christians everywhere in the Jewish Problem. As a rebuke to the manifestations of racial prejudice and as a proof of good will to the Jews, recent steps have been taken to establish some bases of cooperation. The Federal Council of Churches has formed a Committee on Good Will Between Jews and Christians which is seeking to bring about better relations on the basis of mutual understanding. The committee frankly announces that its mission is not evangelism but good will.

Another movement in the same direction has taken place in England through the pronouncement of the Committee on Jewish Work of the Presbyterian Church at the meeting of the General Assembly held last May. The only work for the Jews carried on by that Church in England is at Bethnal Green, London. It has been conducted on the traditional lines of a Jewish Mission, and the meagre results raised in the mind of the Committee the question of its continuance. The chairman, Professor W. A. L. Elmslie, of Westminster College, Cambridge, with the committee, sought to make a thorough investigation of the situation with the purpose of developing a policy and program which could be reported to the General Assembly. A conference was held with two Jewish scholars, Dr. Israel Abrahams, Reader in Rabbinic in Cambridge University and a leader of Liberal Judaism, and Mr. H. M. J. Loewe, a lecturer in Rabbinic in Oxford University and a distinguished adherent of orthodox Judaism. These Jewish leaders emphasized as immoral the use of material benefits of any kind to bring Jews within the reach of Christian propaganda and declared that it did not seem right to them to seek to make converts among children. They held that fair means of propaganda

would be "the public influence of books, the open teaching of scholars, argument between persons of relatively equal standing and education, and, best of all, the example of disinterested relief of human sorrow and suffering and all noble and unselfish living."

As a result of this conference, Professor Elmslie and his committee presented to the General Assembly recommendations disapproving of the use of "material benefits" as an inducement to bring people within the reach of religious propaganda, and asking approval of the committee's proposals "to initiate a movement on new lines" in its work for the Jews. The program of activities, as outlined, included exchange of visits by literary societies in churches and synagogues, the preparation jointly by Jews and Christians of non-partisan pamphlets; the publication of articles by Christians designed to remove bitterness and prejudice; cooperation by members of both faiths in institutes and settlements; the invitation of Jewish rabbis to address ministerial associations; games and contests among young people of both faiths; cooperation of church and synagogue in social welfare, temperance, and international peace; and the repudiation by Christians of prejudice and persecution of the Jews.

As might be expected, such a pronouncement has stirred up both Jews and Christians, and has drawn forth comments of all sorts. The attitude of the Jews is fairly represented by the *Jewish Chronicle*, of London, which comments that the report "seems to mark a new era in the religious relations between Jews and Christians," and adds: "Jews will cordially welcome this indication of a more considerate and understanding attitude of Christianity towards Judaism. Naturally, in such matters, it is vital that Jews should approach the position without haste and with the fullest care. There are obvious reasons for this, one of them being that the danger of assimilation in the circumstances in which the Jews are placed, is quite as great, if not greater, when Jews are fed with honey as when they are plied with vinegar." American Jewish papers have been equally reticent about commending the action of the English Presbyterian Church, and for the same reason. *The Christian Work*, of New York, heartily approves the attitude of the committee, with the comment: "The preaching is over. The practising may prove harder. It may prove also much more enjoyable."

It certainly means something that the attention of Christians is being directed specifically to the Jews. The present is for them a time of crisis. Nothing less than a revolution has spread over the whole Jewish world. The passing of the Jews beyond the Pale into the larger liberties of the West has been attended by radical changes in Jewish life and thought. There has been a revolt against the arbitrary restraints of the ancient faith. Age-long prejudices are giving way. Many thousands are seeking the light. It is time that

the Christian Church should recognize its responsibility for their spiritual welfare in this time of change. That there is room for a new approach to the Jews, who can doubt? The history of Jewish missions has some inspiring pages, but no one pretends that a way has been found for the effective evangelization of the whole people. Thousands have been won to the Christian faith, but the great mass of Jews still remains outside the fold unmoved and repellent.

Have Professor Elmslie and his committee discovered a new path of approach to the heart of Israel? Has the committee on Good Will of the Federal Council of Churches blazed a new trail toward the solution of the Jewish Problem? This at least must be said that Christian love alone can break a way through immemorial prejudices against Christianity and reach the Jewish heart. If the Gospel is ever to win the Jew it must walk that way of understanding. This is the hopeful aspect of these movements. They express sympathy and good will to a people who have experienced little enough of them in their past contact with Christianity. But it must never be forgotten that *it is the Gospel of Christ which the Jew needs*, and needs desperately. We may well hope, therefore, that these movements toward a better understanding of the Jew may also give to the Jew a better understanding of that Gospel which it is the Christian's supreme commission to proclaim.

J. S. C.

SYRIAN DISTURBANCES AND MISSIONS

THE disturbances in Syria, where Druse and Arab tribesmen have attacked the French forces around Damascus, raise apprehensions in the minds of those interested in Syria and the missionaries working there. The Syria Mandate territory, under French control, is now divided into four political units: (1) Jebel Druze, to the southeast of Damascus, which was the starting point of the recent movement; (2) the Syria Federation, including Aleppo, Hamath, Homs and Damascus, these being prevaillingly Moslem and nationalistic from the Arab standpoint; (3) the Alouite territory comprising Alexandretta and the northern coast, including the Nusairiyeh tribes, presenting the only pagan problem in Syria; and (4) Greater Lebanon, comprising the Lebanon Mountains with the coast cities of Tripoli, Beirut, Sidon and Tyre. In this last division the Christian political influence predominates even as it did under Turkish rule.

In Damascus the principal missionary interests involved are the British Syrian Mission, the Irish Presbyterian, and the Danish Mission to the East. The last named is also working in the region north of Damascus and so is involved in the disturbances in Nebk. The American Presbyterian Mission has stations in Greater Lebanon and part of the Alouite district, neither of which has been affected serious-

ly by the rioting, but this mission is also vitally concerned at three points in the disturbed area, namely the city of Hamath, Aleppo and Deir Zore on the Euphrates. The American Board also has a station in Aleppo. As far as we know none of these has suffered any damage, but in the absence of advices to the contrary, it is probable that the work has been temporarily interrupted in Hamath and Deir Zore.

No report has yet come to indicate how much damage has been done to the physical equipment of the European societies occupying the disturbed areas. In any case such damages are not the most important features from the missionary standpoint. Naturally the most serious effects of such disturbances are not physical but spiritual. They are the effects, difficult to assess, that are found in minds and hearts. They are the resentments, the more potent because suppressed by force; the wounded self-respect of proud peoples; the nursed wrath, the long memories of outraged sensibilities.

This is the more serious because the West, which these people regard as the source of their wrongs, is also the direction from which missionaries come, and it would not be strange if the missionary enterprise were regarded as part and parcel of the Western program of occupation. It takes a discerning mind, and one adequately informed, to make the necessary distinction. Fortunately many of the leading Arabs can make it for they have been trained in mission schools and colleges or have been associated with those so trained and have been able to understand the non-political motives back of these Christian enterprises. Nevertheless the missionary must face his future task with the realization that he will find hearts further hardened by recent events.

A second feature of the situation that can never be ignored is the fact that all political and social life in Syria is artificially divided along religious lines and these divisions have been used in devising the system of government. The ancient grudges between Christian and Moslem and between the Maronites and Druses make any concerted action difficult and call for the highest ability and most sympathetic understanding on the part of those who are called upon to govern.

Moreover Syria today is peopled with a society representing at one end the highest intelligence and culture, and at the other the most primitive wild life which expresses itself in banditry. General Weigand was able to silence the bandits and make the country safe, but Turkey herself was always able to do this when she wished to. That General Weigand's policy did not lessen the number of bandits except by the few that he hanged publicly in Beirut, is shown by the orgy of banditry let loose today.

Syria needs something more than the iron hand. She needs an understanding heart. If the confidence of the people is secured they

themselves can easily take care of the unruly elements in the population. It is only when this confidence is shattered, as in these recent months, that the forces of order seem to be paralyzed. But even in the midst of the recent rioting the leading Moslems were able to control the situation in their several districts in Damascus. It is to be hoped that the Mandate Power will be able to find governors who have the will to understand the aspirations of the Syrian peoples, to respect their customs, to oppose their faults and errors with tact and courtesy, and to work out with them as partners the solution of their difficult problems.

It is a great boon that the missionaries are on the field to help in this time of need. They may be counted on to exhibit that perfect sincerity of motive, and that unselfish desire to be helpful to all, which will disarm anger and resentment and will help to heal the wounds with the balm of love and sympathy.

STUDYING THE SITUATION IN AFRICA

THE GREAT resources of Africa and the possibilities of developing the continent are attracting increased attention from statesmen, business interests and Christian missionary agencies. Light is shining into the dark African interior from abroad and the continent is also being revealed more fully to the outside world by those who travel or reside there.

An important conference of Protestant missionary agencies was recently held in Hartford, Connecticut (October 30th to November 1st), to study African problems, and another of still wider range is to be held in Europe next September under the auspices of British missionary societies. The Hartford Conference was called under the auspices of the Foreign Missions Conference of North America, and was presided over by Dr. Thomas S. Donohugh, chairman of the Africa committee and associate-secretary of the Board of Foreign Missions of the Methodist Episcopal Church. One main topic discussed was education of Africans (led by Dr. Thomas Jesse Jones, who has recently returned from a tour of inspection).

Many educational, religious, social and economic problems are coming to the forefront in Africa because of the place the continent is taking in the eyes of the world. J. H. Oldham, secretary of the International Missionary Council, was one of the speakers who pointed out that now that European and American capital is pouring into Africa for the development of her industry and commerce (such as the proposed development of the rubber industry in Liberia), there are arising on a gigantic scale all the capitalistic problems of the West, as well as the political, racial, social and cultural problems which for generations have been awaiting solution in Europe and America. Industrial, commercial and governmental

forces are exerting an increasingly important influence upon the whole life of Africa so that there is need for closer cooperation between these agencies and the missionary and educational workers in the continent.

The problem of sleeping sickness, the dread disease which for more than two centuries has hindered the extended colonization and industrial development of Africa by Europeans, seems in a fair way to be solved by the discovery of "tryparsamide," an effective remedy that may in time practically wipe out the disease from the central part of the continent (according to Dr. Louise Pierce of the Rockefeller Foundation). The Belgian Government in the Congo is treating about 50,000 patients per year with this remedy, and missionaries and philanthropic agencies are treating a like number. French and British government agencies are also treating many thousands.

The language problem in Africa is another important topic. Missionaries pointed out that one of the greatest barriers to educational progress is the fact that Africa speaks about 800 languages and dialects, and there is scarcely any literature in these tongues. The personnel and means of translating seem almost unavailable. In only three or four of the more largely used languages of the continent can one gather together a library of twenty books, while in most of the few that have been reduced to writing the entire available literature could be wrapped up in a handkerchief—two or three very small books. Mr. J. H. Oldham and Prof. Dietrich Westermann, of the University of Berlin, announced that there is under way a plan for the organization of an "International Bureau of African Languages and Culture," in which mission boards of America, Europe, and Africa and learned societies from all parts of the world will cooperate for the study of these languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translation work. One of the first activities of the proposed bureau would be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc.—in a basic tongue and founded on African experiences and conditions; it would then be translated into various tongues and dialects.

"We are living in a fool's paradise," said Rev. J. H. Oldham, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial and government forces are now having a great influence, and there ought to be a greater cooperation between these agencies of civilization and the missionary and educational bodies working on the continent."



SCHOOL GIRLS IN HAWAII, REPRESENTING FIVE RACES—JAPANESE, KOREAN, HAWAIIAN, CHINESE AND FILIPINO

Hawaii, the Kaleidoscope of the Pacific

BY HENRY P. JUDD,* HONOLULU, HAWAII

Corresponding Secretary of the Hawaiian Evangelical Association

FIVE years ago, the Centennial of the landing of the first American missionaries was celebrated in Honolulu. The record of the early missionary days is a noteworthy one. The wonderful story of Henry Opukahaia (often called Obookiah), the first Hawaiian to visit in New England, had paved the way for this first mission in Hawaii. Coming to a land where the old religion had been overthrown by the people themselves, where the priesthood had been ridiculed, temples destroyed and idols thrown away, the missionaries of Christ found the hearts of the people open in a most wondrous manner. In time Hawaii became an independent Christian nation. The Hawaiians were great believers in education and the work of the American missionaries made not only for a people followers of Christ in belief and in manner of life, but also made for an all-round civilization in which the people were law-abiding and peaceful. The Hawaiians so firmly grasped the idea of the Christian religion as a missionary religion, that they sent missionaries to the Marquesas Islands and also to Micronesia. Eighty-three workers in all were

*Garritt P. Judd, M.D., the grandfather of the author, went to Hawaii in 1828 with the third company of American missionaries.—EDITOR.

sent from Hawaii and the reaction felt in the life of the Hawaiian churches was a great stimulus to a strong, spiritual life.

The year 1863 marked an important epoch in Hawaiian missionary history, for at that time the Mission became self-supporting and self-directing.[†] Two elements were largely responsible for this new step: (1) The development of the spirit of independence and (2) financial stringency caused by the Civil War in America.

When the American Board retired as an agency for carrying on the work, the Hawaiian Evangelical Association was organized, representing the various Islands in the group, and including leaders among the Americans and Hawaiians. The character of the population had considerably changed since the advent of the first white man. Probably 200,000 Hawaiians were living when the missionaries first came, but in 1860 there were 67,000 Hawaiians and 2,700 of other races. In 1910 Hawaiians numbered only 35,000, while other races had increased to 153,000, due to the large immigration of Chinese, Portuguese, Japanese, Spanish, Porto Ricans, Koreans, Filipinos, Russians and others.

When the Hawaiian Board of Missions, the executive body of the Hawaiian Evangelical Association, was formed in 1863, there were about 20,000 church members. This number declined steadily with the decline of population, so that in 1893 there were a little over 5,000 members. This number has now increased to more than 10,000, of which more than 4,200 are Hawaiians, 2,300 Anglo-Saxons, 2,300 Japanese, 900 Chinese and the others Filipinos and Portuguese. These figures of course apply only to the members of the churches composing the Hawaiian Evangelical Association.

Other religious bodies are also working in Hawaii. The Roman Catholic missionaries first began work in the Islands in 1827 and with the exception of an interval from 1831 to 1840, have labored successfully, largely among the people of the Latin races, but also among the Hawaiians. The Mormons arrived in 1853 and have confined their attentions almost entirely to proselyting among the Hawaiian Christians. The Protestant Episcopal Church has for many years been doing a splendid work in upbuilding Christian character through church services and other forms of Christian activity. The Methodists, the Christian Church, Salvation Army, Christian Science and other religious organizations are also in the field. Of non-Christian sects, the Buddhists have a large representation among the Japanese, numbering perhaps close on to 100,000. Most of the Buddhist sects are represented in Hawaii and there are about one hundred temples. The Shinto religion is also represented here.

In spite of the fact that there are so many religious organizations at work, the Hawaiian Evangelical Association, being the oldest of its kind in existence here, feels it has a definite place to fill. The organization includes 108 churches, of which 69 are Hawaiian. Some

[†] The American Board practically withdrew at this time but continued to support the work until 1870.

of these Hawaiian churches are small, and are gradually becoming weaker because of the loss of the population in the country districts. There is a tendency among the Hawaiian people to leave the country and come to Honolulu or Hilo, the second city of the group. This is due to the excitement of town life and of better opportunities for industrial advancement than may be found in the larger centers.

Hawaiian Christians have many admirable qualities. They are loyal to the "Faith of the Fathers," are faithful in church duties, in Bible reading and daily prayer and in their adherence to the early Christian ideals taught by the first missionaries. Some of the pastors have been remarkable for their ability to lead and care for their



A SUNDAY SCHOOL GATHERING IN ONE OF THE RURAL DISTRICTS OF HAWAII

people and in the pulpit there have been many preachers of real ability.

For the last few decades the work of missionaries has been broadened out to include all the races now resident in this group. The Chinese work was the earliest to be started among the Orientals, because the Chinese emigrants preceded Japanese, Koreans, Filipinos and other races from the Orient. The work among the Chinese has been carried on for about fifty years with gratifying success. Frank W. Damon did a remarkable work in the Fort Street Chinese Church in Honolulu, and was always looked upon during the years of his life as a great friend of the Chinese people of Hawaii. Of the 912 members of the Chinese churches, 720 belong either to the Fort Street Church, or the 2nd Chinese Church of Honolulu. But the Chinese churches have become enfeebled largely through the departure of the older Chinese from these country districts to the city, owing to the decrease in the rice industry in a large measure.

The rise of the Japanese work has been most gratifying. In

1910 there were only 956 members of our Japanese churches; there are now 2,331, denoting a healthy growth. Eighteen churches scattered throughout the group minister to the needs of the Japanese population. The outlook of this phase of our work is most encouraging, owing to the aggressive tactics of our preachers and pastors, reinforced by a vigorous Sunday-school campaign, which is being carried among the children of Buddhist parents. There is a tendency among the young Japanese to leave the religion of their parents, owing to the Americanization process steadily going on in our public schools. In spite of the vigorous campaign of the Buddhist priests, the young Americans, of Japanese ancestry, have a decided leaning toward accepting Christianity and American institutions. This struggle is going along quietly in the hearts of many of the young people and in spite of apparent failures here and there, the Christian way of thought and life is making strides forward among these young people.

The work among the Portuguese is making but slow progress and there are only two evangelical churches in the Territory to minister to the needs of those who have left the Church of Rome and desire a freer expression of their religious sentiment and activities.

An element in the population which is likely to become the second largest of all the racial groups in Hawaii is that of the Filipinos. In 1906, immigration from the Philippine Islands was instituted by the Hawaiian Sugar Planters' Association, and since that time the "Little Brown Brothers" have been coming into the Territory in increasing numbers. At first, the larger proportion of these were Tagalogs or Visayans, but in the last few years the preponderant proportion of the Filipinos has been the Ilocanos from the northern part of Luzon. They appear to be steadier and more industrious than their brethren from the islands of the south. Nominally Roman Catholics in their faith, a great number of them are so only in name, and are quite ready to listen to the evangelical message presented by the ten ministers and preachers in the service of the Hawaiian Board of Missions. Owing to the uncertain economic conditions prevailing among these people for the last year which were largely due to the strike inaugurated a year ago, it has not been possible to secure such abiding results in the church work as would most likely prevail when all was peace and harmony in the Filipino population. These economic problems are being worked out satisfactorily, however, and the work of the various sugar plantations is steadying down. Our preachers have sometimes been placed in an embarrassing position before the eyes of their countrymen, as they have always stood for law and order and have frowned down upon measures urged by the strike leaders to secure the results at which they are aiming. In spite of the uncertain conditions, however, the outlook among these people is promising, especially in the Sunday-schools.

The Hawaiian Board is putting an increasing emphasis upon religious education and in training teachers for the Sunday-schools. In 1904, Mr. Theodore Richards, who has been Treasurer of the Board for almost a quarter of a century, founded an institution called the Honolulu Bible Training School. Its primary object for training Normal School students for teachers in Sunday-schools is being evolved in a remarkable manner. The enrollment of the school is nearly 350 and its graduates, numbering several hundreds, are taking an active part in the upbuilding of the Kingdom of God in the scattered communities up and down the coasts of the various Islands. A field worker aims to cover the Islands for the purpose of holding



A FILIPINO CHRISTIAN CHURCH IN HAWAII

Sunday-School Institutes and meeting the needs of the country schools by friendly suggestions and cooperation wherever possible.

The needs of the young people of the various races who all speak the English language are being met by programs which call for rallies, conferences, Bible dramas, inspiring addresses, etc. In Honolulu a church for these young people, most of whom are students in high schools or university, was established a couple of years ago under the name of "The Church of the Crossroads." This unique institution is more than an experiment, for it is succeeding in training a splendid group of young people in Christian doctrine and manner of life, a group destined to be the leaders of the new generation.

The Honolulu Theological Seminary and Christian Workers' Institute occupies a plant adjoining the Mission Memorial Building, the headquarters of the Hawaiian Board. This Seminary affords a training for the various native workers and by working in connection with

the University of Hawaii, is able to produce workers with a splendid training to meet the needs of the Island population.

The Board has always believed in a broad interpretation of the Gospel and therefore has provided in its budget for the maintenance of social settlements in Honolulu and Hilo and in cooperation with the Oahu Sugar Company (the second largest sugar-producing company in the Islands) is operating a social settlement at Waipahu, the third largest town in the Territory. The Hilo Boys Boarding School, Maunaolu Seminary, Kohala Girls' School, and Mid-Pacific Institute of Honolulu, are schools that have been founded by the missionaries or their associates, with which the Board has always maintained most friendly relations of cooperation and sympathy.

The oldest paper published west of the Rockies, *The Friend*, founded in 1843, has had a great influence in forming public opinion. The Board publishes two other monthly papers, one in the Hawaiian language and the other in the Filipino dialects.

The headquarters of the Board are adequately housed in the Mission Memorial Building on South King Street, directly opposite the Old Mission House. This old Mission House was built in 1821 and is the oldest frame building in the Islands. It is adjoining the Kawaiahao Church building, the oldest evangelical organization in the Territory. The Mission Memorial Building was erected in 1916, to commemorate the remarkable services of the missionary fathers and mothers. It is a beautiful, substantial and useful memorial to the pioneers of Christian civilization in Hawaii.

The Board considers this a new era for four reasons:

(1) There is a growing cooperation among the various races in Christian work; whereas misunderstandings used to arise frequently, now the various peoples who follow the Master are growing together in closer bonds of sympathy and service, as they realize that we are all one in Christ and that we must all stand shoulder to shoulder to meet the attacks of the common enemies of paganism, indifference and false religions.

(2) The young people of Oriental parentage and heritage desire services in the English language, and the Board is meeting this need wherever possible in the racial churches. Several of the Hawaiian churches have English preaching service once a Sunday or once a month, and in the Japanese and Chinese churches, English sermons are becoming more and more the custom. There seems to be scarcely any limit to the amount of work that may be done among the young people, especially of student groups. They are responsive to the Christian appeal if it is made in a reasonable, sane and forceful manner, backed up by the personality of the preacher.

(3) Educational Work: The Board believes in training young people, not only in education and along practical lines, but also in



AN EASTER SERVICE AT SUNRISE, ON PUNCHBOWL HILL, HONOLULU

civic righteousness, patriotism and general fitness to become members of the body politic.

(4) Evangelistic Effort and Spiritual Uplift: Evangelistic campaigns are carried on throughout the Territory from time to time, not by imported evangelists but by using our own workers through transferring them temporarily from their fields. This is especially true among the Japanese and by means of a house to house canvass, mass meetings and others forms of effort, our Japanese preachers, thoroughly aroused to their opportunities, are meeting with great success among the older people and the younger ones.

In Hawaii, as in communities throughout the mainland, there is a zealous struggle of those who are adherents of the pure Gospel of Christ to maintain the ideals of life represented by the Master. Perhaps the hardest field of effort is among the Anglo-Saxons. The Hawaiians and Orientals naturally turn to them for leadership and follow their example in church life as they do in business, social and other relationships. The Central Union Church, with a membership of close on to 1,400, is the largest single church organization in the Territory, and holds a commanding position in the city of Honolulu, through its long history of usefulness and the social prominence of its membership. It maintains a vital touch with China, through supporting several missionaries in that large country, and it also maintains a great interest in the work of the Board, in fact, many of the Board members are also members of this church.

THE ORIGINAL AMERICANS

MEXICO, when the white man discovered it, was inhabited by the Aztecs, a people with a high degree of civilization. They had excellent government and laws, good highways, well developed mines, industries and arts. Their Temple of the Sun is one of the great monuments of antiquity.

In Peru, the Incas had the other great civilization of original America. They had developed a specialized agriculture and had made terraced gardens. They had built great suspension bridges with neither iron nor steel in their construction. Their structures of huge stones were almost as wonderful as the Egyptian pyramids.

In Chile are the Araucanians, the only aboriginal tribes who have never been conquered by the whites. They are a self-reliant race of superior native ability and are law-abiding citizens. They are food-growers, and have good industries.

In western Paraguay are the largest body of savage Indians in South America. They are practically independent of the neighboring republics, adorn their body with few clothes and their faces with much paint; they eat mainly fruits, roots, reptiles and the succulent caterpillar. They live in constant fear of demons and hide from the white man in almost impassable swamps, protecting themselves with long, powerful bows and barbed arrows.

Has the Missionary Motive Changed?

BY ROBERT P. WILDER, NEW YORK

General Secretary of the Student Volunteer Movement

THE history of missions, like any other historic presentation of men's spiritual and practical actions, is a progressive development. It changes and adapts itself to successive conditions as the generations march by. But the heart of the movement remains essentially the same. Whether one record missionary motives in 1825 or in 1925, there is one definite motive and model to govern us, namely, Christ's last command.

After the early centuries the apostolic missionary flame died down. Only in the conversion of the tribes of Northern Europe was there an upstarting flare. Then came the Middle Ages, when with exception of the work of such men as Raymond Lull and Francis Xavier, obedience to our Lord's Commission languished. Reformation days were so occupied with the removal of errors within the Church that little missionary activity existed. Then came a recrudescence of missionary enthusiasm, with the Moravian missionary movements (beginning in 1701); the formation of the Society for the Propagation of the Gospel in England and the Danish Mission to India early in the same century. With the opening of the nineteenth century, came the real stride forward in missions and American endeavors were added to the stream fed by other nations.

What was the nature of the missionary motive one hundred years ago? In those days, the missionary was mainly recruited from ministerial ranks. It was the preacher who had laid upon his heart a special call to go unto the unevangelized. A pioneer evangelist was preferred. Youth and the ability to follow an itinerant calling were prerequisites. Educated men who could save souls, who were also practical men—men who went for no sake of adventure except for the glorious adventure of presenting the Lord's cause—men who were ready to die if need be in the fulfillment of their calling—men whose lives were dominated by prayer, Bible study, and good works.

The motive for going most often mentioned was the constraining love of Christ and consecration, resulting in obedience to the Great Commission to carry the Gospel into the "regions beyond," where churches did not exist, and where Christ was not yet known. Because there were so many open doors into new fields, because the harvest was so plenteous and the laborers so few, many preachers in the homeland were urged to go into foreign fields where there was greater opportunity to save souls from darkness and death.

There must have been times when it was exceedingly difficult to find men of this caliber to go forth. Many could not stand the

rigors of an extreme climate and primitive living. Others would not see in such fields an opportunity to use brilliant talents. It was not enough even to be swayed only by a sense of the worthiness of the undertaking, and a general desire to do the Will of God. Whole-hearted consecration—not merely the greatness of the need—must be the distinct basis of the pioneer missionary.

Even in 1830 the idea that men of lesser ability would do for missions was regarded as unwarranted. "However otherwise it may have been in former times, it is now the sure evidence of a debased heart or an impoverished mind to sneer at the missionary. The title of missionary, even among the most wicked, is no longer a synonym for weakness, fanaticism, and ignorance," said a writer in 1838. Such an idea would have tended to lower the character of all the operations connected with the evangelization of the world. "I cannot well conceive of any field of missionary exertion," wrote one author in 1831, "where high intellectual powers may not have the finest and most useful display. In an acquisition of languages, in plans for the amelioration of the people, in acquiring influence over them—a man of quick perceptions and energetic character does more in the course of a few years, than weaker men could in a long lifetime." The conception that savages or people of low cultures had minds so easily overshadowed by the usual mentality of Christians that it would be an easy matter to master them, was quickly overthrown. The power of reasoning, often discovered in mere savages, showed that no one could be sent out to primitive lands who was either ignorant or stupid.

In the years between 1825 and 1835 came a new departure in missions, the advent of a mode of evangelization which can explain the subsequent subdivisions into various branches: educational, social, industrial, literary, etc. Medical missionaries were sent out, not simply to be attached to the important missions, but to do pioneer work. Said a writer in 1838, "It is meant that these men should be unmarried, generally itinerant, and left to the providence of God to direct to their fields of labor, to combine the qualifications of healing and preaching." About fifty years later, another writer referred to "the most rapidly successful of modern missionary efforts—medical missions. . . . In all climes and countries, among those of all degrees of advancement in civilization, it has ever been found that the healing of the body, as in the days of our Lord's own work on earth, opens the way better than any other mode of operation, for the healing of the soul."

In the years of 1875-1925 there has been a further development along specialized lines in educational, industrial, secretarial and social work. In our zeal to send out men and women fully equipped for this specialized work, has there been a tendency to neglect the supreme aim of the missionary? Comparing the decade of 1875-

1885 with the decade 1915-1925, I believe that we will find the missionary motive, while revealing an elaboration in expression, is essentially the same. One author, writing in the earlier years of the last half-century said: "Missionary work is prompted supremely by the constraining love of Christ. This is a lofty standard but it is a true standard, and should never be lowered. It is to be feared, however, that to many persons missionary work means little or nothing more than a civilizing agency....but this is only a secondary part of his mission.... The language of the true missionary everywhere in our day is precisely that of the first Great Missionary whom the world ever saw: 'The love of Christ constraineth us.'"

The missionary did not tamper with the truth, did not shut his eyes to facts, did not believe sin to be harmless, yet none the less he was constrained at every step by the supreme love of Christ in his soul, to obey the specific command to "disciple all nations." These consecrated Christians did not believe that we should wait until distant nations came to our shores, nor until the influence of the Gospel should indirectly and slowly permeate the world, but they heard the call to go to the nations in the places which God had given them for dwelling places. The true missionary spirit was marked by readiness to empty oneself, like the Master, to sacrifice the lesser things for the greater. Moral heroism and an apostolic enthusiasm were demanded. A definite conviction was the need that God had called a man for the duty of preaching the Gospel. After that every step was of necessity subject to successive manifestations of God's will—in equipment, preparation and entrance into work of soul winning.

Now turn to the analysis of the missionary motive as enunciated by a Student Volunteer who went out in 1924. He had a burning message on his heart: "I believe the whole thing comes down ultimately to a question of *consecration*. Each of us has at some time felt that we had made a surrender of our lives to Christ. And yet the test of that surrender is not so much to what place we go, as in the quality of our lives. There is a very general dislike of this word 'surrender' in our generation. We say that it smacks of the narrow and the old-fashioned and that it gives a degraded impression of human nature. But I strongly suspect that for many of us these are excuses rather than reasons and that our real dislike is chiefly because the word has a kick in it. In the field of science we do not object to it; where would science be without surrender?...."

This young missionary goes on to say, "The only way in which the principles of Christ can become effective in your life or mine, the only way in which we can measure up anywhere near to His standards, is by letting Him manage our lives.... Are we ego-centric or Christo-centric? The test lies in this; what difference does Christ make in us, and what difference does He make in others

through us? We must 'let go,' just as though heaving a huge sigh of relief. Not for a moment will this mean for us a life of negativeness or of passivity. We shall find that we are more active than before, that we are actually doing more, but on a very different plane. We shall be plunged into the things which God wants us to do, with a sense of overflowing zest and power. In this we shall be able to forget ourselves, to cease that tense straining to improve ourselves, and let Him dominate and control and change us. 'For it is God who worketh in you, both to will and to work for His good pleasure.' And then God does it! This has been the testimony of Christians from the very beginning, and still is today. Two things which seem to be absolutely essential, both to the maintenance of our spiritual vitality and to the advancement of Christ's Kingdom, are *prayer* and *contagion*. It is impossible to describe any method of winning others to Christ, for there is no special method. Everything depends upon a quality of life that is contagious and upon the power and guidance of the Holy Spirit."

These voices out of the past and present answer the question as to whether the true missionary motives are the same today as they were fifty years ago. Is there a change in the appeal today from that which obtained fifty years ago? Yes and no. The foreign field is more varied, more complicated, more sophisticated with the rising tide of nationalism, with the onrush of Western industrialism and with the growth of indigenous church leadership. But the essential need is the same, the hearts of men are practically the same, open to the same vices and pitfalls, and susceptible to the identical heights of inspiration and glorification of the love of God.

The other day a group of students was discussing this topic and made some interesting remarks. One quoted, "There is only one religious problem in the world today, and that is the problem of sin, and only one religious solution 'God in Christ taking the sin upon Himself and bearing it away.' " Another said that students may not say that Christ saves from sin, but if we give them the job of trying for one day to hold up Jesus Christ to keep from doing unworthy things, they will see the meaning of redemption from sin. They have to be brought to see that Jesus Christ is more than the first Christian as Luther was the first Lutheran, that He not only came to point out a way, called "Jesus' way" but that He Himself *is* the way, the life and the truth. Some think that the older missionary motive was simply to go and tell what Christ means to you individually, but that the present-day motive has come to mean to go and tell what Christ means corporately to people. But missionaries like Carey and Livingstone were profoundly interested in bettering social conditions as well as in saving individuals. One cannot do great things socially unless Christ means much to one individu-

ally, and this must be told to others as individuals, for society is composed of individuals.

Possibly the greatest change in the last half century has been in the order of emphasis in presenting the missionary motive. When the S. V. M. began the order was usually—first, the charter for missionary work as it is found in the Bible; then the greater success abroad compared with that at home in proportion to the laborers employed and money expended. Then the greater need was stressed, frequently followed by the reflex influence of foreign missionary work upon home churches. Today the Biblical basis of missions is more apt to be placed after human need has been presented. A larger emphasis (than formerly is laid on social, racial and international problems; as much is not said about the future condition of the unevangelized as upon their present need. The Biblical argument is based not so much on special verses as on the Scriptures as a whole.

Today, as in former years, consecration to the cause of Christ and dependence on the power of the Holy Spirit are necessary to produce abiding results. The cause of Christ is advancing on the foreign field and this could not have been accomplished without consecration.

SOME GREAT PRAYERS

"O Lord give me souls or take away my soul."

GEORGE WHITEFIELD, *the famous English Evangelist.*

"Here let me burn out for God."

HENRY MARTYN, *missionary, kneeling on India's coral strands.*

"Lord, to Thee I dedicate myself. O accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more."

DAVID BRAINERD, *missionary to the North American Indians, 1718-1747.*

"Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

THOMAS à KEMPIS, *1379-1471.*

"Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

DWIGHT L. MOODY.

"Do Thou, my God, do Thou, God, stand by me against all the world's wisdom and reason. Oh, do it. Thou must do it. Stand by me, Thou true eternal God."

MARTIN LUTHER, *when called before the Diet of Worms.*

"O Lord, send me to the darkest spot on earth."

JOHN KENNETH MCKENZIE. *Prayer as a young missionary candidate.*

"Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; save Fiji."

JOHN HUNT, *missionary to the Fiji Islands, when dying.*

Masala, Fighting Man and Elder

BY REV. B. J. ROSS, CUNNINGHAM, SOUTH AFRICA

Missionary of the United Free Church of Scotland

MASALA, for the first forty years of his life a heathen savage, became, after long Christian experience, the leader of a strong church Session. Tall and slender, lithe and active in spite of threescore years and ten, handsome, with quite marked Semitic features, always smiling and genial, but steel hard if need be, he was a man loyal ever to his minister, but of quite independent mind. The small congregation he had built up was remarkable for two things, the large number of children who accompanied their parents to church, and the large number of young men who joined the Church as converts from heathenism and became fit to be office-bearers of value.

Masala Upisane trained them. He was an aristocrat, and had been the fighting man of a fighting clan. No beer-drinking tulzie or faction fight was right for his section of the clan unless he was leading. His head bore many scars of clubs: none behind. Even in his fighting days he was known as the fighter who fights and laughs, and in his Session days he always kept smiling.

On one occasion, during a great clan fight, Masala and his son sat quietly at home. Much surprised, the missionary asked a Christian how he could ignore his chief's call.

"Oh, he! he is not like the rest of us. The very boys know that he is a warrior of fame, all men know that he is a Christian to whom bloodshed and drunkenness is an abomination. The chief knows quite well that to him the word of God is greater far than the word of any chief. He is a man by himself: we must obey the chiefs. If they will fight and Masala cannot stop them, he says, 'Fight away, but keep well clear of my village. I am done with such things.'"

He was taken ill, and once and again the missionary visited him. Then there came a special messenger saying the old man wished to see the missionary. I at once rode down. The old man, now about eighty, was very weak, but spoke of many things. After prayer and reading Psalms 23 and 27 by request, I said, "The sun sinks and I have far to ride, I must go." "Yes, you must go: there is no moon tonight. I thank you much for coming. I wished to see you once more and bid you farewell. I would like you to come down and bury me." Taken aback, I said, "Are you certain you are going?" "Yes, I know I am going very soon. Under this sun I see you no more." "How are you going?" "I go in peace." "Whereon does your peace rest?" The old man raised himself with an effort and said, "Missionary, long, long years ago the Son of God saw me when I was a thing of naught. He spoke to me and I resisted Him. Still He spoke to me in mercy and in patience; still I resisted Him. He laid His hand heavy upon me and He overcame me. He lifted me from a fearful pit, the vileness of which you know nothing, and He put my feet on a rock. For long years He has been rich in mercy, great in patience, and very faithful. I am going, and I go into the darkness on a journey of which my fathers knew nothing and told nothing. But this I know, wherever I go and whatever I meet, He is with me, long-suffering and slow to wrath, faithful and true. And so it is I go in peace."

Cooperative Broadcasting to the Mexicans in the United States

BY REV. CHARLES A. THOMSON, SAN FRANCISCO, CAL.

"El Buen Pastor"—Church of the Good Shepherd

THERE were three of us in the office. Dr. Aye was the superintendent of Mexican work for—well, let us say denomination X. Mr. Bee held a similar position in denomination Y. And I was the host and of neither X-ites or Y-vites.

"Now about Pueblo Ninguno?" asked Mr. Bee. His words called to mind a picture of the "Mexican town" of one of the older settlements in the Southwest: streets of grey dust splashed with the brilliant light of an exhaustless sun; a fringe of unpaved sidewalk; rows of one-story adobes or wooden shacks built flush up to the street line; through the narrow doorways glimpses of shadowed interiors; old grandmothers sitting at peace with folded hands; the still symphony of a mother and babe; the joyous flash of little children; flowers here and there and a few plants, green in spite of the desert heat; and above all a blue, blue sky.

The Y-vites had built a little chapel in "Mexican town" ten years before and the work had gone forward bravely, if not perhaps brilliantly. But suddenly a new factor appeared. Only three blocks from the little chapel another Protestant center was opened—and by the X-ites. The consent of the Y-vites was not sought nor were they even consulted.

"Now about Pueblo Ninguno?" asked Mr. Bee, and Dr. Aye looked embarrassed. "Please don't think I had anything to do with that," he protested.

"Well," said Mr. Bee, "I have come to think the opening of that second center was not so bad. I told our Mexican pastor there that it would be much better to have in that community the impact of two Protestant centers instead of one."

"And," he continued, half in jest, "I told him that after the X-ites make the people Protestant, then he can go in and turn them into Y-vites."

We laughed, but there was silence for a moment in the office. And another scene flashed into mind, the picture of a group of young men gathered together around the supper table. The place was quiet and secluded, the spirit evidently one of intimate comradeship. Yet somehow over all hung an atmosphere of tension, of expectation, of the inquietude of impending separation. One of the group quietly rose, his eyes big with vision, as he looked out beyond his companions, out into the future. And as a sudden hush fell, there came the words: "Father, all mine are thine and thine are mine; I pray

that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that they may be one even as we are one."

A cough broke the silence in the office, and I came back to the twentieth century—where Jesus' unanswered prayer remains unanswered still.

We who work among the Spanish-speaking people of the Southwest are as yet but toddlers along the way of interdenominational cooperation. Or to change the figure, too often our nose is so deeply inserted in the affairs of our own individual church or denomination that, even without the blinders of prejudice, our view is simply "straight to the point"—our point and no other. Too much are we interested in setting up our own gospel radio, to broadcast our own particular preachings and program. The idea of "cooperative broadcasting" is still young, but it is young, and so growing.

The magnitude of the task before us is making for cooperation. If we saw in our morning paper this headline, we should probably be startled—"U. S. Extends Border Southward—Takes in Population of Mexico's Six Northern States." Such a headline, of course, would be misleading. The United States is not extending its border southward, nor does it contemplate any such move. But it is true that we have already within our borders a Spanish-speaking population, almost equivalent to the total number of people living in the Mexican states of Sonora, Chihuahua, Coahuila, Nuevo Leon, Tamaulipas, and the territory of Lower California.

If we could by some Gargantuan maneuver transport to north of the Rio Grande, all the people now inhabitants of Mexico's national capital, Mexico City, of her chief seaport, Vera Cruz, and of the capital cities of her twenty-eight states and two territories, we should have a Mexican population only one third larger than the one now dwelling within our borders. We are accustomed to think of large groups of Russians and Czechs in our country. Yet the 1920 census put the number at about 700,000 for each, while conservative estimates place the number of our Spanish-speaking people at 1,500,000, and many raise the total by a quarter of a million more. We can say that at least one tenth of Mexico's population is now living within our gates.

It is our habit, of course, to think of the Mexican as living exclusively in the Southwest. And the four states of Texas, New Mexico, Arizona and California, it is true, can account for the majority. But Colorado, Oklahoma and Kansas also have goodly numbers. The Mexican consul in Chicago reports 20,000 as living in and around that city. It is announced that a leading sugar company in Michigan spends half a million dollars yearly to transport the thousands of Mexican laborers needed for the culture of the sugar beets. The steel mills at Homestead, near Pittsburgh, are planning

Young Peoples' Forum Evening



San Bernardino Home



A Morning Class at San. B.



Morning Class at San B.



Morning Class at San B.



Morning Class at San B.



Afternoon Sewing Class San B.



Afternoon Sewing Class San B.



PROTESTANT WORK AMONG MEXICANS IN CALIFORNIA

a \$300,000 barracks for their Mexican laborers. The Mexican in answer to the Macedonian call of our industries, "Come over and help us," has not only crossed the border into the Southwest, but is rapidly being drawn into the North and East of our country. He may soon live next door to many of us.

Faced with this great and growing problem, the words of Dr. Charles E. Vermilya, of the Home Missions Council, cannot be denied: "No Protestant denomination has men enough efficiently to man the fields it is now trying to serve. Not one has means sufficient, available to support properly a satisfactory program of work in these fields." We cannot serve adequately the fields already occupied; and what of those still unoccupied, whose calls are constant? If Protestant cooperation cannot be realized, it will be a case of Protestant non-operation in many sections.

The difficulty of the problem, as well as its magnitude, is making for cooperation. We must not forget that the Mexican is with us because our industries need him and want him, and cannot get along without him. He brings to us his labor, and many another worthy gift. But he also brings to us the social problem of his poverty, the educational problem of his ignorance and illiteracy, the moral and religious problem of his weakness and superstition. Let us sketch but a few broad lines.

Not so long ago we found in San Francisco a Mexican family of three adults and eight children. They were living in three little rooms where the furniture consisted of a roll of tarpaulin on the floor for bedding, some pots and pans, and an oil stove with two burners, one of which did not burn, and the other only with alarming fits and starts which momentarily imperiled the safety of the household. That was all. There were no beds, no chairs, no comforts. The clothing of the children was scant, and two of them were sick. The man was without work and the family without funds.

The picture of this family may serve us for a vivid, if slightly heightened, description of the social conditions of a large number of the Mexicans now with us. Such is the effect of their poverty, which results in malnutrition and disease, and of their ignorance, which shows itself not only in illiteracy, but also in a lack of knowledge concerning the practical arts of child-rearing and home-building, that the director of the division of Child Welfare of the Los Angeles Health Department can state: "The Mexican infant mortality under one year of age is three times that of the white, although it is a fraction over 21% less than it was a year ago. There is more poverty and squalor among the Mexicans than among all the other foreign populations combined."

But this material need is only a manifestation of a deeper spiritual need. Speaking recently to a veteran social worker, whose crown of silvered hair bore testimony to her twenty-five years of

untiring endeavor among Spanish-speaking people, I heard this testimony: "All social work among these people which does not have a spiritual basis is wasted. What they most need is to have the Ten Commandments built into their character. It is their soul which must be changed."

To bring to our Mexican neighbors a ministry adequate to their needs, radical and complex as they are, calls for not only the esoteric wisdom of the solitary individual and the peculiar point of view of the single denomination, but the cooperative counsel and the united wisdom of all those working in the field. Anything less will be insufficient in the face of the difficulties of the problem.

For decades past a number of the denominations have been at work among the Mexicans—the Baptists, both North and South, the Congregationalists, Disciples, the northern and southern branches of both Methodists and Presbyterians, and several others. Hundreds of churches and preaching points are being maintained; schools are caring for the children and young people, and hospitals and clinics for the sick. In the larger cities, important social centers have been opened, with an intensive program of clubs, classes and other activities, in addition to their religious services. Each denomination has sent forward its own company of Christian soldiers. And on the combat line, they have already begun to fraternize, and to seek that support which friendship and fellowship in a common cause may bring.

In Southern California, for example, the Mexican pastors and workers have directed for years an annual "Convention of Mexican Sunday-schools and Young People's Societies." This has been attended by the native workers of all the leading denominations actively engaged in that region; informational and inspirational addresses have been given; and mutual acquaintance has led to mutual understanding and sympathy.

For the past decade or so, there has also been held an annual meeting of the Interdenominational Council on Spanish-Speaking Work in the Southwest, a subsidiary organization of the Home Missions Council. It is attended by board and field representatives, superintendents and missionaries engaged in the social, educational and evangelistic work of the various denominations. Topics of common interest are presented; common problems are discussed; and the interchange of opinion and experience has slowly built up a common consciousness and a desire for more effective forms of cooperation. Comity arrangements have been worked for a large part of the Southwest; and though the course of cooperation has not always run smoothly, much overlapping and duplication of effort have been eliminated and avoided.

Yet the members of the Council have felt that so far too little has been accomplished. There has been much talk of working to-

gether, but little actual cooperation; many plans conceived, but few achieved. The Council in its annual meetings has been able to think cooperatively, to legislate, as it were; but it has lacked an executive agency to carry out its projects.

It behooves us to remember that like little children—and we are little children in cooperation—we really learn by doing things, not by talking about them. The only way to learn to work together is to work together. We assume that cooperative thinking must prepare the way for cooperative action. But more often cooperative action lays the foundation for cooperative thinking. We only learn to discard the categories of “mine” and “thine,” and say “this is *ours*” when we have worked together on a project.

Accordingly the Council chose at its last meeting an executive secretary, who is to give at least part time to developing those cooperative coordinations which are desired. A beginning will be made naturally with those projects for which general need is felt. Of course, it must always be kept in mind that the goal of cooperation is not centralization, but rather that unity of spirit and purpose in Christ, which can say in all sincerity and unselfishness, “All that is mine is yours and what is yours is mine.”

A directory of all the Mexican work in the Southwest has long been wanted—a booklet which will give the name and location of all Protestant churches, schools, social centers, ministers and workers. Given the migratory character of so many Mexicans, it is important that they know the location of the Protestant center in the town of their destination. It is desirable that the program of the many schools established in the Southwest be studied to discover possible gaps and distribute attention more evenly to all needy groups. Special interest centers in the establishment of interdenominational seminaries and training schools for Christian workers, young Mexicans who can be the leaders of their own people. The cost of much-needed Spanish literature is too heavy for any one denomination, and this can best be met cooperatively. A desire has long been expressed for an interdenominational paper or bulletin, which would serve to create a common consciousness of fellowship among all the workers in the Southwest. Along these and similar lines the first efforts will be directed.

As the Mexican is called into the north and east of our country, he will present a new responsibility to the local groups of churches. In some cases one church alone may wish to assume this responsibility. In others it can best be assumed cooperatively. The associate secretary of the Council of Churches in a middle-western city writes: “We have a group of Mexicans which numbers about 1,000. Until within a year and a half ago we who are Protestants had an undisputed field, but the success of our work and the proven loyalty of the Mexicans stirred up the Catholic people and now a program is being

promoted on their part which promises to be tireless. This united effort on their part emphasizes the weakness of ours, in that we divide and teach differing baptisms, communions, etc. Could Protestantism forget denominations and lead the Mexican to Christ through the open Bible without further teaching of creeds we might look for still greater things.

"Thirteen denominations are cooperating in the movement. The Baptists have also a small mission in the city. This makes three distinct efforts. We are endeavoring to make our interdenominational work and the Baptist work cooperative. We cannot afford to disregard the strength of a united movement."

But let us not limit the great word Cooperation merely to interdenominational efforts. The church which faces the opportunity of ministering to its Mexican neighbors can look for help not only to its sister denominations, but also to all the social agencies of the community—the schools, the clinics and hospitals, the social settlements and charitable agencies. Workers in all of these have the service motive and often possess a more scientific approach to the problem than do the churches. The resources of this type of cooperation have only begun to be developed.

The Interdenominational Council on Spanish-speaking Work, through its executive secretary, is at present cooperating with the California Conference of Social Work and the California Department of Education, in a preliminary study of the economic and social position of the Mexican in the whole Southwest. It is hoped that some one of the large foundations of the country may finance an adequate investigation of the Mexican in the United States.

At present there is no restriction on Mexican immigration. But it is a grave question if our neighbors to the South are not crossing the line too fast for their own good and for the good of our American Southwest. An over-supply of Mexican laborers leads to their exploitation through low wages and irregular employment, and they become also a heavy burden on our American social agencies.

It may be we shall need a new Mexican immigration policy. But that policy will be adequate only if it is founded on all the facts which a cooperative investigation can discover; and further, if we can call to its formulation, not only the thinking of American, but also of Mexican. An immigration policy which will best safeguard the interests of both Mexico and the United States can come only from a conference in which both Mexico and the United States take part. For after all, in all of our endeavors, it is not cooperation *for* the Mexicans but cooperation *with* the Mexicans which is our ultimate goal.

A REMARKABLE JAPANESE WOMAN*

MADAM KAJI YAJIMA, perhaps the Japanese woman best known to American Presbyterians, died June 16th at her home in Tokyo in her 93d year. Madam Yajima was one of the foremost women educators of Japan, and served many years as principal of the Joshi Gakuin, the first Presbyterian mission school for girls in Tokyo.

Her work for education and for Christian truth did not begin until middle life. She was broken in health from her unhappy marriage when she returned to her girlhood home at the age of forty. Going to nurse a brother taken sick in Tokyo, she became interested in the newly established schools being set up by the Government, and entered the first experimental teacher-training class. Teaching proved her life work, and for a number of years she taught in the primary schools of the country.

A consciousness that there was something more, and growing dissatisfaction with her Buddhist religion, led Madam Yajima to inquire into Christianity, and shortly after taking up her work in Graham Seminary, she was baptized by Dr. Thompson and became a member of the Presbyterian Church.

Madam Yajima's father was town supervisor of Kumamoto, and from him, she and her sisters received a thorough education. She was married early, but soon discovered that her husband was a drunkard, and the years of suffering which she was forced to undergo gave her the deep hatred of liquor which resulted later in her helping to found the Woman's Christian Temperance of Japan and becoming its first president. Her fearless work in this office won her the sobriquet of the "Frances Willard of Japan."

In the early days she went from house to house arousing enthusiasm in the new movement and raising money for the work, and she started the first Japanese temperance paper which circulated among the women. Her appearance at the World's W. C. T. U. Convention in Boston in 1905, when she was seventy-four years old, carried her audience to white heat of enthusiasm.

Madam Yajima was nearly eighty years old when Tokyo's vice district was burned. She organized a great mass movement of protest against the plans of the Government to rebuild it, and in person led a protest procession carrying a petition of 10,000 signatures through the streets to the governor's palace.

Madam Yajima's services to Japan in both education and reform brought her public recognition from the Emperor in the form of a decoration bestowed at the time of his coronation.

As Dr. Arthur J. Brown has well said: "Madame Yajima has been decorated by the Emperor of Japan for distinguished service, and we can well imagine what her decoration will be from the King of kings for service to His cause."

*From *Women and Missions*.

The Layman's Responsibility*

BY ROBERT A. DOAN, COLUMBUS, OHIO

AS LAYMEN we dare not consider the introduction of Christianity into foreign countries as a mere business proposition. Vastly more of a selling proposition is involved in foreign missions than in the sale of Sun Maid Raisins, Camel Cigarettes or Westinghouse electric bulbs. The salesmanship methods used in disposing of these commodities in the crowded areas of the world could be studied with profit by those engaged in foreign missions. But when one is asked to discuss the laymen's responsibility for the foreign missionary movement one is compelled to go far deeper than the consideration of advertising methods or the spending of money for propagation purposes.

For more than a year we have lived among peoples of various races and nationalities whose only estimate of Christianity is that which they form by observing those who call themselves Christians. Most of these peoples we have visited repeatedly in the past ten years. Their countries are being asked to accept a new religion. They see no reason for accepting a foreign doctrine. They will never be induced to embrace Christianity until, if ever, they observe that it is a *life* and not a mere dogma.

At a banquet of Christian men in India I was startled when one of them said, in a message to Christians in America, "Tell them that like them, we want to become." Involuntarily my heart cried, "No, no, not like such as we are." In contrast to the complimentary message of that earnest Christian are the words of an Indian quoted at the Glasgow Student Conference in January, 1921. "What bewilders the alien observer," he said, "is not the occasional aberrations of the Christian nations but their habitual conduct; not their failures but their standard of success; not their omission to live up to righteousness but their insistence that wrong principles are right. Your creed is exalted, but your civilization is a nightmare of envy, hate and uncharitableness. I would forego the former in order to escape the latter."

Honesty compels us to approach our subject from the standpoint of the genuineness or the falsity of our own Christianity.

I.

Practicing Christianity at home is more essential than preaching it abroad. Sending missionaries to other lands is a foolish proposition unless we admit that the teachings of Christ which they

* From an address delivered at the Washington Convention.

carry have never been truly lived out by any nation. We would do well, then, to consider the Christian layman's duty today as a citizen of his own nation and of the world.

Our world is suffering from too much national sensitiveness. Every nation is "touchy." All seem obsessed with the determination to stand on their rights. Nations of power are full of self-conceit. I was in China recently when they observed the annual holiday known as "humiliation day." It was for the purpose of reminding the Chinese of the injustice done them by a nation which thought only of itself. I have just spent three months in India where many claim that the ruling power considers only its own welfare. A month in the Philippines reveals very clearly the intensity with which some of the citizens claim unjust restraint on the part of the United States. We might call the roll of nations around the world and discover similar conditions. In the light of the sensitive temper and strain in which we find the world today, I ask in shame what influence we may expect to exert as laymen in the foreign mission program of our Church when the American Congress passes an immigration law made possible by our false assumption that we have a right to do as we please in our own country without due consideration of others? We were in Japan when that act was passed. It was impossible to explain why an ideal religion of love, which entered the United States with its first settlers, had so failed. The program of foreign missions is useless until Christian laymen rid themselves of a race prejudice which practically amounts to hatred. I have encountered multiplied instances among men in the United States and abroad who are called Christians who deny all Christ's teaching about love by their attitude toward foreign people.

I do not attempt to discuss the merits of the claims and counter-claims of the various nations. But the spirit back of them all—both on the part of those who claim injustice and on the part of those who furnish the occasion for such a claim—is essentially selfish. The spectacle of the contending nations of today has never been duplicated in history outside of actual war. Our travels in the past year not only reveal this supersensitive condition between nations, but also make clear the intensely selfish attitude between groups within each nation itself. Perhaps the most notable example of this is the failure of the non-cooperation movement in India to see in advance that there are certain irreconcilable elements in the population which will prevent *any* united movement as long as those differences exist. The world is drunk with a desire for selfish power. There is an almost entire forgetfulness of the rights of others. I tremble and search my own heart again when Tagore in his arraignment of Western civilization says, "The bartering of your higher aspirations of life for profit and power has

been of your own free choice and I leave you there, at the wreck of your own soul, contemplating your protuberant prosperity . . . The West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency."

What is our duty? As citizens of the world we must be on the alert that loyalty to our own country does not obscure our belief as Christians that we belong to a common brotherhood. We frequently hear the expression "family of nations," but what a quarrelsome family it is! Every true Christian layman must dedicate his life to the purpose, not of *proclaiming* that all in the world are brothers, but by *living* in his own nation as though he believes it. In order to do this we must oppose some powerful influences. Some time ago one of the big newspapers in this country said, "The churches have wisely, we think, interpreted the sayings of Christ as ideals for the inspiration and comfort of man, as ideals toward which we strive and hope the race will some day attain . . . But the altruism of Christ would have destroyed those who adopted it literally and its very survival has been conditioned upon its limitation in practice."

Such a statement is a menace and it is untrue. Literal adherence to the ideals of Christ may cost life. It has done so in the past, beginning with Jesus Himself. But it did not destroy Christianity. The statement that the survival of Christianity has depended upon the limitation of the practice of its ideals is as dangerous a doctrine as the devil could devise. Our adherence to Christ *compels* us to accept a world brotherhood regardless of race; otherwise we are not Christians.

We must believe that it is possible for such love as Christ taught to prevail in the world today or we must admit that our Christianity is but another religion of fine phrases which mean nothing in this practical day. Let us not be misguided into believing that in these days of abominable world politics, Christianity is too ideal. Let us prove it is not or die in the attempt.

Our participation as laymen in the missionary program of the Church is in vain, unless upon every possible occasion we encourage and commend those who stand boldly and courageously against anything of an unchristian character that would offend another nation. We need, what Dr. Henry T. Hodgkin calls in his "Christian Revolution" a converted nationalism. There is a great encouragement in the increasing boldness of those who believe in the redemption of the world from war by the adoption of ideals that are essentially Christian. Our foreign missions program in the Church compels the acceptance of some such position as that outlined in the introduction to Kirby Page's book on war:

"But this I see clearly; that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably unchristian; . . . that the war system means everything which Jesus did not mean; and means nothing that He did mean; that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could ever devise. What I do see is that quarrels between fundamentalists and liberals, high churchmen and low churchmen, are tithing mint, anise and cummin, if the Church does not deal with this supreme moral issue of our time: Christ against War."

Above all else, then let us as laymen, understand that our part in any foreign missionary program of the Church is a farcical performance if we deny the ideals of Jesus by our denial in practice of a world brotherhood. We must quickly prove that we believe in that idealism or we shall prove on the other hand, to the non-Christian world at least, that H. L. Mencken was right in that indictment of Christianity in the *American Mercury* for November, where his concluding sentences were:

"Christianity is sick all over this pious land. The Christians have poisoned it. One blast upon a bugle horn and the mob will be ready for the wake."

II.

If our Christianity is worth carrying to China or Japan or India it must be inclusive. The day is rapidly passing when laymen may be stirred to any sacrificial depths upon a plea for denominational supremacy or rivalry. I have heard secretaries or missionaries plead for the establishment of work in certain centers with the argument that if it were not done quickly some other denomination might enter. I have listened to the arrogant assumption of superiority on the part of a denominationalist for his own sect.

Laymen will be moved as little by that kind of an appeal as by the statement of some partisan that every county seat in America must have a church of his own particular denomination. Such appeals no longer grip. I favor denominational loyalty only when it considers itself a part of the whole Church of Christ. I could as easily be loyal to Ohio and disloyal to the United States as I could be a partisan for my own denomination to the exclusion of the greater movement of Christianity. Last summer in Japan I heard a Japanese, speaking of the work of his own denomination, say that its lack of success was due to the fact that they had too readily given way to other denominations in the observance of Christian comity. So easily does our narrowness spread!

We believe in working through existing organizations because we have seen the folly of individual or unorganized effort. But laymen, as spiritual stockholders in these organizations, should have a voice in shaping the way in which our Mission Boards work. When you make your investment in time or money or influence, you do wrong if you do not see to it that what you invest goes to enlarge

the spirit of Christ in the hearts of men and not merely to build a denomination. Is there a layman anywhere whose heart does not respond to the inconsistency pointed out by a missionary secretary who, in a recent magazine article, exclaimed, "Think of seeing an American Dutch Reformed Chinese!"

Where was the influence of Christian laymen of Canada and the United States when it became apparent that neither the Boards in those countries nor the Christians in Japan intended to unite to plan for better Christian work in Tokyo and Yokohama following the earthquake? I witnessed that disheartening spectacle in Japan as those with a vision of unity following the disaster waited in vain for word from the Boards at home which would make it possible for them to get together. I cannot believe that theological differences obscured our vision of an expectant Christ as He waited amid the ruins of those great cities for the beginning of the fulfillment of His prayer that we might all be one. So far as I know, not one union Christian enterprise has emerged from the earthquake. I am pleading with every atom of strength I possess that a common faith in Christ be our test of fellowship everywhere in the world. As long as there is a divided Church, Christianity must linger on the edges of the distracted, restless masses of the races of the earth. There can be no peace, no surcease of spiritual sorrow and pain, no social deliverance, no redemption of a people for Christ, so long as Christianity hugs to itself the delusion that "a house divided against itself" can stand.

As laymen, we must study for ourselves and impart to others the new situation in lands where religions other than Christianity prevail. For the first time, in any serious way, these whom their own religions have failed to satisfy, are making comparisons with Christianity. No delusions about so-called Christian countries any longer exist. All religions, including Christianity, are under scrutiny. Along with this investigative study comes the demand to be allowed to try them in their own way. That reasonable request must be heeded by Christianity. Christ must be set free in the lives of Christians in these lands, to whom He is speaking with a startling clearness. Sectarianism must give way to Him. This new situation is saving the faith of many of us in Christian missions. It is the light of a new day which cannot be hidden. We are recognizing as belonging to the nationals many of the prerogatives we have too long egotistically held as our own. Let us form a great world comradeship with the lovers of our Lord everywhere, but let us cease to be dictators.

III.

A daring but not a blind faith will be the motivation for the laymen's participation in foreign missions in the days ahead. Just

above the horizon of the dawning of a new day in Christian experience, I see the beginning of an intelligent interest in foreign missions on the part of the laymen of our churches. It is an interest born of a fuller conception of the commission "to go." Perhaps it has for its basis a gradual realization that they have borne the name of Christ while they have fed upon the husks of unworthy ambitions. Not a large group of Christ's men are seeing clearly as yet, but the awakening has begun. There are certain things which must be heeded by those now interested in the foreign missions enterprise if they would see this mighty dynamic of a laymen's revival properly directed.

The foreign missions program must be conducted along broad lines. Laymen will not be interested merely in saving souls from hell. They will insist that the example of Jesus who healed and fed and comforted people on the spot, regardless of their religion or race, be followed. Theirs will be a faith which will be so deeply spiritual that they will dare anything, but its foundation will be practicality. They will be interested in bringing men into comradeship with Christ in a real, personal relationship and will not be satisfied with securing them as subscribers to a particular interpretation of what Jesus or His Apostles said.

This breaking of a new day already reveals much for which many hearts are praising God. It is eliminating our conception of all those of other religions as ignorant "heathen." It is helping us to recognize that they have some light from God which need not be destroyed in order that the master light may shine in. It is even disclosing to us that they are able to reveal to us some spiritual depths which, in our religious arrogance, we had not seen. I think the laymen will demand that the interpretations of God which shall be taken to other lands by Christians shall be similar to that expressed years ago by that prophetic missionary to Japan, John H. DeForest, when he said: "We are learning that the word of God is of no use until it is interpreted, first into the thought of the age, and, second, into the living experience of those who teach it. Any revelation of God is powerless until it is the discovery of man . . . Whatever in the Bible helps me . . . to see God in the lives of others in all churches — Catholic, Greek, Protestant — in all nations, whatever the color of the people, makes my message great, deepens my sympathies with these peoples of the East because they are God's dear children, is to me inspired. Inspiration is intensely personal."

* * * *

Foreign missions are experiencing a re-birth and we may confidently expect an eager intelligent participation of the laymen with a zeal not manifested when the plan was only that the "heathen

be saved from wrath to come." What a day it will be when business men will realize that the representatives they send abroad must be of such high character that they shall disprove the present conception held of us as selfish, brutal money-grabbers! What a rejoicing there will be in heaven and on earth when, in the Name of Jesus, every humanitarian enterprise in the world will be supported without regard to denominational preferment! Thank God that time is approaching! Christian brotherhood can become a fact only when an international conscience fully recognizes the rights of all. And that day can come only when we daringly demonstrate Christ's love by actually loving all mankind as He did.

Mahatma Gandhi says, "My religion has no geographical limits. I have a living faith in it which will transcend even my love for India herself."

Viscount Shibusawa, a Confucianist, said to me last summer, "My religion does not permit me to retaliate against the United States by a boycott."

Jesus Christ says, "Thou shalt love thy neighbor as thyself."

All of these are mere declarations. We are witnessing before our very eyes the attempt of men of various religions to demonstrate their practicality in a world of hate. We must welcome the comparison though we tremble.

There are a vast number of Christian laymen whose hearts are burning within them to show their faith by their works. They believe that Jesus Christ came from God and that He declared and lived a divine Gospel. They believe that He is the world's only hope and that He must be lived, as well as taught. "For me to live is Christ."

But the daring of their faith demands that the winning of the world shall be attempted with the winsome personality and love of Jesus of Nazareth. They are not concerned with a mere system of theology. They are deeply anxious because the people of the lands which are called Christian have failed to prove the genuineness of their claim because of the way in which they have treated others. The laymen will accept the challenge. They believe that Christ is supreme. The world constitutes an open court. The deeds of no land may be hidden. The day of trial is here in a world which is desperately, distractingly, feverishly seeking a Saviour. Shall it turn to Confucious, or Buddha, or Mohammed, or Christ? Let those who constitute the rank and file of Christendom answer. May that answer not be a denial of Our Lord.

Dr. William W. Peet—Missionary Administrator and Diplomat*

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

WHEN in 1881 William W. Peet gave up an important position in the Santa Fé Railroad, at Omaha, Neb., many friends thought he was making a foolish mistake. He was a power in church and Sunday-school and in civic life, as well as in his railroad work, but the call of the mission field was imperative, and he believed that he was following the guidance of his Master. Before leaving Constantinople last spring, after forty-four years of service, he expressed himself as still convinced that he was divinely led, and glad that he had made that decision.

During his life in Turkey, Dr. Peet has been associated with most of the great men who followed the early pioneers in mission work. He valued his connection with the Bliss brothers, with Drs. Elias Riggs, Dwight, George F. Herrick, George Washburn, and many others of gigantic mould. Dr. Peet's work has been strong also in the training of a group of younger workers. These men value as among their most treasured possessions the experience they have had with, and the wise counsel they have received from this prince of administrators.

As Treasurer of the four missions of the American Board in Turkey and Bulgaria (now reduced to two), and as transmitting agent for the Presbyterian Board's Mission in Persia, Dr. Peet has had a most complicated task to perform, using currency of many sorts and nationalities, with shifting rates of exchange, and frequent difficulties met in sending funds to far-away points, especially in times of war. His resourcefulness made possible the continuance of work everywhere, and has given to the missionaries in distant points a feeling of confidence that they had in Constantinople one upon whom they could rely for the material needs of their work, and also one who was in deepest sympathy and cooperation with them in spiritual work.

The task was further increased by the handling of many different Relief Funds, coming from the United States, from England and elsewhere, in times of famine, epidemic, war, and massacre. This extra work, bringing no financial compensation whatever, has been given the same undivided and whole-hearted attention and care always; his skill, fidelity, and zeal have resulted in the saving of the lives of tens of thousands in many parts of the country and of varied nationalities.

*From *The Missionary Herald*.

Dr. Peet has also served as business agent for the missions, sending orders and transshipping purchases as between the missionaries and the homeland, or making purchases in Constantinople and sending to the uttermost parts of the Near East. In all this work he has given such universal satisfaction as has been the lot of very few men in such a difficult position.

Dr. Peet has also acted for many years as diplomatic representative of the interests of the American Board and its missionaries in Turkey and Bulgaria. In this capacity he has handled many very difficult matters, involving relations both with the American Government and with the Government of Turkey. Realizing the need of a legal training, which might the better fit him for undertaking such diplomatic tasks, he took a correspondence course in law with an American institution, and received its diploma, although he had never had the opportunity of attending a law school. He has conducted his delicate tasks with such skill as to win international recognition; until the American State Department has more than once instructed its Ambassadors to Turkey, before making important decisions regarding American interests, to consult Dr. Peet. In fact, the American Ambassadors have found by experience that such consultation was the best safeguard to insure wise action and a proper perspective in their task of understanding and treating conditions in this country.

Not only the American and British Ambassadors have valued his counsel, but Turkish government officials have respected and honored him, and appreciated his deep and intimate knowledge of the conditions of the country. He was asked by the League of Nations to accept the post of Commissioner of the League at Constantinople, although this post was never formally instituted.

During forty-four years' service, Dr. Peet has had many difficult tasks to handle in connection with questionable or high-handed acts of local officials or designing persons, such, for example, as the expulsion under false charges of Mr. George Knapp from Bitlis in 1896; the imprisonment of several Americans in different places on unsubstantiated charges; and especially at the time of the kidnaping of Miss Ellen Stone, on the Bulgarian frontier, in 1902, when Dr. Peet, with the assistance of Dr. House and Mr. Gargiulo, the dragoman of the American Legation, was intrusted with the transfer of the ransom money from Constantinople into the hands of the brigands, thereby making possible the surrender of Miss Stone and her companion. In all these tasks the wisdom and tact and perseverance of Dr. Peet have elicited the highest praise from all interested in securing justice.

Aside from his connections with the American Board in this part of the world, Dr. Peet has been active in many other agencies, notably the American College for Girls at Constantinople, of which

he has for many years been a Trustee; the Union Church of Pera; the Y. M. C. A.; and the building funds for the Pera and Gedik Pasha Armenian Evangelical churches. When the Near East Relief, or, as it was then called, the American Committee for Relief in the Near East, sent out its first expedition in 1919, Dr. Peet was one of the preliminary commission to come to Constantinople and from the very start he has been a prominent member of the Executive Committee of the Near East Relief, which has found his wisdom and advice invaluable in its work.

When it became known that Dr. Peet was leaving without expecting to return, groups of friends, as well as individuals, united to do him honor. At a reception tendered by representatives of the Evangelical churches of the city, he was given a beautifully illuminated address on parchment paper. His missionary colleagues, at a dinner in his honor, in addition to a suitably engrossed address, presented to him an album containing photographs and groups of his missionary colleagues throughout the country. The Armenian Patriarch gave him a rare and valuable manuscript of the Armenian New Testament on parchment, supposed to date from about the tenth century. The American community, gathered at the Embassy upon invitation of Admiral and Mrs. Bristol, presented him with a silver tray suitably engraved.

No greater name has been associated with the American Board work in Turkey during the last half-century than that of William W. Peet.

A Live Wire from Ceylon*

BY HENRY ATKINSON, MUSWELL HILL, CEYLON

OUR train had halted at a certain station and when a colored man came to the door one of the passengers exclaimed, "Hello, here comes a nigger!" Before we reached King's Cross that term of opprobrium was withdrawn, and I fancy that the man who used it will use it no more.

To the amusement of our fellow-travelers my colored friend inveigled me into a talk on comparative religion.

"Did I know that the Mohammedan believed in prayer?"

"Did I know that when the prayer season came the Mohammedan would brook no interference; he *would* pray?"

"Did I know that at all times and seasons the Mohammedan was a missionary?"

"How far could I, a Christian minister, say that of my people?"

"How was it that just now in the restaurant car few or none apparently had asked a blessing on the meal?"

* From the *L. M. S. Chronicle*.

My fellow passengers dropped their papers and listened.

Here was a man whose entire tradition was that of Islam; trained in a Mohammedan university; a man of culture and a gentleman to the finger-tips. Time and again I had to make concession to the charges he brought against our Laodicean handling of the faith of Jesus Christ.

My fellow-passengers took up the cudgels for me. For their own sakes I was almost sorry that they did because of the sound thrashing each man experienced in turn as the colored man asked:

"Who were *they* in the service of Christ? What were *they* doing for their Master?"

"How far, in loyalty, would their life compare with his Mohammedan kinsmen?"

"How did they employ their Christian Sunday and what were the opportunities they were seizing to act the part of missionary and maintain their Master's witness?"

It was a searching inquisition; all the more so in that it was so evidently sincere.

Then came the man's own confession. In distant Ceylon he had heard the call of Empire and in 1915 had come to fight in the war for the great white King. For the first time he had come into contact with the Christian message; had listened to the evangel of the soldiers' padre; had secured a copy of the Gospel and one day found himself weeping over the majesty of its example and the glory of its ethic. There, in a Flanders billet, he had bowed his head and confessed himself a trophy of the Son of God.

He told his story at length, impressively and tenderly, till not a man in our company but knew that he was in the presence of one of Christ's miracles and the most unassailable of all Christian arguments.

For this man's part the best of his Mohammedan traditions were brought over and reconsecrated. He would insist for himself and others that what loyalty meant for his old faith it must also mean for the new.

Under the constraint of this railway missionary, one of my fellow-passengers promised that he would go to his vicar that very night and surrender himself for service. Every man of us knew that through this dark-skinned Cingalese we had been brought face to face with the Master of us all.

I have since learned that this man is the son of one of the richest princes in Ceylon. When he wrote to his people to tell of his Christian choice his father offered him £40,000 to abjure it, and when he declined, his father disinherited him. For three years he lived a life of abject poverty, picking up stray jobs on the docks and giving most of his time to preaching among colored seamen. He is the livest wire I know in the kingdom of God.

Beginning Medical Work at Showchow

BY JOHN R. DICKSON, M.D., ANHWEI, CHINA

MEDICAL work at Showchow has been launched. Showchow is a beautiful walled city of great antiquity, probably several thousand years old. Our first few months there were spent reconstructing our Chinese house. The first few weeks were spent in a mud house with a thatch roof and the earth for a floor, but it was more comfortable than it sounds.

The sick people soon heard that there was a foreign doctor and we treated many in the back yard—opening abscesses, treating many eye conditions, etc. Before settling down to my daily clinic, I thought it would give me a more intelligent idea of the situation to see our great unexplored, unevangelized, neglected south country field. Any one with a heart cannot help but feel the challenge of this tremendous opportunity.

We started out on March 6th, the party consisting of one of our Chinese evangelists, Mr. Wang, my friend and coworker Max Chaplin, and four wheelbarrow men with their barrows. The weather was cold and ideal for walking. Our objective was a large city called Luchowfu, sixty miles or three days' trip to the south. We were probably the first foreigners to cross this territory for twenty-five years. The country is rich and until recently has been overrun with bandits. This large territory has not been visited by evangelist, Standard Oil nor tobacco agents. It is virgin soil.

On reaching our first stopping place we visited the school, located in a memorial hall built to the memory of a man named Mi, a renowned disciple of Confucius. This hall is about 700 years old and the school has four young teachers, all graduates of mission schools. Here is an open door with opportunity written above it.

Leaving this city we passed into a new district in which wheat has given place to rice, and cows to water buffalo. The schools are coeducational, and the women do not bind their feet. About dark we reached a big market town but none at the inns would take us in but we were finally received into the school. During the evening the principal came in and said we were welcome for the night. He said that he had no objection to the foreigner but wanted none of the Jesus Doctrine.

The next day took us through a territory which belonged to the famous Li Hung Chang family, China's leading statesman thirty years ago. When we were within two miles of Luchowfu rain began to fall and the barrow men turned into an inn and said that they could go no farther. After much persuasion they again started. We each pulled by a rope and dragged the barrows through the rain and

mud until the wheels would clog and then we would stop to rest. Finally at dark we entered the north gate, tired, cold and wet. We went to the home of Mr. A. C. Bro of the United Christian Mission and were received with true hospitality. After living in Chinese inns for three days never has a home appeared more beautiful than that simple dwelling.

Luchowfu station consists of schools, hospitals and church, worked by sixteen foreigners and a good Chinese staff. They had been unable to work this great neglected district through which we had passed.

We were delayed several days in Luchow by rain but finally made a start despite muddy roads. We made only fifteen miles that day and had to camp at 5 P. M. as it is not safe to camp in the small villages for fear of robbers. We pulled into the largest inn, a mud house some seventy feet long with mud floor, walls, and thatch roof. There were three doors and one window. As soon as we enter an inn the people swarm in to see the foreigner. I have had as many as fifty gather around me watching me brush my teeth. We put the barrows across one end of the long room to keep the people back, put up our cots, lighted some candles, and then washed, drank some tea and called for our supper. In the same room the *Chang kuei ti* (manager) gets busy at a big stove with three huge pots built in the top and a man feeding grass behind for fuel. Soon he brings in some steaming bowls, rice, fat pork, bean curd and onions, and meat balls with dough around them. We forget that others have used these chopsticks, that we are all eating out of the same bowl, that there are dogs and chickens under the table and that we have an admiring audience. We have walked fifteen miles and are hungry.

Returning to our station we opened the hospital on April 1st. Several Chinese buildings give enough room for a dispensary, operating room, men's ward, women's ward, storerooms, medicine rooms, living rooms for nurses and other helpers. This will do until we can build our hospital. Best of all we have sufficient equipment and apparatus for our present need, and a few good helpers. We started out by vaccinating our boys' and girls' schools, about 300 in all and also vaccinated and inoculated all our coworkers against typhoid—about 70 inoculations. We examined the eyes of all our boys and girls in the school, which resulted in an afternoon trachoma clinic of about 45 daily besides clinics in the morning with from 15 to 33 daily. The first two months showed a total of 2,800 patients. We also did a few operations and our evangelist preached faithfully to the patients every day, having the joy of seeing results.

The medical work is started on a small scale but we believe the foundation is good, and that the growth will be substantial. The hospital enjoys the closest cooperation with the two mission schools and with the church. Pray for us.

The Indians of Mexico and Central America

BY GEORGE M. McBRIDE, LOS ANGELES, CALIFORNIA

THE aborigines of South America and the Indians that inhabit Mexico and Central America are of the same race but they differ widely in their modes of life, their advancement, varying largely according to the altitude of the country which they inhabit. They were subjected to the same ruthless conquest by Spanish adventurers, the civilized upland peoples being reduced to practical serfdom wherever the Spaniard became established; the lowlanders remaining largely in a varying degree of savagery.

The missionary problem in Mexico can not be understood or solved without taking into account the Indian population. The same may be said of Guatemala and in a lesser degree of the other Central American republics, with the notable exception of Costa Rica where the pure blooded Indian survives only in very reduced numbers. In Mexico some 35% of the entire population is of full blood Indians. Tlaxcala, one of the most densely populated states, is almost entirely Indian. In Oaxaca 90% at least of the people have no Spanish blood. Though throughout Mexico the cities are predominantly Spanish in character, one has only to leave the beaten paths of trade and travel to find the Indian everywhere. Especially in the southern part of the republic they form the great mass of the rural population.

They do not form a homogeneous ethnic or linguistic element, because they live, and have always lived, in widely separated communities. Occupying isolated valleys and mountain crests, each tribe knows little of the world beyond its own narrow confines. In Mexico there are said to be over one hundred different Indian languages spoken.

In Guatemala about 60% of the total population is of pure Indian blood, descendants largely of the highly organized pre-Columbus empire of the Quiché. These Indians, originally occupying independent communities and holding their lands in common, have gradually been brought under the domination of a very degrading bondage, that of the contract labor system or peonage, whereby, either because of their attachment to the soil which their families have held for centuries, or because of debts in which the wealthy land owners have been able to entangle them, they are held as practical serfs, with little political or economic freedom. Their condition has been growing worse rather than improving, particularly since the development of the country in recent years has increased the demands for labor and offered premiums to the landlord who had many peons at his disposal.

The approximate number of Indians in each country is as follows:

Mexico	5,224,500
Guatemala	1,202,150
Salvador	234,650
Nicaragua	180,000
Panama	91,000
Honduras	60,000
British Honduras	20,000
Costa Rica	5,500
Total	7,017,800

The highland Indians of Mexico and Central America are sedentary agriculturists with well established social customs, peaceable, industrious, submissive. Though unable to read or write they are equal in intelligence to the average white or mestizo and usually far superior in moral character, except where contaminated by exotic vices. They form the base of the population of the countries where they live, particularly southern Mexico and Guatemala, performing most of the manual labor and providing almost the only labor supply in both city and rural districts. In the country they often live as serfs, being bought and sold with the farms, attached to the soil so strongly that it matters little to them who owns the estate or who rules the republic, so long as they are left to till their parcels of ground unmolested. In some districts they have not yet passed under the control of landlords but live in free communities, holding their lands in common and almost entirely independent of the race that has conquered their country. In the cities they work either for a wage or, more generally under the orders of the *finca* owner to whose estate they belong. They have no voice in the government and no social recognition, being generally little above the status of chattels in the rights and privileges that they enjoy.

Few of these highland Indians possess even the most rudimentary education and, though nominally Catholic and often even fanatical in their adherence to the Church, they are Christian only on the surface, their whole daily life being influenced far more by the pagan beliefs and superstitions that they have preserved unchanged from time immemorial. Yet these highland Indians are Mexico's hope. Upon them depends, in very large measure, the future of the nation.

The lowland Indians are generally savages. Their native culture is of the crudest and is still almost entirely unaffected by contact with civilization. Swallowed up in their great tropical forests, they are as pagan and uncivilized as the inhabitants of Central Africa, the aborigines of Australia, or the wild tribes of New Guinea.

Though during the Spanish colonial period many Catholic missions were established among the Indians of Mexico and Central

America, a great degree of paganism survives. The highland Indians are nearly all nominally Roman Catholics but, as in other parts of Latin-America, there is only a thin varnish of Christianity over an underlying character of distinctly pagan nature. In the lowlands even this Christian veneer is often lacking. The missions established there have long been in ruins, the fields and roads overgrown, their buildings reduced to mouldering walls.

Evangelical agencies have thus far accomplished little for the Indians of Mexico and Central America. Though there are Protestant missions in almost all the large cities, the work undertaken has been limited almost entirely to the Spanish-speaking elements. Had as much effort been spent in giving the Gospel to the pure Indian population there would probably have been less opposition offered by those not in sympathy with work in Catholic countries. At any rate the Indian problem, recognized by leaders in Latin-American affairs as one of the gravest that face these republics, could have shown at least a beginning toward solution.

In Mexico the Indian population as a distinct element, has received almost no consideration. No schools, no churches, no missions have been established for them, though, as we have seen, they require separate institutions and though they form such a large proportion of the population. In Central America the same situation exists with the exception of recent attempts to reach some Indian tribes in Guatemala. These attempts, however, have been sporadic and have not resulted in the establishment of permanent centers which would both evangelize and educate the Indian.

Work undertaken among the Indians of these countries should be directed both toward the evangelization and the uplift of the people. It should carry the Gospel to them and at the same time extend to them every help possible toward ameliorating their physical, intellectual and moral condition. In all probability it will not be many years before these Indians will be brought into far fuller contact with modern civilization. Some of them have already been reached by traders, mining men, and others who are developing the resources of tropical lands. The Indians must be prepared to meet these new conditions. To convert them to Christianity and leave them defenseless and unprepared for the inevitable contact with modern life would be little less than criminal. Hence it is not enough to send itinerant evangelists among them. Permanent stations must be established wherever the population is sufficiently sedentary or can be made so. Medical aid must be carried to them for they generally suffer greatly from preventable diseases, and their death rate, especially among children, is very high. Elementary education must also accompany all efforts toward evangelization. Industrial training, particularly agricultural, should be given. For both the sedentary agricultural tribes who inhabit the uplands and the savage tribes of the lowlands such uplift agencies are necessary.

BEST METHODS

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

CONVERTING LIABILITIES INTO ASSETS

One of the loveliest personalities at the Church Missionary Society Summer School at Oxford, England, during the past summer was a young woman who had come a long distance to attend the sessions. The seat that she occupied was a wheel chair.

Now wheel chairs and helpless limbs are usually listed as liabilities, but this young woman had discovered how to convert them into assets, through the Invalids' Fellowship of Prayer and Service which she has organized and into which she has welcomed scores of other invalids. Ordinary vision and experience do not recognize the possibility of such Fellowship but those who dwell in wheel chairs have long hours for quiet thought. They can not be drawn into the busy rush of our modern madding crowd. During her own long hours of waiting, this young woman learned to employ her time in prayer and service. Her thoughts turned to the hundreds of other invalids who might join in such a fellowship. Their forced inactivity in usual channels suggested possibilities of service in channels that were unusual. Most of the busy workers she knew were always pressed for time, yet there must be hundreds of invalids who had time hanging wearily on their hands. In every parish she was sure there must be a number of people who were shut out by physical weakness from the usual activities, and she longed to help to lead them into the way of prayer and service which she had discovered for herself. As a result of this longing she organized the Fellowship connected

with the Medical Mission Auxiliary of the Church Missionary Society.

Invalids throughout Great Britain are invited to join this fellowship. Cards of membership with suggestions for daily prayer are furnished to all applicants.

When invalids who have comfortable homes and loving care begin to learn of the conditions which surround other invalids, in non-Christian lands, their hearts are inevitably stirred in sympathy. Three possibilities for helpful service are suggested:

First, the members are reminded of the tremendous power of prayer and of the fact that the illness which has disqualified them for the usual type of active service has also afforded them unusual opportunity for prayer.

The second call is for hand service from those who can give it, in making supplies that are in constant demand in missionary hospitals.

The third call is for extending missionary information. Usually invalids have many callers who will listen eagerly to the stories of medical missions as told or read to them during a call. Literature from the Medical Missions Auxiliary is furnished to all members of the Fellowship. The suggestion is made that if a contribution box occupies a convenient place near the bedside or chair, gifts of callers will probably be added to the thank-offerings that are placed there by the Fellowship member. There are no entrance fees, nor required dues, nor subscriptions to the organization.

Many individuals who have chafed against the impassable barriers which have shut them out from their accustomed activities are rejoicing in this fellowship of prayer and service.

MAKING HISTORY WHILE WE CELEBRATE IT

It is possible to hold missionary anniversaries and celebrations with our eyes fixed only on the past. A greater possibility is to celebrate, in the phraseology of a speaker at a recent meeting, with "Hats off to the past and coats off to the future." We have no right to a backward look of congratulation, unless we follow it with a forward look of expectation.

There is little true respect in the lifting of our hats to the past unless we try to be worthy of that past by taking off our coats to the future. As we plan for the celebration of history we should plan also for the making of history.

A recent celebration planned by the Lutheran Woman's League of Philadelphia combined many best methods. The occasion was the presentation of a tablet to be placed in the Woman's Medical College in recognition of two scholarships donated by the League for the use of prospective medical missionaries, as a tribute to the pioneer medical missionaries, Dr. Anna S. Kugler and Dr. Lydia Woerner. The committee in charge was confident that the pioneer women who helped to send out these first missionaries forty years ago would be sufficiently interested to attend the meeting, but was concerned about enlisting the young people who must carry on the work. Some of the methods employed may be suggestive to others who plan similar celebrations.

First: There was good newspaper publicity which attracted general attention, together with printed invitations and announcements sent to each church in the Philadelphia area.

Second: Special invitations were issued to graduate and student nurses of various institutions. Fifty student nurses were invited to march in the processional and assist later in serving refreshments. In their immaculate uniforms with white caps, and gray capes lined with red, they helped greatly in making the occasion a success. As hospitals and training schools

do not permit their students to appear on the street or in street cars in their uniforms, taxis were provided for the nurses.

Third: The choir was composed entirely of medical students.

Fourth: Special invitations were sent to deaconesses in service and in training. About forty deaconesses were in the processional.

Fifth: Students of various colleges and institutions in and near the city were invited to attend.

Sixth: The national student secretary and several territorial secretaries were present in order to make the most of the opportunity for contacts with the students in attendance and to arrange for interviews with those who desired them. In addition to the two pioneer medical missionaries, the list of speakers included a young doctor who was sailing for India within forty-eight hours, to carry on the work they had begun, and a student in her second year in medical college on one of the League scholarships. One of the hymns sung was "The Crusade of Compassion Hymn" printed on slips and placed in the pews to be taken home as a souvenir of the evening.

Seventh: The program was carefully timed and held within a limit of an hour and fifteen minutes.

Eighth: An informal reception was held following the program which gave an opportunity for the guests to linger for introductions and greetings.

Thus in the same meeting, history was celebrated and history was made. The records of the secretaries show the names of a number of students who are setting their faces to carrying on the work.

BROTHERHOOD SCHOLARSHIPS

At a meeting of the Intercollegiate Cosmopolitan Club held in International House, New York, more than 1,000 students, chiefly from foreign lands, were in attendance. The roll call was made, not by individuals but

by nations and students of sixty-seven nationalities responded.

In the *Foreign Missionary*, Mary E. Gerhart reports a far-reaching plan which is being developed by the Japanese students who live in International House.

"In accordance with the motto and the spirit of the House, the Japanese are going to raise funds to provide a 'Brotherhood Scholarship,' so as to enable an American student to do research work for a year or so in Japan. They hope to raise at least \$1,500.00 for this purpose, starting the fund by gifts from students, and hoping for aid from the Japanese business houses of New York City. The students say that as they have not so much money to give, they will contribute time, energy, and enthusiasm, and hope thus to rouse interest and get assistance from wealthy Japanese who will be able to make the plan successful."

One of the students residing in the House, states four valuable results which may be expected to come from this plan if it can be carried out:

1. An American of potential influence will have come to understand Japan from a human perspective. Only by living in Japan can the Westerner really understand Japanese art, culture, social conditions, family life, inner thoughts and feelings, hopes and ambitions.

2. Since the opening of our doors to Western countries, we Japanese have been receiving much of Western material progress from other lands, especially from the United States of America. The time should come when we Japanese should also give to others, and contribute toward the supreme cause of mankind. As ambitious young students let us be daring enough to turn the incoming tide to one that is outgoing from Japan.

3. If the students contribute from their own means toward this Fund, it will have a psychological value, in that it will give them the consciousness of having made personal efforts for the advancement of an international cause.

4. This first effort may stimulate others to provide Brotherhood Scholarships, either by other Japanese organizations or by other nationalities.

TRANS-CONTINENTAL CHORUS

On April 24, 1926, a chorus of about 50,000 Baptist boys and girls in a chain of rallies stretching across the continent will repeat at the same hour the same passage of Scripture, sing the same song and recite the same verses of poetry.

Every year, the members of the Children's World Crusade prepare memory work for "World Crusade Day." The poem chosen this year is the introduction to the Junior textbook, "Brave Adventurers":

THE VOICE THAT CALLS

By Laura Scherer Copenhaver

Brave youths, what voice is this that calls
you far
To lands unknown, to dangers known too
well,
That lures you from the quiet ways of home,
To crowded streets and homeless wandering?
What flag is this you bear aloft, unfurled,
Through mountain pass and flood and flame
and death?

The Voice that calls? It is the Voice of
Christ!

The flag we bear? It is the Flag of Christ!
The Love that leads? It is the Love of
Christ!

For Christ hath sent us into all the world
That men may find in Him eternal life.

In advance of the meeting preparations are made by memorizing the passage of Scripture, the hymn and the poem, and the boys and girls are quick to catch the significance of these rallies and to visualize the gathering of other boys and girls in other places across the continent. As they learn their assigned Scripture passage and hymn and poem, even though their own local group is a small one, they are stirred by the thought that thousands of other boys and girls are studying with them, and when they recite they feel that their voices are helping to swell a great continental chorus stretching from the Atlantic to the Pacific.

The thought of being with one accord in one place is not limited by geographical interpretation.

CAMPUS MISSIONARY METHODS

In the October *Student Volunteer Movement Bulletin*, Corilla Broadnax gives the college missionary aim as fourfold:

1. Individual lives that will reflect the mind of Christ, giving constant evidence of loyalty to His principles and adherence to His law of love in mental attitudes and personal relationships.
2. A respect for and appreciative understanding of other races and their cultures.
3. A knowledge of existing needs in other countries and of the agencies making an effort to meet them.
4. Sufficient recognition on the part of Christian students of the opportunities and obligations still to be met to lead them into some kind of active participation in Christ's world-wide program.

The methods reported as employed in various colleges are full of suggestion:

"Oberlin College, Ohio, reports good curriculum courses, one on Immigration and Race and the other a Review of Modern Missions."

From Mt. Holyoke College comes the following fine outline:

1. International Current Events under the auspices of the Student Forum.
2. A discussion group on conditions in the Orient—International Relations Club.
3. A presentation of foreign student viewpoints—Cosmopolitan Club.
4. Chapel speakers including returned missionaries, nationals from other countries, professional and business men who have worked in foreign lands.
5. An Oriental bazaar—World Fellowship Committee.
6. Two study classes—(1) Comparative Religions; (2) China.
7. Financial gifts—Y. W. C. A., Budget and Community Chest. To Student Friendship Fund, Madras College for Women, Girls' School at Madrid, Near East Relief, Fatherless Children of Greece.
8. Actual sharing in mission work. A member of junior class sent by the Y. W. C. A. to work with the Grenfell Association in Labrador during the summer.

Dickinson College sends these suggestions. "Our college paper is ready and willing to print material dealing with Christian world fellowship. Much that we publish is about our

own representatives on the mission field. The student body reads the paper pretty thoroughly and so keeps an interest in this work.

"Dickinson in China is an organization which considers every student a member. The student body each year raises enough money to support an alumnus and his wife who are teaching in West China Union University. This is about the most wholesome and far-reaching piece of work on the campus. It makes the relationship of almost every student to the other side of the world very concrete.

"On the wall opposite the exit from the library the college librarian has a fine bulletin board which she keeps in a most delightful way. Our representatives in China are constantly sending all sorts of pictures, clippings, little trinkets, such as Chinese wedding invitations, diagrams, maps and what not which the librarian takes some pains to display."

Emporia made a record in real mission study this year. The report from there is as follows: "We take up one country at a time some four, five or six weeks—some for less—making an intensive study of each country from the standpoint of geography, sociology, politics, history, economics, religion, and of course the national leaders. Advertisement is through bulletin board and chapel announcement but mainly through personal invitation. The class numbering thirty to forty meets at 9:30 Sunday morning and has proved a most effective method of Christian world education."

Cornell University has given particular attention to the foreign student question. A Christmas reception was given by the Christian Association for students from other lands; the forum and open national nights were held under the auspices of the Cosmopolitan Club; and an international student dinner helped those who attended to get better acquainted.

Student volunteer groups often wonder how to let students know of

the Movement without unduly advertising themselves. Here's a suggestion from Illinois College. "A regular meeting of the Y. W. C. A. conducted by Student Volunteers aroused much interest and gave those present an idea of the history, accomplishments and purposes of the Student Volunteer Movement."

What people see often makes far more impression on them than what they hear. The Michigan Union has taken advantage of this fact and has organized a poster circle, the various colleges of the union preparing posters which are passed around in regular order. There is a real chance for education through this medium. Why not look up some of your college artists and see what they can produce in the interests of missions?

Stereopticon pictures and a movie of Medical Missions in China proved very effective at Jamestown College, North Dakota—another case of education through the eye rather than the ear. If an interesting lecture were given with the picture their value would be twofold.

From Maryville, Tennessee, comes a valuable hint in regard to reading. A Tennessee Council member sent out a letter to the volunteers in her college this summer telling of books that she had heard recommended at the Blue Ridge Conference. She asked all to share in a scheme whereby several individuals should invest in a book which by circulation could benefit many. To quote from the letter: "This will not only mean a more up-to-date student volunteer library, but also a wider knowledge regarding foreign missions for each one of us. The plan as worked out is this: the local student volunteer group has been divided into groups of four. Each member is asked to buy a book which after being read is sent on to a member who is next on the list contained in the respective books. Thus each student volunteer is enabled to read four books during the summer. All the books so acquired should be turned into the Student Volunteer

Library next fall thereby making it a source of information for each Volunteer and for all others who consider foreign missions as a possible field for their life work. It requires only a small sum of money from you, and yet it means a great deal for the student volunteer group and its work for the coming year."

HOW TO USE "THE REVIEW"

After we have read *THE REVIEW* we are not through using it.

We are then only ready to begin to use it. Here are some suggestions of what may be done with a single number—that for October which deals with Latin America.

FOR MINISTERS AND SPEAKERS. From the editorials and various articles, ministers and other speakers may get many facts and illustrations for sermons and addresses.

Current Event Clubs or a current event chairman of clubs and missionary societies may note items of interest for use in reports and discussion groups.

The article on "Latin Democracies" by Webster Browning, F.R.G.S., will be of especial interest to many club members.

MAPS. The one full page map and the four smaller ones may be pasted on stiff cardboard and passed around in classes and meetings.

FOR CHART MAKERS. A striking chart may be made from the Latin American pictures in this issue, using the door on the cover page as an introduction.

"Historical Data on Latin America," page 775, may be copied on a large wall chart and made available for various classes, organizations or exhibits.

From the table of statistics on page 746 select a few striking facts for a chart:

At work in Mexico, Central America
and South America
40 PROTESTANT SOCIETIES
With 2,243 missionaries

Facts and figures for another chart, or several charts, may be gathered

from Latin American Statistics (page 758). The interesting figures and comparisons (page 759) furnish sufficient material for a half dozen charts.

Another way of making the comparisons is to prepare blocks of wood, of sizes indicated, and stand them on top of each other; or lengths of ribbons may be hung up, marked with the figures; or drawings may be made on cardboard.

DRAMATIZATION. A young man in Japanese costume may give as a monologue in Sunday-school, or at a Brotherhood, or some other meeting, the words of Mr. Kobayshi on pages 161-162.

Twelve girls in ordinary dress or in robes of white, or different colors, each carrying a shield or a banner on which is printed the name of the country she represents, may present the "Characteristics of South American Countries," page 754. Each speaker holds her shield or banner aloft as she speaks the two or three sentences descriptive of her country.

The Facts as to Mexico and Central America, page 776, may be presented in a similar way or may be given to various members to read aloud.

Four young women or young men may impersonate the Social Idealist, the Christian Agnostic, the Christian Traditionalist and the Christian Mystic as set forth in the article, "Four Types of Intellectuals," pages 769-775.

A GAME OF CAPITALS AND GOVERNMENTS FOR THE RECREATIONAL PERIOD. Prepare a large sheet of cardboard with the names of Latin American countries printed on it in the order given in table on page 788, "Some Latin American Statistics." Give to each member of the group a slip on which is printed one name listed as a capital or chief city. Players go forward in turn and place the name of their city opposite the country of which it is the capital. If it is correctly placed, the director pastes it fast. If it is incorrectly placed the player must go back to his place and

wait for his turn to come around again, or surrender his slip to another player, if there are more players than capitals. Slips with the type of governments, as listed, may be distributed and placed in a similar way. The fact that seventeen of the twenty-one countries named are republics makes this feature more simple than the placing of capitals.

Instead of using a chart, each player may be given a sheet of paper on which names of the countries are typewritten, with a list of the capitals and the forms of government, and asked to write after each country the capital and the form of government which belongs to it.

Number the five paragraphs in "Some Peculiarities of South America" (page 797), in order. Cut into five strips and paste each strip on a separate card. Give the cards to five members of a Sunday-school class, young people's society, or any other organization and have them read in order.

Select sixteen boys or girls from your Sunday-school. Give to each of them one of the "Quotable Items About South America," page 753. The items should be cut apart and each pasted on a separate card. During the assembly period call on the boys and girls to quote their quotable item. These slips may be used in a similar way in a missionary society or a mission study class.

SPECIAL DELIVERY SERVICE. "A Letter from Dr. Grenfell of Labrador," (page 795), may be slightly abridged and copied on a sheet of stationery and brought in by a special delivery messenger to the presiding officer of the young people's meeting to be read aloud by some one who is already familiar with it.

PASSING ALONG BEST METHODS. The Best Methods suggested on pages 799-806 may be passed along to various individuals and committees in your church who can put them into operation. It is not too early to begin planning for next year's Daily Vacation Bible School, and the experience

of the school at Bernardsville may be helpful to various other leaders.

Make note of the closing feature of the Blue Ridge Conference and pass it on to some other conference leader.

Suggest to your Sunday School Teachers' Association and to your pastor the possibility of "Linking More Closely the Missionary Program of the School with That of the Church."

As you get help from the various methods that have been tried and reported by other churches, think of your own responsibility in sharing with others the methods you have found successful in your work and send them in to the Editor of the Best Methods Department. If you know of other workers who have successful methods, give their names and addresses to the Editor.

A TRIP TO MONTEVIDEO. A group of girls or women could have a very successful hour or evening by using Mrs. Fleming's "Under the Southern Cross" of the Women's Foreign Mission Bulletin, as a guide for the trip.

To begin with, a placard might be displayed showing that the date is February 24, 1925 and that the S. S. *Southern Cross* is setting sail. Various individuals may be appointed to present some feature of the trip, stepping forward at intervals to display some placard to show the location of the party, to give items of information along the way and then turning the party over to another guide. For instance, one might tell of "The Night of the Open Heart," and another may introduce the interesting women in the group of intellectuals. Yet another may display a picture of the "Christ of the Andes," and so on to the journey's end.

FROM THE "HOME MISSION BULLETIN." As a special feature of a missionary meeting, four girls may present Porto Rico, Cuba, Haiti and Santo Domingo, selecting the most interesting items of the "West Indies" from the Woman's Home Mission Bulletin.

THE MISSIONARY LIBRARY. Do not lay your magazine aside without glancing through the book reviews in the Missionary Library and making the best possible use of them. Possibly some of the books should be added to the church library. Others may be called to the attention of individuals.

THE ADVERTISEMENTS. It is worth your while to glance at the advertisements which are given place in *THE REVIEW*. Possibly you may know some one who will be interested in the Missionary Education Tours advertised by the Missionary Education Movement. Thousands of church members are visiting countries in which their churches have mission stations, every year, and are coming back without seeing anything of the work of their church. You may be able to call their attention to tours with the advantage of missionary leadership.

Various Boards are advertising their needs. A recent magazine contained a form of bequest for *THE MISSIONARY REVIEW OF THE WORLD*. If every reader gave a little time to thinking of some one who might make such a bequest and to calling attention to this opportunity, the future of the *REVIEW* might be assured.

THE REVIEW AS A CHRISTMAS PRESENT. If every reader of the *REVIEW* gave a year's subscription of the *REVIEW* as a Christmas present to some one else, the problems of the circulation department would be settled. If every reader felt a personal responsibility for introducing the *REVIEW* to one of his friends, who might subscribe for himself, or herself, it would not be necessary to have a circulation manager. If at every conference or convention leaders presented the importance and the helpfulness of the *REVIEW* and arrangements were made to receive subscriptions, our efficiency in missionary education would go forward with a mighty advance.

Woman's Foreign Mission Bulletin

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

THE YEAR'S PROGRESS IN CHRISTIAN LITERATURE

BY ALICE M. KYLE

The Committee on Christian Literature for Women and Children in Mission Fields welcomes an opportunity to tell of some of the year's accomplishments.

A Labor of Love

Happy Childhood has celebrated its 10th birthday this year and was a guest of honor at the anniversary dinner of the Central Committee on the United Study of Foreign Missions in Washington, D. C., last January. This small magazine numbers among its readers thousands of Chinese children to whom its monthly visits bring the only bit of bright, attractive Christian reading known to their circumscribed little lives. Mrs. Donald MacGillivray, its first and only editor, before leaving for her furlough year in Canada, completed a labor of love in the translation and publication of the "Life of Christ" in four small volumes prepared for children and unlettered women who are "slow at learning and dismayed at the sight of big books." While in this country, Mrs. MacGillivray was charmed with Mrs. Peabody's "Prayers for Little Children" and received permission to translate them into Chinese, with such adaptations as are desirable, for the prayer-life of Chinese children, even in Christian homes, like so many in our own country is barren. The funds have been generously provided for this translation and also one in Tamil from the royalty on the English edition.

Japan's Response

As was stated in these columns a year ago, an emergency grant was voted by our Christian Literature

Committee for the Christian Literature Society of Japan, to aid in rehabilitating its plant, destroyed in the earthquake of September, 1923. The "Day of Prayer" offerings for 1924 were to be devoted to this purpose. In acknowledging the second remittance of five hundred dollars, Miss Amy Bosanquet writes in March, 1925: "The Whole Christian Literature Society of Japan wishes to thank you very heartily for the fine donation from the women of the Federation of Woman's Boards of Foreign Missions of North America. The New Testament volume of Dr. Hurlbut's, 'Story of the Bible,' with many illustrations, came out before Christmas; also 'Flower Petals,' Bible and other stories for little children, also illustrated.

"I am sending you copies and am sure you will marvel as we do ourselves that such work can be done in Tokyo, so soon after the devastation of the earthquake. The colored pictures were all reproduced here. Both these books owe much to the help of your committee.

"*Shokashi*, the children's paper, is becoming more and more popular and we are now printing 10,000 copies monthly. *Ai no Hikari* (Light of Love) is read not only by coolies and fisher folk, but by all kinds of people. It is used in a good many hospitals." The Committee grants \$300 annually for this paper.

"The Japanese spend a great deal more money on books now than they used to do, though they have always been great readers. Some of the Christians are very enthusiastic about making known good books among their friends. The only difficulty is that we cannot supply them fast enough or in sufficient variety for all needs.

"The Christian Literature Society here in Japan is developing fast. Plans of reorganization are now on foot which will give us a splendid centre and selling department in the best street in Tokyo, which will be an immense asset."

From a personal letter written last spring we quote the following: "While in Tokyo I was taken to see the 'Ten Commandments.' It seems to me this film cannot fail to be instructive here in Japan. The Christian Literature Society has put out a leaflet on the 'Ten Commandments,' to enable those who see the picture to understand it better. This ought to help and it is certainly doing a helpful bit of work to get it out now when the picture is running at three centers in this part of Japan."

It is in such ways as these that our Committee with your support is standing behind the Christian Literature Society of Japan and to the limit of its modest ability helping on these vastly needed enterprises.

The "Treasure Chest" and Its Children

The development of the *Treasure Chest*, our magazine for boys and girls has been the outstanding feature of our work in India during 1925. The English edition is going forward and is winning many hearts. An article written by the editor of this magazine on the "Life of Women in the Islamic World" will be reprinted as a chapter of the book which Dr. John R. Mott is editing, "The Moslem World of Today."

The subscription price of *The Treasure Chest* is three rupees (one dollar) but this is prohibitive in many Indian homes and a larger fund for free distribution is very much needed.

We are happy to state that three vernacular editions are now established and gaining in favor: The Urdu which increased in its first year from 100 to 500 subscriptions, the Tamil, a very attractive and welcome visitor in many Tamil homes, edited by Miss Gertrude Chandler of Madras, and the Marathi, replicas in a sense

of the "Mother" Treasure Chest, yet diversified in appearance and traits of character as children will be, but all filling a real need in the language areas where they are published.

The Marathi Treasure Chest, or *Balbodhmewa*, has just received the hearty approval of the Marathi Literature Committee of the Christian Council. It is ably edited by Miss Emily R. Bissell of Bombay. Its readers represent 13 different denominations in the Marathi-speaking area, and it goes into more than 1,000 homes. Its appeal is to the younger children who cannot read English and who need simple stories and teachings. We are told of a magazine for children in India with 4,000 subscribers, whose editor is an agnostic and who has no thought of God in all his messages for these children. We feel the striking contrast as we read of Miss Bissell's lovely ideals.

Miss Bissell writes, "Our Marathi-speaking children need stories more than anything else in the line of reading. I try to make my stories Indian and Marathi in the atmosphere they carry and I strive even harder to create by these stories a desire for better living and an acquaintance with our Lord's ideals and teaching." The annual cost of producing these vernacular editions is \$500 each. Miss Ruth E. Robinson, the valued and devoted editor and projector of the *Treasure Chest*, writes: "The work is an extraordinary delight and its own very satisfying reward, but it is gratifying to know that it is constantly calling forth an appreciative response from others."

Miss Robinson's too onerous duties have been lightened the past year by the arrival of Miss Frances Garden, who is now Assistant Editor. Both these workers are supported by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

The Mission Boards are increasingly generous in their gifts to this branch of the work of the Federation of Women's Foreign Boards. Individual friends and interdenomina-

tional groups like the National Board of the Young Women's Christian Association and the Central Committee on the United Study of Foreign Missions include it in their budget, yet at this writing we lack \$2,500 of our needed \$7,000 for 1925 and failure to receive this sum before January 1st would spell disaster for all this significant and fundamental work.

The need of Christian literature is the need of springs of water in a dry and thirsty land. The accomplishments of which we have written are but the slow drops of a tiny rivulet making its way over rocks and through obstacles of every kind.

Who will pray for the abundant showers of interest and money which shall make this wilderness of deprived and shut-in lives blossom as the rose?

THE UNION CHRISTIAN COLLEGES

BY FLORENCE TYLER

There is great need of a sustained interest in the seven Union Christian Colleges for women in the Orient at this time. The Chinese students in these colleges have maintained their loyalty to the colleges and to the cause of Christ.

Letters from the colleges show great enthusiasm with indications that this will be the best year in their history.

More American colleges are joining the sister college group, and new friends are swelling the ranks of loyal supporters on this side of the globe.

"We have built—Let us maintain."

THE DAY OF PRAYER FOR MISSIONS

(Feb. 19, 1926)

BY HELEN B. MONTGOMERY

The annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is

"IN EVERYTHING BY PRAYER"

The committee decided that as this year is to be signalized by the study of prayer as a force in the Mission Enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion and intercession and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for Women's Union Christian Colleges and Christian Literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee feels especially anxious that the CAUSES SELECTED, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

ORIENTALS AND HAWAIIANS

BY GEORGE L. CADY

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

It will be recalled that about five years ago attention was called to the congested overlapping of missionary work in "Chinatown," San Francisco. Year by year more information was secured, more of our mission boards became conscious of the need of a change of program, and at last a committee was formed to outline ways and means of eliminating competition and bringing about a union work.* We are sorry to report that little progress has been made, possibly in part due to the fact that sufficient attention has not been paid to educating the local Chinese churches as well as the boards themselves. It would be manifestly unwise to override the will of the local mission and it has been thought best to wait until the Chinese themselves should see the necessity. It is significant that already they are beginning to ask why the union movement, which is in progress in China, should not be adopted also by themselves here in America. A Youth Movement has broken out among the Chinese themselves.

The story of this is as follows: After the meeting of the boards' representatives the Disciples of Christ, sensing the disgrace of the overloading and competition voluntarily agreed to give up their work. We desire here to express our very great appreciation and to record our praise of this splendid example of self-sacrifice for the sake of the higher ideals. This plant—one of the best in Chinatown—was chosen by a group of forward-looking Chinese young people as a place for the gathering of young

people of all denominations. Miss Daisy June Trout of the United Christian Missionary Society, writes:

Instead of selling our property, we are allowing them to use it this year for the upkeep of the building. They are meeting all their own expenses. It is a most interesting experiment in the cooperative field. Perhaps instead of an experiment and co-operative work, at least as far as the boards are concerned, this would be better called a Youth Movement which has run ahead of the ability of the boards to cope with the situation.

May we not hope that this movement of the young people will point the way to that larger and finer union which we have vainly been seeking for years?

It was hoped that the Methodist and Presbyterian women's boards would consolidate their work for Chinese girls. Certain obstacles arose which seemed to make it impossible, but the Presbyterian women are continuing their policy of dividing their girls' work and are now building in Oakland a home for girls whereby they may divide the rescue work from the regular training school. In this training school they are now introducing industrial work for girls, having looms and sewing machines, etc., and they hope that they may soon develop Chinese arts and crafts. Recently the Chinese Boys' Home, opened by the Baptists, closed its first year of operation in a new and important field of service.

A new opportunity in Oriental mission work should be noted: the coming to San Francisco and Seattle of large numbers of Filipinos. Thousands have come from the Hawaiian Islands where they were employed as plantation laborers after the extensive Filipino strike of last summer. The Methodist Board has begun active work for them under the experienced superintendent from Hawaii. The

* See the August 1922 issue of the REVIEW for article and map.

Y. W. C. A. of Seattle is also doing some work. Some agricultural colonies of Filipinos are being established in central California though most of them are casual laborers in cities. There are probably 5,000 in San Francisco and the total now on the Pacific Coast may be twice that number.

A new field for the Protestant churches of America is opening up in South America among the large number of Chinese and Japanese who are migrating there. On account of the Japanese exclusion act in the United States this migration has been much accelerated. The Japanese in America, no longer being able to own or to lease land in California, are studying Spanish and considering the more favorable condition in Latin America. There are already 30,000 Japanese in the coffee districts of Brazil, 10,000 in the mines of Peru, and many thousands of Chinese in Cuba and within Latin-American countries. It is the opinion of Dr. George W. Hinman that as their contacts with the Orientals in the United States are more significant than with their own countries, their religious interest should be the concern of the boards doing work for Orientals in the United States. He reports that there is one mission for Chinese in Havana, one in Tampico, Mexico, one for Japanese in Sao Paula, Brazil. The work in Cuba is under the Presbyterians, the Tampico work under the Y. M. C. A., and the work for Japanese in Brazil is carried on by Rev. M. Kohayashi and is financed by a Japanese business man in New York.

The immigration bill which was passed denies to both Japanese and Chinese the same percentage basis as that accredited to other nationalities. This was done in the face of remonstrances from the churches, through the Federal Council, the Home Missions Council and Council of Women for Home Missions, and in spite of the strenuous opposition of President Coolidge and Secretary Hughes. All of these were discounted, however,

because of the determination of politicians to prepare for the fall campaign. It is impossible to measure the disaster this has brought to missionary work. In the minds of the Japanese here and abroad, America stands as a Christian nation and they are unable to understand this un-Christian attitude. It is well known that meetings of protest were held in Japan against America and American missions. These were not small riots but large mass movements, and one of the leading newspapers in Japan said, "The land of liberty, of humanity and of democracy is dead." Christian missions in Japan have received a blow from which they will not recover for years.

The Hon. Cyrus E. Woods, former Ambassador to Japan, declares that the immigration act of 1924, which repudiated all obligations of the Gentlemen's Agreement, was an international disaster of the first magnitude to American diplomacy, to American business, to the Christian movement and to American missions in Japan. He also declares that what Congress really wanted might have been entirely and easily secured without the slightest affront to Japan's honor, dignity, self-respect or international prestige. This willingness to alienate a friendly nation is all the more astounding in view of the fact that if Japan had been put upon the same percentage basis as other nations, it would have meant the admission of only 146 immigrants per year. It is interesting to note that the Christian Japanese in Japan and America have kept their heads and been the voice of wisdom in the midst of all the turmoil. His Excellency, Viscount Kiro-ura, at that time the Prime Minister of the Japanese Empire, said: "The Government will do all in its power to prevent a popular outburst; the people, however, are deeply moved. Their sentiment on this matter cannot be controlled by governmental authority. It is the undermining of the feeling of friendship and goodwill on the part of the people which will re-

sult in the creation of a different situation between the two nations. The time is passed for war and the sword to settle questions between nations. The time has come for conference and mutual consent, for reason and right to rule between nations as well as between individuals. Material civilization has weakened the fine sense of justice and right in every land. This is the world's only hope. At such times as this only the Christian Church can awaken the Christian conscience and win the nation back. I still believe that the American people will make the thing right."

The churches of America must not consider this a closed incident. Again we must assert that "nothing is settled until it is settled right" and the people of America must be educated to realize that injustices will always provoke war in spite of Leagues of Nations, World Courts of Justice or Disarmament Conferences. There are no agencies in America so well fitted for this educational program as those dedicated to the gospel of the Brotherhood of Man. Interracial justice and goodwill are imperative if we are to have a warless world. We are convinced that there are no reasons, economic or racial, which should deny to the Oriental nations the same quota of percentage which is accorded to other civilized nations.

We are glad to report that the work in Hawaii is continued unabated. Hawaii furnishes the world with an experimental laboratory in right race relations. Through long years of missionary activity and by continual cultivation of the spirit of brotherhood among all the races there, they have been able to place Chris-

tianity and Americanism before the polyglot population — an example of Christian love which it were well if all the world could know. This is especially true in regard to the Japanese of whom in 1924 there were about 125,000 (66,600 of them being American citizens having been born in Hawaii) out of a total population of possibly 307,000. As a result, the Japanese Christian missions in the island have been increasing in numbers and interest. It is true that the strike among the Japanese laborers in the sugar cane fields two years ago reduced the Japanese population, but through it all the prestige of the Christian mission was unimpaired.

The Hawaiian Board is carrying on a distinctive union work which is an experiment, proving to the Christian missionary activities throughout the world that such a union is possible. We deplore any sectarian influences that seek to divide that work. It is true that the Hawaiian Board has now affiliated itself definitely with the mainland through the Congregational Church but that in no way impairs its nonsectarian activities. This affiliation, however, gives the Hawaiian Islands a definite place in the Councils which heretofore had to be arranged by a special provision. We extend to our brethren in the Hawaiian Islands our congratulations and urge upon our American Christians a further study of their methods and a larger interest in carrying this experiment to a more complete success. If alien races were accorded the same generous and brotherly treatment throughout the world that they are in the Hawaiian Islands, there would be little race problem and the hope of world peace would be much stronger.

Down through the spheres that chant the Name of One
Who is the law of Beauty and of Light
He came, and as He came the waiting Night
Shook with the gladness of a Day begun;
And as He came, He said: 'Thy Will Be Done
On Earth; and all His vibrant words were white
And glistening with silver, and their might
Was of the glory of a rising sun.

—Thomas S. Jones, Jr.

NEWS FROM MANY LANDS

AFRICA

The Livingstonia Jubilee

THIS famous mission in East Africa, established in 1875 by "that great veteran," Rev. Robert Laws, C.M.G., M.D., D.D., is seeking to celebrate the fiftieth anniversary of its founding by raising funds for school and college buildings. In 1875 there was not a church or school, not only in Nyasaland, but in the whole of Central Africa, except on the east and west coasts. In 1924 there were 15,413 catechumens, 20,644 communicants and 917 schools. Rev. Frank Ashcroft writes in the *Record* of the United Free Church of Scotland of the development of Livingstonia station:

There was practically no population in the neighborhood when Dr. Laws made his choice of the plateau as a center for the training of Christian natives, and many would question the wisdom of fixing on so high and so remote a spot for a great educational institution; but the founder's faith and courage have justified themselves, and already, in addition to the students in training, there is a considerable population on the plateau, and a total population in the district of, say, 30,000, of whom 5,000 are Christians. The buildings are numerous and are increasing year by year; the most important are Dr. Laws's house and the houses of the Scottish staff, the hospital, the industrial blocks, and the farmstead. The church, of stone and brick, is steadily rising. The educational block has not yet been begun, and the school work is still being carried on in an old cramped building which serves also for a church.

Negro Y. M. C. A. in Africa

MAX YERGAN, well known as a Negro Y. M. C. A. secretary both in the United States and during the World War, has been developing Association work for the past four years, his field including Zululand and Basutoland, the Transvaal, Swaziland, the Cape of Good Hope and the Orange Free State. The colored

Y. M. C. A.'s of North America and white and colored friends are making this South African program possible. A new plan, the building of a hostel for native students, will be undertaken if a recent appeal to the 32,000 Negro members of the American Y. M. C. A. for \$20,000 is successful. An editorial in *Native Opinion*, a paper published by Africans in King Williams Town, said in part:

Max Yergan has exhibited gifts of tact and organizing power, and, through earnestness and winsome personality, has ingratiated himself in every home, European and native, he has visited. His unobtrusive but substantial work has already done much to improve social conditions and to provide high motives and some guidance among the future leaders of the Bantu races. He has indeed placed us under a heavy debt of gratitude to our fellow-Christians in America, who voluntarily made noble sacrifices to supply a missing link in the chain of mission work in this land.

African Chiefs Still Waiting

AFTER writing to the Church Missionary Society of the successful work which is going on in several new out-stations in the Tanganyika Territory, the Rev. R. Banks, of Kilimatinde, continues: "I am still unable to put a teacher at Ndabulo, where the chief, a nominal Mohammedan, has been waiting for some years. It was this man who once told the late Bishop Peel that if we had taken him the Gospel before the Mohammedans had reached the country, he would have become a Christian. He is still waiting for the messenger of the Cross. Unyanzi, an adjacent country to this, once occupied by the C. M. S., is also pressing for teachers. There are in addition four very definite appeals from other places. One chief followed me miles not long ago in order to beg for a teacher, but I was unable to hold out any promise of help."

Earnest Egyptian Laymen

ONE of the most significant developments in the Synod of the Nile, which controls the work carried on in Egypt by the United Presbyterian Church, is its "Missionary Laymen's Movement," whose General Secretary, Mitry S. Dewairy, is also a field secretary of the World's Sunday School Association. Its aims when it was organized in 1918 were, he says, "the revival of the church and honesty in stewardship. In these seven years forty organized churches joined the Society and gave generously for the evangelizing of their countrymen in Egypt and the Sudan. The Synod of the Nile spends yearly more than \$115,000, of which about \$25,000 is purely for the evangelistic work. The American Mission of the United Presbyterian Church which had carried the whole burden from its foundation in 1854, gradually trained the church in self-support. Now the American Mission gives \$7,500 of the \$115,000. The Missionary Laymen's Movement hopes to raise this amount, so that the Mission may use the money in evangelizing our countrymen, the Moslems."

Slavery in the Sudan

MAJOR DIGGLE, formerly a British Administrator in the Sudan, recently addressed to the Anti-Slavery and Aborigines Protection Society a letter which he requested the Society to place before the Slavery Commission of the League of Nations. The first paragraph read as follows: "I went to the Sudan knowing nothing whatever about slavery, but having lived there, for four years out of seven mostly alone, and in extremely close contact with the people, I could not fail to notice the appalling evidence of slavery. Since my return to England about a year ago, I have tried privately to get effective action taken, but unfortunately, the official attitude is that very little can be done at present; but if the League of Nations Slavery Commission could appoint a small committee of investiga-

tion, I would be willing to appear before them and give them personally some of my experiences in the Sudan." The writer then proceeded to relate numerous incidents in support of his charges.

Growth of Congo Schools

THE Wembo Nyama Mission, established by the M. E. Church, South, in the Belgian Congo ten years ago, while putting great emphasis on evangelism, has also done interesting educational work. The native language had no word for "school," so *sukulu* was invented. Both young and old had to begin in the A B C class, including Chief Wembo Nyama himself. Now, day schools are in operation on the various mission stations with an enrollment of several hundred. Many of the mission boys live in dormitories. A Bible training school is located at Wembo Nyama, where young men are required to complete a two-year course before they are sent out as native preachers. Other important branches of the educational work are the workmen's school in which thirty minutes instruction is given the mission employees just before they begin their afternoon tasks and the afternoon classes for women.

THE NEAR EAST

Moslem Monasteries Closed

NOT content with the abolition of the Caliphate and the expulsion of the Caliph, with the conversion of the ministries that administered the sacred law of Islam and its pious foundations into mere departments of the Ministry of Justice, or with the abolition of the religious schools, the Government of Mustafa Kemal Pasha has ordered the closing of the countless monasteries of the Moslem religious orders in the territories of the Turkish Republic, which are described as "centers of intrigue and hotbeds of superstition." The London *Times*, from which the above is quoted, says:

This anti-clerical offensive is doubtless not inspired only by political or rationalistic

motives. Many of the dervish orders are rich. Pious Moslems have endowed them with lands and revenues since Islam established itself in Asia Minor. On the other hand, the new masters of Turkey are sorely troubled by financial difficulties. The wealth as much as the political or religious views of the disturbed dervishes is as great a temptation to a militantly lay government as were the riches of the monasteries to Henry VIII.

The importance of praying for these men as possible converts to Christianity is emphasized by *Blessed Be Egypt*.

Trolley Cars and the Fez

TWO recent news items from Turkey indicate the rapid modernization of its people, as far at least as externals are concerned. The first deals with the trolley cars in Constantinople. Red curtains formerly enclosed the first two rows in the trolley cars, and women were required to sit in the secluded section, called the harem. No man except the conductor was allowed on the harem side of the red curtain and no Moslem woman outside the curtain. This curtain has been removed and Turkish women now may sit side by side with men, but the women still have a monopoly on the first two rows of seats. A man may sit there if no woman is standing, but should a woman present herself the man must vacate the seat. The second describes "the passing of the fez," so long the distinctive headgear of Moslem men in Turkey, and the adoption in its place of the European hat, though the change has been the occasion of much heated controversy among certain groups of Moslems.

Training Turkish Engineers

THE Turkish Government has entered twenty-five students in Robert College, Constantinople, to study engineering at the expense of the Government. This is the first time that the Turkish Government has defrayed the expenses of students at either of the American colleges in Constantinople, and is in line with the policy of the Young Turks to modernize their country. Ismet Pasha, Prime

Minister of Turkey, is a strong supporter of Robert College, and has placed his younger brother in the college as a freshman. He was graduated from the Preparatory School in June. These twenty-five student engineers, when trained, will set about installing sewage systems, water and electric lighting systems and other modern conveniences in towns in the interior of Turkey. During recent years the engineering staff of Robert College has served as a consulting bureau, without fee. Last year two professors from the Engineering School made a survey and submitted estimates and plans for providing electric lighting, water supply, paving the streets and disposing of sewage in the town of Adah Bazar at the request of the mayor.

"N. E. R." Aids Church Unity

AT a "Golden Rule dinner" held in New York City under the auspices of the Near East Relief, Rev. S. Parkes Cadman, D.D., President of the Federal Council of Churches, stated his belief that the work of that organization had "contributed enormously to the great cause of church unity." At the Stockholm Conference in August, he said, he had "the privilege of conferring with all the patriarchs and metropolitans and archbishops of the Greek Church. They assured me, from the Archbishop of Alexandria to the Archbishop of Jerusalem and the Archbishop of Mesopotamia, that they have been drawn toward the West, not by the common consent of intellectual minds or doctors of the Church, but rather through the work of Near East Relief. That work has won the hearts of great bishops as well as refugees and politicians. Truly we have seen the truth of the saying, 'A little child shall lead them.' The Armenian orphan who sang for us tonight is a representative of thousands of these Eastern believers, whom we have approached, not with dogmatic commands, but with those deeds which are the very essence of true religion."

Iraq Prince, a Beirut Student

THE presence at the American University of Beirut of students from Mesopotamia in increasing numbers was referred to in the January REVIEW. Now word has come that His Royal Highness Emir Ghrazi, the twelve-year-old Crown Prince of Iraq was to arrive in Beirut on October 5th to enter the preparatory school. President Bayard Dodge received a cable from His Majesty King Feisal of Iraq, asking that a suite of rooms be reserved for Prince Ghrazi, his nurse and his business manager, who will attend him during the academic year. The Prince was to cross the Mesopotamian desert from Bagdad to Beirut in an American-made automobile. This newly opened automobile route across the desert makes it possible to go from Bagdad to Beirut in twenty-four hours, a trip which formerly took almost six weeks of travel by land and sea.

INDIA, MALAYSIA AND SIAM

Protecting Indian Girls

THE failure of the Legislative Assembly of India in its last session to pass a bill raising the age of consent to fifteen for Indian girls was the occasion of deep regret to many progressive Indians, as well as to the Christian community. Word has now come of the passage of a bill which, while less advanced than the last, is a decided improvement upon the law hitherto prevailing. It must be remembered, in thinking of the status of India's women, that this legislation applies only to British India, and that in the native states conditions are far worse. The editor of *The Indian Witness* comments on this bill: "Protection to all girls below fourteen will henceforth be extended against strangers, while girls below the age of thirteen, if they have the misfortune to be married, will also be protected against their husbands. The surprise is not that the new law was passed but that eleven men with sufficient education and powers of leadership to secure election to the Legis-

lative Assembly dared to vote against it and that some of them declared that they were voting to protect religion."

A Million at a Mela

THE annual report of the Wesleyan Mission in the Lucknow and Benares District of India, describes one of the holy places in the region, Ayodhia, made sacred as the reputed birthplace of Rama. Three or four times in the year the dreaming city wakes up. Great *melas* are held and from all over the district, or from places as far away as Madras, pilgrims come in hundreds of thousands. Even while this report was being prepared a special *mela*, held only once in half a century, took place. Not many were expected till a day or two before. But all records were beaten, and the estimates of the number who attended vary from 700,000 to 1,500,000. In the crush a dozen women were trampled to death.

Coercion vs. Conversion

S. AMBROSE, a writer in *The Christian Patriot* (Madras) strongly and justly objects to the practice of some mission agencies in India that offer inducements to Indian Christians to transfer church membership in return for paid positions by which a man may support himself and his family. Such a practice is discountenanced by the mission boards at home and by most of the missions on the field.

Prince Praises Salvation Army

THE Maharajah of Patiala, an important native state in the Punjab, recently visited the Salvation Army headquarters in Calcutta. He was in European costume save for his bright green turban. A picturesque feature of the reception was the presence of the Salvation Army in native dress. He discussed with the leaders the work of the Army in India as a whole, and said that he believed that General Booth was one of the first men to realize possibilities of organizing

along the lines of military discipline the work of relieving suffering, and uplifting humanity. "I myself am a soldier," said the Maharajah. "It has been my pride and pleasure to serve the King Emperor on the field of the battle in many countries and in several continents. I can admire and sympathize with the efforts of the Salvation Army to attack vice, promote social well-being and uplift the unfortunate."

Indian Sadhu Quotes Bible

MRS. J. S. MacKAY, a Canadian missionary in Nimach, Rajputana, tells the following incident: "At a small wayside station in our district, the other day, three *sadhus* (holy men) travelling without tickets, were, in accordance with orders recently issued, put off the train. Judging by the extreme scantiness of their clothing, and the abundance of their matted hair, and liberal smearing with ashes, they were extraordinarily holy (!) men. They loudly resented this interference with their liberty. Is it not the custom for holy men to travel free? Do they not boldly push themselves into railway carriages and assume the right to travel without tickets? Who will risk their curses to say them 'Nay'? One of the ejected three was vociferous in his protest against such treatment of a privileged class. He raged up and down the platform, pouring forth a torrent of words in an unknown tongue, and suddenly he ejaculated, in very good English, 'If God be for us, who can be against us?' This little incident, unimportant in itself, is just one more evidence that the Word of our God is permeating all classes of Hindu society, and some day it will exercise its mighty, regenerating power."

Christian Lepers at Chiengmai

THE leper asylum conducted by Dr. James W. McKean of the Presbyterian Board at Chiengmai, Siam, is famous for its Christian atmosphere. In a recent report Dr. McKean says: "Of the more than

seven hundred leper people who have found refuge here all, with scarcely an exception, have become Christians. It is probable that some or even many do not have a deep realization of what the Christian life means in its fullness. And yet when one considers their changed lives, their fidelity in Christian service, their freedom from gross sins and the heartiness and generosity with which they respond to the call for aid for those more needy than themselves and for the giving of the Gospel to others, one is driven to the conclusion that the real Christian spirit possesses their lives to a degree." The gifts of these Christian lepers to causes in various parts of the world have been mentioned more than once in the Review.

Unique Church in Singapore

THE Chinese Church and Institute recently dedicated in Singapore is in the heart of one of the most congested districts in the city, and is unique on the Malay Peninsula. It is an institutional church combining religious and social activities within the one building, and is open to all Chinese irrespective of religious faith. On the ground floor there is a social hall with a reading room and other recreational facilities. The second floor is occupied by the church for Chinese congregations, and on the third floor there are apartments for the resident Chinese pastor and others. From the roof garden that surmounts the building one has a fine view of Singapore Harbor. Beside the building, there is a playground including a tennis court and badminton courts. The Chinese children in the vicinity of the church are using the playground everyday.

CHINA

Chinese College Registration

CABLEGRAMS and reports received by Dr. Eric M. North at the offices of the China Union Universities, 150 Fifth Avenue, New York City, indicate that despite the student agitation and strike of the

past summer the Christian colleges reopened for the fall term with normal, and in several cases with considerably increased, enrollment. Yenching (Peking) University has a registration of 550 students, which is the maximum capacity of the present plant for both men's and women's colleges. Shantung Christian University enrolls 380, an increase of ninety over the preceding year. The University of Nanking has the highest enrollment in the history of the institution. Fukien Christian University reports 128 students enrolled, a figure somewhat less than that of last year. Canton Christian College reports a favorable opening; Hangchow Christian College has a capacity enrollment; West China Union University has 200 students, an increase over last year. The two universities reporting large decreases in the number of student enrollments are both in Shanghai, the seat of the student strike. St. John's College has only fifty per cent of its normal enrollment.

"Entering into Virtue Club"

THIS is the title of a society which Miss Caroline Wellwood, a Canadian missionary, has been carrying on for over a year among wealthy women in Chengtu, Szechuan Province. At the closing meeting of the season thirty-five were present. Miss Wellwood says: "We opened the meeting as usual with a gospel hymn and prayer, then came the report of the year. Nine meetings had been held during the year. Health talks were given at two meetings; the boys from the blind school entertained them at one meeting, revealing to them the wonderful things they were being taught; the orphanage children provided one program, and drew on their sympathy to the extent of twenty odd dollars as a Christmas present; the other meetings were messages from the gospel story. These upper-class women have no helpful influences around them, and not much of change to brighten the passing days. Over and over they have said to me, 'We

have nothing to do, so we just spend our time gambling.' One said to me, after a pleasant hour's conversation, 'You do not need to gamble, you have seen so much, and know so much to talk about.'"

A "Hot-Hearted" Christian

LIU GUANG TIN is a product of the work being done by the Methodist Episcopal Church in the remote city of Chungking, Szechuan Province. He has refused the tempting offers of commercial houses to undertake a business career, as his fellows have done. His remark on the subject translated literally was, "Money does not cover my heart." He is a *rei shin*—"hot heart"—in the cause of the Master. And his deeds proclaim it likewise. He is now studying for the ministry in West China Union University. He spends his vacations in institutional church work, and in his leisure he is teaching three boys of his native village to enable them to enter the Chungking mission high school, the first step toward Christian service.

Phases of the Opium Traffic

NEW developments in the sale of opium, as conducted by powerful combines in Shanghai, are reported in the *North China Daily News*. Offices are being opened in the surrounding villages, with the result that there are more traders, doing better business, than for many years past. Another new plan is to have the opium sale carried on as a mail order business with the opium delivered at the places of business only after dark. The National Anti-Opium Association and the new Shanghai Association for the Combating of the Opium Evil are active in opposition to the traffic and the Shanghai Commercial Federation has planned a definite campaign which includes assisting the authorities to arrest and convict offenders and awakening public sentiment against the evil by the distribution of circulars and the delivering of public addresses.

A Chinese Scholar's Prophecy

IN Anhsien, Szechwan Province, a place with a notorious reputation, the Church Missionary Society has the largest of its churches in the province. One of the local gentry, a scholar, prophesied a few months ago, that in twenty years' time the people would all be flocking into the Church and that the missionaries would not know how to teach them all. When asked for his reason, he replied: "I have noticed the great change in recent years in the attitude of the common people to the foreigner and his teaching. When I was a boy, every one said that the foreigners were bad men who must be avoided, and that their teaching was subversive of all good morality. But now all are saying that the foreigners are good men who wish only the welfare of China, and that the Gospel is good and sound teaching." This man has since become a regular attendant at catechumen classes, and has professed a wish for baptism.

Public Libraries for China

THE very idea of the public library as we know it, with its immeasurable potentialities for good, has come to China quite directly from the little mission library started twenty years ago in what was then Boone School, of the Protestant Episcopal mission in Wuchang, China, now Boone University. From that library, created and maintained by American friends and the Church Periodical Club, have come the first public reading rooms, with over 90,000 readers in a recent year, in the vicinity of Wuchang, alone; the first traveling libraries, the first farmers' clubs; the first library training school, whose graduates are distinguishing themselves in important positions; and now the vision, at least, of public libraries is slowly coming into view. An expert in the library field, Dr. A. E. Bostwick, has been spending some time in China as an official representative of the American Library Association. While he was in Peking in June, 1925,

the Chinese Library Association was formed. It has been proposed that part of the balance of the Boxer Indemnity Fund recently returned by the United States to China, be spent in establishing libraries.

Training Rural Workers

A SCHOOL especially adapted for the agricultural training of country pastors and teachers was conducted this past summer by the College of Agriculture and Forestry of the University of Nanking, China. A large number of Chinese religious workers are taking the course in elementary agriculture and the project method of teaching it, while others are studying the ways in which the teacher may serve his community outside the four walls of a school-room: surveys, extension methods, boys' clubs, the giving of plays, country fairs, exhibits, demonstration farms, community seed production and control, various forms of cooperative work, community sanitation and hygiene. During the present academic year, there are being offered a one-year normal course for rural teachers; a special one-year course in agriculture conducted in Chinese, comprising lectures and demonstrations in a wide range of subjects; and the five-year regular course of study of the College of Agriculture and Forestry.

JAPAN-KOREA

Value of Tracts in Japan

AT the annual meeting of the Religious Tract Society in London Miss Henty, a Church Missionary Society worker in Japan, said that that country offers unique opportunities for spreading Christianity through the printed page. She continued: "The Christian pamphlet given away in the train, in the omnibus, in the street, or in house to house visiting, receives more attention than it would do in England. It is almost invariably read and carefully kept. The Japanese themselves strongly believe in the efficacy of tract distribution.

A young Christian employed on the Kobe-Osaka trams wanted last year to help in spreading the news of Christ in the large industrial town in which he lived. He persuaded his pastor to write a simple account of Christianity suitable for factory workers; with his own savings he had thousands of these pamphlets printed, and together with other Christians he distributed them on two national holidays. That young Christian did this entirely on his own initiative. Much work can be done by selling books."

"Better Babies" in Japan

THIS phrase describing infant welfare work is familiar in the United States, but the emphasis put upon it is new in Japan. Miss J. A. Pieters, of the Reformed Church in America, writes: "The infant mortality in Japan is very great, and our own neighborhood of Shimonoseki has a very unenviable reputation. It was decided to give our post-graduate students some training in this direction, and so we made the humble beginning of a 'Better Babies Contest.' Literature was sent out, and it was announced prizes were to be given and the babies examined by competent physicians from the city hospitals. The students of the school took down the history of the child, family, habits of the parents, took the measurements and weighed the little ones. About one hundred babies, less than two years of age, were thus examined, and ten prizes given. All seemed very much pleased, even most of the infants entering into the sport with great glee; they seemed such friendly little babies! Later a lecture was given by one of the physicians. It is interesting to have this new line of work connected with the school."

Bible Class in a Factory

REV. E. R. HARRISON, a representative in Tokyo of the Australian Protestant Episcopal Board of Missions, tells this story to show the strong hold which Christianity has on

Japan today: "For some considerable time a young Japanese Christian, quite unknown to us, has been carrying on social work in a large silk factory in the north of Chiba prefecture. His efforts met with such a ready response that at the end of last year 300 of the 600 employees were regularly attending his Bible classes, and he said that 200 of them were wanting to be baptized. He had been carrying on the work independently, but felt that he could do so no longer, so towards the end of the year he got into touch with Bishop Heaslett, and asked that the work be taken over by our Church, and at the same time offered himself for training in our Central Theological College. Not only so, but this young man is introducing us to village centers where groups of people are anxious to hear about Christianity, and so is opening up to us opportunities of beginning work in most unexpected places. Spontaneous movements like this are the most likely to spread, so we feel justified in saying that the future for missions in Japan is very hopeful."

Loyal to Tokyo's Slums

REV. YOSHIMICHI SUGIURA, founder of the "True Light Church" in Tokyo, tells with simple earnestness in *The Spirit of Missions* how his church members were scattered by the 1923 earthquake to the various outskirts of Tokyo; how he has been holding services in a comparatively central place in an effort to keep them together; and how now he sees in a recent decision of Bishop Motoda to open five new meeting places in outlying districts God's call to him to give up his former church members and stay at his old post. He concludes:

Under such circumstances, my only course to take is to persuade those members of my church who are living now near the new mission houses to go to them, and I, on the other hand, to concentrate all the energies of my declining age to my life's work in Honjo and Fukagawa slums and once more start anew in building of a new and second True Light Church in that dark quarter among the poor people who look to me as

their friend . . . I would with greatest joy obey the will of the Lord, and most gladly devote my remaining life to the work I have been doing for more than thirty years now.

Flood Damage in Korea

A CABLEGRAM received in September by the Presbyterian (U. S. A.) Board of Foreign Missions from its missionaries in Seoul, Korea, read as follows: "River has overflowed its banks, causing great damage and loss of life. All missionaries are safe. Much suffering; early relief is greatly needed. Yen 10,000. Four country churches have been destroyed near Seoul." Additional information received through the Japanese Consulate in New York indicates that there has been great loss of property and a great deal of suffering. The 10,000 yen (\$5,000) asked for by the missionaries will be needed to help rebuild the country churches that were destroyed and to aid the suffering Christians who have lost property. The rainy season in Korea comes during the summer months and oftentimes there are flooded districts. This year the rains have been unusually severe.

ISLANDS OF THE SEA

Schools in Guam

THE United States Navy supplies with governors our island possession in the mid-Pacific, Guam, and the Presbyterian Board of National Missions helps supply it with teachers. Lieutenant Stanton W. Salisbury, a chaplain in the Navy, and head of the Department of Education in Guam, says that never before have the morale and interest been so high among the teachers. School is popular with the children. There are more over-age pupils in school today than ever. He writes that there are twenty-three schools working under the Department. The majority of the teachers are native, but nearly all the American teachers are wives or daughters of service personnel, highly qualified to fulfill their duties. The curriculum is kept up to the high

standard of the state of California through constant supervision and checking. Every child receives industrial training. One of the important projects fostered by the schools is the reforestation of the island.

Filipino Mestizo Children

THE American Guardian Association, an organization created in 1921 through the initiative of General Wood and supported solely by the 6,000 American residents of the Philippines, has on its books the names of 4,000 half-American children in the islands who are the innocent result of the American occupation. It is estimated that there are at least 18,000 such children needing education and care, and an appeal, sponsored by Major-General Leonard Wood, Governor-General, is now being made to the American public for a fund of \$2,000,000 for this purpose. General Wood calls the existence of this great body of children and their present condition "the one black blot on American prestige in the Orient." Mrs. Kern, secretary of the committee for the fund, says: "With an annual expenditure ranging from \$15,000 to more than \$20,000, the Association has cared for 132 girls and 15 boys. It is powerless, without assistance from here, to care for the thousands that are left. . . . The American-Filipino children are certainly worth saving. They have imagination and initiative which is wholly lacking in the native."

Religious Needs of Hawaii

CHURCH work in Hawaii today has been defined as very "largely home missionary work among foreign missionary races." Fully one half of the population of 284,000 are non-Christians and the 40,000 Filipinos, while nominally Christian, have only a very perfunctory relation to the Catholic Church and eagerly respond to and greatly need Protestant missionary effort. Confucianism, Shintoism, and Buddhism came in with the thousands of Chinese, Japanese,

and Koreans, and have so flourished that today there are more Buddhist temples and Shinto shrines in Hawaii than there are Christian churches. There are also more members of the Mormon Church in Hawaii than in the church of the original missionaries, the Congregational. Most of these Mormons are native Hawaiians. One of the show places in Hawaii is the Mormon Temple at Laie, forty miles from Honolulu, which cost over \$200,000. They also have a beautiful church building in Honolulu and numerous meeting houses scattered over the Islands.

NORTH AMERICA

Religious Motion Pictures

WITH an initial gift of \$50,000 Mr. William E. Harmon provides for the first year's activity of the Religious Motion Picture Foundation to produce and distribute religious motion pictures. Mr. Harmon is president of the Foundation and George Reid Andrews, chairman of the Educational and Religious Drama Department of the Federal Council of Churches, is vice-president and general manager. The board of directors includes Dr. S. Parkes Cadman, Dr. John H. Finley, Dr. Samuel McCune Lindsay, and former Governor Carl E. Milliken, of Maine. If the first year's study and experiment produce satisfactory results, the corporation will enlarge its program considerably in the future. But for the first year the Foundation will devote itself to quality rather than quantity. Mr. Andrews announces that he expects to produce six classes of pictures: those based on the Bible, on religious biography, on church history, on missions and the cultivation of international friendship, and two classes intended to point a moral or adorn a tale, or, in the language of the trade, "pedagogical and inspirational."

New York's "Wayside Pulpit"

FOR the last three years an outdoor religious service has been conducted by the Marble Collegiate

Church, New York City, every day from May Day to November 1st, Saturdays and Sundays excepted. An attractive platform constructed in the arch of the door facing the street and avenue, and chairs inside the iron fence, the gates of which are thrown wide open, provide the setting for the service. Promptly at 12:30, the minister for the day, the leader of the service, the soloist, the trumpeter and the pianist take their places. All the participants wear robes. The first few notes of the trumpet arrest the stream of traffic that flows through the street. In a few moments a group of hundreds is listening. This grows or diminishes, reaching five hundred if the interest is deep and fading away to a half a hundred if the speaker fails to grip or the weather is bad. At the close of each service portions of the Scriptures are distributed in all of the languages spoken in the city.

Day Nurseries on Ranches

A HEALTH and recreation service among Oregon harvesters has been carried on for its second year by the Council of Women for Home Missions. On the ranches of Oregon, as in all other places where migratory families follow the crops, there are a great many children who, as often as not, are forced to engage in tiring labor with their parents, simply because the parents have no place to leave them while they are at work. Facing this problem, the day nurseries and playgrounds organized by the Council served about 500 children during the summer of 1924, and performed a still more extended service in 1925. The harvesters invariably said the announcement of the day nurseries (in the establishment of which the ranch owners cooperated) was the best news they had ever heard. On the hop ranches many offered to pay for the care of their children. The management, however, paid the entire operating expense for salaries and equipment. Others on the apple ranches said the service was

worth more to them than the dollar a week per child asked in payment.

Baptist "Lone Star Fund"

THIS title has been given to a joint effort of the Baptist Foreign Mission Society and Woman's Foreign Mission Society to raise \$263,662. Both societies are in a critical condition. The work on the foreign field will have to be curtailed if this fund is not raised. Consequently, irrespective of the general budget and entirely apart from it, this effort is being made. The title grew out of a speech by Rev. C. A. Brooks, D.D., of Englewood, Ill., at the recent convention of the denomination in Seattle, in which he reminded his hearers of a financial crisis in 1853, when the Baptist Missionary Union considered withdrawing from its one station in Southern India, and a poem, "Shine On, Lone Star," by the author of "My Country, 'Tis of Thee" stirred the church and saved the mission. There are today 84,000 Christians in that South India field.

Ohio's First Indian Church

SCHOENBRUNN (Beautiful Spring), the first town in Ohio to have a Christian church for Indians, is to be rebuilt. The site is near New Philadelphia, Ohio, and the state legislature has twice appropriated money for excavations of the town which was settled by David Zeisberger, the famous Moravian missionary to the Indians in 1772. The Indians were taught the Gospel and they learned to work, so that they became civilized and prosperous. They adopted laws prohibiting intoxicating liquor, warfare, sabbath work, dances and heathen festivities, polygamy and social vices. Then later, when discontent and rebellion broke out among the unsympathetic Indians in 1777, Zeisberger decided to pull down the church and desert the town. It was buried and lost sight of but has now been uncovered and many relics of interest have been found. If sufficient funds are received from churches

interested, the plan is to build a replica of the log chapel, the school and the Zeisberger residence on their original sites and to establish a museum which will be of great historical interest.

Mormon Missionary Methods

STATISTICS about Utah Mormonism, given at the latest convention of that body, are emphasized by the editor of *Light on Mormonism* as follows: "Note that there are nearly 1,900 Utah missionaries out to make converts, and then add some 300 more from the Josephite sect of Mormonism—total about 2,200 proselyters, going from house to house among people not trained to reply. Of course proselytes can be thus obtained—averaging three to five per man. Read over the ten mission districts on this continent, outside of Utah, each with its headquarters office and full organization, and over 1,000 'elders' doing their work—mostly in the U. S.; note the 64,189 members enrolled, and over \$1,000,000 worth of mission property. Then note the fifteen foreign and island missions, with 779 more 'missionaries' at work, and 53,151 more members—not converted from heathenism, for Mormonism seldom if ever goes to such; but proselyted from other and true faiths, in most cases."

Japanese in Western Nebraska

DURING the development of the beet sugar industry in Nebraska a few years ago, many Japanese were employed in the fields, mostly by contract labor. The more thrifty of these laborers eagerly availed themselves of the opportunity to become renters of irrigated land. Right Rev. George A. Beecher, D.D., Protestant Episcopal Bishop of Western Nebraska, states that the present Japanese population is about six hundred, ninety per cent of whom are Buddhists. Five years ago, he says, he met a young Japanese, Mr. H. Kano, who was a graduate of the Imperial University of Japan, and a post-

graduate of the University of Nebraska in the Department of Agriculture. He had been converted from Buddhism to Christianity through one of the American missionaries in Japan, and was an earnest Christian. Mr. Kano is now acting as official lay worker in this region. He makes regular visits in each home, and gives the men training in scientific farming and animal husbandry. He also assembles the people in neighborhood gatherings each week, for social intercourse and pleasurable recreation, and for definite Christian instruction.

Newfoundland Preachers

AN interesting article in *The Living Church* on Great Britain's oldest colony, tells us that Newfoundland and a strip of the Labrador coast constitute a diocese of the Church of England, quite separate from Canada. Roman Catholics and Methodists are also found there, and each denomination has its own system of schools under church control and partly supported by a per capita government grant. While there are many English clergymen, Newfoundland is blessed with a ministry largely native. Not only has she produced her own priesthood, but she has many sons laboring in Canada, the United States, and other places. One Canadian seminary has drawn very largely for its students on Newfoundlanders and still there is a long waiting list for entrance into the local seminary—Queen's College, St. John's. The places to which these men go are very isolated. Many of them have a hundred miles or more of coast dotted with tiny settlements. Every day almost, they must be on the road, in all weathers. They have to direct the education in the schools, comfort the sick, reason with the wayward, and be the one great uplifting force in their extensive parishes.

Laws for Crees and Eskimos

A PROCLAMATION was recently addressed by the Canadian Government to the Indians and Eskimos

who live in the far northern regions of Canada, forbidding murder and the taking of the law into their own hands by killing the murderer. The editor of *The Bible in the World* comments: "There are many interesting points in this document. It is printed in English and Cree, the native language. This implies that there are readers. Who taught them? Missionaries. The curious script is not of native origin. Who invented it? A missionary. Who put the language into written form? Missionaries. The argument of the proclamation is based upon religion. Who told these barbarous folk that 'Our God made the world,' etc.? Missionaries. The appeal implies a constituency where the truths of the Bible are to some extent known, if not always practised. Missionaries translated, and the Bible Society published, the Scriptures for the Eskimos and Crees. The fatherly tone of the proclamation shows that the Canadian Government approaches its great civilizing task in a Christian spirit."

LATIN AMERICA

Y. W. C. A. Work in Mexico

MEXICO needs new women for her new day, and the Y. W. C. A., established only a year and a half ago in Mexico City, is seeking to prepare them just as some of the outstanding moral leaders among men are the product of Y. M. C. A. training. Eleven groups of girls and young women have been organized to promote definite social service projects and to learn team work. Classes in English are being taught and arrangements are made for the exchange, with foreign girls, of instruction in Spanish. Members of these groups have enlisted for health work among the poor. A health education center has been organized in cooperation with the city health department, which furnishes the equipment. A popular circulating library, a thing quite new in Mexico, has been started, specializing on woman's culture, and a nucleus of 500 volumes gathered.

The National Department of Education offers cooperation in this work and fortnightly lectures are given to increase interest in reading. The dormitory and home for girls away from home is a real cosmopolitan club. An employment bureau is functioning as one of the most serviceable arms of the work.

South American Methodism

BISHOP W. F. OLDDHAM, of the Methodist Episcopal Church, writes as follows of the East South America Conference, which includes Argentina and Uruguay: "Though not yet large in numbers, the evangelical forces of these southern republics had profoundly affected the public life. Great reforms had been initiated; public rights, such as liberty of public worship, right of public sepulture, freedom of opinion, freedom of public schools from church control, etc., had been secured, while temperance reform, child welfare, and the recognition of woman's rights were largely the fruits of the impact of evangelical teaching in which all evangelicals share, Methodism leading the procession. They accepted with gravity and solemn sense of responsibility the invitation to move as rapidly as possible to complete self-support. They pointed out that twenty-five per cent of their churches had already reached this goal; others are hastening thither. They pledged themselves to a more earnest witness of the truth that had been entrusted to them. When the time came they would accept any added responsibility that self-government would place upon them."

Immigrants in South America

AMONG the groups of these people that are comparatively unreached by evangelical Christianity, or altogether neglected, the *Record of Christian Work* mentions the following: 100,000 non-Catholics and Moslem Syrians in various settlements of Argentina; 45,000 Syrians and 25,000 Moslem Turks located in small

communities in the cities of Brazil; 35,000 Japanese, chiefly engaged in rice culture in the State of Sao Paulo, among whom the only work carried on is by one Japanese Protestant pastor; 5,000 Czechoslovaks, chiefly of Protestant sympathies, who emigrated to Argentina in 1923; small colonies of Letts, Esthonians, Armenians, and Russians, and some 500,000 Italians, who present a field in which, in the judgment of some, evangelical activities should be better coordinated and increased.

Training Peruvian Nurses

TRAINING schools for nurses have been unknown in Peru, as well as other parts of South America, until very recently. Hospitals have existed in all of the larger cities, but these have been in charge of Catholic Sisters, not trained nurses. The Nurse Training School in Lima in connection with the British American Hospital is the first successful school of its kind in Peru. At the present time there are twenty-five nurses in training. These come from all kinds of homes except the extremely wealthy. The majority of them have a limited amount of education, as higher education is not considered necessary for girls in this country. "We find them," says Miss Katherine Hankin, R. N., "a bright, happy, enthusiastic bunch of girls, and very good imitators. They learn very readily, but do not always apply this knowledge to the best advantage. Our course of study is taken from the standard curriculum used in the United States. We do not go deeply into the sciences, and give a few more hours to practical demonstrations, and a few less to theory."—*Christian Advocate*.

Methodist Farm School in Chile

IN southern Chile the Methodist Episcopal Church (North) is conducting a flourishing institution, known as the Instituto Agrícola Bunster. It consists of the church, agricultural school, primary school,

fruit, forest and flower nursery, vegetable garden, dairy, farm, carpentry and machine shop. The agricultural school has been functioning five years, and has had an average of twenty students enrolled from all parts of Chile. The requirements for entrance are the completion of the primary course of study as prescribed by the Chilean national schools, a sound body, good character and a willingness to work, all vouched for by two known people of the applicant's home community. The work of the farm includes the introduction of new plant varieties for experimentation and trial, and the development of native material and varieties, in cooperation with the United States Department of Agriculture, receiving from them many varieties of plants, seeds and fruits and in turn forwarding to them the best Chilean seeds and fruits for propagation.

Priestly Opposition in Brazil

REV. ALVA HARDIE, D.D., missionary of the Southern Presbyterian Church in western Brazil, describes the hostility shown by a priest when he went to the town of Patos to buy land for a school, and continues:

"The priest here in Patrocínio has published in the weekly paper of the town for the last three weeks, among other things, these illuminating lines:

The propaganda of Protestantism, even if it were true, even if looked upon only on the religious side, even so it ought to be fought by all Brazilians, it is the leaven of discord. And there are already not a few of these leavens of disunion that we have among us. Religion to the North American is nothing more than a branch of commercial advertising, just as any other means of advertising.

"These are a few of the means of persecution here in Brazil. And what shall I more say? for time would fail me to tell of São José dos Calçados where the Protestant church building was burned down, the priest being at the head of the mob; or of Aparecida do Norte where the infuriated crowd took all the benches, pulpit, hymn-books, doors and sashes from the

church and made a bonfire of them in the middle of the street."

EUROPE

Religious Awakening in Ireland

D. R. NORTHRIDGE, editor of *The Irish Christian Advocate* of Belfast, writes of a great spiritual awakening in northern Ireland. It came without human engineering, following waves of materialism and spiritism. One illustration of the awakening is the conversion of Robert Blackford, a noted atheist, who did much to undermine faith. New discoveries of science have led him to desert his former position for faith in God and spiritual things. The revival has brought Protestant churches together in a new spirit of unity and cooperation and has produced a deeper, more general study of the Bible. As a result, there has been renewed conviction that Christ alone is the hope of the ages.

Some other results of this revival are a greater spirit of peace in Ireland and an increased attendance at church, with at least 50,000 people making profession of their faith in Christ in eighteen months. A third result has been a growing consciousness of social evil and a determination to improve community life. Temperance has increased, the sale of strong drink has been restricted, and many week-day religious services have been held in kitchens, mission halls and in the open air. Christian life is in evidence on every hand.

L. M. S. Educational Campaign

THAT great organization of English Congregationalists, the London Missionary Society, is instituting what is described as "a five-year campaign of missionary education." One aspect of this undertaking is outlined as follows:

"The outstanding call of the hour is for a great offering of young manhood and womanhood to the cause of the Kingdom of God. Many of the vacancies in the mission fields which could not be filled during the war

period, 1914-1919, remain still unfilled, not only because finance is inadequate, but because young men have not offered themselves for collegiate training, and in consequence, the proportion of missionary candidates from the theological colleges has been inadequate. The missionary challenge of the L. M. S. to the churches today is first of all a call for the dedication of the precious gift of life to God's great service. Men and women are required who will be ready to make the offering of capable life to the work of preparation for the ministry of the mission field."

Preaching to Liverpool Jews

DURING the past summer a group of fifteen converted Jews and Jewesses, supported by about thirty Christian fellow-workers, conducted an open-air campaign in Liverpool, which is described in the *Jewish Missionary Herald*: "The Jewish people were fairly taken by surprise when we reached their respective quarters and with unfurled Hebrew banners commenced the meetings with prayer and songs of praise. Still further amazement was shown as one after another lifted up their hearts and voices and delivered pointed messages and testimonies. In all nine different 'Jewish streets' were visited with the Gospel, in each of which the messages as well as the messengers enjoyed full liberty. After each service a procession of all our Jewish brethren and sisters, together with our regular fellow helpers was formed, and with our Hebrew banners we marched through the Jewish Mecca, singing gospel hymns. The Jewish community here had never before witnessed such a sight in their very midst."

Moody Memorial in Glasgow

THE abiding influence in Great Britain, as well as in this country, of Dwight L. Moody is illustrated in the fact that not long ago the Glasgow Evangelistic Association, which was the offspring of his revival meetings, conducted a public celebration of the

fiftieth anniversary of his momentous visit to the Scottish metropolis. Three thousand people crowded the auditorium, the Lord Provost of the city in the chair. Sixty gray-haired men and women who were present were converts of the campaign of 1874-75, and 600 others were fruits of the labors of the Association which owed its existence to him. Sir J. H. M. Graham said that he had once sat on the platform of Exeter Hall in London with W. E. Gladstone and Matthew Arnold and listened to Moody. At the close of the service Mr. Gladstone turned to his companions and said, "I thank God that I have lived to see the day when He should bless His Church on earth by the gift of a man able to preach the Gospel of Christ as we have heard it preached this afternoon!" Arnold, the cultured agnostic, said, "Mr. Gladstone, I would give all that I have if I could only believe it!"

German Church Federation

REV. CHARLES S. MACFARLAND, D.D., of the Federal Council of Churches, writes of his recent visit to the Continent: "One of the most heartening things in Europe is the rapid development of the Church Federation of Germany, and there is no more important contact for our Federal Council and the American churches than that which is being deepened with it. This body is different from any other federation in that not only are denominations united, but also provincial church bodies within the German Republic which have previously been separate and autonomous bodies. It therefore tends to break down these sectional influences which have undoubtedly been harmful to the higher development of the people of Germany as a whole. Our relations with the German Federation are of much more importance than simply the sympathetic association between the churches of two particular nations. It is to be remembered that by far the larger body of the Protestant churches in

Europe are associated with Germany through time, tradition and temperament, and that German Protestantism exercises a wide influence in Europe."

Pioneering in Bulgaria

REV. PAUL L. MISHKOFF writes from Philippolis, Bulgaria, to the New York office of the Russia Evangelization Society: "Brother Marko Karatanasoff, our colporteur in Varna district, has recently visited some of the villages where the people have never seen nor heard a preacher of Christ's Gospel. One village, Chokek, is twenty-five miles away from Varna, and our brother walked on foot, bearing a satchel filled with Bibles and tracts. He talked to the women, children, and men of the village, at different places. Two days were spent there in missionary effort, praying, preaching, singing, and distributing gospels and tracts, without ceasing, and all this shook the village to its very foundation. The people listened and cried and promised to live true Christian lives. In the other village, Vladislave, each house was visited with Bibles and tracts, and a splendid open-air meeting was held. Many people stood for two hours in a sunny place to hear the Word of God, and it was the first time for them to listen to the preaching of the Gospel."

GENERAL

Stockholm Continuation Committee

THE delegates from thirty-seven countries who met in the Universal Conference on Christian Life and Work, held in Stockholm, August 11th to 30th, voted unanimously to appoint a continuation committee. Commission after commission in making its report pointed out the necessity of a permanent agency to study the economic and charitable tasks of the churches in all countries, to act as a fact-finding body for the churches, to provide unprejudiced information on subjects of concern to them, and to issue a periodical. These plans have, in general, been adopted, the Committee being given authority "to

consider how effect can be given to the suggestions which have been made." It is also "to examine the practicability of calling another such conference at a future date." Its American members include Rev. Drs. Arthur J. Brown, Wm. Adams Brown, S. Parkes Cadman, Harold Lynn Hough, Shailer Mathews, Frederick Lynch, and Bishops Brent and Cannon.

World's Week of Prayer

THE annual Universal Week of Prayer, which has been planned for by the World's Evangelical Alliance each year since 1846, will be held in 1926 from Sunday, January 3d, to Saturday, January 9th, inclusive. The call, issued by the Council of the Alliance, contains the following references to world conditions as reasons for prayer: "The Jew is establishing himself in the land of his fathers, and is beginning to divest himself of the veil of prejudice through which he has till now looked upon Jesus of Nazareth. Islam still lifts a wall of towering defiance to Christianity, although great rents appear in it. Perhaps even now it is beginning to crumble. On the continent of Europe the Papacy is fighting for its life, yet its propaganda is unwearied, endlessly resourceful, and not without success. Only a few lands are still closed to the Gospel; elsewhere the Word of Life has free course, and is being glorified."

China Inland Mission Anniversary

THE sixtieth anniversary of the founding of the China Inland Mission was celebrated in a conference held in Toronto, Canada. (September 14th to 16th). Sixty years ago, there were less than one hundred missionaries in China, and none except at stations easily reached by steamers. During the first ten years of the China Inland Mission, baptisms numbered only 777. In the first twenty-five years, baptisms were nearly 5,000. During the next twenty-five years they were over 25,000. During the last ten years (including, in time, the World War, China's own wars and brogandage) 54,000 men and women have confessed Christ by baptism in connection with this one Mission which has now over 1,100 missionaries working in China.

THE MISSIONARY LIBRARY

God's Word to Women. By Katharine C. Bushnell, 127 Sunnyside Ave., Oakland, California.

Mrs. Bushnell, equipped with a knowledge of Hebrew and Greek, enters the lists as a champion of the Bible and of women. She accepts fully the authority of the sacred Scriptures and would stand by its teachings though they should go against all the feminism of the world. She believes, however, that an unprejudiced study of the original will reveal it to be a work of power and freedom from God to women. She has a suspicion that sex prejudice has blinded the eyes of many male translators to the plain meaning of the Scriptures; and her book seems to verify that suspicion.

"God's Word to Women" was issued as a study book; in her preparatory statement to the second edition Mrs. Bushnell says:

"We must continually improve in our understanding of God's will, and this necessitates a continual improvement in our interpretation of God's word. So the question is, Shall the Church change its present treatment of woman, or its interpretation of St. Paul? At no point is faith in the entire Bible being so viciously and so successfully attacked today as at the point of the 'woman question,' and the Church so far attempts no defense here of her children. It assumes that the interests of merely a few ambitious women are involved, whereas the very fundamentals of our faith are involved."

The objects of the lessons are (1) to point out the fallacies in the argument for the supremacy of the male sex, (2) to show the true position of women in the economy of God, (3) to show women their need of knowing the Bible in its original tongues in

order to confute these fallacies, and also to show that such knowledge would have great influence for faith in the Word of God.

It is assumed that the "Bible is inspired, infallible, inviolable, and that any amendment or manipulation of the text is unnecessary." By this she is referring to the original text and not to English translations. With the errors and mistranslations of our English versions she has scant patience.

For example, she shows that God did not curse woman. The translation of His words to Eve is in error—that is all. "The teaching that God punishes Christian women for the sin of Eve" she says, "is a wicked and cruel superstition." "The need of a different translation and interpretation of Genesis 3:16 will scarcely be realized by those not familiar with the usual teachings to be found in our Bible commentaries, which defy the principles of morality and justice as well as outrage the sense of the original words."

Then follows a long critical examination of the word *teshuqa*, translated "desire" in Gen. 3:16. She shows that the Septuagint translation represents *teshuqa* by *apostrophe*. She also quotes other ancient versions where a similar term is used, in all of which the meaning "turning" is given. She then translates: "Thou art turning to thy husband, and he will rule over thee." She notes that the Church Fathers seem to be ignorant of any other sense than "turning" for the word. Clement of Rome, Irenaeus, Origen, Jerome and others are cited. Yet how much immorality has been fostered by this false translation, where the word has been translated as sexual desire!

Mrs. Bushnell's treatment of the early status of woman as revealed in the patriarchal age of the Old Testament, is very interesting. She notes the command that a husband is to leave his father and mother and cleave to his wife, and brings out very clearly the existence of a matriarchal state in which the husband is absorbed into the family of his wife. This early free and dignified position of the woman disappeared after the return from the captivity, under rabbinic interpretation and regulation.

Numerous and amusing instances of sex bias are given in the English translations of the Old Testament text. For example, Lev. 19:20 where the authorized version has *She shall be scourged and he shall bring his offering*; the Revised Version has *"They shall be punished and he shall bring, etc."*; but the literal meaning is "There shall be inquisition and he shall bring his offering."

Again the word *cha-kam*, "wise," occurs 130 times in the Hebrew Bible. It is invariably translated "wise" except in a very few instances where it relates to women as for example, Jer. 9:17 "send for cunning women that they may come." Another example is found in Isa. 3:12 where the word translated "children" is not so translated in the two score other passages where it occurs, and the word translated "women" is probably quite a different word. The Septuagint translates this verse: "As for my people taxgatherers glean them and exactors rule over them."

Still another word *chayil* seems to have been translated with a sex bias. Two hundred and forty-two times it occurs. It is translated, army, might, power, goods, substance, wealth, valor, and so on. But in four cases this word is used in regard to a woman. Once of Ruth, where the Septuagint translates it, "Thou art a woman of power." Our English version has it "Thou art a virtuous woman." Once in King Lemuel's description of the wonderful, vigorous woman, in the

last chapter of Proverbs. Here again "a woman of *chayil*" becomes a virtuous woman, though the Syriac version actually has "a strong, powerful, virile" woman. So the word that is used 200 times and used to indicate force, strength, ability, becomes narrowed when it relates to woman to the one virtue of chastity.

Perhaps the most interesting discussion in the Old Testament centers around the passage in 1 Sam. 2:22 where the women who assembled about the door of the tabernacle are mentioned. The word translated assembled should be translated "served," as it relates to a time when women actually *served* in the tabernacle. Professor Margoliouth uses the word "wilful mistranslations" and declares that the whole modern theory of the Pentateuch is likely to be wrecked on this one verse. Space does not permit the reprinting of the whole argument.

The most interesting and valuable part of the book is where Mrs. Bushnell turns her attention to the mistranslations and misinterpretations of the Apostle Paul.

Take the instructions contained in First Corinthians which are commonly understood to both veil and silence women. In 1 Cor. 14:34 it is stated "it is not permitted. . . . as also says the law." Who did not permit it? No law can be found in the entire Old Testament forbidding the speaking of women, but on the contrary women are permitted to speak in public, e. g. Num. 27:1-7. The Judaisers, on the contrary, with the rigid and narrow interpretation of the rabbinical tradition had the strongest regulations against any public participation of women. Mrs. Bushnell believes that in Chapter 14:34-35 Paul is quoting the views of the Judaisers as contained in the letter which had come to him from the church in Corinth, as he elsewhere in the same letter quotes positions only to refute them. Paul's retort to the Judaisers is found in the words "what came the word of God from

you? or came it unto you only?" and so on to the end of the chapter.

In the eleventh chapter it is pointed out that Paul is similarly quoting the Judaizing objections in the letter which he has received, in verses 6-10, and gives his answer in what follows. There is nothing in the Greek that compels us to translate as a question v. 13, and the statement in verse 14 is so manifest a mistranslation that nothing but sex prejudice could have so long retained it. "Judge for yourselves," Paul replies, "It is fitting for a woman to pray to God unveiled, nor does nature itself teach you that it is a disgrace for a man to have long hair, but it is a woman's glory, because her hair has been given her instead of a veil."

To sum up the whole, Paul dismisses the contention of the Judaizers with a word: "If any one is disposed to be contentious over the matter, we have no such custom (veiling) nor have the churches of God."

In support of this contention, Mrs. Bushnell quotes Lightfoot, and the custom of the early churches which permitted women to sit unveiled in church meetings until the Council of Laodicea forbade it in 363 A. D.

One is tempted to quote further from this fascinating book, whose full and shattering force cannot be felt except as it is read in full, with a careful study of the Greek text.

She shows that wives are never taught to obey their husbands; the word obey being used only in regard to slaves and children; while the word "be subordinate to" is used both in regard to all believers (Eph. 5: 21, R. V.) and to Christ himself. She shows what headship involves in regard to Christ, and to husbands; where it means supporter, nourisher, builder of the body, and not mere ruler. Christ invites his church to sit beside him on his throne; he does not jealously keep his church in subjection. We are to obey Christ because he is divine; but he himself has told us to call no man "Master" for one is your Master even Christ.

"Woman's spiritual head is also her King; and so is man's spiritual head. But woman's matrimonial head is not her King, he is only a fellow-disciple and fellow-servant of the King."

The great part which women played in the New Testament is fully revealed. It was women only who remained at the cross *throughout* the crucifixion. It was they who were the preservers of the seven words on the cross; they who were the first witnesses of the resurrection; they who were named as fellow-workers by Paul.

The writer believes that correctly translated and fairly interpreted in the light of attendant circumstances, Paul's teachings in regard to women are not intended to fetter her, or to circumscribe her attitude; that we may follow them in spirit, that we never need to apologize for them, or to disregard them; that on the contrary we find the Bible teachings squarely in line with woman's fullest freedom and opportunity. H. B. M.

Some Chinese Friends of Mine. Mary F. Kelly. 12mo. 196 pp. 1925.

The best way to understand the Chinese is through such personal introductions as those in this volume of human interest sketches. Miss Kelly, who has been for nearly thirty years a missionary of the Disciples in China, tells sympathetically the life stories of eighteen Chinese with whom she came into contact. Her friends include teachers, inn-keepers, school girls, women of the old and new order, farmer's wife, gambler, night-watchman, etc. They are varied, well-told sketches, suitable for reading aloud at home or in sewing circles.

Dear Family. By Peggy Ann. 16mo. 107 pp. 1925.

A wide-awake young college woman from the United States, without much missionary vision, goes to serve as a teacher in a mission school in South America. She writes home a series of interesting letters which give an excellent insight into the influences

that give her a real interest in missionary work. There is nothing solemn or stereotyped about these letters but they are human, purposeful and stimulating.

The Missionary Evangel. E. D. Mouzon. 12mo. 181 pp. 1925.

The missionary message of the Bible, its relation to the human soul, the Christian view of God, the Gospel of the Cross, and the sanctification of all life, are the subjects of five lectures delivered by Bishop Mouzon of the Methodist Church, South, in Dallas, Texas. They are evangelical, fresh, forceful and practical, especially stimulating to students and pastors.

The Eternal Hunger. Edward Steiner. 12mo. 150 pp. \$1.25. 1925.

These fourteen incidents describe some of Professor Steiner's spiritual experiences, most of them in his boyhood, when he was a Jewish lad in Poland. The last two or three have to do with his Christian life but in all of them is revealed a yearning for God, a sympathy with Christ and a desire to bring men into fellowship with God. Professor Steiner is a man of deep emotions, with sympathy for his fellow-men, rather than a philosopher or theologian. He knows how to tell a story so as to bring out dramatic effects and to touch the hearts of his readers.

Least Known America. A. Eugene Bartlett, author of "The Joy-Maker," "Harbor Jim," etc. Illustrated, maps, 286 pp. \$2.50. New York. 1925.

The prospective tourist who may include in his itinerary those portions of America described by Mr. Bartlett, should discard as useless baggage his blue book of travel with its list of hotels of distinction. The regions included here offer no accommodations for travelers, but there is promise of an abundance of blue sky, fair weather and beautiful scenery. The road to Chimayo, a little-known village in New Mexico, Indian trails to the "Home of the Great Spirit, the

shores of the "Isle of Rum" off the southern coast of Newfoundland and many other unadvertised spots in America's great out-of-doors, make up this "Land of New Delight." The author says that the "fine harmonies of life in the open" will reward the traveler for lack of bed springs and limousines, if he is not in a hurry nor greatly interested in what he will have for dinner. In some of these out-of-the-way places our guide found young missionaries "with courage of iron and needing it." He shows an appreciation of their work and a feeling that some of these neglected places are in need of a Light independent of sunrise or sunset featured. While in no sense a missionary book, it may be recommended as a source for missionary settings to enliven missionary papers or addresses. C. H.

The Master Life. W. P. Livingstone. 8vo. 405 pp. \$2.50. 1925.

There is no more fruitful theme than the earthly life of Jesus. It has been written up from every angle and for every class of reader. Here the author of "Mary Slessor" and other excellent biographies writes the biography of the God-Man of Galilee, in modern style, without the use of ecclesiastical phraseology. The author uses New Testament material with imagination and draws upon the results of modern research to picture vividly *Jesus and His times* humanly but with reverence. He brings out clearly the greatness of His character, the wonderful quality and effects of His words and works and the divine mission that brought Him into the world. It is a fascinating and powerful story.

The Man of Sorrows. Albert T. W. Steinhacuser. 318 pages. \$2.25. New York. 1925.

This book of Lenten devotions on the passion of our Lord contains discriminating selections for scripture reading, prayers, and meditations for the entire period and will be of great assistance to all who desire to follow such a plan of devotion. Many of the

prayers, collects, and litanies have a freshness which is most appealing.

J. F. R.

A Treasury for Teachers. Edited by John Gray. 12mo. 196 pp. 2s net. 1924.

Sunday-school teachers and others will find in this compact volume useful material for illustrating lessons and talks. There are brief biographical sketches, sermonettes, lesson outlines, teaching suggestions, subjects for speakers and short articles on baptism, the Bible, service, work for children, unruly pupils, etc.; also some object lessons and blackboard work.

Mounting Up with Wings. Northcote Deck. 12mo. 146 pp. 3s net. Glasgow. 1925.

Dr. Deck, a missionary to the Solomon Islands, gives in this little volume, seventeen brief messages dealing with the "life of simple faith." They are biblical, practical and spiritual. Christians will find comfort and inspiration in them.

Mountain Peaks in the Life of Our Lord. William Bancroft Hill. 8vo. 189 pp. \$1.50. New York. 1925.

With the devout spirit of a Christian, the keen insight of a student, the practiced skill of a teacher, the vivid descriptions of a traveler, the practical sense of a virile man, and the attractive style of a literateur, Dr. Hill has selected these outstanding events in the life of Jesus, associated with the outstanding points in the Palestine landscape in order to present a popular, impressive life of Christ. The mountains of Nazareth, the temptation, the temple, the transfiguration, the crucifixion and the ascension are a few of the hills around which the narratives cluster. The book will well repay the reader.

Midst Volcanic Fires. Maurice Frater. Illus. 12mo. 288 pp. \$2.25. Boston. 1922.

Won by Blood. A. K. Langridge. Illus. 12mo. 128 pp.

The New Hebrides Islands, first made famous by John G. Paton, have

always had a fascination and a romance both in their savagery and in their conversion to Christianity. These two fascinating volumes tell the story of Erromanga, the Martyr Isle, and of tours among the other volcanic islands, heathen and Christian.

The Copping Bible Pictures. 95 colored illustrations. 5½x8¾ inches. \$2.50 per set. Westminster Press. Philadelphia. 1925.

With rare and sympathetic understanding of his subject, and peculiar artistic skill, Harold Copping has interpreted thirty Old Testament and sixty-five New Testament scenes. They are thoroughly Oriental and Palestinian in treatment. While in some pictures the printing is much more clear and satisfactory than in others, the coloring is good and generally the conception of Jesus is pleasing. Each picture is on a separate sheet and under it is printed a Bible text and a brief description of the scene. The paintings draw less on the imagination than many of Tissot's, for the artist makes no attempt to depict halos and angelic figures, (except in the scene of the shepherds on the night of the nativity. These pictures are excellent for teaching Bible lessons.

Mission Methods. Carrie Lee Campbell. 65 pp. \$1.00. Richmond, Va. 1923.

A book of methods for the use of churches, Sunday-schools and missionary societies. Fifty-eight suggestions are given for missionary features which may be introduced in various programs. While the book was prepared specifically for Southern Presbyterian churches, the suggestions may be readily adapted for use elsewhere.

K. S. C.

Color Blind. a Missionary Play in Three Acts. Margaret T. Applegarth. 10 cents. New York. 1923.

This missionary play, from Miss Applegarth's book of Short Missionary Plays, teaches God's love and care for the children of all races and colors.

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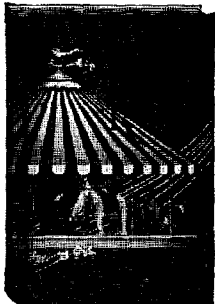
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PERSONALS

REV. ARTHUR H. SMITH, D.D., one of the most widely known of American missionaries, author of "Chinese Characteristics," recently celebrated his eightieth birthday at Tunghsien, China. * * *

REV. F. I. JOHNSON, of Columbus, Ohio, has been elected an associate secretary of the Methodist Episcopal Board of Foreign Missions. * * *

PRINCIPAL SAM HIGGINBOTTOM, of the Agricultural and Industrial Institute in Allahabad, India, received the honorary degree of Doctor of Philanthropy from Princeton University, his Alma Mater, last June. * * *

REV. NOLAN R. BEST, for many years the able editor of *The Continent*, has become executive secretary of the Baltimore Federation of Churches. * * *

MISS A. L. MILLARD, after thirty-eight years of service in Bombay under the Marathi Mission (Congregational), has returned to America.

OBITUARY

REV. HENRY W. BOONE, D.D., son of the first Bishop Boone of China, brother of the second Bishop Boone, and himself a missionary of the Protestant Episcopal Church in that country for over thirty years, died recently in Los Angeles, aged eighty-six.

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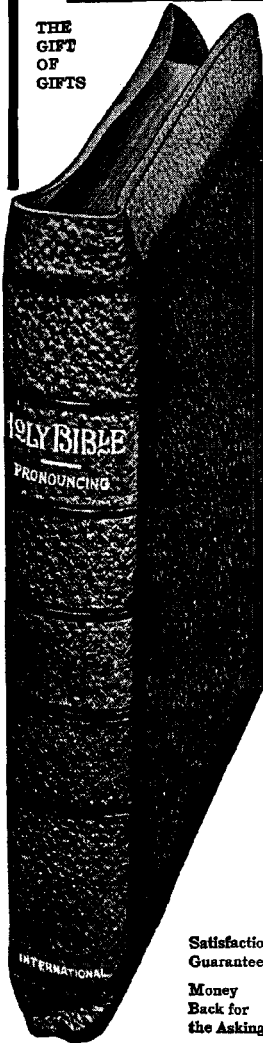
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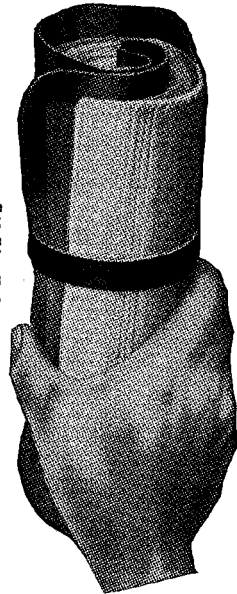
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