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THE MISSIONARY REVIEW OF THE WORLD

DELAN L. PIERSON, Editor

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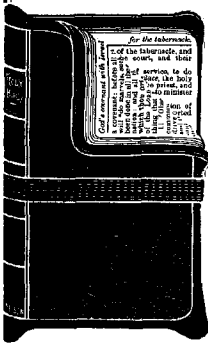
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believes that the full, personal, intimate, autobiographical testimony of such a scientist is needed today as never before. The “Science League of America,” recently formed, is denouncing the Bible and saying that science alone is the “savior of mankind.” It declares: “We must have a confidence in the natural that will not leave room for one jot or tittle of faith in the supernatural.” Dr. Kelly knows otherwise. At the earnest invitation of *The Sunday School Times* he is preparing exclusively for this journal his own full confession of faith. He will begin by telling how he came out of his uncertainty concerning the critical attacks on the Bible into his present unshakable convictions, and will then give his reasons for believing in the Great Doctrines of the Christian Faith. Thus he will write the following seven articles: *How I Came to My Present Faith; Why I Believe the Whole Bible is True; Why I Believe that Jesus Christ is God; Why I Believe in the Virgin Birth of Jesus; Why I Believe in the Blood Atonement; Why I Believe in the Bodily Resurrection; Why I Believe Christ is Coming Again.*

There has been no contribution like this from any other outstanding scientific leader in our generation. It is an event of stupendous importance in these dark days of confusion, uncertainty and outspoken denial by men who command respect in everything but their faith.

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MISSIONARY SPEAKERS AT THE WASHINGTON CONVENTION

THE MISSIONARY REVIEW^{of} the WORLD

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THE WASHINGTON CONVENTION

“THIS convention has converted me,” said a reporter on a Washington paper after he had been listening to the multitude of addresses on foreign missions for nearly a week. “I have been converted from a narrow view of the Church and its work and have come to see that the Church of Christ is greater than any sect or denomination, and that the work of taking Christ and His Gospel to all mankind is the greatest work in the world.”

This was the impression made on every earnest and open-minded Christian attending the great Washington Foreign Missions Convention (January 28 to February 2, 1925). The audiences for six days at three sessions a day numbered between four and five thousand.* The acoustics of the large new Washington Auditorium, scarcely completed, were perfect and the electric amplifier carried even weak voices to the farthest corner of the hall. The convention was also remarkable for its character, for it included missionary statesmen from office and field, government officials, prominent women, laymen and pastors of all evangelical churches, and some leaders from Europe. There were also about five hundred students (most of them Volunteers) and one hundred or more Christians from the native Churches of China, Japan, Korea, Siam, the Philippines, Africa, Moslem Lands and Latin America.

The quality of the addresses, from that of President Coolidge on the first afternoon, to that by Robert E. Speer on the last evening, was remarkable for both intellectual and spiritual power. The attentiveness of the audience was shown not only in their appreciation of humorous anecdotes, but in their sympathetic responsiveness to earnest appeals, inspiring facts and convincing logic. It was impossible to prevent spontaneous applause in spite of requests to abstain.

* The registered delegates, numbering 3,480, representing 59 mission board constituencies and 27 other organizations, were supplemented with many from Washington churches.

The spirit of prayer and the evidence of spiritual power pervaded the sessions, not only in the periods of intercession, but in the continued evidence of dependence on the Spirit of God both for past progress and for future achievements. Some of the most remarkable meetings of the convention were the early morning student gatherings in charge of Mr. Robert P. Wilder of the Student Volunteer Movement, when two or three hundred met for an hour of prayer and conference.

The *themes* presented at the convention included such great topics as "The Gospel for the Whole World," "The Present World Situation," "The Solution of the Problems of the World," "The Gospel at Work in Asia and Africa," "Christian Education in the Mission Field," "Medical, Industrial and Social Work in Asia," "The Place of Foreign Missions in the Church at Home," "The Church in the Mission Field," "The Foreign Missionary Movement in Relation to Peace and Good Will Among Nations," and "The Call to Our Unfinished Task." The section conferences took up on successive afternoons the different mission fields, the various types of missionary work and the denominational programs.

The array of *speakers* was in itself a guarantee of a rich intellectual and spiritual feast. The Board secretaries included Dr. James L. Barton, of the American Board, Dr. Robert E. Speer, Dr. Arthur J. Brown and Dr. William P. Schell, of the Presbyterian Board, Dr. William I. Chamberlain, of the Reformed Church in America, and Dr. James Endicott, of the Canadian Methodists. The women officials on the program were Mrs. Henry W. Peabody (American Baptist), Mrs. C. K. Roys (Presbyterian), Mrs. Thomas Nicholson, of Detroit, Miss Mabel K. Howell (Methodist South) and Miss Margaret E. Burton (International Y. W. C. A.). Among the missionaries were Miss Jean Mackenzie, Dr. Charles E. Hurlburt and Dr. H. C. McDowell, of Africa; Rev. John H. McLaurin, Dr. E. Stanley Jones and Miss Helen K. Hunt, of India and Burma; Dr. F. F. Goodsell, of Turkey; Dr. Samuel M. Zwemer, of Cairo; Rev. Watts O. Pye, Dr. Ida Belle Lewis; Dean J. D. McRae and Dr. T. Dwight Sloan and President J. M. Henry, of China; Bishop Welch, Bishop Tucker and Dr. William Axling, of Korea and Japan; and Dr. J. H. McLean, of Chile. Christians from mission churches included Prof. J. J. Cornelius and Rev. B. P. Hiwale, of India, and Mr. Toyohiko Kagawa, of Japan.

The spokesmen for laymen at the general meetings were Dr. John R. Mott, of New York, Hon. N. W. Rowell, of Canada, and R. A. Doan, of Columbus, Ohio; for the educational institutions, President Mary E. Woolley, of Mt. Holyoke; Prof. Rufus M. Jones, of Haverford, and Prof. William I. Hull, of Swarthmore; and for ministers of the American churches, speakers were Bishop Mouzon (Methodist, South), Bishop Brent (Protestant Episcopal), Canon H. J. Cody, of Canada, Rev. S. W. Herman (Lutheran), Dr. Hugh T. Kerr (Presbyterian), Dr. Harris E. Kirk (Presbyterian, South). Student Volunteers were represented by Miss Goodsell, Dr. Walter H. Judd and Mr. Warner Lentz.

The representatives from European societies and churches were Mr. J. H. Oldham, of the International Missionary Council, the Bishop of St. Albans, Rev. Robert Forgan, of Scotland, Baron von Boetzelaer, of Holland, Dr. Daniel Couve, of France, and Prof. Julius Richter, of Germany.

There were successive presiding officers and many who led daily in prayer. The devotional periods for intercession at noon were led by President W. Douglas Mackenzie, of Hartford, President J. Ross Stevenson, of

Princeton, Robert P. Wilder, of the Student Volunteer Movement, Dr. Robert Forgan, of Scotland, and Dr. John W. Wood, of New York.

But the outstanding characteristic of the convention was that its keynote from first to last was *Jesus Christ*, as the great missionary message and the one Hope for the world. No note of theological disagreement was struck, but Christ was exalted as the Son of God and the only sufficient Saviour for every race and nation. Therefore, courage and faith marked the convention; courage to undertake difficult problems in the Spirit of Christ and faith in ultimate victory.

The Washington convention was in many respects in marked contrast to the great Ecumenical Conference held in New York twenty-five years ago and to the Edinburgh Conference in 1910. At the Ecumenical Conference there were stories of pioneering and popular appeals to arouse interest in foreign missions, together with comprehensive surveys of the mission fields. At Washington an intelligent interest in world-wide missions was taken for granted and the evident aim of speakers was to enlist more devoted, united and effective cooperation of the Church at home in an adequate endeavor to complete the task of giving Christ to all the world. Edinburgh was marked by a serious study of methods, of the task of occupying new fields, of organizing and uniting forces, and of strengthening native churches, based on reports of various commissions. At Washington, there was no opportunity for discussion from the floor and no resolutions or plans presented for adoption. It was a meeting to instruct and stimulate rather than to confer; to marshal home forces rather than to determine policies. Even the section meetings on fields, methods and denominational plans gave little opportunity for discussion.

Another characteristic of the Washington convention that distinguished it from the previous gatherings (and that made it akin to the recent Student Volunteer Convention) was the emphasis on the practical application of the principles of Christ to all phases of modern life, such as international, racial and industrial problems. One whole session was given up to international relations and another largely to the consideration of social, racial and industrial conditions. Christian missions have always recognized responsibility for Christianizing these relationships, but at Washington this duty was more largely emphasized.

One could not attend this great convention without being deeply impressed again by the immensity and importance of the missionary task, the variety of the problems and methods involved, the great difficulties encountered, the real oneness of the work, the necessity for true unity and cooperation, and the possibility of greater progress. Ultimate triumph depends, however, not on human wisdom or

material strength, but on the power of God to work miracles of transformation in men and in nations.

What will be the *outcome* of the Washington convention? This is the great question. Hope lies in the fact that living seed was sown in good soil. With proper care this will surely bear fruit in the churches and Board offices at home and in the fields abroad. Missionaries return to their fields encouraged by the thought that the Church at home will stand back of them with more devoted support in prayer and in sacrificial giving. Secretaries return to their offices with renewed faith and energy and with the hope of more adequate help from their several constituencies. Volunteers return to their studies more eager to prepare for service abroad and confident that funds will be provided to send them out when ready. Laymen return to business or professions with a new sense of responsibility for the practice of stewardship of all resources for the Kingdom of God. Pastors return to their churches determined to accept the challenge and to marshal their forces for an onward march. Will the new impetus received show itself in personal life and in religious circles? Will the renewed impulses reach out in every direction and through all agencies to bring harmony in international relations, to create true brotherliness in race relations, to establish justice and mercy in economic life and to purify and enable all social contacts? These results may be achieved only if individual Christians give Jesus Christ right of way in their lives so that the Spirit of God may use us, with all we have, to make Him known and to establish the reign of God among men of every tongue and tribe and nation.

COOPERATION IN HOME MISSIONS

AN unusually interesting conference on the problems and possibilities of Home Mission work in North America was held at Atlantic City, January 13th to 16th, by the executives of the Boards affiliated with the Home Missions Council and the Council of Women for Home Missions. The topics under discussion were of great importance and the papers and addresses were informing and stimulating. The emphasis was placed on the need and the results of interdenominational unity and cooperation in carrying out the program of Christ for the salvation of mankind. Several papers on this subject will be printed in the *REVIEW*. Another topic stressed in the program was Christian community service—union of effort to serve a whole community, rather than rival denominational effort to build up one communion. Possibly there was at times an over-stressing of the machinery and methods in Home Mission work in place of emphasis on the prime importance of spiritual power and the need of presenting Christ to all those in ignorance of His Gospel of Life.

NUGGETS FROM THE HOME MISSION CONFERENCE

THE watchword of Christian agencies for centuries was "Occupy Strategic Fields." For the Twentieth Century, let the watchword be: "Serve Every Community."

* * *

Our business as Christians is not to increase the membership of our individual churches, but to bring men to Christ; not to bring sheep into a particular flock, but to lead them into Christ's fold.

* * *

The new Home Missions undertakes, on the basis of ascertained facts, to establish the Kingdom of God among men and to transform the total life of America and of the world in all its phases and relationships so that it will conform to the spirit and teachings of Jesus Christ. He is the center of the missionary motive and teaching.

* * *

Over 5,000 communities in the United States have no evangelical church work and between 5,000 and 10,000 communities have only one church. Let us abandon competition and care for neglected communities.

* * *

Regional cooperation among churches began in Maine in 1890 when five denominations cooperated in Home Mission work in the State. Now seven far-western States, in addition to Maine and Vermont, have organized on a cooperative program to survey their fields and to care for neglected areas and groups.

* * *

Out of 175,000 recent immigrants from Europe, 103,000 have come from Protestant countries. It is most important that we follow these immigrants to their destination in America.

* * *

The Christian Chinese in San Francisco have recently made their church a community center for united work.

* * *

If we are to reach the Mormons effectively, we must strengthen the Christian educational institutions among them — such as Westminster College.

* * *

Hawaii is God's laboratory for the study of the problems of race relationships.

The progress in Christian statesmanship in Home Missions in the last quarter of a century was clearly pointed out by Dr. John M. Moore, whose address appears in the REVIEW. In 1900, Home Missions were studied more from an isolated denominational viewpoint, with especial reference to unoccupied physical frontiers and work among heathen Indians and uneducated Negroes. At the recent conference, the chief topics discussed were unity and cooperation in work for Spanish-speaking Americans, for rural communities, cities and among immigrants. Valuable papers were also presented on "Home Missions as a Career," "The Need of Leadership,"

“The Development of Leaders,” and “The Future of Home Missions.”

The study of these topics cannot fail to impress one with the immensity and importance of the work to be done in America, the diversity and intricacy of the problems involved, the progress already made and the growing sense of the unity of the task. This work demands unselfish sacrifice, Christlike cooperation and an earnest dependence on prayer and on the leadership and power of God.

ANTI-CHRISTIAN AGITATION IN CHINA

POLITICAL and religious turmoil in China, makes it difficult to secure first-hand reliable information on the situation. Dr. Alexander Baxter, Vice-President of Canton Christian Colleges, writes, under date of January 7th, some interesting details as to the anti-Christian movement now in evidence in Canton and to some extent in other parts of China. This anti-Christian movement seems to be a joint affair between certain student organizations and the Communistic section of the Kuo-ming-tang. Outside Canton the only place where the movement has been at all active so far is in Shanghai. In Canton not only Christianity but all religion is being opposed, while in other parts the movement is exclusively against Christianity. This may be due to the fact that Russian or Bolshevistic influences are more marked in the south than in other parts of China. Many believe that the movement here has Russian influence and money behind it and this seems to be borne out by the fact that members of the military school at Whampo have taken part in anti-Christian demonstrations.

Other organizations sharing in the anti-Christian movement are the New Student Movement and a Chinese club or society composed mostly of school graduates known as the “Chi Yung Hok Shek.” Newspapers, such as the Chinese organ of the Kuo-ming-tang Party, (*Man Kwok Yat Po*) and the *Hok Shing Yat Hon*, and magazines such as *Young China* have contained articles of an anti-Christian character. A number of pamphlets and leaflets have also been issued of a popular anti-Christian kind.

The methods used by this movement have been chiefly public meetings and literature. A number of mass meetings have been held. The Government Normal School has been very active and several meetings have been held in its buildings. Open-air meetings have also been held in various parts of Canton and groups of people, mostly students, have gone to Christian schools and institutions distributing anti-Christian literature and in some cases attempting to break up Christian gatherings.

Dr. Baxter reports that the main points made by speakers and in anti-Christian literature seem to be:

(1) That Christianity has proved to be the advance guard of imperialism. Instances are given, such as the taking over of Tsingtau by the Germans as the result of the murder of certain missionaries.

(2) Chinese Christians are described as being the servants of capitalism. The fine plants that missionary societies build and the positions they are able to give to their workers have appealed to some Chinese, and they have thus become the tools of foreigners. The claim is made that most of those who support missions are capitalists.

(3) It is said that Christians and students in Christian institutions are not patriotic. Foreigners give them a wrong point of view, and owing to their contact with foreigners they do not see harm in this so-called foreign imperialism, which is being introduced to the country in the guise of Christianity.

(4) Christianity is attacked as being inconsistent with the assured results of modern science. Some speakers make the common popular claim that enlightened peoples are giving up religion as something which is outgrown, and are adopting a so-called scientific view of life which is more akin to Positivism.

(5) The teachings of Christianity, especially regarding non-resistance, miracles, etc., are attacked as in themselves absurd.

(6) The influence of the Church, especially in the Middle Ages in Europe, is quoted as an example of the tyranny which Christianity has instituted.

(7) Foreign control in mission institutions is instanced as an attempt to make the Chinese the servants of foreign nations, and it is held that this control prevents the training of patriotic Chinese citizens.

Of course, there is nothing new in these points. At a recent meeting of Chinese leaders held in the Y. M. C. A., in Canton, it was stated that the result of the movement here so far has been mainly twofold: First, to cause increased interest in the whole subject of religion whereby people have been led to class themselves either for or against; and, second, it has caused much public sympathy with Christianity as many realize that the attack is not sincere, but is engineered in the interest of politics, and at the dictates of Russian influence.

The attitude of Christian leaders to the movement has been discussed and at a recent meeting it was decided:

(1) That it would be unwise to attempt direct opposition and that the Church should increase its constructive work in the district.

(2) A committee of Chinese leaders was appointed to draw up a statement, probably to be issued by the Christian Council of Kwangtung, indicating what Christianity stands for in relation to the religious, social and political situation.

(3) It was agreed to have a statement prepared also for church members so that they could be more enlightened as to the teaching and attitude of their faith towards present problems.

(4) Steps are being taken to give more publicity to the actual work which the Christian Church is attempting through its churches and institutions.

(5) It was agreed to call in the near future a conference of foreign missionaries and Chinese Christian leaders to discuss more adequately the movement in its relation to foreign missionaries working in this district.

The general feeling among Christians is that too little has been done to make clear the real function and work of foreign missionaries in China. Undoubtedly some of the leaders in the present government are aware of the real nature of missionary service and are not misled by these statements seeking to show that the missionary body is an adjunct of western governments. At the same time there is a great deal of ignorance on these points amongst people generally and apart from the present anti-Christian movement altogether it would be well to have the work of the Christian Church explained more clearly to the general public. This is a time to be patient and to pray for the Chinese. It is a time to make clear to all the spiritual aims and values of Christianity and the relations of Christ and His teachings to present-day problems.

TOLERATION TRIUMPHS IN GREECE

ALTHOUGH nominally Christian, Greece has been religiously one of the most backward countries in the world. A provision in her Constitution forbids the admission or circulation of any translation of the Scriptures—a bar to their circulation such as has not been placed even by heathen or Moslem lands. Box after box of Bibles sent by the Bible Societies, has been held up in the custom-houses. For many years a feeling of hostility towards Evangelical Greek Christians has been sedulously fostered, especially by Greek church leaders; such persons being branded as traitors to their country because they had forsaken their national Church. In the olden days the windows of the Evangelical Greek Church in Athens used to be frequently stoned, and there was no redress. Some inconvenience, as well as injustice, was also the outcome of the refusal of the civil authorities to recognize the legality of any marriage not performed by a priest of the established Church, the only one legally recognized by the Government.

These conditions are now at an end for a great change has come over the attitude of the Greeks, official and civilian, largely as a result of three factors. Firstly, Athens has been fortunate, as has the church at large, in the broader spirit and better tone of two recent Metropolitans—Abp. Meletios, who became Patriarch of the whole Church, residing at Constantinople, until expelled by the Turkish Government, and also the present Metropolitan. They have too catholic a spirit to encourage such narrowness, and have done much to overcome it.

In the second place, thousands of Greeks have been returning to their native land from the United States, bringing with them a more friendly spirit toward its institutions, from which they have seen only good. In many ways they have been contributing to a friendlier attitude on the part of their people to things Western. They stand

up for recognition of those who may differ from them in details; and they will not join in religious persecution, nor tolerate it if they can prevent it.

Thirdly, the bitterness of disaster, especially of the last great disaster, in western Asia Minor, has opened their eyes. They know now that the Evangelical Greek is just as loyal, and in some ways more able, and certainly as Christian, as his Orthodox neighbor. Besides, this mournful wave of refugees has brought into the farthest corners of the country large numbers of Evangelical Greeks, and of those who were well acquainted with such over in Asia Minor. Henceforth it will hardly be possible for Greece to go back to its former narrow-minded way of thinking and acting.

The new spirit has been shown in a multitude of ways. Laws have been modified to suit the needs of the American colleges that have moved over to Greece from Asia Minor, so that religious restrictions and other obstacles are not put in their way. The church authorities as well as the Government have welcomed the advent of these avowedly Evangelical institutions. In at least one instance—at Katerina, on the Gulf of Salonica—land has been set aside by the Government for a purely Evangelical village, where non-Evangelicals are not allowed to settle unless by invitation of the others; and the Government has made substantial grants in money and materials, to get these refugees started in communal life. The cases of Bibles that have lain for long in the custom houses, have been allowed to enter, not only free of duty, but free also of storage charges. Their sale and distribution is now unhindered.

The most fundamental change of all is, naturally, the modification of the Hellenic Constitution. Not only has the Article prohibiting the translation or circulation of any Scriptures except in the original been abrogated, but the entire attitude on religion is changed. The new Article on Religion reads:

- (1) Liberty of Conscience is inviolable.
- (2) All religions may perform what pertains to their worship freely under the protection of the laws, except anything that is against public order and good morals.
- (3) Proselyting is forbidden.

By the last clause is meant that the Government will not permit "any attempt to make followers by gifts, promises, or force." Needless to say, the Evangelical Church has never made followers by any of these means, and is glad to abide by this law.

In consequence of this new attitude, the civil authorities now recognize marriages performed by Evangelical clergymen. Thus problems of inheritance and property are obviated and Evangelicals have exactly the same rights as the adherents of the Orthodox or any other church.

One by-product of this better feeling has been the granting of

the use of King George's Chapel to the Second Evangelical Church of Athens, an organization composed of refugees from Asia Minor. King George I came to Greece as a Protestant Dane and his Danish Lutheran pastor held Protestant services in the Royal Chapel in the palace. According to agreement, his children were brought up in the National Church of Greece, and the subsequent kings were all Orthodox. Greece is now a republic and, by the act of a liberal Government, the former Royal Chapel has once more returned to the use of Evangelicals.

The Greek people as a whole are far more ready than formerly to read Evangelical literature. A short time ago a broad-minded Greek in Salonica went to the American Mission and bought up all the copies they had of some tracts by Sherwood Eddy and others, and, with the cooperation of the Orthodox priest who was acting as chaplain to two government military hospitals, went through the wards and distributed many hundreds to the sick. He sent to the publication headquarters at Constantinople for several thousand more, since new calls for this literature came pouring in on him. Recently a layman of the Orthodox faith secured a quantity of Sunday-school literature to take with him on a tour among the islands of the Greek Archipelago where he was sure of a good reception.

The Greek language has been lamentably short of Sunday-school literature but there has been a gradual and quiet growth of Sunday-schools in connection with some of the Orthodox churches in Athens and other places; and now a very able Greek lady is translating the entire series of the Blakeslee system, so that these and other schools may have the requisite books and leaflets.

An inspiring challenge has recently come, from a most unexpected quarter, for an enlargement of the American system of schools in Greece. The Metropolitan Bishop of the island of Syra sent a message last summer to Miss McCallum, Principal of the American College for Girls at Athens, begging her to take steps for the opening of a school for girls in his island. Failing to secure a favorable reply, he came in person to the College in November to see her. It happened that several missionaries were gathered there at the time; and this high ecclesiastic fervently repeated his earnest request for an American school for his girls in Syra. He guaranteed an immediate attendance of at least two hundred, and set their minds at rest as to any costs for the running of the school. He wanted the management of it entirely in the hands of Miss McCallum, and in accordance with what religious program she might choose. It was a confidence based on the fine reputation already attained by the College in Athens.

CHARLES T. RIGGS.

Christ, The Missionary Motive*

BY THE REV. E. STANLEY JONES, D.D., LUCKNOW, INDIA

Missionary of the Methodist Episcopal Church, 1907

THERE is a good deal of misunderstanding as to what constitutes the missionary aim and motive, and never have we needed to clarify the issue as now. We are told that we are "International Meddlers," that we are "Creedmongers to the East," that we are the religious side of imperialism, that we are the forerunners of capitalism, that we represent a great hunger to see an ecclesiasticism prevail around the world.

We ought to face the problem squarely and, under the closest scrutiny, tell just what we are trying to do. We can determine this in the quiet of the study where we brood over human motives and aims or we may determine our objective in the thick of the struggle on the field where ideas meet ideas and civilizations meet civilizations. My personal conclusions have been reached in the thick of the battle, by the sheer exigencies of the struggle itself.

When I first went to India eighteen years ago I was trying to hold a very long line, the line from Genesis to Revelation, on to Western civilization and the Christian Church. There was no well-defined issue. The non-Christian invariably pitched the battle at Moses or at Western civilization. He always seemed to ignore the central point.

Then I saw that I could shorten my line, that I could refuse to know anything save Jesus Christ and Him crucified. I could take my stand there and make Him the sum total of the aim and the motive of my message.

The situation cleared when we took the one central theme. The Indian people found that we were not there to make them pale copies of the West; we respected anything fine in their civilization, in their struggle after God. They learned that we were there not to wipe out that struggle but to give them a person, Jesus Christ, whom they could interpret through their own genius and national past and could express in a living way.

Up to that time in India, we seemed to have been up against a stone wall. We were making great progress among the outcastes, but we were scarcely making any progress among the educated classes. When we clarified the issue and made Christ the one issue, then there was a new burst of power. We found ourselves in the midst of a revival of interest in Jesus as a person who captivated the thought of the East. The people had thought that if they took Christ, they would have to take Western civilization also, but when

* From an address delivered at the Washington Foreign Missions Convention, January 29, 1925.

the revelation dawned upon the minds of the East, that they could have Christ with as little or as much of Western civilization as they desired, then there was a new outbreak of spiritual power and interest in Jesus Christ that far surpasses anything that we had seen.

In thinking over this matter and trying to discover what the different systems were trying to produce, I saw that each religion had its own peculiar aim:

Greece said, "Be moderate; know thyself."

Confucianism said, "Be superior; correct thyself."

Buddhism says, "Be disillusioned; annihilate thyself."

Hinduism says, "Be separated; merge thyself."

Mohammedanism says, "Be submissive; bend thyself."

Shintoism says, "Be loyal; suppress thyself."

Judaism says, "Be holy; conform thyself."

Modern materialism says, "Be industrious; enjoy thyself."

Modern dilettantism says, "Be broad; cultivate thyself."

Christianity says, "Be Christlike; give thyself."

Now if the aim of Christian missions is to produce Christlike character that it may give itself as Jesus gave Himself, then we have no reason to apologize for that aim and motive for there is nothing higher than to be Christlike.

The aim of Christian missions then is not to propagate Western civilization around the world—they may take as much or as little as they wish; we are not there to project an ecclesiasticism throughout the world, but we are there without apology, openly and without the slightest hesitation, to say that we think it is worth while to make men like Jesus Christ.

First of all, that is a worthy aim for our own lives, we would like to be like Him. We too would like to catch His Spirit, His thought, His purpose, and His power. We would like to give ourselves as He gave Himself. If this is the end of Christianity then there is not the slightest reason why we should hesitate to make that the aim of the Christian missions.

Jesus is not a way of life, He is Life itself. He came not to set certain truths alongside of other truths. Jesus came to *be* Truth itself. In Him Truth looks out at me from understanding eyes, touches me with redemptive hands, and loves me with a warm loving heart.

Jesus came not to bring a religion, as Dean Inge says, "to set alongside of other religions"; Jesus came to *be* a religion itself, and if we go deep enough into religion, we must stand face to face with Jesus, who is religion itself in its final expression. Jesus Christ sums up the finest in the East and the finest in the West.

Greece said that three things caught her attention in worship. They were the good, the beautiful and the true. That sums up the

finest thinking in the West. The East, brooding over these same problems, has come to the conclusion that there were three ways out, namely the *gyan marg*, the way of "knowledge"; the *bhakti marg*, the way of "devotion"; and the *karm marg*, the way of "works."

Jesus said, standing midway between East and West, "I am the way, the truth and life." I am the way—that is the good. I am the truth—that is the true. I am the life—that is the beautiful. He is what the Greeks unconsciously desired.

He turns to the East and He says, I am the way—that is the *karm marg*—a way of life, a method of working; I am the truth—that is the *gyan marg*, the way of "knowledge"; I am the life—that is the *bhakti marg* or the way of "devotion." He is what India has unconsciously desired.

Jesus then stands midway between East and West and fulfills everything that life strives for, and East and West will one day find in Him what they need.

A lawyer rose in the crowd in India and said, "Is that what you are trying to do? Do you want to give us Christ and Christ alone?" I said, "My brother, I have nothing else to give."

He replied: "I do not see how we Indians can hate Him. I thought you had come here to wipe out our past and all our Indian culture. If your aim is to give us Christ, let us take Him and interpret Him through our own genius and life, I do not see how we Indians can oppose it."

Let Jesus Christ touch men with His own vital presence and power, and there will come a new vitality, for Jesus appeals to the soul as light appeals to the eye, as truth fits the conscience, as beauty speaks to the æsthetic nature. Christ and the soul were made for one another, and if we can bring the soul of any human being in contact with Jesus Christ, that soul will see in Him not only a Way of life but Life itself, not a truth but Truth itself.

India has become my home; India's people are my people, her problems are my problems and her future is my future. I would bear upon my heart her sins if I could lift her to my Saviour. One day I said to a group of prominent men: "Brothers, what are we going to do with these 60,000,000 outcastes? They are a millstone around our national neck and we can never be strong until we lift them."

A non-Christian replied: "Sir, it will take a Christ to lift them."

"Yes, my brother," I said, "a Christ to lift them and to lift me, to lift the rest of us."

That non-Christian, searching for some redemptive force to solve his problems, put his finger upon Christ as the one way out.

Some years ago Dr. John R. Mott, speaking in Victoria Hall,

Madras, was hissed when he used the name of Christ. Nine years later in that same hall, Jesus Christ and Him Crucified was the one topic for six nights. The crowd increased every night until they were standing around the windows and doors. I asked men publicly and openly to give themselves to Jesus Christ. If one had responded I should have been grateful; if five had come I should have been overwhelmed, but between 100 and 150 came and took their stand frankly and openly as followers of Jesus Christ, in the very hall where nine years before the name of Christ had been hissed.

The change was not due to a difference in the speakers or their presentation. In that nine years a new revelation had dawned upon the mind of India, a new revelation that Christ belongs to her as much as He belongs to the West. Christianity is breaking out far beyond the borders of the Christian Church, and the question that we must face is this: Will the Christian Church be great enough and Christ-like enough to be the medium through which Christ will express Himself to the non-Christian world? If so then there must be a finer and more utter abandon to Jesus Christ, with more of the spirit of service and less of racial patronage.

If we go to India to serve in the spirit of Jesus Christ, the whole East is wide open, and will respond. If we come full of patronage the East is closed.

A Brahmin gentleman said to a friend of mine, "I do not like the Christ of your creeds and the Christ of your churches." With a swift intuition my friend replied, "Then how would you like the Christ of the Indian road?" The Christ of the Indian road, with long flowing garments, with the crowd about Him, touching blind eyes, and letting the light stream in, His hands upon the heads of unclean lepers and sending them back to health, announcing the good tidings of a new Kingdom to stricken humanity, and telling of His dying upon a wayside cross for men, and rising again from the dead. How differs this Christ of the Indian road from the Christ of the Galilean road?

Christ must be naturalized upon the Indian road, and upon the Chinese pathways and upon the highways of Japan, so that every nation will find in Him the true expression of its own national thought and outreaching of heart and will see in Him what they have craved through the weary centuries.

One day, speaking to Mahatma Gandhi, I said: "I am very anxious to see Christianity naturalized in India, not something identified with foreign people and foreign government, but a part of the national life of India and contributing its power to India's uplift. What would you suggest that we do in order to make that possible?"

He thought a moment and then said: "If you are going to do that I would suggest to you four things: First, that all Christians, missionaries and all, live more like Christ."

Through his eyes three hundred and twenty million people were looking and through his voice those millions were speaking. He said, "If you come to us in the Spirit of Jesus Christ, then we cannot resist you."

"Second, I would suggest that you practice your religion without adulterating it or toning it down."

We might have thought that India would desire Christianity toned down in order to meet the non-Christian world half way. But no, the non-Christian world has discovered the high challenge, and the amazing appeal of Christ and says to us, "Do not adulterate Christianity; give it to us in its rugged simplicity and its high demands, and live out the life; then we cannot resist it."

Some one has suggested that we are too often "inoculating the world with a mild form of Christianity so that it is practically becoming immune against the real thing." We are not interested in giving India a mild form of Christianity. Let her take Christ just as He is in His mighty, saving, overwhelming power to change human nature and to make men new.

"Third," Mr. Gandhi said: "I would suggest that you put your emphasis upon love, for love is a central thing in Christianity."

He did not mean love as a sentiment, but love as a working force. If God is Love, then the highest power is Love; the highest power of omnipotence is Calvary, and the one way out of our world's difficulties is to catch the spirit of Love that Jesus Christ manifested and embody it in race relationships, in international relationships, in every other relationship of life.

"Fourth," said Mr. Gandhi, "I would suggest that you study the non-Christian religions more sympathetically to find out the good that is in them in order to have a sympathetic approach to the people."

We should be unafraid of truth wherever it is found. Christ is the fulfillment of all truth and truth is a signpost that points toward Him Who is the Truth.

Note those four things. Be more like Jesus Christ; practice Christianity without adulterating it; put your emphasis upon love; be unafraid of truth anywhere. "If you will come to us in that spirit," said Mr. Gandhi, "we cannot resist you."

As Christians that challenges us, and sends us to our knees. Some of us who went to the East as teachers are staying as learners. We believe that the one great need of India and of the whole world, East and West, is Christ Himself. The great pathetic lack of the non-Christian world is that they have no Christ. Do we see any one who is getting along well without Him? We make no apology then for being Christian missionaries, for Jesus Christ is the supreme and controlling motive for our lives.

We need to lift up, not an emasculated Jesus, but a Jesus able to do all things that human nature needs, a Christ Who is sufficient and compelling. If there is a new Christocentric emphasis upon this whole missionary work, then I believe that there will be a new burst of spiritual power around the world. Stone walls will suddenly open for Christ to enter as the risen and triumphant Lord. O Majestic Christ, Thou Who art walking across the nations, and, bidding for the heart of the world, give us something of Thy touch, Thy presence and Thy power.

I see no other way out for East or West than the way that Jesus offers, namely, Himself. I see no other hope for human character save to be made like Jesus Christ. I see no other way out of the world's troubled situation than the way that Jesus points. There is no other way except Jesus, Who Himself is the Way, the Truth and the Life. The best life of the East and the West is revolving around Jesus Christ as the center. If we have slipped off that center into denominationalism, or have felt that our business was to create a kind of supremacy of the white race through Christianity, then we must come back to that Center. Christ must be real to us. We must take Him to India and other lands. As a leading thinker in India said one day, "There is nobody else who is seriously bidding for the heart of the world except Jesus Christ." We have many critics in all this, but no rivals; we have many critics, but no one else with such an aim, namely, an aim to make this a Christlike world that it may give itself for the sake of our fellow men as Jesus Christ gave Himself for the sake of all. If the motive and aim of Christian missions is to produce Christlike character which will give itself, then we have no apology to make for Christian missions.

QUOTATIONS FROM THE WASHINGTON CONVENTION

"The love of the Christian is more dangerous than the sword of Mohamet."—*Quoted from an India Paper, Canon Cody.*

Ghandhi's greatest contribution to the world is that he has shown to the world that Christ's principle of overcoming evil by good, by soul force, by spiritual strength, is practicable not only by the individual but by a nation. He has given new meaning to the gospel of vicarious suffering and has turned the eyes of thinking men to Christ upon the Cross. The result of it is that hundreds of educated Hindus and Mohammedans are found sympathetically studying the Christ's way of life, which has through Mahatma Ghandhi brought such new strength, vitality and unity to our people.—*J. J. Cornelius.*

It is not how great *we* are, or how much money we give, that counts but whether we give all that we are and have into the hands of Christ our Lord.—*Robert E. Speer.*

The Pastor and the Missionary Movement*

BY REV. HUGH T. KERR, PITTSBURGH, PA.

Pastor of Shadyside Presbyterian Church and Author of "Missionary Sermons for Children," Etc.

WHEN William Carey went forward on his great mission he said, "There is a gold mine in India. I will go down but you must hold the ropes." William Carey and his little band of loyal supporters were comrades in a common crusade. He was the adventurer; they were the admiring administrators. He was the hero; they were the heralds in the homeland of the new missionary program. He was the pathfinder; they were the pioneers of progress. He was the miner; they were his ministers, ministering to him in his necessity.

The pastor is the key to the Foreign Missionary program. If the light which he holds in his hand burns clear, his whole church is full of light. If it is smoking flax, his people can hardly escape being spiritually asphyxiated.

But someone may say, "Of course, this means one more burden placed on the now overburdened conscience of the modern minister." It means no such thing. It means the simplification of his burden by the right adjustment of his perplexing duties. God knows that there is great need for simplifying the burdens of the modern minister. "If theological seminaries," says one of our divinity deans, "were to teach all the courses which their critics suggest, a theological student would not go out into his parish younger than Moses when he escaped from Egypt. And even thus he would be so weakened by the cuisine of his educational house of Pharaoh, its *table d'hôte* of political economy, political science, hypnotism, basketball, religious pedagogy, philosophy, biology, higher criticism, practical athletics, advertising, management of moving pictures, the practice of psycho-therapeutics, as to need another forty years of retirement to recover his balance of mind and a practical-minded father-in-law to assist him in leading his 'chosen people' out of bondage."

The first thing an American Indian guide does for a tenderfoot is to adjust and simplify his kit; the first thing the missionary passion will do for the pastor is to unify his ministry. The Christian Church has only one task, one program, one gospel, one great commission. As David Livingstone said long ago, "Christianity requires perpetual propagation to attest its genuineness."

The pastor's responsibility to the missionary movement is twofold.

* From an address delivered at the Washington Foreign Missions Convention, January 31, 1925.

SELF-EDUCATION OF THE PASTOR

I. In the first place it is the duty of the pastor to educate himself. This is a present and pressing and primary necessity. A superficial and traditional acquaintance with world problems will awaken no enthusiasm, and ignorance is not apt to be an instrument in the hands of Almighty God. In our town we are told that when college students have a night off, they toss a coin. If it turns heads they go to a dance; if it turns tails they go to the theater; it stands on edge they study. Sometimes it would seem, with our complex church organization, that the modern minister is tempted to leave the most vital thing in his ministry to precarious chance. Nothing can take the place of courageous and persistent intellectual inquiry, for the beating out of old straw is not a means of grace to him or to his people. The intellectual renaissance which has brought in the stirring of new life to the Orient and has come in like a flood upon our Western civilization has made necessary an entirely new intellectual approach to the missionary enterprise. The books of yesterday are today obsolete. The only permanent volumes on our missionary shelves are the great biographies. In the new wonderland of missions we must run and run to stay even where we once were. If a way could be devised by which the rank and file of the ministry could be supplied with the best living literature on missions and if we could devise some way by which the ministry would study that literature, our problem would be more easily solved.

It is not possible for many of us to travel and see with our own eyes the miracles of modern missions. It is not always possible for hard-pressed ministers to secure the latest literature. When it is a question of a new book or a pair of new boots for son John, the book has little chance. It ought to be possible for the latest literature, that speaks of those currents that are sweeping around the world, to be put into the hands of our pastors. It ought to be possible for our theological seminaries to do something. It ought to be possible for our mission libraries and our boards to do more, but in the last analysis the responsibility lies with the pastor. Denominational literature is easily available and it ought to be possible for him to keep in touch with the challenging program of his Church. However, it is done, *it must be done*, for the church will only listen to and follow the man who knows.

THE EDUCATION OF THE PEOPLE

II. In the second place it is the duty of the pastor to educate his people. This cannot be done without an adequate educational program and such a program involves a fourfold challenge.

1. It challenges the pastor to a program of *missionary preaching*. Archbishop Temple told his students to preach twenty mission-

ary sermons a year. That is not too many if one is keeping in touch with the far-flung line of battle. That number is not too many for the pastor who is in touch with the world movements today, and above all if he is in touch with his scriptural authority which is his only ministerial guide. The Acts of the Apostles has a movement within it of ever-widening cycles of interest, ever expanding until Paul stands in the very center of imperial Rome, and each one of those cycles ends in a refrain something like this, "And so the word of the Lord grew and was magnified and many were added unto the Church."

If a minister is in touch with world currents the occasion is always arising for the missionary appeal. It may be America's way with Japan, or Europe's way with opium, or the Senate's way with the International Court, or the ebb and flow of movements in China, or the attempt of English adventurers to scale Mount Everest saying, "There it is, and we must catch its secret."

There is nothing like teaching missions to force a minister to study. It has been my pleasure to teach three, sometimes four mission study groups each year. Two of these groups are made up of university and college students and I have found no task so enlarging, so broadening, so able to lift up the head and the heart of both pastor and people.

There is nothing that will turn a pastor's face toward the East, and put both heart and hope into a congregation like being compelled to face the radiance of the sun rising in the twilight lands of the world. It is fine to have the Secretaries of the Board come with their far-reaching understanding of modern missionary problems to enlighten and instruct the people. It is always thrilling to have a missionary, direct from the field, speak with authority. It is helpful to have the specialist come with his suggestions for improving missionary methods and increasing missionary gifts, but I would not sell my birthright of missionary educational opportunity for any excellence of imported talent.

This program challenges the pastor to financial oversight. Good business sense and consecrated Christian judgment call for the introduction of the budget system in the local church. It unifies and systematizes the benevolence of the congregation and substitutes order for opportunism. As in the days of His flesh Jesus still sits over against the treasury and I would often take the judgment of my trustees as to a man's loyalty to Christ, rather than the judgment of my elders. I am convinced, however, that the pastor who contents himself with a budget, to the exclusion of the occasional challenge of a great soul-stirring appeal, fails of an adequate financial program. It is the *heart* that presides over a man's generosity. I had in my church a Scotchman of large means, who had shut out of

his giving the foreign missionary quota. One Sunday in my sermon I called the roll of the great Scotch missionaries. It gives one a thrill to name them:—Robert and Mary Moffat, David Livingstone, Alexander Mackay, Robert Laws, Mary Slessor (you can hardly get out of Africa); Alexander Duff of India, Robert Morrison and William Burns of China, John G. Paton and James Chalmers, an almost endless host. When it was over the silver cords were loosed and the golden bowl overflowed...

This program of education challenges the pastor to *prayer*. In the days of His flesh, our Lord Jesus fed the great multitude with five barley cakes and a couple of fish. *He* did it. That is the only miracle (except His resurrection) recorded by all four evangelists and it is significant. It made a deep impression on the disciples. The resources of the early Church were tragically inadequate, but in all their problems, they heard the mandate of Jesus "Bring them hither to Me." In His hands meager resources are magnified. Everything depends on keeping Jesus Christ in the center of our programs. For love of Him our people will do and dare anything.

THE CHANGING MISSIONARY MOTIVE

The missionary motive through the years has had a changing emphasis. Once it was pity for the great multitude that plunged hourly over the dark precipice into Eternity. Today it is largely fear, and it presses upon us from all sides—racial fear; fear of the possible "rising tide of color"; economical and industrial fear; fear lest the great surplus of raw material in Asia and Africa and the unlimited supply of cheap labor may in time slow down the wheels of our own industrial life; political and military fear; fear of the arming millions of the East who can count hundreds in comparison with our units. How terribly and tragically inadequate are such motives! A time limit might be set to every one of them. One does not need to know intimately non-Christian lands to be fired with missionary zeal. *One needs to know Christ* and to hold the deathless conviction that He is able to save unto the uttermost. It was this motive that was sufficient for the great pathfinders of our challenging enterprise.

* * * *

Devotion to Jesus Christ has sent men and women to the ends of the earth and has kept them there. Such devotion is the only adequate motive to inspire the Church to send them and to keep them there today. It is that burning and shining light held aloft in the pulpit that alone can light the path to triumph. When that light burns true, missionary education, missionary recruiting, missionary budgets will all be adequate for the business of the Kingdom.



ABOUT ONE THIRD OF THE AUDIENCE AT THE WASHINGTON CONVENTION—LARGE GALLERY AND BOXES NOT INCLUDED

Views of the Washington Convention

A MISSIONARY'S IMPRESSION—CHRIST AT WASHINGTON

THE great convention at Washington reminded me somewhat of a gathering of *Shathaliya* dervishes which I once attended in Bagdad. They were seated in a large circle and seeking communion with God and absorption in His supreme greatness. They knelt and repeated incessantly in solemn chorus the Arabic pronoun, "*He, He*"—no other word, or sound, or thought—the weird reverence of Islamic mysticism.

The apostle, Paul, in the first chapter of Colossians, is so absorbed in contemplating the glory of Christ that he does not even mention His name but only uses the pronoun *He*.

The convention at Washington was Christo-centric. In its preparation, its personnel, its program, its addresses, its worship of prayer and praise from first to last, from President Coolidge to Robert E. Speer, Christ Jesus our Lord was not only prominent but He was preeminent. All topics on the program pointed to Christ. He was held up as the solution of the world's problems. He only has the message needed for the individual, for society and for nations. His name is already in India, the Name above every name. He is winning hearts in Africa among primitive peoples and in the provinces of China. The growing native churches find their center and pivot not in Western ecclesiastical systems but in the Universal Christ.

One of the most impressive things of the convention was the constant emphasis on what has been called "factual Christianity." Early in the sessions one speaker asserted, "The Bible gave us our Christ and Christ gave us our Bible." Who can forget the devotional hours, as when Dr. Douglas Mackenzie, of Hartford, referred to the facts of Calvary, with the phrase, "See from His head, His hands and feet, sorrow and love flow mingling down"—and asked the dramatic question, "*whose* sorrow and *whose* love?" One caught a new glimpse of the cost of the Atonement to the heart of God. In another hour of intercession Dr. J. Ross Stevenson, of Princeton, held the audience spellbound as he recited the great missionary passages of the New Testament, woven together into one narrative, ending with a new Hallelujah chorus of the Redeemed from every land and nation.

The Washington convention reminded one of the words of Count Zinzendorf. *Ich habe nur ein passion es ist er und er allein*. "I have only one passion, it is He and He alone." The chief strength of the Washington convention was that there Jesus Christ was given His rightful place of preeminence.

SAMUEL M. ZWEMER, of Cairo.

A FOREIGN DELEGATE'S VIEW

Missionary conventions seem always to have some quite particular charm. At the Continental conferences—a meeting every fourth year—it is the charm of intimate friendship on the basis of common service and common problems. At the Rochester convention of the Student Volunteer Movement in 1908 it was the wonderful enthusiasm of thousands of young people kindled by a high idealism of world-wide service. At the Edinburgh Missionary Conference it was the feeling of being in touch with all nations round the world in the universal task of building the Kingdom. At the Washington convention I should almost say it was the definitely American character, American at its best.

Here was a crowd of more than five thousand men and women brought together from all states of the Union and from Canada with the firm and definite purpose to concentrate their life and soul, for a whole week, on foreign missions. They filled the large Auditorium at every session long before the beginning of the meeting and long after its end—an almost insatiable prayer for missionary information and living touch with the missionary movement.

Every missionary or board secretary became a center of intense interest, and men like Dr. Samuel M. Zwemer and the members of his family were always in the midst of an interested crowd. An unending series of addresses dwelt on all phases and problems of present-day missions—sixty-two in the official schedule and probably as many more in the section meetings. The Anglican Bishop of St. Albans was quite right when he humorously remarked, that the man or woman who had stood all the addresses, and the rich Washington fare could stand anything. It would be interesting to know how many books full of notes were taken home by the eager delegates! It was often a somewhat puzzling sight from the boxes to see hundreds of eager men and women writing under the spell of wonderful oratory as they probably never had done since college days.

Christian America has a deep impression that the leadership in Protestant missions has become their sacred trust. There is an enormous amount of money available in the churches; its resources must be carefully cultivated. There is a large group of young men and young women who would make an excellent army of missionaries if they are filled with the missionary enthusiasm and are fully equipped for the service. There is wonderful organizing power, which must be utilized for world-wide schemes. There is a broad-mindedness of world outlook that is equalled only in England and Scotland, and which should be wisely projected into the world-wide mission field.

Of course, not all of the addresses were of an exceptional ex-

cellence, yet very many arose to a high level seldom surpassed in any conference. Many speakers like Jean Mackenzie or H. C. McDowell, by the vividness of their humorous description, or like Hon. N. W. Rowell and Dr. T. Dwight Sloan, by the wisdom and ripeness of their judgment, or like Dr. John R. Mott and Robert E. Speer, by the overwhelming force and impressiveness of their presentation, kept the large congregation spellbound for hours.

Possibly the insight into the manifold and perplexing problems of present-day missions was not deepened very much by the convention, but that was not the aim in view. Yet certainly the inspiration and the information supplied so profusely may mark a turning point in the history of American missions. It was also a wonderful privilege to come in touch with so many men and women of the next generation of leaders, men with sparkling eyes and big hearts, willing to sacrifice their lives in the cause of the Kingdom. May God bless them richly.

America has had, in almost all spheres of life, a wonderfully successful career; she has experienced little set-backs, failures, or disappointments. Is it a wonder that a rosy and contagious optimism is filling her youthful heart? Perhaps it is not surprising that she is underestimating the difficulties and is overestimating her own powers and resources. She has not the experience of old churches ripened in hundreds of years of experience. She naturally looks at all central questions, not from the Continental view of past history, but from the standpoint of a self-reliant youth who tries to do his best. It may be well that the leadership of Protestant missions at present is not in the hands of deliberating Continentals, but in those of aggressive Americans. May they be guided aright by the Spirit of God for Whom they never ceased to pray during the convention days.

JULIUS RICHTER, of *Berlin*.

IMPRESSIONS OF A TEACHER

Some of the permanent effects produced on my soul by the Washington convention are:

First, the witness to Christ that we Christians are bearing to the world is lasting and effective only in proportion to the degree in which we live the Christ-life, which in epitome is the life of love.

Second, we as Christians must make the greatest possible effort, as citizens of a so-called Christian nation, that the contact of America with other nations, whether in trade or diplomacy, shall not negative the Christian missionary message, and that most of all must we protest against war as the great enemy of the Christian Gospel.

Third, the fields are white unto harvest, doors are wide open, opportunity through cooperation is the greatest possible, and the need of the world is more intense than ever before.

Fourth, Christ is sufficient, the Gospel can and does solve every problem, and by intercessory prayer and giving we can enter into this comradeship of service with our Master for a lost world.

The great address of Dr. E. Stanley Jones, of India, will not soon fade from memory, with his reference to the message of Mahatma Gandhi to those who would win India to Christ: "If you come to us as Christ came to the world, we cannot resist you. Christians, to convert non-Christians, must live more as Christ lived; they must teach the Christian religion without adulterating it or toning it down; emphasis must be placed on love, the central thing in Christianity, as a working force; and lastly, a sympathetic study must be made of the non-Christian religions so that there will be no blundering approach to non-Christians by missionaries."

I return to my school, my church, my city, and to the work with men in my denomination determined, with God's help, to make my life count as never before to win men to Christ. One of the great themes of the convention was that for America to do its utmost for missions abroad, we Christians must do our utmost for missions at home, for it is only as America is truly saved that she can go to the salvation of the rest of the world.

J. P. M. CALLIE, *Chattanooga, Tennessee.*

A PASTOR'S IMPRESSIONS

It was my high privilege to be a delegate to the great Foreign Missions Convention at Washington and to attend most of its sessions. I have returned from Washington impressed with the greatness and value of the convention.

It was great in *extent*, bringing together more than four thousand regularly appointed delegates from all over the United States and Canada, representing practically all evangelical churches, mission boards and other recognized missionary agencies of over twenty-five million Protestant Church members.

It was great in its *personnel*. That throng who faithfully attended the huge meetings of the convention, morning, afternoon and evening, was a picked company, each selected because of special fitness or special relation to the world task of the Church. The speakers were men and women from all over the world who as missionaries or Board secretaries or pastors were qualified to speak from first-hand information, and with authority. They deeply moved their audiences with their presentation of facts, and with the power of their appeals.

It was great in its *purpose*, which was not the intricate discussion of missionary technique or the formulation of missionary policies by a group of experts, but rather, the information of the Church at home and its inspiration to a worthy fulfillment of its great task.

It was great in the clear vision of its *goal* which is nothing less than the evangelization of the whole wide world. No one with his eye on such a goal can be narrow-visioned or self-centered. Every phase of missionary endeavor, whether evangelistic or medical or educational, is important not only because of its immediate local task, but because of its world-wide implications and its place in the world campaign.

Chiefly the convention was great because it *centered in the divine Christ*. This was the most impressive feature of all. The speakers were from many countries, Occidental and Oriental, they were members of the most diverse branches of the Protestant Church, they represented many differences of church polity and many varieties of creedal expression, and they spoke from the varying points of view of a highly diversified missionary program, but they centered their addresses in the *divine Christ*. This it was that constituted the unifying power and the inspiring motive of all.

As a result of this convention the churches of North America should be quickened and led into deeper and more sacrificial devotion to our Lord, and the missionary forces scattered throughout the whole world will find encouragement to press on to that glorious consummation for which unitedly we pray.

MINOT C. MORGAN, of Detroit.

IMPRESSIONS OF AN INDIAN CHRISTIAN

Conventions are ordinarily "rubber stamp" affairs. Not so that at Washington, which is ever facing live issues and attempting uncompromisingly to meet them. It was inspiring to see the spirit in which these challenges were received.

A new attitude was manifested towards Oriental culture and civilization. For over a century, missionary propaganda was carried on in the belief that the culture and civilization of the East should be considered as pagan. On that assumption missionaries felt obliged to ignore them, if not to destroy them. But in the Washington convention one observed a new appreciation of the values inherent in Oriental civilization and recognition of the genius of Oriental peoples for things spiritual.

There was also a new desire to appraise Western civilization and no longer to assume that the West had everything worth while. Now Western civilization is being reexamined, in order that the West may take up seriously the task of making herself and her institutions Christian. One sign of this change was the appreciative way in which criticisms from the Orient were received.

The new attitude of the West regarding commercial and territorial expansion is also worthy of notice. While missionaries have been sent out to foreign countries for scores of years, seldom did the Western peoples realize the unspeakable suffering and poverty

caused by the ruthless exploitation of the weaker nations. At Washington the conviction was expressed that the expansion is not to be purely on the commercial, profit-making basis, but on a contributive basis. There was in evidence a recognition that the weaker races needed their natural resources for their own development, and that the stronger nations had no right to exploit them for the sake of amassing wealth.

The application of Christianity to social, economic, racial and international problems has been a slow process. At Washington was heard a call for Christian people to mobilize spiritual forces everywhere to fight these collective wrongs. The remedy for this world's ills was shown to be found in Christ. The stand taken on questions, such as that of War, the League of Nations, the World Court, was most encouraging. The convention stood for a compact, not of the people of Nordic descent, but those of human descent, not of the English-speaking peoples, but of people speaking the language of love; a compact not for the preservation of the Anglo-Saxon race, but for the preservation of the human family.

The convention was notable also for the subordination of denominational differences in the facing of a stupendous missionary task. Emphasis was laid on cooperation and the necessity for putting forth a united effort to give Christ to the world. The last meeting faced the challenge of the unoccupied fields, the numerous departments of life, which have yet been scarcely touched by the Spirit of Christ.

The thousands of delegates have doubtless received enough inspiration to put new life into the churches. The presence of thousands of likeminded delegates pressing toward the same goal, motivated by the same high hope, and guided and strengthened by the same Lord, did help us to rise out of our petty selves, to rededicate ourselves to our common task and to take heart afresh for the victories ahead.

JOHN JESUDASON CORNELIUS, *Professor of Philosophy, Lucknow University, India.*

The only platform speakers at the main meetings of the Ecumenical Conference twenty-five years ago who also gave addresses on the Washington Convention platform were Drs. Robert E. Speer, John R. Mott, James L. Barton and Mrs. Henry W. Peabody. A number of others took part in section conferences of both conventions. Many prominent missionaries, secretaries, pastors and laymen who were on the program in 1900 have since passed into the Heavens—John G. Paton, Hudson Taylor, Jacob Chamberlain, Bishop Thoburn, Cyrus Hamlin, Timothy Richards, George E. Post, James C. Hepburn, George Owen, George W. Chamberlain, Mrs. Alice Gordon Gulick, Dr. Mary Pierson Eddy, S. B. Capen, Maltbie Babcock, Arthur T. Pierson, Charles Cuthbert Hall, Theodore L. Cuyler, A. W. Halsey, Judson Smith, Stephen L. Baldwin, Miss Abbie Child, Gustav Warneck of Germany, and R. Wardlaw Thompson of London.

Many subjects discussed at the Ecumenical Conference were scarcely touched upon, if at all, in the Washington Convention—Survey of Progress, Unoccupied Fields, Bible Translation and Distribution, Prayer and Missions, Stewardship and Missions, Relation of Missions to Governments, The Drink Problem and the Social Evil, Lessons from the Past Twenty-Five Years, Field Surveys, Non-Christian Religions, and Miracles of Modern Missions.

Nuggets from the Washington Convention

An example of righteous living more than the teaching of creeds is effective missionary work.

PRESIDENT COOLIDGE.

If the end in view of Christian missions is the production of Christ-like character around the world, we have no apology to make for that aim, for we know nothing higher for God or man than to be Christlike.

REV. E. STANLEY JONES, D.D.,
Missionary of the Methodist Episcopal Church in India.

The biggest job in the world is to make the world what it ought to be.

RT. REV. MICHAEL B. FURSE, D.D.,
Bishop of St. Albans, England.

A mission field is any area of life in which Christ is a stranger.

HON. NEWTON W. ROWELL,
Lawyer and Statesman, Canada.

The message all apostles bring is "the unsearchable riches of Christ." We dare not impoverish the Christ of the Gospels. Only the glorious Lord of Life will suffice for the needs of the world. This unexplored wealth in Christ is broad as humanity, long as the eternal purpose of God, deep as the necessities of mankind and high as the throne of God.

CANON HENRY J. CODY, D.D.,
Rector of St. Paul's Church, Toronto.

There is nothing great that we can say about Christ that we are not prepared to say if we know how to say it.

ROBERT E. SPEER, D.D.,
Secretary of the Presbyterian Board of Foreign Missions.

Wherever Christ is preached, there we discover new and unsuspected capacities in human nature. As the seed develops it draws into itself much that is latent in the soil; and by giving it clarity and definiteness it brings to light what was before hid-

den. While missionary effort at the outset was confined to giving to people what they were without, it now appears also to be releasing what was imprisoned within the native mind. As I conceive it, to understand this aspect of missions is the profoundest and most delicate of all problems confronting the Western Church.

REV. HARRIS E. KIRK, D.D.,
Pastor of Franklin Street Church, Baltimore, Md.

The finished product of the different faiths might be stated to be as follows: Greece said, "Be moderate—know thyself." Rome said, "Be strong—order thyself." Confucianism says, "Be superior—correct thyself." Buddhism says, "Be disillusioned—annihilate thyself." Hinduism says, "Be separated—merge thyself." Mohammedanism says, "Be submissive—bend thyself." Judaism says, "Be holy—conform thyself." Modern materialism says, "Be industrious—enjoy thyself." Modern dilettantism says, "Be broad—cultivate thyself." Christianity says, "Be Christlike—give thyself."

DR. E. STANLEY JONES.

Thousands of years ago, Indians prayed—"From darkness lead me to light; from ignorance lead me to knowledge; from death, lead me to immortality."

REV. BHASKAR P. HIVALE,
Former Editor of *Dnyanodaya*, Bombay.

Gandhi made a great speech of one sentence, when he said: "The man to whom we owe most, is a man who never set his foot in India, namely, Christ."

CANON H. J. CODY.

Not only is Christianity winning converts, but it is exercising a tremendous influence on the social life and thought of the East. India, mov-

ing toward Christ, may make a spiritual contribution which the materialistic civilization of the West so woefully needs.

PROF. JOHN JESUDASON CORNELIUS,
Professor of Philosophy, Lucknow University.

* * *

The college women of the East must be the ones to build the girls' schools into the life and need of their country. This is one of their great contributions and no one but they can make it. Let us share with them all we have won by painful effort and then go on together, working for all the human family.

HELEN K. HUNT,
Dean of Women in Judson College, Burma.

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Never in the whole history of the Church has such an opportunity been presented as lies before it today for the training under Christian auspices of the coming leadership of the new world that is being born.

DR. JAMES MCCLURE HENRY,
President of Canton Christian College.

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The Orient needs reality in religion; a personal experience of Christ, in what Chinese describe as the "innermost heart." At present the religious faith of Young China has no fixed stars in its firmament. It is ever changing with every fresh current of thought and influence.

PROF. J. D. MACRAE,
Dean of School of Theology, Shantung University.

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It is manifest on a moment's reflection that we can treat only the merest fraction of the sick of the non-Christian world. The entire output of all of the schools of medicine and of nursing in the United States and Canada, if it could be made available, would not meet China's need alone. All that the few who can respond to this need can do is to furnish an example, and by training a few leaders of a future medical profession, to lay the foundation on which an indige-

nous modern medical system may be developed.

T. DWIGHT SLOAN, M.D.,
Medical Supt. Peking Union Hospital.

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Because we have made the world so small and close-knit a neighborhood, anything that we can do to help to bring a Christian way of life in industry in America will help to make things better in the East. We know that our own industrial life is far from what it should be—it is full of wrongs which we must right—and the righting of which will have its immediate effect in faraway countries.

MARGARET E. BURTON,
Education Secretary of the National Board of the Y. W. C. A.

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The Gospel has focused its white light on moral standards and sanctions that wreck character and undermine society. These standards and sanctions had gone on unchallenged and unquestioned until the Gospel came to Tokyo. But the Gospel has challenged these practices hoary with age, has pointed out a better way and the fight to outlaw them is on.

REV. WILLIAM AXLING, D.D.,
American Baptist Missionary, Tokyo.

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The Japanese Church will be representative of all classes. A vestryman of one church is a member of a family of the Imperial household. In a near-by church, two vestrymen are reformed criminals.

REV. HENRY ST. GEORGE TUCKER, D.D.,
Protestant Episcopal Bishop, Tokyo.

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A church without a missionary outreach is a lighthouse that sheds no light.

E. WARNER LENTZ, JR.,
Student Volunteer for Mesopotamia.

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The Church should be as great a demonstration of spiritual energy as the trolley is a demonstration of electric energy.

RUFUS M. JONES, LL.D.,
Professor of Philosophy, Haverford College.

The pastor is the key to the foreign missions enterprise. If his light burns clear, his whole church is full of light. If he is a smoking flax, his people are apt to be spiritually asphyxiated.

REV. HUGH T. KERR, D.D.
Shadyside Presbyterian Church, Pittsburgh.

* * *

Practicing Christianity at home is even more essential than preaching it abroad. Sending missionaries to other lands is a crazy proposition unless we admit that the teachings of Christ which they carry have never been literally lived by any nation.

ROBERT A. DOAN,
Manufacturer of Columbus, Ohio.

* * *

One of the greatest things that a missionary movement could do for the less favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes, of true Christianity.

PRESIDENT COOLIDGE.

* * *

Through the work of American Christian missionaries, thousands have already been redeemed and now the non-Christians themselves have come to realize their folly and are now working hard to remove their untouchability. Christianity has thus not only redeemed many from the untouchables but, more than that, has brought about a new consciousness of respect for the personality of the individual, be he poor or rich.

PROF. J. J. CORNELIUS.

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Nothing will mean more for the cause of child laborers of China than to have the states of America ratify the child labor amendment to the Constitution.

MARGARET E. BURTON.

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The one thing that Mohammedans need today is a great, passionate outpouring of love on the part of Christians.

DR. SAMUEL M. ZWEMER, F.R.G.S.,
Missionary to Moslems, Cairo, Egypt.

It is not enough to believe that the Gospel has power to save men. We must also give that Gospel to those who have it not. Until we have carried the Gospel to these people, our knowledge and faith are in vain.

REV. CHARLES E. HURLBURT, D.D.,
General Director of the Africa Inland Mission.

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The republics of South America have produced illustrious emancipators, eminent scientists, authors, artists, educators and statesmen. Surely it is not presumption to contend that the Christ, whose concern for South America is far deeper than ours, will choose and endure with His Spirit men and women apt for His use and glory.

REV. J. H. MCLEAN, D.D.,
Presbyterian Missionary in Chile.

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If this convention is to change the mind of our times, to make it more human, more Christian and more interrelated, then the power to accomplish this must come through Jesus Christ, our Lord.

JOSEPH H. OLDHAM, M.A.,
Editor of the *International Review of Missions*.

* * *

Have we released Christ across the world today in the fulness of His grace and beauty?

ROBERT E. SPEER.

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While there is a movement toward Christ in the Orient, we want to see a similar movement toward Christ in the Occident.

PROF. J. J. CORNELIUS.

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The Kingdom of God is closer today than it has been before. If only we could harness the great capacity, the trained energies, the fearlessness, and the devotion of this generation of young womanhood!

MRS. C. K. ROYS,
Secretary of the Presbyterian Board of Foreign Missions.

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We have learned to appreciate the contributions of wealth, but have we

learned to appreciate the possibilities of the gifts of associated poverty?

JOHN R. MOTT, LL.D.,

General Secretary, National Council Y.
M. C. A.

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Material debts are paid to those we owe; spiritual debts are never paid directly to the One we owe.

CANON H. J. CODY, D.D.

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Only one motive is adequate to send men to foreign fields and to keep them there—love and loyalty to the Lord Jesus Christ.

REV. HUGH T. KERR, D.D.,

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As long as there is a divided Church, Christianity must linger on the edges of the distracted restless masses of the races of the earth.

R. A. DOAN.

* * *

You cannot despise your creeds and cast aside your theologies and keep your religion. We need to carry the water of life in vessels, but Oriental Christians can carry their Christianity in the vessels that God has given them.

REV. HARRIS E. KIRK, D.D.

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We shall never begin to interpret or understand the unsearchable riches of Christ unless men and women of every race, of every color and of every land make their own contribution to that interpretation and find in that unexplorable wealth that which especially expresses their genius.

CANON H. J. CODY.

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The world is looking to America for leadership, for the uplift of humanity and for bringing about a Christian social order. In proportion as America meets this situation the gospel of Christ will progress in the Orient.

J. J. CORNELIUS,
Of India.

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The greatest problem of the missionary enterprise is how to preserve and multiply the finest type of missionary intelligence and devotion.

ROBERT E. SPEER.

The missionary has faced every possible type of difficulty and danger in the carrying on of his work—exile, disease, opposition, riots, martyrdom and every sort of peril by land and sea. Wherever he has gone churches have sprung up, hospitals have been built, schools have been opened and new and worthier life has come into existence.

REV. JAMES ENDICOTT, D.D.,

General Secretary Methodist Society,
Canada.

* * *

Have I a right to appropriate for selfish purposes the things that have come to me by the accident of birth rather than to use them for the benefit of those to whom they are denied?

WALTER R. JUDD, M.D.,

Student Volunteer for China.

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I am going out to Turkey to teach and to heal because Jesus Christ is so real to me and so precious as a friend and Lord that I must share Him with others.

LYNDA GOODSSELL,

Student Volunteer for Turkey.

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Win the present generation of students to Christ and you have won the world.

REV. JAMES MCCLURE HENRY, D.D.

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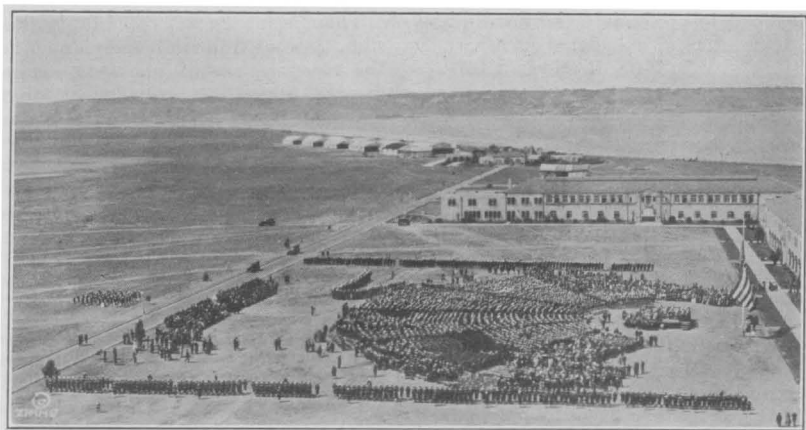
"Christian college women of Asia hold a large part of the future of the Far East in their hands. They are determined to have something to say about the working out of the great problems of their countries."

HELEN K. HUNT.

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"We must be prepared to confess that Oriental dislike for Western civilization is well founded; that superficially it appears to him as ugly, horrid, without philosophic direction or moral control, and altogether too much of this world. To allow the impression to become fixed that civilization and Christianity are not only identical, but that one is the fruit of the other, is forever to block the way for the understanding of Christ and the Gospel."

HARRIS E. KIRK.



HONDA MEMORIAL SERVICE. FIFTEEN THOUSAND MEN AT NAVAL AIR STATION, SAN DIEGO

Men of the U. S. Navy at San Diego

BY REV. FLOY THORNTON BARKMAN, D.D., SAN DIEGO, CALIFORNIA

Baptist Representative Among U. S. Service Men

SHALL the thousands of enlisted men in the United States navy be cut off from the privileges of Christian training, worship and service because of their enlistment in the service of their country? Some of the Christian bodies have answered, "No," and in addition to regular chaplains are carrying out a definite religious and educational program of work among enlisted men. On the Pacific Coast for over six years the Baptists, through the cooperation of the Home Mission Society and the Southern California Baptist State Convention, have carried on a broad, Christian work in which there has been cooperation with captains, commanders and chaplains. The main purpose is to establish a shore connection, Christian and normal, for the sailors, soldiers and marines, when on leave or off duty.

The chaplains, appointed by the various denominations and officially commissioned by the Government, are too often neglected by religious bodies, but these fine-spirited and well-equipped men need the support of Christian society and the local churches. To these men has been assigned the task of presenting the cause of Christ to thousands of young, red-blooded American youth, and there is no greater missionary challenge.

The naval base at San Diego, California, is second only to Washington as a naval administrative center, and is unexcelled by any other city or port in the United States for the number and

variety of its government establishments. Approximately twenty-five millions of dollars have been expended by the Navy at San Diego for permanent buildings, sidewalks, sewage, grading, etc., and millions more will be needed to complete present plans. At this port over two million, five hundred thousand dollars are spent monthly by the Navy for supplies. The monthly payroll exceeds two million dollars. These men become all-round workmen, and in time are skilled machinists, musicians, electricians, bookkeepers, stenographers, bakers, blacksmiths, carpenters, barbers, and tailors. Among the officers we find doctors, ministers, statesmen, writers and executives.

San Diego is the home port for over one hundred and seventy government ships, including destroyers, cruisers, tenders, submarines, aircraft detachments, tugs, and other types of war-craft. On these ships are to be found thousands of men who are away from their home environment, and who have within their breasts the ideals taught them by their mothers, fathers, and Sunday-school teachers. Men of virility and strong purpose they are, and they should be claimed for the Kingdom of God. The writer has had the privilege of making many contacts with these men, through religious meetings, correspondence, and the personal touch.

Oscar, a big, over-grown Swedish lad, ready to fight at the drop of a hat, was, nevertheless, a friend of everyone. He had left most of the old religion with his "civies" when he exchanged them for "blues" some two years previous. One day home was mentioned, his father and mother, the Sunday-school class, and early ideals. He became a warm friend of the writer. We found some old census cards of the "U. S. Ship —," his ship, and after getting permission to use one of the officers' quarters, the writer began to talk with some of Oscar's friends, whose names were found on the cards. As a result, a revival of interest in religion broke out on that ship; men began to send for their church letters, and many others made their confession of a new life in Jesus Christ, and united with the church for the first time. Oscar was one of the number and the last we knew of him he was true to his new faith.

Three out of the four young men who have recently been president of the Young People's Society at the First Baptist Church of San Diego were service men who united with the church, married Christian girls and established homes. One of these young men is now the president of the young people's work for two counties in Southern California.

The U. S. Naval Training Station was erected at a cost of over three millions of dollars. It contains a group of twenty-eight buildings where over two thousand young men are received, trained and sent out for sea duty every two months. The commanding officer

and his fellow officers including the station chaplain, are doing a fine piece of work with these lads whose average age is about eighteen. Practically all men enlisting in the Navy, west of the Mississippi River, are sent to this station for their early training and we find many discouraged and homesick lads among them. Many friends are made among them as a result of personal letters and calls while they are in the Detention Camp. God has smiled down into many a lad's heart as he has been led to accept his mother's Christ as his own Lord and Saviour. The Army and Navy are not reform schools for wayward boys; they are rather the training schools where men are prepared for different trades, which they may engage in while in the service, or in civil life.

Aviators.—Practically all of the naval aviation activities on the Pacific Coast are centered at the Naval Air Station on North Island, just across the bay from San Diego. This spacious and ideal landing field covers five hundred acres of land. It is possible for the men stationed here to fly practically every day throughout the year. Over four millions of dollars have been spent at this station on permanent buildings, equipment, etc.

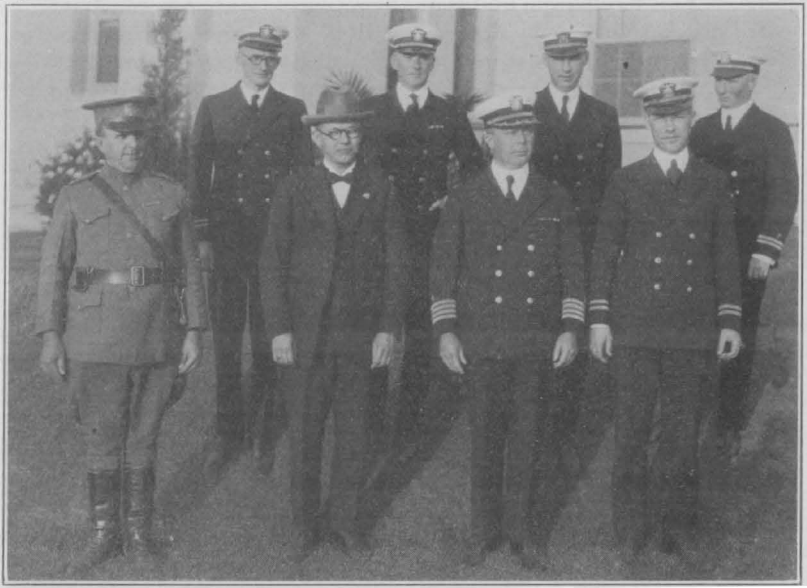
At Rockwell Field, which is a part of North Island, is located the Army aviation field. This was the terminal point for the first non-stop transcontinental air flight. It was also at this field that the "round the world fliers" started their epoch-making flight, with Rockwell Field planes and men. For many months the writer conducted a weekly religious service at this field, with a regular attendance of over two hundred men. The most severe test, mental and physical, is given to applicants in this branch of the service. Many of these men have met the spiritual test as well.

An aviator of the finest type, brave, tall and handsome, had become careless about writing home. The small hours of the morning would find him "turning in." Through weeks of growing friendship with the writer, there came a day when a note of warning could be sounded. What if the folks, especially mother, were to know of the fast pace he was going? How long could he keep it up and yet be a 100 per cent aviator, physically? Mac had been an active member of a church back east, and in time we succeeded in helping him to find new friends in the church in San Diego. Once more the challenge of Christ came to his heart, and one Sunday evening Mac decided to renew his vows with God, send for his church letter, and begin again to let his life count for Jesus Christ.

Marines.—Some of the finest marine barracks in the world are to be found in San Diego. They are equipped to accommodate 5,500 officers and men, and were built at a cost of about five millions of dollars. New recruits in this branch of the service are trained at this station and are then sent out to police our govern-

ment ships. They come from some of the best homes in our country, and it would take a book to tell of the interesting experiences which the writer has had with these men.

Hospitals.—In beautiful Balboa Park is located the U. S. Naval Hospital, housing more than 1,000 beds and costing over five millions of dollars. This is the finest naval hospital to be found anywhere in the world, and San Diego is rightfully proud of this great institution for the relief of sick and suffering service men. The U. S. Veterans' Bureau Hospital, located at Camp Kearney, twenty miles from San Diego, has about 400 tubercular patients. The writer is the Protestant chaplain at this hospital, in addition to his other



REV. F. T. BARKMAN AND A GROUP OF CHAPLAINS AT SAN DIEGO

duties. It is from this place that one comes away with a heavy heart, always reminded of the fact that the price of the last awful war has not yet been fully paid.

At this writing there are 23,000 patients in hospitals under the Veterans' Bureau, in our land. Practically all of these patients are World War veterans, and are most deserving of our thoughts, efforts, and prayers.

To these activities at San Diego must be added those at the U. S. Submarine Base; the War College for Destroyer Force Officers; Headquarters for the Eleventh Naval District, housed in a seven-story business block costing two millions of dollars; Eleventh Cavalry Camp; Fort Rosecrans; Coast Guard Cutter

Operating Base; Electrical, Bakery, Musicians' and Yeoman's Schools, and the Destroyer Base.

San Diego is in reality the operating base for all naval activities on the Pacific Coast. When "at home" the superdreadnaughts (battleships) of the Pacific waters, are stationed at San Pedro. But they are continually on the move. The Navy men touch all the ports along the Pacific North American Coast. It is the policy of the churches up and down the coast to make these men feel at home with them while in port, all the way from Vancouver, Seattle, San Francisco, Vallejo, and San Pedro, to San Diego. Special mention should be made of the work which the young people of Oakland, Berkeley, San Francisco, and San Diego, have done in being friendly toward the service men, and in heading up a great program for them. The chaplains also are doing a praiseworthy piece of work and a spirit of real Christian cooperation is being manifested by them.

In San Diego some months ago, Walter, who was a yeoman (secretary to the captain) on one of the government ships stationed in the harbor, came into my office to say good-bye. He said: "I shall never forget the time when I first went to church in San Diego." Then he told me this story:

"I shall never forget that evening. It was about 5:30 P. M., when the young people were having a social before the B. Y. P. U. meeting, and I had drifted in because I had heard some other fellows tell what good times they had there. I had been in this church twice before after coming from the Atlantic Coast on my ship, and had failed to get acquainted, but decided that I would try it once more. Some way I couldn't seem to fit in with the crowd, and was about to get my hat and leave, when you saw me and immediately sensed the situation. You soon introduced me to a number of the young people, and I decided to remain through the evening. After that I made many other friends here at the church, was soon attending regularly, and later sent for my church letter and became a member here. I surely shall be glad to get back from this trip south with the fleet."

I wished him Godspeed and remarked that I was sure it was going to be a most interesting experience. In the course of time Walter came back from the southern cruise and immediately threw himself into the work of the Young People's Society, of which he was soon elected president. He chose a Christian girl for his wife, and is now one of the coming business men of this city, respected and admired by all who know him.

Surely this is a work worth while, and one with far-extending influence that cannot be fully estimated.

The New Conception of Home Missions *

REV. JOHN M. MOORE, D.D.

Pastor of the Marcy Ave. Baptist Church, Brooklyn, N. Y.

TO discover what actual changes have taken place in the conception of Home Missions during the past twenty-seven years, I have compared the reports of a representative Board for 1897 and 1924. The Report of the Baptist Home Mission Society for 1897 indicates six major interests—the support of English-speaking missionaries, toward which an amount was appropriated in excess of one half of the total receipts for general purposes; the erection of church buildings; Negro education; Indian missions; Spanish-speaking work (Mexico); and missionary work among the older immigrant groups, Scandinavian, German, French, and Chinese. Less than \$2,000 was expended that year for work among the later European immigrants. So far as that Report shows, I could not discover that any Home Mission work was being done except by Baptists. I found no hint of cooperation either in counsel or work.

Turning to the Report for 1924, I find references, some of them quite extended, to the following (I cite only new things unreported in 1897): The study of rural conditions, with the information that in five states there are directors of town and county church work; courses of study for missionaries; the study of tendencies in American foreign-speaking groups; a paragraph on migrant populations and one on radio evangelism; a reference to the effect upon western states of national and world-wide economic conditions; an extended statement concerning the need for the development of Christian charitable institutions; and a report of the social work being done in thirty-two Christian centers, social centers that give a frankly Christian message. The following paragraph suggests the social influence on community life exerted by these comparatively new agencies of Home Missions:

“The centers are known by the fact that wherever they operate, home life becomes more happy and more helpful. The children are taught many things of service to the homes. The community spirit is lifted to a higher level. The people are taught to seek the betterment of their own neighborhood, and nationalities learn to cooperate. Child life is enriched and made safer. Juvenile delinquency is distinctly on a decline where there are Christian centers. The American element of the city, through contact with the center, are made to appreciate the foreign element a little more, and their active cooperation for community betterment is secured. In other words the centers help America assimilate its foreign population. Perhaps the most important phase of the whole situation is the fact that the foreign-born are helped to a more friendly and correct interpretation of Protestantism in

* From the Home Missions Conference, Atlantic City.

America. The Christian center presentation of Christian truth and brotherly love is unique and convincing, and many of a shattered Christian faith have their faith restored to them, with a new note of understanding and love of God."

Many pages of this Report are devoted to cooperative work, including enthusiastic approval of the fruitage of the cooperative service in the western states fostered by the Home Missions Council, of which Montana is a conspicuous example; with references also to the Committee on New Americans, the Travelers' Aid Society, the Student Fellowship for Christian Life Service, the Indian Rights Association, the World Alliance for the Promotion of International Fellowship through the Churches, the Institute of Social and Religious Research. There are frequent references to the Federal Council of the Churches of Christ in America, including its Commission on Race Relations, its work for temperance, for friendship between Christians and Jews, for a better conduct through cooperation of financial and fiduciary matters connected with church and benevolent organizations. The Society also now has a Department of Evangelism and a Department of Church Architecture.

On the basis of this brief review (which could be duplicated in the work of any of the Home Mission Boards) what underlying currents can we discover in American Christian thought and ideals which have resulted in this new conception of Home Missions? There seem to me to be three conspicuous causes:

1. *The unescapable requirement of the scientific method.*

The change from deductive to inductive reasoning which during the period under review has proceeded so rapidly, and, so far, is revolutionizing Christian thought and work. "What are the facts?" is the question with which we are now challenged, and no man who has regard for intellectual integrity will seek to evade this challenge. Well established precedent must yield to scientific scrutiny. Hoary theories and even holy practices are commanded to halt and give the password before they may proceed. The sentry is Truth. The password is Reality.

My Home Mission faith as a young pastor in 1897 was very simple. There were precious souls to be saved in regions where the churches were feeble, or were as yet non-existent, including pagan Indians in America without hope and without God in the world. God's agency for their salvation was the Church; the method was the "foolishness of preaching"; the dynamic was the Gospel. Baptist churches held and preached this Gospel in its purest form. Their ecclesiastical organization and practice were Scriptural and regular, and therefore effective and bound to be ultimately triumphant in American life. Out of these convictions

it was easy to develop major and minor premises which led to the inevitable conclusion that Baptist churches must give money to the Home Mission Society which should be used in organizing Baptist churches, building Baptist meeting houses, and supporting Baptist preachers, with a view to giving every man, woman and child a chance to experience salvation and ultimately reach Heaven by the good, safe Baptist way.

This was not quite the whole story. There was a place for education in this philosophy. It seemed particularly necessary that among the Negroes, then only a generation out of slavery, and the Indians in their pagan illiteracy, there must be established schools, particularly with a view to the training of the leadership which their complete evangelization required.

In 1925 it is conceivable that this same minister might hold the same convictions, but if he has imbibed the modern spirit that rules in every other sphere of human thought, he would arrive by a different road. He would not now take so many things for granted. The good old Baptist way is better than others, if at all, not because of its theory, but because of its practice. The best church is the one that produces the best life. The church itself, any church, is a good agency for the saving of men if and only if it is actually able to transform character. The preaching of the Gospel may be found to include vastly more than the pronouncing of two formal discourses each Sunday from a sacred desk. Man was not made for methods, but methods and institutions and program were made for man, and must be adapted to every fresh discovery of human need and reaction. Hence the new conception of Home Missions makes a good deal of surveys. It insists on knowing the facts and creating a program in harmony with the facts, rather than to construct the program in conformity with preconceived theory, and superimpose it upon individuals or communities, with the naive assumption that whatever will not adjust itself to our obviously wise and correct theories is to be charged to the stubbornness of unregenerate human nature.

Our modern Home Missions practice is coming to be affected quite widely by this new scientific attitude. Much of so-called survey work may still be superficial but the principle involved is accepted generally, and there is a growing reverence for facts as determinative of missionary policy.

2. The irresistible challenge of the social ideal.

When I came to the 25th anniversary of my ordination to the gospel ministry, I preached a sermon in which I spoke of some of the rather significant omissions which I had discovered in re-reading the statement of faith and views of Bible doctrine which I pre-

sented to the Ordination Council. I found paragraphs on Election, Regeneration, Justification, Sanctification, Perseverance, and even the Final State, but none on the Kingdom of Heaven on earth. The intense individualism that had displaced the great social conception of the Kingdom of God which Jesus made central in His teaching was a reflection of the dominant theological emphasis of the time from which we are only slowly escaping through a better understanding of the teaching of Jesus. He magnified individual life and character, but made it the basis on which to build a new social order. He said so much about the future as to make us sure that He believed in the continuity of life, but so little as to make us equally sure that His interest was centered in the creation of a new earth in which dwelleth righteousness. Heaven on high meant much to Him, but heaven on earth was His supreme passion. The personal "safety first" slogan of so much of the evangelism of twenty-five years ago is not stressed in Jesus' evangelism. On the contrary, Jesus said that "he that saveth his life shall lose it." It is this aspect of the Gospel that the tragic world changes we have seen in recent years make imperative for our time. The old individualism has broken down.

Even were one to grant that we have so long refused to try Jesus' way in social action, the way of the Golden Rule, the way of the Good Samaritan, the way of Calvary, and that our social maladjustments have advanced so far that it may be impossible now to avert the downfall of our civilization which, like its predecessors, must go down to ruin because it rested on selfishness and force and the acquisitive spirit, that can only mean that God will have to try again, and out of the ruins will emerge sometime a race of men made wise by experience to try the "proposal of Jesus," to enter the "untried door." Whether that day come soon or late apart from world tragedy or through world tragedy there can be no peace for the world until it does come. The Gospel of the kingdom proclaimed by Jesus is the real old Gospel. It is the power of God unto world salvation.

To accept this social interpretation of the Gospel is by no means to repudiate individual conversion or the need of cultivating personal character. The alternative choice between the social gospel and personal religion which is often pressed upon us is thoroughly false. Its practical consequences are extremely grave. Jesus' great social aim is the Kingdom of Heaven on earth, but of the good seed he asserts, "these are the children of the kingdom." He proposes to transform the world by sowing it thick, not with Bibles or creeds or organizations, but with folks of a particular type, children of the Kingdom. "Except a man be born again he cannot see the kingdom of God." This is not so much a declaration of the terms

of personal salvation, as a simple statement of spiritual law, that only those illumined by the divine light can see, can grasp, can appreciate the implications, the demands, the glories of the Kingdom of God, or endure the strain of its difficult but highly rewarding service.

To the scientific method plus the social ideal is to be added another element in the new conception of Home Missions:

3. *The irrepressible spirit of cooperation.*

Twenty-five years ago we were living in days of fairly complete denominational segregation and competition. We do not yet foresee the day of anything corresponding to complete denominational amalgamation. Many think that we shall never have organic union. Some of us do not even desire it. However that may be, the days of cooperation are here. Denominations may still exist without apology, but sectarianism must now contend with a well-established Christian public opinion for its right to continue to set separate bodies of the one Church over against each other as rivals and competitors. The number of agencies, inter-denominational and undenominational, which our latest Annual Report felt it necessary to mention in order to give a full statement of the work of this Board, tells a story that is most enheartening.

We do not plead for uniformity in ritual or organization or statement of creed. Where the Spirit of the Lord is, there is liberty. Real Christian unity is born of the Spirit, and can never be artificially produced. But we protest against the sectarian spirit, the spirit that makes of nonessentials effective barriers to Christian fellowship.

A further question remains. In bluntest form, it is this—"Well, what of it?" A new conception of Home Missions has arisen. It is the result of new currents of life that have affected all things not excluding religion. The scientific method, the social passion, the cooperative spirit, these are at work in the world. They are creating a new earth. It would be extremest folly to ignore them in constructing missionary policy.

Let me venture at this point a definition of the new Home Missions. The new Home Missions undertakes, on the basis of carefully ascertained facts as to spiritual and social conditions, to realize in the total life of America the ideals of Jesus Christ, through the cooperation of all the agencies that make for personal character and human brotherhood with each other and with the living Spirit of God.

If this is what we are driving at, we have a task that is simply stupendous. We cannot measure the value of Home Missions any longer by the number of new churches organized or the number of new church buildings erected. The test is an intensive one. Are

we laying hold of American life and changing its spirit and aim? Are we allaying prejudice and promoting good will? Are we reducing conflict between races and classes by promoting the spirit of brotherhood? Are we enriching home life? Are we helping to get the service ideal into a dominant place in commerce and industry, and in education and the arts? Are we creating a chivalrous America that will cheerfully take its full part in relieving world need and solving world problems? These are some of the tests by which, according to the new conception of Home Missions, our efficiency will henceforth be measured.

And this means that Home Mission Boards will increasingly have responsibility for self-supporting churches as well as those receiving aid. The dictum credited to D. L. Moody, that "it is better to set ten men to work than to do the work of ten men," may be paraphrased for us to read, that it is better to set ten churches to work in their own fields than to stimulate them to raise enough money to support ten missionaries. The new conception of Home Missions makes of Mission Boards not simply, as in the past, agents through which the self-supporting churches work by proxy for the Christianization of America, but agencies through which all the Christian forces of the country are correlated, and their collective energy is applied at the points of greatest need and opportunity.

It means, moreover, that Home Missions must cast out every remaining vestige of denominational pride and sectarian rivalry. The sort of thing that we are set to do cannot be done in the old competitive way. If our aim were to gather out of the total population people of particular temperamental or theological or ecclesiastical bias, and unite them in separate congenial companies, the old organization and method would be perhaps all that is required. If it be the total life of America that we are seeking to transform, then nothing short of the total forces and resources of the whole Church will suffice. In the larger social field to which the new conception of Home Missions calls us, the problems and the needs are of a sort with which our common sectarian differences have little or nothing to do. These are concerned with orders and ordinances and organization and theological niceties and philosophical subtleties. The big human world that calls us is concerned with life and that which makes for its abundance. And this is Jesus' concern. He came to show a new way of life and to empower men to find it and reproduce it.

The new conception of Home Missions has not yet won full acceptance with missionary administrators, much less with our great constituencies. Herein lies, perhaps, our first and most urgent duty—an educational task. The claims of the scientific method, the

social ideal, the cooperative spirit must be given a conspicuous place in our approach to the churches. We shall find more sympathy there perhaps than we expect. At least we shall find a large and growing body of intelligent public opinion that is ready to support every well-considered effort to promote cooperative work.

The new conception of Home Missions must somehow get itself established as did the new Grand Central Station (to use Dr. Paul Douglas's illustration) without interruption of traffic. All the while the work of rebuilding proceeded the trains kept running. We must not allow conservatism to prevent the building of the new structure, nor may we permit radicalism to demoralize the service. Especially must we be on our guard lest the things that were good in the old conception be left behind. Prove all things, certainly, in accordance with newest and truest scientific method, but hold fast that which is good no matter if it be hoary with the aging of the centuries. *Most of all must we keep Christ central in our missionary motive.* By the Sea of Galilee He saw much people and from His deeply moved heart He pleaded with His disciples for prayer for laborers. This was Home Missions. These were the lost sheep of the house of Israel. When the Greeks came seeking Him from a far country, He was still more deeply stirred, and cried aloud of a vision of all men coming to Him. He went to the cross because missions meant more to Him than life, following unshrinkingly the path of pain that led through Pilate's Hall and Gethsemane to Calvary and the grave in the garden of Joseph. The great author of the Epistle to the Hebrews asserts that He continues to wait expecting the triumph of His way of life over all that exalts itself against love. It is the supreme business of every Mission Board and every church and every disciple to help end that long term of waiting when the day of His believing expectation shall dawn, and there shall be a new earth wherein dwelleth righteousness, and He shall see of the travail of His soul and shall be satisfied.

ALL THINGS TO ALL MEN

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday school missionary, when He opened up the Scriptures and sent men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission. —*Amos. R. Wells.*

Modern Christianity in Mexico

BY W. REGINALD WHEELER, NEW YORK

Executive Secretary of the Presbyterian Board of Foreign Missions

IN an article in the November, 1924, issue of the *Atlantic Monthly*, R. G. Cleland discusses the problem of self-government in Mexico. He enumerates the serious obstacles that have blocked the path of self-government, surveying the question of race, in which the Indian blood predominates; the lack of education among the people; the isolation and lack of adequate means of communication from which the country suffers; the failure of Mexican society to develop a middle class; the lack of training and tradition of self-government; the lack of capable and unselfish leaders, and the lack of definite political parties.

He quotes H. G. Ward, the earliest of the British historians of Mexico, who wrote in 1827, "No constitution, even if it came down from Heaven with the stamp of perfection upon it, could eradicate at once the vices engendered by three centuries of bondage, or give the independent feelings of free men to a people to whom until lately the very name of freedom was unknown," and applies these remarks, written a century ago, to the situation today. But Mr. Cleland at the close of his article strikes another note:

"To some degree offsetting these conditions, one gladly confesses that a new spirit is abroad in Mexico today which is profoundly affecting the great masses of the common people. It manifests itself in a great variety of ways, chiefly up to this time along social and economic lines. But no one can as yet define this spirit or say precisely what it is. It may be like the wind that comes before the dawn. It may be like the leaven that leaveneth the whole lump. It may be the forerunner of that ordered liberty and genuine self-government for which the distressed nation has waited these hundred years."

This new spirit is expressed in the words "penciled on a pillar of the Bordo Garden at Cuernavaca" during the early stages of the revolution, when the peons were trying to win in their fight for the "land to the peon" program. "Es mas honroso morir de pie que vivir de rodillas." (Better to die standing than to live kneeling).¹ As has been said of a somewhat similar revolutionary movement in another part of the world, we may look upon the waste incident to this contest with a sigh, but never with a sneer.

Toward the solution of these problems, and especially in the contribution it may make toward the new spirit in Mexico, the Protestant movement can do much. The aim of foreign missions is

¹ The Social Revolution in Mexico, E. A. Ross, pp. 22, 23, 124, 125.

neither political nor civil, nor economic, but in the carrying out of the missionary objective there are political and civil and economic implications of the greatest significance. The difficulties of any solution of the situation in Mexico cannot be denied. "The Indian of Mexico does not leap from a state of peonage into an independent economic condition by the simple process of accepting the Gospel or by the process of acquiring a piece of land for his own. How to find for these people a method of support that will free them at once from the slavery of the old church (often they lose their work when they become Christians) and from the slavery of the age-long peonage, constitutes a difficult problem indeed."

The Protestant Church in Chiapas has had a successful experience in helping its members achieve the status of landowners. Progress has been made in establishing the Colony of Eiselsen with good farming land, and attention has been given to the local situation by the governmental authorities in Mexico City. An official in the Department of Agriculture, in his letter dated November 8, 1921, wrote, "I was able to see the sub-secretary of Agriculture for the purpose of seeing what had come of the plan for promulgating the colonization law. I was informed they were about to send a law of colonization to the Chamber of Deputies in which it is planned to adopt your system for the agrarian colonies which have been formed under the protection of the educational and religious work of your mission." (Signed by the Civil Engineer M. Castellanos Ruiz.)

Such land-owning colonies ought to be multiplied wherever Protestant communities grow up in Mexico.

In education, especially of an industrial type, the Protestant Church ought to be able to contribute much toward the improvement of the standard of living, both material and spiritual, of the great mass of Mexican people. In the school recently established at Telixtlahuaca reference is made to this aspect of educational service. The cooperative plan for the work of the Protestant Church in Mexico, outlined at Cincinnati in 1914, advised the establishment of eight agricultural and industrial schools throughout the country, but there is much still to be done in carrying out this program. Most helpful initial service is being rendered in the medical line in the hospital at Puebla, but much more should be done throughout Mexico in this type of work which reflects so closely the spirit of the Master.

Wherever foreign missions have gone they have included in their range of activities these and many such types of service, but it is in the realm of the spirit that the Protestant Church can make its greatest liberating and energizing contribution. Mr. Ross has depicted the contrast in the spirit of the peon before and after the revolution. "I suspect the main root of the peon's apathy is social.

No future beckons him. Above he sees glorious beings lolling on the heights of the sun, free from his limitations and worries, but he finds no ladder by which to climb to them. Ambition, if ever it lived in his heart, has been dead in him since boyhood. He is like a watch without a mainspring *because he is without hope*.

"The Mexican masses live without an idea of what they are missing. With education how they would thrill to good music! How hang on drama! But it is their lot to be ox-men; to lead grey lives; to sit for hosts of empty hours huddled in a serape watching time pass. Melancholy and subdued, uneager, unlit, unstimulated, never gay or bubbling or enthusiastic save as alcohol makes seem to vanish the blank walls of the cell in which they are shut.

"The chief blessing from the revolution is the New Spirit. Penury is still the lot of the common laborer, but there is now fire in his heart, hope in his eye. Full well he knows that his children are not to be serfs. The will to be free has broken the fetters which appeared to be forging in the later period of Diaz. Myriads daily go ill fed to work just as toilsome as ever, but they mind it less because, far and faint, they hear a song of good cheer. Sullen or desponding they are not, for the laws and the Government are not against them as erstwhile, and they realize that the future is in their own hands."²

In immortal verse, whose prophecy has become history in recent years in Europe, Edwin Markham has described a figure that might well stand for the peon of Mexico today, with all the pathos of the oppression which he has endured during these past four centuries, the transcendent transformation now in progress, and the terror that might emerge out of a misdirection of this whole movement, unless the process is redeemed and controlled by the Spirit of the One whose service is perfect freedom, who is the Way, the Truth and the Life, for peon and patron, for the bond-servant and for the free.

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

* * *

"O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer this brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?"

² The Social Revolution in Mexico, E. A. Ross, pp. 22, 23, 124, 125.

Donald Fraser, of Livingstonia

A Personal Sketch of the Leader of Missionary Work in Central Africa

BY W. P. LIVINGSTONE, EDINBURGH,

Author of "Mary Slessor of Calabar," Etc.

THE REV. DONALD FRASER was born in 1870 in the Free Church manse of Lochgilphead, Scotland. This Argyllshire village was then the center of a large and populous district, and the seat of an important fishing industry. As a boy Donald Fraser used to watch the coming and going of forty fishing vessels, connected with herring fishing which has now almost disappeared from Loch Fyne. The fishermen are now scattered over the world's seas as captains, mates and sailors. The country is being steadily depopulated, like so many of the rural districts in the Highlands; and the village, though the center of county administration and the scene of a weekly market, has fallen on sluggish days.

Donald Fraser's father, the Rev. William Fraser, a man of exceptional character, was one of the great preachers of West Scotland. He left a golden name behind him and the memory of his personality is still vivid over a wide region.

Lochgilphead was the scene of frequent revivals in the old days. A memorable series of meetings occurred soon after Mr. Fraser, Sr., was settled in 1861, out of which came a remarkable band of elders, every one of whom was able to conduct a service. His son Donald witnessed two of these movements, which deeply impressed his imagination. The fishermen were chiefly affected, and exhibited the change in their lives. In the evenings out in the loch, before the nets were cast, family worship was held, and the sound of psalm-singing came floating over the waters from every boat.

It is interesting that Donald Fraser, who cares so little for ecclesiastical divisions and has succeeded in uniting so many communions in common work, was the product of a village where church rivalry is dominant. In the little community of 900 there are today seven different denominations — Episcopal, Church of Scotland, United Free Church, Free, Free Presbyterians, Baptists, and Roman Catholics.

Donald Fraser was educated at Lochgilphead Public School and then at the High School, Glasgow; thence he passed to Glasgow University and the Free Church College where he had as associates a number of students who have since distinguished themselves—including Prof. James Moffatt, Principal Bruce Taylor, Dr. Nicol

Macnicol (India), and the Revs. G. A. F. Knight and R. B. Douglas (East London).

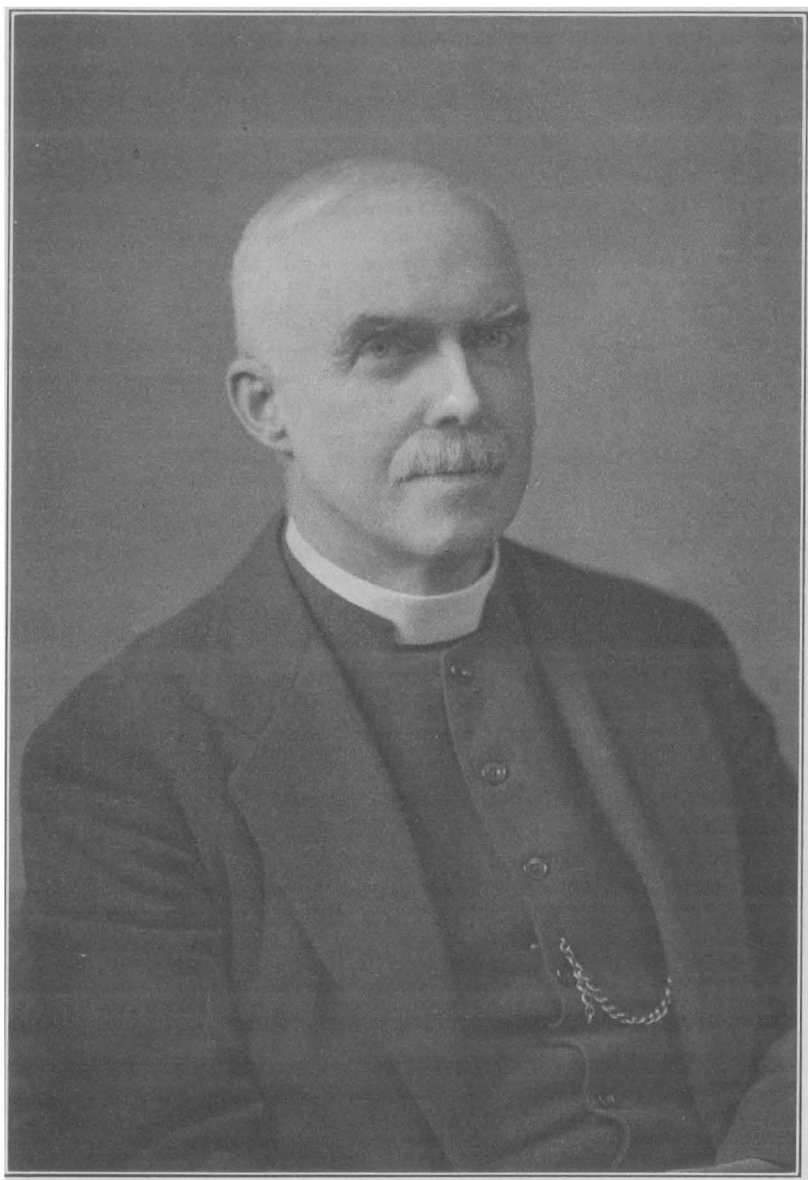
Into his later college days came an outside interest which interrupted his studies and largely determined the trend of his career. This arose through an address given at Keswick by Mr. Robert P. Wilder, who described the Student Volunteer Movement which had been organized in America. Some Scottish students invited him to Edinburgh and Glasgow, where, in 1892, the Student Volunteer Missionary Union was started. Young Fraser was one of the founders, and threw himself enthusiastically into the work. He became travelling secretary, visiting the colleges and arousing great interest in the missionary cause, as well as creating intercollegiate ties that deepened the spiritual life of the students. Out of his own classmates—twenty-two in number—thirteen volunteered for the foreign field; of these, seven went abroad, the others being rejected either on medical grounds or because there were no vacancies available when they finished their course. During this period he also visited America, attending the Student Volunteer Convention at Detroit, and making a round of the colleges.

The British Student Volunteer Missionary Union conducted the International Students' Missionary Conference at Liverpool in January, 1896, at which students of twenty-four different nationalities were represented. Mr. Fraser was chairman, presiding at all the meetings, and winning the highest praise for his skilful management. There was one impressive part of the proceedings, when, after silent prayer—in a gathering of over 3,000 students—nearly £2,000 was promised to carry on the work of the movement among Continental, Indian, and Colonial colleges.

Mr. Fraser then visited the Continent and traveled through France, Germany, Holland, Denmark, Norway, Sweden, and Switzerland, where he awakened an interest in missions which had substantial practical results in the shape of many lives of students dedicated to the work.

Mr. Fraser had completed his third year at Glasgow College, but after being so long in this intense pioneer service it was not easy to return and finish the course. He, therefore, volunteered for Africa as a layman; but the Foreign Mission Committee pressed for his ordination, and this took place in the Wynd Church, Glasgow, when a number of foreign ministers, who happened to be attending the Pan-Presbyterian Council, took part in the service and laid their hands upon him. Principal Lindsay said that it was the most international ordination in the history of Presbyterianism.

Donald Fraser sailed for Livingstonia in 1896 and at the Cape he attended a students' gathering, where he found an exceptional opportunity for inaugurating the Student Movement in South Africa.



DONALD FRASER, OF BRITISH CENTRAL AFRICA
Missionary and Former Moderator of the United Free Church of Scotland

For the next three months he traveled round the schools and colleges on behalf of the missionary enterprise, and made a lasting impression by his spiritual character and persuasive advocacy.

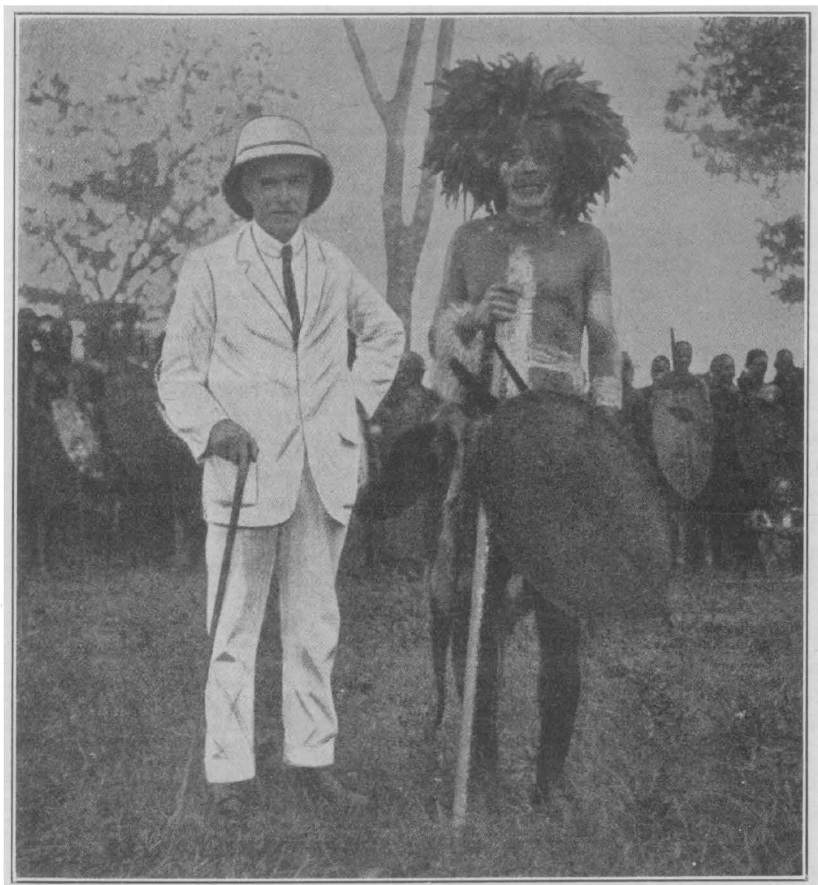
His arrival in Central Africa, the land of weird romance, is delightfully described in his largest work, "Winning a Primitive People." He was to have settled at Hora, on the high Ngoni plateau, but Dr. Emslie was going home on furlough, and the Council appointed him meantime to Ekwendeni as colleague to Mr. Stuart. One day while walking alone in the bush he encountered a long line of armed warriors whose appearance somewhat alarmed him. He turned and made for the station, only to find that these were men from Hora asking why he was not coming to them.

The impression he made in Livingstonia may be judged from a letter which Dr. Laws sent to Lord Overtoun in the highest praise of his "tact and common sense," calling him a "unique man" in every way.

Fraser's sojourn at Ekwendeni lasted for three years. After furlough, when he returned with Mrs. Fraser, he settled at Hora, which had not had a white missionary for five years. The station was practically derelict, but he very soon had a large church built, with a house, school and office, all erected largely by free native labor. The tribe moving south in search of new garden-grounds, Dr. Fraser was obliged to follow them, and the same building program was begun anew, this time the plans being on a larger scale, and including a hospital for Mrs. Fraser's work.

Thus came into existence the famous Loudon Station—it was called after Dr. Loudon, the friend of Dr. Livingstone, who supported Dr. Fraser—where from five to seven thousand people assemble at sacramental seasons. Here Dr. Fraser has had the fullest opportunity of testing and developing his views on African mission work. He does not believe in imposing upon the Africans a type of religion alien to their line of thought. He realizes that they have a genius of their own, and his policy is to take their special qualities, refine them in the crucible of Christianity, and allow them free play. Thus he has not forbidden the song, dance, and game to which they have been accustomed for centuries, but has purified them of whatever evil they contain and has made them the innocuous vehicle of the joy and vitality to which the native must give expression.

While at home on furlough in 1905 he, along with Dr. Robson, Editor of the *Missionary Record*, visited America as a delegate to the Student Volunteer Convention at Nashville. On his return he advocated systematic missionary teaching among the young people of the Church on the lines of the Mission Study Movement in America, with the result that the movement was started in Scotland, Mr.



DR. FRASER AND ONE OF THE NGONI CHURCH MEMBERS IN OLD WAR-DRESS

J. H. Oldham being the first secretary. He was retained at home for an additional year in order to visit among the churches in the interests of the missionary cause. After another furlough in 1912, he had scarcely returned to London when he was taken ill and ordered home for an operation for appendicitis. Furlough came again in 1920, and he was hard at work from the time he came home working out his great conception of an all-Scottish Missionary Campaign which culminated in the autumn and winter of 1922 in a series of congresses and exhibitions. He succeeded in obtaining the cooperation of ten different churches in this remarkable effort. At this time he was made Moderator of the United Free Church of Scotland.

It is one of the privileges of an African missionary to deal

with impressionable material and to see the solid fruit of his labors. In 1901 Loudon had 20 outstations, 372 church members, 5 elders, and 410 catechumens, and there were 1,618 pupils in the schools; the total Christian community was 1,100, and the collections for the year amounted to £11. In 1920 the outstations numbered 209; there were 3,088 church members in full communion, and the elders and deacons had increased to 168, while the catechumens numbered 1,756. The total Christian community was 10,000, and the annual collections amounted to £150. Ten thousand pupils were on the roll of the schools, and there were 371 teachers; the schools fees received came to £115. Between 1901 and 1920, 5,694 infants had been baptized, and 4,455 adults had been admitted on profession of faith; the difference in the total was due to deaths, removals, and cases of discipline.

To supervise his immense parish Dr. Fraser has to be perpetually on the move; during the large part of the year he is travelling through the bush and camping in the villages. In the *garetta*, or one-wheel rickshaw, he has covered more than 10,000 miles. It is a part of the work which he loves. As he said to the writer one day while tramping in the interior, "This is the natural life, a life of freedom and the open air, a life of doing and accomplishing things. Compared with this the life at home seems strange and confining." Perhaps it was the exhilaration produced by the clear, sunny atmosphere and the beautiful surroundings which called forth the remark, for Dr. Livingstone often experienced the same joy of outlook and movement on these high African hills.

Scotland, South Africa, America, and Canada recognize his outstanding ability, and have repeatedly sought to secure the inspiration of his service.

Long residence and work in a tropical land is apt to dull one's intellectual powers, but Dr. Fraser's mind has never lost its fresh, alert, progressive outlook. He has literary as well as speaking gifts, and is as much at home at his desk as in the pulpit or on the platform. This output includes "*The Future of Africa*," a model textbook, still widely used; "*Winning a Primitive People*," sets forth "with vividness and fascinating detail," to use Dr. Mott's words, his work and experiences in Ngoniland; and "*Livingstonia*," perhaps the most picturesquely written handbook issued by the Church. Later Dr. Fraser published "*African Idylls*," and "*The Autobiography of an African Chief*," one of the most remarkable missionary books of the time.

Mrs. Fraser's work is as remarkable as her husband's and would require an article to itself. She fills many parts—more, her husband admits, than he fills, or could! "Dona Agnesi," as the natives call her, after her first name, is the daughter of Dr. George Robson, so long a powerful force in Church life in Scotland. She

qualified for a medical missionary at Glasgow University, and had a strong desire to go to Calabar, but the committee appointed her to India as the most needy field. Before she sailed, Mr. Fraser stepped in and claimed her as wife and comrade for Livingstonia. It was an ideally happy union. Both she and her sister, Mrs. Wilkie (now of the Gold Coast), seem specially cut out for pioneer missionaries; where their husbands go they go, no matter how difficult and arduous the journeys may be, and if their experiences in remote primitive wilds could be written, it would make a most entertaining book.

In addition to her domestic and garden work Mrs. Fraser has her own missionary sphere at Loudon. She runs the hospital with the capable assistance of Miss Cole. In 1920 there were 2,000 patients at the dispensary and 95 in the hospital, and there were seven surgical operations. She visits the sick in the villages and trains the native women. Apart from her own journeys alone through the bush, sometimes for days together, she often accompanies Mr. Fraser on his long treks in order to look after his health and comfort.

The fact that Mrs. Fraser is a daughter of a former Moderator and missionary statesman, and herself an experienced missionary and charming speaker, lent additional interest to her appearance in the Moderator's gallery at the Assembly.

It is notable that Dr. Fraser was the youngest Moderator of the United Free Church of Scotland. Dr. Laws, between whom and Dr. Fraser there is a warm friendship, was also present as an ex-Moderator, so that the General Assembly of 1922 had a distinctively missionary tone.

The Assembly during Fraser's term as Moderator was notable for the friendly spirit that pervaded it, largely on account of his personality. Instead of paying Moderatorial visits to distant parts of Scotland he organized a Scottish Missionary Campaign, and devoted his whole year to the work. The Campaign was a splendid success, and Scotland is still feeling the beneficial results. There is a strong desire in Scotland that Dr. Fraser should fill the vacant position of organizing secretary to the Church, but he has, up to the present, declined the honor.

LIVING STONES IN A LIVING TEMPLE

Slowly throughout the temple of God is being built. Wherever a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone.

If the stone can have some vision of the temple of which it is to be a part forever, what patience will fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—*Phillips Brooks*.

Universality of the Missionary Message

BY DR. JULIUS RICHTER, BERLIN, GERMANY

Author of "History of Missions in India," etc., etc.

THE question of the universality of the Christian religion has been discussed so often and with so much energy and lucidity that it may seem superfluous to have it up once more. Yet the missionary aspect of the question, the competition into which Christianity is entering everywhere in the foreign field, is bringing out new sides, and they are not yet definitely settled. We merely touch some of them.

It is comparatively easy to maintain the claim of superiority in the Christian homelands, where the Christian Church with her world concept and her world-wide implications is commanding the situation. This is quite different in a country like India or Japan or Egypt where you find highly educated men just as fully convinced of the superiority of their religion, Hinduism or Buddhism or Islam and challenging every Christian claim. The Christian religion is based on a divine revelation with an authoritative sacred book, so are theirs. Christianity is a religion of redemption and salvation, so are theirs. The Christian religion raises moral standards and sanctions, so do theirs. The Christian religion has a secret sanctuary of deep emotions and exalted visions, but so have theirs—perhaps even superabundantly. The Christian religion promises eternal bliss for the faithful; so do they. Then these non-Christian religions advance to a fierce counter-attack and call in doubt or even deprecate many of the most sacred Christian convictions, as either long ago superseded by their higher aspirations or as contrary to modern science. The comprehensive literature on the history and the comparative study of religion is providing many sharp weapons out of its well-stuffed armory.

What shall we do? Shall we lay down our arms despondingly? Shall we retreat behind the trenches of our own convictions or of our church traditions? God forbid! We must at first learn to make a difference between two ways of approaching this whole subject, both of them legitimate, yet both widely divergent in method and scope. The comparative study of religion tries to understand all religions as products of the religious genius of mankind, appealing to different types and standards and moods of the human race, aiming to answer to definitely felt needs and supplying the soul's wants. This study may start with no convictions at all; it is purely scientific, it tries to ascertain the facts and to bring them into definite order according to generally accepted principles.

Yet no really religious man can be satisfied with this compar-

ative or historic method alone. He has his own religious experience, and he will do well to expand and develop his own inner religious life as carefully and conscientiously as possible. This really is his most valued and probably most valuable treasure. The deeper he is convinced that it is divine gift destined for the salvation not only of himself, but of humanity, the better for him. The comparative study of foreign religion is a useful asset for the missionary; yet the cultivation of his own spiritual life, the deepening of his fundamental convictions about his own religion are indispensable for him, they really make him a missionary; without them he is lost.

Perhaps we have an easy way to follow up this perplexing group of thoughts if we ask ourselves what really has been the conquering power by which Christianity has won its victory over the pagan Roman empire in the fourth century. It was a long drawn struggle on life and death, the Roman empire using the most drastic and brutal means to crush Christianity. Yet in spite of all persecutions the Christian Church prevailed triumphantly. What has secured her victory? Church historians have often discussed this question and have given different answers. In former generations many were inclined to suppose that the force of the ecclesiastical organization, the episcopal office, the stern church discipline, the effective order of the congregation, the social impact had been the conquering force. Doubtless the medieval Church, even as she is continued in the Roman Catholic Church of our times, is a marvel of organization, one of the most striking social evolutions of humanity. Yet the answer is not satisfactory; it is too superficial, putting the social organization of the Church against the organization of the Roman state. In later years, in connection with the advanced studies in comparative religion in the Hellenistic age, a different view is accepted. They tell us that the characteristic feature of the religious situation of the first centuries was the invasion of the Roman empire by mental religion. They came in a long and puzzling succession, Christianity neither being the first nor the last and all taking the curious form of mystery cults as they entered the Hellenistic world: The Egyptian cult of Isis, Osiris and Serapis, the Phrygian cult of the Great Mother and of Attis, the Syrian cult of Adonis, the Judaistic religion, Christianity, Mithraism, Manichæism, Islam and other minor religions, all mingled freely and became syncretistic by a mutual exchange of their forms and symbols and cults. In this astounding medley, they try to persuade us, it was mere chance which religion came out victoriously from the competition.

Christianity and Mithraism were almost equal at the end of the third century when the decisive victory of Constantine the Great, who had espoused the cause of Christianity, brought the decision

in favor of our religion. Yet was it mere chance? Can such an answer be satisfactory to an historian and to a Christian? Was it not *the underlying revelation of God* which definitely secured the victory for Christianity, that wonderful view of God as the holy and the perfect One, severed by a deep chasm from sin and iniquity, yet bowing down with infinite mercy and compassion to the forlorn mankind to lift it up to Himself and to bring it to His perfection? This conception of God for which Jesus stood was quite new. It was abhorrent to the Jews who in this narrow view of divine and human justice could imagine God only as the relentless judge of every trespass against His statutes. It was incomprehensible to the proud Roman or to the astute Greek who regarded it as a matter of course that God could only associate Himself with pure and high-minded men like themselves. Yet Jesus' conception contained the highest truth, it was the revelation of God's innermost being. It must come out victoriously from all contemporaneous religious competition.

Yet serious doubts are raised against the universality of the Gospel from the evident fact that not all races and all individuals are capable of the same fulness of religious experience. People tell us that apparently Christianity with its high moral standards and even higher religious experiences is only for those nations and individuals who have reached the highest standards of culture and that it is simple profanation of the sacred to give it to the savages and barbarians.

I answer this objection by a beautiful Esthonian myth. At the end of the creation God went down to the earth to look at all his wondrous handiwork, he went accompanied by the heavenly hosts of angels and archangels and with the sound of trumpets and harps. All creatures were full of admiration at this unique revelation of God's glory, but not all were able to catch its full meaning. The fishes in the water had their ears under the surface, they heard nothing; they just gazed and gasped. The bees in the woods heard the uproar in the air accompanying the divine descent, and they retained it in memory and they always try to imitate it whenever the wind is awaking them from their slumber. The birds and the animals on earth heard the singing of the heavenly hosts and tried to retain in memory and to produce as much of it as they could, the lions roaring wildly in the night and the nightingale singing sweetly in springtime. Only man had fully understood what God said and what the angels sang, because God had spoken to him as a friend speaks with his friends; so he knew the will of God and could live up to it.

The lesson drawn from the myth is simple and convincing. Christianity really means not an artificial raising up of man by his own power into some exalted mystical spheres but the realization

of God as He bows down to man in mercy and grace lifting him up to His side. The decisive fact is not whether we comprehend all it may and should mean to us, but whether we have a fundamental experience of God's work in our hearts and life.

This leads us to a fourth point which is the climax of our thought; it brings us back to St. Paul's thoughtful letters to the Ephesians and to the Colossians. We need to remember the background. The apostle had been on the height of his missionary career; he had accomplished, as far as he could see then, the first half of his divine commission; he had started the gospel message from Jerusalem to Illyricum. Now he had far reaching plans. He would have Rome as his starting point for the second great part of his missionary career and reach out into the regions beyond, at first to Spain. At that moment he was cast into prison, and he had to drudge on for four long years in a hopeless captivity at the end of which martyrdom awaited him. What was his mood in those long dreary nights in the narrow prison walls? Did he despond on his universal commission to all mankind? Did he despair in the universality of God's plan of salvation for the world? Not at all. His thoughts widened beyond his prison walls; the broadest outlooks were given to him, outlooks which have something surprising to us modern men in the midst of our world missions. The apostle is centering his ideas around to two concepts of fulness and of mystery. Not only did he look deeply into the historic plan of God's salvation and saw that when the time was fulfilled, at the fulness of time God sent His only begotten Son, so catching the wonderful idea of a divine education of humanity, with different stages of childhood, adolescence and maturity in the life of nations and of humanity (Gal. 4:4). St. Paul looked down into the expanding religious experience of the individual and pondered how the fulness of God could be bestowed on the faithful souls. God must grant them a mighty increase of strength by His Spirit in the inner man. Christ must dwell through faith in their hearts. They must be rooted and founded in love. They must be filled with the entire fulness of God (Eph. 3:16-19).

The experience of such spiritual enrichment is, in St. Paul's view, not only a rare prerogative of a few chosen saints; he is eager to train everyone and teach everyone the full scope of this knowledge, in order to set everyone before God mature in Christ (Col. 1:28) . . . God has raised Christ above every name that is to be named not only in this age but in the age to come—He has put everything under his feet and set Him as head over everything that He may fill the whole universe with his fulness (Eph. 1:21, 22). That really is the universality of our faith and of our message.

When I Visited the Lepers

BY REV. W. E. BIEDERWOLF, D.D., CHICAGO, ILLINOIS

WHAT I saw in Korea seems like a miracle of missions. At Seoul there was a great revival conducted by a Korean preacher named Kim Iktu. He stood on a high platform just outside the church door, and on the ground under a huge awning sat about 4,000 Koreans all dressed in white. Every once in a while the preacher would turn and talk toward the inside of the church. I asked why, and my interpreter said, "Oh, there are 2,000 inside of the church"—altogether an audience of nearly 6,000. When they took the offering for the spread of the Gospel in Korea, before the baskets were passed, he asked the ushers to bring the larger gifts to the platform and he called them out while the audience cheered. Into the offering that night went 141 silver rings, 64 gold rings and nearly 200 hair-pins. They are not the kind worn in America. A Korean woman has only one hairpin. It is about five inches long, as thick as a lead-pencil and is made of solid silver. A gift like that means something, especially to a Korean woman. They threw in their bracelets and their earrings. Besides all this, the equivalent of more than \$1,000 was added to it. It would be a good thing, if some American Christians could take a trip to Korea and see how those poor folk over there give out of the abundance of their poverty.

The revival started each day at five o'clock in the morning. When I started down toward the church, I saw the Korean folk slipping down the hillside, through the fields and along the lanes looking like spectres in their white robes. When I arrived at the church I found 900 of them on their faces before God. The women were on one side and the men on the other and all leaned forward until their foreheads touched the floor. They all pray aloud and at the same time, each praying a different prayer. I could not understand a word they said, but as I stood there by the pulpit, listened and looked, the tears coursed down my cheeks, and I knew that God was in the place. I heard one word over and over again, and I said to my interpreter, "What does that word mean?" and he said it means "earnestly, earnestly." There, prostrated on the floor, they earnestly, earnestly cried to God to save Korea and bring the people to know Jesus Christ as Lord and Saviour.

A young surgeon here by the name of Wilson is doing medical mission work in Kwangju. He asked me to come and see his lepers. "Lepers!" I said, "Can we see them? Is there not danger?" "No, not much," he said, "if you do not touch them."

We went out to the Leper hospital and home, about a mile from town, and the lepers were lined up to meet us. There were 328 of the gladdest, happiest bunch of folk I have ever seen; all of them dressed in spotless white. You could hardly tell some of them were lepers, except where the fingers and hands had disappeared and the features were disfigured by the disease. They were old and young. Some fine-looking young men and women. We held a little service for them and I marvelled at their knowledge of the Bible. Then they sang for us, they played some of their games for us, and then they lined up along the road to bid us good-bye.

But lo, and behold! we had hardly gone more than a hundred feet away when I saw there crouching down on the ground in the ditch by the roadside forty-two lepers, the most loathsome, wretched, polluting sight that human eyes could witness. The hands of some were gone and of others the eyelids were gone or the lips. Big nauseating sores were all over their bodies. They begged to be taken into this "*heaven*," as they call the Leper Home and Hospital. No wonder, when they saw their brother and sister lepers lined up along the road in the clean white garments, all so happy and many on the way to recovery.

It was a cold evening. I had on my overcoat and was chilled to the bone. These lepers had on practically nothing—just light old rags that covered only a part of their bodies. Some of them had also little pieces of matting that they would try to sleep under. When I thought of the comforts that we have and then looked on these poor, shivering, leprous wretches, I couldn't understand why things are so unequally balanced in this world.

One of the lepers from the hospital crowd stepped out and interceded for his suffering fellows by the roadside. He pulled his sleeve up and said, "Look here, I was one time worse than the worst one in that crowd. Now look. Find one sore spot on me if you can." His flesh seemed healthy and clean. He said, "Take pity on them and give them a chance, and make new people out of them as has been done with me."

"Doctor Wilson, why don't you take them in?" I asked.

"I can't," he said. "The Board only allows for 300 and I have now twenty-eight more than the Board allows me. I haven't another cent."

"What will it cost?" I said.

"Forty dollars a year will clean and clothe, feed and cure, and make good Christians out of every one of them."

I never wanted money so much in all my life. But what could I do? I did just exactly what you would have done if you had been in my place. I said, "Doctor, take them in and in some way I'll get the money."

So now I have forty-two lepers on my hands. Praise the Lord! Any one who has forty dollars to spare, or can raise it, can take care of one of these lepers for a whole year.

But forty-two are only a drop in the bucket. There are 2,000,000 lepers in the world, and so, after these and 8,000 other lepers are cared for by the Mission to Lepers, there are 1,991,958 left unprovided for. If other Christians will help proportionately, we can ultimately rid this world of leprosy.

The first thing to do is to segregate the lepers in each country—to get them in the various leper homes and hospitals. That in itself would almost accomplish the result. Leprosy comes from a *Lepra bacillus*. It is infectious, but not contagious. Keep them away from other people and a large part of the problem is solved. They have tried segregation to a large extent in the Philippines and in ten years the record shows a decrease in lepers from 9,000 to 6,000, a decrease of almost forty per cent.

Also leprosy is not hereditary. Ninety per cent of the children taken away from their leper parents do not develop the disease. One of the first things done in the leper hospitals is to examine the baby, and if it is found as yet untainted, it is taken away and placed in a home for untainted children. In after years, when able to care for itself the child is sent back into the world. One of the saddest things in the world is to see a sweet little babe or a bright young life living in the midst of loathsome lepers and to know that they are slowly but surely entering upon the same horrible living death.

Here is another thing to encourage us to work for segregation. There is a treatment now by which leprosy can sometimes be cured. If we segregate them, cure what we can, and give Christian care to the rest until death comes, the hideous disease will be put out of commission.

I am not pleading for the handful of lepers we have in the United States, but for the whole 2,000,000 of them in almost every country under the sun. Let us save them. Not because the foul disease will spread among us if we do not help them, but let us save them for their own sakes. It stirs my soul when I read this from a missionary in Korea:

“Today I refused admission to two lepers. They had been taken to my door on the backs of two men who were total strangers to them. They had found them helpless on the roadside, and took pity on them, and though they were themselves cleanly clad and the lepers were in a filthy condition, they carried them on their backs to me in hope that I would take them in. These petitioners were heathen and I, the Christian missionary, had to refuse admission because our little asylum was already crowded. I had no room and no money, so what could I do?”

BEST METHODS

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PRAYER AND PERSONAL WORK AS MISSIONARY METHODS

Prayer stands first of all and above all in missionary methods. When workers pray there is no limit to missionary accomplishment. Next comes personal work. The evangelization of the world can never be accomplished by groups of volunteers who wait until the completion of an ocean voyage and a landing on some foreign shore, before they begin to lead others to Christ.

The following story of accomplishment in recent months in one of our greatest American universities suggests methods not only for students but for all the workers in our churches:

"Sixteen months ago the announcement was made in our Student Volunteer group meeting that all who were concerned about the spiritual lives of their fellows would meet in a near-by church on the following Sunday afternoon. Four men came to the meeting. A discussion of the religious atmosphere and spiritual lethargy of the campus began. Much time was spent in prayer. We were seeking a way by which we might reach out to others with the Saviour whom we love.

"The meetings continued at various times. The numbers increased as we talked with others and drew them into the little group. In several months the group had divided into two groups for more convenient meeting and intercession together. We met in dormitory rooms late at night to avoid needless interruption. We talked with members of the faculty, of the administration and ministers in the city finding in many cases a most hearty response. One minister in particular and one faculty member have helped us immensely through the months. Our chief purpose in the meetings came to be prayer for God's guidance. As I think back, I recall nothing in my college years which means more to me than those little gatherings. God was in our midst. I shall never forget when we came to the end of the year, as we rose from our knees one night, the tears that silently overflowed for the depth of joy unsurpassed.

Words were few that night, but we felt mightily the bond between each other and our Master.

"Some five months after our first meeting we began holding devotional meetings on Tuesday evenings of each week. They were under student leadership. Students led in prayer, and speakers were called in to meet with us. So, with a devotional meeting established and fairly well attended, with a growing interest, and a deepening spirit of loyalty to our Lord the first year closed.

"The next fall the devotional meetings began as before and the prayer circle continued to meet. Men from this group were leading the gospel team work, and indeed, all the religious work on the campus. Power and light are gradually radiating from these dynamic prayer circles.

"In December a number of the city churches engaged in a quiet evangelistic campaign. The leader was invited to meet our group. A number of the fellows caught the vision of souls saved, of lives changed and dedicated to Christ. Lists of all non-Christians and non-church members were secured. We tried to interest all who would cooperate. Sixteen men responded at first. We went out, two by two for the most part, and directly and earnestly sought decisions of acceptance of Christ as personal Saviour, of course including church membership. We began our little campaign after a prayer meeting on Sunday night at which time the evangelist spoke to us of the work. On Monday evening we met for prayer, to relate our experiences and to receive new cards. So we continued for five days. In some few cases, books were cast aside and we went out with a greater zeal and greater joy than we had ever felt. One man, reluctant to begin, came to the end of the week with twenty-one decisions. Think of it! Twenty-one decisions for Christ by one individual in a single week! And he gained a blessing in his own life that was tremendously significant. Eighty-five decisions were made for Christ during the week. About two thirds of this number were gained by three men. Of the ten men who actually did some work, eight are student Volunteers. The three mentioned above are among the eight. Each decision brought a wealth of joy to the one who had witnessed for the Saviour, a deeper understanding of the meaning of life and a stronger faith in Christ. The fondest hopes and longings of many months had come into reality through steadfast loyalty to Him.

"Best of all we had drawn closer to Jesus, finding in Him life, vision, peace and joy. But this is only a beginning. In a few years, if our friends remain loyal to the Christ, great things can be done for Him. We have been laying foundations, however imperfectly, and are looking with joy to that day when Christ shall be more universally exalted in our Alma Mater.

"Men need Jesus Christ. There is a longing in their hearts that only He can satisfy. God grant that we, who have found the more abundant life, may not hide the springs from which we drink, but may be heralds and witnesses of the Christ."

CONCERNING AGRICULTURAL MISSIONS

Missionary societies, brotherhoods, and other organizations will do well to have an occasional program on Agricultural Missions. Very few people have any idea of the constantly increasing influence of this phase of mission work. To many missionary societies the announcement of the fact that there is an International Association of Agricultural Missions would be a news item of interest.

This association held its annual meeting for 1924 on December 12 and 13, in New York City. Some of the items gleaned from the discussions will furnish interesting program material for local groups.

Dr. Homer Leroy Shantz, of the United States Department of Agriculture, who has made two trips through Africa, studying agricultural conditions and possibilities on behalf of the United States Government, agreed in the conclusions reached by the men and women who are serving as agricultural missionaries abroad, that the need is for simpler agricultural tools, more teaching of the rudiments of cause and effect in nature, and more study and understanding of native farming methods and soils and grains.

He said:

"You may show a native of Central Africa how much better your farming methods are than his by having him plant one patch in his own way and another beside it in your way, and then comparing crops. But you haven't convinced him that it has not

been done by foreign magic. He is just likely to say to you:

"'Why my patch would have grown the same way if you had blessed it.' You have to get at the whole subject from a much more fundamental viewpoint — perhaps from the rudiments of nature study."

Mr. J. W. C. Dougall, a British member of the Educational Commission to East Africa, expressed the fear that in some mission schools "when the children are learning reading, writing and arithmetic, perhaps with European subject matter, their minds are being filled with ideas that cannot be carried back to the village and the home; the content of the curriculum is often not that of real life, but of books—and the people in this particular part of Africa have no books in their homes."

Professor T. H. P. Sailer, of Columbia University, raised this same question as to whether there should be industrial and agricultural training alone in the mission schools of the more primitive fields, or whether there should also be something of reading and writing in the curriculum. He and a number of missionaries present pointed out that often boys and girls go back from a course in a fine school building, with all modern school equipment, and find in their homes no books, no tables, no chairs, no other literate persons. They either lapse into their old illiteracy and customs, or they drift into the cities where their book learning can be used—and thus rob the village and rural district of "the best minds."

There seemed to be general agreement among those taking part in the discussion that the school curriculum should be such as could be used and applied in the village to which the student returned. Since 80% of the people of India live by agricultural pursuits, and perhaps even a larger percentage in China and Africa by the same methods, it was pointed out as obvious that mission schools should give more time and attention to teach-

ing simple methods of agriculture—such improved methods and ideas as could easily be carried back to the village and farm and be accepted and used there by large numbers of cultivators. This, of course, would necessitate very simple methods and implements, such as are being developed on a few mission fields, and would practically eliminate the more costly American and European machines for which the native farmer has neither funds nor knowledge.

Of the 235 places where agricultural mission work is reported, 135 are in Africa, according to Secretary Thomas S. Donohugh. On all other mission fields there are about one hundred agricultural enterprises, some thirty of them being in China. Mr. Donohugh reported the interest in this subject among mission bodies in America and in Great Britain growing at a very rapid rate.

Dr. Shantz reported that the war and the imposition of a head tax upon the natives of Central Africa have greatly stimulated the efforts to grow a "money crop" in addition to the grains and vegetables needed by the families for food. In Northern Rhodesia and environs, he said tobacco and cotton can be raised, but there has been great difficulty in finding a market for it, especially because of transportation difficulties. There is not enough realized from these crops to pay the head tax, so the men go into the mines and other industries, while the homes may be selling out over the heads of wife and children.

"The thing most needed in Africa," said Dr. Shantz, "is simple agricultural methods and knowledge for the natives. It is the only way in which the Africans can hold on to their lands.

"In Africa the native woman is the agriculturist. And it is a much more pleasant picture for me to contemplate an African woman working in the fields, hard as the work may be, than her Japanese sister working in a factory. It is interesting that

the man will not work with the raising of the food crop in Africa, though he does the hard work of plowing; but he can be induced to raise the crop from which money can be realized. So that we should work toward improving the food crops for the women, and teaching the men to raise and improve the money crops."

The position of women in relation to agriculture in mission fields was given especial consideration by the meeting. Mrs. C. B. James, of Mexico, pointed out that her country has millions of women who labor in the fields and should be classified as peasants. Somewhat similar conditions were said to exist in India and in other parts of the world.

The Association is planning to co-operate in the organization of similar groups in Great Britain and in some countries in Europe. Officers of the Association are: President, Dr. Warren H. Wilson; Vice-President, Dr. Malcolm Dana; Secretary, Thomas S. Donohugh; Recording Secretary, A. B. Parson; Treasurer, C. H. Baker. There are vice-presidents in Burma, Brazil, Chile, China, India and Africa.

VISUALIZING MISSIONS

The East Side Presbyterian Church of Paterson, N. J., of which Rev. Howard A. Adair is pastor, recently put on a missionary program and an exhibit, which aroused such interest that there was an immediate call for its repetition.

The primary aim was to develop greater missionary interest in the whole church and community, through concrete missionary information.

Secondary aims were:

- (1) To show the extent of the missionary operations of the Church.
- (2) To visualize the great difference in the manner of living, thinking and worship and needs of the various peoples to whom the missionaries of the Church are ministering.
- (3) To bring the members of the

congregation together in helpful sociability with definite plans for the advancement of missionary interest.

The method of making the meeting known included carefully prepared advertising in the local church, as well as in the city newspapers, and unique invitations to all the members of the congregation.

Across the entire front of the parish house was placed the striking banner of the National Board of Missions. Around the Cross in the center were

The various Sunday-school rooms of the church, which are arranged in a horseshoe around the main assembly hall, were used for the exhibits. A room was given to the exhibit of each country. In the case of China and other large countries, in which there are extensive missionary operations, two or more adjoining rooms were used.

The exhibits consisted of maps, pictures, posters, curios and costumes. The objects were placed on tables at



THE FOREIGN MISSION SECTION IN THE EXHIBIT OF THE EAST SIDE PRESBYTERIAN CHURCH, OF PATERSON, N. J.

representations of the various phases of mission work carried on by the Board under the American flag. In front of the banner on an inclined plane was placed a large map of the United States. Paper figures of Mexicans, Indians, Freedmen, Mountaineers, Mormons and others were put on the map to indicate mission stations. On the left front wall was hung a banner representing the work of the Board of Foreign Missions. It represented the local church connected with the foreign mission compound by the way of the Cross, through the work of the Board.

the front of the booth, and on curtains at the sides and back. Two young women, dressed in the costume of the country or people represented, were in charge of each exhibit. These custodians had a threefold responsibility. They safeguarded the curios loaned by friends and by the Boards, distributed interesting literature on various phases of the work, and also talked with visitors to their exhibit, giving interesting items of information and incidents in connection with the work.

A two-part musical program was given during the evening. The first



"ACROSS THE ENTIRE FRONT OF THE PARISH HOUSE WAS PLACED THE STRIKING BANNER OF THE NATIONAL BOARD OF MISSIONS. AROUND THE CROSS IN THE CENTER WERE REPRESENTATIONS OF THE VARIOUS PHASES OF MISSION WORK CARRIED ON BY THE BOARD UNDER THE AMERICAN FLAG"

part was by members of the local Italian church, and the second by members of the local colored Presbyterian church. The musical program was interspersed with short talks by distinguished missionary representatives who were the special guests of the evening.

WHEN YOU QUOTE FIGURES

Bring your figures up to date in your missionary literature and your addresses. Take down from your walls and out of your notebooks out of date figures. The following have been given by Associated Press from data compiled for the *World Missionary Atlas* published by the Institute of Social and Religious Research:

The World War caused the withdrawal of all Protestant foreign missionaries from 219 residence stations.

Of the stations completely vacated 126 are in Africa, 58 in India, 21 in western Asia, 11 in Netherlands Indies, and the remainder in scattered areas. For the most part the stations vacated were occupied before the war by continental missionaries. But despite the war, operations are shown by the new atlas to be on a very much

greater scale now than at the beginning of the century.

There are missionaries in residence at 4,598 stations, not including American church workers in Europe outside of Turkey-in-Europe, or workers among European immigrants in the United States and Canada, but including workers among American Indians and Asiatic immigrants here and in Canada.

Since 1900, according to the atlas figures, the number of Protestant communicants has increased in Asia from 622,460 to 1,533,057; in Africa from 342,857 to 1,015,683, not including Europeans permanently resident there; in Australasia, Netherlands Indies and the Pacific islands, from 117,092 to 647,728, counting only aboriginal or indigenous populations; and in Latin America and the West Indies, from 138,388 to 368,228.

In China the number increased from 112,808 in 1900 to 811,505 as reported in 1923. The number in Japan grew from 42,835 to 134,547 in the same period, while in Korea there was an extraordinary increase, from 8,288 to 277,377.

About 200 Protestant organizations

are carrying on missionary work and their total income for general foreign missions, as reported in 1923, was \$69,555,148. Of this total, according to the atlas, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies. Continental societies had an income of \$3,631,305.

At the end of the nineteenth century the total income for Protestant foreign missions was \$19,598,823, of which Great Britain and Ireland gave \$9,459,562, the continent \$2,441,013, the United States \$5,916,781 and Canada \$545,998.

In 1923 the missionary societies reported having 1,157 qualified physicians from western lands at work, and the atlas shows there are now 858 mission hospitals, with 31,264 beds, as well as 1,686 dispensaries. In the year covered by the 1923 reports 4,788,258 individual patients received medical attention.

Only data relating to Protestant missions are included in this atlas. The Roman Catholic Church will cover its own field during Holy year, through a monumental missionary exhibit at the Vatican for which preparations have been made on a vast scale.

SEEING WITH SIGHTLESS EYES

In between regular courses and on various special occasions there is a call for missionary programs on special topics. An interesting and helpful program may be made on the topic, "*Seeing with Sightless Eyes.*"

Special guest invitations may be sent to all the blind in the community. Sometimes a blind organist or soloist, or choir and orchestra may be obtainable. All of the hymns may be those written by blind poets—Dr. George Matheson, Fanny Crosby and others. The Bible lesson may be from the stories of Jesus and the blind, followed by a devotional talk on the consecration of the talent of blindness, according to the testimony of Dr. William Moon, the physician

who, after forty-five years of blindness, said, "It has pleased God to bestow on me the talent of blindness. I have tried not to bury my talent in the napkin of despair and hopelessness, but to use it for His glory." His Moon System of Reading for the Blind has enabled sightless thousands to read God's Word. Follow this by singing "O Love That Will Not Let Me Go." There should be talks made and pictures shown of work being done for the blind in America and throughout the mission stations of the world.

The following facts presented in the report of the Committee on Work for the Blind at the January, 1925, meeting of the Home Missions Council and the Council of Women for Home Missions are full of interest and may be given by an individual or by a group.

"The work of this Committee in the past year has been largely an attempt to carry out the recommendations adopted at the last annual meeting of the Councils. There is money in hand to publish our first Braille book and we hope before another month has passed to have the order in the hands of the embosser.

"Through State Commissions for the Blind and other organizations as well as through the *Matilda Ziegler Magazine*, we are asking for a religious census of the blind. We are expecting fine results from this effort.

"Upon further study of the subject we find—

1st—That the National Committee for the Prevention of Blindness has reported that from 1910 to 1920 there has been a decrease of 5,000 blind because of prompt treatment and precautionary measures taken by public health organizations and by school officials.

2d—That over against this the same Committee has announced that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

3d—That once a year a play is given at one of the theaters in New York City for the blind and that 1,150 blind attended the performance last fall.

4th—That several non-sectarian organizations which are interested in the blind are making an effort to place a radio set in

the home of every blind person in this country.

5th.—That a committee appointed by the Missouri Commission for the Blind is investigating two-side Braille printing and hopes within a year to perfect its plans for such printing in this country, and

6th.—That the Sunday School Board of the Southern Baptist Convention, having become interested in the blind through data furnished by this Committee, has appointed a Field Secretary and appropriated \$20,000 for this work.

The National Council of the Protestant Episcopal Church has a great work for the blind and this past year has had embossed one hundred grand old hymns besides a booklet, a calendar and a Christmas card for one hundred and fifty of its blind constituency."

The impression should be followed by the plans for expression in thoughtful personal service in the interest of the blind in the community and throughout the world and by contributions for the work.

QUADRUPLING EFFICIENCY

A committee of about twenty members met for a day's session. There was three or four times as much work to be done as could be accomplished in a day, with the proper amount of consideration and discussion. No recommendations were in definite shape. The chair divided the matters to be considered into four sections. The committee was likewise divided into four sections and certain matters assigned to each section for discussion, with instructions that written recommendations were to be presented to the full committee.

The meeting adjourned in order that sectional meetings should be held. For an hour four meetings instead of one were in progress. Then the full committee was reconvened. Definite recommendations were presented. Discussions were held to the point, and four times as much was accomplished as would have been accomplished if the entire committee had considered together every matter before it had been definitely presented.

WHAT SOME PEOPLE HAVE DONE

SOME THINGS ACCOMPLISHED BY PEOPLE WHO SAID, "I CAN'T DO MUCH, BUT I'LL DO WHAT I CAN."

A Chicago woman said, "I can't give much myself, but I'll give what I can, and I'll do what I can." She gave what she could and then she talked with a man who had great wealth. He was making his will at the time. She called his attention to the splendid work being done by a Children's Home. She did not know she had done much, but later when that will was probated there was a gift of \$40,000 to that home. The woman had done what she could.

* * *

A Virginia man said, "I can't do much. I've never had a chance to go to school; I've always lived in the backwoods." He talked to his friends in the backwoods. Then he took his pastor to see them and one by one he led a dozen or more people to Christ in this way.

* * *

"I can't do much," said a woman in South Carolina, "but you can count on me for anything I can do." "Oh, I can't teach a Mission Study Class," she answered when she was asked for that service, "but I'll tell you what I will do; I'll work up the class and arrange for all the meetings if you'll get someone else to really do the teaching."

Because she did what she could a splendid class was assembled.

* * *

"I can't do much," said an art student.

"Will you make a banner for our convention?" asked an officer.

"I'll be glad to do a little thing like that. That's something I really can do."

She made the banner which hung before the convention. Every speaker referred to it in one way or another. Every delegate looked at it again and again. Its message laid hold on many hearts because one student did what she could.

Woman's Home and Foreign Bulletins

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

INTERNATIONAL HYMN BOOK

SELECTED BY H. AUGUSTINE SMITH

Prof. H. Augustine Smith prepared a musical service, "In Christ There Is No East Nor West," for the Home Missions Institute held at Chautauqua, N. Y., last summer, one section of which was based upon hymns written by people of various nationalities. We are grateful for permission to print the list, feeling sure that it will prove suggestive to program makers, especially in this year when Race Relations are being studied.

1. America—*I love thy kingdom, Lord.* President Dwight of Yale College, 1800 A.D.
2. Australia—*He will hold me fast.* Robert Harkness of Bendigo, Australia.
3. Austria—*Silent night, holy night (Stille Nacht).* Joseph Mohrof Salzburg, Austria.
4. Bohemia—*Come all ye shepherds.* Bohemian folk song.
5. Canada—*Unto the hills around, do I lift up.* Duke of Argyll, Governor General of Canada, 1878-1883.
6. China—*See this branch of sweetest flowers (The Jasmine Flower).* Popular Chinese melody and song (sacred and secular).
7. Denmark—*Through the night of doubt and sorrow.* Professor Bernard Ingemann of Soro Academy, Zealand, Denmark, 1825 A.D.
8. England—*Awake, my soul, and with the sun.* Bishop Thomas Ken, 1695.
9. Egypt—*Shepherd of tender youth.* Clement of Alexandria, Egypt, 220 A.D.
10. France—*My Lord, how full of sweet content.* Madame Guyon, prisoner in the Bastille, 1700 A.D.
11. Germany—*A mighty fortress is our God.* Martin Luther at Wittenberg, 1529 A.D.
12. Greece—*Christian, dost thou see them?* St. Andrew of Crete, 8th century.
13. India—*In the secret of His presence.* Ellen Lakshmi Goreh of India.
14. Ireland—*Come, ye disconsolate.* Thomas Moore of Dublin, Ireland, 1824.
15. Italy—*Now when the dusky shades of night.* Gregory the Great, 600 A.D.
16. Japan—*Let there be light, Lord God of Hosts.* William Merrill Vories, Lake Bewa, Japan, 1908.
17. Netherlands—*We gather together to ask the Lord.* Folk song, date unknown.
18. Palestine—*Art thou weary, art thou languid?* St. Stephen of Mar Saba, near Jerusalem, 8th century.
19. Russia—*God, the all terrible.* Written for a Russian air.
20. Scotland—*All people that on earth (Scotch Te Deum).* William Kethe of Dorset, Scotland, 1560.
21. Spain—*Of the Father's love begotten.* Aurelius Prudentius of Spain, 4th century.
22. Switzerland—*It is not death to die.* Cesar Malan of Geneva, Switzerland, 1832.
23. Sweden—*Fear not, O little flock.* Gustavus Adolphus, King of Sweden, 1630 A.D.
24. Turkey—*Safe home, safe home in port.* St. Joseph of Constantinople, 850 A.D.
25. Wales—*Guide me, O thou great Jehovah.* William Williams of Pantycelyn, Wales.

INTERNATIONAL IDEALS OF THE CHURCHES

Adopted by the Executive Committee of the Federal Council At Its Annual Meeting in Chicago in 1921

I. We Believe that nations, no less than individuals, are subject to God's immutable moral laws.

II. We Believe that nations achieve true welfare, greatness and honor through just dealing and unselfish service.

III. We Believe that nations that regard themselves as Christian have special international obligations.

IV. We Believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V. We Believe that Christian patriotism demands the practice of goodwill between nations.

VI. We Believe that international policies should secure equal justice for all races.

VII. We Believe that all nations should associate themselves perma-

nently for world peace and goodwill.

VIII. We Believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX. We Believe in a sweeping reduction of armaments by all nations.

X. We Believe in a warless world, and dedicate ourselves to its achievement.

FOREIGN MISSION BULLETIN

CHRISTIAN INDUSTRIAL ENTERPRISES IN CHINA

LILY K. HAASS

Handwork as a method of self support for needy women and more especially for girls in schools, has been used by missionary workers for over twenty years. It is only within the last three years, however, that large numbers of industries have been started for the purpose of relieving poverty. The famine of 1920-21 gave a great impetus to the movement. They are scattered throughout all China but are most numerous in central and northern China, where an incomplete survey shows a list of thirty-two. Practically all of them were instituted for charitable purposes, or as a means of general social Christian development. One, the Shaoshing Industrial Mission, was started to provide a substitute for the making of spirit money which seemed to be the only work available for both Christians and non-Christians. Some have at least as a subsidiary aim the making of money to use for general missionary purposes — kindergartens, hospital beds, etc.

Management. Except in cases where the industry is connected with school, as a self-help department, the industries are, with one or two exceptions, under private management. Missionary wives, who have had to face many cases of need, have taken the lead; evangelistic workers and teachers also conduct industries. A few, notably the Anking Cross Stitch and the project at the Ku Lou Hai, Peking, have made considerable progress in shop committees. Only one reported work started and managed by a group of Chinese women. There are, to be sure, industries initiated

and run by Chinese women entirely, but more largely as private business enterprises than for social purposes.

The workers. Twenty-six industries reported a total of 1,600 workers, or an average of about sixty. The largest number in any one industry is 200; the smallest less than ten. The greater part of these are women. Very few children under fourteen are employed, except where children are earning their way in schools. Such work is not really to be classed under industrial enterprises. Some girls under eighteen are employed but usually they spend half a day or a fair number of hours in study. Some of the women are beggars taken off the street, and can never become skilled, others had a fair degree of skill before entering.

Type of work. Needle work of all varieties, with an especially strong emphasis on cross-stitch and embroidery, seems to be the chief kind of work. The reason for this is evident — it does not require a large outlay for machinery, and other equipment, and it is a kind of work the founders understand.

Working hours. Where the work is done in the workshop nine hours per day is the limit; eight hours is the general average, and six hours in work involving eyestrain. Some work is done at home so that it is difficult to limit the hours. The managers, however, recognize the dangers of sweatshop work and are trying not to give out more work than can be done in a reasonable number of hours. Many women cannot leave their families to go to work, and others live too far away, so that it is not always feasible to stop home work, especially when facing cases of great need.

Finances. Wages run from \$2.50 to \$12.00 per week, with an average of about \$4.00. A number state that is a good living wage in their part of the country. Seventeen industries report a total annual turn-over of \$82,794, or an average of \$4,811. They run from \$315, as the lowest, to \$22,000, as the highest. Several are working toward a sound financial basis, by laying by a reserve fund or buying property for work rooms. Except in one or two cases, no allowance is made for managerial salaries of foreigners. Profits are being used; (1) for the workers in the form of (a) higher wages or bonuses; (b) welfare work; (2) for enlarging the business; (3) for educational or social work not directly affecting the workers, sometimes in connection with the mission.

Welfare and religious work. Great emphasis is put on learning to read; many are using the phonetic script. Most industries have daily prayers and Bible classes. Others provide opportunity for attendance upon religious services but there is no compulsion. Some have Biblewomen who go to the homes of the workers. More recent are the health movements, with visiting nurses and examination of workers by doctors, with medical care. One progressive industry has health and maternity benefit funds. Free baths are provided in a number of places. Some assume very little responsibility for the children of the workers; others have day nurseries for the babies, in connection with the work rooms, and see that the older children go to school.

Market. Products are sold both in China and abroad, chiefly in China. Problems of customs duty and selling agents have proved great detriments to business abroad. In several of the larger cities exchange shops have been established to handle the goods. Whether sold abroad or in China, the goods are made largely for foreign consumption. The problem has not yet been solved of making articles for which there will be a large market among Chinese. Art products of dif-

ferent nationalities are in great demand. Some industries are interested in the revival of beautiful old Chinese designs.

In October a conference on mission industrial work was held in Peking, and the National Christian Industries' Association was formed. Committees of this organization will investigate markets, methods of evangelistic and welfare work, wages and conditions of work. Among the findings of the conference was the following:

"That each industry represented in this Association be urged to send a special report every year to the National Association, indicating the progress of the industry toward ideal conditions along the following lines:

"1. An eight-hour working day. Six hours for the fine work involving eyestrain. That the amount of work given out in the homes be based approximately on the foregoing hours.

"2. Shop conditions. Lighting, heating, ventilation, 120 cu. ft. approximately allowed for each personal seating working apparatus, sanitation.

"3. Wages. That the Association recognizes its duty to pay a living wage, and to find what is a living wage."

Christian industrial enterprises present the great opportunity of demonstrating that industry can be run according to Christian principles. Without realizing it we have launched out in a project that will be far reaching in its consequences.

ANNUAL MEETING

Federation of Women's Boards of Foreign Missions

The twentieth Interdenominational Conference of the Federation was held in Washington, D. C., January 27th, in conjunction with the Foreign Missions Convention.

A joint luncheon with the Council of Women for Home Missions was held at noon in the interests of the Schools of Missions and the Church and Missionary Federations; Miss Kerschner, chairman of the Committee on Church and Missionary Federations and Miss Peacock of the Schools

of Missions committee presented a most interesting program.

At two the Federation convened for its afternoon session at which time the President, Mrs. E. H. Silverthorn, gave a resumé of the work of the year. This was followed by a most interesting discussion of objectives for the coming year: including Christian Literature, Mrs. Donald McGillivray, of China, speaking on this subject. Mrs. Lawrence Thurston, of Ginling College, China, on Interdenominational Institutions; Student Responsibility with an American student and Miss Pauline Senn, China, speakers; and Mrs. E. C. Cronk on Methods of

Work. Mrs. Henry W. Peabody discussed the World Federation of Christian Women. The authors' banquet, celebrating the 25th anniversary of the Central Committee for the United Study of Foreign Missions brought together a brilliant group of men and women authors of Mission Study textbooks.

On Friday, January 30th, a large luncheon was held in the Hall of Nations, Hotel Washington, with distinguished guests from the nations and Washington in attendance. Short speeches were made by officers of the Boards and representatives of the different countries.

HOME MISSION BULLETIN

"AMERICA FIRST"

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in Christlike cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

From a sermon preached in the National Cathedral, Washington, D. C., Sunday, September 7, 1924, by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese of Albany.

ANNUAL MEETING

Council of Women for Home Missions

By FLORENCE E. QUINLAN,
Executive Secretary

Most of the sessions of the Annual Meeting of the Council of Women for Home Missions which convened January 13-16 at Atlantic City, N. J., were held in conjunction with the Home Missions Council. This has been the custom for several years. These joint sessions were marked by fine addresses, a spirit of cooperation even more pronounced than usual, and a willingness to face problems which augurs healthy advance.

The theme was "Facing the Fields Anew" and the text: "The Love of Christ Constrains Us." These were recurrent in the addresses, the reports, the discussions, the conversations of the little group meetings, as well as the sessions of the entire body.

The Associated Press widely reported the meeting and the presentations were there made so that home missions in its interdenominational aspects received publicity which should help to further the cause with the large group of newspaper readers oblivious of its scope and significance.

Men like Dr. John M. Moore, Chairman of the Administrative Committee of the Federal Council, and Dr. L. C. Barnes, long a Secretary

of the American Baptist Home Mission Society from their experience extending over many years presented "The New Conception of Home Missions" and "The Growing Spirit of Unity in Home Missions." The comparisons between the present attitudes and tendencies and those of even a few decades ago were striking and brought many a smile of amusement at the restricted thinking of the years gone, and an appreciation of the distance we have come in united thinking. "The Outlook for Cooperative Work" was presented by Dr. C. E. Vermilya, Executive Secretary of the Home Missions Council, who assumed office a year ago.

The thoughts of all turned back to Dr. Charles L. Thompson, President of the Home Missions Council from its beginning until his death early in the year, and the wide vision he had displayed, the constructive policies he had helped to formulate, the foundations he had laid for cooperative action.

The development of leadership was considered from many angles including "The Need of Leadership" and "Home Missions as a Career." Representatives of the Student Fellowship for Christian Life-Service added greatly to the value of this discussion.

Reports were presented on the work of the various joint committees of the two Councils. It is hoped that in coming issues of the Bulletin many of these and of the addresses may be given in condensed form.

Bishop Francis J. McConnell gave a characteristic and stirring address and Mrs. Fred S. Bennett summed up the discussions in a short, strong speech on "What of the Future?"

Separate sessions of the Council of Women for Home Missions immediately followed the joint sessions. Among matters of outstanding importance, action taken in accord with the recommendation of the Committee on Legislative Matters is of especial interest.

"In view of the need that Christian people shall make their social

conscience effective in present-day life, and of the fact that legislation offers one of the direct avenues for such effectiveness" the Council voted "interest, cooperation and activity on behalf of the following lines of congressional legislation:

"1. The prohibition of the sale of peyote to the Indians especially as exemplified in the Hayden Bill. H. R.

"2. The Child Labor Amendment to the Constitution of the United States. This, having passed Congress, must now be presented to the several State legislatures for consideration. Ratification by two thirds of the States is required before it becomes a part of the Constitution. Work on this federal matter must therefore be done through State legislatures.

"3. Law Enforcement, in connection with the Eighteenth Amendment to the Constitution of the United States. This involves defense of the principles embodied in the Volstead Act, particularly as to the permitted alcoholic content of beverages; and also, the creation and maintenance of state laws in harmony with the best federal laws on the subject.

"4. Such legislation as will enable the United States to become a constituent of the World Court.

"While there are innumerable other lines of proposed legislation that are also of direct and immediate interest to missionary women, these four have been selected for concentration of effort. It is not suggested that other lines shall be abandoned or neglected; but best results are usually attained by concentration on a few measures."

SCHOOLS OF MISSIONS

From the Report of the Committee

MRS. PHILIP M. ROSSMAN, *Chairman*

Schools of Missions were among the pioneers in interdenominational cooperation and it is gratifying to be able to record continued growth during the past year.

Early in the year the Executive Committee of the Federation of Woman's Boards of Foreign Missions and the Administrative Committee of the Council of Women for Home Missions authorized a joint approach to Schools of Missions, and the Chairmen of the Schools of Missions Committees prepared a joint letter and joint re-

port blank to be sent to Schools of Missions. This cooperation between Federation and Council was cordially received by the Chairmen of Schools of Missions who appreciated the reduction in reports, and especially appreciated wiping out the dividing line between home and foreign missions in the educational program.

A new school has been added to the list of those affiliated with the Council, the total now being nineteen. Dixon, Illinois, applied for affiliation, during the summer, after holding its sessions, and was accepted by the Executive Committee of the Council at the September meeting. Dixon is "new" only in the sense of affiliation, for the Rock River Assembly of Dixon, Illinois, has conducted a School of Missions for several years in connection with a high grade Chautauqua program.

Programs of all schools show a thorough presentation of the topic for the year, The Way of Christ in Race Relations, through study classes on the various textbooks, popular addresses and discussion groups. One of the outstanding features of Schools of Missions work at the present time is the number of forums and discussion groups reported and the variety of topics discussed, in addition to definite missionary themes. Japanese Exclusion, World Peace, the Youth Movement and Law Enforcement were some of the subjects for discussion, Law Enforcement being presented at ten of the schools.

Every lover of literature has been distressed by the waste of free literature at public meetings. After many a session of convention or summer school, missionary leaflets have been destroyed by the basketful. The Interdenominational Committee of the Central West for Missions has solved this difficulty by providing envelopes to hold the leaflets sent to the Summer Schools by the Federation, the Council, the Committee on Women's Union Christian Colleges, THE MISSIONARY REVIEW OF THE WORLD and *Everyland*, and each person registered

is given a packet of literature to take home and examine at her leisure.

Notes from some schools:

St. Petersburg, Fla., led in registration, with 1,578 persons registered, representing 30 states and 20 denominations, and contributed \$4,700 to various interdenominational missionary movements.

Southern California (Los Angeles), had the second highest registration, 940, with 17 denominations represented. There were classes in Graded Music in the Church School and Missionary Teaching through Eye Gate and Hand Gate. The School passed a resolution regretting the exclusion of the Japanese from the United States.

Winona Lake, Ind., celebrated its 20th Anniversary with a Founders' Day program, a dramatic feature put on by the Young Women's Department.

Wilson College, Chambersburg, Pa., has one large Bible Class followed by four discussion groups. Reports twenty-five young women definitely committed to Christian Life Service.

Oklahoma (Oklahoma City), has a discussion period following each study book lesson.

Minnesota (Minneapolis-St. Paul), publishes a daily bulletin and has fine publicity in the daily press. A kindergarten is in charge of children, allowing mothers to attend the School, and a cafeteria luncheon is served each day.

Northfield (East Northfield, Mass.), presented the Work among Farm and Cannery Migrants through a pageant, resulting in an offering of over four hundred dollars for the work.

NOTICE:

One issue, only, is missing from the file of REVIEWS containing *Home and Foreign Bulletins* in our office. We would appreciate it if anyone having a copy of the October, 1917, issue would send it to the Council of Women for Home Missions, 156 Fifth Ave., New York.



LATIN AMERICA

A Triple Church in Havana

ONE building in Havana, Cuba, under the direction of the Board of National Missions of the Presbyterian Church in the U. S. A., houses three completely organized churches each of which is doing work interesting enough to deserve a paragraph by itself. These are the Cuban church, conducted in the Spanish language by a Spanish-speaking pastor, the English-speaking congregation presided over by an American pastor, and the Chinese church with a native Cantonese as religious director. Each of these organizations needs a building all day Sunday and several days in the week, and yet they are doing, each, an unusually successful work, in a building consisting of an auditorium, and a small lecture room. There are thousands of Spanish-speaking residents in Havana, not of Cuban origin. The church includes many of these in its membership. The English-speaking church has members of many nationalities, and is self-supporting. The Chinese church is especially interesting, and is growing rapidly. There are more Chinese in Cuba than in the United States, and they are said to be on the whole of a higher type.

Prohibition in Mexico

THE fearless stand for prohibition taken by Governor Manrique of the state of San Luis Potosi was reported in the December REVIEW. Further details have now come of the remarkable movement which has made that state in Mexico "practically bone dry." Soon after Governor Manrique came into office a great Sunday-school demonstration was arranged by the Protestant forces. A military band furnished the music and an agent of

the national department of agriculture joined the Governor in making the addresses. The distillers who had refused to obey the laws concluded to do so, and a federal judge who had favored them decided to ask for another circuit. In one instance the small farmers and farmhands called *en masse* on a local distiller and warned him after *vigilante* fashion to obey the law or suffer the consequences. Local option ordinances in towns and local areas began rapidly to drive the liquor dealers out. In all cases it was the workingmen and farmers against the rich and the land owners, but the Governor answered all appeals by saying the privileged classes had always exploited the poor and profited by their vices, and that he proposed to stand by the humble folk. When a crime was committed under the influence of liquor he immediately closed the place of its sale and finally closed all distilleries as a measure of public peace and safety. Calles, the new President of Mexico, is also an ardent prohibitionist.

Latin Governments and Indians

VARIOUS phases of the recent movement for the evangelization of the untouched Indian tribes in the interior of South America have been reported in the REVIEW. A new aspect of the question is presented by the National Laymen's Missionary Movement in Great Britain and Ireland, as follows: "Opinion is changing in government circles in that continent; some states are already devoting their attention to the great Indian question, Brazil is making the protection and care of the Indian peoples a national concern, Paraguay is entirely favorable to developments for Indian welfare and officially recognizes and welcomes our missions in

that country. In the Northern Argentine the authorities and the settlers in the Indian territory are very friendly, and another republic has officially invited us to establish missions among their Indian tribes, offering us every facility and assistance. If we can accept their offer, they give us full control of a reservation and entrust to us the education, industrial training, and religious instruction of the natives. The Government has acquainted itself with our methods, and the fact that it has made this offer is one of the strongest testimonies to the value it places upon mission work."

Moslem West Indian Converts

THREE Mohammedan women were baptized last year in the Church of England Diocese of Trinidad, British West Indies, and a Mohammedan resident has lent a building for a school until one can be built. The native priest in charge here has 120,000 of his compatriots under his care with only three native catechists, not ordained men, to help him. One of his catechists is seventy-three years old, but active and untiring, tramping about the district, organizing meetings and services.

A Barber in Paraguay

WILLIAM G. SCHERER writes from Bella Vista, Paraguay, to *Inland South America* of a barber, a man of notorious immorality, who has found Christ. He says: "I never heard, thought or dreamed that there was such a thing as the Bible, the Word of God." He is a man of little education and finds it very difficult to read. In fact very often he loses the sense of what he is reading, it is such an effort. However, he has a Bible and is diligently seeking a knowledge of God. He has bought several Bibles and Testaments to give to friends, and is constantly testifying for the Lord. He has given away many tracts, etc. Mr. Scherer writes: "The other day when he was cutting my hair, he told me that he was espe-

cially desirous that others might find the Lord for he wanted *campaneros* in the Faith. He is not waiting for us to get them either, but is trying hard to get them interested himself."

The Seed in Argentina

SOME notable conversions have been reported from various regions of South America through the use of the Spanish New Testaments. From Salta, Argentina, W. A. Tremlett writes: "In the province of Jujuy, at a railway station a brother gave a tract which was carried away to the mountains, and to my knowledge, over fifty people were saved through it, and the work is still spreading. Here in Salta, one of our steadiest and brightest believers was converted through reading a tract which had been put under his door while he was at work. In Jujuy a whole family was saved through reading a Gospel of Luke, given away in that city. So from all this, it is easily seen that the Lord blesses the literature which we give away, and while the enemy sows the vilest of seed and in great quantities, we are thankful, that we are able to continue sowing the good seed."

Missionary Made Indian Chief

REV. C. A. SADLEIR, representative of a special Canadian mission to the Indians of Araucania, Chile, writes to his supporters: "This scattered people—a numerous, noble, eager and historic race—who have no means even of knowing the governmental or judicial dispositions for their protection and so cannot take advantage of them, are face to face as they never have been before with the removal of the prohibition to sell or dispose of their lands, thus threatening the ruin of thousands of families through deceit and fraud, who have previously escaped the same fate by fire and sword. All the above and more, much more, increases my emphasis of this pressing need. Under such conditions I want to respond with all that is in me, with your help,

to the added responsibility imposed upon me by my spontaneous nomination as an Honorary 'General-Chief' of their race."

NORTH AMERICA

Protestant Church Members

THE 1924-25 issue of the Year Book of the Churches, edited by Dr. E. O. Watson, secretary of the Washington office of the Federal Council of Churches, gives the total membership of Protestant churches in the United States as 48,224,014 in 1923. Protestant adherents are numbered at 79,140,849. The Roman Catholic total (Catholic figures usually signify adherents) is 18,260,793. The Methodists are reported to be the largest Protestant group, their 17 bodies totaling 8,433,268 members, with the Baptists close behind with 8,189,448. The churches are credited with having raised \$547,560,562 for all purposes, an increase of \$29,242,984 over the previous year.

Progress in Race Relations

THIS is the title of the annual report of the Commission on Interracial Cooperation, which is made up of stories of concrete achievements in better educational facilities, health campaigns, anti-lynching crusade, legal aid, adjustment of differences, provision of public utilities, the study of race relations in church and college groups, the work of women's organizations in this field, and the cooperation of the press. All the Southern states except Arkansas and Florida are covered by the survey and results are cited reaching down into a great number of local communities. The Commission has also assisted in setting up local interracial committees in seventeen cities in the North. According to the report, the provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, agricultural training, the care of delinquents, im-

proved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

Reformed Church Women Surpass Jubilee Goal

THE Women's Board of Foreign Missions of the Reformed Church in America—still familiarly known as the Dutch Reformed Church—set out to raise \$100,000 in celebration of its golden jubilee. The sum secured was \$120,000, and of this amount Sunday-schools contributed \$10,000, and the parent Board of Foreign Missions of the Reformed Church made the women's branch a present of \$5,000.

The money will be used to build a girls' high school in Amoy, China; a girls' school in Busrah, Mesopotamia, Arabia; a women's industrial home and also a home for nurses at the Arcot Mission, West Madras, India; two residences for missionaries in Japan; one of these to be at Yokohama and to be built as a memorial to Miss Jennie Kuyper, of the faculty of the Ferris Seminary of the Reformed Church. She was the only Protestant missionary killed by the Japanese earthquake.

The \$10,000 given by the children will be used to build a home in Amoy, China, for children rescued by the missionaries.

Changes on the Bowery

THOSE who say that prohibition "cannot be enforced" like to point to conditions in New York City, omitting, however, to state that, since the repeal of the Mullan-Gage law, the absence of an enforcement law for the state has made matters extremely difficult. Yet even in New York great changes have been brought about since the 18th Amendment was enacted. Third Avenue, the lower end of which is popularly known as the Bowery, epitomizes what has taken place. In 1916 Third Avenue offered 252 saloons, 44 liquor stores, and 17 drug stores to the thirsty wayfarer. Today there are only 41 such places, of

which 23 are still the old saloons, unchanged in appearance, but trying to convince the world that they have changed their wares. The 211 saloons and 44 liquor stores have given place to 453 stores engaged in reputable business. The assessed value of the property has increased \$98,759,000, or approximately 64 per cent. Manhattan real estate as a whole has had, during the same period, an increase in assessed valuation of 21.4 per cent.

Mormonism by Radio

THE plans of the Presbyterian Board of Foreign Missions for using radio broadcasting to spread missionary information were described in the December REVIEW. New York newspapers late in January carried a news item to the effect that the Roman Catholic Church, through the agency of the Paulist Fathers, had installed a well-equipped radio plant to further its interests. The aggressiveness of the Mormon Church may be proved to those who have thought of it as a force of little consequence by the following announcement:

Both Utah and Josephite Mormonism have been making large use of radio for transmitting sermons, music, etc. The "Reorganized" or "Josephite" body has been sending out from both Lamoni, Iowa, and Independence, Mo., and is now completing a new installation of 1,000-watt power, at a cost of over \$10,000, purchased by subscriptions independent of tithing. We understand that this instrument is as large as is made at present, though provision is made for increase when possible. The Salt Lake people also have a station of their own. The programs are given in the papers of both systems, with reports from listeners at great distances; and large hopes of spreading Mormonism are cherished by each body, as well as of stimulating their own people.

Needs of American Indians

THE American Indian Defense Association, Inc. announces the following points in its program:

(1) Transfer of medical care of the Indians from the Indian Bureau to the Public Health Service. (2) Rectification of the guardianship abuses in Oklahoma through Congressional action. (3) Employment of counsel for the Pueblos to handle Indian

claims before the Pueblo Land Board which convenes this autumn. Land worth millions and the future existence of the Pueblo communities depends on this assistance. (4) Establishment through test cases of the Indian's right to civil and religious liberty and the protection of the courts. (5) The enactment of legislation to reorganize the present antiquated system of handling Indian affairs.

The Association calls especial attention to health conditions among the Indians, which are said to be chiefly due to "the low salaries paid doctors and nurses in the Indian Bureau medical service, the constant shortage of both, and the lack of facilities for treating disease." The Commissioner of Indian Affairs in his last annual report estimates the number of trachoma cases among 210,000 Indians at 30,000 and tuberculosis, 25,000. "Our facilities for reducing infant mortality are inadequate," he says.

Fisk University Endowment

THE million dollar endowment sought by Fisk University of Nashville has been secured. This is the first million dollar fund ever established at a college for Negroes. One half of the amount was given by the General Education Board of New York and one quarter by the Carnegie Corporation. The John F. Slater Fund and the J. C. Penney Corporation also contributed substantially. The citizens of Nashville raised a supplementary sum of \$50,000 and many other friends also gave generously. The endowment fund is to be used for giving more adequate salaries to teachers. There is still need for \$75,000 annually, in addition to other income, for current expenses.

American Negro Progress

REV. A. A. KIDWELL, a prominent religious leader from Johannesburg, who has just completed an extensive tour of this country, making a special study of Negro education, declares that "to a visitor from South Africa the progress of the American Negro is positively astounding. I have been particularly pleased," said Dr. Kidwell, "with

the educational progress of the race in this country. In South Africa it is popularly supposed that the educated Negro is a failure. Here I find that just the reverse is true. The American people seem to recognize that education affects the Negro just as it does anybody else, making him more capable, more efficient, a better citizen, and an asset to society. Your system of universal public education is based on that theory, and from what I have seen I am convinced that the theory is correct. I have been deeply impressed also, and even astonished, at the economic competence which American Negroes are achieving—their success in agriculture, industry and business. Your big Negro insurance companies, banks, real estate corporations, construction companies and the like have no parallel anywhere else in the world, so far as I know—certainly not in South Africa.”

Mexicans in the U. S. A.

THE outbreak of pneumonic plague in the Mexican quarter of Los Angeles directed public attention to the significance of the Mexicans who have migrated to this country. Since the Immigration Act which went into effect July 1, 1924, places those born in Mexico among non-quota immigrants who can enter in unlimited numbers into the United States as long as they pass the literacy and other tests, and since there is a Mexican border of 1,800 miles, we may expect a very large number of Mexicans to enter the United States. For the fiscal year ending June 30, 1924, there were 87,648 who came over. In 1922 there were only 18,264, but in 1920 there were 51,042. In the last ten years 353,412 have come into the United States. In Los Angeles last year there were 18,744 Mexican school children enrolled in the public schools. Indeed, it was stated in the *REVIEW* for July, 1924, that there are more Mexicans in Los Angeles than in any other city except Mexico City itself. While the larger

number of these people settle in Texas, California, Arizona and other states of the southwest, they are also spreading further to the north and east. “The Mexican,” comments *The Outlook of Missions*, “furnishes one of those racial questions which challenges the modern Church in a fuller and richer program of endeavor.”

EUROPE

Bible Society Growth

THE British and Foreign Bible Society, one of the oldest of modern missionary agencies, continues to show amazing vitality. It reports that the twenty-five years in which the Rev. J. H. Ritson, D.D., has served as secretary have seen an almost incredible growth in the work of the Society. No previous period of similar duration in the Society's long history can show any such record of progress. In 1898-99 the Society circulated close upon four and a half million copies of the Scriptures; in 1923-24 the corresponding figure exceeded eight and a half millions. The income for 1923-24 (£377,285) shows an increase of more than £150,000 over that of twenty-five years ago. The number of languages in which the society has circulated the Scriptures has grown from 364 to 566.

Religious Education in England

THE subject of religious education in the day schools is being discussed extensively in England as well as in the United States, for, while the conditions governing the problem in the two countries differ widely, the common conviction is growing that all education must have a religious foundation. In England there are still 10,000 schools which belong to the Church of England. There are in addition the Roman Catholic schools, and a few others under the same kind of management. In return for the use of the buildings, which it must keep in repair, the church has a right to give definitely church teaching in these schools, and retains a considerable measure of control. Schools of

the other type are under the guidance of local educational committees, and in them is forbidden any doctrinal teaching peculiar to one or another Christian community. Now the Bishop of Manchester and the Bishop of Liverpool in particular, both ex-schoolmasters, are anxious to end this division. They desire one type of school, and for religious instruction a more thorough and effective handling of the whole problem of Christian truth. They wish to have the teachers as definitely trained for this task as for any other. They believe that the time has come for a new approach to the whole problem.

Church Life in Switzerland

THOUGH Geneva, as the headquarters of the League of Nations, is preeminently a world center, Switzerland itself is far less widely known. A writer in *World Dominion* says of it: "Switzerland has a peculiar life of her own. The country is made up of twenty-two cantons and three half-cantons, in which three languages are spoken: German in nineteen, French in five, and Italian in one. Yet this small republic of nearly four million inhabitants is a real unity, bound together by love of liberty and care for the common good. Confessional distinctions cut across language barriers. The cantons of Zurich, Berne, Vaud, Neuchatel and Basle are mainly Protestant, while Lucerne, Fribourg, Ticino, Valais and the forest cantons are chiefly Catholic. The Protestants number 57 per cent of the population, and the Catholics 41 per cent; the remaining 2 per cent are Jews. There is no one Swiss Reformed Church. Each canton has its own church or churches. Since 1922 all these churches have been united in a Federation called the *Kirchenbund*. Speaking broadly, the Church in Switzerland is out of touch with the life of the present day." But signs are not wanting of a deep spiritual movement. Leonhard Ragaz and Kutter are said to be the outstanding religious figures in Switzerland today.

German Freethinkers' Ritual

THE ceremony created by the Bolsheviks to take the place of baptism was described in the September REVIEW. Another illustration of the saying that man is "incurably religious" and even the atheist craves some sort of church forms is seen in the liturgic manual published by the German Freethinkers for use in their gatherings with formulas for baptism, burials, and weddings. It is quoted in the *Sunday School Times*:

"Atheist 'god'-fathers are asked, 'Will you regard the spirit of this child as a splendid product of culture entrusted to you for further development? Will you agree to educate him in free, undogmatic, earthly life-developing opinions?' For the blessing from the chancel is substituted the following formula, 'Sublime spirit of evolution, thou that leadest all life and history upwards, exert thy eternal right among our brethren, mankind. Turn from their minds all superstitions; bring to their strivings insight...' And again, 'Holy sense of life, enable us to find thee in our destinies, however overwhelmed they may seem. Help us to recognize the movement towards progress by which thou leadest upward all that lives and happens. Give us to hear the eternal harmony and give us thy peace. So be it.'"

Problems in Czecho-Slovakia

THE republic of Czecho-Slovakia has a constitution modeled on that of the United States, and the men in power believe it is meant to be put into practice, "wherein," says *The Converted Catholic*, "they differ from certain politicians in other countries, who allow the provisions of their constitutions to be nullified by priestcraft. At present the problem of reconciling some 2,000,000 Slovaks, or at least a large percentage of them, with the ideas prevailing in Prague seems to be rather acute. The religious side of the dispute is emphasized by the fact that most of the leaders of the Slovaks are Roman

Catholic priests, while many of the high Czecho-Slovak officials are not religious at all, and others are members of the new National Czecho-Slovak Catholic Church or the Russian Orthodox Church. M. Krepelac, an inspector of education in Slovakia, recently made a report to Prague in which he averred that ninety-nine per cent of the priests were unworthy characters who should not be entrusted with the education of the people."

Gospel for Russian Jews

THE Christian Testimony to Jews, an American society which seeks to evangelize the Jews of Russia and Eastern Europe, began its work in 1921, when two Hebrew Christian evangelists sailed for their native Russia. The society now is responsible for the support of twenty workers. Thirteen of these are evangelists and pastors, six colporteurs, one director of a Bible depot. Fifteen of the twenty workers are Hebrew Christians. In addition, four Hebrew Christian young people are supported in Bible-training schools in Europe. Ten of the Hebrew Christian evangelists are working in Soviet Russia, most of them going out two by two; three of them in addition to their evangelistic work are pastors of Hebrew Christian congregations. The other ten workers are in Poland and Volhynia, three of them being evangelists and pastors.

AFRICA

"Darkest Africa" Today

A MISSIONARY has been giving in the *Congo Mission News* his impressions of Katanga. He says that the changes in this very rich territory during the last twelve to fifteen years have been momentous, and Elisabethville has become a city with parks, fine streets, and modern improvements. Other towns like Sakania, Panda, Kambove, Sankishia, Bukama, are all growing. "We all know the cause of this tremendous change—the presence of many ores of great wealth.

When we think back a few decades, and realize that during Arnot's and Crawford's time this was a country of darkness and tyranny, unknown as a whole to the world, then the present transformation is nothing short of marvellous. It was hard to believe that one was in the heart of 'Darkest Africa,' when one night a visit was made to the great group of copper smelters at Lubumbashi—a never-to-be-forgotten sight... In this, and the other great mining centers, thousands of natives from many parts of Africa are gathered in great compounds, or get in touch with what is to them great wealth, and have to combat conditions that they never dreamed of before." The writer goes on to urge a great development of missionary effort—aggressive religious, social, medical work—in that center of wide-radiating influence.

Phelps-Stokes Report

THE investigations of the Phelps-Stokes Educational Commission in East Africa have been followed with interest in both government and missionary circles. In June, when the report on Kenya had been sent to the Government, Dr. Jesse Jones, chairman of the Commission, stated, as quoted in the *South African Outlook*, that it stresses "the essential differences between the education of the masses and the education of the native leaders, and points out the necessity of sympathetic constructive teaching and leadership. Great importance is attached to the education of women and child welfare, domestic necessities being at present neglected by the State. The careful training of native leaders in the essentials of civilization is urged, especially the need to inculcate the value of cooperation with the white race. Over-attention to literary education of the mission type is deprecated. Finally, Dr. Jones expressed pleasure and relief at the extent and vigor of the interest government officials and white settlers take in the future of the native, and urged unity and cooperation. The

principal recommendation for Uganda is the early appointment of a director of education and the entry of the State into the field of education, but with the most sympathetic treatment of the missions which have carried on the whole work of education hitherto. The Natal system of joint advisory boards is recommended to the serious consideration of Kenya and Uganda."

One Chance to Hear

WRITING from Kankan, French Guinea, George Powell says in the *Alliance Weekly*: "The work here in French West Africa is now in the plowing stage and that means breaking up the hard dry soil that has had no spiritual watering these many centuries, yet He is faithful and our trust is in Him. Less than two years ago only one lone station marked our mission, and today we have a chain of stations from Labe to Bobo, making seven in all, with others ready to be opened as soon as workers and money are forthcoming. Literally thousands have heard the gospel story. We made a trip recently into a section that never heard this story, where the people were groping along in the blackest of heathen darkness, not knowing of the Saviour who died for their sins, being taught that Mohammed was the prophet of God. On this trip we were able to reach nearly four thousand people, their eager faces lighting up with joy and wonderment when they hear of another way. But the sad part of it is they turn away and do not think it is for them, yet joy comes in our hearts when we think that they have at least had a chance and He has promised that His word shall not return unto Him void."

The Church in Nyasaland

TWO notable gatherings held at Livingstonia, Nyasaland, are reported in the *South African Outlook*. One was the first meeting of "the Synod of the Church of Central Africa, Presbyterian," uniting two presbyteries. Dr. Laws was appointed moderator, and the significance of the

event lay in the fact that twenty-three tribes were represented, most of which were at war with each other when Dr. Laws came to Africa. Yet there they were—"one in Christ Jesus."

The other gathering was a conference of the missions which have joined a federation to recognize each other's work, discipline, and spheres of labor, as far as possible. This federation represents seventy-five per cent of the missionary activity of Nyasaland. The conference discussed the need of village schools, as well as industrial and higher ones, and voted to undertake these various types of education provided the Government assisted. The question of bringing about a greater unity of church life, to do away with denominational differences, and to lay the foundation of unity in the Church on the basis of an ordained native ministry, was also discussed.

Tithes Without Pay

REV. JOHN R. GATES, of the Methodist mission in Umtali, Rhodesia, writes: "Job Tsiga, one of our workers, came to me awhile ago, and said that he would like to donate his services as an industrial teacher at our largest out-station, because he believes that useful occupation would not only raise the standard of living and uplift the soul, but would lessen the tug of temptation that pulls against every native Christian. This man has to do his own work, then walk three miles to the station. He teaches classes in agriculture, animal husbandry and wood-work. His services as a teacher are worth as much or more than his own work yields him. Altogether he works about sixteen hours a day. He tithes all his income in grain and other produce, besides giving much of his time in direct service of preaching and teaching. What he gives in a single year for the work of God under the direction of the mission comes to far more than it cost the mission for his whole training."

New Day in Madagascar

THE representative of the World's Sunday School Association in the island of Madagascar is a native Malagasy named Ramambasoa, who has completed a course of study in Sunday-school methods in England. This is how he describes conditions in his native land: "When the first missionaries came to the island, it was verily the breaking of the day after a dark night. The ways of the sorcerer, polygamy, idol worship, adultery, all practiced openly throughout the country, have now been checked and new ideas and aspirations formed in the dominant races who have received Christian teaching. The good results seen among the children and rising generation, since the advent of the Gospel, are a marked feature in the life of the Malagasy. In the far-off days when the Malagasy Queen left her capital city of Tananarive for a journey and when she returned, the cannons were fired and the people knew through the sound of the cannon that honor was being given to the Queen. Now the new day has come. The Christian Malagasy, children and adults, are giving glory to the King of kings and Lord of lords in their life and conduct and their praises to the Saviour, Jesus Christ, are heard through many parts of the Island. To Him be the honor and glory for all time."

NEAR EAST

Building a New Nation

BISHOP JOHN L. NUELSEN, of the Methodist Episcopal Church, writes after his visit to Russian Armenia that American charity there "has not only saved thousands of lives: it is actually building a new type of national life. The traveler need but compare an old Armenian village with a Near East Relief orphanage. In the former, life is found in its primitive form. There is no home life, no idea of order, cleanliness, sanitation, conveniences. The whole life for centuries has been stunted by constant menace of war

and massacre. There has been no incentive to progress, the people are not touched by modern ideas. In the American orphanages are security, order, cleanliness, new and better methods of keeping house and tilling soil: above all, the spirit of cooperation, friendliness, service, is making a profound impression upon thousands of children. Children trained in these agricultural and industrial orphanage schools, when absorbed in the national life, will be builders of a new Armenia. They have not only seen the outer comforts of life, they have been touched by a new spirit. Life has a new meaning for them."

INDIA AND SIAM

Christ and Thinking India

SOME of the present wonderful openings for the Church in India are new and sudden. A change has come in the last five years. The Rev. W. E. S. Holland, who has been a missionary of the Church Missionary Society in India for twenty-five years, says that "today it is the rarest thing to come across hostility to the Lord Jesus among educated Hindus," and that "Jesus Christ occupies the summit of the reverence and admiration of thinking India. It is hardly too much to say that He rules Indian thought. He is the accepted standard by which moral values are judged. Hindus no longer ask: 'Is He the best and highest?' They ask: 'Is He practical? Can Christ really be followed? Will this work in this twentieth century world?'"

Type of Missionary Wanted

IN reply to a question from the Student Christian Movement of Great Britain, as to whether British young men and young women should still be called to missionary work in India, K. T. Paul, National Secretary of the Y. M. C. A. in India, wrote an interesting letter. *The Christian Century* gives the names of a half dozen other prominent Indian Christians, who, it says, associated themselves with Mr.

Paul in the judgment expressed. He said in part: "India desires its friends from abroad to come in the attitude of fellow-students and fellow-workers. We do find a great deal in our own culture and way of life; but out contact with you hitherto, with all its difficulties, makes us to wish to know more, as haply we may feel deeper and do better. We do need you. We are not ashamed to own it; perhaps before day is done the benefit might be seen to be mutual... The process of devolution is now in that interim stage which is as interesting as it is delicate. It is trying to the veterans; it is awkward to the younger men. In most cases no effectual change has resulted. In other cases only administration has changed hands, not the work itself. What is needed is to enable the younger Indians to take hold of the work as their own which is not merely to be administered, but done, and developed and expanded; to realize that the heroic day of the pioneers is not past. This is a task obviously for the young missionary."

Gospel in a Moslem Center

HYDERABAD, DECCAN, is the largest and most important native state in India. Rev. S. M. Zwemer, D.D., writes of his visit there last summer: "The Nizam formerly forbade missionary effort in his dominions, but at present with some restrictions the door seems open. We were astonished to meet so many who spoke and read Arabic. The book bazaar would dispel any notion that Arabic is unknown in India. Hyderabad is a literary center, and the Nizam's government publishes new and rare Arabic manuscripts every year. In addition to the hours spent in conference with the missionaries, from the city and the district, arrangements had been made for three public addresses on the character of Christ, the character of Christianity, and the crucifixion. These lectures were given in English without an interpreter on three successive nights in

St. George Hall. The place seats about three hundred, and was over-crowded.... There surely is an open door for tactful, aggressive evangelism among the thousands of English-speaking Moslems of Hyderabad."

Advertising His Faith

SOME years ago a Moslem convert at one of the stations of the Church Missionary Society in North India, after much persecution gave way and apparently became a Moslem again. He has lately come back to the mission, saying that he wished to be received as a Christian. It was pointed out to him that saying that he was a Christian in one town might be easy, but living as a Christian in a place in which he was known would be another matter. So he had a statement printed about himself and distributed it broadcast among the shopkeepers and others in the place in which he was known. He is sticking to his resolve, and is regularly teaching the patients in the mission hospital.

Gratitude of Lepers

WHEN the Mission to Lepers held its jubilee meetings in London in September last, it received many greetings from all over the world. A typical letter is the following one, written in Telugu, from the home which it had established in Ramachandrapuram, India: "For fifty years past your great love has been shown to the lepers who had fallen to such a low state. Your great love has shown us the way to have fellowship with God, to be able to call Him Father. You have brought us into the great light and driven our darkness away. You have given us the great wealth of salvation. Therefore to all of you we give our very grateful praises. By the gracious gift of the Dr. Kellock Home you have given us wells which we have not dug, gardens which we have not planted, and fruitful trees, and houses which we have not built, for us to stay in. For worship there is the chapel with beautiful

pictures ornamenting it. Medicines are given and injections, and a fine dispensary and so many kinds of material blessings, food for our bodies, all received. We can never forget you nor your many kindnesses to us. You, by the favor of the Lord having found the wealth of salvation, have through His servants given us soul food as well, and so we rejoice greatly."

The Gospel for Robber Tribes

ONE of the most picturesque pieces of missionary work being done in India is that in "the criminal tribes settlements." In the report of the Madura Mission—the South India section of the work of the American Board—the following statements are made about it: "The robber caste numbers 80,000 in Tirumangalam Taluq. There are about as many more in another branch of the caste in Melur. The former were declared a Criminal Tribe by the Government and placed under severe restrictions, but a police superintendent with vision saw they could be saved from their evil past by education and industrial improvement far better than by rules and regulations. Local *panchayets* (boards of five members) were appointed and given charge of schools and other village activities. Our Mission conducts over seventy such schools with three thousand pupils. These present a point of approach that is almost of unparalleled advantage. . . . The Kallars are recognizing the power of Christianity as a regenerating force, and the Kuravas are looking to the Church and Mission to help them, in their social and economic struggle, if not in religious matters as yet."

Care of Siamese Babies

IN order to teach the proper care of babies, the "Happy Light" girls' school of the Nan station in Siam temporarily adopted a three-months-old baby girl and gave the entire charge of it to the ten oldest girls in the dormitory. "The people of the community," says *The Continent*, "as

well as the pupils of the school have watched her successful progress and profited thereby. More than one baby now has its daily orange juice because the school baby gets it. At another time, in connection with this same course in infant care, one of the teachers 'loaned' her sickly little two-year-old daughter for experiment. It took the girls, with the aid of the matron, just two months to see an improved diet change the fussy lifeless child into a cheerful, healthy baby of almost normal weight.

"Although the Government of Siam is urging the people to send their children to the public schools instead of to the missionary schools, many high-class families choose not to do this because of the moral training given in the latter."

Siamese Presbyterian Church

THE general council of the south Siam presbytery was instructed during a recent presbyterial meeting in Bangkok to consult with the north Siam presbytery as to the establishment of a national Presbyterian church in Siam. If the plan is approved, and authorized by the Presbyterian general assembly, it is said that there will probably be a special presbytery composed of the work among Chinese, which has been showing unusual vitality in Siam recently.

CHINA

Defense of General Feng

IN connection with the *coup d'etat* of General Feng last October, so much criticism has appeared, some of it from Christian sources, of his desertion of General Wu P'ei Fu, that it is of interest to learn from Peking the opinion held of him there. Miss Luella Miner, missionary of the American Board for many years, writes: "The people here all trust General Feng and his soldiers. . . . There is no doubt that he is acting under full conviction, and if leaders in all parts of China cooperate in the same spirit, we shall soon see a very different nation." *The Far Eastern Times* of Oc-

tober 27th said: "That General Feng Yu Hsiang had good reason for acting as he did all those with inner knowledge of the situation well know." Rev. Robert Chandler, of Tientsin, giving the details of the military question involved, in a letter received here defends "the Christian General." A missionary in Peking, in a letter written in October, said: "Feng has for several years belonged to a little prayer group which meets weekly at the home of the Chinese Methodist pastor, who seems to be their spiritual adviser. Such men as C. T. Wang, W. W. Yen and others compose the group. Mingling in politics, they know each other in a way impossible without such spiritual intimacy. . . . I think he really does hate war."

China's Medical Future

DR. F. W. GODDARD, Baptist medical missionary in Shaohsing, China, writes in the *Watchman-Examiner*: "It is the duty of the home Church to train enough native men and women as doctors and nurses so that the native Church may begin to assume at once as much of this great responsibility as it is able to bear, and to have its own leaders to whom it may look for guidance as the work unfolds. Meanwhile, over and above the duty of the home Church in the matter lies an unparalleled opportunity. In these days there is a great dearth of medical workers in China. Government schools are utterly inadequate to meet the demand. It is the opportunity, not of a lifetime but of an age, for the Christian Church to flood the country with well-trained earnest Christian men and women, preempt these positions that carry with them social prestige as well as opportunities for service, and by making the medical profession of the country predominantly Christian, carry that great stronghold for God. Such an opportunity for capturing a nation at a stroke is unique in the history of the Church. But it is swiftly passing. In a few years these

positions will be filled—by men indifferent if not hostile to Christianity if we fail to put Christians in—and the great and effectual door which now stands wide open will be forever closed, leaving the Church on the outside."

Object to Rescue by Force

IN connection with the recent disturbances in China, many newspapers carried an Associated Press message from Peking, stating that twenty-five American missionaries "who apparently prefer martyrdom to forcible rescue in event of capture by bandits" had addressed such a petition to the American Legation, making it clear that they have no authority to speak for their missions or churches, but signed only as individuals. Declaring their work in China to be that of "messengers of the Gospel of Brotherhood and Peace," the missionaries express a desire that "no form of military pressure, especially no military force," be used to protect them or their property and that in event of their capture or death at the hands of lawless persons no money be paid for release or indemnity demanded. The dispatch did not state, however, the names of the missionaries or the societies with which they are connected. The American Legation pointed out, in reply, that the petition was inconsistent with the necessity that exists for safeguarding Americans in China, and that no exception could or would be made in the procedure in emergencies with regard to the signers of the petition.

Parade in Literacy Campaign

THE city of Tientsin witnessed recently a picturesque demonstration of the nation-wide movement to reduce illiteracy by teaching the "thousand-character system," which was described in the *REVIEW* for November last. For two days, gigantic parades composed of approximately 100,000 people that filled two long streets moved through the city. Each participant in the parades carried in

his hand a little flag bearing an inscription such as "Illiteracy is Blindness," "To Study is to Save the Country," etc. One hundred thousand of such little flags were distributed by the Bureau of Education of Tientsin, and there were many schools and institutions that printed their own flags. The majority of those who walked in these parades were employees of shops and factories, or apprentices. There were also a large number of boy and girl students, representatives of trade guilds, Y. M. C. A. members and other public and social welfare bodies.—*The Mission Field*.

Typewriters for Tibet

FOR several years Dr. W. M. Hardy, of the Disciples' Mission in Batang, Tibet, has been untiring in his efforts to work out the alphabet and combinations needed for a Tibetan master wheel for the Hammond Typewriter. This has at last been perfected and when J. C. Ogden returned to Tibet he took two of the typewriters with him. Three more have been purchased for that country. These typewriters will be a great help to the missionaries, especially in the work of translation.

Chinese Women Ordained

THREE Chinese young women received "local preachers' licenses" at the last Kiangsu Annual Conference of the Methodist Episcopal Mission, which was held at Hwangmei. Rev. Earl A. Hoose writes that the conference took the form of a ten-day institute. Lectures on the Bible, Bible story telling, religious education, music, education, etc., filled the program, while the evenings were given over to meetings. The highest emotional hour came when the presiding officer asked, "Who shall be licensed to preach?" The chairman of the Committee on Examination of Candidates for License to preach arose, and with trembling voice, called the names of three young women. A thrill ran through the audience as

the question was put and the vote taken—and before the hands had been lowered following the vote, all simultaneously broke into the singing of "Praise God from whom all blessings flow." A united prayer went up to God to bless the womanhood of the church, and particularly the three who had just received their licenses to preach.

Dikes Prevent Floods

CERTAIN missionaries in China have given a good illustration of practical Christianity in showing how the floods and subsequent famines which have so often devastated China can be prevented by scientific methods, such as afforestation and the erection of dikes. One of these is Rev. Hugh Hubbard, of the American Board mission in Paotingfu, China, who used the flood relief money five years ago in building extensive dikes for the prevention of future floods. On the top and sides of all the dikes he planted willow trees. The county officials protected the trees, only branches of a certain size being allowed to be trimmed off. Last year in a single village the cuttings of branches were sold for over \$1,000. During the recent extensive flood this village escaped all harm. "Not only was it protected, but the mud and debris which were caught in the willow trees increased the width and height of the dike by two feet." The Paotingfu Church has increased by seventy-five per cent in two years. This church refuses to receive new members from places where relief money has been spent, until after one full year, for fear interested motives may have led to the decision. Paotingfu, it will be remembered, is the place where so many American missionaries and Chinese Christians suffered martyrdom in 1900.

JAPAN—KOREA

Empress in Christian Worship

CABLE despatches from Japan state that the Empress recently attended the morning prayer service

at the Doshisha high school for girls in Kyoto and, standing behind her chair, bowed her head in prayer in unison with the others present. This is said to be the first time in history that a Japanese ruler has joined in Christian worship. The change in attitude is somewhat emphasized by the announcement that the Crown Princess will give a sun-dial to the leper hospital of the Church of the Advent in Tokyo. The dial will bear the text: "From the rising of the sun until the going down thereof, the Lord's name shall be praised."—*Christian Century*.

Church Campaign for Japan

THE National Christian Council of Japan, in its extensive plans for a nation-wide evangelistic campaign, took as its slogan, "The Mobilization of the Christian Forces for Service." The following objectives were announced: (1) Leading all Christians to present their bodies a living sacrifice, holy, acceptable unto God, and to live a life of service for the Kingdom of God. (2) Doubling the attendance both at church and in the Sunday-school. (3) Enrolling as many as possible seekers after Christian life and experience. (4) Enrolling as many as possible candidates for the Christian ministry. Preparatory conferences with local ministers and church officers were held in some thirty different cities. The leaders went to these conferences and carried the inspiration back to the local churches, so that "the spiritual and the financial forces of the Church might be doubled, both in quantity and quality."

Koreans' Own Missions

THE Korean General Assembly, which includes all the various kinds of Presbyterians at work in that country, met this year at Hamheung in northeast Korea, where the Canadian Presbyterian missionaries are located. As usual, the moderator and all of the other officers and nine tenths of the committee members were

Koreans. The Korean delegates numbered over 200 and there were present about thirty missionaries. The greatest matter up for discussion was that of foreign missions. The Korean Church is maintaining work in Manchuria, Siberia and in Shantung, China. In this latter place it has four ordained missionaries and two physicians. The last two years have been hard ones for the Church in Korea since there have been great floods and other disasters and the Tokyo earthquake has increased the cost of living greatly. It was found that the genuine foreign mission work among another nationality in Shantung and the home mission work largely among Koreans in Siberia and Manchuria could not all be carried on, so one man was ordered recalled from Shantung. To offset that a Board of Home Missions composed of those most interested in the Siberia and Manchuria work was formed. The gains by baptism in the year were in the neighborhood of 15,000. Contributions amounted to nearly \$500,000 from the 1,500 churches. About 250 ordained pastors are in service.—*The Continent*.

Sunday-schools in Korea

FIVE years of intensive Sunday-school work in Korea, during which the Korean Association has had the active cooperation of the World's Sunday School Association, have now been completed. In that time the Korean Association states that for three years more than one new Sunday-school per day has been established. In Korea there are now 4,000 Sunday-schools, with 18,000 teachers and 264,000 members. Graded work among the primary classes was begun early in 1923, and has been such a great success that the Korean Sunday School Association has decided to continue the primary classes and is preparing beginners' lessons as well. Four new books have been added to the Korean teacher training course: one on the Bible, one on story telling and one each on

the organization and administration of the beginners' and primary departments.

Korean Y. W. C. A. Leader

THE young woman who has been chosen as the future national secretary of the Young Women's Christian Association in Korea, Miss Sung-sil Kim, recently arrived in New York to begin a two years' course of special training for the position. The story of her struggle for an education is an interesting one. It began with the devotion of her mother, who worked hard to earn the money for her schooling, against the opposition of a well-to-do father, who held the customary Korean view, that girls should not be educated, and should be married before fifteen. Upon her graduation from high school, Miss Kim won a scholarship for four years at college. When the Korean Y. W. C. A. aspired to a trained leader for its 1,200 members scattered in its five cities and nine schools, word came back from the London headquarters of the World's Committee Y. W. C. A., offering a scholarship for the Korean girl who should be chosen by her associates for study in America. The honor fell to Miss Kim.

ISLANDS OF THE SEA

John G. Paton, Centenary

BOTH in Great Britain and in the New Hebrides the centenary of the birth of John G. Paton has been widely observed. It was a matter of special interest that the New Hebrides Presbyterian Synod should have held its 1924 meeting at Leaukel, on the island of Tanna, where that illustrious pioneer began his work. A report of the meeting states: "Synod rejoices to see on every hand manifest tokens of the wonderful change that has come over the natives through the

spread of the Gospel. Members of the Synod have been struck not only with the large numbers that attended the services, including a great communion service, but with what will rejoice the hearts of all friends of the mission, namely, the clear evidence of the grace of God in the faces, demeanor and conduct of the hundreds of converts whom they have met, and with whom they have conversed."

"The Shame of the South Seas"

THIS is the title applied by many courageous thinkers, in Australia and elsewhere, to the so-called "condominium," established some thirty-five years ago in the New Hebrides Islands by the joint action of the French and British Governments. It is described as "a hybrid sort of government which leaves all white men in the islands subject to their own national authorities at home, and expressly provides that neither England nor France assumes any responsibility for the natives who theoretically continue independent. Under that treaty what is called the 'joint court' has functioned locally, but its jurisdiction is confined to cases where natives offend against foreigners. It has no power to hear any complaint of a native whom a foreigner may have treated unjustly, nor is there the semblance of any other tribunal where a native may get any redress against oppression suffered at the hands of a white man." There have been frightful allegations of cruelty and enslavement practiced on the natives, who are said to be robbed and slain ruthlessly by white plantation owners and it is claimed that life is cheap, women are regarded as mere slaves and chattels, and depopulation is on the increase as a result of the liquor traffic, infanticide, disease and the present labor-recruiting system.

THE MISSIONARY LIBRARY

The World Missionary Atlas. Edited by Harlan P. Beach and Charles H. Fahs. Maps by John Bartholomew. Quarto. 251 pp. \$10.00 net. New York. 1925.

At last it has come from the press—the long-anticipated Atlas, with missionary maps, tables of statistics, descriptive articles on mission lands, directory of Protestant missionary societies of all lands and comprehensive index. It is a masterpiece, as might be expected from the editors, map makers and publishers, and will be an invaluable reference book for all students of Christian missions. A more comprehensive review of this Atlas is in course of preparation; here we call attention only to some of the outstanding characteristics and facts presented. The information is gathered from 21 Canadian societies (not including affiliated organizations), 188 in the United States, 36 in Australia and New Zealand, 157 in the British Isles, 172 in Continental Europe, 52 in Africa, 15 in Latin America, and 121 in Asia and Malaysia. Thirty societies are listed working among the Jews—a total of 760 evangelical missionary societies, not counting auxiliaries and branch societies.

The Foreign Missions income was \$70,051,617 (corrected total). The number of missionaries listed is 29,188 and the residence stations on the field, 4,598. The native Christian staff employed is 151,735; the organized churches, 36,246; the number of full communicant members, 3,614,154; those added in one year, 209,741, and the total Christian communities in non-Christian lands, 8,342,378.

The first general missionary atlas was published by the Student Volunteer Movement in 1903, edited by Professor Beach. While not so complete as this, a comparison shows the immense progress made in the past

twenty-two years. In that atlas only 309 societies were listed, with their returns tabulated. The foreign missionaries supported then numbered only 15,343, the native Christian helpers, 75,281; the residence stations, 5,771; the full communicant members, 1,397,042, and the total Christian constituency, 3,613,391. Thus it will be seen that there has been an increase of ninety-six per cent in the missionary force, one hundred per cent in the native staff, one hundred and seventy per cent in communicant members and one hundred and thirty-one per cent in the Christian communities.

The colored maps in the new Atlas, with stations underlined, are remarkably clear, complete and accurate. Separate maps show languages, political divisions, races, density of populations, climate, occupations, commerce, and prevailing religions. Others indicate the location of Roman Catholic and Greek Catholic missions. The whole volume is sold at much less than it cost to produce. It is worth owning and worthy of study and intelligent use.

Walter Russell Lambuth, Prophet and Pioneer. W. W. Pinson. Illus. 261 pp. Nashville. 1924.

The widely known international benefactor of many races and friend of multitudes from every walk of life has here a worthy record, written by an intimate associate. Dr. Pinson has compressed within 261 pages the salient features of the life of sixty-seven years, spent fruitfully in China, Japan, the United States, Latin America, Europe and Africa, giving enough of picturesque detail to make a memorable and eminently readable missionary volume.

Walter R. Lambuth came of three generations of missionaries, of the

blood of Covenant and Cavalier. His earliest years were passed in his birth city of Shanghai and he came to America in boyhood for his education. His career as a missionary physician was cut short, having been mainly spent in Shanghai and Peking; though its aftermath, embodied in a study textbook, "Medical Missions," is a *post mortem* continuation of a rare physician. It was mainly as a founder of Southern Methodist missions that Dr. Lambuth did his best work afield—the mission in Central Japan, the exploratory beginnings of its work in Cuba, the splendid foundations of their Congo Belge work, the mission in Korea and his final death-eve work of establishing their Missions in Manchuria and Siberia. His sixteen years as Missionary Secretary and eleven as Bishop were largely spent abroad where his presence was an inspiration and the harbinger of renewed activity in the various Missions.

One cannot forget his influence upon the cause of Missions at large, particularly through his connection with the Methodist Church work in Peking and the Methodist union in Japan. His frequent presence at interdenominational gatherings in America and over the seas always meant constructive or harmonizing touches and prophetic outlook to a full program, leading to greater effectiveness. His home influence was increased by his frequent editorial and contributed articles in his denominational periodicals; while for the general public, such volumes as the one already mentioned, and "Winning the World for Christ" abide as his message for today and for the future.

Dr. Lambuth never spared himself; nor did his delicate and deeply devoted wife, who so freely released him for his international work. When in great bodily weakness he had established his last Missions in Manchuria and Siberia, he fell asleep in Yokohama, whence his body was removed to await the resurrection by the side

of his dearly beloved mother—a fitting place in which to die and be buried, among the two virile nations of the Eastern world. H. P. B.

Where Evolution and Religion Meet. By John M. Coulter and Merle C. Coulter, Professors in the Department of Botany at the University of Chicago. 12mo. 105 pp. \$1.25. New York. 1924.

The title of this little volume is hardly accurate. The discussion of the evolutionary theories and of their influence upon modern thought is clear and simple, especially for a beginner, who wishes to learn what Evolution actually means and why it has such a hold upon the scientific mind. The other purpose of the book is not nearly as well done. In fact the relation of Evolution to Religion is confined to the introduction and the very brief chapter at the close of the book. The authors define the Christian religion as a spirit of unselfishness inspired by love, and naturally find no conflict between religion and the evolutionary theory. Many who do not draw as sharp a line as do the authors between theology and religion, and who still believe that certain great truths are fundamental to their Christian faith, will lay down the book without having solved one of their perplexities regarding the harmonizing of Evolution with their cherished beliefs. R. M. L.

Reality and Religion. Sadhu Sundar Singh. 12 mo. 80 pp. 75 cents. New York. 1924.

This Oriental Christian's meditations and parables on religion make interesting reading. The Sadhu does not claim to be a theologian. He is a practical Christian mystic and an interpreter of Christian truth, greatly honored and beloved in India and elsewhere for his Christlike character, messages and service. These twenty-seven brief meditations are on such themes as The Creation, The Incarnation, Prayer, The Future Life, The New Birth, Love, The Cross, Sin, etc. They are not studies, but thoughts, always reverent and sometimes illumi-

nating. On Love, the Sadhu says: "A kiss is the outward sign of a mother's love for her child. If the child has a contagious disease, the mother may refrain from kissing him, but her love for the suffering child is not less, but more, as he needs more of her care and love. Just so God may seem to forsake those who have fallen a prey to the contagion of sin, but His love for them is infinitely more than a mother's love for her child (Isaiah 49:5)."

The Ideals of Asceticism. By O. Hardman, M.A., D.D. 12 mo. 232 pp. \$2.00. New York. 1924.

The author's definition of asceticism is this: The voluntary practice of renunciation, suffering and toil for the fulfilment of a variety of ideals, which assumes even a greater variety of activities, good and bad, noble and debased, heroic and foolish. He then proves historically from a wide view of races and civilizations, that "asceticism is a normal and constant product of human nature," and that the cross of Christ illustrates this principle in its highest form; that therefore asceticism is an essential part of Christianity. Although the practices of asceticism are very varied, covering as has been said every possible form of self-denial, from the most abject to the most sublime, there are in the main three ascetic ideals: the mystical, reaching out to fellowship with the Divine as its goal; the disciplinary, which seeks righteousness of conduct or holiness of life; the sacrificial, with its effort to make reparation for one's own or another's evil conduct. The need of asceticism in our modern life, and how it may be applied to present-day social problems, is the theme of the closing chapter of the book. R. M. L.

The Gospel at Corinth. Richard Roberts. 8vo. 173 pp. \$1.75. New York. 1924.

This series of sermons by the minister of the American Presbyterian Church in Montreal is based upon St. Paul's First Epistle to the Corinthians. While not a commentary,

it forms a very practical homiletical study of First Corinthians, treating the great ideas of Pauline theology. Dr. Roberts is no superficial student of the Scriptures and goes directly to the heart of the apostolic message. He has the power to discover and reveal the essential elements of the themes he discusses and certain chapters are excellent illustrations of the type of expository preaching much practiced by Dr. John Henry Jowett and by other men of the Scotch and English schools. The oratorical and poetical elements in these sermons are subordinated to that which should be the high purpose of all preaching—to reveal the heart of God, to interpret the mind of Christ, to move the soul to longing for the deeper life, "the life that is life indeed."

C. C. A.

The Autobiography of Mary Jane. 12mo. 117 pp. \$2.00. Boston. 1924.

Mary Jane married a preacher—and evidently she thinks more highly of ministers of country churches than of Board secretaries. Her story of courtship and married life is more candid than candied. She evidently wishes to unburden her mind anonymously on some topics and writes frankly but interestingly of the trials of a pastor's wife, of church gossips, of church choirs, of church officials and other experiences. It will do some pastors and church officers good to read Mary Jane's observations.

African Life. Bishop W. H. Overs. Illus. 12 mo. 146 pp. \$1.00. New York. 1924.

Life in Africa is full of unusual customs, scenes and adventures. Bishop Overs of the Protestant Episcopal Church in Liberia describes, in attractive style, many of these peculiarities for the benefit of young Americans. Those who read will understand better the African forests, rivers, villages, witch doctors, superstition, slave trade, boys and girls, and mission work. They will wish to preserve the good in African life and to help root out the evil.

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The plan for a group of eight buildings for the Foundation is being carried out. Mackenzie Hall, the woman's dormitory, is already completed and occupied under direction of the Dean of Women, Mrs. Lester McLean, Jr. Construction has begun on Knight Hall, a classroom building, and Avery Hall, the library.

PERSONALS

RIGHT REV. W. W. CASSELS, D.D., Bishop of the diocese of Western China, who was one of the famous "Cambridge Seven" of 1885, will this year complete forty years of service in China.

* * *

REV. HENRY SMITH LEIPER, whose father has long been engaged in home missionary work, and who has himself spent five years in China, has become an Associate Secretary of the American Missionary Association.

* * *

REV. W. E. BROMILOW, D.D., who has been engaged in missionary work in the South Sea Islands since 1879, has retired from active service.

* * *

MISS LUELLE MINER, former head of Yenching College, Peking, is spending the year as dean of women in Shantung Christian University, Tsinanfu.

* * *

REV. FRANCIS S. DOWNS, of Tyrone, Pa., has been called to become an Associate Secretary of the Presbyterian Board of Foreign Missions.

* * *

REV. ERNEST F. HALL, D.D., has been appointed Publicity Secretary of the Presbyterian Board of Foreign Missions.

NEW BOOKS

World Missionary Atlas. Edited by Harlan P. Beach and Charles H. Fabs. 251 pp. Institute of Social and Religious Survey. New York. 1925.

Fifty Years in Foreign Fields—China, Japan, India and Arabia: A History of Five Decades of Women's Board of Foreign Missions, Reformed Church in America. Mrs. W. I. Chamberlain. 279 pp. Woman's Board of Foreign Missions of the Reformed Church in America. 25 East 22nd Street, New York. 1925.

Secret of the East. Oliver Huckel. 368 pp. \$3.50 net. Thomas Y. Crowell Co. New York. 1924.

Christianity for Today. John Godfrey Hill. 139 pp. 75 cents net. Methodist Book Concern. New York. 1924.

The Christian Church in the Modern World. Raymond Calkins. \$1.75 net. Macmillan Co. New York. 1924.

Christian Missions and Oriental Civilizations—A Study in Culture-Contact. Maurice T. Price. 545 pp. \$3.75 net. G. E. Stechert, 31 East 10th Street, New York City; American Baptist Publishing Society, Chicago. 1924.

Nine Thousand Miles in the Track of the Jew. Richard Cadbury. 5s. Marshall Brothers. London. 1924.

Prisoners Released: The Redemption of a Criminal Tribe. C. Phillips Cape. 139 pp. Wesleyan Methodist Missionary Society. London. 1924.

The Encyclopaedia of Islam. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. Luzac. London. 5s each. 1924.

Bible Hero Stories. Joseph. Written and illustrated by J. H. Shonkweiler. 31 pp. 25 cents, net; \$2.64 a dozen, net. Standard Publishing Company. Cincinnati. 1924.

Jubilee Report of the American Presbyterian Mission in Western India—1872 to 1922. Mrs. R. C. Richardson, Editor. 100 pp. Wesleyan Mission Press. Mysore, India. 1922.

Missionary Heroines in India. E. C. Dawson. 153 pp. 2s 6d. Seeley, Service Co. London. 1924.

Chinese Triangles: The Y. W. C. A. in a Changing China. 78 pp. 25 cents. Publication Dept. Y. W. C. A. Quinsan. 1924.

Myths and Legends of India: An Introduction to the Study of Hinduism. J. M. Macfie. 333 pp. 8s. Clark. Edinburgh. 1924.

The Arya Samaj: A Modern Religious Movement in India. E. H. Whitley. 32 pp. **The Brahmo Samaj.** E. P. Brown. 19 pp. 3d each. Missionary Literature Supply. London. 1923.

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