

The Charm of Fine Linens

Exquisite in design, with the lustrous sheen that only pure linen can boast, Damask Cloths and Napkins are invariably the choice of the discriminating hostess. Their immaculate beauty makes an admirable background for fine china, sparkling crystal and gleaming silver that nothing else can equal.

At McCutcheon's you'll find handsome Cloths to fit all the new tables—long refectory, square, oval, as well as round tables. And, too, pure quality Damask Linen is one of the most durable fabrics woven, which recommends it for everyday use as well as for festive occasions.



James McCutcheon & Co.

Department No. 20

Fifth Avenue, 33rd and 34th Sts., New York

"The Man with the Gentle Heart"

Samuel Reynolds House OF SIAM

Pioneer Medical Missionary, 1847-1876

By GEORGE HAWS FELTUS

CThe most complete and authentic account of the foundation work in Siam. Drawn from letters and journal of Dr. House, now for the first time made available.

"I find this story most interesting . . . will be eagerly sought and gladly purchased by English-speaking Siamese."—*Miss Edna S. Cole, late from Siam.*

"I have been fascinated by it."—*Rev. G. B. Stewart, Editor Auburn Seminary Record.*

"It ought to go into every missionary library."—*Rev. E. W. Miller, D.D., formerly Educational Secretary Reformed Board.*

"A remarkably fine piece of work."—*Rev. W. P. Schell, D.D., Sec'y Presbyterian Board For. Missions.*

PRICE, \$2.00

At All Booksellers or of the Publishers

FLEMING H. REVELL COMPANY

New York, 158 Fifth Ave. Chicago, 17 N. Wabash Ave.

Dear Mr. Husband:

Is your wife experienced in business matters? If not, who will advise her in case of your death? In case of emergency conditions your business experience is taxed to the utmost. Your death will be an emergency of the first magnitude. Will she be able to adjust herself to the new conditions? She will face many problems and be importuned to make unsafe investments. Why not remove all these problems and enable your wife to enjoy a fixed, guaranteed income.

The ANNUITY PLAN shows the way.

We will gladly give you information.

W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch St., Philadelphia.

Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Ave., New York, N. Y.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

4 REASONS WHY THERE WAS A WAITING LIST FOR

Imperial Chinese Jasmine Tea

"I am enclosing a money order for 100 boxes of tea. We are entirely sold out on our former orders."
MISS M. O., Columbus, Ohio.

"We are selling the tea to meet our year's missionary budget, and have been so successful that we want another order right away."
MISS J. A., Pittsburgh, Pa.

"The girls in my missionary class are delighted with their success in selling so much of your tea."
MRS. C. S., Monmouth, Ill.

"We would like more boxes of tea. Our first lot went like hot cakes."
MRS. P. F. S., Rome, N. Y.

Try it yourself. Send for one of these Chinese packages:

Jasmine Tea in hand decorated box, - \$.60
(Enough for 75 cupsfuls.)

Jasmine Tea in Chinese hemp basket, \$1.25
(Enough for 300 cupsfuls.)

One-half pound Chinese Crystallized
Ginger in hand decorated box, - \$.75

Three-fourths pound Chinese Preserved
Ginger, with syrup, in earthenware jar, \$1.00

*For illustrations and special terms to church societies,
address*

MRS. ELSIE CLARK KRUG

(Formerly at Hwa Nan College, Foochow, China)

2227 St. Paul St.

Baltimore, Md.

PERSONALS

MISS KATE LAMSON, who has been connected with the Woman's Board of the Congregational Church since 1889, and has been its Foreign Secretary since 1903, has resigned. She is to continue as a director of the Board.

* * *

MISS ALICE KYLE, who was elected Assistant Secretary of the same Board in 1893, but whose work since 1910 has been chiefly editorial, first in charge of *Life and Light* and then as one of the editors of the *Missionary Herald*, has also laid down her active duties, but has also been elected a director.

* * *

REV. JOHN E. MERRILL, D.D., President of the Central Turkey College, Aintab, from 1905 until World War days, has returned to Turkey with his family, and will now be in charge of the Aleppo High School, whose 156 students are nearly all exiles from the interior of Turkey.

* * *

Dr. W. G. SHELLABEAR, formerly a Methodist missionary in Malaysia, has recently removed from Modeston, N. J., to Hartford, Connecticut, having accepted a professorship in the Kennedy School of Missions.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

REV. W. MYLES PHILLIPS, formerly a Presbyterian pastor in Scranton, Pa., has gone to Carville, Louisiana, to become chaplain of the Leper Colony (U. S. Marine Hospital 66). He is supported by the Woman's Home Mission Society of the Methodist Episcopal Church, through the American Mission to Lepers.

* * *

REV. PERCIVAL STACY WADDY has been elected Secretary of the Society for the Propagation of the Gospel (London).

* * *

GENERAL FENG YU-SHIANG, whom the daily press recently reported as taking a month's "sick leave" from Peking, is intending, according to the *Christian Advocate*, to visit Europe and America in the near future.

* * *

MISS ELEANOR GIBBONS, an educational missionary of the Presbyterian Board at Kolhapur, India, was married in December to Mason Oleott, a son of Mr. and Mrs. E. E. Oleott of New York and a member of the Aroet Mission of the Reformed Church in America.

* * *

HON. W. W. YEN, Prime Minister of the Chinese Cabinet which resigned late in October, is of the second generation of Chinese Christians, and an active member of the Protestant Episcopal Church.

* * *

REV. THOMAS C. HORTON, out of whose Bible class and missionary work grew the recent Los Angeles Bible Institute, has resigned as superintendent of the Institute. Dr. A. C. Dixon, Baltimore, has been invited to become Dean of the Institute to take the place of Dr. R. A. Torrey, resigned.

* * *

SIGNOR GUIDO COMBA, pastor of the Waldensian Church at Pomaretto in the Waldensian Valleys, is now in the United States and expects to be one of the delegates of the American Waldensian Aid Society to the Washington Foreign Missionary Convention.

* * *

OBITUARY

RIGHT REV. FRANK WESTON, Bishop of Zanzibar since 1908, died at Tanga, East Africa, November 2, 1924.

* * *

REV. JOHN FOX, D.D., formerly secretary of the American Bible Society, died at his home in Easton, Pa., December 23d.

* * *

REV. LEE TOW, one of the most devoted Chinese Christian workers in New York City, died early in December.

* * *

THE REV. JOHN G. MEEM, archdeacon in Northern Brazil, and veteran missionary of the Protestant Episcopal Church, died in Rio de Janeiro in November. He was one of the first four men to go to that field under the Board of Missions of his Church, and served there for thirty-three years.

THE MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, *Editor*

Contents for February, 1925

	<i>Page</i>
FRONTISPICE . . . A YAO TRIBE IN CHINA	85
EDITORIALS	85
TWENTY-FIVE YEARS OF UNITED MISSION STUDY.	
MISSIONARY GIVING VS. MISSIONARY DEFICITS.	
MISSIONARY EDUCATION IN LATIN AMERICA.	
A PLATFORM FOR CHRISTIAN SOCIAL SERVICE.	
THE NEED OF PARAGUAY.	
THE POWER THAT TRANSFORMS CHINESE FRANK A. KELLER	93
<i>Some of the results of Bible distribution, evangelistic work and Bible training in China.</i>	
CHINESE CHRISTIANS AT WORK FOR CHINA MARY NINDE GAMMELL	98
<i>Chinese home mission effort to win China for Christ.</i>	
CITY CHURCHES ON WHEELS H. PAUL DOUGLASS	105
<i>The findings of the St. Louis Religious Survey showing results of the migration of populations and churches and the need for readjustment.</i>	
THE COMMUNITY CHURCH IN CHINA A. R. KEPLER	111
<i>Efforts to serve Chinese cities and villages by work for all classes seven days in the week.</i>	
THE DEVELOPMENT OF INDIAN LEADERSHIP WILLIAM PATON	117
<i>The Secretary of the National Christian Council describes the methods by which trained Christian leaders are produced in India.</i>	
CLASS-ROOM EXPERIENCES IN CAIRO WENDELL CLELAND	120
<i>A professor in the American University describes the ambition of Egyptian students and the motives that actuate them.</i>	
A CHRISTIAN STATESMAN OF CHILE HARRY FARMER	125
<i>A sketch of Moises Torregrosa, one of the evangelical Christians of Chile, showing the type of men on whom the church must depend for leadership.</i>	
BEST METHODS EDITED BY MRS. E. C. CRONK	127
WOMAN'S HOME AND FOREIGN BULLETINS	134
NEWS FROM MANY LANDS	140
MISSIONARY LIBRARY	155

TERMS.—\$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published monthly. Copyrighted, 1925, by MISSIONARY REVIEW PUBLISHING COMPANY, INC. All rights reserved.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

ROBERT E. SPEER, *President*

WILLIAM I. CHAMBERLAIN, *Vice-President*

DELAN L. PIERSON, *Secretary*

WALTER McDUGALL, *Treasurer*

Publication office, 3d & Relfy Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

What Scroggie Does for You

EVERY week, W. Graham Scroggie, Britain's foremost Bible teacher, offers you a help that you can get nowhere else on the International Uniform Sunday School Lessons. He gives:

Historical Setting, showing the setting of the book in the Bible, the setting of the chapter in that book, the setting of the lesson in that chapter.

Verse by Verse Expository Meaning gives the meaning of the text, and interprets its language and teaching.

The Homiletical Form gives the lesson's message for use by teachers; it is a lesson analysis greatly in demand.

The Topical Value suggests vital themes in the lesson.

The Practical Aim shows the devotional message for both pupil and teacher.

This is but one of sixteen different features on the Uniform and Whole Bible Course appearing every week exclusively in

The Sunday School Times

Published Every Week

Yet a reader writes, "I get the value of my investment in your paper many times over before I reach the Sunday-school lesson."

One of the most widely circulated woman's magazines in America recently wrote to an inquirer who asked help on a personal problem:

"We would suggest that you write Mother Ruth, care of The Sunday School Times, stating your problem to her. She is a wonderful woman, who gives advice to all young women who wish her to advise them, and we are sure that you will get just the right kind of an answer."

A Times reader writes: "Having received your valuable paper for ten weeks on the 'Get-Acquainted' plan, and having found it all I had hoped and more, I desire now to renew for a year. I value it so highly I expect to take it the balance of my life."

It is \$2.00 a year, or \$1.50 in clubs of five or more copies, either to separate addresses or one address. Or try the "Get-Acquainted" offer.

THE SUNDAY SCHOOL TIMES COMPANY

Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Our "Get-Acquainted" offer—10 weeks for 25 cents



MEMBERS OF THE YAO TRIBE, WEST CHINA, AS THE MISSIONARIES FOUND THEM



MEMBERS OF THE YAO TRIBE, WEST CHINA, WHO ACCEPTED THE GOSPEL
A TRANSFORMATION WROUGHT AMONG CHINESE
ABORIGINES.

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVIII

FEBRUARY, 1925

NUMBER
TWO

TWENTY-FIVE YEARS OF UNITED MISSION STUDY

ONE of the most useful outcomes of the great Ecumenical Foreign Missionary Conference, held in New York in 1900, was the formation of the Central Committee on the United Study of Foreign Missions, the first organized interdenominational committee of women for mission study. The plans for the committee had been made several months before under the wise, far-seeing leadership of Miss Abbie B. Child, for many years secretary of the Congregational Woman's Board of Missions. The first committee consisted of representatives appointed by five of the leading Women's Boards of Missions: Congregational, Methodist Episcopal, Baptist, Presbyterian and Protestant Episcopal. Among the names we note Miss Child, Mrs. John Talbot Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing and Mrs. Norman Mather Waterbury (now Mrs. Henry W. Peabody). The first secretary was Miss Clementina Butler.

The committee, without financial backing, began by issuing a series of lessons on missions in leaflet form. Five Boards pledged as an initial sum \$10, giving a working capital of \$50 to the committee in 1900. Since that time the Central Committee has not only financed its own publications but, by a generous discount on its books, has enabled the Boards to make a considerable amount of money each year based on the number of books sold.

Being urged by Professor Harlan P. Beach to go on with its plan to issue study books, Miss Louise Manning Hodgkins, then professor at Wellesley College, was asked to prepare an historical mission study from the time of the Apostles to the Nineteenth Century, under the name of "Via Christi." Boards had almost unanimously refused to adopt a program for seven years which Miss Child and her committee had asked. They were willing to try the plan for one or two years, but not on any account would they take the responsibility of covering seven years with united study courses. We note in the early records that after these discouraging replies from the

Boards, in spite of the unwillingness of Mission Boards to *announce* a seven-year course, the United Committee quietly planned such a course and the Boards gradually became converted to the plan. The result has been, not seven, but of *twenty-five years of united study* in which almost every Board has heartily cooperated.* While the publishers planned to issue only 5,000 copies the first year 20,000 were required. Through ten years the committee endeavored to hold the Macmillan Company to the rising tide of demand for their books, but without success, and in 1910 they took the publication into their own hands. During the past quarter of a century the committee has published over three millions of Senior study books, besides nearly half a million Junior study books. This is one million more volumes than the Congressional Library in Washington has on its shelves and would require seventy-five miles of shelving.

The Committee has paid its bills, and has been able to assist with considerable amounts other organizations which grew out of the Central Committee. This present year, in addition to furnishing \$3,000 toward the maintenance of the Federation of Women's Foreign Mission Boards, the committee has paid \$1,000 to the Committee on Oriental Literature and has met the entire deficit on the magazine *Everyland*, which came to the committee after the cessation of the Interchurch World Movement. Christian women have ever been most devoted supporters of Christian Missions and this Central Committee has been very conscious of Divine leading through the years.

An important outgrowth of the Central Committee's work was the demand for a Summer School of Missions, the first of which was opened in Northfield in 1904, and was followed the next year by one in Chautauqua and one at Winona. These schools have multiplied and have proved a valuable aid to foreign and home mission study, for many have included both departments. The Central Committee was the first attempt of church organizations to come together in an organized group to present a definite plan for missionary education. The Council of Women for Home Missions, the Missionary Education Movement and others entered the field later.

One by-product of United Study is the contribution which this

*During the first seven years the authors followed Miss Hodgkins' example, each taking Latin titles, and after "Via Christi," came "Lux Christi," a study of India, by Caroline Atwater Mason; "Rex Christus," China, by Dr. Arthur H. Smith; "Dux Christus," Japan, by Rev. Wm. E. Griffiths; "Christus Liberator," Africa, by Miss Ellen C. Parsons; "Christus Redemptor," the Island World, by Helen Barrett Montgomery; and "Gloria Christi," Missions and World Progress, by Anna Robertson Brown Lindsay. Other books followed: "Nearer and Farther East," by Samuel Zwemer and Arthur I. Brown; "Gospel in Latin Lands," by Dr. Francis E. Clark; "The Light of the World," by Robert E. Speer; "Western Women in Eastern Lands," by Helen Barrett Montgomery; "China's New Day," by Isaac Taylor Headland; "The King's Business," by Maud Raymond; "The Child in the Midst," by Mary Labaree (Platt); "The King's Highway," by Helen Barrett Montgomery; "Education of Oriental Women," by Margaret Burton; "The Crusade of Compassion," by Dr. Belle Allen; "The African Trail," by Jean Kenyon Mackenzie; "World Missions and World Peace," by Caroline Atwater Mason; "The Kingdom and the Nations," by Eric North; "The Bible and Missions," by Helen Barrett Montgomery; "Building with India," by Daniel Johnson Fleming; "Creative Forces in Japan," by Galen Fisher; "Ming-Kwong, the City of the Morning Light," by Mary Nide Gamewell; and this year, "Prayer and Missions," by Helen Barrett Montgomery, and "Moslem Women," by Dr. and Mrs. Samuel Zwemer.

vast volume of illuminating international Christian literature, studied by millions of women and children, has brought to the better understanding and friendship of the nations. The Kingdom of God, His League of Nations, is first spiritual and comes not through politics nor diplomacy nor state craft. He alone can give to men that spirit of good-will which will solve the problems of this divided world. It is not by chance that at this crisis, when the nations look for some deliverance, the women of this nation will study humbly the record of God's power bestowed on men and women who ventured all on His promises.

MISSIONARY GIVING vs. MISSIONARY DEFICITS

MULTI-MILLIONAIRES give of their accumulated wealth to establish universities, museums and libraries and to provide funds for exploration and research. Meanwhile most of the churches and other organizations working for the spiritual as well as the material welfare of humanity at home and abroad are greatly hindered by lack of funds. It is fortunate that the efficacy of God's work is not to be measured by expenditures in dollars and cents. Money is needed in the work but the greatest need today is not money; it is spirit-filled, fully-surrendered men and women acting under the guidance of God. And yet even these men and women are greatly hampered and handicapped by lack of adequate support from those who "hold the ropes" at the home base.

Almost all of the denominational mission boards, home and foreign, are struggling with deficits. For example, the Methodist Episcopal Church (North) diminished the gifts to foreign missions forty-one per cent last year (\$2,197,510) as reported at the annual meeting of the Board held in Pittsburgh last November. As a result, the Board has a debt of \$3,100,000 (on which the interest alone cost \$140,965 last year), and has been obliged to reduce its appropriations from twenty-five to fifty per cent. If seventy-five per cent of the Centenary pledges had been paid, the Board would be free from debt and would have been able to increase equipment and carry on an enlarged program.

The Methodist Episcopal Church, South, also faces a serious debt of \$1,216,159 in their foreign mission work, due to an uncollected balance of \$15,000,000 on Centenary pledges. Instead of an increased income for an enlarged program there has been a decrease of receipts amounting to about \$250,000 a year.

This decrease in giving reported from many sources is in spite of the fact that in the meantime savings banks deposits in the United States have increased by over one billion dollars and the invested wealth of our country has increased by twelve billion dollars. Evidently, increased prosperity has not been accompanied by greater liberality in the support of God's work.

What is the trouble? Surely we are not undertaking too large a task. Are Christians losing their sense of obligation and devotion to God? Are we overlooking or becoming callous to Christ's sacrifice for us? Do we forget that all that makes the present life worth living and a future life worth contemplating—all come through Him?

Some of the devices used to stimulate giving are entirely inadequate and unworthy, however praiseworthy their motive. Rev. Kingsley Birge, the well-known Congregational missionary formerly in Smyrna, reports that some churches, in their efforts to raise money for missions, resort to dinners and to such appeals as

"Good morning, Mr. Church-Church Member,
With your check book just as small as mine,
Good morning, Mr. Church-Church Member,
You've got to get in line;
You simply must or the Church will go bust, etc."

Mr. Birge asks if we shall substitute such songs and sentiments for the Christian appeal contained in the lines:

"When I survey the wondrous Cross
On which the Prince of Glory died;
My richest gain I count but loss
And pour contempt on all my pride."

This falling off in missionary gifts surely is not due to increased cost of living, though it may be due in part to the desire for more luxuries. Those whose eyes are anointed to see the world as Christ sees it, whose hearts burn with love and loyalty to Him, who realize their debt to Him for His gift of Himself, who believe that He is the only sufficient saviour of men here and hereafter, and who have faith that His cause will triumph over all obstacles—these Christians will not need any worldly slogans and appeals to stimulate their giving. Christian missions are not a "side-show" but are the chief business of the Church. They take precedence of automobiles for selfish purposes, of expensive amusements and unnecessary accessories that do not really help to bring men into harmony with God.

When our faith in God's Word is unshaken, when we "seek first the Kingdom of God and His righteousness" and when "the love of Christ constrains" us, then joyful giving will fill the coffers of mission boards and will replenish the ranks of Christian ambassadors, and God will give the victory.

MISSIONARY EDUCATION IN LATIN AMERICA

ALTHOUGH extensive educational work has been carried on for a number of years by the missionary societies represented in Latin America, little or no attempt has been made until recently to coordinate the existing institutions or to plan for future cooperative effort. Each Mission, on the contrary, has been very largely opportunist in the establishing of its educational efforts, and

has maintained its schools with little or no regard to a strategic occupation of the territory. Since the Panama Congress, however, a number of movements have been instigated looking toward cooperative educational endeavor.

In Peru, the missionaries have decided to recommend union theological work, and steps have been taken toward the organization of a Union Theological Seminary. This move is of special importance, in view of the vast unoccupied interior where there are millions of Indians who are still absolutely untouched by Christian missions. In this cooperative effort in Peru, it is hoped that the missions of Bolivia may participate.

The missionaries in Chile have made unusual advance in proposed cooperative educational work, including equipment of the Union Seminary, a special Training School for Christian Workers, enlarging the "Instituto Inglés" and the "Santiago College," and a Normal School for Women, to prepare teachers for the extensive system of primary schools which have had such a notable success in Valparaiso.

On the other side of the high Andes, in the three republics that border on the great water courses of that region, extensive plans are under consideration for the cooperative occupation of the territory by the principal missionary organizations now in the field. As a consequence of these plans, the neglected Republic of Paraguay is occupied by the Disciples of Christ, and this church, in union with the Methodist Episcopal (North), cooperates in the educational work of Buenos Aires.

The energies of these two missions are centered, for the present, on the boys' school known as "The Ward Institute." This is the only missionary institution of its class in all the Argentine Republic, with seven million inhabitants, and under the impulse of this cooperative effort should now become a great power in the education of the young men of the country. Steps are being taken toward the incorporation of this school with the official programmes of the Government, in order that its students may receive their degrees from the University of Buenos Aires. This measure becomes more and more necessary in all Latin America, since the influential families lay great stress on providing for their sons a course of study which will lead to the Bachelor's degree, thus making it possible for them to enter the learned professions.

In Montevideo, the capital of the Republic of Uruguay, the most important of all union educational institutions of South America has been established, the "Union Theological Seminary and School of Social Sciences." This is designed to serve all South America in the preparation of ministers and other Christian workers. With the establishment of this seminary in Montevideo, the various missions are able to take advantage of its strong faculty and complete

equipment for the thorough preparation of their most promising students for the ministry.

If Latin America is ever to be taken for vital Christianity, it must be done by the Latin Americans. To this end, no expense and no sacrifice are too great, if made in the interests of the thorough preparation of the young men on whose hearts has been laid the responsibility of the evangelization of their own people.

The Republic of Brazil presents a set of problems all its own. Its language is distinct from that of its Spanish neighbors and its people, of Portuguese descent, have characteristics that distinguish them from the citizens of the surrounding countries. Brazil is a country of vast extent. Its territory is about equal to that of the United States of America and occupies the half of the continent of South America. This enormous stretch of territory is an element of weakness, as well as of strength. This is especially true in the organization or coordination of movements which extend through a large part of the country, as in the case of the Evangelical missions.

In spite of the distances to be traversed, and other obstacles, Evangelical work has advanced in the Republic of Brazil as in no other country of Latin America. There is a strong and influential national Church which is progressing toward a satisfactory solution of its problems. A movement has been started, by those who are engaged in educational work, for the coordination of all schools of certain grades, looking to the formation of a National Evangelical University. In view of the enthusiasm and experience of those who are responsible for this movement, there can be no doubt of its final success and Evangelical education in all Brazil will be immensely benefited thereby.

In Panama, where all nations of the earth meet, it is planned to establish a high class academy, or high school, which shall meet the educational necessities of the countries immediately contiguous to the Caribbean Sea. To this end, it is hoped that a generous grant of land will be given by the Government of the United States, in the Canal Zone, or by the Panamanian Government in the vicinity of the city of Panama.

In Mexico, in spite of internal wars and dissensions, a Union Theological Seminary has been established and is now in operation; while in Porto Rico there has been a union effort carried on for some years past, in the training of native ministers, and several other plans are under consideration in Cuba and in Porto Rico for the cooperation of the various missions in educational work.

In view of these movements, it would seem that the day of sporadic, opportunist educational endeavor in Latin America is past. Strategic points are now to be occupied in conformity with plans that have been well thought out by the interested missions. The time is ripe for a cooperative movement all along the line.

A PLATFORM FOR CHRISTIAN SOCIAL SERVICE

THE NATIONAL SOCIAL SERVICE COMMISSION of the Congregational Church suggests a social creed for churches that shall be up-to-date. As an example of present-day thinking in America, this document is of interest. It says:

A Christian social standard necessitates taking Jesus Christ in earnest, making individual and community life develop along the lines of His social and spiritual ideals. It insists on a strengthening and deepening of the inner personal relationship of the individual with God, and a recognition of his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love God and love thy neighbor." It involves the recognition of the sacredness of life, the supreme worth of each personality, and the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and in the development of a better social order. Translating this ideal into *education* includes:

(1) The building of a social order in which every child has the best opportunity for development.

(2) A thorough program of religious education designed to help Christianize everyday life and conduct.

(3) Conservation of health including careful instruction in sex hygiene, abundant and wholesome recreation facilities, and education for leisure.

(4) Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible but with kindly segregation for those who are hopelessly feeble-minded.

Translating the ideal into industry and economic relationships includes:

(1) Group interest whether of labor or capital always subordinated to the welfare of the nation.

(2) A frank abandonment of all efforts to secure unearned income, that is reward which does not come from a real service.

(3) Abolishing child labor and raising the legal age limits to insure maximum physical, educational, and moral development.

(4) Freedom from employment one day in seven.

(5) The eight-hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.

(6) Providing safe and sanitary industrial conditions, especially protecting women.

(7) Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

(8) A minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.

(9) Adequate means of impartial investigation, and publicity, conciliation, and arbitration, in industrial disputes.

(10) Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.

Applied to agricultural standards it means:

(1) That the farmer shall have access to the land he works on such terms as will insure his personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(3) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(4) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

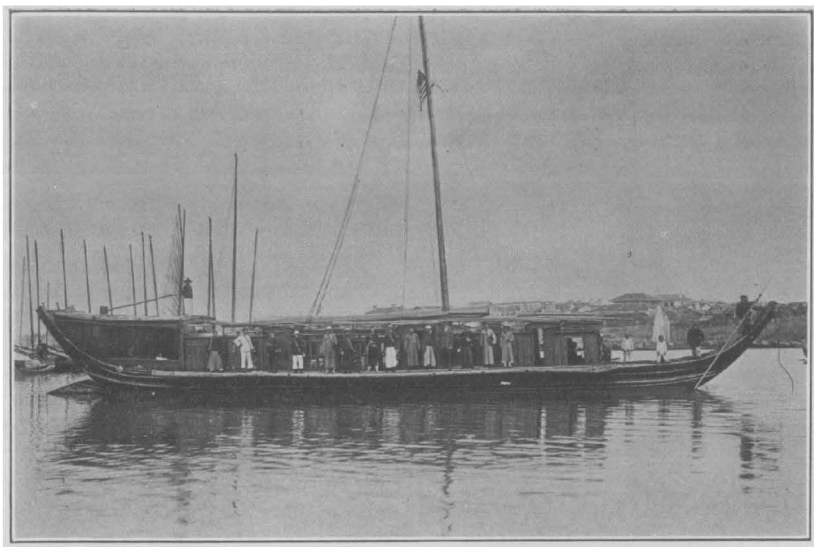
The great lack of such a platform is its failure to recognize any standard of authority other than the general acceptance of the spirit of Jesus. There is no emphasis on the necessity for the acceptance of the claims of Christ to be the Son of God and Saviour of the world. There is no suggestion as to the obligation to obey the command of Christ to all men as to His Gospel. In other words, it either omits the foundations for Christian character and society or it takes the foundations for granted—a thing that cannot be done today even in churches. The teaching of Jesus Christ clearly demonstrates that the individual must first come into right relationship with God through Christ and then must get right with his fellowmen.

THE NEED IN PARAGUAY

PERU, Bolivia, Paraguay, these three are the most needy of all needy South America. But the greatest of these is Paraguay!

As large as New England, in the very heart of this great continent, touching four other republics, and destined to be the great crossroads for friendly exchange in the years when South America's population will number hundreds of millions! The climate is perfect and the soil rich but the people and government are poor, the state Church impotent, leadership scarce, moral conditions low, with a large per cent of the children born out of wedlock, and a system of concubinage which is universal. The people are warm-hearted, however, unmoral more than immoral, for they have no spiritual leadership. The people show great hospitality and greatly desire more intimate relationships with the intellectual life of North America.

This territory has been assigned to the United Christian Missionary Society of the Disciples. The Inland South America Mission is also at work there.



THE BIOLA EVANGELICAL BAND, (NUMBER TEN), AND THEIR GOSPEL BOAT

The Power That Transforms Chinese

BY REV. FRANK A. KELLER, M.D., CHANGSHA, HUNAN, CHINA

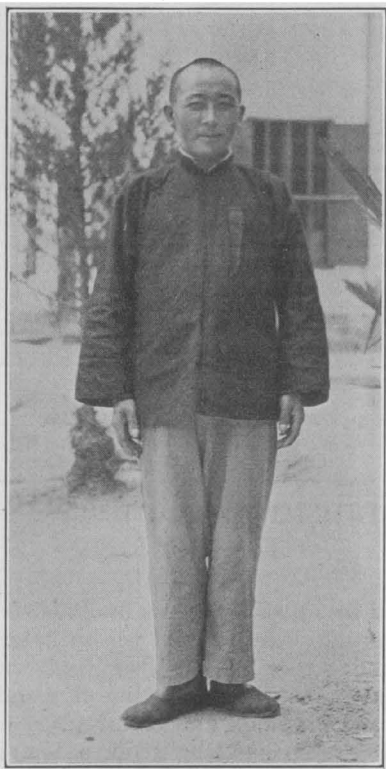
Superintendent of the Hunan Bible Institute, Changsha

CHINA has again been plunged into great distress by extensive and destructive floods. The great suffering and the threatening disaster caused a recrudescence of idolatry that was appalling. Day and night there was a continuous beating of gongs, firing of crackers and shouting of men, women and children.

A deified mummy was brought into Changsha from a temple ten miles away, enormous dragons made of bamboo frames covered with cloth were carried about by stalwart men, while aged men with whitened beards and little children who could hardly toddle along followed the processions about the city. Even the Governor made a pilgrimage to a celebrated shrine over a hundred miles away to make offerings to appease the angry gods who were causing the flood. It was the most extensive and universal exhibition of idolatry seen during twenty-seven years in China, and it demonstrated with terrific realism the awful bondage in which idolatry and superstition hold the millions of this land.

But we turn from this scene and behold every province of China now open to the Gospel, nearly 400,000 Chinese Christians worshipping in about 5,000 organized churches and over 28,000 of these Christians devoting their lives to the work of spreading the Gospel.

Some mighty power must have opened these doors of steel, and snatched these hundreds of thousands from the darkness and bondage in which they had been born, and brought them out into the glorious light and liberty of the sons of God.



MR. CHOW HAING CHIAO

An opium smoker and desperate character,
saved by the power of Christ

The power that has opened all these doors and that has completely transformed all these lives is the POWER OF THE WORD OF GOD.

In China there are five so-called "Sacred Mountains" to which at certain seasons hundreds of thousands of pilgrims resort to worship at the shrines in fulfilment of vows they have made, or to seek special favors from the gods. At the foot of one of these sacred mountains, Nanyoh, a Bible conference is held every year at the height of the pilgrim season. Those attending the conference spend part of each day in united Bible study under the guidance of prominent teachers, and the remainder of the days is given to personal work among the pilgrims as they start homeward.

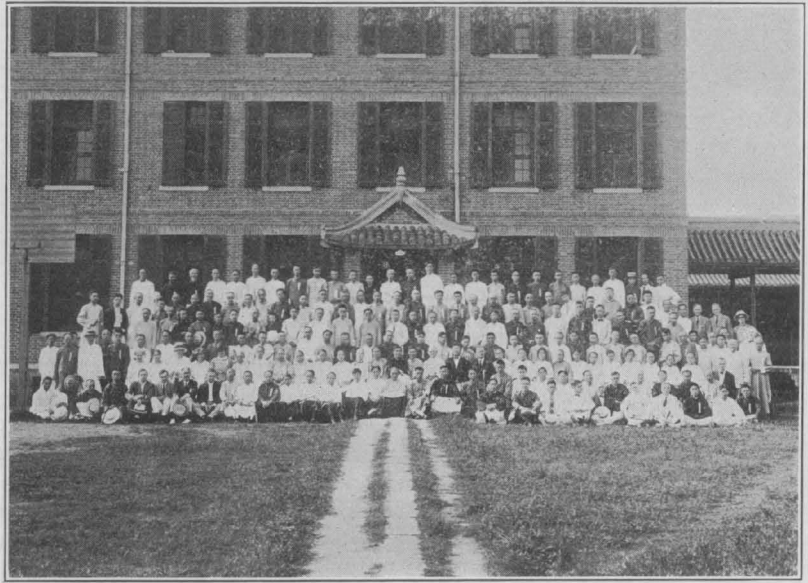
Three years ago a fine-appearing young man came to the conference and during one of the meetings asked to say a few words. He said: "My name is Deng Gwoh Ren, and my home is in — —. Eight years ago I came to Nanyoh as a pilgrim to worship at these heathen shrines, and one of the

delegates to this conference talked with me and gave me a little book, 'Selected Portions of Holy Scripture.' I took the book home with me, studied it, and being convinced that what it said was true, I renounced my heathen practices and gave my heart to the Lord Jesus Christ. This year I have come to Nanyoh to do three things: To look over the old shrines where once I ignorantly worshipped; to try to find the man who gave me that book and thank him for the joy and peace and hope that fill my soul, and finally to bring to this conference the Christian greetings of the church of which I am now a deacon." Mr. Deng was himself saved and used to bring the other members of his family and many of his fellow villagers to a living faith in Christ—

all by the POWER OF THE WORD OF GOD. He is now an honored evangelist in one of the leading missions in China and has yielded his life to Christ for service.

"The seed is the Word of God" (Mk. 4: 26-29; Lk. 8: 11). This seed is bringing forth rich harvests every day in China. Christ's promise that His disciples should do greater works than those over which they marveled, is being fulfilled in the miracles that are being wrought continually in the lives of the Chinese.

Twelve Biola Evangelistic Bands spend the early hours of each day in united, earnest Bible study and prayer and then go out



A HUNAN CHRISTIAN CHURCH CONFERENCE, JUNE 28 TO JULY 2, 1924

two-by-two into the homes of the people in faith to "Preach the Word." They fully expect results, *and get them*. A few extracts from recent letters will prove the wondrous POWER OF THE WORD OF GOD.

The leader of one Band writes that in the last center where they worked this summer twenty-seven heathen turned to the living and true God. Then they raised money to furnish a chapel and one of the converts gave up a large room to be used by this newly formed church for its religious meetings. This merchant's wife had been an idolater for twenty-one years, but she was brought to repentance, and became a true follower of the Lord Jesus Christ. In that same community a man who had been a slave to opium for



A CHRISTIAN ENDEAVOR SOCIETY ORGANIZED AMONG YAO CHRISTIANS
These were almost naked heathen when first found by the missionary and the evangelistic band

twenty-seven years was given strength to cast off the shackles, and is now rejoicing in victory and health through Christ his Saviour.

In the last center where another Biola Evangelistic Band worked before breaking up for a brief summer vacation, sixty-seven persons gave up their idols and turned to God. One lady fifty-seven years of age gave up heathen practices that had bound her for forty years. A man who at one time was a highly respected and influential scholar, but had been a slave to opium for over twenty years so that he had neither food, clothing nor home and even his wife deserted him, heard the Word preached, and was saved and cleansed and restored to a position of confidence and honor.

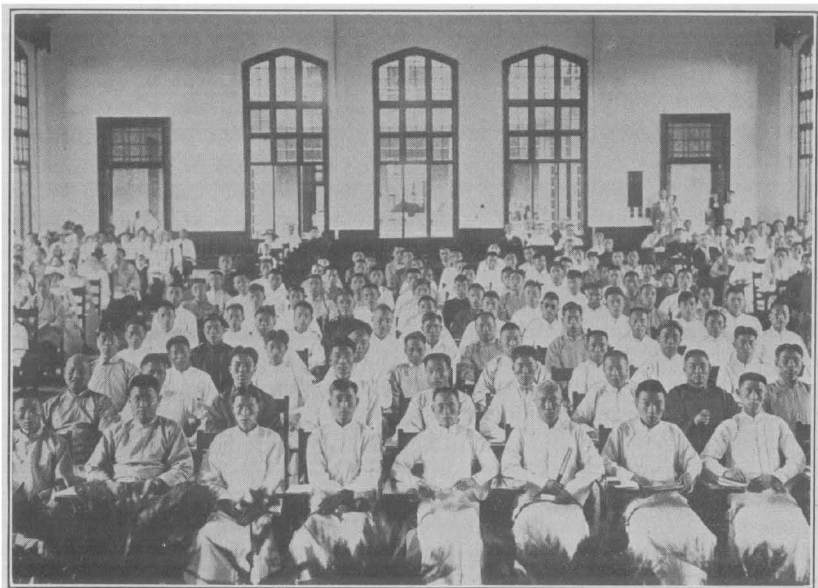
A recent letter from a missionary contains this stirring clause: "I wish you could have seen one of the men of a Biola Evangelistic Band starting off with a donkey load of boards on his shoulder, in the broiling sun, with forty-five li to traverse (45 li equal 15 miles). He is spending his summer vacation helping to erect a building for a little self-supporting church at his home; into this building he is putting not only his last dollar, but no end of good, hard, honest toil to get it ready for the dedication service before he leaves for Nanyoh. What do you think of that? These are the kind of workers to duplicate. God be praised for them!"

Only a few years ago this man was one of the millions of idol

worshippers in China but he heard the blessed message of the Cross, and the wondrous *POWER OF THE WORD OF GOD* laid hold on him, made a new man of him and filled him with an intense enthusiasm to tell the "Good News" to others.

Thirty years ago Hunan was still called "The Closed Province," for the people said that they would never let the missionaries in. A few weeks ago there was held in the auditorium of the Hunan Bible Institute a conference of the Hunan Christian Church. Over two hundred Chinese pastors, evangelists and church officers, representing some 240 churches and over 12,000 Christians, gathered in conference for five days. A leading Chinese Christian was elected chairman. What has brought about this great change in Hunan? It is the power of the Word of God. About 450 delegates registered this autumn at the Bible Conference at Nanyoh. Missionaries write, "We have seen the effects of the conference in the lives and service of our evangelists throughout the entire year." The secret is "the power of the Word of God."

How beautifully the Apostle Paul put it in his farewell interview with his beloved Ephesians: "And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Acts 20:32.



A CHRISTIAN SERVICE IN MILTON STEWART HALL, HUNAN BIBLE INSTITUTE
Some graduates of the 1924 class are seated in the first four rows

Chinese Christians at Work for China

A Glimpse of Some Chinese Home Mission Activities

BY MRS. MARY NINDE GAMEWELL

Author of "Ming Kwong," "New Life Currents in China," Etc.

"CHRIST has come for China, let us take China for Christ!" exclaimed earnest Mrs. Luke Chang, president of the Women's Missionary Service League of the Anglican Mission. Then she added, "When children are small and weak, mothers expect to do everything for them, but when they grow up they ought to look out for themselves. Missionaries have long been working to evangelize China, but the Christian Church here is now old enough and strong enough to begin to carry this responsibility itself."

Mrs. Chang was voicing the conviction of a rapidly increasing number of thoughtful Chinese. It is a strong proof of the Church's genuine vitality and healthful development.

The first organized home missionary work of which we have a record—that sponsored by the Methodist Episcopal Church, South—began about forty years ago. Still earlier, scattered groups of Christians voluntarily banded together from time to time to raise sacrificial offerings in "cash" and coppers for the support of their own missionary evangelist in unoccupied fields. A few years ago when that remarkable volume, "The Christian Occupation of China," was in process of preparation, an effort was made, under the heading, "Missionary Activities of the Chinese Church," to tabulate the various home missionary movements of the Chinese carried on by them either alone or in cooperation with foreigners. The compiler was greatly surprised to discover that there were twenty-five or more distinct organizations besides a still larger number of unorganized activities. Indeed, it was found impossible to list all of the latter. One of the most significant features of this work is the wide area over which it is distributed, from Tibet to Shanghai, and from Manchuria to Hainan, an island off the southern coast.

If, from an airplane, we could drop down on one after another of China's home missionary fields, we should find a study of them intensely interesting and profitable. History is ever repeating itself, and the problems, handicaps and difficulties which tax the patience and test the faith of Chinese missionaries are much the same as those that are faced by workers from the Occident.

Let us glance a moment at several of the more prominent movements in China. In Manchuria, home missionary work dates from 1907, when two volunteers, one an ex-Taoist priest, went from Kirin to the northern province of Heilungkiang. (Some of the most zeal-

ous, consecrated propagators of the Christian faith were once Taoist priests). The journey did not take long—two or three days, perhaps—by ox-cart or on foot, but to the stay-at-home Chinese it was a momentous undertaking. People of the south, those from Canton and thereabouts, are the travelers. Other Chinese often know little or nothing of the world outside their own village, and it is not uncommon for women of the better class to pass unbroken decades with no wider horizon than the bounds of the courtyards in which they were reared. After a time, a Chinese Woman's Missionary Auxiliary sent the wives of the men missionaries as workers to Heilungkiang. These two women became efficient, sympathetic co-laborers with their husbands. There are, today, six missionaries in the Manchurian field and as many flourishing centers of work, besides outstations. If this seems a small showing for seventeen years of toil, we must not forget that this work, which is very largely in the hands of the Chinese, has been new to them and that beginnings are difficult. Like ourselves, these people learn by doing. The next ten or fifteen years doubtless will see the work growing much more rapidly.

A most hopeful feature is the effort put forth by the Chinese themselves to secure local self-support so that, with the money raised at the home base, new cities may be entered. One of the first purchases of the ex-Taoist priest on beginning his work was two pieces of land, one for a church and another for a cemetery, that, as he said, "The brethren in the Lord may have a place to rest both in life and in death."

The Anglican Mission—a union of the Church of England, the Canadian Church and American Episcopal Missions—made definite plans at the first meeting of its General Synod in 1912 for the conduct of home missionary work. This was to be in addition to the much older home missionary activities of each separate diocese. In 1915 an organization, the "Chung Hua Sheng Kung Hui," was effected through the combined efforts of Chinese and foreigners, and a year later, three eager missionaries went to the chosen field of labor, Sianfu, capital of the province of Shensi. A peculiar interest attaches to this quaint old city, once the proud capital of the empire, and the spot where the Nestorians, first Christian missionaries to China, settled in the seventh century, and left as the sole surviving record of themselves a far-famed stone tablet inscribed with the Maltese Cross. It is fitting that the Chinese missionaries should have placed a replica of this emblem on the gateway leading to their mission property. Recently Sianfu was for a short but memorable period the headquarters of General Feng Yu-hsiang, who left an impress on the city likely to be even more lasting than the historic stone tablet.

Expanding evangelistic, educational, and social welfare work—

such as a free reading room, games, a charity school for famine children, and classes in phonetic script—keep the days crowded for the missionaries and their staff, (the entire Chinese staff now numbers eighteen) and ever calls loudly for new recruits. The devoted Bible woman on the field has from the first been supported by the students of St. Mary's mission school in Shanghai, and this responsibility, voluntarily assumed, has kept the girls' interest in the work at high-water mark. In a most encouraging way, the Mission has won the good-will of the influential gentry of the city, many of whom are glad to send their sons to its high-grade middle school and to contribute toward its support. The number of converts grows steadily and among them are some promising candidates for the ministry. The missionaries are wont to reiterate, "All our work centers in one thing, the purpose to save men and women." Showers of blessing are certainly descending on historic Sianfu, notwithstanding wars and rumors of wars, bandits and the soaring price of commodities. It is the expectation that this work will soon pass from the hands of Bishop Norris to the care of a Chinese bishop. Last March, at the triennial meeting of the General Synod, a woman's auxiliary was formed, called "The Women's Missionary Service League." Much is expected from this new and enthusiastic organization.

The Chinese Home Missionary Society is unique in that it is indigenous, national and non-denominational. It had its birth at a conference of Christian Chinese gathered at Kuling, among the mountains of Central China, in the summer of 1918, though the formal organization did not take place until two years later. After much prayer, it was decided to open work in Yunnan, that wildly picturesque province in the southwest which borders on Burma and Tibet. A scouting party was to be sent out first to study conditions and to report at the end of a year. The necessary funds were to be raised from Chinese sources by voluntary subscriptions. A watchword was chosen that ran about as follows:

"It remains to be seen what God can do in and through and for and by a group of individuals wholly committed to Him."

The news of the undertaking spread rapidly and met with an immediate response. In fact, so strong was the appeal it made, that Dr. C. Y. Cheng, one of the principal organizers of the movement and an outstanding leader among his people, declared solemnly, "This work is of the Lord and so *cannot* fail! But if failure were possible, it would put the Church back a hundred years."

Six volunteers, three of them women, set out for Yunnan in the spring of 1919. The preceding Sunday, an impressive commission service was held in Shanghai which closed with the singing in Mandarin of the well-known hymn, "From Greenland's Icy Mountains." An American who was present said that although he had been famil-

iar with that hymn from childhood it took on an entirely new meaning as he listened to those hundreds of Chinese voices pealing forth the words:

“Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The Lamp of Life deny?”

A book could be filled with the varied and thrilling experiences of the six first missionaries to Yunnan. From their headquarters in the capital, Yunnanfu, 6,400 feet above the sea, the men set out to familiarize themselves with conditions in the interior, one going north as far as the Yangtze River and crossing it into Szechuan. Another journeyed south to Kochiu, the seat of the great tin mines, and barely escaped capture by bandits. Ding Li Mei, the widely known evangelist, penetrated nearly to the borders of Tibet, traversing almost impassable trails, scaling difficult mountains and crossing torrential rivers. Once his pony stumbled and threw him over the side of a steep precipice and had not his clothing caught in a tangle of underbrush, fifteen feet below, he would have lost his life. Again and again he fell into miry paddy fields to come up covered with slime but invariably smiling and good-natured. One evening, haggard and worn, he reached an inn in a certain frontier town about nine o'clock. All day he had traveled on foot in a drenching rain and was wet to the skin. A China Inland missionary, also stopping at the inn, saw his condition and begged him at once to dry his clothes, eat and sleep off his fatigue. Pastor Ding looked into the faces of the curious crowd surrounding him and shook his head. “No,” he replied, “I must eat or rest until I have preached Jesus Christ to these people!”

When the great National Christian Conference opened in May of 1922, nine Chinese missionaries, four men and five women (not counting wives and children), had been stationed in Yunnan at three strategic centers. The work is evangelistic, educational and medical, and, with the exception of help from the Milton Stuart Evangelistic Fund in covering expenses of delegates to and from the annual meetings, and occasional small voluntary gifts, it is entirely financed by the Chinese.

In 1921, the work in Manchuria was affiliated with the national organization and became known as the Heilungkiang Mission of the Chinese Home Missionary Society, the original offshoot being the Yunnan Mission. Within the last year or two, a third branch has been added, the Mongolian Mission, for more and more the eyes of Church leaders are turning wistfully to the darkened “regions beyond,” veritable foreign lands to them. Up to this time nothing has been done for Mongolia further than issuing a monthly bulletin to disseminate news concerning it. But at the Society's recent

annual meeting it was decided definitely to enter this Macedonian field at an early day, and to begin work by sending out a doctor and several evangelists.

A few general statements may be made in closing. As in the West, so in China, the interest of people in missions depends very largely on a wise use of educational and publicity methods. Chinese missionaries home on furlough are kept busy with deputation work and some are able to make eloquent pleas that stir their hearers to a high pitch of interest and voluntary giving. Increasingly it is coming to be the custom for pastors to preach annual missionary sermons. Mission study classes in mission schools are rapidly multiplying and growing in popularity with the young people. The Anglican Mission has found its high-grade field secretary an inestimable blessing. Believing "responsibility for missionary work rests upon every member of the Church," the Anglicans have a rule that each new communicant shall automatically become a member of the missionary society with his or her quota to pay into the treasury. This plan has proved very successful despite a certain unavoidable shrinkage.

Though the Manchurian constituency is for the most part poor in this world's goods, it is not lacking in generous subscribers. This generosity is the result of no hit or miss policy. For instance, in one town at the close of the Sunday morning service all the women are gathered in mission study classes under carefully selected leaders. In another place Bible women periodically visit the people in their homes, explaining the meaning and needs of the work. A fortnight before the annual missionary collection is taken, in which each church, no matter how small and weak and whether self-supporting or not, is expected to have a share, circulars from headquarters are sent to all the pastors and, a week in advance, a subscription card is carried to the house of each member. In a third center, forty thousand "cash" (twenty cash equal one cent, American money) were given for missions in a single day, the people, poverty-stricken though they were, being swept along as on a tide by the stirring appeal of one of their Chinese deacons.

The Chinese Home Missionary Society publishes an official organ called *The Gospel Bell*. Eighteen thousand copies are now issued each month and scattered free of charge. The interest its news awakens may be judged by the number of small subscribers to the work, gifts once amounting to four thousand dollars calling for more than eight hundred receipts. The salary of two Yunnan missionaries is paid by the students and alumni of the schools from which they graduated and for a while an independent church in Shanghai maintained its own missionary doctor. Many are hoping the support will be resumed and other churches led to follow this good example.

Obedience to the missionary call involves sacrifice in China as well as elsewhere. The superintendent of the mission in Shensi writes in one of his reports, "Mr. Yang is the only son of his widowed mother and his coming here is a great sacrifice to them both." And again: "All our workers have kindred very dear to them who shed many tears when they see them start for our far-off and little known province."

A young doctor left a lucrative practice in Central China to go to distant Kansu. He and his brave little wife pushed far inland where never a Christian had gone before, and for long months cheerfully endured persecution, loneliness, and often actual want while gradually building up a fine, self-supporting work.

A blind girl from Dr. Mary Niles' school for the blind in Canton responded to a call from the Chinese Home Missionary Society for some one to teach the blind in Yunnanfu. A touching farewell service was held, and the young missionary fared forth, literally "in the dark." But God's love and light filled her heart and she soon won her way to the homes of the most exclusive families in the capital, opened a school and is doing a much-needed work.

Some wealthy Chinese contribute of their abundance to missions, but the offerings of multitudes are accompanied with genuine self-denial. Eating the poorest quality of rice in place of a better kind, going without meals, walking on tender, once-bound feet instead of riding in rickshas or wheelbarrows, making and selling bits of fancy work, how impossible it is to name all of the many ways found for raising money! One poor soul in Hongkong gave the carefully hoarded coins with which she meant to buy her coffin, an act of supreme sacrifice that no one, unfamiliar with the customs of the Far East, can appreciate. Little wonder is it, that as the missionary spirit grows, prayer circles are forming in the interest of the work, missionary volunteers are rising up faster than they can be accepted, and young people are meeting together to renew their consecration and to pledge themselves to a life of Christian service in whatever calling they may be engaged.

The Chinese are a reasonable people; what the Christians need is to understand the work and have its aims and purposes made clear to them. Once a task is undertaken nobly they can stand by it. Gifted Paul Pu, of the Anglican Mission, was urged to resign his work in Sianfu and accept the pastorate of a large metropolitan church at a tempting salary. But he promptly declined saying that he was called to be a missionary.

A Chinese scholar, teaching in a tribal village far removed from the outside world, receiving a salary of nine Mexican dollars a month, bade goodbye to a little band of his visiting countrymen with the unwonted tears coursing down his cheeks, but with never a thought of abandoning his post.

Yu-ling is a college graduate, a young woman of rare culture and refinement. After two years of missionary work in Yunnan, letters began pouring in upon her offering every inducement to return to North China. Shutting herself into her bare upper chamber, she wrestled for hours in prayer to come forth at last with shining countenance and the quiet declaration, "Nothing is too good for God and Yunnan. This shall be my work for life."

One hundred and seventeen years have rolled by since Morrison first set foot on Chinese soil, yet missionary maps of China still show vast reaches of unoccupied territory. As we look around on these fields, white for the harvest, the work of evangelization seems scarcely more than begun. But the Chinese Christian Church has heard God's clarion call, "Go ye!" its hosts are arising to obey the command and the future is bright with the promise of a glorious ingathering.

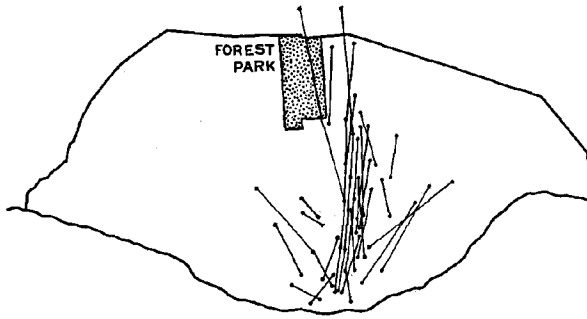
A CHINESE EDUCATOR'S TEST OF VITAL CHRISTIANITY

DR. CHANG PO LING, who was, a few years ago, studying at Columbia University, New York, is one of North China's foremost educators and a member of the board of directors of the Tientsin Young Men's Christian Association. He was invited by Pastor Wang to speak in the Chinese Christian Church in Tientsin and addressed himself mainly to the large number of young men who had recently signified their intention to follow Christ. He said:

"The final test of the value of our religion is whether or not it drives us to service for others. The Bible is filled with statements which show this to be the case. Christ says, 'Ye are the salt of the earth.' What value is salt if it remains to itself? A hungry man does not ask for pure salt alone. Salt becomes of value only as it mingles with food and seasons it. So Christians living to themselves are of little value, but mingling with men and influencing them, Christians become of as great value to the world as salt is to food.

"Christ says, 'Ye are the light of the world.' But of what value is light if it is shut up to itself? It becomes of value only as it lights the objects around it. Christ relates, too, the parable of the talents, and tells how the talent is taken away from the inactive man and given to the one who has gained ten talents by use.

"In the face of these facts are you young men going to accept Christ and become members of the Church, and then fold your hands and do nothing more? If you do you will miss the main teaching of the Christian religion as I have found it in the Bible."



THE PATHS OF MIGRATION OF 69 CHURCHES
1870 - 1921

City Churches on Wheels

Some Facts Discovered by the "St. Louis Church Survey"

BY REV. H. PAUL DOUGLASS, NEW YORK

Project Director of Institute of Social and Religious Research; Author of "The St. Louis Church Survey"

THE "St. Louis Church Survey"* constitutes the most thorough-going of recent attempts to appraise the organized religious forces of a great American city from the Protestant standpoint. One of the most amazing aspects of its results was to show how transient and unsubstantial a thing the urban church is under present conditions.

While Protestant church membership and Sunday-school enrolment have both increased faster than population over the two decades investigated, the fortunes of the local church may be judged by the following summary: Between 1899 and 1919, the twelve largest denominations of St. Louis organized sixty-seven new churches, dropped fifty-seven old ones and moved thirty-eight. This totals one hundred and sixty-two cases vitally affected by population movements within little more than two decades. The average number of churches for this period was about two hundred. Three fourths of the total number, therefore, faced at some time the ultimate institutional crises of birth, death or removal of location.

The story of these removals is the theme of the present article.

Protestantism has sprinkled its churches over the city of St. Louis, with its three quarters of a million people, until all parts of the city are provided with them. The present suburbs illustrate the usual method by which the city church, whether in St. Louis or

* Survey made under the joint auspices of the St. Louis Church Federation and the Institute of Social and Religious Research; published by George H. Doran Company, New York, 1924.

elsewhere, occupies territory. As new population comes in at the edges of the city, some denomination starts a Sunday-school which develops into a regular place of religious services and finally into a formal church organization.

Most of the Protestant churches of St. Louis have been located where they now are in accordance with this process, but a significant number, including some of the oldest and most influential, have reached their present sites as the result of a series of removals following peculiar movements of population. They have been migratory churches. One is almost justified in calling them "churches on wheels," "parking" in one location for awhile and then moving on.

The experiences of these migrating churches profoundly reveal many of the most perplexing phases of urban society and explain some crucial issues of Protestant policy. The representative Protestant church has moved whenever the character of its immediately surrounding population has radically changed in character.

In the growth of St. Louis, newcoming population has not in the main occupied the circumference of urban development. It did not begin to build houses where the older population left off. Rather it tended to occupy the center, thus pushing out the older inhabitants toward the edges of the city. The chief reason is that the main body of city populations is always poor, and the expansions of cities are first of all industrial expansions. These new, poor, industrial populations filter into habitations abandoned by their predecessors and left stranded in the grasp of industry. They fill the nooks and crannies among its factories, railways and wholesale establishments. Such tenement districts are continuously renewed in population by the latest comers to the city, whether of foreign birth or of American rural stock.

The more desirable residential districts, on the contrary, progressively detach themselves from the expanding industrial and business areas. Whenever the growth of the city requires more room for factories and stores, the people who are able to do so put distance between their homes and these undesirable encroachments, leaving their old habitations to be filled in by the enlarging army of poor workers whom the growing industries demand. There is thus a circulation of population in connection with the growth of cities—new populations evict old ones with their institutions and turn the expanding movement of the city into a retreat of the "nice people" toward the suburbs.

Such a process in St. Louis has been sweeping one Protestant church after another from location to relocation for more than half a century.

The First Presbyterian Church erected its first building in 1827 at the foot of Market Street, close to the river and the levees. In

the decade ending with 1850, soon after St. Louis's boom period, it moved four blocks uptown. As the city grew, the descendants of the early American settlers moved westward, separating themselves from incoming foreign groups. The church again responded to the westward urge and moved, in 1890, to Locust and Fourteenth Streets. By 1912, this block was submerged in the business district. The building was abandoned and became the Gaiety Burlesque Theater, while the church erected its fourth building at Sarah and Washington Streets, where already its permanence is menaced anew by Negro migration into the district. The length of each of these three migrations reflects the accelerating expansion of the city. In 1850 the church moved four blocks, in 1890 twelve blocks and in 1912 nearly two and one half miles. Its next move is likely to take it beyond the city limits.

Sixty-nine migrations similar to that of the First Presbyterian Church have been studied by the St. Louis Survey for the period of 1871-1921. All of them were carried along on a general tide that bore westward the kind of population to which the older Protestant churches were accustomed so that the period from 1870 to 1890 witnessed the virtual abandonment of the "downtown" section by the English-speaking churches. Decade by decade the "nice people" living in the American sector between the parallel western movements of Negroes and Jews felt the jaws of a trap closing in upon them. District by district these supposed "undesirables," the one moving up the Mill Creek Valley, the other along the axis of Cass and Easton Avenues, overflowed toward each other until they met farther and farther from the center. The older populations fought a continually losing battle against the invasion and often moved their institutions barely in time to escape the encircling movement.

All denominations shared in this retreat from the older sections. By reason of their parish traditions, the Protestant Episcopal churches and those of German origin remained a little longer than the others.

To an amazing degree, the removals of Protestant churches followed a beaten path, in the direction of prestige and supposed advantage to themselves. They trod upon each other's heels until they had rutted out a well-known trail toward the prosperous West End. New church organizations sprang up to evangelize other sections of the city, but they lacked the momentum and influence of this main historic movement, and made a permanent qualitative difference in the churching of the city.




























As a net result of these migrations within the American sector, thirty-one churches moved out of the original central district below Grand Avenue and nineteen churches moved into the three contiguous districts immediately west of it.

How lacking these migrations have been in any well-defined or

previsioned plan becomes apparent when one analyzes what happened in a single district just west of Grand Avenue. As a net result of the sixteen migrations into and out of its boundaries this district actually lost but two churches. In other words, at the end of the process there were almost as many centers of organized Christianity (white) as there ever were—though very few of the original ones were left. Institutionally speaking, the migrations were mainly lost motion. The real explanation is the non-interchangeability of Protestant institutions. Old churches do not do for new people, when the new people are of a little different tradition, experience or economic status, even though they be of the same faith and even of the same sect.

SECOND-HAND CHURCHES FOR SALE

A rather searching inquiry by precise schedules as to what measures a retiring church originally took to insure the deserted community against spiritual loss suggested some inclination to dodge

MISSION HALLS	GREEK ORTHODOX CHURCHES	HEBREW SYNAGOGUES	NEGRO PROTESTANT CHURCHES	WHITE PROTESTANT CHURCHES
				
	 	  	     	         

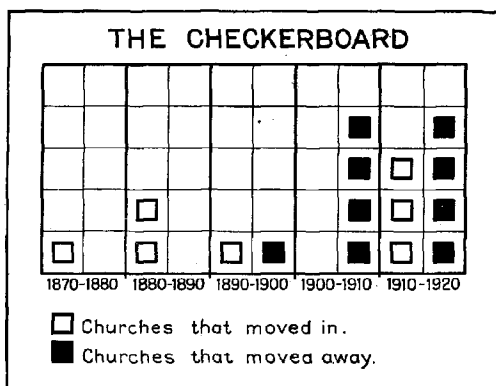
OUT OF 36 CHURCH BUILDINGS THAT WERE SOLD, 22 WERE SOLD TO OTHER RELIGIOUS BODIES.
THIS GRAPH SHOWS WHAT KINDS OF RELIGIOUS BODIES THEY WERE SOLD TO.

that issue. Each church doubtless satisfied itself on general grounds that its move was on the whole well advised. This point of view is perhaps practically justifiable but is not fully scientific and does not show a sense of institutional responsibility on the part of the Protestant body as a whole, either for the localities or for the people involved. The issues were really too serious to have been settled with as little information, sense of responsibility and evidence of common counsel, as the churches showed in meeting them.

The disposal of old property furnishes, however, evidence that there was generally a succession of religious forces. When a given church or group of churches left a neighborhood other churches came in to occupy the property. Twenty-two of the thirty-six church properties reported sold in connection with the migrations under consideration were sold to other denominations, including four sold to

Jewish congregations, six to Negro churches, one to a Greek Orthodox denomination and one to an unclassified religious mission. Of properties reported as not sold to other denominations, one was acquired by the Board of Education and one turned into a residence.

Viewing the whole spectacle of the shiftings of population and the migration of Protestant churches since the growth characteristic of cities began in St. Louis, one is led to the conclusion that on the whole these changes of locality have probably brought under the influence of the churches the maximum of Protestant material of the kind to which the particular churches are accustomed to appeal. What the churches as a group have been after is Protestant people *of their own sort*. These have been sought both as converts and as supporters. The churches have been habitually seeking the easier



7 CHURCHES MOVED INTO AND 9 CHURCHES MOVED OUT OF DISTRICT XIV.
1870 - 1921

way—albeit the only practical way so long as single parishes were left to work out their own social and financial fortunes unaided and without direction. So long as there was no city-wide plan of Protestant strategy and religious occupancy, the expedient of following the crowd has brought frequent success to the Church's enterprise, but also it has brought failure and loss often concealed and never fairly confessed.

Besides the tragical permanent losses of members from the Church and the frequently fatal weakening and final death of individual churches, there are losses of strength to the city at large even where removal appears to be successful. The present general location of the regularly organized Protestant churches and constituency is largely in the more prosperous and wealthy districts.

Of the Protestant churches having fewer than 100 members each, 62 per cent are below Grand Avenue and 38 per cent are above. Of the churches of the 19 Protestant denominations cooperating in the

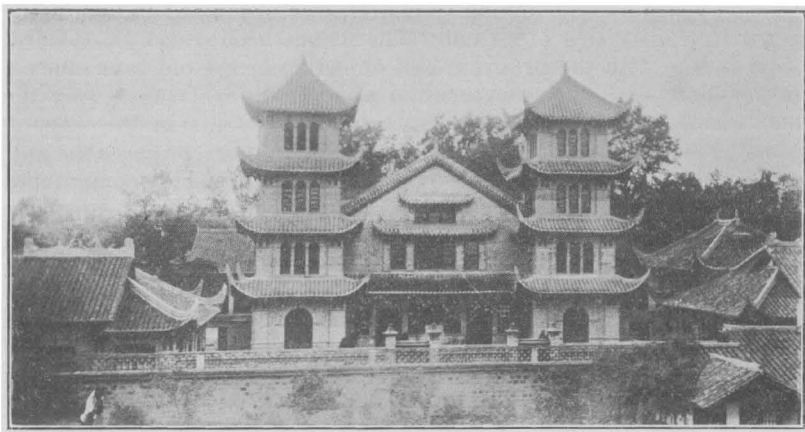
Church Federation, only 37 per cent are below Grand Avenue, but 58 per cent of the "other" less conventional and well established denominations and sects are below Grand Avenue, as well as 69 per cent of the Negro churches.

This showing means that the older, better organized and more conventional Protestant organizations have disproportionately taken themselves to the less congested and more desirable parts of the city, leaving the heavy end of the work below Grand Avenue to that irregular type of church which a witty New Yorker has called the "bootleg religions," or else to the Negroes. This in itself subtracts from the moral and social ascendancy of Protestantism and from its place in popular respect. It constitutes a cause for heart-searching on the part of the churches themselves.

Protestantism, then, has habitually sought institutional advantage by change. Historically speaking the chief clue to its story is that it has followed the more desirable population from place to place. On that basis it has largely succeeded. But is this success? Was it the thing to do? Catholicism, on the other hand, with its fundamental idea of the geographical parish, attempts—not always successfully—to stay by the people who have to stay and provides definitely for whatever new people enter a given area.

The working out of these strikingly contrasting policies has had no little share in fixing the zones and levels of social advantage and disadvantage which hold the fortunes of different elements of St. Louis's people in such glaring contrasts.

Protestantism up to date has no method of effective planning for, nor of adequately financing churches through periods of strain and transition by reason of shifts in population, nor of supporting them for permanent service in regions of permanent disadvantage. Some of the denominations do better than others, but all together do not do nearly well enough in these respects. Neither single churches nor denominations alone can meet the challenging changes of the city. Local churches without adequate guidance and backing will continue to follow the lines of least resistance, finding their clues in individual advantage and systematically running away from the major problems of the city. Yet the obvious test of the success of the church as a social factor in a city is its ability to meet this essential urban fact of change and to equalize religious opportunity for the entire people. Economic handicaps should be no barrier to the most adequate religious ministries to all the people, while effective religious organization permanently related to localities and neighborhoods should have definite and even controlling influence upon many of their environmental fortunes.



A COMMUNITY CHURCH CONDUCTED BY THE AMERICAN METHODISTS IN CHENG TU,
WEST CHINA

The Community Church in China

BY REV. A. R. KEPLER, SHANGHAI, CHINA

Missionary of the Presbyterian Church, U. S. A., 1901—; National Secretary of the Community Workers Association of China

THE Community Church in China is the expression within the several denominations of the effort to Christianize the individual *and his community*.

This type of church, sometimes known as an institutional church, is in China a product of the last decade. Of the eighty or more such churches, less than ten have been organized for more than seven years. They are now found in thirteen of the eighteen provinces and represent eleven denominational groups.

Those who are promoting the community program in the churches, do so primarily because of the conviction that this is in line with Christ's program for the realization of His kingdom. The Community Church also multiplies the points of contact between the Christian forces and the non-Christian constituency by reducing the attitude of mistrust misconception of the missionary and the missionary's message and motive.

The attitude of the Oriental non-Christian to Christianity, is similar to what would be our reaction to a Buddhist propaganda in our own home town. The non-Christian may have difficulty in understanding the Christian vocabulary, and teaching; but he can understand a program of Christian social service and responds readily to its appeal for cooperation. Merchants, gentry and students will readily support this phase of the community church work and are thus prepared for the full message of Christ.

Ten years ago a community church was organized in one of the larger interior cities of China. There had been years of faithful effort in line with the program and objective of the old type church. Its membership had been recruited almost wholly from among the coolies and small shopkeepers, with a few students in the mission boarding schools. There seemed to be an almost impassable gulf between the church and the more influential classes of the community.

The church leaders decided to change their mode of approach and proceeded to build up a varied comprehensive program, adapted to the needs of the community. Local conditions arising out of political unrest, afforded an opportunity to lay this program before the gentry, merchants and guild leaders and to solicit their cooperation. Now after seven years this church is a real civic force for righteousness and Christian living and is recognized by the city functionaries and gentry as the one dependable organization around which to rally in times of famine, flood and war relief. It is the acknowledged leader in all sorts of projects for the promotion of happier homes, healthier bodies, popular enlightenment, cleaner living, wholesome recreation, better industrial relationships, good government and genuine patriotism. It is a living demonstration that all these objectives, so commendable to the community, are a religious product; they find their dynamic in God, and gain their working principles from the life and teachings of Jesus Christ.

This community church has made such a place for itself in the city that, when a retiring or newly appointed official makes his formal calls upon the Chamber of Commerce and guild leaders, he includes a call on this community church. A staff of more than fifteen paid workers is employed, exclusive of the foreign missionaries, and the annual budget calls for approximately \$10,000 Mex., nearly all of which is provided by fees and local contributions. Some of the foremost citizens assist in soliciting these contributions from their friends and acquaintances.

Last year, at the time of the annual nation-wide week of special evangelism, the best homes in the city were opened to the pastor and his associates for daily evangelistic services.

In assisting in the preparation of the report of the commission on "The Future Task of the Church" for the National Christian Conference, the writer made inquiry in all parts of China concerning the number of communicants who lapsed from their Christianity in the course of ten years after baptism. It was found that approximately thirty-three per cent of our communicant membership thus reverted, if not to a condition of absolute disbelief in Christianity, at least to an attitude of withdrawal, from Christian fellowship. While at first these figures may seem staggering, it must be recognized that in a non-Christian land, the currents of sin and selfishness and material pursuits are so strong that only ceaseless vigil and

unwearied effort will prevent one from becoming a victim of the tide. The Laodicean Christian knows his fate much sooner on the mission field than in America. It is difficult to maintain one's Christian experience and convictions amidst non-Christian relationships. In China, a decision to accept Jesus Christ as Lord and Saviour, involves a re-orientation of the convert to all of his old relationships, nearly all of which are opposed to his new-found faith. Apart from the agencies which drew him to Christ, all associations, home, business, friends, and the existing social and industrial order, combine to make the stoutest heart falter and the firmest faith to waver. It



A STORY-TELLING HOUR FOR NEIGHBORHOOD CHILDREN IN CHINA

is hoped through the community church service many of those who might otherwise lapse from their faith may be conserved to Christ.

China's population increases at the rate of more than 2,000,000 a year. Before the church can overtake this rate of increase, we must produce a Christian environment in home, school, business and society which will produce and develop Christian ideals in place of the Confucian and Buddhist ideals which now find natural expression in a Chinese soul.

The activities of community churches reveal the comprehensiveness of the program, and the many ways in which the Christian impact may be directed upon the individual lives and the social order. There are projects to combat disease and promote community health. Filth; dark, damp, overcrowded homes; undernourishment; ignorance of germs, multiply the victims. Hence wherever



PRIZE BABY CONTESTANTS AT BABY WELFARE EXHIBIT

possible the church conducts a community clinic. A neighborhood nurse may be employed to visit the homes of the vicinity, advising the mothers concerning their own and their children's ills and aches, prescribing for the more common ailments, preaching the gospel of cleanliness, and offering Christian sympathy of their woes and trials. Small-pox is constantly an endemic so that annual vaccination campaigns are conducted. One church this last year vaccinated over 6,000 people, enlisting the volunteer services of fifty or more doctors, nurses, educators and students.

Extensive plans are made to educate the people on public health by charts, stereopticon, moving pictures, pamphlets, posters, lectures, and health exhibits. The people are thus taught the necessity of swatting the fly, screening the food, eliminating the muck heap, and protecting the water supply from contamination. Students and teachers of government schools and others socially minded in the community are recruited to assist in these campaigns, and thus become accessible to friendly Christian cultivation.

It has been estimated that seventy per cent of the infants born die before the age of adolescence. This situation justifies the churches in including "Baby Welfare Week" in their program. Mothers are taught proper bathing, feeding, and nourishing of children; infants are weighed, measured and charted, and prizes are offered to the one who has made the greatest progress since the

previous contest. In China, as everywhere, the shortest road to a woman's heart is by way of her child.

Since the childhood years are the formative period of a person's life, the church is trying to make the most of its opportunity through kindergartens, supervised play, club work for boys, sewing classes and organized activities for girls, story telling hours, games and athletic contests, music, dramatics, entertainments, the Vacation Bible school, etc. All these activities are utilized and directed so as to enrich the life of the child, physically, mentally, socially, and spiritually, while assisting them to grow in wisdom and stature and in favor with God and man.

Never have the Chinese people felt so keenly the need for popular education as at present. Schools and vocational courses therefore find a large place in every community church program. These include not only the kindergarten and grammar school grades with religious instruction, but classes in English, typewriting, bookkeeping, cooking, music and sometimes tailoring.

In all these churches there are those who offer their services to promote free schools for poor boys and girls and evening classes for apprentices. The "Popular Education Movement" is a growing, nation-wide effort, by means of specially prepared textbooks, to teach the illiterate the use of 1,000 of the most frequently used Chi-



A COMMUNITY SEWING CLASS FOR NEIGHBORHOOD CHILDREN

nese characters. The community churches help to promote this movement and many conduct classes in the new phonetic script.

Every community has its poor, and since the days of the Apostles, the church has recognized its obligation to minister to such. Flood, famine, and war leave misery in their wake, presenting an unescapable challenge to the church for organized relief. Special programs for national festivals, occasional entertainments, socials, and fellowship gatherings must needs be included among the projects of all community churches. An indispensable part of the equipment is also the reading room and social hall.

Each community church must adapt its projects to its community needs. Moreover, these programs must be so organized, executed and followed up as to realize the objective of making Jesus Christ



STAFF OF EMPLOYED WORKERS—NANTAO 'CHRISTIAN INSTITUTE.
PRESBYTERIAN COMMUNITY CHURCH, SHANGHAI

the acknowledged Lord in the lives of all in the community, and His principles dominant in all their relationships. The need for individual salvation from sin is not being overlooked and reliance on human plans must not be substituted for divine power. Social reform can never take the place of spiritual regeneration. This is expressed in a resolution unanimously adopted at the close of the conference of the National Association of Community Church Workers which met in Shanghai in May, 1923:

"If in these recommendations, methods and social service have been stressed, it is well to remind ourselves that, in its finality, it is not by might nor by power nor by methods but by the Spirit of God that the church can accomplish her task; that the only effective way to regenerate society is by individual regeneration; that the individual's social relationships can be perfected only by first establishing right relationships with God; that these programs must be begotten and maintained in the spirit of prayer and still more prayer, by the individual and the group."

The Development of Indian Leadership

BY WILLIAM PATON, CALCUTTA, INDIA

Secretary of National Christian Council

THERE is almost no subject of greater importance to right understanding of the work of Christ in India, than the question of native Christian leadership. In the last few years a considerable advance has been made in the success with which this problem has been tackled in India. Indian Christians recognize a new relation between the missionary and the Indian Christian, due in large measure, to the fact that a number of missions have placed more responsibility on their Indian Christians.

The Indian Mission Board of the American Marathi Mission, the American Presbyterian Mission and the United Free Church of Scotland in Western India, and the Church Missionary Society are seeking to transfer authority from a distinctively mission body to bodies representative of the native churches. There are still, however, many missionaries, who do not appear to accord full support to this policy.

The fundamental principle is that *the leadership of the work of Christ in India must be Indian or fail*. Some argue that men should be chosen solely on the ground of fitness without regard to race. But in a Church of Christ in India, the expression of God's Spirit in Indian terms must be predominantly Indian in thought and vision.

It would be very hard for Americans to receive the Gospel if it came through an organization both controlled by Eskimos or Africans and in all its ways reflecting the foreign mentality. The Church in India is to be the instrument and organ of Christ's Spirit in reaching the hearts and minds of Indians.

This Indian interpretation of Christianity requires Indian leaders in positions where they can express themselves effectively. It is perhaps one of the anomalies of the present situation that a missionary who tries to introduce Indian forms in worship and buildings will often find himself most resisted by the elder Indians. The ways of missionaries have been all too faithfully copied.

There is only one thing that will permanently render the Church in India an Indian church, and that is the control of it by Indians. In the long run the way to rid the Church in India of the many slavish imitations of the ways of Western Christians—elements which contribute to the estrangement of the mind of India from the Church—is to make the Indians effective in the organization and life of the Church.

For missions and missionaries this principle should be applied to *money*, to the *choice of workers*, and to the *outlook of the Church*

in the West. It is around the question of *money* that practical difficulties center. The argument is frequently heard that as the money by which Christian work in India is supported is still predominantly derived from foreign sources, it is right that it should be administered by people of the same race as those who gave it. But the money which missions dispense is given to them by God's people for the furtherance of His work. It is only necessary that it should be used in the best way, not only the most efficient way, but the way in which the ultimate goal—the building up of the Church—will most surely be realized. On this ground much can be said for missions making to Indian church boards grants of money for the aid of the work, and for handing to them work which has previously been in the charge of missionaries and the money for its support—provided that it is reasonably certain that the work will be done.

Indians understand as well as anyone, that gifts for Christian work are given by those who believe in it, and that the gifts cease with the weakening or disappearance of confidence. When a mission entrusts to a responsible Indian Christian body the care of work and funds, such action both develops initiative and confers experience, while it draws out the generosity of the Indian Church.

There is no foundation for the view that what Indians want is to have the money from the missionary societies and to do without the missionaries! Here and there some may be found who say this, but it represents no widespread opinion among responsible men. One of the most prominent and advanced of Indian Christians, a man widely known for the vigor and boldness of his Nationalism, says that in the partnership which he desires to see, between the Indian Church and the missions, "the missionary factor is absolutely valueless except in the personal equation of the missionaries, men and women. Not the colleges and schools, not the philanthropic foundations, not the ecclesiastical organizations, but it is the personalities that matter." The Indians want the missionaries, but they want us not as masters but as helpers.

Some types of work can in many cases be made over to Indian control; others are more difficult or even impossible to transfer, owing to the lack of sufficient experience and knowledge in the Indian Church. But in any enterprise under foreign control, there should be *effective* Indian representation.

As to workers there are many qualities needed in a missionary nowadays, but none is so essential as *willingness to serve*. It should be made abundantly plain to those who are sent out that this is a dominating principle in our work; and those who do not show every sign of desiring humbly to cooperate with Indian leaders should not be sent.

An American leader suggests that it has been a fault in missionary addresses that the work of missions have been presented as an

extension of American Protestantism. It is perhaps true that a large number of supporters of missions think of the work in this way. They know little about the lands to which their representatives are sent; they sincerely believe that they are in an extremely rotten condition and they associate the Gospel with a certain type of social structure to which they have themselves grown accustomed; and conceive of missions as conferring the benefits of American foreign ideals and modes of life upon a needy people.



ARCHDEACON IBSAN ULLAH
One of the leading Christians of North India

In India at least the tide is now the other way, for they do not wish Western civilization. There is something, much more beautiful than the Christianity of my own tradition, waiting to be born. We that have learned of Christ have not learned all of Him. There are notes of praise that India and China and Africa can sound, not contained in our harmonies. We take to India what we have, the good news of Christ, and in the providence of God that message strikes chords in the Indian heart. It is a part of the glory of missionary work that one is able to see the new and wonderful expressions of that universal Christian faith, and to contemplate in reverence the many ways in which He is fulfilled, who filleth all things.

We should admit the right of Indian Christians to make their own experiments along the many lines which have been traversed by our Western feet. They will not ignore our experience, but they will not be tied by it. It will always be a matter of difference among Christians as to what is essential and what secondary in their faith and practice. But if we believe that the Holy Spirit will guide us into all truth, then we should be ready to find Indians expressing in their own way what "the Spirit says to the Churches."

We missionaries must learn instinctively to think of the Indian Church and not only of "our Mission"; to watch for what it will do, not only to initiate action ourselves; and to think of Christianity not as a religion whose springs lie in America or Europe, but one whose life-centers are in the East as well as in the West. It is our privilege to share with the Christians of India the blessings and the responsibilities of the Gospel in Christ Jesus our Lord.

Classroom Experiences in Cairo University*

Views of Seniors Reported by Prof. Wendell Cleland

SIR, tell us of our future."

Someone had written this on the blackboard so that it would catch Mr. Conscientious Teacher's attention as he entered the room.

"What can I tell you of your futures? This is an English class."

"Sir, we like to know what you think we can do," interposed Omar.

"Yes, sir. Yes, sir," came a general chorus.

Seizing the opportunity to have a lesson in conversation on a subject which would hold their attention, Teacher put aside his program and turned the class into a forum on "Openings for the Egyptian student."

"Well, what do you want to be?"

The vote showed the doctors to be overwhelmingly in the majority.

"Abdullah, why do you want to be a doctor?"

Abdullah adjusted his tarboush and rose eagerly. "Because, sir, doctors make much money ['Umhmm,' thought Mr. Teacher] and if a doctor is very wise and clever, many people will come to him and he will become very rich."

"But, if so many want to become doctors, there will not be enough rich sick to go around, and then some of you will starve to death, or else go out into the villages and treat the fellaheen, who cannot pay very much," Teacher objected.

"No, sir. The fellaheen are very rich now. They used to be poor, but since the war prices of cotton and grains have advanced from three to ten times and they have made lots of money. Their land has become very valuable, too. It is worth, on an average, \$1,000 an acre, and many of them own the land they work. The number of fellaheen who own land is increasing at the rate of two and one-half per cent each year. Now 450,000 more farmers own land than ten years ago, and that means that eventually the majority of the peasants are going to own their own farms, and so no longer be the slaves of the big landlords."

"Where did you learn all that?" interjected the astonished Teacher. "Are you sure of your facts?"

"Yes, sir. They are in the last Government Year Book," exclaimed Said, grabbing the top of his tarboush and rising hastily to interject his opinion. "There are 4,000,000 peasants in Egypt, and

* From *Blessed Be Egypt*.

nearly 2,000,000 Egyptians own farm land, so that means that almost every family owns a little bit, at least one or two acres. The average amount owned by Egyptians has decreased from three and one-half to two and three-fourths acres, or nearly 25 per cent in the last ten years, which means that the people who were once poor and almost like slaves are getting the land from the rich pashas who used to own it all. So if a man owns even one acre only he is worth about \$1,000, and can afford to pay us well for our work."

"But," continued Teacher, "how do you know that these people are going to get sick? This is said to be a very healthy country. It never gets very cold, the sun disinfects the place, and diseases do not get much of a hold. What makes you think there is going to be any work for the doctors?"

Naseef's hand shot up, and Teacher knew his answer, for he had seen him intensely interested in an illustrated lecture given to the students by Dr. Abd ul Malik on the subject "Bilharzia."

"Sir," he said, thrusting forth his hands in an argumentative way, "eighty per cent of these fellaheen have bilharzia, and when they discover it they will all want treatment. And then they all have trachoma, and many have hookworm and other diseases. Of course there will be lots of work."

"Sir, sir!" Hands were going up all round, so one more representative of the doctor group was called upon. Ibrahim rose with an interested, eager look on his face, and making the habitual adjustment of his tarboush, spoke up.

"Sir, my friends have said that the future of our country holds great wealth for the doctor because of his ability to cure diseases and get paid for it. But, sir, I think there is a better reason for becoming a doctor. I don't care whether I get rich or not, and I would treat all the fellaheen and poor people alike, whether they could pay me or not. But as a doctor I would rather study how to get rid of these diseases by purifying the water, killing the mosquitoes and fleas, and teaching the people, and especially the children, how to avoid these bad diseases. Then, sir, the death rate among children under one year of age would not be twenty-three per cent every year. For this reason, I would rather do most of my work at 'preventive' medicine, and so free Egypt of these bad diseases. ['Long live free Egypt!'] Ahmed, the patriot, could not restrain himself.] Then, sir, there is no reason why Egypt should not be the healthiest, wealthiest and most famous country in all the world."

"When that great day comes and Egypt has no more diseases what will happen to all the doctors who think they are going to get so rich?" is the question which Mr. Teacher naturally asks.

"Then, sir, it will serve them right for wanting to take advantage of people's misery to make themselves rich. They can find something else to do. Perhaps by that time they will have learned

that a man's duty to his country is not finished when he gets rid of its evils. He must assist the process of evolution as well as obstruct devolution. He should help to develop good things, and if he becomes rich incidentally, that is his reward and is no crime."

Teacher recalled that Ibrahim was the leading student of the class, and had delivered several fine orations along this line in the literary society to which he belonged.

"But, sir," he continued, almost pleadingly, "where can we get this kind of medical education? The one government medical school already has too many students, and nearly a hundred are turned away every year. And it is very expensive for us to go to Europe or America to study. Why does this University not have a medical department, so we can continue our preparation right here? It would be very much better for us to go on with you and be able to stay here in our own beloved country."

Prof. Teacher had no answer to that question. Personally, he was willing enough to have a medical school as part of the University, where boys wanting to work under the stimulus of such high ideals would find themselves encouraged, but, as the Arabic puts it, "not with us money." So Teacher dodged the answer and started on a different track.

"Yacoub, you are planning to be a teacher. Why?"

Now, some students are inclined to think that a man becomes a teacher only after he has failed to get into the medical or engineering or law schools, so Yacoub got to his feet with something of defiance in his eye.

"Sir, I am planning to be a teacher because I think my country needs education more than anything else just now. I know that all of our people are very intelligent and have good minds. [Yacoub is a proud defender of the Nationalist cause also.] If you talk to the average fellah, you will not find him stupid, for he does his work very well and knows many things. He may not know how to read, but that does not mean that he does not have a good mind. Mohamed Aly Pasha (the founder of modern Egypt) could not read nor write, and now Fulan Pasha, of the Constitutional Commission, though he cannot read nor write, yet is recognized as having a very fine mind. However, in spite of this fact, I know, sir, that ability to read will help very much to open the poor man's mind and let him see the bigness of the world and the Truth of God, and release him from being the tool of wicked men who tell him lies to excite him for their own bad purposes. So I wish to be an educator and spread education in every village and city among the 93 per cent of our people who cannot read and write now. And especially would I like to assist in the education of the women and girls, for only 1.2 per cent of the women over five years of age can read; and the others cannot be even as well educated as the illiterate men, for our customs

prevent women from travelling very much from place to place and learning new things. I had hoped, sir, when I entered this college three years ago, that I would be able to learn the teaching profession in this University, so as to become a teacher and trainer of teachers myself, but you do not have that department yet, sir."

These veiled reproaches were getting a bit under the skin of Mr. C. Teacher, so he shifted the subject again, and called upon Mohamed, who had lustily voted to make himself a journalist.

"Arabic journalism, sir, is going to furnish one of the most useful occupations for young Egyptians. There are now seventy-seven Arabic newspapers and magazines printed in Egypt, though only 800,000 people out of Egypt's 13,000,000 read Arabic. As Yacoub gets the other 93 per cent educated, there will be a big demand for newspapers in every city and village, just as there is in your country. Then, too, sir, you know that the Cairo papers are read not only in all parts of Egypt but also in every Arabic-speaking country, all the way from Morocco to Persia, and these countries are affected by what takes place in Egypt. I think you know that one of our new students this year, who came from Mecca, learned about this University by reading an article about it in the *Mokattam* [a Cairo Arabic daily]. But, sir, I want to reach many people with my paper, not only to make a living for myself, but because I believe the security of our country's independence rests upon all the people knowing the truth about events. Some newspapers print only lies, so as to prejudice their readers. I want to print the truth, so that those who read can form unbiased judgments. I saw, sir, in your printed program that you were going to have a School of Journalism, but—"

Teacher could not bear it any longer, so he tried to divert the train of thought back to the English lesson, but one other profession insisted on being heard from. Abd ur Rahman, who had his heart set on commerce and his hand set on his tarboush preparatory to launching forth, was given the floor. He talked staccato, for he was not the most fluent in English.

"Sir, Egypt is a land of agriculture. One fourth and more of the Egyptians live and work on farms. All of our commerce depends on our soil, which Father Nile brings us as a new coat every year. The water of the river is full of fresh soil. Irrigation by means of 11,000 miles of canals deposits this continuously, so that there is always a new surface. This enables the farmer to get three crops a year easily. Never does our river fail us entirely, and we never have cold to kill our plants. So we are very fortunate in agriculture. We are sometimes called the granary of Europe. During the war we sent much food to the Allies—sugar, wheat, rice, barley, dairy products, etc. In 1919, 90 per cent of our exports were cotton and cotton goods alone; and also the total goods exported were almost double the importations. Therefore we should become increasingly

wealthy. And since we are on the great trade route between Europe and the Far East, our opportunities for trade with all the world are tremendous. We are the front door to Central Africa, too. I wish, sir, the Americans would start a school to teach the young man of Egypt all about economics and the great science of commerce, so we could be experts, like the men in New York and London and Paris, and manage all our own affairs to the gain and honor of our country. You will have many students, sir, and some who now go to England and America to learn this at great expense will remain here."

That was the last straw, and Mr. Conscientious Teacher, who had spent three years encouraging these boys to see big visions with increasingly lofty ideals, felt that he was about to turn them loose into a cold world where high purposes so carefully cultivated might be nipped in the bud, and so bear no fruit. But he was in for another jolt, albeit somewhat of a comfort, too. This time it was Suren, an Armenian boy and a leading student, who hopes some day to be a structural engineer.

"Sir, we are all here in this college, Armenians, Egyptians, Syrians, Jews and Arabs—different races and religions; but you have taught us to be brothers, to love each other and our Father, God. We will never forget our beloved college. We are sorry to leave her, and we would stay longer if you would keep us. We hope, in the future, our successors will be more fortunate than we, and be able to finish their educations for their professions right here in the American University. We are glad that we came here."

Mr. Conscientious Teacher wandered back to his study, fervently thanking the Master for what he had seen, but also realizing how much more certain would be the results if he could see in the near future a completed University.

SIX REASONS FOR BEING A CHRISTIAN

1. *Because*

The Son of God loved me and gave Himself for me. Galatians 2:20.

2. *Because*

As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name. John 2:12.

3. *Because*

Being justified by faith we have peace with God through our Lord Jesus Christ. Romans 5:1.

4. *Because*

If any man sin we have an Advocate with the Father Jesus Christ the Righteous. 1 John 2:1.

5. *Because*

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. 2 Tim. 1:12.

6. *Because*

Unto them that look for Him shall He appear the second time without sin unto salvation. Hebrews 9:28.

A Christian Statesman of Chile

IT is not easy to preach the Gospel in Chile today, as Church and State are nominally one, if not practically so. Wherever the Roman Catholic Church controls the officials, they may bring to bear the inquisitorial power of the Middle Ages. The difficulties today, however, are as nothing compared to those of the time of Bishop William Taylor and Samuel Torregrosa, for those pioneers persisted and wrought mightily, and the present generation of preachers and Christian workers are reaping the benefits of their labors.

The Rev. Moises Torregrosa is a second generation Christian. His father, Samuel Torregrosa, was a native of Spain and upon his conversion felt a call to go out to Chile, where he began his work of evangelization in an independent way without any society supporting him. As a tribute to the work of his father, Moises wrote a biography a short time ago entitled "Forty Years of Battle," which in a picturesque way represents the early labors and conquests of a patriarch of Christian missions in Chile.

Fortunately for Moises, the early missionaries established schools for boys as well as for girls, and he was enabled to secure an intellectual foundation which has stood him well in hand in the time of his increasing responsibility. Young Torregrosa began preaching at an early age and the success attending his efforts might well have spoiled one of less sincerity and consecration.

When the Union Theological Seminary was opened in Santiago, Moises was one of the first students and studied hard, learning not merely from books, but from devout and earnest Christian missionaries of the Presbyterian and Methodist Missions. He was a young man of fine talents and manifested unusual brilliancy in everything he undertook. So well did he perform pastoral duties that some of the largest churches invited him to become pastor at greatly increased salary. He had sufficient grace, however, to carry on in the appointments given him, and in time has entered into the largest



REV. MOISES TORREGROSA
One of the Evangelical Pastors of Santiago,
Chile

places of influence and power within the gift of his own church in Chile. "To whom much is given, much is demanded," and this has been especially true in the case of Moises Torregrosa. He is large in build, handsome and dignified in appearance, and he has both the physique and the voice of an orator. These natural abilities, coupled with his unusual passionate devotion to the gospel message, have made him a flame of fire wherever he has gone.

At present Mr. Torregrosa is serving as Superintendent of the Central District, the largest and most important district in the Methodist Episcopal Church. At the same time he is editor of the union weekly paper, President of the Good Samaritan Dispensary, and professor in the Union Theological School, besides having a part on



TREATING PATIENTS AT METHODIST DISPENSARY AND CLINIC, SANTIAGO, CHILE

the most important committees of the Mission and the Church in Chile. He was elected a delegate by his fellow preachers and missionaries to the General Conference of the Methodist Episcopal Church which met at Springfield, Mass., in May, 1924, and as such was an outstanding figure, able to interpret the South American Church so as to give a better understanding of it to the North American leaders.

Chile in transition needs many Moises Torregrosas, men who have consecrated all of their powers to Almighty God and who are fearless and courageous in setting forth the teaching and will of the Master in such a way that lives will be transformed, manhood remade, and the teachings of Jesus adopted as the principles and laws of conduct and of life.



BEST METHODS



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

IN THREE YEARS

The three-year record of the School of Missions of Temple Church, Los Angeles, California (Dr. J. Whitcomb Brougher, Pastor), should be studied by every one who is interested in Schools of Missions.

In actual figures in black and white this record shows:

Year	Attendance	Average
1921	2,404	401
1922	2,714	452
1923	4,391	732

Of course if your church is a small one you may say, "It's easy to put on big things in a big church with three thousand members!" but it is just as easy to put on big things on a small scale in small churches.

HOW IT BEGAN.—The School of Missions grew out of a summer conference of the Missionary Education Movement, as so many other splendid things have grown. A group of delegates, including the Director of Religious Education, was sent to Asilomar to the Conference. They studied missionary methods, programs and objectives, and came back home with new information and inspiration.

HOW IT GREW.—For the six weeks' period of 1921, the attendance was 2,404, averaging 401 a night. The second year the attendance was 2,714, averaging 452 each evening. The third year the school was held in January and February, so as not to interfere with the School of Religious Education, and also to lay a foundation for a great effort to complete the New World Movement. The attendance totaled 4,391, more than 1,000 different people being enrolled. The last night the actual attendance was 916. There were two months of in-

tensive preparation for the six weeks' school.

HOW IT WAS ORGANIZED.—The General Committee consisted of the Director of Religious Education, all chairmen of subcommittees, the Director of Dramatics, secretary, treasurer and librarian. There were committees on music, decorations, electric lighting, advertising and special features. The faculty and assistants numbered twenty-five and there were numerous other helpers.

HOW IT WAS ANNOUNCED.—A circular was prepared for general distribution giving names of courses, teachers, age, classifications and the list of dramatizations to be given each night. These were distributed by the Sunday School pupils in their own homes and immediate neighborhoods. At the women's social circles, for weeks prior to the school, thousands of yellow paper chrysanthemums were made. These, with enrollment cards, were given to every member of the congregation on the Sunday morning preceding the opening of the school, by young Japanese men and women, after a missionary sermon by the pastor.

Burdette Hall, where prayer meetings and social functions are held, was decorated as a Japanese garden. Paper lanterns (lighted by electricity) were hung. Popcorn, colored pink, fastened to boughs, made a perfect mass of "cherry blossoms" as a stage background. The great Buddha was drawn on the blackboard, and Mt. Fujiyama, and pagodas, etc. All this was done a week before, for advertising purposes.

A special enrollment card was prepared. Perforated in the center, one-half gave name, address and tele-

phone, and on the reverse side, a place to check the courses selected. The other half listed the dramatizations, textbooks and school directory. A button was also prepared, weeks before, bearing this inscription: "Temple Baptist School of Missions," in red lettering on a white ground.

HOW TIME WAS FOUND.—Sunday night at 5:30, covering the time when seven Christian Endeavor Societies met, all of which were temporarily absorbed in the School of Missions, was chosen as the time. This is a better time than prayer meeting night, if it is worth while to reach others than the prayer meeting crowd. The Christian Endeavor Societies formed a nucleus. The School of Missions at that hour related itself to the church services. It tempted outsiders to come early. It discovered a large number, young and old, for an evangelistic field. It widened the reach of missionary instruction. It made it possible for the whole family—even when there were small children—to attend.

HOW THE PRAYER MEETING WAS RELATED.—Simultaneously, however, on Wednesday nights, the Associate Pastor gave a course of addresses on "The Authority for Missionary Enterprise." These were given an hour before prayer meeting, and were attended by hundreds. The subjects were: "The Authority of the Scriptures," "The Authority of a Christian Conscience," "The Authority of Human Need," "The Authority of Success," etc.

THE PROGRAM.—At 5:30 sharp the School of Missions was called to "attention." Necessary announcements were made. Next, some feature of interest was put on, such as a group of singing Japanese children; a Japanese choir in costume; a tea ceremony, etc. At 5:45 all were dismissed for separate classes, these being arranged for men and women, and for young people and children, according to age. Classes lasted for fifty minutes, when they were promptly recalled to witness a dramatization re-

quiring twenty minutes. Then all were dismissed, and went to reserved seats for the evening service.

THE CLASSES.—Little folks from six to nine were told a missionary story. Ages ten to twelve were taught "The Honorable Japanese Fan." The Intermediates, thirteen to fifteen, were given "Young Japan." The high school group, sixteen to eighteen, took "Japan on the Upward Trail." Ages nineteen to twenty-two, under another teacher, took the same course, as did also the next older group, twenty-three to twenty-eight. Young women over twenty-eight studied "The Child and America's Future." Mrs. Lena Leonard Fisher, a returned missionary and Professor of Missions in the University of Southern California, interpreted "Creative Forces in Japan" to the adult women, while the adult men studied "The Debt Eternal." Mrs. Fisher was the only paid instructor.

THE FINANCES.—There were no collections taken. There were no charges made. Before the closing night there was the suggestion that there be an offering, purely voluntary, of a dollar or more, made at the last session. No one was urged. It was to be merely an expression of appreciation. The offering was four hundred dollars.

THE DRAMATIZATIONS.—The six pageants used for the closing twenty minutes were full of color, and enlisted many people, young and old. Each represented some missionary appeal. An electric spotlight and colored footlights aided in giving beauty and attractiveness.

On the Friday night after the closing Sunday night, a great concluding pageant was given, representing people of many nations: Italian, Mexican, Japanese, Russian, Indian, Negro, etc., and the church as the agency in Christian Americanization. These different groups sang their national anthems and folk songs.

THE RESULTS.—The results of the School were far reaching. The whole church was awakened, as never before, to think "Missions." The

Christian Endeavor was given a vision. The importance of pageantry was clearly shown. The School was a feeder to the church. The whole family had something in common for home conversation, and a common interest in the Christian world program.

Temple Church believes in a Sunday night School of Missions once a year, conducted with all the pep and color and character that its versatile people can put into it.

STARTING A MISSION STUDY CLASS

BY GILBERT Q. LESOURD

About twenty years ago I learned a little scheme that seldom fails to work when you are looking for a good way to launch the initial meeting of your mission study class. A pastor's wife taught it to me and many others have used it, so it claims no copyright, but even if old it remains just about the best opener I know. It is simplicity itself. Pass out blank sheets of paper and ask your class to draw a rough outline of the country to be studied, locating one or more important points. I always reassure the timid ones by telling them they need not hand in their maps and do not even need to show them unless they want to. I draw one myself and usually exhibit mine first. Since I can't draw even a crooked line and make it look natural, the sight of my map usually creates so much excitement that others venture to show theirs and so the ice is broken. Before the maps are exhibited I ask the class to locate certain important features. If we are studying Africa I never fail to ask them to put in the equator. This is located all the way from the extreme north to near the middle, but usually much farther north than it belongs. One or two well-known cities are asked for and never fail to prove too much for the limited knowledge of the class. But just to realize how little they do know serves to kindle a lively interest in the country. After several maps have been voluntarily exhibited and the class has enjoyed a

good laugh at the discrepancies, I exhibit a wall map and we compare. This produces ten times more interest than if the map had been shown at the start of the class.

Sometimes I vary the process. Last year I asked my class in *Japan on the Upward Trail* this question, "If you should start in an airplane from Tokyo, Japan, and fly due west around the world would you strike the United States? If so, where?" This was great fun. Some were sure you would pass completely to the south of the United States. Others were equally sure you would go to the north. Many said frankly that they had no idea. But all were interested. Then we made the comparison showing that the plane would land on the coast of North Carolina.

To do this effectively you need a world map. The Missionary Education Movement has recently issued a new missionary map of the world which is admirably adapted to this use. It is 41x98 inches in size. Printed on paper it can be purchased for the low price of \$2.00 postpaid, but it will be economy to pay \$3.75 for the map printed on cloth, as that will wear much longer. Practically all denominational boards now are selling this new map of the world.

LOOKING THE WORLD IN THE FACE

The new missionary map of the world of which Dr. LeSourd writes should be hailed with joy by all missionary leaders. It is likely that later a booklet of suggestions on how to use the map may be issued. In the meantime put a committee in your own church or Sunday School to work on plans.

When that great missionary pastor, Dr. D. M. Stearns of Germantown, was asked, "What methods do you use for visualizing missions to your people?" he responded, "I always keep the world before their eyes."

A five or ten minute map talk or exercise will help an entire school or congregation to look the world in the

face. A few advance suggestions for using the map in Sunday Schools, Missionary Societies, Brotherhoods or other group meetings are:

1. Pray for various mission fields, with the map before you. Take China, for instance. Have a leader point out the capital, then pause for prayer for that great nation and all its officials. Pass on to various mission fields or institutions, calling attention to the accomplishments for which thanks should be given, and to the needs for which intercession should be made. Pause at each station or institution for prayer. The leader may voice all the petitions, or different leaders may be assigned in advance, or some or all of the prayer may be silent thanksgiving and intercession.

2. Last year Court Street Methodist Episcopal Church, Lynchburg, Va., had a lighthouse seven feet tall in its Sunday-school auditorium. On the Sunday on which the financial goal for missions was reached the lights were turned on and for a month the lighthouse report was before the school.

This year the lighthouse has been replaced by a map of the world, with an electric lighting device. When the financial goal is reached, eleven lights are to shine forth showing the location of the eleven mission fields of the church.

3. The map may be used in connection with a flag exercise. In a map study of a certain continent or section have boys or girls carry flags of countries to be presented and each give a fact or several facts about the country as they point out its boundaries on the map.

A single country may be taken each Sunday and a number of boys and girls may carry flags of that country and each give a striking fact about it, or about one of its cities or sections.

4. "Around the World in Thirty Minutes" may be given by some one who knows the mission fields of the church, and knows how to make a

map talk with a pointer. The thirty minutes may be changed to five or ten for a Sunday School and still make possible a clear presentation of the location of mission stations.

5. A series of five minute map talks on our various mission fields may be given on several successive Sundays.

6. Much interest may be aroused and much information given by assigning to various classes responsibility for presenting in five or ten minutes mission work in certain countries by means of the map.

WHAT TO DO WITH MISSION STUDY BOOKS

A request has been received for suggestions in regard to what may be done with Mission Study books. Their actual use in regular Mission Study classes is only a part of their possibility.

"The New Mission Study Book in Every Home" is a good slogan. Create a sentiment for adding to the family library a new book each winter and another each fall. This will add two new valuable missionary books a year for a permanent library.

READING CIRCLES.—If a number of people will buy books, name a week as Reading Circle Week during which each member is asked to read the book, and a report of readers is made.

If people will not buy a book, try the plan of a reading circle which passes several books around, allowing each member to keep a book for a week.

SECOND-HAND POSSIBILITIES.—In many of the churches in which there is little interest in Mission Study one of the difficulties is to get the books with which to begin a class. Individual members will not buy books unless they are interested. In a number of districts a Mission Study leader has met this difficulty by asking that used books be sent to her. She keeps a large assortment on hand and announces that books will be loaned to start classes that are not able, or not yet sufficiently interested, to buy their own books. She reports that books on

various countries are in constant demand, and many classes are doing successful work because the books were made available for their use.

LEND A BOOK.—One of the best things to do with Mission Study books is to lend them.

"By the way, Bill," said a business man to one of his office employees, "I read a tremendously interesting paragraph about conditions in China in a book called '*China's Real Revolution*.' You ought to be up-to-the-minute on that. I brought my copy to the office today. Take it home with you and let me have it back by Friday. Tremendously interesting it is." Bill is entirely unconscious of the fact that he is reading a Mission Study book, but he does want to be an "up-to-the-minute," well-informed man, and he is learning some things about China that are not published in the daily papers, and is surprising the men with whom he lunches down town by his knowledge of China and things Chinese.

"As soon as I saw *Land of the Saddlebags* I thought of you," said a friend to a home-coming tourist. "You've been down in the Blue Ridge mountains, haven't you? I know you'll be interested in this latest book that I've added to my library, *Land of the Saddlebags*, so I brought it over to you. Too bad you've sprained your ankle, but you know I almost envy you the opportunity of being propped up here with nothing to do but to read."

"Do you recall our discussion in our Twentieth Century Club the other day about the women of China?" said a woman to a prominent club leader. "When I went home I found a book, *Ming Kwong*, that answered nearly every one of the questions raised. I ran in to bring it to you. You'll find it most interesting. The author has spent many years in China and is a recognized authority." So it was that the book was passed from one member of the club to another until half a dozen or more members had read it.

For City Libraries

See that missionary books are added to your city or community library. Recently a missionary leader visited the library of one of the largest cities in the United States, a city famed for its denominational and interdenominational Mission Study classes. She asked for Mission Study books, and was shown the cards of the missionary section. There was not one book in it that had been published in recent years and only about a half dozen of all the Mission Study books of the past twenty-five years. Whose fault is it? Not the librarian's, or the library's. Librarians give out the books that are called for. Libraries have on their shelves the books that are in demand.

If the missionary leaders of a community will furnish to the libraries, annually or quarterly, a list of the books to be studied by all the churches, together with the best reference books, these books will likely be placed on the shelves. If the people of all the churches know that the latest and best missionary books are to be found in the library there will be enough demand for them to make their value apparent.

TAG DAY

The world groans under the multiplicity of tag days. Of them there is no end. Miss Carrie Lee Campbell in her small and suggestive book, *Mission Methods*, tells of something new in tag days.

Any Sunday-school or missionary society may follow out the suggestion, and add to it. Name a certain day as Tag Day. Announce "No financial solicitation. Memory, not money, involved."

Prepare tags on which are plainly written or typewritten short striking facts about mission lands and mission work.

Have two, four, or six members at the doors to pin a tag on each person who attends.

Allow several moments for "tag study," during which each one is ex-

pected to memorize the fact on his tag. Then have tag holders rise and recite their facts in any order planned.

Different colored tags may be used for the work of the various Church Boards.

A SERVICE FLAG OF PEACE

How shall ideals of peace be substituted for ideals of war?

How shall records of peace be ennobled above records of war?

How shall heroes of peace be ranked above heroes of war?

The following clipping from a city daily is suggestive:

SERVICE FLAG DEDICATED AT FIRST CHURCH

Sunday noon a most impressive ceremony took place in the First Parish church school when a new Service Flag of Peace was dedicated. This beautiful flag is the gift of the Junior Department led by Mrs. Charles Goss. Miss Margaret Varney, who cared for the war service flag, will be the guardian of this one.

The Rev. Lewis E. Purdum took charge, using as a framework for his talk, a worship service written by Ruth Davis, D. H. S. 1926, with the service director. He called attention to the church service flag of 1916-1918, draped on the wall, in order to bring back to the boys and girls what this record had meant to the church in the years when the young men enlisted in the service of their country and went away, two of them never to return.

"Boys and girls of today can enlist for service in other ways," explained the pastor, "in the work of their church, their community, their world. When you enlist under your government, there are certain conditions that you must fulfil. So it is with our new service flag. You must fulfil certain conditions when you enlist here, and when you have done so, your star will go on the flag.

"The five stars already there represent the five of you who have already met those conditions. It is not possible to measure the spirit of service, but certain results of it can be seen and measured. There are certain definite things you can form the habit of doing for your church and community. If you do, your star will be added to show your enlistment. This is a thing of beauty that we are making together."

In the army, enlistment is only the beginning. So in the First Parish program, there will be special recognition for conspicuous all-round, habitual service. Small red crosses similar to that on the Christian flag belonging to the church, will be substituted for the stars of those who make distinguished and persistent records.

The whole program, built around the beautiful flag, was noble and impressive. The church hopes to adapt for permanent use a valuable symbol of service that has been all but lost since the war.

MONEY TALKS

After all is said, that may be said about money, it has a few things to say itself.

Money is not the main objective in missionary work, but money often tells whether or not missions are the main objective of the life of an individual or an organization.

Where our money goes is at least a clue to the deepest interests of our heart.

Howard Park Sunday School, Toronto, Canada, gave \$471.30 for missions in 1915-1916.

In 1921-1922 its gifts had almost quadrupled, being \$1,800.00. The following record tells of increasing interest for six years:

1915-1916	.....	\$471.30
1916-1917	.....	800.00
1917-1918	.....	975.00
1918-1919	.....	1,200.00
1920-1921	.....	1,500.00
1921-1922	.....	1,800.00

Mr. M. A. Love, the Missionary Superintendent of the Sunday school, has given the following synopsis of the Howard Park system of missionary education and plan of work:

I. ORGANIZATION (after eight or nine years' growth).

(a) Missionary Superintendent:

Appointed at annual election of S. S. officers and holding position on the Board, with all other Assistant Superintendents.

(b) Two or more representatives from Senior, Junior and Primary School, and one member from Brotherhood and Ladies' Bible Class and Secretaries' office—on the Missionary Committee.

(c) Missionary Librarian and Assistant.

(d) Missionary Publicity Agent.

(e) Each organized class has a Missionary Secretary.

Missionary representative assigned for us to support in China—Rev. Gerald Bell.

II. OBJECTIVES.

(a) Missionary education of all the pupils and teachers of the School.

(b) The creation of missionary enthusiasm by variety of methods in work.

- (c) The gathering in of as large a sum of missionary money as is possible for our School.

III. METHODS.

- (a) A five-minute missionary program is put on each alternate Sunday in each section of the School. Whenever possible, we use some member of our own School for these programs. The program is planned by the Missionary Committee and carried out by the representatives on the Board from each section. We use great variety in these programs—slides, readings, returned missionaries, missionary stories, travel talks, etc.
- (b) Missionary Library. We had a book shower to start this and each class donated at least one missionary book. To encourage their use, we have short stories told from some of them, and then show names of books on slides or blackboard. We add new books and keep the library up to date. We encourage the teachers to use the missionary books with their classes.
- (c) We have our missionaries' pictures in large size in our schoolroom and teach children who they are and what work they are doing. We are also adding pictures of young people who have gone out from our own church.
- (d) We have given several parties, motor rides, etc., to missionaries home on furlough. This has been a great help to our people and given the missionaries a pleasant outing at the same time. After meeting these people they seem real to us, instead of shadows, and we follow them with great interest on their return to the field. Particulars of our plans for these festivities will be gladly furnished, if desired.
- (e) Letters go regularly from our classes to our Mr. and Mrs. Bell, and when the answers come back they are of great interest to all.
- (f) A missionary Christmas box was sent out to Mr. and Mrs. Bell—each class adding a gift with a letter. This was a great joy to our children and young people.
- (g) We receive missionary contributions on the first Sunday each month. Each class is set an objective to work for by the Committee. We create interest in the growth of the funds by showing on a great thermometer, large clock, or on slides, percentage raised by each class. Our money growth has been from \$200 to \$1,800 in about eight years. We do not make money first in our campaign, and so this growth represents real missionary zeal. We

encourage the children to earn their own money for missions.

- (h) We send three representatives to Whitby Missionary Summer School and hear their reports at our Annual Teachers' Banquet in the autumn.
- (i) Last year two out of three of our Whitby delegates offered themselves for the foreign work. One of these sailed for China in September of this year.
- (j) Some of our organized classes aim at a cent a day (at least) for missions. By this means one class of boys, from twelve to fourteen years of age, gave last year \$200.
- (k) Some of our older classes have workers at Fred Victor, Euclid Ave., Dufferin St., and various city missions and settlements.
- (l) We have made the Missionary Program the vital part of our school by considering it a big job and picking key men and women to plan and carry out a continuous, strong, interesting program and campaign.
- (m) Our publicity man keeps our church public well informed on all matters of missionary interest.

HOW MONEY TALKS

It may say:

"Hold me and I will dry up the fountains of sympathy and benevolence in your soul, and leave you barren and destitute.

"Grasp me tightly, and I will change your eyes that they will cease to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans, and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right, and your love and reverence for God.

Or it may say:

"Spend me for self-indulgence and I will make your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and powerful."

Or, it may say:

"Give me away for the benefit of others, and I will return in streams of spiritual revenue to your soul. I will bless the one that receives, and the one that gives me.

"I will supply food for the hungry, raiment for the naked, medicine for the sick, and send the Gospel to the benighted,—

"At the same time, I will secure joy and peace for the soul that uses me for these."

Job's Testimony—

"If I have made gold my hope, and have said to the fine gold, thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much... this also were an iniquity. Job 31: 24, 25, 28."

Woman's Home and Foreign Bulletins

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

AMERICA AND CATHAY

BY EVA CLARK WAID

A poet of an earlier generation presented his ultimate contrast of civilizations in the oft-quoted line, "Better fifty years of Europe than a cycle of Cathay." But we today, in our round of mission study for this current year, link both of these civilizations under one general thought: *Finding the Way of Christ in Race Relations*. And, what is more, the longer we study Europe, America or Cathay, the more we realize the likenesses rather than the differences in the essential human traits found in their inhabitants. Therefore we feel more sure that the Way of Christ in Race Relations is not so deeply concerned with color, caste and climate as it is with character, conditions and circumstances, not so troubled about the varieties of citizenship on earth as about the universal citizenship in heaven.

Dr. Speer's book, *Of One Blood*, and Miss Giles' book, *Adventures in Brotherhood*, enunciate for Christians in America exactly those basic principles which must underly the study of the books on China, *Ming Kwong*, *China's Real Revolution*, and *China's Challenge to Christianity*.

What are some of these principles that link this year's study books on home and foreign missions?

1. *Human solidarity is greater than racial diversity*. Such a principle should not need long argument and proof to a Christian conversant with the story of the Scriptures and the growth of God's plan for His Kingdom. But in this day of destructive literature, of wholesale preaching of conflict and division and distrust between races, it seems very fitting that all of the authors of our missionary

study books have laid particular stress on the great underlying traits of life that link all men. The tales of Chinese stability of character, their respect for traditions and their confidence in national destiny—how familiar they sound to an American fresh from Thanksgiving sermon or Fourth of July oration!

The love of home, the building of the child into the family fabric, the grief of separation from old associations, the shrine for future meetings of spirits—all of these, depicted in Chinese life, are matched in the varied races which make up our polyglot America.

The stirring restlessness of China's student generations, the high resolves, the unguided or misguided demonstration of exaggerated ideas, the impatience with old trammels or traditions—are they not repeated in every college of America? Is there not a human solidarity of anxiety about the youth of today in the hearts of parents of all races?

China's cities begin to hum with the machines of modern industry and, reproduced in Oriental guise, every peril and injustice of America's industrial system appears to ravage the strength of the workers and diminish the usefulness of China's next generation. Do not public minded citizens find ample cause for dismay and need for constant vigilance both in China and America?

Shelter and sustenance, joy and sorrow, hope and fear, aspiration and failure—are they not elemental in all races, whether in America or Cathay? Is not this a basic principle for all of us as Christians to believe and act upon—"and hath made of one blood all nations of men"?

2. *Diversity of race, with this un-*

derlying solidarity, provides a great instrument for giving a larger, fuller interpretation of the Gospel of Christ. America is blest in having a great interracial heritage in religion, enriched from great sources and given great freedom of expansion in a new free country. The study of our religious obligations to devoted groups of Christians from far-scattered countries of the world brings instinctively to one's lips the old acknowledgment uttered by Paul, "Brethren, we are debtors."

But great as is our religious heritage and precious as is the manifestation of the Gospel here in America, China itself is one of the greatest proofs of the possibility of the Gospel's enlargement. The growth of leadership, the assumption of responsibility, the formation of home mission enterprises within the Chinese domain, the pronouncements of the Shanghai Conference—all of these point to a new development in God's kingdom, a different racial expression of the great universal gospel truths.

Perhaps we have been slow in learning this lesson, undoubtedly suggested in the wondrous Day of Pentecost. As one has said, "God did not seem to be afraid to entrust this new gospel to varied races and tongues for their individual interpretation." How great those individual interpretations are is evidenced from the matching of great Christian experiences all 'round the globe. Are we great enough Christians to believe in a gospel larger than our own interpretation of it?

3. *Our attitude toward race questions is one of the great tests of our real faith and our full acceptance of the Gospel of Christ.* Do we believe that the Chinese has the same inalienable right to the fulness of the Gospel? Do we believe that color is not regarded in the clear white light of God's truth? Do we believe that the "lowest may reach toward the highest"? Do we believe in a "who-soever gospel," in practice as well as in theory? Do we believe that "we that are strong ought bear the in-

firmities of the weak"? Do we believe that the glory and honor of all the nations shall be there? Most of all, do we believe Christ when He said, "I am come that they might have life and might have it more abundantly"?

If so, the test of our Christianity, here in America as well as in China, is our ability to reduce our beliefs to such practical every-day Christian terms that there can be no misunderstanding of our attitude toward race questions. Justice, trusteeship, unity, service, love—all these are the clear ideals of the Gospel.

If this year's study can bring to the mind of the Church a clearer realization of what these ideals involve, in practical acts and public opinions, we shall come a long distance on

The Way of Christ in Race Relations.

FEDERATED STUDENT COMMITTEE

BY MUKIEL DAY, *Secretary*

The Federated Student Committee is continuing its cooperative efforts in thinking and planning in student work. This Committee is composed of representatives of the Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Young Women's Christian Association, Student Volunteer Movement, Student Fellowship for Christian Life-Service and Council of Church Boards of Education. Mrs. D. J. Fleming, the chairman and ever the guiding spirit of the Committee, was welcomed at the September meeting after an absence of over a year.

The Committee has again made plans to have a group of secretaries representing different denominations visit certain colleges. Six colleges in the Northwest were in the first itinerary: Whitman College, Washington State College, University of Idaho, University of Washington, Oregon Agricultural College, University of Oregon. In January, a group of men and women visited Ohio State University when Mr. Allyn K. Foster

gave a series of addresses. It was also planned that a team should visit the following colleges in the South: Winthrop College, Trinity College, North Carolina College for Women, Virginia State Normal.

The purpose of such a visit as outlined by the Committee last year is:

- a. To present to the students on the campus the work of the Church at home and abroad.
- b. To provide for each church secretary an opportunity to do her own particular work through the local church.
- c. To unite the students, faculty, student pastors, and Association in a study of campus problems in the light of the experience which those who have come in touch with other campuses can give.
- d. To stimulate the girl who is not a part of any denominational program to an interest in the Church's task.

The Student Conferences of the Association have also given large opportunity for cooperative efforts between the Association and the churches. The range of thought on the part of students may be seen in the following topics used as discussion themes in these conferences: Christian internationalism as related to "Peace on the Pacific"; the Japanese question; war and peace; rural community citizenship; the place of the Church in the life of students; racial relationships; industry; politics and religion; men and women.

The relationship of Church representatives to these conferences is being considered especially by the Executive Committee of the National Student Council of the Association. It was expressed by the representatives at the Estes Park Student Conference as:

1. To discover latent leadership in the Church.
2. To use this opportunity to interpret the Church to students.
3. To use this opportunity to interpret student thinking to the Church.

While the Committee has been working along these practical lines, it has also been giving large consideration to the question of the relationship of the various religious agencies on the campus and the correlation of

activities for the truest Christian education of students. To this end, it was planned that at the January meeting of the Committee, major emphasis be placed on the discussion of this question. Students representing the National Student Council of the Y. W. C. A. and the various denominations were invited to be present and share their convictions.

The Committee continues to further the interests of the following two co-operative enterprises in mission fields: the Union Christian Colleges in the Orient and Work among Farm and Cannery Migrants.

STUDENTS AND FOREIGN MISSIONS

BY TWILA LYTTON

One of the easiest and most pleasurable things in the world is to generalize on the subject of students and their thoughts. It is easy because one can always rest assured that whatever his thesis or conclusion may be there will always be some among the vast crowd who will be thinking in terms of his pet theory of the student mind. It is pleasurable because students are the hope of any group of people who are laboring in a cause whose end is not yet and who need intelligent and trained young people to carry on. Consequently one enjoys ascribing to the younger generation those thoughts which to the older ones in the midst of their labors would seem to guarantee the active participation of the young in that particular cause a little later on. But in this case as in many others, that which is easy and pleasurable is not necessarily intelligent or constructive. Consequently, in this brief discussion of "students and foreign missions" the attempt will be made not to ascribe to students those interests and motives which one would like them to have, but simply to give a few of the major emphases which in their own searching for their proper relationship to the foreign mission enterprise they themselves are making. It may

be added that every point of view presented in this article is one which might be given in quotation marks indicating a student's expression. For the sake of brevity, the writer is condensing some considerations concerning the foreign mission enterprise which have been expressed to her by leading Christian students throughout the country.

In the first place, it needs to be said that in these days of "Youth Movements," so-called, and at least of increasing self-determination on the part of students, there is very much less of the handing down of any program, for instance of "missionary education," from a headquarters somewhere than there was, say, ten years ago. It is an increasingly difficult thing to assemble statistics of those "engaged in mission study as such" on any campus. On the other hand, there are a great many groups of students who are assembled in discussion and study groups considering international, inter-racial, economic and social problems and seeking solutions for them according to the Christian "Way of Life." Last year, for example, students reported the following as some of their methods of focussing attention upon subjects relating to foreign missions—discussion groups in 126 colleges, study groups in 102 colleges, curriculum mission classes in 58 colleges, forum meetings in 24 colleges, stereopticon lectures in 115 colleges, plays and pageants in 95 colleges. The following were some of the general subjects under consideration in their groups: "Women's Work in the Foreign Field," "Social Problems Abroad," "Social Problems at Home," "Comparative Religions," "World Problems and Christianity," "Missionary Biography," "Racial and Inter-racial Problems," studies of China, India, Japan, Korea, Near East and Latin America, from various standpoints, "Medical Missions," "Missionary Principles and Problems," "Immigration" and "Denominational Missions." Of course a very great variety of mission study books

and collateral material was employed in carrying on these group considerations.

Encouraging as this array of interests is, there are at least two other important factors in the missionary education of students which ought to be emphasized: the one, the great Indianapolis Volunteer Convention; the other, a more constant factor in the life of present-day students—an increasing number of students from other countries. The former has probably been sufficiently discussed to have everyone conscious of its major emphases.

In the case of the students from abroad in our American colleges, it is impossible to overestimate the significance of this—one of the great, historic migrations of those who travel up and down that knowledge may increase. The new International House in New York City, with its family group of 635 from 67 nations, epitomizes the possibilities of the mingling of the streams of student life from all nations. There are more than a hundred American students living in this House whose legend carved above the main entrance is "That Brotherhood May Prevail." Among them are many Student Volunteers who are experiencing the most excellent kind of missionary education and preparation. There is no doubt but that many of the characteristic major emphases in minds of students throughout the United States in reference to foreign missions are the result of their contacts with these friends from abroad. One Student Volunteer living at International House looks forward, as do many others, to a missionary career devoted to the adventure of fellowship, to outliving any tendency to patronize those among whom he will live and to concentrating not so much on *giving* the message of Christianity as on *sharing* it—toward the end of developing mutual respect.

What are some of the other growing ideas which will be the tools of

the oncoming generation of missionaries?

In the first place, there is certainly a growing tendency *not* to think of the Kingdom of God in terms of the geography "at home and abroad," or, to state it positively, as one student said: "To recognize that America is a part of the non-Christian world." Evidently with some background of experience, a student prophesied that "our Oriental friends will help us see more clearly the beam in our own eye and help us solve some of our own problems." Such attitudes are hope-creating, far-reaching, and involve spiritual adventure in fulfilling them. They promise well for the future missionary's approach to the aspirations and difficulties of the indigenous church and for his exertion as a Christian ambassador in behalf of an America which shall see a way better than that of proud isolation and exclusion.

Not all, but a good many students interested in the Kingdom of God are burdened with a new sense of responsibility in facing the facts of the depleted incomes of some of the mission boards and the lack of financial and spiritual responsibility on the part of the Church as a whole for the foreign mission enterprise.

Many students feel that the spirit of devotion which has characterized the foreign mission enterprise should be emphasized by the Church in relation to all vocations. In this connection Student Volunteers say that they do not wish to be put on a pedestal because of their decision for service abroad. They ask that the Church should emphasize the relations of the missionary and his task to the business man, the diplomat and the newspaper correspondent in foreign lands who are building either for or against the Kingdom of God. The student contention is that until these men and women who represent business and diplomatic interests abroad, and until Christian men and women at home, go forth and serve in the same spirit and with the same devotion as the

missionary, the latter's aim cannot be fulfilled. Consequently, the student interested in foreign missions seeks for a greater burden of responsibility to be laid upon all Christian students intelligently to promote and support the missionary enterprise and to consider their vocation in or out of the organization of the Church as a means of furthering Christian world brotherhood.

It is also interesting to note that the Student Council of the Student Volunteer Movement is now requiring of all students desirous of enrolling with the Movement a preliminary medical examination, whose purpose is to show the student what will need to be done to overcome a physical defect and in case of a weakness incapable of being overcome, to guard the student from the disappointment of finally being rejected by a board after years of preparation. Such a step is indicative of what seems to be an increasingly thoughtful consideration on the part of students who are contemplating service abroad.

And finally, what of those spiritual values which are the *raison d'être* of foreign missions? Are students conserving the gifts of the past, are they seeking new values, and are they learning how it is that in their weakness lies their strength? Let me quote from one student who speaks for a great body of students in a middle western state. "We felt that last year at Indianapolis we heard enough of problems of the world and of what we ought to do. As we saw these needs before us and talked of them—all at once we seemed to see how utterly helpless we were, how really much in need we were of God and Christ in our lives." I wish I might tell you of the experiences of a little group of twenty students, many of them Student Volunteers, who spent two beautiful weeks together in the country up in New York State, seeking to know of Jesus, and His Way of Life for them. Some of them whom I have met, have the peace of God in their eyes and show His spirit

in their daily contacts in difficult situations. It is significant to know that throughout the country many similar Retreats are being planned.

And so it would seem that the heaven is working as of old. One candidate secretary said the other day, "I have twenty girls finely prepared, ready to go to far countries—and no money to send even one of them." It is surely not within the purpose of God that students who have rarely, if ever, before considered with greater earnestness their possibilities as interpreters of Jesus throughout the world should be kept from fulfilling their hopes. Therefore, encouraged by their acts of faith and devotion, it is perhaps the supreme task of us all so to awaken the Christian Church that, as one leader said, it may fully use the "army of young people who, each year, are climbing 'Mount Inspiration' and coming down into the valley eager to build the Kingdom."

AIDS TO OBSERVANCE

Day of Prayer for Missions

The objects suggested for freewill offerings at observances of the Day of Prayer for Missions are Work among Farm and Cannery Migrants, Christian Literature for Women and Children in Mission Fields and Women's Union Christian Colleges of the Orient.

These lines of service and the work of the committees have been described in more than one previous issue of the *Bulletin* and we trust are well known to all our readers. In order that those preparing for the Day of Prayer for Missions may know what leaflets have been recently published or will be most helpful, the following lists are given:

Farm and Cannery Migrants

America in the Making. Reprint from *The Playground*, December, 1923, of article by a student at Mt. Holyoke College who served at one of the stations. Brightly presented information as to conditions, needs and

service rendered, including the daily program. Nine illustrations; 5 cents.

Little Gypsies of the Fruit. Reprint of article by Arthur Gleason from *Hearst's International*, February, 1924. Migrant conditions in California most interestingly depicted. Information added in regard to the interdenominational committee and service. Map and five illustrations; 5 cents.

Sadly Handicapped. Reprint of three articles from *Review*; (1) outline of various types of migrant workers, (2) history of service to Farm and Cannery Migrants, and (3) general information. Eleven illustrations; 10 cents.

A College Girl's Summer Diary; Number Three. Extracts from actual diaries of college undergraduates who served at the stations. Entertaining as well as descriptive. Fifteen illustrations; 10 cents.

"Share" leaflet. Two-page flier. Synopsis of project. One illustration; free in small quantities.

Write to Council of Women for Home Missions, 156 Fifth Ave., New York, for all of above.

Christian Literature

Objectives of the Committee. Describes (1) *Foh Yu Pao—Happy Childhood*, magazine for children in China, (2) *Women's Messenger*, magazine for women in China, (3) *Ai No Hikari*, little newspaper sheet for the coolie and fisherwomen of Japan, (4) *The Treasure Chest*, magazine for boys and girls of high school age in India, and the vernacular editions in Urdu, Tamil and Marathi. Free in small quantities.

Women's Union Christian Colleges of the Orient

Latest information about each of the seven colleges. Free in small quantities.

News Bulletins. Four previous issues, all of which give information in regard to each of the colleges. Illustrated; free in small quantities.

Write to Federation of Woman's Boards of Foreign Missions, 25 Madison Ave., New York, for above.

NEWS FROM MANY LANDS



NORTH AMERICA

Daily Vacation Bible Schools

AT the annual meeting of the International Association of Daily Vacation Bible Schools held in New York, it was reported that the principal new work initiated by the association last year was among the 600,000 Mexicans in Texas. The European field was entered with the establishment of a school in Bulgaria. Important centers of the work in the United States are in the coal-mining camps of West Virginia and Colorado, and the frontier schools of Arkansas, which now number about a hundred.

Although the final figures are not available it is estimated that the past season has seen 10,000 schools in operation all over the world, with a million children enrolled. The Association has established relationships with the International Council of Religious Education in North America, and with the World's Sunday School Association in other countries, thereby enlarging its scope of action. Its policy of working through local agencies, such as the church federations in large cities, whenever possible, has proven highly successful.

Lutheran Missionary Expansion

THE United Lutheran Church, in its recent convention, voted to purchase from the Berlin Missionary Society its entire work in the province of Shantung, China. The purchase price is said to be \$185,000, to be paid in ten annual instalments. This is one of the many readjustments made necessary on mission fields by the war. The Lutherans also voted to build a college in Delegu, India, to cost \$300,000. There are 106,000 Lutherans in India at the present time.

"That Brotherhood May Prevail"

THESE words, carved above the door, express the spirit of "International House," the fine new building on Riverside Drive, New York City, which a \$2,500,000 gift from John D. Rockefeller, Jr., has provided as the headquarters of the Intercollegiate Cosmopolitan Club. This organization is an outgrowth of the work begun some fifteen years ago by Harry E. Edmunds, then a student secretary of the Y. M. C. A. It includes more than 800 students from 70 foreign countries attending 52 colleges and professional schools in Greater New York. By continents, Asia leads the number with Chinese predominating in the group. There are 280 students from Asia, 251 from North America, 233 from Europe, 32 from South America, 14 from the South Pacific, and 11 from Africa. Women constitute more than 40 per cent of the total club membership and come from Japan, China, Russia, Finland, Norway, and France, as well as from this country. The admixture of 25 per cent of Americans is made up of the finest types to be found in order that by contact and example American youth may serve and be served in the common meeting-place of students of all races.

Law Enforcement Conference

THE New York Women's Committee for Law Enforcement will hold a large conference in Albany at the Ten Eyck Hotel on the 16th and 17th of February, to focus the attention upon law enforcement and a law enforcement code for New York State. On Monday, there will be round table discussions led by the heads of the cooperating organizations—Mothers,

Congress and Parent-Teacher Association, State League of Women Voters, Daughters of Rebecca, Eastern Star, Woman's Christian Temperance Union, State Federation of Women's Clubs, American Legion Auxiliary, Lend a Hand Society, Young Women's Christian Association, Federation of Woman's Boards of Foreign Missions, Council of Women for Home Missions, Jewish Council of Women, Kings Daughters, and State Federation of Colored Women.

The officers of the Committee are: Mrs. Samuel J. Bens, Chairman; Mrs. Roswell Miller, Honorary Chairman; Mrs. Cleveland H. Dodge, Mrs. John Grier Hibben, Mrs. John D. Rockefeller, Jr., Honorary Vice-Chairmen; Mrs. Gordon Norrie, 1st Vice-Chairman; Mrs. John Henry Hammond, 2d Vice-Chairman; Miss Mary Garrett Hay, 3d Vice-Chairman; Mrs. Halsey W. Wilson, 4th Vice-Chairman; Mrs. James M. Pratt, Recording Secretary, and Miss Louise Edgar, Treasurer. Further information may be had by addressing the New York Women's Committee for Law Enforcement, 129 East 52d St., New York City.

Federal Council Meeting

AT the fifth quadrennial meeting of the Federal Council of the Churches of Christ in America, held in Atlanta, Ga., the first week in December, an impressive program calling for a war-free world was adopted. This included American membership in the Permanent Court of International Justice; Congressional action demanding the complete outlawry of war; effective cooperation by the United States Government in universal and drastic reduction of all armaments and preparation for war; mutual agreement by the United States with all nations to abjure resort to force and to utilize instead only the methods of peace in the settlement of every threatening international dispute; the discovery and prompt adoption of the necessary steps for the re-establishment of right

relations with Japan and all Asiatics. Reference was made to the work which had been done during the past quadrennium in inculcating respect for law, particularly the Eighteenth Amendment, and in creating public opinion against the twelve-hour day in industry. The subsequent action taken by the U. S. Steel Corporation was cited as a proof of the effectiveness of this work.

The Economic Side of Crime

IT seems incredible that the actual cost of crime in the United States is from twelve to fifteen per cent of the total income of the country. Our army of criminals costs us many times more than our military budget. *The Literary Digest* puts in this way the gravity of the burden imposed by the criminal class: "Crime piles up such a staggering loss to the country every year that it costs more than our Army and Navy, more than our police systems, more, in fact, than any other item in our national ledger. Most people think of crime cost as a slight burden on the state and national revenues. But it is a drain on every man's purse, as certain as the income tax. The total annual levy which crime places on the country is probably not less than \$10,000,000,000, writes Edward H. Smith in *Business*, a magazine published in Detroit. This sum is about three times the amount of the national budget for 1923, two and one half times the total ordinary receipts of the nation for the same period, and twelve times the annual cost of the Army and Navy. A sixth or seventh of our total earnings is wasted on crime."

Fifty Years of the W. C. T. U.

MEMBERS of the Woman's Christian Temperance Union from all over the United States celebrated in Chicago November 14th to 19th the fiftieth birthday of the organization. With a membership of 500,000—an increase of 200,000 in the last five years—and the completion of a jubilee fund of \$1,000,000, the members

of the W. C. T. U., while rejoicing in the progress of the past half-century naturally felt that even a greater future awaits their body. The emphasis of the golden jubilee was therefore placed, not so much upon the victories of the past, as the tasks of the future. While keeping at the head of the list the winning of a "dry" world, the W. C. T. U. plans also to bear a large part in the work of the Church against war, to support the Child Labor Amendment, to teach Christian citizenship and to engage in various social reforms. The national board of the Union voted, following the adjournment of the convention, to devote funds next year to help the temperance movement in Mexico, Lithuania and Esthonia, as well as in China, Argentina, Chile and Brazil, where help has been given in the past. To encourage the teaching of temperance in Germany, Austria and India, provision was also made for the subsidy of teachers in those countries.

Presbyterian National Action

THE National Conference of the Presbyterian Church (North) held in Chicago the second week in December brought together eleven hundred men and women, who not only learned much about the fields, methods and needs of the various church boards, but also felt the inspiration of being a part of the great organization of Presbyterianism and committed to service through it to the worldwide cause of Christianity. While this conference was going on, the General Council also held a two-day session, during which a number of important conclusions were reached. A "sacrificial loyalty week" in behalf of the budget and benevolences was fixed for Feb. 15-22, 1925. March 15th was designated as every member canvass Sunday. The budget of the boards was continued exactly as last year, both in amounts and percentages:

National Missions	\$5,171,040
Foreign Missions	3,939,840
Christian Education	1,842,956

Ministerial Relief	1,231,200
Am. Bible Society	92,340
Federal Council	24,624
	<hr/>
	\$12,312,000
Woman's National	1,344,000
Woman's Foreign	1,344,000
	<hr/>
Total	\$15,000,000

Adventists' Missionary Jubilee

SEVENTH-DAY ADVENTISTS of the United States are celebrating the fiftieth anniversary of the founding of the missionary work of their denomination. In the last twenty-three years they have sent out 2,292 missionaries, of whom 1,335 sailed for foreign fields during the last decade. Work is now being done in 194 languages.

Rural Religious Conference

AT the seventh annual conference of the American Country Life Association, held in Columbus, Ohio, November 7th to 11th, the discussion centered around the theme of Religion in Country Life. The attendance at many sessions was over three hundred. While rural pastors, rural church secretaries and professors in theological seminaries were probably the three largest groups, there were a score of deans, professors and extension workers from agricultural colleges, an equal number of social workers, and even more Y. M. C. A. or Y. W. C. A. secretaries.

Running through the whole conference, coming up from every group, was the demand upon the denominations that they cease competition. Pastors declared that overchurching was the death of religion. Laymen pointed out how it made a modern church program impossible in hundreds of communities. A dozen or more church administrators, who were present, opened a strong series of resolutions by declaring cooperation to be the only way out. Representatives from all parts of the country, from all types of rural occupations and from all denominations, joined in similar expressions.

Y. M. C. A. Reorganization

THE National Council of the Young Men's Christian Associations of North America was formally organized December 3-6, 1924, at Buffalo, New York, in accordance with provisions of the constitution formulated at Cleveland in October, 1923. This council, which will solidify and unite the work of the Y. M. C. A., and bring local associations into direct and official relationships to state and national association work, is composed of elected members from districts representing 4,000 active members, each district choosing three members of the council for a three-year term. At least two of the council members must be laymen. As organized, it has 345 members. All association, legislative functions of the former International Convention, except a few matters that have to do with relationships between Canada and the United States, are taken over by the Council. The International Convention will continue to meet, but largely for information and inspiration. Also, all work, both home and foreign, formerly directed by the International Committee and Convention are taken over by the Council. A general board of thirty-seven members of the council will form an *ad interim* body and will meet quarterly, its acts being reviewed by the general council at its annual meetings. The general board represents geographically the Y. M. C. A. constituency. John R. Mott, for many years general secretary of the International Committee, was elected general secretary of the Council. F. W. Ramsay, Cleveland, was elected president.—*The Continent*.

Disciples' Jubilee Funds

THE United Christian Missionary Society of the Disciples of Christ has already allocated \$800,000 of the million dollar golden jubilee fund recently completed. Building enterprises in the United States will be carried out with \$397,800 to include four school buildings; five church

buildings at various centers; a special building at Disciples Community house, New York City, and Yakima Indian mission, White Swan, Wash.; six benevolent homes for children and the aged; and in addition, \$402,200 was appropriated for building enterprises in Africa, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, South America, and Tibet.

Pima Indians and Progress

A MASS meeting of the Indians of the Pima Indian Reservation in Arizona adopted resolutions repudiating the tribal customs in favor of modern progress. They also endorsed the act giving citizenship to American Indians and the law authorizing the construction of the San Carlos Dam, both of which passed the last session of Congress. The following telegram regarding the meeting was addressed to President Coolidge, Secretary of the Interior Work, and Commissioner Burke of the Bureau of Indian Affairs:

"Whereas, the United States Government has restored our water rights by the passage of Senate bill 966, and whereas every Indian born within the United States has been made a citizen,

"Therefore be it resolved that we, Pima Indians, urge every member of our tribe to clear and fence his allotment as soon as possible so that our land may be ready for the water when it comes and further urge that our homes be made models for cleanliness and morality. We believe that our tribe should set an example for the whole state in obeying the laws of God and man. And be it resolved that we believe it to be the best for the welfare and progress of our tribe that all heathen dancing and drinking be abolished from our reservation. And be it resolved that we urge our medical authorities to wage a relentless war on trachoma and other eye diseases which have caused untold suffering among our people."

LATIN AMERICA

Missionaries and Mexican Law

THE question has been raised whether, since the Mexican constitution of 1917 limited ministerial functions to Mexicans, American missionaries at work in that country might not be considered lawbreakers.

Rev. George B. Winton, of the M. E. Church, South, explains the situation clearly. He says:

"It is difficult to get Mexicans of character and social standing to enter the priesthood of the Roman Catholic Church. In recent decades, France and Italy, and perhaps other European governments, have taken rather drastic action against the monastic orders, resulting in the exile of a great many monks. These European friars had been coming in great numbers to Mexico, and getting into many lucrative positions as chaplains, curates, etc. A priest's income is from fees, for masses, funerals, marriages, christenings, etc. To perform the functions that bring in these fees is to *ejercer el ministerio* the duties which the constitution says only Mexicans may perform. In the Protestant missions it is rare that a missionary is a pastor. He is supervisor, manager, teacher, treasurer, presiding elder, etc. Even as pastor, his income would not be derived from fixed charges for the different acts of his ministry. Simply to preach, without exacting a fee for the sermon, would hardly be thought of as a part of 'the ministry,' taking the word in the accepted Spanish sense. Our position, therefore, is that so long as the pastoral functions are left to our Mexican collaborators, the missionaries taking a merely general relationship to the indigenous church, we are not violating the law."

The United Seminary in Brazil

SUNDAY, the 30th November, was a great day in the annals of the Evangelical Churches in Brazil. The auditorium of the First Presbyterian Church of Rio de Janeiro was full to overflowing with an enthusiastic congregation of over 1,600 people who had met to show their appreciation of the work of the United Seminary and of the ten men who have just been graduated. Of the twenty ministers on the platform three were ex-priests, two of whom are on the teaching staff. The Rev. Alvaro Reis, President of the Faculty, the Rev. Paulo Buyers,

Rector of The Seminary, and the Rev. Dr. Waddell of Mackenzie College took part.

It is a matter for thanksgiving to God that, after five years of labor, the United Seminary has produced ten well-equipped men for the ministry, men who are sound in the faith, true to the fundamentals, and full of evangelical fervor. The United Seminary has passed the experimental stage and has gained the confidence of the churches.

The fruit of the Seminary is a splendid answer to the charge that the Evangelical churches are not united.

EUROPE

C. M. S. Finances

A STATEMENT issued by the Church Missionary Society, announces that it seems highly probable that its estimated expenditure of £500,000 for the year ending March 31st next will be exceeded by £20,000, largely as a result of adverse Indian and Chinese exchange. The income of the Society for the present year is rather below that received during the corresponding period of 1923-24. The Committee have resolved to sanction an estimate at the rate of £500,000 per annum for only the first three months of the next year, believing that God will guide them for the remainder of that year by the response which His people make during the ensuing weeks of this year.

Jews and Christians Confer

A REMARKABLE and significant proposal was made recently by the Liberal Jewish Synagogue in London. It was nothing less than that a conference of Christians and Jews be held in the Synagogue. An approach was made to various Christian organizations, with the result that the conference was fixed to take place on November 27th to discuss such subjects as "The Education of the Young," "Belief in God," "The Responsibility of Organized Religion," etc. The fact that members of the Synagogue are conscious that the

Jewish community finds itself in a certain isolation was the immediate motive for the conference; they desire to be in closer touch with Christian people. Such names as Dr. Herbert Gray of Crouch Hill, Mr. G. K. Hibbert of the Society of Friends, Mr. C. C. Montefiore and the Hon. Lily Montagu of the Liberal Jewish Synagogue, Principal Workman of the Wesleyan College, Westminster, figure among the speakers, with Rabbi Mattuck, minister of the Synagogue, as chairman. The occasion is believed to be unique, but that Jews should at all desire to discuss with Christians the subject of responsibility from a religious point of view is indicative of the upbreak of the age-long isolation of Jewry.—*Record of the U. F. C. of S.*

French Clergy and Militarism

MONSIGNOR JOSEPH F. SMITH, Vicar-General of the Catholic diocese of Cleveland, Ohio, who is described as "one of the best beloved and honored priests in this great diocese," has recently returned from a ten-weeks' trip to Europe. He is quoted as saying in reply to a question regarding the neglect of religion in France: "The reason, so far as I can see it, is that the Catholic Church in France is identified with the political movement for the monarchy which is supported by the royalists who still have the wealth. The real militarists are the clergy of France looking for restoration of the monarchy through war and hoping for the renewal of France's ancient glory."

Rift in Czecho-Slovak Church

THE Neo-Catholic Church in Czecho-Slovakia, independent of Rome, whose fine purposes were described in the REVIEW in November, 1923, has been having internal troubles of its own to settle. Two parties appeared. One sought the moral and ecclesiastical support of the Serbian branch of the Orthodox Church, which meant subscription to the

creedal and administrative principles of the Eastern Church, while the other party inclined to modern Protestant views of creeds and clergy. Last July the issue was brought to a vote, and of about a hundred congregations, ninety voted for the modern wing, seven for the Orthodox, and the rest did not vote. As a result, the majority has been cut off by the Serbian Orthodox Church, and the minority has formed a Czecho-Slovak Orthodox church under Serbian jurisdiction.

Russian Village Teaching

RECENT reports in the Russian daily press indicate that the work of carrying anti-religious teaching down to the villages has been given a new impulse. In one rural district in the Ukraine, a school was conducted for fifteen days with four sessions, each an hour long every day. The school was divided into two main departments. In the department of natural sciences instruction was given in six subjects: the universe, the earth and its life, the biology of plants, the biology of animals, man, nature and society. In the department dealing with questions of religion there were nine subjects: the origins of belief in God; the religions of the ancient east, with their ideas of suffering, dying, and resuscitating gods; the Bible and the gospel; Judaism and Christianity; the origin of religious holidays; religion and science; sectarianism; religion, morality and communism; methods of anti-religious propaganda.

Greeks and the Bible

THE Greek Government has removed its ban on the importation and sale of the Modern Greek version of the Bible. Formerly it was illegal to circulate the Word in Greece in the present-day language of the people, and the measures for the prohibition were sternly carried out. Although Greeks returning from the United States or Great Britain were accustomed to bring in copies, when they were detected they were arrested and fined, and the books were seized. The

change in the law was due to the presentation of a Bible to Papanastious, the Prime Minister, by a zealous man who had been in England and who expressed the hope that the Word might play such a part in Greece as it had had in English history. Many cases of Bibles and New Testaments in modern Greek had long been detained in the customs house at Athens, having been shipped there by the American Bible Society in the hope that some day they could be used. As soon as the ban was removed, there was a tumultuous demand by crowds of people for the books.

AFRICA

Egypt's Moslem University

MANY who have heard the name of El Azhar University in Cairo may not be familiar with some features of its life which are here described:

"It dates from the tenth century, is strictly Mohammedan and only Arabic is spoken. There are between 7,000 and 7,500 students taught by about 250 professors. The life is in many respects simple and inexpensive. The students sit on matting on the floor while the teacher sits cross-legged on a wide wooden chair facing his class. The teacher declaims at great length, asks no questions and uses no blackboard or diagrams of any kind. The study of religion and the Koran forms a very large part of the course. The student brings with him his padded quilt, in which he wraps himself up at night and lies on the floor. During the day it is rolled up and laid on a shelf. El Azhar has always been more of a monastery or seminary than a university, and the institution still retains that characteristic, notwithstanding the introduction of such subjects as algebra, astronomy, drawing, natural history and hygiene. The syllabus, however, is still deficient in subjects comprising modern science, literature, history, philosophy or foreign languages."

Unshepherded Sheep

THE mission of the Church Missionary Society in the Ijo district of Southern Nigeria contains thirty churches in the care of but two trained and seven untrained teachers. When the superintending missionary of the district paid his annual visit to some of the Christians they met him with a banner bearing the words, "Forget Us Not." Many of the Christians are deeply in earnest, and they meet day by day, week after week, often without a teacher, to help each other in the Christian life. They have only St. Mark's Gospel and a very small portion of the Prayer Book in their own language, and few of them, perhaps one or two in a congregation, can read. A catechist visits them three times a year, and the missionary once a year if he can manage it.

Many Congo Baptisms

AERICAN Baptist missionaries in the Congo region have been conducting a long-continued evangelistic campaign. In Sona Bata during this fourth year of the revival, 1,192 have been baptized, according to Rev. Thomas Moody, who recently returned to the field. Mr. Moody says: "About 1,000 sat around the Lord's table for communion where thirty-four years ago there was not a single professing Christian. What hath God wrought! We have here a big field for service — 10,000 square miles, 80,000 people, twenty-seven churches, 9,000 church members, 200 schools and 7,000 boys and girls to look after." In 1921, the first year of the revival in this section of the Congo, more than 1,500 were baptized, in 1922 more than 3,000, and in 1923 more than 1,800.

African Christian Homes

MR. A. H. HOYT writes from East Africa to *The American Friend*:

"Another of our girls was married last week, this making the third one within a few months. She went to Malava Station to live as her hus-

band works there. It is so interesting to see the Christian families moving out to districts to start Christian villages. Usually it is the teacher of a school who has in the past been living there and going out to his school and back each day. But when the wife becomes a thorough Christian, they usually move out to the school to live and we will never know the good they do. Month by month we hear of additions to the saved ones because of their faithfulness. Sometimes there is a failure and a new one must be sent out. Last week a woman came walking back home, carrying her little sick six-months'-old baby, and her husband following behind carrying their blankets—a distance of ten miles. I could see the anxiety on her face. They had moved out to their school two weeks before. They first wanted medicine as the baby had been sick five days. The mother said that each day her husband was away his mother would come and fuss at her to sacrifice for the child so that it would get well. When her husband was in the house the old mother would not say much because she knew that he would absolutely refuse, but she thought perhaps she could frighten the timid wife into submission. So Shidogo said, 'I wanted to come back here and stay until the baby gets well because I was afraid of those old people and their customs.'"

Boers Now Help Natives

THE Phelps-Stokes Commission to East Africa, which has often been referred to in the REVIEW since it was sent out, has recently been quoted as having noted in South Africa a remarkable change in the attitude of the Boers toward the natives. In the old days a church is reported to have put a notice on the door with the legend "Dogs and Hottentots not admitted." Natives were not allowed to walk on the sidewalks and the theory that they did not possess souls was held by many. Today the sons of these old "vortreckers" are furnishing the most modern type of

mission to their neighboring black brothers. They recognize that the blacks have not only souls to save, but homes to keep and a society to be made self-supporting on a higher plane. So they supply agricultural instruction and community leadership along with evangelism. Hand industries are taught, schools are maintained, better homes are builded and the leaven of civilization is replacing their old customs. The problems of the color line in the new Africa are not much different in the essentials from those in the United States.

Native Christians Carry Work

THE loyalty of certain African Christians, converts of German missions before the World War, has been commented on by F. W. H. Migeod, a traveler quoted in *The Christian Century*. "In German days," he says, "it was the practice for the Roman Catholics and the Basel Mission to divide out tribal areas. Hence in one tribe may be seen only Basel Mission buildings, and in the next only Roman Catholic establishments. An exception was made in the large towns, where both worked. With the war the German missionaries disappeared. The Roman Catholic mission, that of the Sacred Heart, has sometime since resumed operations, but the Protestants are still left to themselves. Nevertheless in many villages services are kept going by a catechist or teacher, who receives no salary or assistance and who has no one to whom he can appeal for help or guidance in any way. It seemed to me most creditable the way in which teaching was still carried on; and the end of their struggle is not in sight for no British Protestant mission has yet seen its way to take over the work."

THE NEAR EAST

Dr. Barton's Belief in Turkey

REV. JAMES L. BARTON, D.D., secretary of the American Board of Commissioners for Foreign Missions, believes that the Turks are

sincerely trying to maintain an independent government, with freedom for religion and for the press. "The officials of Turkey," he said at the annual meeting of the Board in Providence, R. I., October 22d, "without a period of preparation, find themselves confronted with the intricate problems of government over a people who have never known national freedom and independence. It will require time and experience to convince the ruling forces in Turkey that there can be in no country absolute national independence from foreign commerce, trade, and enterprise. Naturally, the Turks are friendly toward the United States. They know that we have no territorial ambitions for any part of their country, nor are we seeking for spheres of influence. There is an open and friendly approach to the Turkish officials, many of whom show increasing eagerness to maintain cordial relations with missionaries, teachers and Americans of all classes. Wherever there are American schools children of these officials are under American instruction. In some features there is unusual encouragement for missionary work in the country. The press is remarkably free. The state is not dominated by a religious hierarchy. The leaders widely proclaim religious liberty. The American schools are crowded with pupils. One of the most potent agencies operating today for the regeneration of the country is the Near East Relief."

Building a New Near East

THE testimony paid to the work of the Near East Relief by the Rev. Samuel McCrea Cavert of the Federal Council of Churches after his recent tour of inspection has been widely quoted. He said in part: "Wrapped up in this work of relief is something that may well prove to be of greater significance even than the saving of physical life. For the boys and girls who are today our wards in these orphanages are a part of the Near East of the coming generation, per-

haps the decisive part so far as the higher life of this chaotic area of the world is concerned. To train 50,000 children under the influence of devoted Christian workers and then to send these young people back into the towns and cities with that spirit of service to the Near East that was responsible for their salvation, is to do the greatest thing imaginable in the building of a new Near East. The work of the Near East Relief is, in the widest sense of the word, a great missionary enterprise, a mighty reinforcement of the noble task begun decades ago by the mission boards and by agencies like Robert College, the University at Beirut and the Constantinople College for Women."

Mission in Damascus

IN the city of Damascus which now has a population of 300,000, estimated at 25,000 Christians, 15,000 Jews, and the rest fanatical Moslems, the Christian Reformed Church has a fine church building, where every Sabbath services are held in Armenian, Arabic and English. One of their workers writes:

"We have three schools—one for Jewish boys, another for Jewish girls and a mixed school—where a fair education is given gratis, including Hebrew, Arabic and French, and, of course, daily Christian instruction in the Holy Scriptures. We have also a reading-room in the Jewish quarter, which is fairly well attended. During Passover and Easter I paid a visit to Palestine lasting seventeen days. While the work in Damascus is very difficult, the work among the Jews in Palestine is comparatively easy. I had wonderful opportunities in presenting the Gospel to the Jews in Tiberias and had quite an open-air meeting among the strict Chassidim in Safed. In the Jewish colonies we found the Zionists without prejudice and open to hear our Christian message."

INDIA

Outcaste Mass Meeting

FROM the Islampur district, India, comes an account of a mass meeting held in Peth village by the Mahars, Mangs and other outcaste communities, from villages far and wide. The local committees had built a large

tabernacle of corrugated iron walls and burlap roof, decorated with flags and evergreen. In this, seated on the ground, were gathered some 400 or 500 outcastes. On the platform were a number of educated men who were leaders in the meetings. The chairman was a Mahar, a member of the Bombay Provincial Legislative Council. A few Brahmans and a large number of Marathas of the middle class were sitting with the Mahars. It certainly was an omen of the early doing away of the untouchability of the present depressed classes. Resolutions were passed forbidding the eating of carrion, asking for compulsory education for their own communities, and for privileges such as admission to public wells, courts, rest houses, etc. The last resolution was an appreciation of the work of the missionaries in education and other uplift work, and a request for them to continue the same kind of work in the future.

Census Returns

THE *Church Missionary Review* for December contains an interesting article on the Indian census returns for 1921. Instances are given showing the spread of Christianity during the last decade. In one country district of 7,000 square miles, containing 100,000 people, there are now 27,000 Christians where ten years ago there were only 2,000. In this district it is quite the fashion to be a Christian, and even the chiefs are joining the movement. The accuracy of the census returns was doubted, and it was suggested that zealous Christian enumerators might have made entries according to their own wishes rather than the facts. It was found, however, that the case was rather the reverse. The returns also show that in India eighty-two persons per 1,000 are literate, that is able to write a letter and to read one. The most literate area is Burma, where monastic education of an elementary character is traditional, and where 510 men and 112 women per 1,000 are literate.

The lowest figures are Kashmir, and Haidarabad, only three women per 1,000 being literate in the latter.

Diamonds Past and Present

THE American Baptist Missionary Society has been carrying on work since 1884 in the important native state of Hyderabad, Deccan, in India. Their largest church now is in the city of Bezwada, and it has been self-supporting since 1913, when the present church building was put up. One of the missionaries writes: "One interesting thing about this church is that it was erected by the Salvation Army who have a Criminal Settlement just across the river. Many of the criminals were employed in work on the building. The famous Golconda diamond mines are on our field. The diamonds were mined here and then taken to the old capital, Golconda, near Hyderabad and polished and sent from there to the North India kings. The Koh-i-Noor in King George's crown was found here as well as the Pitt or Regent diamond now in the Louvre at Paris. Many other famous diamonds were found here. Occasionally diamonds are still found. What is more valuable is that we have a church here, and many diamonds in the rough are being polished."

Indian Christian Council

THE biennial meeting of the National Christian Council of India, held in November, marked, according to a writer in *The Indian Witness*, "a definite and real step in advance in the matter of corporate Christian thinking in the Indian Empire. Here were sixty-eight accredited delegates and visitors from the different parts of India, Burma and Ceylon who for five days under the experienced leadership of the chairman, the Right Rev. F. Westcott, the Bishop of Calcutta, devoted themselves to prayer, discussion, and the most careful consideration of problems pertaining to the Kingdom of God. There were more

Indian delegates present than formerly, for under the new constitution half of the delegates at least must be Indian nationals. . . . Never before has the Council devoted so much time, prayer and earnest consideration to the spiritual side of the work of the Church, and it was surely an indication that there is a keener realization than ever before of the need for a united emphasis on the truly spiritual message and life for the salvation of India."

Among the resolutions passed was one calling on missions to provide specially trained workers to establish "the closest and most fruitful contacts" with the almost 69,000,000 Moslems in India, Burma and Ceylon.

South India Unity Conference

A CONFERENCE representing the various religious communities in South India was held in Madura in the late autumn along lines similar to those which made the gathering in Delhi described in the December REVIEW so remarkable. Principal Lorbeer of the American Board Training School in Pasmalai writes of it: "A friendly spirit pervaded the whole meeting. People of many castes and creeds exchanged many forms of greetings, but whether it was the hand-shake of Western practice, the *salaam* of Islam, or the Brahman *namaskaram* (bowing with two hands united as in the act of prayer) the greeting was always cordial. A Western audience would have been surprised by the casual way in which folding chairs were set up, candles were brought in, and the organizers were arranging the program, long after the hour set for the meeting to begin. The hall was packed to the doors, but the two or three thousand people were unusually quiet. . . . One of the Christian speakers was the Y. M. C. A. secretary, Mr. Popley. He spoke in a dignified Tamil, quoting pleasing proverbs which won for him an eager hearing. No speaker was more applauded and I'm sure

this talk increased the size of the audience which the next night heard him lecture on 'Jesus Christ and India's Problem of Unity.'"—*Christian Work*.

Eager Telugu Villagers

AN Australian missionary among the Telugu people, South India, writes of appeals from various villages to come and preach to them, and continues: "After a terrible shaking for twelve miles in an Indian cart over a bad road, I was resting for a while, when two boys arrived with a note from a village seven miles away which read, 'Please come to our village.' For several days we had great gatherings right in the village temple. I do not remember seeing people more eager or more attentive. After one of the meetings the following petition was handed to me:

'Sir: Our village has about four hundred families and we number about two thousand. Until now we never heard this gospel story. No one ever came before to our village to preach this word. You are the first to bring the message to us. We believe that Jesus Swami is our Saviour and we beseech you to receive us and our children, teach us and baptize us, make no delay.

(signed) 15 names.'

Bible in Calcutta University

THE Bible is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of Calcutta University. The following questions set at a recent examination prove that no merely superficial knowledge will suffice: "Give in your own words an account of the betrayal, trial, and crucifixion of Christ." "Give a general idea of the teachings inculcated by St. Paul." One candidate came to one of the C. M. S. women missionaries in Calcutta to borrow a Bengali Testament. On returning the book he said that he had read the whole of it and had come to the conclusion that Jesus was more than man; he asked for further teaching.

CHINA

The Nation's Chief Problems

ARTHUR RUGH, Y. M. C. A. student secretary in China, writes in interesting fashion in *The Christian Century* of "the varied reports that three representative groups made on China's condition. Seventy Chinese college students representing eight government and Christian colleges of East China were one group. Fifty-two missionaries in the Kuling summer school of religious education representing fifty-seven varieties of theology were another. Sixteen Chinese Christian leaders were a third. The college students, after much discussion, named as China's three greatest problems, militarism, illiteracy and militaristic industrialism. The group composed of sixteen Chinese Christian leaders give one new hope for China. They know their country and its needs. They are real Christians and they are free in mind and heart. After studying the hindrances to a rapid Christianizing of China they finally put at the head of their list these three: (1) The unchristian exploitation of China by Christian nations; (2) The foreign mold of Christianity as it is presented in China; (3) The hard doctrines which men are asked to accept before they can become Christians. . . . So the student says, militarism, illiteracy and materialism are the problems. The Chinese Christian says, 'Your religion will need to be Chinafied before it will solve our problems.' The modern missionary says, 'Go to it, Chinafy it until it works and we'll help you, and the best is yet to be.'"

Chinese Bandit Activities

NEWSPAPER reports from China nowadays deal largely with the exploits of bandits. Late in November it was stated that two Scandinavian-American women missionaries of the Augustana Synod in Juchow, Honan Province, who had remained at their posts when other foreigners had escaped, had been carried off by bandits, but their release was report-

ed later. Early in December the capture of a group of Catholic priests and nuns was reported, but the Associated Press later announced their safe arrival in Hankow. A cablegram received December 10th by the trustees in New York City of the Canton Christian College read:

Saturday evening robbers captured the Canton Christian College launch, on board which were thirty-six Chinese staff students and visitors. The launch was returned during the night. To date twenty-eight students have been restored. It is reported here, and generally believed, all the others are in the hands of the military force pursuing the bandits. We are doing our utmost and will cable later. Foreigners are not implicated.

Kansu Workers Confer

IN Kansu Province, on the northwest frontier of China, with its line of widely scattered mission stations, it was not easy in the earlier years for the missionaries to come together in conference. Six years ago representatives of the China Inland Mission, the Christian and Missionary Alliance, and the Scandinavian Missionary Alliance, met together. At the 1924 conference, held at Titao, fifty-three missionaries representing seventeen stations were present. The native church was represented by forty delegates. Kansu has missionary problems not found in other provinces. Not only is the spiritual need of the Chinese to be met, but also that of Tibetans, Mongolians, aborigines, and to a far greater extent that of the 2,000,000 Moslems. "Kansu has been a hard field to work," writes Rev. H. French Ridley, "not owing to hostility, but to the sheer indifference of the people. At last the barren ground is beginning to bear fruit, and we trust the days of an abundant harvest are near at hand. —Record of Christian Work.

Keeping Faith with Robbers

ALEX BAXTER, of Canton Christian College, tells in the *L. M. S. Chronicle* this significant incident connected with the capture by bandits

of certain students in the college, and the negotiations for their release: "It was arranged that the robber chief should visit the College to get our reply. The evening before his arrival was expected, a group of our Chinese teachers, headed by the man who was carrying on the negotiations, came to see me and advocated the plan that on the arrival of the robber leader we should capture him and hold him as a hostage for the release of our men. Finding that our representative had promised this robber a safe return from our campus, I naturally objected to this proposal. I mention this because of the sequel. Some months later I had an interview with the man. He wished to become a Christian and join the Church. He told me that the idea that Christian morality meant that we must keep our word even when dealing with a robber had not occurred to him before, but he realized its truth and had gone home that night deeply impressed. Such a little incident, therefore, had led this man towards Christianity and the Church."

Reported Strike at Ya-li

AT Christmas time many newspapers printed two items, for which the Chicago *Tribune* was responsible, stating, first, that Yale College in China (generally known as Ya-li) had "been closed by a strike of students against the American Faculty. The walkout was due to the insistence by the teachers on Bible study being included in the scheduled hours, which the students regard as an arbitrary imposition of Western beliefs upon the Chinese. The strike began in the high school department, extending to the college." The later report was that the striking students "had appealed to the Provincial Assembly and the Hunan Educational Board for transfer to Southeastern University at Nanking. The students have the backing of the Anti-Imperialist Association and are forming an organization for recovering educational rights in China. This is said

to have Soviet influence and is part of a nation-wide movement attributed to the Bolshevik envoy at Peking." The authorities at Yale, however, had received no report of any such disturbance.

German Missions in China

THE Liebenzeller Mission, Associate Branch of the China Inland Mission reports that last year four more outstations were opened and that the number of congregations rose from 62 to 67 while 330 received baptism, and the number of Christians rose from 2,522 to 2,734. The number of Chinese evangelists increased from 43 to 54, and the Bible women from 22 to 24. The total number is now greater than in 1920 when churches first were obliged to become self-supporting because of lack of mission funds to help them. Only three Chinese helpers out of the 78 are paid by the Mission, the rest entirely or in part by the Chinese, the missionaries helping from their poverty in a true spirit of sacrifice which in one case meant only two meals a day.

There are in the stations 9 day schools and 3 boarding schools, besides a Blind School, a Medical School and two Orphanages, altogether 16 self-supporting schools with 690 pupils. There are also 8 Sunday-schools, with 418 children, and 4 Young People's Societies with 204 members. Medical help was given in two hospitals, 13 dispensaries and four opium refuges, all self-supporting, and in 49,300 single treatments. The Chinese contributed for the Lord's work \$5,180.00 silver as against \$4,940.00 in 1922.

About 50 adult evangelical German missionaries in Central China, with their 35 children are members of the Liebenzell Mission, an Associate Mission of the China Inland Mission. Their dire need is due to the fact that the German "mark" has entirely rallied in value. The German China Alliance, in Kiang-si Province, consists of 25 adults and 15 children who

are in a similar plight. They ask for the prayers of American Christians. They are greatly needed in dark Hunan and Kiang-si Provinces for they are two faithful, godly bands.—*Allen Noah Cameron*, Changsha, China.

JAPAN-KOREA

New Y. W. C. A. Building in Tokyo

A NEW Y. W. C. A. building on the ruins of the 1923 earthquake has been completed at Tokyo, Japan. Americans contributed \$250,000 toward the restoration of Y. W. C. A. property in Tokyo and Yokohama following the earthquake. Of this amount \$7,500 was used for this new building, which cost in all yen 30,000 or \$15,000. Yen 10,000 was contributed by the Tokyo Chamber of Commerce. Since the earthquake, Y. W. C. A. work has been carried on from temporary headquarters in a hut. The new building is only semi-permanent, built in barrack fashion. The first floor, divided into a living room and dining room, serves also as an assembly hall. The second floor is devoted to classrooms. No gymnasium is provided but a vacant lot on which the former Y. W. C. A. building stood is utilized for games, with an army tent serving as dressing quarters. Plans are being made for a permanent building in the distant future. The Imperial Government of Japan has already donated \$5,000.

Printers Build Church

A REMARKABLE story comes through the *Japan Advertiser* of seven Japanese young men, who before September, 1923, were employed in a pearl factory. They are Christians and a warm friendship grew up among them. When they were discharged with seventy-six fellow workers following the earthquake, they agreed to work out their destiny together according to the Christian faith. They decided to give up a business that caters to extravagance and agreed to be printers. With their savings and dismissal allowances given them by the company they pur-

chased some type and a small foot printing press and started a card printing shop. There was plenty of work for them owing to lack of printing facilities following the disaster, and they worked day and night until they had saved enough money to rent a lot for a church. Estimates made by a carpenter for the construction of a church according to their plan called for yen 3,000, while their fund barely reached yen 1,500.

Mr. Tanaka, a young carpenter in Honjo, who is an admirer of Kagawa, well-known Christian social worker, heard of the difficulty of the printers and volunteered to build the church for them for yen 1,500. The first floor of the building will be used for an office, printing shop, dining room and typesetting room, while the second floor will be used for bedrooms and studies. On Sundays, the second floor is to be converted into a hall for Christian services.

Women's College for Korea

THE dedication on September 20th of forty-five acres of land near the Chosen Christian College in Seoul, intended as the site of a college for women, was a great event in the history of Christian education in Korea. A committee of both Korean and foreign Christian leaders tried for about five years to secure the funds necessary to purchase this land, which was on the market, but met with no success. On November 1, 1923, at a great missionary meeting in America, Miss Helen Kinn, an Ewha College graduate, pleaded for a gift for this purpose. None of her hearers responded to the appeal, but on that very day some tourists visited Ewha Haktang and, hearing of the need, promised more than enough to buy it. The money came promptly. Then followed tiresome negotiations until July, when the purchase was completed. The Korean preachers and missionaries, and students from Ewha, gathered on that September afternoon with hearts full of praise for a simple service of thanksgiving

and consecration. This property is being held in readiness for the time, it is hoped not long distant, when the Christian forces in Korea will unite to give to the women of this land a worthy opportunity for higher education.

Aims of Korean Girls

THE Woman's Foreign Missionary Society of the Methodist Church conducts a girls' school at Pyengyang, Korea, of which the principal, Miss Grace L. Dillingham, writes: "If you had asked me four years ago what our special purpose was in maintaining a girls' high school, I think I should probably have answered, 'To prepare Christian girls better as wives and mothers, and send out a few primary teachers.' If you ask the same question now, I shall scarcely know what to say, so diverse are the ambitions of the girls who come to us, and especially of those who leave after four years' awakening. One thing I know. Our purpose is more than ever to develop Christian leaders, but the field of work for women is fast broadening in the Orient. Twenty-four girls were graduated last year. Seven of these are teaching in primary schools, two have entered the Kindergarten Normal School, two are taking nurses' training in our Union Hospital Training School."

Buddhists Like Christian School

THE Eighth Annual Summer Training School for Sunday-school workers in Karuizawa, is reported to have been very successful, in spite of the absence at the World's Convention in Glasgow of the two principal Japanese secretaries and H. E. Coleman, Educational Secretary of the World's Sunday School Association, who started the school. For the first time a Japanese woman lectured in one of the full ten-hour courses. The theme of Miss Nada, Ph.D., of Columbia was "Child Psychology" and she was said to be "wonderfully good." For

the first time one Buddhist Sunday-school association in Takata sent two delegates to this training school. The daily program included a twenty-minute devotional period and an hour's lecture on the apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian training school.

Korean Revival Methods

REV. FLOYD E. HAMILTON, Presbyterian missionary at Pyengyang, Korea, writes of some unusual features in a revival which recently occurred in a poor community on the outskirts of the city: "There is a unique Christian organization in Pyengyang. The Christian laboring men of the city have formed an evangelistic preaching band. The men themselves do the preaching, and the funds for their expenses are provided by contributions given by the members of the band. This preaching band decided that there ought to be a church among these poor people along the bank of the Po Tong River, so they set about establishing it. Several of their number began to do personal work among the people and before long a little group was started. Later, during a week of special meetings, 150 promised to believe, and on the Sunday following the revival, including the children, there were 350 people at Sunday-school. Probably one explanation of the fact that so many new believers have remained faithful is that we made the persons who brought them to the first service responsible for getting them out to church afterward, and in addition divided the whole district into six sections with a man and woman in charge of each section, to keep bringing the new believers out."

THE MISSIONARY LIBRARY

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

Andrew Young of Shensi: Adventure in Medical Missions. J. C. Keyte. Illus. 313 pp. 6s. London, 1924.

The author of "The Passing of the Dragon" and "In China Now" has already won friends and was for many years a China colleague and intimate friend of Dr. Young. China and medical missionary work Mr. Keyte knows equally well; and hence this volume gives us a view of that country in its birth throes as a Republic, and also an exposition of Medical Missions. The secondary title of the book is due to the many adventures involved in the revolutionary overthrow of the Manchu Dynasty and the later outcome of that event, the greatest thrills being found in Chapter X, the section entitled "Hunted on the Hills." This equals post-Boxer miracles of escape.

Dr. Young was a Scot, with a conscience and will which were indomitably set on fulfilling duty at all costs. His life was always guided by the Bible, which he studied as his spiritual leaders, Drs. Campbell Morgan and Arthur T. Pierson and to some extent Dwight L. Moody, inclined him to do; and that was the theology which he used so effectively and eagerly in his teaching of Congo natives and Chinese scholars alike.

The African section of the volume depicts the usual "bricks without straw" procedure of many missions, which made Young a clever worker in various lines, with so few to help that he was a prey to repeated attacks of blackwater fever. These at last drove him back to Scotland. On recovering he carried out his plan of becoming a qualified medical missionary and went to China to take up work under the

English Baptist Mission at Sianfu. Of the notable men at one time on its staff of physicians, Dr. Young was the strongest on the evangelistic side and also in his determination to do his full duty to patients distant as well as near. Here floods, bandits, disease, including typhus of which he and the two other medicals finally died, were frequent experiences. His calmness in all times of peril and danger and his zeal for administering "the double cure," especially the cure of souls, are explainable only because of the life hid with Christ in God which was an outstanding characteristic of the man. Dr. Kenneth Mackenzie and Harold Scofield were parallels in these respects. Amid all the trials and deprivations of his interrupted family life, neither husband or wife lost their cheer and sunny confidence in the ever-present Saviour.

A feature of this volume which deserves especial commendation is the author's eminently true and tactful way of dealing with Chinese weaknesses—always as natural and justifiable as in Occidentals—and especially in his beautiful delineations of their points of strength. Thus the character of Mr. Ts'ao and of the scarcely less admirable Mr. Shih as they scorned peril and possible demotion that they might give themselves to their helpless hunted friends on the Shensi hills and in the uncomfortable pit where they were so long concealed. The other interpretations of Chinese faithfulness, even when the subject was seemingly hopeless as a man who "squeezed" beyond measure, often reach the point of richly deserved eulogy of a race which has been constantly depicted on its seamy side, with no attempt to picture the saintliness lying back of rough experiences and outwardly unpromising conditions.

H. P. B.

Blue Tiger. Harry R. Caldwell. 12mo. 261 pp. New York. 1924.

How could a Tennessee rifle prove a means of advancing the knowledge of the Christian God in the heart of Asia? The story is well told by a missionary who has lived and worked in China for twenty-four years. Interest in flowers and living things helped. A knowledge of God and a love for men helped most of all—but these are taken for granted. Mr. Caldwell describes many incidents in his life where his powerful 22 calibre rifle, a cocoon or some animal or plant were used as a point of contact in preaching Christ. There are also interesting experiences with Roy Chapman Andrews, the naturalist; stories of "mystery cats," and temple bats, of Chinese puzzles, of wild goats, of a wild boar—and bandits. All are interesting and have a missionary significance. The chapters are good for reading aloud in missionary meetings or in the family circle.

Missionary Lore for Children.

Livingstone of Africa. C. T. Bedford.
John Williams of the South Sea Islands.
 Norman J. Davidson.
Bishop Bompas of the Frozen North.
 Nigel B. M. Grahame.
 12mo. 60 pages each. 65 cents each.
 New York. 1924.

Heroic missionaries make a strong appeal to children. The lives of adventure here described are full of thrills for juniors, but these biographies are not particularly well adapted for that age. Of the three here chronicled Bishop Bompas is least known in the United States. He went from England to Northwest Canada. The little volumes are better suited to furnish material for teachers than for children's reading.

The History of Religion in the United States. Henry Kalloch Rowe. 8vo. 207 pp. and index. \$1.75. New York. 1924.

The Professor of Social Science and History in the Newton Theological Institution has not given us an ecclesiastical history, written from a clerical point of view, but treats the religious phases of American history

from the earliest settlements. The religious life of a country such as ours is like a great river which has received innumerable tributaries. Few of us know what manifold and divers streams have contributed to the volume of the spiritual currents which flow about us. In addition to the contributions made by the Puritans in New England and by the Quakers in Pennsylvania, the Dutch in New York and the Roman Catholics in Maryland. There have been innumerable other elements. We cannot understand the progress of religion in America until we know the religious experiments, movements and adventures which have taken place here and there as the stream of religious influence has widened and deepened with the years. This book is really a remarkably clear and comprehensive study in origins. The chapters on "Adventures in Altruism" and "Socializing Religion" are particularly valuable, though that on "Spiritualizing Religion" strikes the highest note. The possibilities of the future appear all the greater when viewed in the light of the past. C. C. A.

The Students' Historical Geography of the Holy Land. William Walter Smith. 12 mo. \$2.00 net. New York. 1924.

Forty-one excellent maps, one hundred small half-tone pictures from photographs, sixty pages of good descriptive matter, a key to the events in Christ's earthly life, a list of available books, maps, pictures and materials for hand work, and a series of questions and suggestions for hand work in connection with each chapter, make this a very useful volume for teachers and students. Dr. Smith is the secretary of the New York Sunday School Commission of the Protestant Episcopal Church.

Hawaii, the Rainbow Land. Katherine Pope. 8 vo. 364 pp. \$3.00. Thomas Y. Crowell Co. New York. 1924.

The "Paradise of the Pacific" is described here by one who knows and loves the islands and their people. Miss Pope lived there for ten years,

taught history to Hawaiian girls, and gathered interesting information on the history, legends, customs and superstitions. The result is a popular and sympathetic account of the Hawaiians past and present, with songs translated, conversations transcribed, incidents graphically told and characters portrayed. The work of Christian missionaries is very briefly but sympathetically described. The photographic illustrations are good, but there is no index.

The Return of Christendom. Various Writers. 252 pp. \$1.75. New York. 1922.

These thought-provoking essays are by a group of English churchmen who are decidedly in sympathy with the protests of the increasing number of men and women against the selfish individualism and materialism of our day. The writers seek to discover the cause of the present distressing world conditions and also to suggest a remedy.

Like all such efforts these essays are stronger and more definite in their diagnosis than in their prescription. While they show much sympathy with the protest of modern radicalism, they entirely repudiate Marxian socialism as an effective solution. From the beginning to the end this volume is a clear-cut challenge to all the prevailing theories as to the cause and the cure of modern social ills.

Bishop Gore, in his introduction, gives a clear, definite and fair appraisal of the contents of the volume, which treats in succession of Christendom in relation to modern society, the return of dogma, the return of "The Kingdom of God," the obstacle of industrialism, the moralization of property, the failure of Marxism, and the Kingdom of God and the Church today.

The primary cause of the present world conditions is found "in the attempt to organize the life of man apart from God." The writers show that this effort has manifested itself "in the divorce of the outward ma-

terial form from its inward spiritual principle in every activity of life." The effect of this divorce manifests itself most strongly in industry, in education and in the general interpretation of life. The remedy for this situation is to be found only in the Christian doctrine of God as revealed in Jesus Christ. The writers do not tell us at what period of time Christendom will attain the ideal, but they look forward to the establishment of the ideal Kingdom described in the New Testament.

The value of the volume would have been increased by the use of the language of the New Testament rather than the language of the Creeds. While one will not find himself in full agreement with all of the contentions of these essays, nevertheless he will be thankful for most of the main contentions.

J. M. C. D.

Erromanga, the Martyr Isle.

The cannibal archipelagos in the South Pacific have furnished fascinating, challenging tales of adventure and achievement. Among the Great-hearts of modern missions who have been the pioneers to those remote spots are the missionaries to "Erromanga the Martyr Isle." There is real romance in the experiences of the sandal-wood traders, the death of the "Apostle of Polynesia," John Williams, and his companion, James Harris, by the clubs of the savages, and in every other chapter. Rev. and Mrs. John Geddie went to the New Hebrides in 1846, sent out by the Presbyterians of Nova Scotia. In 1861, Rev. George N. Gordon and Mrs. Gordon were killed by the axes of Uhuveli and Voou, and later James Gordon, who went out to take his brother's place, met the same fate.

The author, Rev. H. A. Robertson, went from Nova Scotia in 1864 and for twoscore years labored victoriously among the cannibals of those islands. He tells the story of the island with all its romance and adventure of missionary life among cannibals. The mysterious power of the Gospel to

tame and transform cruel, blood-thirsty, naked savages into kindly, decent Christians, clothed and in their right minds, is demonstrated all through this thrilling narrative. It is a mighty apologetic—a tremendous argument for the missionary enterprise. The "Martyr Isle" has been won for Christ.

A. C. A.

Down Through the Ages. Frank E. Gaebelin. 12 mo. 106 pp. 1924.

The Principal of Stony Brook School for Boys has written an exceedingly readable and helpful story of the English Bible. It is an account of how the Bible came into existence, by whom it was written, the original text, translations, and various vicissitudes through which it passed up to the time of the King James version. The last two chapters show the Bible to be at the "pinnacle of literature" and full of divine power. Those who accept this view of the Scriptures have no difficulty over Higher Criticism or modern disputed theological dogmas. The Bible is their final authority on all such matters.

Religious Education Survey Schedules. Prepared by Walter S. Athearn. 271 pp. \$5.00. 1924.

This is the third technical volume of schedules, tables and questions prepared by Professor Athearn and is the result of a survey of Indiana churches, scout organizations, homes, community enterprises, etc. It will be very valuable to other states undertaking a similar survey. Such a survey calls for more thorough work than most communities will be willing to undertake, especially since the facts so soon become out of date. There is, however, need of thorough work in religious education.

The Divine Inspiration of the Bible. W. E. Vine. 12 mo. 2s, 6d. 1924.

No extreme "dictation" theory of inspiration is here presented, but a study of the teachings of the Bible on the subject. Objections are carefully considered and answered from the

conservative point of view which maintains that God revealed His law and His great purposes to men who recorded these revelations in their own words for the benefit of their contemporaries and for the generation to follow.

Fully Furnished. F. E. Marsh. Svo. 390 pp. 4s, 6d. Glasgow. 1924.

These thirty-four practical scriptural studies for Christian workers take up such subjects as the worker's assurance, authority, consecration, theme, enemy, reward, etc. They are essentially Bible readings with many practical illustrations and offer many helpful hints to ministers and mission workers.

Some Modern Problems in the Light of Bible Prophecy. Christabel Pankhurst. 12mo. 192 pp. \$1.50. New York. 1924.

From a militant suffragette in British national affairs, Miss Pankhurst has become an earnest student of the signs of the times as related to biblical prophecy and the Kingdom of God. She presents many stirring facts and shows a devout Christian faith. Her studies relating to war, labor, women, Zionism, Romanism and the Second Coming are interesting and illuminating whether or not one agrees with her at all points.

Christ Pre-eminent. W. H. Griffith-Thomas. 125 pp. \$1.00. Chicago. 1923.

These twenty-three studies in the Epistle to the Colossians emphasize the title of the book taken from Col. 1:18. It is an excellent outline study with very brief treatment of each chapter so that the volume can be considered as hardly more than an introduction to the epistle. H. A. A.

Charles Lemuel Thompson. An Autobiography edited by Elizabeth Osborn Thompson. Portrait. Svo. 289 pp. \$2.50. New York. 1924.

The work of Home Missions in the United States owes much to Dr. Thompson, who worked for Christ and America for three quarters of a century as a pastor, secretary of the

Presbyterian Board and President of the Home Missions Council. He was also an orator, a poet and an author of real ability. He has here told his own life-story with modesty but with purpose and power. His contacts with many other noble Christian men and women add much interest to the record of his own experiences and observations.

Theological Education in America. Robert L. Kelly. Illustrations and Maps. 8vo. 456 pp. \$5.00 net. 1924.

The graduates of our theological institutions are the religious trainers of the coming generations. It is of great importance, therefore, to know how they are being prepared for their work. Dr. Kelly, executive secretary of the Council of Church Boards of Education, has investigated one hundred and sixty-one theological schools in North America, including evangelical Protestant, Unitarian, Greek Catholic and undenominational, with from two students (Seventh-Day Baptist) to 758 students (Southern Baptist). The survey includes equipment, finances, requirements, curriculum, libraries, methods and general information, but does not disclose the practical outworking of the various ideals and methods. The study reveals a general lack of attention to practical subjects as distinct from theoretical. More seminaries are now, however, introducing courses in rural problems, sociology, economics, education, missions and evangelism.

The Way of Peace, a Pageant. Laura Scherer Copenhaver, Katharine Scherer Cronk and Ruth Mongry Worrell. Pamphlet. 25 cents. Lutheran Headquarters. 721 Muhlenberg Building, Philadelphia. 1924.

Anything from these authors is sure to be well done, from a literary and a spiritual point of view, and at the same time effective. This little pageant presents the Christian solution of the war problem as opposed to the militaristic, the industrial, the scientific and the educational. The pageant calls for from fifty to two hundred

characters (twelve speaking parts), with vocal and instrumental music. The time required is from one hour to one hour and a half. It will make a good Christmas program.

The Amateur Poster-maker. Jeanette E. Perkins. 64 pages. Flexible paper binding. The Pilgrim Press. Boston. 1924.

Training in the Auburn School of Religious Education and studies in the United States and abroad have made Miss Perkins an expert in poster making, lettering, designing and illuminating. Her practical experience in Church School and community playground work enables her, through this book with more than 50 practical illustrations, to give first aid to amateur poster makers who are not naturally qualified to do artistic and effective work in this line. K. S. C.

A Mosaic of Missionary Methods. Fitted together by Stanley Sowton. 156 pages. Wesleyan Methodist Missionary Society. 24 Bishopgate, London. E. C. 2.

These are especially methods for British Wesleysans in the Circuit, in the Local Church, in the Sunday School, in the Villages, in the Anniversary, in Summer Time, in Education, in Intercession, in Finance among Laymen, Among Auxiliary Forces, in the District, At the Mission House, etc. K. S. C.

Protestantism—Its Principles and Reasons. R. Ditterich. Pamphlet. 64 pp. 30 cents net. 1924.

The president of the Australian Protestant Federation here gives a clear statement of the differences between Roman Catholic and Protestant claims, beliefs and practice, and tests them by Bible teachings and by history and experience.

The High Way. Caroline Atwater Mason. 382 pp. \$2.00. Fleming H. Revell Co. New York. 1923.

This is not only a good story, well told, but it has a timely message for this day of chaotic religious ideas. The author champions the basic teachings of the New Testament in a way

that will strengthen faith and should help to bring about a return to "the old paths wherein is the good way." The novel is a classic in the field of apologetics, and may be heartily recommended to young people who are passing through a period of doubt and are tempted to unbelief.

H. H. F.

The Divinity of Our Lord. Canon H. P. Liddon. 12 mo. 216 pp. 2s, 6d. 1924.

In these days of wavering faith and theological controversy, it is extremely helpful to have Canon Liddon's well-known Bampton Lectures on the Divinity (or Deity) of Our Lord and Saviour, Jesus Christ. Though these eight lectures were given at Oxford sixty years ago they are true and convincing today as they were when delivered—at least to those who accept the truth of the Bible record. Canon Liddon takes up in a scholarly way the evidences for Jesus' deity as found in the Old Testament, in the Gospels and the writings of the early Apostles. Then he describes the consequences of the acceptance or denial of this doctrine. Ministers and other students will find the volume of particular value.

Making a Missionary Church. Stacy R. Warburton. 12 mo. \$1.75 net. 1924.

Every truly live Christian church is a missionary church. To serve is the essential principle of Christianity. A church that does not witness to Christ and serve mankind may have a name to live, but it is dead. Wide-awake church leaders who are looking for suggestions as to how to enlist others in missionary work will find here valuable suggestions as to a practical program for a whole church and other plans for training church officers, parents, the Sunday-school and young people. Some very useful hints are given on education, dramas, socials, sermons, giving, prayers and recruiting for the field. Erroneous ideas and false methods are pointed out and are corrected by the pointing out of true principles and right methods. It is a valuable book.

Torchbearers in China. Basil Mathews, and Arthur E. Southon. 12 mo. 186 pp. 50 cents and 75 cents. 1924.

This is the popular young people's textbook on China, prepared for British study classes and published also in America. It is a well-written, interesting story of the efforts to plant Christianity in China—among the aborigines, in Tibet and Manchuria, in the villages and the cities. The biographical and human interest element is strong but the divine power and guidance are very evident. It is a book to stimulate faith and win co-operation in the evangelization of China.

By a Way They Knew Not. Mary Bennett Harrison. 12mo. 91 pp. New York. 1924.

This story of Barnabas and the days of Christ on earth would be better if it adhered to facts. The author even makes the wise men appear in Bethlehem on the night of the nativity and causes a lame boy to be healed by seeing the Babe in the manger.

The Kingdom Without Frontiers. Hugh Martin. 91 pp. and indices. \$1.00. New York. 1924.

The sub-title, "The Witness of the Bible to the Missionary Purpose of God," is a clear indication of its purpose. It was doubtless designed to be used as a textbook in mission study classes in churches and among college students and others who are moving towards the world-outlook of Christ. Questions for discussion on each chapter are designed to bring out the salient points in the argument that Christianity was meant to be and is a universal religion, "worthy of all acceptance"; that is to say, has the universal elements worthy of acceptance by all men of all countries in all ages. Mr. Martin's book, whether read consecutively or studied and discussed chapter by chapter, is a help to that world view which we all must acquire before we can have fellowship with the Master whose mental horizon transcended all racial, social and geographical boundary lines. C. C. A.