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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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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.

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PERSONALS

T. Z. Koo, a secretary of the World's Student Christian Federation, and for some years one of the secretaries of the National Y. M. C. A. Council of China, is now in America. He represented the Anti-Opium Association at the Geneva Conference, and made a profound impression at the student conference in Manchester as well as in other places in England.

DR. FAYETTE A. MCKENZIE, president of Fisk University, Nashville, Tenn., has recently resigned. There has been some agitation among the students and alumni in favor of having a Negro president.

HENRY S. NINDE, the oldest living Y. M. C. A. secretary, celebrated his ninetieth birthday on April 16th, and on March 12th he and Mrs. Ninde had their sixty-fifth wedding anniversary.

BISHOP MOTODA, of the diocese of Tokyo of the Protestant Episcopal Church, recently visited China in the interests of the Japanese living in that country.

REV. HUIE KIN, pastor of the Chinese Presbyterian Church in New York City, has been forced by ill-health to resign.

REV. GILBERT N. BRINK, General Secretary of the Baptist Publication Society, to whom a year's leave of absence was granted in October in the hope that he might recover his health, has presented his resignation.

BISHOP SCOTT of the North China and Shantung Mission of the Society for the Propagation of the Gospel celebrated on September 21st, the completion of a service of fifty years in China.

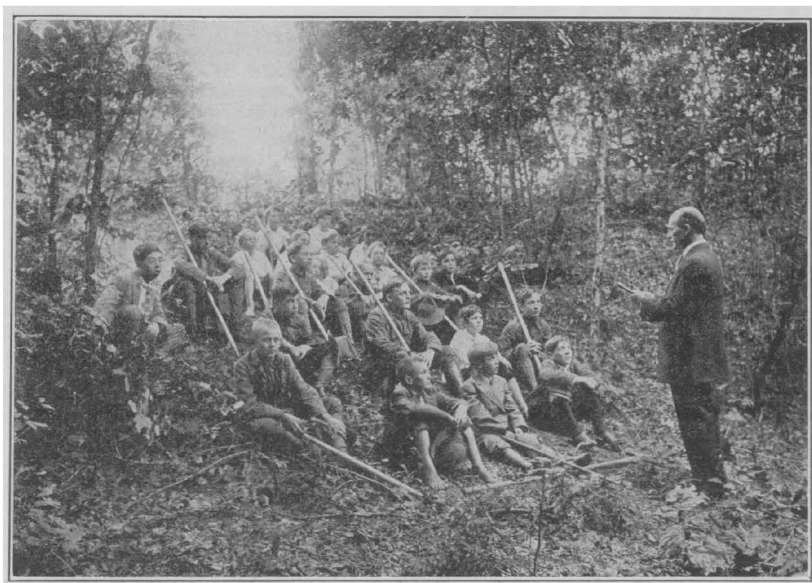
REV. JOSEPH CLARK, of the American Baptist Mission, has returned to America on furlough after forty-five years of missionary service on the Congo. When he went out in 1880 there was not one Christian native in his district. Now thousands of men and women are seeking to follow Christ and many are helping to spread the Good News.

OBITUARY

JAMES BOYD NEAL, M.D., for forty years a medical missionary in Shantung Province, China, of the Presbyterian Church in the U. S. A., died in Philadelphia, February 4th, in his seventieth year. During his service in China he acted as President of the China Medical Missionary Association, Dean of the interdenominational school of medicine at Tsinanfu, which later was merged into the medical department of Shantung University, and finally as President of the University.

MR. THEODORE D. RIGGS, for some years a missionary of the American Board, and treasurer of the Anatolia College, Turkey, died near Boston on April 9th, while preparing for his return to Turkey. Mr. Riggs was a grandson of Dr. Elias Riggs and of Rev. H. G. O. Dwight of Constantinople. His father was Rev. Edward Riggs of Marsovan.

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(See page 429)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVIII

JUNE, 1925

NUMBER
SIX

AT THE MONTEVIDEO CONGRESS,

CHRISTIAN work in South America, its needs, progress and the plans for its advancement were the subjects for consideration by the representatives of the Protestant and Evangelical movement on this continent held in Montevideo, March 29th to April 8th. One of the delegates from North America, Mr. W. Reginald Wheeler, of the Presbyterian Board of Foreign Missions, writes of this Congress as follows:

"Uruguay, politically speaking, is the Switzerland of South America. Here the representatives of the other republics of the continent can meet to discuss topics of common interest and concern without exciting national rivalries or competition. Nearly one third of the population of a million and a half live in the capital, Montevideo, on the broad estuary of the River Plate, which has the reputation of being one of the most healthful, progressive and beautiful of South American cities. . . .

"We were impressed by the sturdiness of the men of Montevideo and by the space given to football fields and recreation parks. At the last Olympics at Paris, the Uruguayan soccer football team emerged the champions of the world, and no South American republic is more advanced in its legislation and efforts on behalf of public health and social service. The Pocitos Hotel, where the Congress meetings were held, is situated outside the city on the beach, and was an ideal place for the conference.

"At the Congress there were 165 delegates, 19 affiliated delegates, 10 invited guests, and 121 visitors. Eighteen nations were represented, ten from South America, five from Europe— France, Spain, Portugal, Italy and Switzerland; one from Central America; two from North America, the United States and Canada. There were 13 denominations represented with 36 different societies and organizations, Methodists, Presbyterians, and Disciples of Christ

having the largest number of delegates. Of the 194 delegates and invited guests, 140 came from South America and 67 of them were representatives of the National Churches.

"At Panama in 1916 most of the delegates were from North America; but in Montevideo most of them were from South America. The commission reports in 1916 were prepared chiefly in the North, but these have been written chiefly in the South. The committee chairmen and members of commissions were largely from South America and the important Business Committee had 21 of its 29 members from the South. Dr. Robert E. Speer, Chairman of the Committee of Arrangements, who was Chairman of the Congress at Panama, relinquished the speaker's chair on the first morning to Sr. Erasmo Braga, a Brazilian, after the latter's election to the office of Permanent Chairman. This was symbolic of the transfer being made today in control of the Protestant Movement in these countries from North American to South American hands.

"The topics discussed were marked by their breadth of interest—Education; Evangelism; Social Movements; Health Ministry; The Church in the Community; Unoccupied Fields; Indians; Religious Education; Literature; Relations between Foreign and National Workers; Special Religious Problems; Cooperation and Unity. The four of these topics that drew the most attention were evangelism, health ministry, education and social movements. The need of evangelizing the Indians, especially the non-Spanish and non-Portuguese speaking Indians, was emphasized. The Brazilian Government sent Dr. Horta Barbosa, the head of its Indian Department, to represent it at the Congress, and he and Mr. Dinwiddie, and Mrs. Walter C. Roe, made important contributions toward the solving of this problem. The need of reaching the student classes and the varied methods through which the Gospel can best be broadcast were presented and discussed.

"One of the resolutions passed by the Congress with reference to social movements in South America indicates the nature of this report:

"Jesus calls us to a universal brotherhood; peace in industry and between the nations: economic security for all: the uplift of the classes of society that lack opportunity: the awakening of the belated races; the moral enrichment of all peoples by means of a free exchange of scientific and spiritual discoveries; the complete realization of our highest human possibilities. The realization of these ideals depends upon our making universal brotherhood a recognized and practical fact. The Congress therefore calls on all Christian people to cleanse their hearts of all suspicion, all prejudice and all selfishness; to begin now to treat all men as true brothers; to keep alive the spirit of goodwill in schools and churches; to oppose all forms of discord between national and international groups; to establish personal contacts with men of different beliefs, different social conditions and national affiliations, so that there may be a leaven of brotherhood throughout the continent; to study sympathetically human activities in other lands, in order that under-

standing and knowledge may eliminate all suspicion and lack of confidence, and that in every land here represented there may be the development of a consciousness whose touchstone is the Golden Rule of Christ."

"The Congress bore striking witness to the growth and power of the Protestant Movement in South America during the past two decades.

	1903	1924
Evangelical Missionaries	750	2,105
National Evangelical Ministers	1,100	2,306
Communicants Enrolled	32,000	122,559
Total Protestant Community	65,000	251,196
	1906	1924
Organized Churches	856	1,283
Communicant Members	91,000	122,559

"The largest advance has been made in Brazil; Argentina and Chile follow next. In Brazil, the Presbyterian Church at its last assembly reported more than 21,000 members, with the Independent Presbyterian Church recording about 9,000 more. These two Presbyterian Churches contributed over \$200,000 toward their work in 1923.

"There are still vast unoccupied areas on the continent and certain classes and groups are not yet reached. The Protestant Movement has followed in general the coast line, but a vast region, equalling four-fifths of the total area of South America, totalling about 6,000,000 square miles, contains wide ranges untouched vitally by Christian agencies. This continent within a continent equals more than a third of all Asia, more than a half of all Africa. It constitutes for Evangelical Christianity the largest geographical expanse of unworked territory to be found on the face of the earth.

"An impression made by the Congress upon the delegates was that of the true unity and fellowship with one another and with Christ. Not once did there arise serious disagreements. Dr. Mackay of Lima, Peru, struck the keynote when he said that we should love the living, loving Christ, we should love one another, and accept the full consequences of such love and allegiance.

"Our message is to be prophetic rather than sacerdotal: the living word of the living Christ to living men, the essence of Christianity being not a rite, nor a creed, but communion with the living God and service of men as our brothers, growing out of the inspiration and fellowship of that communion.' "

[A fuller report of this Congress is expected in our next number from Dr. Robert E. Speer.—Ed.]

THE CHRISTIAN SITUATION IN INDIA

AS IS well known, the people of India are "very religious," but they are far from Christian. Following the long years of ignorance of Christ's teachings and spirit, and of bitter hostility to Christian missions, there has dawned, however, a period of better understanding and deeper sympathy with Christ's character and ideals. Christianity has had a great influence in changing many Indian customs and many leaders consider Jesus the greatest religious force in India today. His influence has been to purify the native religions and customs, even though men have refused to acknowledge openly His deity and Lordship. Reforms have taken place among Hindus, calling for an abandonment of idolatry, child-marriage, caste and temple immorality.

The Christians are increasing proportionately much more rapidly than the population, but not numerically. Some missionaries feel that the missionary methods of the past are not adequate for the present; that the Christian message needs to be presented more in its original Oriental form and that Indians must be given more freedom in its interpretation and expression. The Occidental form of Christian truth and organization is proving a hindrance to Indian minds, but the essential message of Christ to sinners is welcomed. This message must be the vital truth of God's love and life offered to men in Jesus Christ and must be related to the history and beliefs and every-day needs and experience of those to whom the message is addressed. Too often the Christian Gospel has been given a Western background, dress and outlook. The presentation of Jesus Christ Himself as the revelation of God is supremely needed. He must be the living Jesus of the Gospels with His deity, His miracles, His parabolic teaching, His godlike holiness and sympathy, His atonement by the sacrifice of Himself, His gift of new life by faith and His assurance of eternal life through His resurrection from the dead. Jesus Himself must be the center and circumference of the Christian message.

India has shown her readiness to listen to this message. Mahatma Gandhi is honored for his advocacy of the principles of Jesus. Even lecturers from the West who exalt Christ are listened to by multitudes with sympathetic attention and respect. The *Christian Patriot* of Madras, edited by an Indian Christian, says of the lectures on "Jesus" delivered by Rev. Charles W. Gilkey of Chicago: "The intensity of interest and unflagging attention . . . was maintained at white heat. . . . It is Jesus, Jesus, and Jesus again that India will listen to . . . not to any other claims, institutions or ecclesiasticisms."

India also will respond to Christian teaching related to the real, present-day life and problems of India. There has been too often a union of Indian Christians with Western forms of life and edu-

cation rather than the injection of Christian life into Indian communities. Ostracism, persecution and lack of sympathy have separated Indian Christians from their neighbors in a way that has made them seem foreign and has made their religion seem to belong to foreigners. The "salt" that seasons must be in close contact with the mass that needs to be saved.

Many missionaries also believe that whatever may have been the reasons in the past for paying Indian evangelists with Western money, this method should be gradually discontinued. The Indian Christians should, like the Christians of Apostolic days, be taught to act as unpaid evangelists wherever they are, supporting themselves by their own labor or receiving the free-will contributions of the people among whom they serve. The Indian Christians need to be trained, as do Christians everywhere, in voluntary service and systematic giving.

Rev. James F. Edwards, editor of *Dnyanodaya*, published in Poona, India, says in the course of a recent address:

"As far back as many of us can remember the Christian Church in the West has been praying that God would show to His Church an 'open door' in the East, that His Spirit might so work on the hearts of millions in the Orient that they would be ready to listen to the message of His Loving Son, and so lead the way to the Christianizing and evangelizing of the whole of the mighty East. As we read the signs of the times we are unable to resist the conclusion that God has answered the greater part of this prayer and that in India there is already the widespread preparedness that has been prayed for by earnest Christians everywhere. The evidence for this is manifold. It will be tragic if, with this truly great and unique situation upon us, we, the followers of Christ, whether missionaries or Indian leaders, are found unequal to the task of leading India's most influential men and movements to Christ, and if one of the biggest opportunities ever offered to the Church should pass away without being used to the fullest possible measure.

"The Indian President of the National Missionary Society of India, in speaking on 'The Missionary Responsibility of the Church in India,' said: 'Leaders of Indian thought and opinion all over the country are today looking up to Jesus with growing regard and admiration, and there is an unprecedented preparedness on their part to listen to the really vital gospel message. . . . On the other hand, the Church is not equally prepared on her part for an advance towards non-Christian India. There are large sections of the Church whose attitude towards evangelism is one of apathy, not to speak of some who are even anti-pathetic. While non-Christian India is saying like the Greek delegation, '*Sir, we would see Jesus,*' the Church is not ready to take the place of Andrew and Philip. The common complaint is that while Jesus Christ attracts people, the Church repels them. To build a more Christlike Church in India must be the supreme duty of missionaries and Indian Christians alike and the task will call for their closest possible cooperation in every sphere of work.' "

Another hindrance to Christianity in India, one that has often been mentioned, is the life of many Europeans and Americans who are looked upon by the Indians as Christians. It is difficult for this

influence to be counterbalanced by the consistent lives of many whose example, testimony and service has been notably Christlike.

For Christ to conquer India, the lives of His people must be more in harmony with His Book. The first place must be given to the Bible as the guide of life and the authoritative history of Jesus and His message. Missionaries or Western teachers who cast doubt or discredit upon the Book that has been translated and placed in the hands of the people discredit themselves as messengers of Christ. The editor of *Dnyanodaya* truly says:

“India is turning to the Bible for a correct idea of Jesus, and India is also insisting on what one leading Indian Christian speaks of as ‘India’s right to interpret Jesus and His “path of salvation” in its own way.’ This is clear from a thousand facts that appear daily, facts which illustrate the astonishingly unique position occupied by the Bible among India’s remarkable religious literature.”

It is the Church of Christ in India that must be given the Bible and must be given the opportunity to interpret the teachings of Christ and to apply them to daily problems, conduct and the promotion of Christianity. The young Church must be allowed to grow, to suffer, to learn, to try its strength, to realize its dependence on God and its responsibility to Him. Christianity must pervade Indian life and customs, Indian literature and law, Indian industry and politics, Indian family and social life, Indian education and religion.

The Christians of India are capable of great spiritual development, of remarkable self-sacrifice and of large achievements. They need education; they need concrete example and encouragement; they need to see that Western Christians practice as well as teach absolute dependence on God and His Word for guidance and for power to live in harmony with the teachings of their Divine Master. Christianity is unique in its Way of Life through forgiveness of sin brought by the sacrifice of Christ, the Son of God, on the Cross. India has nothing like this, but India can understand this Gospel. The Holy Spirit can bring Indian Christians into a realization of the power of God in the life that now is and for the life that is to come.

CHRISTIAN INFLUENCE IN DOSHISHA UNIVERSITY

IN February, on the eve of the semi-centennial celebration of the founding of Doshisha University by Joseph Hardy Neeisma, a disturbance took place which was said to be due to the President’s plan to strengthen the Christian purpose and spirit of the institution. This was founded by a Christian Japanese as a Christian college, but the effort to establish a high educational standard in all of the departments has led to the employment of a large number of non-Christian teachers who are not in sympathy with the Christian purpose and program. In order to maintain the Christian

character of a missionary institution, professors are sometimes selected from Christians not properly qualified to teach. This naturally creates much dissatisfaction on the part of students. Those who are inclined to be radical and rationalistic also object to all religious influence in their education. There was some opposition to education through the English language and the application of the so-called "Dalton System" of education in the University. These plans are, however, favored by the graduates.

The trouble seems to have been largely due to misunderstanding on the part of certain non-Christian professors and students concerning the movement for reform in pedagogy and discipline. The rumor was started that the President intended to get rid of non-Christian teachers and professors, of whom there are a considerable majority in some of the departments. There was a short-lived effort to secure the resignation of the President and the Dean, but the misunderstanding has been cleared up and peace restored. Large numbers of Japanese have entered the school in the spring term so that the problem is how to provide for them.

One thoroughly familiar with the educational work in Japan, says:

My judgment in regard to having a large number of non-Christian professors is that if you have such a situation you do not, in fact, have a Christian institution. . . . It is difficult in any case. So many of the first generation Christians are inclined to compromise with their non-Christian environment and pander to it, as was true in the early days of Christianity. . . .

But it is no easy task to find qualified Christians. There seems to be a lack somewhere in preparing such professors. The Government has its normal and higher normal schools but there is no such institution among the Christian institutions. . . . This is one of the subjects for conference in connection with the next annual meeting of the Federation of Christian Missions. . . .

There was a strike in another missionary school in Japan last fall because the institution was not Christian enough. The students were displeased with a dean who seemed to be lowering the Christian colors in order to get numbers and a larger sum in fees.

Some of us are more and more coming to the conclusion that largeness spells defeat of our Christian purpose in mission institutions. With a small number, say about three hundred and fifty or four hundred, we can keep the institutions Christian and permeate the student body with Christian ideals and Christian cosmology. Above that number, the problem becomes increasingly impossible. . . .

This raises again the question of the wisdom of employing a large number of non-Christian teachers in a Christian missionary institution in order that the scholastic standards may be maintained. It is difficult in a non-Christian land to secure a sufficient number of properly trained Christian professors. The effort to reach the standards required for government recognition and to enable the institution to offer educational opportunities under Christian auspices to as large a number as possible, has led some to adopt a policy that seems to many to compromise the distinctly Christian character of

higher educational missionary institutions. It is difficult to avoid the tendencies of the time and in some cases the good has become the enemy of the best. Intellectual standing should never be emphasized at the expense of the evangelical Christian message and influence. In most of the missionary institutions, however, the Christian character and training have been kept to the fore. In Doshisha University a few months ago Rev. Paul Kanamori conducted a very fruitful evangelistic campaign.

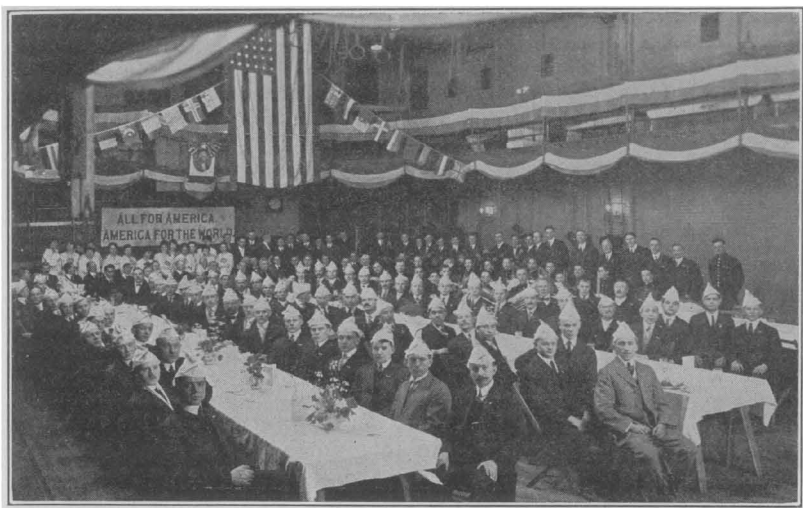
TWENTY-FIVE YEARS WITH THE AMERICAN BOARD

DR. EDWARD C. MOORE, in a recent address, reviewed the twenty-five years of his experience with the American Board of Commissioners for Foreign Missions. He was elected a member of the Prudential Committee in 1899, became chairman in 1905 and president of the Board in 1914. Among the prominent men active in the Board and in the missions in 1899 were Dr. Samuel B. Capen, Dr. Judson Smith, Mr. D. Willis James, Dr. George Washburn and Dr. Elias Riggs of Turkey, Dr. Daniel C. Green and J. H. DeForest of Japan. Professor Moore says that the Prudential Committee has stood for a conservative type of theology but that theological views have not weighed in consideration of men for membership on the Board or in the acceptance of candidates for the field.

Among the notable historical events that have transpired in this period are the Boxer uprising in China, the capture and release of Ellen Stone in Albania, the establishment of "Yale in China," the Spanish-American War and the opening of missions in the Philippines, the Turkish Revolution and the Armenian massacres, the revolutions in China, the Shanghai Missionary Conference, the Edinburgh Conference, and the establishment of National Christian Councils in Japan, China and India. In America the "Laymen's Missionary Movement" and the "Interchurch World Movement" have come and gone.

Great progress has been made in medical and in higher educational work and in the employment of native workers during this period. The first year's receipts of the Board in 1810 to 1811 were \$999, while the Board Centenary Fund reached the sum of \$995,000. The Woman's Board celebrated its Jubilee in 1917 and helped to raise the total receipts to \$1,247,000. Then followed the period of struggle after the World War. While the income has increased to over \$2,000,000, expenditures have grown even more rapidly and debt has been an almost constant handicap.

Professor Moore closes his report by saying that great as is the need of money, it is "personality upon which everything turns." He warns against the passion for mechanism and high organization.



A Y. M. C. A. BANQUET OF MANY NATIONALITIES, PREPARING FOR CITIZENSHIP
IN AMERICA

“I Was a Stranger”—in America

BY FRED HAMILTON RINDGE, NEW YORK

Secretary of the Industrial Department, International Y. M. C. A.

“OUR melting pot apparently hard-boils the aliens,” remarks a modern newspaper. If so, it is *our fault*. The Church and Christian people are in constant danger of ignoring their responsibility for concrete service among the 14,000,000 foreign-born and 22,000,000 of foreign parentage in America.

“Here are millions of strangers in a strange land,” wrote the late Bishop Charles D. Williams,* “in the solitude of the crowds, torn up by the roots from their native soil, stripped of the age-long traditions and customs that surrounded them from birth, having lost their old social conventions and standards and found no new ones; church, community, often family and home gone, for many of them are single men. Is it any wonder that they often lose their moorings and are driven by gusts of passion and carried by the ideas of strange life about them to moral shipwreck?” He continued:

“Then consider the foreigner’s experience. Frequently he is mercilessly exploited by our industrial system, eagerly seeking cheap foreign labor. He is a mere tool to be used, perhaps to be used up, in its process and then thrown carelessly into the scrap-heap. No one cares for his soul, his personality. Even his own countrymen who have come here before him and learned something of the language and customs of the strange land, frequently use their

* In his book, “The Gospel of Fellowship.”

superior knowledge to prey upon him most ruthlessly. We all know what padrones do to their own people. If an immigrant has a family and sends his children to the public schools, these children are often socially ostracized by native-born American children, or children one degree removed from foreign birth. The finger of contempt is pointed at them. They are called 'dagoes' and 'hunkies.'

"By and by, perhaps, the home itself begins to break up. The children acquire a smattering of our language and customs, particularly the 'smarty' Americanisms of the streets, and they turn with contempt on the father and mother who persist in their queer foreign ways. And so the process goes on. Is it to be wondered at that life grows confused, loses its stability and its victims are driven to recklessness or else to an ingrowing association with those they still understand, their own people?"

What a challenge! It is the duty and privilege of every church and Christian organization to help aliens realize their hope of equality, freedom and justice in America; to help them to a better understanding of community life; and to give them a practical demonstration of the spirit of our Christianity.

It is the duty and privilege of every Christian agency to discover the number and character of the foreign population of the city, to study its needs, and learn what other agencies—philanthropic, patriotic and religious—are working for its welfare. A church, Y. M. C. A. or Y. W. C. A. owes it to the development of its membership in Christian service and self-sacrifice, to interest men and women in such volunteer work as teaching immigrants the language of our country, aiding them to appreciate its laws, rights, and institutions, and giving them opportunities for adequate self-expression. Work among immigrants should be coordinated in every city by bringing together representatives of the various welfare societies. *Real Christian Americanization is one of the most practical channels of home missionary service.* In this work the prayer of our Master "that they may be one" may find fulfillment. The foreign-speaking aliens will often be suspicious of our motives. But their suspicions may be turned into implicit faith through unselfish endeavor which will help them understand that the spirit of Christ is "not of blood, nor of the will of the flesh, nor of the will of men, but of God."

A common experience is that of a Porto Rico boy brought into touch with Christian men for the summer. Said he, "When you first gave me a Bible, I got Him in my head. Now, I have been with you all summer, and," touching his breast, "I have Him in my heart!"

A Dane, who usually spent his Sundays in carousing with his fellow countrymen, after attending a series of religious meetings decided to become a Christian. Next morning he went to his work in the steel mill where he had been for fifteen years, and said to the man next to him:

"Do you know, I have the greatest joy in my life that I have even known? I am a changed man. I have accepted Christ."

"Oh, that is nothing new," said his friend, "I have been a mem-

ber of the church for sixteen years." "What, you a Christian?" said the new convert, "I don't believe it! *You could never have had the joy which I have, and kept it to yourself!* I don't believe you were ever converted."

Though the Dane could not speak perfect English, he became a real spiritual force and within a year, out of ten men who worked in his gang, seven were led to Christ. He was made a deacon in his church, organized a new Sunday-school and expects to give his life to Christian Americanization work.

A Scotchman who had dug coal for twelve years in the old country and expected to do nothing else, came in touch with one of the Y. M. C. A. coal miners' Institutes. He took the mining course, passed successfully the state examination, and within eighteen months from the time he started, was promoted to a superintendency. Through the influence of the Association he cut out drink and was restored to active service in the church.

It is necessary to serve people where *they* are as well as where *we* are. A secretary thus describes some of his recent experiences:

"I have spent two days on the banks of the Hudson, and find foreigners in every town along the river. In the quarrying industry, they are the men who do the hard work. Last evening a group of about sixty Magyars came together. There was no place where they could meet, so we proposed to study in the open air. A barn was close by, and inside two quarry carts.

We asked the men to take these out. Two gasoline lamps were lighted, and I stood between these in the barn and gave the men their first lesson. Of course, with the gasoline, barn smell, and garlic, the occasion did not lack the flavor of real life. This evening the first lesson was given to a group of Italians in the store of the Italian commissariat. Inside the counter Mike Cappitala slyly dispensed 'near-beer,' and on the other side I dispensed English. We got the lesson down, but not quite as fast as the other fellows got down the beer."

An Italian bootblack entered the Young Men's Institute in New York one night behind one of the bulky members and got into the gallery, where he watched with wondering eyes the men on the gymnasium floor. This appealed to the boy; he wanted to join, but was a year shy of the entrance age. When he had passed his sixteenth birthday, he paid his membership fee, found a class where he might learn to read and speak English, and studied hard to be on an equal



WORTHY OF A WELCOME—FROM NORWAY

footing with the other members. From that class he went into more advanced English training, and took up mathematics. By persistent effort and by the influence of Christian friends, he has become a man of education and sterling character. He is now superintendent of one of the large life insurance companies.

There are innumerable instances that might be cited of personal service rendered to foreigners by Christian workers. Experienced volunteer workers among foreigners agree that they secure ample reward for their work from the touching appreciation manifested. One night-school student writes:

"The teachers have done the lessons so interesting that the evenings have passed as real entertainments. So far, attendance has been steady without any persisting to it. It is beyond our power of expression to say the full



A COSMOPOLITAN ENGLISH CLASS PREPARING FOR CHRISTIAN CITIZENSHIP

Six nationalities represented: 2 Czechs, 2 Ukrainians, 2 Greeks, 1 Mexican, 2 Germans, 2 Austrians

measure of thanks we feel. Also it is beyond our power to carry on such work ourselves. We are entirely dependent on you. It is my wish, if we were able in the near future, to contribute something towards the support of the work."

People from other lands hate to be patronized.

Why should not the Church assume its rightful place of leadership in bringing about this universal mutual understanding and sympathy? Christian Americanization is a process of getting into tune. A symphony orchestra is composed of many players, using different instruments, but complete harmony is possible when they play in tune. America is a great orchestra of more than fifty racial groups, and harmony will be achieved only when foreign and native-born learn to play in tune.

"I was a stranger, and ye took me in!"

Arab Reaction Toward Christ

BY PAUL W. HARRISON, M.D., KUWEIT, ARABIA

Author of "The Arab at Home"

IT is a time of transition and confusion in Arabia, with currents and cross currents flowing in every direction. Much on the surface has no appearance of stability, and the permanent elements in the currents underneath are not easy to determine. Almost every possible reaction to the gospel message is seen, but an ominous black thread of uniformity runs through them all.

An Arab worthy of study in this connection is Mullah Fulan, a leader of the Bedouin Wahabees, an exceedingly fanatical desert sect which calls itself "The Brethren." This old blind teacher, on first acquaintance, appears to have learned nothing and forgotten nothing during the changes of the last ten years. More intimate acquaintance confirms the impression that he has indeed forgotten nothing. His devotion to Islam is as unquestioning and sublime and intolerant as ever. He would sacrifice his life unhesitatingly rather than give up so much as one jot or tittle of his convictions. When war broke out recently between the desert Brethren, of whom is a leader, and the coast town where he lives, he expressed the hope publicly and emphatically that the town might be taken and sacked by the true believers, so that it might thereby be cleansed of its iniquities. He was imprisoned and barely escaped execution for this treason, but he bent to the storm not an inch nor retracted so much as a syllable.

Mullah Fulan has forgotten nothing, but he has learned a great deal. He knows that the eventual success of his beloved leader, Bin Saoud, will depend upon the British allowing him a free hand. He knows that in spite of the bloodthirsty exploits of the "Brethren" their power is as that of grasshoppers in comparison with the West. All this he knows, as do the Brethren in the depths of the inland deserts, but the Gospel gains no advantage on that account. The West is not loved because it towers above the Arab in point of military strength. Rather, it is hated more cordially than ever, and its religion is hated along with everything else from that part of the world.

Upon coast Arabs the impact of Western civilization, during the past ten years, has made a far deeper impress than upon the desert Brethren. Such a man is Sheikh Abdullah who rules over one of the coast towns of Arabia. He has visited England, and been invited to inspect the great British petroleum works in Persia. His pride in things Arabic has disappeared, and now his people chafe under the rule of a sheikh who, to their mind, has lost every kingly line from the outline of his soul. He has learned a little English and wishes

to know more. He has a cook who can prepare an English meal. To his great delight friends from among the British political agents and the local missionaries have secured for him a complete outfit of table cloths, dishes, cutlery, and glassware. Thus is his soul delighted. It is a pathetic thing to see a man, whom birth has set upon the throne of a king, bring to his task the soul of an amiable child. Does this man, who looks with no pride upon his own people with their superb racial inheritance, regard his religion with doubt and misgiving? He does not. Having lost much of his racial self-esteem he clings with renewed determination to the faith in which he was born. Missionaries take dinner with him and enjoy a creditable English meal. He enjoys them, but with the express understanding that religion is something that cannot be changed.

Idris is a moderately prosperous merchant, a keen well-informed man with an appetite for world news which no great number in America could equal. He sees much further below the surface of world affairs than does the ruler of his city. The tinsel of Western civilization has not fascinated him and he wastes no time on table cloths and English dinner services. He knows that the thing which his people need is modern education. Twelve years ago this man organized a school whose attendance runs into the hundreds. The management however passed out of his hands, and the more conservative element gained control, insisting on a curriculum which to his mind did not meet the needs of the situation. He proceeded with unlimited energy to the organization of a second school which should be more modern. In all this the man could make only a moderate financial contribution himself. He secured the necessary funds and cooperation from other members of the community. Even the second school did not prove to be entirely successful, for the teachers that could be secured were insufficiently trained. Undiscouraged by this unsatisfactory outcome he has recently sent four of his most promising boys to Baghdad for training as teachers so that the school may have a better quality of instruction.

What is the motive behind this man's indefatigable labors to promote education, and protect his city and his people from the evil influence and power of the West? Has he ever thought that the religion of the West might be a beneficial contribution for his own people? He has not. Effort such as this in our lives might be centered around patriotism but the Arab knows no patriotism as such. All he knows is religion. As far as the mind of another can be penetrated and understood, Idris' whole motive has been the service of his religion. Neither his race nor his country constitutes the object of his loyalty. Still less his ruler whom in fact he would be glad to see deposed. His old outlook upon the universe he will give up without a quail. The old learning which is so prized in all Mohammedan countries he can sacrifice with no misgivings. He is

convinced that his religion is the one true faith, that it is capable of meeting every problem presented by modern knowledge and present political conditions. He has worked all his life in the service of his faith. To interpret his interest in modern education as evidence of a weakening grip on the part of his religion is to find ourselves about as far from the truth as it is possible to get.

This next man, a young man, is a brother of the director of customs. He has had a moderate amount of education and reads newspapers. His knowledge of the affairs of the world does him credit. He is pathetically friendly toward the missionaries. He will listen courteously to a discussion of Christianity. I doubt if he would resent a courteous and sincere explanation of the weak features of his own religion. But he is not therefore near to the Kingdom of God. The influx of Western civilization has exposed him to temptations that he might possibly have avoided otherwise. More probably he would not have avoided them. He is still a Moslem but his life is so flagrantly immoral and wicked that he has the respect of no one. He is friendly to the missionaries largely because lacking friendship elsewhere he is willing to accept it here.

Unfortunately this man is typical of many of these days. During the war the tide of Western civilization came in with a great rush. It is receding now and, stranded without character or faith, with nothing to cling to or believe in, thousands of these men are to be found all over Mesopotamia and to a less extent throughout the Gulf. Immorality and drunkenness were never so common even in the days of the Turks as they are now. Unbelief was never so prevalent. These men are perhaps the farthest of all from the Kingdom of God. Bound by no sanctions, ethical or social or religious, they seem to have no standard of morality whatever and the world to them is a black stormy landscape without a ray of light. Overcome by appetites and sins, they lack even the elementary faith in God which their religion once provided. It is a tribute to the extraordinary strength of Islam that these utterly stranded men form such a small percentage of the community. As the tide of Western domination recedes the great mass of people are found more or less where they were before.

Finally the rare man who is earnestly seeking the light, how does he react when brought into contact with the Gospel of Christ? Such men exist and, even in the troubled times now upon us, they emerge on occasion. Their numbers indeed are larger than ever in some of our stations, notably in Mesopotamia. These men listen with interest, and look with longing upon the promised land of the Kingdom of God. They are captivated by the vision that gradually unfolds before their eyes as the missionary guides their spirits to a realization of what it is that Christ has to offer us. But more than ever they shrink from paying the price. It is a high price, and with

all the efforts of the British Government to bring in a reign of religious toleration and freedom it is doubtful if that price is substantially less than it was before. A convert does not always pay for his conversion with his life, but his life is always in great danger. Men's hearts have always quailed before such a prospect, and now more than ever they shrink from entering the Kingdom of God on such conditions. It is futile to speculate on the exact cause of this weakening of the moral fiber of the Arab. It may be that the assumption of the reins of government by aliens has weakened the Arab's rigid resolution and self-reliance. It is more likely that political changes which drive the stronger and more admirable types of men away from the Westerner's religion, attract weaker men.

Thus there is a black thread of uniformity running through all the bewildering variety of reception given the message of Christ in Arabia. The one thing that stands out, like the gaunt naked skeleton of an unfinished building, is the appalling undiminished grip in which Mohammedanism still holds the human heart. The outside plaster may crumble away only to make possible a more modern and attractive exterior. It may be possible that Islam is disintegrating, but no such impression is gained from experience in Arabia. It is at least equally possible, indeed far more so, that shaking off some of its handicaps under the pressure of modern word sentiment, it will emerge stronger than ever. In Turkey at least, the incubus of polygamy and free divorce appears about to be sloughed off. Such a change will not cripple Islam. It will stand forth a more formidable opponent of the Gospel than ever.

The Church of Christ faces in Islam not merely an unfinished task. She faces a task of appalling difficulty as yet scarcely begun. In the important centers of Moslem life, the voice of Christ's messenger is not even heard. There has yet to appear the first indigenous church called out by the Spirit of God from among the superb peoples now numbered among the followers of Mohammed. The campaign is being pushed by means of medical work. It is being carried forward by means of schools. We try to distribute the Scriptures far and wide. Above everything else the missionary tries so to live that, in meeting him, his Arab friends will meet Christ. What we need is not improved methods and better instruments. Our methods are not bad now, nor are the instruments impossible. We need better ones very much, but what we need above all things is power in the work, the power of God which transforms men and makes them partakers of the divine nature, converts who shall walk through the storms and fires of persecution in the power of God and not in the weakness of man, rocks like Peter upon whom Christ can build His Arabian Church. There has never been a time perhaps when the Church of Christ faced a more desperately difficult task, never a time when the prayers of God's children were more needed.

African Ice Cream

BY GEORGE SCHWAB, BAKBAYEME, WEST AFRICA

Missionary of the Presbyterian Church, U. S. A., 1905-

IF you ask American boys and girls, "What is better than ice cream on a hot day?" they will perhaps tell you "More ice cream!" In Africa it is always "a hot day." If you were to give an African boy or girl a dish of ice cream, it would be tasted and then set down.

"Do you like it?" you ask.

"It's sweet, but it's hot!" his indirect answer would be.

The few into whose hands we have given a bit of ice, obtained from some steamer stopping off our coast station, have let it fall exclaiming, "It burns!"

But these chocolate-hued boys and girls have something, which to them tastes as good as does ice cream to Americans.

When one starts inland from the coast, there is first the low, level, forest-covered delta plain, home of the elephant. At Edea the great Sanaga River drops seventy five feet, making a most wonderful waterfall. This is the first rise from the plain. We march on for fifty miles, up and down the "children hills" until we reach Sakbayeme.

The missionary has packed his camping outfit and is about to set out to visit his people and workers. Down the bluff, upon which is built the station, he and his carriers walk and are ferried across the river in a canoe made of a hollow log. Then up and down he goes again, first over the "father and mother" hills, then over those which are "grandfathers and grandmothers" (very high). There are no "child hills" up there.

At the top of a pass is a small village. Everyone living there is helping build a new hut for the chief of the region. The palm leaf thatch roof is supported by walls of poles. Women are climbing



MR. SCHWAB AND A GORILLA (DEAD)

up from the spring carrying gourds filled with water to moisten the brown clay which other women are bringing in small baskets from back of the new hut. More women and children and a few old men are beating the moist clay with small paddles to make a hard floor. The chief and most of the men are talking and telling the women and children how to work.

A shout of welcome is given the missionary and his party as they come to a halt before the group. Work ceases. Remarks are in order.

"He is thirsty. Someone go cut sugar cane!" says one.

"Find a pineapple! White men like pineapples!" says another.

"Are there no new eggs in this village? White men eat *new* eggs, not those upon which hens have set or which failed to hatch chickens."

"His men are dying of hunger. There are ripe bananas in the hut of Who-Will-Hear-Me!"

"White men never get sick or die. That's because they are always eating eggs, which are 'strong medicine' against illness."

"Look, he uses his *left* hand!"

"Why, *all* whites are left-handed! You are an ignorant person not to know that. That's why they are all so strong."

"He has a gun! White man, our own father, will you not sleep in this village tonight? And today you will kill the wild animals which destroy our gardens? If you refuse to do this, we shall sicken of hunger this year. There is a man here who knows where the 'meat' lives and hides in the daytime."

"Yes, yes, sleep with us this night. You'll surely kill an animal today. Our gardens and plantations will be saved!"

They continue to talk and say much more in regard to the wonderful gun and still more wonderful ability of the missionary as a hunter.

Finally it was settled that one of the carriers, who "knew hunting," was to remain behind. A man of the village, who "knew the things of animals and forests" would guide him. Then, after "words of God," the missionary went on some miles to where his people had a "town of God"—a school and chapel.

About a mile from the "town of God," pupils, who were returning home from school, were met. One ran back fast as a deer to tell all along the path the news of the coming of *Sango*. Everyone along the way followed the latter. You'd think that he was a circus parade!

When the missionary reached the "town of God," he first went to the Chief's hut to "do the things of politeness," according to the African code. Messengers went out in all directions to spread the news that "our *Sango* has come!" Then the missionary went to the

guest's hut at the school compound, which was at the other end of the village, to prepare the camp.

"Who'll get water from the spring? Who'll cut banana leaves?" asked the head carrier.

"I will! I will!" yelled a dozen boys.

"He has fish hooks! He'll give us fish hooks!"

"Give me the pail! My mother has a water gourd, I'll get it!"

"Where is a machete, I want to cut banana leaves!"

Such is the talk.

While the camp was being prepared, with a mat of banana leaves, the people from all about had gathered.

All watched the unpacking of the camp things. You should



CARRYING A "FREEZER OF AFRICAN ICE CREAM" FOR A FEAST

hear the yells as what looked like a bundle of sticks became a table! Another bundle of them makes a chair! A third bundle, a camp bed!

"Those whites, what skill God has put into their hearts!"

"His men carry a whole village tied up in their loads!"

"If I had a pot like that one, I would not need to buy a new one every time one of my clay pots falls down!"

"I hope he will 'eat a can' (open a tin of something), so that I may get a thing for dipping water out of my jar!"

"If he would only have an old shirt he despised and would throw it away! I'd have a new dress for Sunday."

Our Africans think aloud.

"Someone beat the drum. We'll enter the house of God so that I may find out who has been thinking of and learning the things of the followers of God," says the missionary.

There is a rush to get the front seats; the people want to be as near as possible to their *Sango* when he talks to them.

The sun has reached the place where one says that "it will go to bed before the evening meal has been cooked." "You will all be here before the sun has gotten out of bed in the morning?" is the last thing the missionary says.

"And who is there that will not be awake and out before he can see his feet?" replies someone. All now leave to reach their villages by twilight.

Suddenly there is a shout and much very loud talking is heard.

"What's up now? Is there a spear fight somewhere?" asks the missionary. Those who have not yet left rush towards the noise, to miss nothing. The yelling comes nearer. From out the bushes at the side of the guest hut, where goes the path, there come back the people who have just gone. And many more. It seems that everyone has gone crazy mad.

"What is making (doing)?" asks the missionary as he, bewildered, looks at the people, so quiet only a few moments before.

"A pig! A great wild hog! A boar! Your hunter and eight men are carrying him in! Here he is, just look at his size!"

So that is it. The African "*Ice Cream*" has come! For wild hog meat is the "ice cream" of the Basa. Boys and men have their arms around each other, dancing, jumping, yelling, mad with joy at the thought of that pig meat to eat. Girls and women are doing the same. No one listens to anyone else. All talk. You never heard or saw the like!

"My loin cloth! You are pulling it to pieces!"

"My grass skirt!"

"Who ever saw such a hunter?"

"I hope it is very, very fat! How I like fat meat!"

"If my husband were a Christian, I could eat a piece. We poor women are deserving of pity. What the men like best is taboo for us."

"Look at his long tusks. If he had not been killed by that first shot, there would now be no hunter."

"Pity my brother! He cannot see this great sight. Why is he not here?"

"Why will not *Sango* build his town here and live with us? Pig meat would be ours *every* day then." Thus they screamed.

The hog carriers had reached the space before the guest hut and put the pig down. The pole was pulled from under the skin. When the African carries a dead pig, he slits the very tough and thick hide of the back in four places. Thus he has two "straps" which cannot tear or break. Under these two "straps" he thrusts a long pole and off he walks.

While everyone was joy-mad and boar-meat-hungry, the missionary was not. He was mentally dividing that hog so that everyone legally entitled to some of the African "*ice cream*" could get

a taste. These were: the men who had carried in the hog from the forest. Native custom says they must get all of the neck. There was the chief of this place and the one from where the carriers came; the teacher and his family here and three others in villages some miles away; the men who provided the missionary's carriers with food and the women who cooked it; the influential members of the community; some guests staying with the chief—they must be made to feel that the chief is a great man, so great that the white man thinks even of his guests; fifty local school boys. No wonder the missionary was not dancing for joy with the others!

Now he walks over to where the "ice cream" is lying upon the ground and lifts his arm.

"Silence! Silence! Silence! Sango is going to talk!"

In a minute you could hear a leaf fall. The laughing, excited faces have changed. Everyone was anxiously asking himself the terrible question he had not before thought of, "Am I going to get a piece?" Then the missionary calls one of his men, who is to be the hewer-up of the hog.

Banana leaves are laid down, the pig put on these and the hacking begins. Meanwhile a half dozen boys come running with their mother's wooden bowls to catch any blood which may come out. Not a "drop" of this "African ice cream" is to be wasted.

No one thinks of leaving. The evening cooking is forgotten. There is nothing in the world, for the moment, except those chunks of red meat. What if the machete does cut through the leaves, and dirt gets on them! If a piece falls, there is only a lot of brown clay on it!

All crowd closer and closer, until the hacker can scarcely wield the machete. The comment and exclamations continue. At last the chunks are ready and the missionary is called to announce how the "ice cream" is to be divided. How tensely quiet all have become! "Am I going to taste it?" is the question on every shiny brown face.

The chiefs, teachers, carriers, all the rest, each one's portion is pointed out and handed over. The school boys must wait, for their portion is not yet made into morsels. More have come in. How small that piece seems for those sixty standing closely huddled and with mouths watering! The teacher has the unenviable task of dividing it into sixty equally large and desirable bits. And he has never even heard of geometry! The boys form a squirming, wriggling, jabbering, gesticulating, loin-clothed mass, resembling the dwellers in a disturbed ant heap. Eyes seem popping from their sockets and necks are stretched to the limit.

After a time, "now stand back and stand quietly, I'll call each one of you to come forward for his share," says the teacher. They try to obey—but each fears he may not get that precious tiny bit of pig meat and so all try to be at least second or third.

"My piece is all meat!"

"Mine has some fat!"

"Woe is me, there is bone in my bit!"

"If there had been *two* pigs, then we could each have had a *real* piece!"

"It is small, who'll deny this? But today I taste meat for the first time in two moons!"

"I am dying of meat hunger!"

Many more such remarks follow fast. As they feel in their hearts, so they speak aloud.

There is no more "ice cream" on the banana leaf; all have been "served."

"What did Sango do first when he came to our village?" asks the teacher.

"He first called on our chief," pipes someone.

"Yes, that's what he did. And why? Because that belongs to the things of politeness. I bear shame in my heart because you have forgotten the things of politeness of the white man which I have taught you. Only two boys said to Sango, 'We are grateful.' And there are six tens of you!"

Now a great shout goes up: "Oh Sango, our Sango, we are grateful!" And one added, "Sango, so great was our meat-hunger and so great our fear that we would not get any, that we forgot. Forgive your children, Sango. We are all your very own children."

"Now go home to your huts and eat," were the teacher's words as he turned to enter his own. But—Brr! Whing! It looked like a football game with sixty players. The boys had never lost sight of the leaves where the boar had been hacked up and as soon as the teacher had stepped back, there was a wild rush to that spot. You would have thought that for some unknown reason they had suddenly gone mad! For what? For the drops of "ice cream" which might have fallen as the machete cut the bone and meat, even though they might be mixed in with the earth and not half as big as the rubber on the end of a lead pencil. Not one "speck" of that precious meat could be left for ants to carry away during the night. The boys preferred to save the ants this work and to eat the crumbs themselves.

The day is over. As the missionary rises from his mat of banana leaves before the cot and pulls up the mosquito net to lie down to rest, he hears a knock on the wall of the guest hut—it has no door.

"Who is there?" he asks.

"I," replies a very scared and timid voice.

"You? And who are you and what is it you are now wanting?"

"A Sango, I want thus—I, I want to follow you and to go to live at your town. I am only a small school boy; I know nothing.

But I should like to live at your town where I could learn and where there is a gun and a hunter. I think that you would sometimes give me just a little, little piece of pig's meat. You will not refuse to let me go with you?"

"In the morning we'll see about this thing you are asking, to learn what your mother says. Now you are to go and give God thanks for this day and sleep."

"I go, Sango."

Then the missionary blew out his candle.

There was no sleep until long after midnight in that community. All were too excited about the boar, the hunter, the meat. Yet at "the time the birds begin to talk"—earliest grey dawn—somebody was already beating the chapel drum to call the people to prayers. The missionary had already made bundles of his camping things and swallowed a meager breakfast.

Young and old came from out the forest streaming into the chapel—over two hundred and fifty of them. Words of help, comfort and admonition were given. "Seek ye first the things of the Kingdom of God and hold to them. Wild boar is for today only, the things of God are for today, tomorrow and for all the days to come." Then with a farewell: "God help you until the day we again meet," the carriers picked up their loads and the missionary and his party started down the village street as the sun was rising. At the head of this party marched the proudest and happiest boy in all the Cameroons, he who had knocked at the wall of the guest hut the night before. He was carrying the gun and was on his way to the town of the missionary, where he could get now and then some African "ice cream."

The Hausa People and Their Language

BY REV. C. F. BEITZEL, BUNUNU, NORTHERN NIGERIA

A Missionary of the Sudan Interior Mission

"THE land shadowing with wings, which is beyond the rivers of Ethiopia" describes the location and condition of the Hausas. These millions of people are spread over thousands of miles but of them the world has heard little. Only in recent years has Hausaland been opened to the world. The origin of the Hausas is enshrouded in mystery. They themselves can not agree on their beginning. One theory offered is that they came from Egypt. One writer tries to prove that they are related to the Bantu tribes of Central Africa by showing a similarity between a few words of their languages. But the words are few, and all their other characteristics deny the relation. The best founded theory and one that the Hausas support most strongly is that they came from the far East

(beyond Mecca). Their slender forms, features, high foreheads and language testify strongly to this. Their language in form and articulation is akin to English, Spanish and somewhat to the German. It is free from the cliques of the Bantu and from the harsh, guttural sounds of the Yoruba and other West African tongues.

The name "Hausa" is applied to nearly all who have a good knowledge of the language which is the trade language of the greater part of the Sudan. The fact that millions of people in this great area speak Hausa may not mean much in Europe or America but it means much for Central Africa which is a Babel of tongues. What a blessing this language is in the midst of this confusion! What a vehicle to make Christ known! What the Greek language was in the days of Christ and as a means of evangelizing the whole known world this language is for the whole Sudan with its fifty millions of darkened souls. Here can be found hundreds of tribes numbering from 200 to 2,000 with entirely distinct languages and customs in no remote way even related to their neighbors. It would take hundreds of missionaries to enter all these distinct tribes. If there should be one new missionary occupying a community of 10,000 every day it would take ten years to reach the Sudan! But by using the Hausa tongue as a medium we can reach many different tribes because the Hausas are great traders and travelers and their settlements may be found as far removed as Cairo, Tunis, Tripoli, Mecca, Lagos, and the Gold Coast. The English Government is also fostering the use of the Hausa tongue in its courts, schools, etc. It is easy to learn and is capable of extension by adding foreign terms—a difficult thing in most African languages. This is perhaps the only African language which has developed a literature of its own.

Many of the Hausas are still pagan, practising tree and serpent worship, but the great mass of them are nominally Moslem since the Moslem Fulahs who at first settled among them peaceably finally overran the great country from Timbuctoo to Bornu and introduced Islam into the Sudan about one hundred years ago.

The Hausas are much more difficult to convert to Christianity than the ordinary pagan since they are proud and make much of their superior intelligence. They love sinful pleasures which Islam permits and that religion gives them great influence in their trading with the Arabs and other North African tribes.

The Hausas present one of the greatest challenges to Christianity today, but their turning to Christ and His service would solve the problem of evangelizing Central and North Africa.

Some of their centers have now been entered and little groups of Hausa Christians are gathering at Lokoja, Zaria, Minna, and Kano. Zinder, far to the north on the border of the Sahara, has recently been opened.

Praise God for the "First fruits!"

Can Christianity Solve the Race Problem?*

BY REV. ROBERT M. LABAREE, D.D., LINCOLN UNIVERSITY, PA.

WITHIN the last few months four deeply significant books on the race problem have issued from the press. Their significance is partly due to the fact that they are the work of white men representing rather widely separated sections of their own race. The authors are respectively a Scotchman, an Englishman, an American citizen born and brought up in the north and another bred a southerner. Their earnest and, better still, their frank discussion of the issues involved proves how in many parts of the white world men are realizing clearly the seriousness of these questions, and are having deep heart searchings on the subject. In this respect works like these are but indications of a very widespread interest. Through our modern means of intercommunication races touch and jostle each other as never before. As a result never before have so many discussions appeared in book and magazine on the vital question of right race relationships. These discussions of the past year or two have been written from every possible standpoint, and show a wide divergence of views; but they all indicate the supreme importance of the problem.

But perhaps the chief characteristic that distinguishes these four works from the other literature on the subject is that they are written wholly from the Christian point of view. They seek to find a Christlike solution for the strained and tangled problem of inter-racial relations. They all realize that while we must bring to bear on the knotty points the most earnest thought and the best scientific methods, yet after all there can be no permanent solution unless we apply to them the spirit and the principles of our Master; and that it is this Christian attitude of heart and mind that alone gives any hope in the difficult task.

It is interesting to note how the four authors stress the fact that this is a *world* problem. Even Mr. Weatherford, whose interest is largely in the welfare of the Afro-American, devotes his first chapter the world-wide aspects of our local difficulties. He realizes that our experiences here in our own country are practically the same wherever men of different races meet and clash. This fact cuts both ways. It confronts the man who would preach peace and goodwill to the antagonistic groups in Asia, but who refuses to apply the same principles to our own vexed social relations. If Christ has a mes-

* Christianity and the Race Problem. J. H. Oldham, M.A. 265 pp. \$2.25. New York. 1924

The Clash of Color. Basil Mathews. 169 pp. \$1.25. New York. 1924.

Race and Race Relations. Robert E. Speer. 428 pp. \$3.50. New York. 1924.

Of One Blood. Robert E. Speer. A briefer study based upon the above for use by the Council of Women for Home Missions and Missionary Education Movement of the United States and Canada. 254 pp. 50c and 75c. New York. 1924.

The Negro from Africa to America. W. D. Weatherford. 487 pp. \$5.00. New York. 1924.

sage of love and human brotherhood to the inhabitants of Johannesburg, Calcutta and Tokyo, he has the same message to the men and women of New York, Atlanta and San Francisco. On the other hand the far-reaching character of the problem may bring something of comfort to the white or colored brother who grows despondent over conditions here. It may help him to realize that ours is only a small sector of the battle line.

But if similar conditions face us everywhere, the fact goes to show how natural such situations are. We are to expect them, they are as old as history, they have developed in every part of our globe. They are an ever-recurring illustration of what we may well call the nasty spirit of man, whereby the "ins" always seek to exclude the "outs" from sharing in their privileges. Pride and contempt and jealous passion for supremacy meet, yes create, seething unrest, resentment and hate. This is human nature, but human nature at its worst; and it is all the sadder in our day because just such contacts and conflicts as these reveal how little the spirit of Christ has permeated our economic and social relations.

To one fact all the many writers, whatever their other differences, agree. It is the *seriousness* of this world problem. The races are gathering in hostile camps. Are we drifting into a world conflict more terrible than any we have yet seen? The question is being raised not only by alarmists but by many of the best-informed conservative students of international affairs.

No one, for example, who is familiar with conditions here in America, can shut his eyes to the acuteness of our own special race problem. This is not due to the white man's invention of new forms of discrimination against the colored man, but rather to the changing attitude of the latter to everything that carries with it the brand of inferiority. Every phase of the bar sinister is resented more keenly with each passing year. This is the result of the growing intelligence and perfectly proper pride that comes with intelligence. The wounded self-esteem is not made callous by repeated rebuffs but becomes more sensitive. The educated and self-respecting Negro is therefore quick to imagine a slight when none is perhaps intended; nor can you wonder at it. If the waiter in the restaurant is slow and indifferent in his service, if the telephone girl is pert and saucy, if the clerk in the store is rude and unobliging, the first thought to rise in his mind is, "Would these people treat white folks in this way or is it just because I am colored?" From many sad experiences he jumps to the conclusion that it is only another manifestation of the contempt in which he is held, and his spirit is rasped and irritated. If you blame him try to put yourself in his place.

This deepening resentment is reflected in the newspapers and magazines which are issuing in such numbers from the colored press. Frankly they do not make pleasant reading for the whites. Wrongs

and injustices perpetrated by the majority group are published abroad in head-lines; lynchings are set forth in all their horrid details; every new aggression by members of the dominant race the world over is commented on and the moral pointed. The stories so widely circulated of Negro "uppishness" and "insolence," although grossly exaggerated, owe what truth they have to this increasing self-consciousness and growing resentment of the colored man. All this we usually attribute to the work of agitators. Agitation may stimulate but it does not create the feeling of exasperation. Radicalism always thrives where there are the most social wrongs. The colored man is not by nature a radical on any question; but if smarting under the sense of what he regards as injustice, he is ever driven into the ranks of the extreme socialists or into the arms of revolutionary demagogues, we shall have ourselves to thank.

But it is in the international field that this question assumes its gravest aspects. Hostility to the dominant race which is extending its political control to every remote corner of the world, and exploiting every weak or backward people, is growing apace. Not only do such Christian statesmen as Dr. Speer and Mr. Oldham raise the note of warning with no uncertain sound; but the uncompromising advocates of Nordic supremacy like Lothrop Stoddard and Madison Grant are equally emphatic in calling attention to it. Our newspapers every day bring to us fresh illustrations of the truth, that all Asia from one end to the other, Africa, north, south, east and west, the islands of the sea, whether it be Haiti in the west or the Philippines in the east, are in a state of feverish unrest. To be sure, some of these peoples are demanding rights and privileges for which some think they are unfitted as yet; but whether wisely or foolishly the colored races of the world are making common cause against white aggression. Can we escape the suicidal race war so dismally foretold by many a prophet of our times? Professor Williams of India and others like him are sure that we can. He tells us that "the impending struggle between the East and the West, foretold by many persons who cannot be classed as visionaries or fanatics, may be easily mitigated or entirely averted" by treating these other races with simple justice. And each of the four writers we are reviewing is of the same mind. Mr. Mathews assures us that all that we need is "team work," the same sort of cooperation that leads a man in soccer to pass the ball to his team mate rather than dribble it down the field by himself. In other words, if the Anglo Saxon would stop talking of the "white man's burden" and cooperate with the other races on the basis of a real brotherhood, many of the most acute causes of friction between them would be dissipated.

We must not, however, delude ourselves into the idea that such questions as these are easy of solution. Such cheap and superficial optimism can be attained only by shutting our eyes to the facts.

There are indeed two opposite extremes equally to be avoided. One of these is that race antagonism is "rooted in primitive instinct"; in other words, it is innate and ineradicable. If so there is no use beating our heads against a stone barrier; we shall only hurt ourselves and do no good. On the contrary, the facts seems to prove that racial prejudice is a complex of many instincts and mental attitudes. It is usually the result of economic and social competition and of fears that are born of that struggle. It is no more true of races than of competing nations and other social groups, only that in race intercourse physical dissimilarities add another element of friction. Color, or indeed any visible difference in form or feature, advertises the fact at the very first contact that the other man belongs to what is regarded as a hostile or competitive group. One may for instance harbor an extreme prejudice against the Jews; but if one does not recognize the fact on meeting one, it is very possible to establish friendly relations with him; and when later his despised nationality is discovered the chasm has already been largely bridged. Such an initial friendly approach to a Chinaman, Hindu or Negro is made impossible by the badge of their race which they must carry everywhere. It is this that makes the antipathy peculiarly sharp in cases of recognized physical differences. But there is nothing innate or insurmountable in the feeling. It is an inheritance from unfortunate experiences and relations in the past. Children as a rule do not possess it; they learn it from their elders, and therefore under proper conditions it can be unlearned.

On the other hand it would be just as unfortunate to approach the question with the notion that it is a simple one and the solution easy. It is in reality one of the most complex and baffling problems of our day. It has many ramifications, and the mere discussion of it arouses passions of the intensest order. Such feeling is justified by many in the name of science. The theory is held by some scientific students and received with eager approval in many quarters that the white man, especially if he is of the Nordic branch of the race, is by native ability and character the best in the world; that he is the creator and defender of our highest civilization and culture, and that therefore the maintenance and development of that civilization depend on the keeping of his blood pure from all taint of that of backward and inferior races, and on the securing for him the control of world affairs. For example, Prof. Josey in his book, "Race and National Solidarity," frankly holds that "a controlled exploitation of the backward races and the continued dominance of the white race will make for the greater good of man and will meet with the approval of God." If that be so, instead of seeking in the name of God to let down racial bars we must as servants of that God strive rather to keep the partitions between us intact; indeed we should raise them higher and make them more exclusive.

This is dismal doctrine for the missionary and social worker. But fortunately it is not true.

In no part of the books before us is the discussion more satisfactory than in their treatment of this theory of the superiority of the white race. After a very thorough survey of all that has been said on both sides of the subject our authors have come to the decision reached by a growing number of sociologists (Boas, Goldenweiser, Lowie, Miller, etc.) that such claims in behalf of the white man are exaggerated and even unfounded. Races like individuals differ in qualities and abilities: no two of them are alike; and yet each of them has his own contribution to make to life. Mr. Oldham asks pertinently, "Is the winner of the Derby superior to the dray horse? Is the engineer superior to the poet, or the scientific chemist to the captain of industry, or the prophet that stirs the conscience of the people, to the practical statesman who translates ideals into actual legislation?" God has made "of one blood" all the races of men, all are equally dear children of the Heavenly Father, and all are capable of climbing to the highest summit attainable by any of the sons of God. This is we believe the doctrine of God's Word: and no physical measurements, nor psychological tests, nor present lack of achievement can shake our faith in that great and inspiring truth. Backward many of these peoples may seem to be, mere children in many ways; but circumstances can explain all that. It was not so many centuries ago that our German ancestors were in the rear guard of civilization. Through circumstances for which they can claim but little credit, they have advanced to the front rank. Others have not yet made the start or have temporarily dropped behind. An era of rapid progress may begin with them at any time. Already we see a startling speeding up of development in Asia. Who knows when some of these backward peoples may pass us in the race? Pride in our own achievements, and contempt for others are wholly unwarranted by the facts.

Space forbids the discussion of other complications that make hard our task of establishing a real brotherhood between men of every color. There is for instance the question of intermarriage. No phase of the subject excites greater heat. Even Christian men like Oldham and Speer do not see wholly eye to eye when they come to this problem. But whatever be the ultimate judgment upon this or any other difficulty in making our mutual adjustments, one principle we should adopt, and that is to choose whatever path is obviously just and Christlike, no matter whither it may lead us. The spirit of Christ will not alone solve any of the great world questions. The head must cooperate with the heart in every right solution. Scientific research and honest hard thinking are as important as love and Christian brotherliness. But the spirit of Christ alone can give the right approach. And, alas! it has been the lack of this

spirit that has so embittered our human relations. Nothing so blinds the judgment as pride and prejudice. We see this only too well in the harsh and cruel conclusions which once justified slavery in our own country and now equally support every form of racial aggression and exploitation here and elsewhere.

We believe that already we are at the dawn of happier conditions. The frank discussion of these problems at the recent splendid missionary conference at Washington was both illuminating and refreshing. Most emphatic was the demand, reiterated time and again from the platform, for justice and kindness in our interracial and international relations. If Christianity cannot bring this about its mission will prove a failure; for men will have nothing to do with a religion that is handed down condescendingly to them from some supposed superior height of culture or virtue. In our own country there are many indications that the Christian conscience is being aroused over our own race problem. Interracial committees are springing up everywhere throughout the South, in which earnest men and women of both races are striving to bring about a better understanding. At the Student Volunteer Convention in Indianapolis last year all such problems were seriously discussed by the young people. Some of the results of that convention are worth mentioning. On the way home from Indianapolis to Nashville, the delegates from the white institutions centering about the latter place went over in a body into the car occupied by the colored representatives from the district, to talk over frankly what could be done to make more Christian their relations to one another. Out of that discussion an intercollegiate interracial committee was organized which has been meeting regularly, and has developed a program that must seem radical to their elders. This last summer the young men's conference at Blue Ridge (white) sent a delegation to visit the colored men's conference at Kings Mountain, and later a return delegation from the latter went to Blue Ridge, where they were entertained in the dormitory of their hosts and in the common dining room. Recently a Bible study conference was held at Hampton, where delegates from practically every white and colored college in Virginia slept in the same building, and ate at the same table. A year ago such a gathering would have been regarded as impossible.

Now I would not have anyone think that these young people have solved any of the great problems at issue. But surely none of us can be blind to the fact that it is in just such frank friendly brotherly intercourse that not only our own race questions but the larger world problems will lose much of that antagonism and ill-will which have made any settlement of them seem hitherto a hopeless task. Yes, Christianity can unravel this and every other tangled human relationship by creating the atmosphere in which alone all of earth's heated class and race problems can be solved.

Woman's Place in the Missionary Enterprise *

BY MRS. CHARLES KIRKLAND ROYS, NEW YORK

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IN considering woman's place in the missionary enterprise our thought may profitably center around four aspects of the subject.

First: Is there for woman a peculiar driving power in the missionary movement?

Second: What has been woman's achievement in missionary effort in the past?

Third: Are there elements of success in the past which should be conserved in future effort?

Fourth: In the adequate Foreign Mission program of the Church, what place shall be assigned to women?

That the missionary enterprise has from the beginning held a compelling interest for women is inevitable. Who should throw themselves wholeheartedly into missions if not those who owe to Christ their very ability to espouse any cause? The peculiar driving power for women in the missionary effort lies in the determination to open up for others the life of freedom, service and endless possibility which Christ has given to them.

Consider also certain characteristics with which woman by nature is endowed: her protective, tender instincts which are aroused by accounts of suffering womanhood and unprivileged childhood—needs which only woman in her work for woman could meet; her adventuresome faith which is undaunted by distance or difficulty. Columbus would have had a poor time with his proposed voyage of discovery, had he dealt solely with men. It was a woman who believed that it could be done. Think of woman's achievement in that far greater adventure of the discovery for other women of the fair land of fulness of life and freedom.

A brief historic perspective on the emergence of women into missionary activity reveals certain significant facts: Two months before Carey baptized his first convert in India, the "Boston Female Society for Missionary Purposes" was organized, uniting Congregational and Baptist women. Twenty-five years before Perry's fleet entered the harbor of Yeddo, and thirty years before the Protestant Episcopal Church sent its first pioneer missionary to Japan, a group of women in Brookline, Massachusetts, organized, and met regularly to pray for Japan and to contribute to its evangelization. In New

* An address delivered at the Foreign Missions Convention, Washington.

England the early societies rejoiced in the name "Female Cent Societies," and of these not a few have existed to celebrate their Jubilee.

With what consternation the men of the Church watched these doings of the women, is an old story. Turning in desperation to his elders, one Michigan pastor implored them to see to it that an elder be designated to attend each meeting, lest the women be indiscreet enough to offer voluntary prayer. There was no telling what women might pray for if left to themselves! A Board Secretary is on record as having said to his associates, "I cannot recommend bringing the women into this work." Of all these men one courageous soul stands out who staunchly maintained in the face of the other men "the help of pious females must not be spurned."

The economic condition of our country in the early part of the nineteenth century was such that money was difficult to obtain. Outside the spheres of domestic service and dressmaking there were no opportunities for women to earn money. The contributions to the missionary society, therefore, came in small amounts, and represented chiefly the profits from selling eggs or butter or rags. No more illuminating illustration of the value of small gifts from many sources can be found than is revealed in the activity of those indefatigable women who went from door to door gathering small sums for the cause.

How eloquent are the records found in the Treasurer's books of that day! Consider that first legacy received by the American Board, which was given by one Sally Thomas, a domestic whose wages never went beyond half a dollar a week, but who left to that Board three hundred and forty-five dollars and eighty-three cents!

Or listen to this letter written to the Treasurer of the American Board in 1813:

"Bath, New Hampshire.
August 17, 1813.

"Dear Sir:

"Mr. ——— will deliver \$177 into your hands. The items are as follows:

From an obscure female who kept the money for many years for a proper opportunity to bestow it upon a religious object	\$100.00
From an aged woman in Barnet, Vermont, being the avails of a small dairy the past year	50.00
From the same, being the avails of two superfluous garments	10.00
From the Cent Society in this place being half their annual subscription	11.00
From a woman in extreme indigence	1.00
My own donation, being the sum expended hitherto in ardent spirits in my family, but now totally discontinued	5.00

Total \$177.00."

In recording the gifts of women in these early days it is only fair to make note of the fact that much of the earnings of one at least of the Cent Societies was gained from making false bosoms for the shirts of the theological students in Princeton Seminary. The only pattern the good women of the society had was for a man weighing some two hundred and fifty pounds. In the record of missionary self-sacrifice full credit should go to the poor young theologians who suffered the inconvenience of ill-fitting collar bands, and who bought the false bosoms from the women of the missionary society!

Look through the record of gifts in those early days, and we find that the name of the woman donor is often suppressed, but the name of the transmitting pastor or elder is recorded in full, as for example, "From a female friend of missions per the Rev. John Thomas Green."

There is, therefore, revealed in woman's early missionary activity a remarkable, far-seeing faith; prevailing prayer; and conspicuous self-denial. Missions held a tremendous appeal for women.

Of zeal and devotion there was no lack, but there was sore need of organization and revision of methods. The Civil War called forth from the women of our land a service in hospital and barracks and home which developed, as no other experience could, an organizing ability hitherto unknown. At the close of the Civil War, women carried this newly acquired ability in cooperation and in systematized effort to the unorganized missionary endeavor. Women who formerly had been content to sit at one end of the family pew and watch their husbands at the other end putting into the collection box the family contribution to the work of the Church, had experienced during the war years the exhilaration of handling money by themselves. They now gave themselves to organizing the finances of their own missionary societies and Boards. Those men who viewed with misgiving the activity of women in the beginning were not so stupid after all. Something had indeed been started!

The women of the Church were prepared by thirty years of prayer and effort for missions to respond at once to the appeal made in 1834 by an American missionary from China who urged them to organize and undertake the work in non-Christian lands which only women would carry. The denominational Boards stoutly resisted this dangerous innovation, and for thirty years or more prevented the organization of women's boards. The urge to organize these boards could not, however, permanently be held in check. Timid women who in small societies had been almost prostrated by the thought of reading aloud a portion of a missionary letter, were so inspired by the necessity of an organization of women to conduct work for women, that a perfect epidemic of woman's organizations soon occurred. In 1861 the Woman's Union Missionary Society in

New York, an interdenominational organization, came into being. Other organizations soon followed, and by 1900 nearly every leading denomination had a Woman's Board. Today there are over forty Women's Boards with a combined annual income of over six million dollars. There are an equal number of Woman's Boards of Home Missions with an annual income almost as great. The work of these Boards and the perfection of their organization is well known. The same genius which characterized woman's efforts in the realm of temperance and suffrage has organized in volunteer service a mighty host of eager, intelligent, purposeful women in community, county, state and nation. No phase of missionary activity is so justly appraised at its full value. Men and women alike are sound in their clear appreciation of it.

Consider for a moment the tremendous range of achievement of the woman's missionary societies: in practically all the non-Christian lands of the earth they hold property; rent buildings; recruit and educate thousands of evangelists, Sunday-school specialists, teachers, editors, doctors and nurses; provide an educational system from kindergarten through college; maintain hospitals; staff nurses' training schools and medical colleges. In many languages they edit women's and childrens' magazines and publish books. The culmination of the efforts of women is found in the establishment of seven women's colleges, founded by the Woman's Boards of Scotland, England, Canada and the United States. Eighteen Woman's Boards brought to this united effort many diverse methods of organization, but one great aim inspired them all—namely the purpose to train a Christian leadership for the women of the Orient. Three million dollars was recently raised in the United States for these colleges under the able leadership of Mrs. Henry W. Peabody. The colleges are growing, enlarging their equipment and capacity; but they are holding absolutely to the Christian purpose of their existence. They are Christian to the backbone.

Add to this achievement on the foreign field the conspicuous success of women in establishing the great system of missionary education in the home Church which now touches even the most remote corner of every state in the Union, and who can contemplate this accomplishment without asking, How is it done? Surely we can with profit ask, as we review the achievement of women, what has been the secret of the effectiveness of women in the past?

I am confident that the men of the Church wish above all things to conserve the rich heritage of woman's service for missions. I am equally sure that no adequate missionary program can be carried on, unless certain features of woman's service in the past be counted among the dynamics of our missionary endeavor. Let me be very explicit.

Two facts underlie the conspicuous success of woman's work:

first, through long years of indefatigable effort the women of the Church have built up a system of communication from national Board headquarters down to the most remote individual church. This unbroken continuity of function has been accomplished in a brief half century. It is so effective in its working that, like Lincoln's rat hole, it will bear looking into! Ruthlessly to disrupt by any form of reorganization a system established by such incalculable effort and proved to be of such undeniable efficiency would be little short of madness.

The second secret of woman's success in the past is psychological. Women respond to a definite financial responsibility. They like to raise their own budget. They enjoy a dual relationship to missions as church members and as members of the woman's organization. Any missionary program for the Church which casts aside this wonder-working system of distinctive financial responsibility of women is doomed to failure. Possibly the remote future may hold a better plan but for the coming decade, I am convinced that no adequate missionary program can be built up by the Church which disregards these two aspects of the achievements of the past.

The logical masculine mind may not follow this form of argument, but it will be a sad day for missions if the women of the Church come to feel that any form of reorganization has taken from them their distinctive responsibility, and that their task as women is done.

In most denominations a new phase of the missionary program has been reached. In several communions an entire reorganization of the Church Boards has been effected which unites men and women on equal terms in board membership and on the staff of administrative officers. Women who in the past have shown an invincible spirit of entire consecration, and have done for the Church a monumental service without proper equipment, with inadequate salaries, and devoid of technical training, are now entering a new phase of activity, facing a wider opportunity in the work of missions. At this transitional stage, the Church may well give its best thought to the subject of the partnership of men and women in this work.

There are certain attitudes in the Church at large and in Boards in particular, which will ensure success in our common effort; certain others spell unmistakable failure. I am no suffragist, but I cannot refrain from emphasizing certain perfectly clear elements in the situation in our churches today. Have we the courage to face all the far-reaching implications, and to make all the necessary readjustments which are involved in this partnership of men and women of which we so glibly speak? A sense of *mission* inspired the women whose past achievements we today laud. Is the Church prepared to present to this generation of alert, capable young women a challenging, compelling task whose pull will be felt as much as the appeal from other fields of activity? The Church must reckon with other avenues which are open to this generation of women. She must make

it very clear that she has work of such vital importance and of such far-reaching influence as to call for the fullest measure of service. She must show unmistakably that to do this work young women of the highest degree of training are needed who will in turn receive the same considerations in living conditions and salary which other occupations offer. Is the opportunity for missionary work in the Church today, both as administrative officers of the Church Boards and as volunteer workers in the capacity of board members and in the local church, *actual* or merely *potential*?

This is no theoretic matter. The Church at home and abroad must reckon with the awakened womanhood of the world. At one time we were perplexed by the modern movement among women. Now its direction and impulse are perfectly clear. The State thus far has been in advance of the Church in recognizing the changed situation. Is it not curious that this should be so, when from the Church came the first releasing force to womanhood? Whatever you may think of the modern movement among women, you must admit that the Church fostered it. I come to you with the deep conviction, born of my knowledge of young women and my experience in working with them, that the Kingdom of God is more nearly within the reach of the Church today than it ever was before, if only—if only, we can harness up to this missionary enterprise the boundless capacities, the trained energies, the fearlessness, the courage and the sincere desire to have a part in the big business of this generation, which characterize the young women of today. If thus far the Church has failed to enlist them it is not wholly the fault of the young women; it is largely because the Church has not adequately presented its task.

In the East and in Europe young women are demanding freedom to live their highest life; to develop to the utmost the powers God has given them; to make their full contribution to the life of the world. The intelligent women of the Church have already turned to politics, business and international affairs. At the Institute of International Politics at Williamstown last summer, one third of the personnel was women. Are we offering young women an adequate opportunity to do a constructive work in the Church which will give scope for all their trained capabilities? Will the Church awaken in time to the fact that this new spirit of womanhood may become an instrument for the advancement of the kingdom of Him who chose women for his friends and shared with them His most profound spiritual truths?

Again let us be very explicit. We've talked in vague terms quite long enough. Printed reports and addresses without number theorize on this subject. We have come to the place today where we must face the fact that in working out an adequate missionary program for the Church, whatever share is assigned to women must be given her *on the satisfactory and logical basis of ability and capacity*, and not on

that of sex. I plead that woman be allowed to enter that natural relationship to which Jesus called her and which the early Church assigned her. If the future missionary program is to be carried through successfully, it must be done by men and women in a level partnership. We do not want a union which means merely diverting one of the separate streams into the channel of another. We want a union made necessary by the great task confronting the Church today which calls for something far greater than our past achievements if the non-Christian world is to be brought to Christ. Let us speak of union as though—to pursue the figure—the two separate streams had broken their banks and must now be guided into a broader, deeper channel of life-giving water.

In the home, in professions, in Church and in State, men and women are needing each other if the complete whole is to be attained. The work of neither alone is or can be wholly complete. Surely the task we are facing today is great enough to capture the imagination of men and women together. We need each other if our sympathies are to become broad enough, our courage high enough, our faith strong enough, our love deep and full enough to meet the requirement of the task in this day. We need as men and women a fresh discovery of the eternal and supreme obligation to give Christ to the world, which shall send us forth determined to stand together, each contributing his own best to the accomplishment of the enormous task to which God is calling our generation.

May God give us in this partnership a more inclusive view and a saner, broader judgment than either men or women could have working separately; and may He crown our united work with achievements and victories which could otherwise never come!

ONE GIRL'S INFLUENCE IN BRAZIL

SOON after we took charge of the work in Sao Sebastiao do Paraíso, the girl who had been my mouthpiece in the Sunday school and the Girls' Club, and led the music in both, told me that she had been offered a place in her aunt's school in a near-by town. Her uncle was the chief man in the town, and his family had the entrée into the best society.

There the girl, Haydee Machado, gathered around the piano on Sundays the servants of the school, and a few of the boarders who liked the hymns. Gradually she told them stories from the Bible until before any one was aware she had a Sunday school. The uncle's family began to read the Bible, and less and less to take part in Sunday amusements. Later the teacher got permission to invite the missionaries. Rumors were afloat that their entrance in the city would not be permitted. However, nothing happened to interfere, and the Gospel was preached for the first time in that town.

The young woman's aunt became a professing Christian and thereby lost half of the pupils in her school. Two other members of her family also entered the fold and have become great influences for good. Every service held in the town has been well attended, and many Bibles and hymn books have been sold. A wealthy farmer has given a lot for the building of the church, when God shall open the way.

MRS. EDWARD LANE.

Hospital Evangelism in Korea

DR. A. G. FLETCHER of Korea writes of the results of hospital evangelism as practised in the Taiku (Presbyterian) hospital during the past two and a half years. The aim is (1) to preach the Gospel to every patient; (2) to win as many as possible to Christ; (3) to lead these converts to unite with a church, and (4) to lead each convert to witness to Christ among unbelieving neighbors. The method is (1) to organize the hospital staff into a preaching society to care for the evangelistic work; (2) to send evangelists to the home of a hospital convert for one month and to seek, with the patient's help, to establish a church.

Three men evangelists and three Bible women are employed who work alternately in pairs, one month in the hospital and the next in the country districts. The results have been very encouraging, both in winning converts and in establishing churches.

Each month a colporteur takes a number of letters from the hospital to patients in the country and on the way sells Bibles as his salary is paid by the Bible Society. The patients help by giving him an introduction to the villagers. They aim to establish one new group every month. During the past thirty months, they have established twenty-six churches. These churches have a total membership of six hundred and twenty-five, and sixteen have their own church buildings.

Each evangelist is responsible for caring for his groups until turned over to a missionary pastor at the end of one year. At this time, each group must have: (1) A sufficient number of adherents to be able to pay its share of a helper's salary; (2) officers capable of caring for its spiritual and material needs. The preaching society sends to the churches regularly letters of greeting and admonition. Members of the society go to the country and visit the groups when possible. In this way, the new Christians receive a touch of the joy of Christianity. Also each month the society mimeographs and sends out to each group a sermon prepared by the evangelist working in the hospital. This is to give spice to the attempts at sermons given by the new and often unexperienced leader selected from among the new Christians. Officers of new groups are urged to attend Bible institutes and Bible classes. The six evangelists and colporteur each make a report at the monthly meeting of the preaching society.

The preaching to patients within the walls of a hospital is not sufficient to win them to Christ in the majority of cases. Neither is it enough to follow them by post or in person. We must devise a plan whereby the opposition and persecution of relatives and friends will be turned into sympathy and support. Sending evangelists to the non-Christian home town of hospital converts helps them to win the patient's relatives and friends for Christ.

The Truth about the Philippines

A REVIEW, BY DR. HARRY FARMER, OF "THE PEOPLE OF THE PHILIPPINES," BY FRANK CHARLES LAUBACH, PH.D.*

RECENT articles, under the general title of the "Isles of Fear," have appeared in the various papers throughout the country, evidently written to prove that the people of the Philippines are not ready for their political independence. Dr. Laubach, a missionary of the American Board, could have had no knowledge of the newspaper articles, since his book was in press before they began to appear. Dr. Laubach's book deals with facts as he has seen them. At times he has some things to say which are not very complimentary to the Filipinos, but one cannot read the pages without concluding that they are a wonderful people and capable of high development.

Dr. Laubach came to the Philippines when missionary work was already well advanced, but he went to the Island of Mindanao which had been little cultivated up to that time. He was at the first station established by the American Board Mission at Davao, but later moved to the north coast and pushed the work in all directions, co-operating with the Presbyterians, who sent down preachers from Negros, as well as many fine young men who graduated from the Silliman Institute in Dumaguete. Upon return from furlough in 1920, Dr. Laubach took up work in the Union Theological Seminary of Manila, and has become deeply interested in the student life of the Islands. He believes in the Filipinos, and feels the day is coming when they should have complete control of the country.

"The People of the Philippines" is a religious book and presents the best history of Christian missions in the Philippines that has yet appeared. Everyone who has had anything to do with the wonderful development of the people and the Islands during the last quarter of a century will find it very interesting reading, even casual readers who care little or nothing for the Church.

The religious tendency is strong in the Filipino people, and is probably an inheritance from the Malay race. When the Spaniards came in 1521, the people were Mohammedans, and because of the attempt to convert the natives by force, Magellan and many of his followers were slain. Prior to the coming of the Moslem missionaries, there was intercourse with Indian customs and religious practices, and the people were also greatly influenced by visits from China. There was always a reaching out after God. This can be seen in the present practices of the pagan Igorots of northern Luzon, and those of the interior of Mindanao in the far south.

* Published by Doran, New York. 1924. 465 pp. \$3.50 net.

With the coming of the Spaniards and their superior forces, the Malays were obliged to submit, though they were never completely conquered. In honor of King Philip, the Islands were called the Philippines. It was either baptism or the sword. The sword conquered, but the people always aspired for independence in all matters of thought, religion and politics. Dr. Laubach speaks charitably, yet plainly, concerning the almost 400 years of Spain and Romanism when the people were given a mediæval civilization, with a fanaticism and superstition bred in ignorance. From one to three per cent only were given any form of education, and for the most part only those who could assist in matters of State and Church. One history states that in the last one hundred years of Spanish domination, there were twenty-one insurrections, the last one being so successful that the Government gave the leaders 800,000 pesos to leave the country. Leaders of the revolutions were killed and deported by the hundreds, and at one time 1,500 were shot on the Luneta. The last great murder was that of Jose Rizal, now called the Father of his country, who was shot at the instigation of the Friars, because he would not recant and receive the absolution of the Church. It was well for the Catholic Church that America stood for religious liberty in the early days, for the people hated both Spain and Rome. The Spanish friars and priests were not safe outside of Manila.

A few years ago 3,000,000 people under a Filipino, Bishop Aglipay, organized an Independent Filipino Church, based largely on the practices of the Roman Catholic Church, except confession and allegiance to the Pope. A large number of municipalities voted Rome out and the Independents in, turning over the large churches and converts to the Aglipayan priests. In due time, through processes of law, Rome regained these properties and the "Independientes" were forced to build bamboo churches. Attempts were made to use this new church organization largely for political purposes, and great theological difficulties have been encountered. Nevertheless, the Church, with possibly less numbers, is stronger than ever today, and is becoming more like the evangelical churches. The people will not submit to a foreign potentate like the Pope. They want both ecclesiastical and political independence. They love the United States and are grateful for the benevolent paternalism which has been exercised, but feel the time has come to give them entire independence, with such arrangements as will guarantee mutually happy and beneficial relationships.

Missionaries came in the early days of American occupation. In fact, some were to be found among the soldiers. Seven great denominations of the Evangelical Church were represented through their several Boards of Foreign Missions. The Protestant Episcopal Mission specialized on the Moslems and the wild tribes, while the other six Missions delimited the territory to avoid overlapping. The

Evangelical Union is stronger than ever today, and has Filipino representatives in its membership. This fellowship makes possible a unity of action which promises a more speedy evangelization of the Islands. Many union institutions prove the fine spirit of cooperation, the central example being that of the Theological Seminary in Manila, which trains preachers for all churches. With Bible, hymn book, union periodicals and other Christian literature in common, there is great promise of one great Evangelical Church, manned and supported by the Filipinos.

This is a story to rejoice the heart of those who love to see the Gospel spread abroad in the earth. What trophies of Christ's power! Scores in the Christian ministry, and hundreds more found in all walks of life, teachers, lawyers, doctors, business men. The innate hospitality and kindness of the Filipino, tinctured by the Christ love, makes a visit to the Christian homes a joy long to be remembered. No mission field has developed so many self-supporting churches in so brief a period of time. It is not done without sacrifice, but it means the laying of a natural foundation which will support a strong Church of the future.

The Evangelical missions have had little need to establish schools, as this has been done by the Government. A few parish schools only have been opened, but a number of secondary schools, and only one high-grade institution—Silliman Institute. The students have been reached through the Christian dormitory, opened near the high schools, and at the University in Manila. Boys and girls have been gathered into these institutions, helped in their school work, and have been given an opportunity to find their Lord and worship Him in spirit and in truth. The Sunday-school has had a wonderful development. The young people educated in English in the public schools have received through correspondence and in Bible institutes, training in religious education, which has made them leaders in the Sunday-schools, and in the Provincial and National Sunday School Unions. This is a forward-looking enthusiastic institution, and will prove the bulwark of the Church.

The Roman Catholic Church has not been untouched by this Evangelical movement. American Jesuits and other American prelates have come to the Islands to take up the training of the Filipino youth and to introduce new methods. The effects are already seen in renovation of church buildings, introduction of pews, organization of Sunday-schools, young people's societies and other activities, which appeal to the youth of the land.

The author looks forward to the day when Filipino missionaries will go into all countries of the Far East and aid in the work of evangelization. Already they have gone to their countrymen in Hawaii, and some have begun work in Malaysia and Java.

The Power of a Gospel Portionette

BY ABDUL-FADY (ARTHUR T. UPSON), NILE MISSION PRESS, CAIRO

A SCRAP of paper may be used to change the fortunes of a man, a nation, or even of the world.

The Bible Societies issue single gospels or epistles, but the Nile Mission Press portionettes contain short, selected passages of Scripture on a special subject. A gift of \$5,000 paid for no less than 1,200,000 portionettes, which included eighteen historical subjects, twelve doctrinal, seven on parables and miracles, one for Jews upon the Epistle to the Hebrews, and six on the Sermon on the Mount.

Some of these portionettes are given out by the broadcasting method, the object being to cover as much ground as possible in a short space of time. As an illustration, Mr. Porter of the Egypt General Mission, writes: "We left here early on Wednesday morning by road and on this trip we distributed 4,000 portionettes."

There is also the *intensive* method of dealing with individuals. Standing in a main thoroughfare, at the turning point for the licensed brothels, and right in a constant stream of traffic, a worker will hand to every passer-by—as fast as his fingers can move—a copy of a purity or a temperance tract, while the worker behind will hand him one of the Scripture portionettes. None are refused or torn.

Meanwhile a third worker is busy "buttonholing" those who have slipped past the first two pickets, and exhorts them to give up sin. Often we are able to give a clear message even amid the distressing sights, sounds and scenes. During four years from 1918 to 1922, not less than 80,000 young men have received these tracts from a single worker. Two such helpers—Gohar Effendi, an American Mission evangelist, and Sheikh Iskandar, a converted Moslem, baptized by the Church Missionary Society twenty years ago—distributed 15,000 leaflets and portionettes during the summer of 1923. As a result, hundreds of young men have been rescued.

The Nile Mission Press has also issued fifty varieties of colloquial portionettes in simple Arabic. The publications of the Press go to thirty lands, and hearty welcome comes from even the most barren of all lands—north and east of Arabia.

Arrangements have now been made to produce a large Arabic edition of some larger portionettes on Bible subjects. The selections are wisely made and give the reader a clear conception of the Biblical system of truth, creation, preservation, sin and redemption. On each page is a reading from the Scripture in large print, and at the top and bottom are related passages in smaller type.

Who shall estimate "The Power of a Gospel Portionette"?

BEST METHODS

EDITED BY MRS. E. C. CRONK, 728 MUHLENBURG BLDG., PHILADELPHIA, PA.

COMMUNITY CELEBRATIONS

BY REV. HENRY MOEHLING

Pastor of Gethsemane Lutheran Church,
Philadelphia, Pa.

Philadelphia is a city of communities with a community spirit. Some of the communities sub-divide themselves into blocks, and organize for the celebration of outstanding days: Christmas, Flag Day, Decoration Day and Fourth of July.

For all of these celebrations great preparations are made, and a fine spirit prevails.

In one block in West Philadelphia in which there are thirty houses on each side of the street, the residents have formed an association to celebrate the festival days of interest to every one.

On Christmas eve there is a block Christmas tree with carolers from all the homes singing Christmas carols. Flag Day and Decoration Day are gala occasions with special decorations, and the Fourth of July celebration is one of the greatest events of the year. July third is a busy day. Cooking is done in advance and all the preparations are made for the coming holiday. The street is roped off, festooned and decorated with bunting, and lanterns. In the center of the block a large stand is erected with seats for a twenty or thirty piece band and a speaker's platform. Every family invites guests from "back home" or "up country," or from other sections of the city. Every member of the various families and all the guests receive a patriotic paper hat, and for the children there is a special gift of ice cream and candy.

On the morning of the Fourth all is in readiness with policemen on

hand to make sure of good order. Exactly at nine o'clock the bugle sounds. Every door in the block is thrown open and out of the doors come the boys and girls and the men and women. Every one gathers around the stand. A local clergyman begins the day's festivities with prayer, and makes a very short talk about the importance of the day to the community. Old Glory is raised high on the staff as everyone joins in singing "The Star Spangled Banner." As the string is pulled unfurling the flag hundreds of little flags float through the air becoming the prize and pride of the crowd that is constantly growing larger and larger.

Later a whistle sounds and the boys and girls know it is time for the contests to begin. First come the four-year-olds with their Kiddie Kars, followed by other contests of various types with contestants of various ages.

At 11:30 A. M. a signal is given and everybody goes home to lunch. Since extra preparations were made the day before lunches are over in a short time. At 12:45 the band appears, and at one o'clock the overture is played. Immediately the street is filled. Ponies and pony carts are on hand and the children, with free tickets, enjoy an hour of joyous rides for the length of the block and back again. In the meantime a ventriloquist is ready with his act and the crowd around the stand is having its share of entertainment. Various other features are introduced, differing somewhat from year to year. Always a soloist of note adds to the real value of the program.

By four o'clock the audience is ready for the speakers who have been

invited by the Committee on Arrangements. After the speaking there is a lull and everyone understands that it is the "Do-what-you-Please" Hour. Neighbors visit with neighbors, and a general friendliness fills the air, until time to go home for the evening meal. At 6:45 there is another bugle call, and "the block" reappears in the costumes of colonial days, representing patriotic personages and events. A line of parade is formed. Horses, wagons, automobiles—any type of conveyance that can be commandeered for service is on hand for what "the block" is pleased to call "The Best Parade in West Philadelphia."

A schedule has been arranged with other blocks that are having parades so that each may visit the other, and all have a vote in which parade is best.

Prominent speakers are introduced—senators, congressmen and others who may be available—and their remarks are greeted with enthusiastic applause.

Eight-thirty arrives and the whole block is bright with many-colored lanterns, and the evening's program begins, planned especially for the young folks.

At some time during the day practically everyone in "the block" has been on the street. Opportunities for acquaintance and friendship are to be found on every hand.

On one of these Fourth of July celebration days a pastor who lived in "the block" sat on his porch. Since early in the morning he had been moving around through the crowd, renewing old acquaintances or making new ones. The bowl that had been filled with lemonade at the beginning of the day was almost empty now. Many guests had stopped at the parsonage that day to greet the pastor and his wife. As the policeman on the beat passed, the pastor called, "Won't you have some cold lemonade?"

The policeman's eyes brightened at the cordiality of the invitation and the tinkle of the ice against the sides of the bowl. Between the sips of lemonade he talked with the pastor.

Very naturally the pastor led the conversation to his church on the corner. The policeman told him that he was a Jew, and thanking him for the lemonade turned to go.

"My wife and boy will be out this afternoon," he called as he started down the steps.

"Bring them around to see us," called the pastor cordially.

Later on the policeman came back with his wife and son. Jew and Gentile, they sat on the stone steps and chatted pleasantly together. The wife was a member of a Christian church, but the boy had never been to Sunday-school.

"My boy must go to Sunday-school," announced the father. "I want him to be in a Christian Sunday-school. Would you accept him in yours?"

"Indeed we would," answered the pastor. "We'll be glad to have him as a member of our school and glad to have you and your wife come with him."

One Sunday evening a few weeks later a policeman slipped into the corner seat of the last pew in the church. Unafraid in situations which called for valor, he was timid when he entered the door of a Christian church. The cordial welcome he received soon made him feel at home and he came again and again.

One year went by. Another year was added to it. Then one day he said to the pastor:

"Will you baptize me? I want to be a Christian."

"Indeed I will," answered the pastor. "When will you be baptized?"

"Whenever you wish," was the earnest answer.

After several months of special instruction he was baptized. Two years have passed. Every other Sunday night, when he is off duty, this faithful Christian Hebrew is in church, and his daily life and conversation testify that his Christianity is genuine.

Neighborly friendship will do much to win men and women to the Christ

who gave "as thyself" for the standard by which we should measure our love to our neighbor.

MOULDING THE PLASTIC AGE

By MURDOCK McLEOD

In the Shadyside Church of Pittsburgh, of which Dr. Hugh Thompson Kerr is pastor, there assembles every week for religious instruction and spiritual guidance two groups of students from the near-by universities in two Bible classes which in some respects are altogether unique. Every Thursday evening a group of some fifty or sixty students from Carnegie Institute of Technology gathers about the table for supper in a pleasant room in the church and spends an hour facing and discussing the serious and practical problems of religion and life, and the following Friday from eighty to one hundred students from the University of Pittsburgh meet for lunch in the same room for a similar purpose. The lunches served are free to the students, being financed by individuals and prepared and served by the women of Dr. Kerr's church.

A few days ago the writer had the privilege of sitting as a visitor at a session of each of these classes, and was impressed, as anyone must be who has a similar privilege, with several unusual features.

Noting the promptness and eagerness with which these young people assembled for this hour of social fellowship and Bible study, it was quite natural to inquire what means or methods were employed to secure their attendance and how the attendance was kept up, every seat being filled.

"The problem is not to keep up the attendance," replied the president of the class, "but to hold it down, that is, to keep it within the limits necessary for the best results."

The Thursday evening class, known as the "Toknon," fixes its own limit, vacancies being filled by voting the applicant into membership in the class. The second, composed of Pittsburgh University students and known

as the Pitkin Class, is limited practically by the capacity of the room in which meetings are held. These classes, so far as attendance and administration are concerned, are self-governing, self-promoting, and self-perpetuating groups, for they have been meeting now continuously for twelve years with unabated interest, eager for the first meeting in the fall and reluctant to disband in the spring. The sessions terminate about May 1st.

Practically every class and every department of these schools, and many religious denominations are represented in these two groups. They present a cross section of the student life of these two great universities.

While regular courses of Bible study are conducted by Dr. Kerr as teacher, the students are allowed to submit in writing questions for discussion. On the day of my visit the questions submitted covered a wide range of subjects, all the way from the "double standard of morals," to the problems of predestination. Questions thus submitted for discussion must represent real problems or perplexities in the life or thought of those who present them. Nothing superficial or trivial, and no questions of mere, idle curiosity are accepted. There is the utmost frankness in presenting these questions and every one so presented is considered seriously and if possible answered with the same frankness and sincerity. There is no attempt on the part of the teacher to evade or substitute, or merely moralize. Both teacher and student are alike honest seekers after truth.

These group gatherings partake of the nature of a Bible class, a forum and a sort of confessional, for in this atmosphere of sincerity and frankness a mutual confidence between student and teacher prevails. The student feels that to this place he may come with the problems that perplex him, assured of the utmost help.

As a teacher of such groups of alert, inquiring and open-minded students,

Dr. Kerr is peculiarly fitted. He has a remarkable grasp of the fundamental truths of the Christian religion; understands the student mind and has those qualities of conviction, courage, tact and sympathy which students admire in a teacher. He has a ready perception and appreciation of the problem involved; a direct way of getting at the root of the matter; a most interesting and convincing way of revealing and applying the salient truths. He can make his remarks pointed without wounding and can differ without offending or alienating.

When we think of the hundreds of young people, who during the past twelve years have passed through his classes, found new light on the problems of life, and a firmer footing of faith, we are sure that here is a man who is doing much to mould aright a part at least, of the plastic age.

A "SWIFT SURVEY"

By DAVID McCONAUGHY
Upper Montclair, N. J.

The Monthly Missionary Meeting of the Presbyterian Church of Upper Montclair, N. J., regularly features, by way of prelude, a Swift Survey of world events. Each of the seven members of the Missionary Committee is assigned a segment of the circle of the world-field as follows:

Our Home Land	China
Latin America	India
Africa	Japan-Chosen
Moslem World	

The understanding is that the swift survey will be kept "swift" in fact as well as in name. Each one is confined to one minute, at the close of which, if necessary, the leader rises as a silent signal that the time is up. It is not expected that anyone will make a speech, but simply report a fact within the compass of a night letter. The fact in each case is to be selected with special reference to calling forth prayer, and when the cycle of reports has been completed, at once a season of prayer follows, in which those are asked to take part who

have not participated in the survey. And each one thus taking part is to center petition upon a specific point. Following out this plan closely, at the last meeting a dozen different people took part, and the entire prelude did not occupy as much as fifteen minutes. Thus the main feature of the evening's program is given ample time, and variety is introduced into the proceedings.

Possibly a sample of the "reports" given may be suggestive. Take that of India:

"A cable from Delhi announces the passing of a resolution in the India Assembly looking to a reduction of opium use, and providing for a committee to examine into the Government Opium Policy. In the discussion following the introduction of the resolution, Sir Basil Blackett, Finance Member, announced the government policy as aiming at a maximum of revenue with a minimum output of opium, declaring that India has done more than any other country to reduce the use of opium, and that at heavy loss of revenue. But it will not be forgotten that when the American delegates withdrew from the International Opium Conference at Geneva a few months ago, it was mainly because the English representative of the India Government rejected the proposal to prohibit the production of opium except for medicinal purposes, and it is worthy of note that when this subject came up in the India Assembly the principal speech was made by a Christian, Dr. S. K. Datta, a speech which Sir Basil himself described as 'a moderate and sincere exposition of the temperance view of the subject.' In contrast to it was the appeal made by Mr. Cosgrove, an English official, on behalf of the coolies of Assam, who, he said, found a moderate use of opium a preventative of the evil effects of hard work and illness! Mr. McAllum, another English official, defended the Burmah Government and ridiculed some of the statistics cited, as not taking into account the consumption

of opium by elephants, who he said, take it in large doses!"

FROM ALL NATIONS, BUT AMERICANS ALL

MRS. FRANK M. GOODCHILD

One of the most hopeful accomplishments along the way of inter-racial friendship and understanding is being wrought out in New York City by a group of women in a monthly Friendly Meeting. Mrs. Goodchild tells of the programs in a way that will be suggestive to other women who may want to try the plan in other cities.

Racial antipathy is one of the primitive instincts of humanity and yields but slowly to the pacifying influence of either civilization or culture. Even followers of the Christian religion must battle long and hard against this elemental dislike of one race for another. This aloofness may pass muster in countries where the foreign population is small or isolated, but in America, where the long-time citizen is but a few generations removed from being himself a foreigner, and where he must perforce rub elbows with the latest arrivals from the ends of the earth, a *laissez-faire* attitude is impossible for either comfort or safety. Especially in Christian communities or organizations, the hostile attitude should be broken down by the convincing demonstration of some common interest.

Since women are notably the conservatives of the world, yielding more readily to prejudice because of the narrow confines of domesticity, they are more liable to the petty offenses of racial antagonisms, and even though the Italian man may develop a tolerable friendship for the Czechoslovak who works beside him, their wives are apt to pass each other with a stony stare even in the church building where both races hold their meetings.

In New York City an effort is being made to associate the women of some of the foreign-speaking churches in a monthly Friendly Meeting, and adopting the principle of Dr. Hahnemann that "Like cures like," liberal doses of nationality are administered

in the programs, supplemented by attractive invitations to genuine friendliness, since all are now in America. The venture has now passed the experimental stage and is proving its worth in the increasing sociability of the women who attend.

The programs are varied from month to month, the foreign women themselves furnishing the entertainment. One foreign group will be the reception committee, welcoming the arrivals at the doors. Another group will serve the refreshments, taking particular delight in offering some national dainty as a surprise. The meeting opens with two or three popular hymns, one or two verses of each, sung without books, and often in several different languages, since the older women may not understand English. The Scripture is read by one group in concert, and prayer is offered by a member of some other race. The program continues from eight until nine and the next hour is devoted to games and refreshments. The games are of the variety to include all. One evening picture postcards of places in New York were cut into two irregular parts and distributed, and the company became successfully mixed in matching their cards.

In February the program took the form of a Hero Night. One member of each foreign congregation wrote on the blackboard the name of her country's greatest hero and told the reason for the choice, then the whole group sang a verse of their national anthem. Presently the names of twelve notable heroes were on the board, and some of the women were quite eloquent in their praises of their countrymen. Garibaldi, Confucius, Tolstoy, Booker Washington, and Luther were all written there. Then Washington and Lincoln were added, with a word about their great service to our country, and small pictures of these two patriots were distributed. A talk followed about the "Name that is above every name," and high over all the names

on the board was hung a card with the name of Jesus Christ in illuminated letters, while the audience sang, "Take the Name of Jesus With You." Tiny American flags were given out and held aloft while all sang,

"Our fathers' God to Thee,
Author of liberty,
To Thee we sing."

A lively game of geography finished the evening. The star field of a large American flag was covered with plain blue muslin and forty-eight white paper stars were given out. Those holding the stars came up and pinned them in place, each naming from memory a state of the Union, and so re-making the field of the states. Promptly at ten o'clock there is always a great handshaking as we sing, "Good-night ladies, we're going to leave you now."

A "Grown-Up Kindergarten" proved a fascinating evening, the women sitting obediently on the tiny chairs and going through the daily kindergarten program, the talk being, "How may a New York woman know that spring is coming." The regular kindergarten games followed, skipping and Goosey Gander and all the rest, then refreshments of cocoa and alphabet crackers, and every woman colored and cut out and pasted into form a life-size bluebird to take home for happiness.

Easter offered opportunity for an "Egg Exchange" and a talk on "The legends of Easter, rabbits, eggs, chickens and other Easter toys." Each woman brought a colored egg with her name and nationality scratched on it. These were collected and then redistributed so that no one should have her own. Then the leader called the name on the egg she had, and that woman stood up. In turn she called the name on the egg she held until every woman in the room was standing. They all took home their eggs, each with the name of a new friend.

After all there is nothing remarkable in the event. Sympathy, friendliness, careful preparation, infinite

patience, the utilization of every amusement that is common to woman-kind, and a refusal to be defeated by occasional discouragement—these are all the equipment required to realize the same results in any town of foreign populations.

HOW A CHURCH CAN HELP ABOLISH WAR

By DR. SIDNEY L. GULICK

Every church in America should have a real share in the Christian crusade to abolish war if it desires to do its full part in establishing the Kingdom of God. There are several things which every church, large or small, can do.

1. Observe Armistice Day, November 11th, or Armistice Sunday by some appropriate service, and also provide in the Sunday-school, at least twice a year, on the Sundays nearest May 18th and November 11th, an exercise or lesson on the abolition of war and the way to achieve and maintain permanent world peace. May 18th, formerly known as "Hague Day" in commemoration of the first Hague Conference (1899), since the war is being observed as "International Goodwill Day."

2. Promote the use of study courses on World Justice and Peace by each of the groups and classes of young people and adults as a part of the regular program during the year's activities. Four or five courses for study classes are now available and at least two others are in course of preparation.

3. Establish a Peace Workers' Library for the use of church members and definitely encourage its use. One or two dozen volumes would provide the church a very good variety and enable the readers to secure a well-balanced view of the problems of war and peace.

4. Adopt some declaration of faith and purpose to work for a warless world. The "International Ideals" of the churches might serve as a model or be adopted as it stands.

International Ideals of the Churches of Christ in America

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 only 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 permanently 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.

5. Establish a Church Committee or Council on International Goodwill to serve as the visible expression of the interest of the church in world peace, to carry forward the various peace activities of the church, and to cooperate with other churches in community enterprises and programs in the establishment of a Christian world order.

This committee, in the case of a small church, might consist of only two persons besides the pastor. But every church should lay upon some two or three members the responsibility of keeping in touch with other churches in this matter, so that it will be ready to do its part when the time for action comes. The committee

should see that the entire membership of the church is informed and inspired.

A Concrete Case

The Broadway Tabernacle Church of New York City has already done four of these five things, and is in process of taking the fifth step, number four of the above list.

Its "Council on International Goodwill" consists of two representatives each of the Church Committee, the Sunday-school, the Women's Missionary Society, the Young Men's Club and the Christian Endeavor Society. The Council meets when called by the Chairman. The Committee on Literature has established an unusually fine collection of books for Peace Workers. The Council printed a special flier on the World Court question, which was distributed through the pews one Sunday morning in January, 1925. All the groups cooperated in securing signatures from church members to a petition to the Senate on the World Court question. A special committee of the Council presented the World Court question to the New York City Federation of Churches, with a view to having the matter acted on by all the churches of New York. The Council is preparing plans for observing Goodwill Day in the Sunday-school.

When fifty thousand churches follow this splendid example, the Crusade for a Warless World will be well on its way.

Churches or individuals desiring further information on this Crusade for a Warless World may write to the Federal Council of the Churches of Christ in America, 105 East 22d Street, New York City.

"That life is most worth living whose work is most worth while."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

"Other people are talking brotherhood; the missionary is exemplifying it."

Woman's Home Mission Bulletin

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

FARM AND CANNERY MIGRANTS

By MARY EDITH P. OLIVER,
Chairman of the Committee

Another year of service among Farm and Cannery Migrants has demonstrated the immediate and vital need of this work, and the successful program carried out wherever we have had our stations has convinced the Committee that a practical solution of the problem has been found.

The Women's Home Mission Boards of twelve denominations have cooperated: Baptist, Christian, Congregational, Evangelical, Free Methodist, Methodist Episcopal, Presbyterian, U. S. A., United Presbyterian, Protestant Episcopal, Reformed in America, Reformed, U. S., United Brethren, the budget now being \$10,000.

Under the able leadership of the Executive Supervisor, Miss Laura H. Parker, the eastern stations have included two at Bel Air, Maryland, one each at Riverton, New Jersey, Stewartstown, Pennsylvania, and Hurlock, Maryland, among Poles, Lithuanians, Italians and Negroes. The program has covered varying periods of from four to eight weeks according to local conditions and needs. The cooperation of managers of eastern canneries, and their expressed appreciation, has been helpful and encouraging.

As heretofore, most of the workers at the stations were college girls who responded to this opportunity for service. The applicants were so unusually well prepared that it was difficult to choose. The personnel at each station was, therefore, remarkably fine, and under the guidance of these leaders most satisfactory progress was made.

The central theme chosen was The Home in Relation to Health, Education and Religion. Not only did the children respond wonderfully to this broad program, but their mothers be-

came interested and in some cases attended evening classes and shared in the recreation. Bible stories were dramatized, verses learned and gospels of Mark given to the children. They loved "the little red books." One of the favorite verses was John 3:16, and the hymns most often called for were "Jesus Loves the Little Children of the World" and "Beneath the Cross of Jesus." One little boy when asked the meaning of the phrase, "in the burning of the noon-tide heat," said, "Oh! yes, that means being nice and good when it's hot and we're down in the fields picking beans!"

Undernourished children were given special attention; first aid was a daily occurrence, not only for the children, but for the older boys, girls and parents at work in the canneries. Children were taken to the hospital by our workers when their mothers could not leave their work.

The daily program included day nursery, playground work, lessons in American citizenship, sanitation, home making and Christian living, with Bible stories and prayer.

At Stewartstown the handwork of the children merited the award of first prize at the County Fair.

The activities of the Supervisor have included in part, the selection of the workers, supervision of the eastern stations and, through correspondence, those in the West, presenting the need and the program to college groups, local federations, women's and young people's missionary societies, women's clubs and schools of missions. The use of the stereopticon lecture has been helpful and effective, the two sets being much in demand.

Many of the committee members have contributed generously of their time in the interest of publicity, nu-

merous addresses having been made by them. The Committee on Student Work has cooperated in the presentation of the program to various colleges and schools.

"The Kingdom of Love," a pageant written for the Committee by Ruth Mougey Worrell was most successfully given at the Northfield Interdenominational Home Mission Conference in July, 1924.

The latest development has been in the Northwest, where at the request of an interdenominational group of women, under the immediate supervision of Miss Louise F. Shields work has been begun in Salem among the hop pickers and among the apple harvesters in the Hood River Valley, Oregon. It is estimated that there are 50,000 migratory workers in that section during the summer and fall, many Americans, some Orientals.

Miss Shields, who is also secretary of the Seasonal Employment Commission of Oregon had made a survey in 1923, following a trip in 1922 to a large hop ranch which convinced her of the need of work. At this ranch she had persuaded the owner to put on a program of health and recreation. As our representative during the season of 1924 she has been "selling the idea" to various ranch owners and paving the way for a much larger program another year. Many of the children in the West, as in the East, are under-nourished and are suffering from serious physical handicaps.

It is gratifying to know that a beginning has been made in Oregon along the line of citizenship training. Through the Oregon Superintendent of Public Instruction it was found that many of the children do not attend school because the parents want their earnings, or because they feel unable to buy suitable clothing or books, or because their period of residence is too short in any community to make it worth while. Two schools were maintained at the Horst ranch in Polk County during the hop harvest with all expenses paid by the ranch management, and one at the

Don Nunamaker Ranch in Hood River County financed jointly by several apple growers, the parents of the children enrolled and the Committee on Farm and Cannery Migrants.

After weighing applications from more than thirty cities and counties in the eleven Pacific coast and Rocky Mountain states, the Commonwealth Fund has chosen Marion County, Oregon, of which Salem is the County seat, for a Child Health Demonstration, thus proving the pressing need of that district. The population is estimated at 55,000, 90% American-born. It is essentially rural, Salem having a population of 25,000. The varied crops—berries, nuts, hops, flax—and the developing dairying and canning interests indicate a great variety of resources as well as problems incident to a chronic migratory labor population. As aptly expressed by Miss Shields, it is "salvaging bruised and broken lives for the Kingdom of God."

Taking into consideration the army of migratory children in California, estimated at from five to ten thousand, many of whom "as fast as Nature turns the cycle pick the crops"; the young people in the Alaskan canneries, the children in the beet fields of Colorado and Michigan and in the onion marshes of Ohio—all of whom need just this type of Christian social service—it is the hope of the Committee that increased resources will make possible the development of the work wherever migratory families can be reached.

A social worker in a large organization writes of this Farm and Cannery service, "It is the soundest piece of Americanization work it has been my gratification to see."

Mary E. McDowell, Commissioner of Public Welfare in the city of Chicago, reminds us that "in the playtime of their lives, over one million children are working for wages in this 'land of the brave and the home of the free.' These children are from ten to fourteen years of age, and don't forget that they are the seed corn of

the nation's future and the fruit of its past. The child who goes to the wage-earning world before his playtime of life is over is cheated of his God-given rights. The weary child is apt to be weak physically, and is generally the bitter-sour man that is quarrelsome and cannot think straight. The over-worked girls cannot be the strong mothers of vigorous children. It is an awful thing for any country to make her children weary-worn. You, as patriotic Americans, will demand that every child, black or white, foreign-born or American-born, shall have a right to play and work under conditions that give the spiritual life a chance to develop, for we must never forget that over a million and a half of wage-earning children in our great country are children of God and future governors of our Republic."

ON EARTH, PEACE

The Conference on the Cause and Cure of War recommended that each of the participating organizations plan a program to make effective the findings of that Conference. A booklet on peace suitable for forum use by summer conferences and schools of missions, as well as groups next winter, has been decided to be one of the best methods for the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions.

On Earth, Peace is to be the title of this booklet which is to contain six chapters as follow: "Is War Consistent with the Christian Way of Life" by Miss Rhoda McCulloch, "The Interracial Situation in America" by Mrs. D. E. Waid, "Christianizing International Relations" by Miss Margaret E. Burton, "Discussion of Causes of War" by Mrs. E. H. Silverthorn, "Discussion of Cures of War" by Mrs. John Ferguson, "The Definite Task of Church Women" by Mrs. Henry W. Peabody, and appendix containing text of the League of Nations Protocol, World Court and the Findings of the Conference on the Cause and Cure of War. Suggestions

for use and a bibliography are to be included in the chapters.

It will be about 128 pages and will be published for the Federation and Council by the Central Committee of the United Study of Foreign Missions. All orders should be sent to Miss M. H. Leavis, West Medford, Mass. The price will probably be 30 cents a single copy, 25 cents in lots of ten.

THE BLIND

Items from the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Irene Halslip, *Chairman*.

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.

Over against this, this 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.

Once a year a play is given at one of the theatres in New York City for the blind; 1,150 blind attended the performance last fall.

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.

A committee appointed by the Missouri Commission for the Blind is investigating two-side Braille printing and hopes in a year to perfect plans for such printing in this country.

The Sunday-School Board of the Southern Baptist Convention, having become interested in the blind, 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 100 grand old hymns, besides a booklet, a calendar and a Christmas card for 150 of its blind constituency.

Woman's Foreign Mission Bulletin

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

ISOLATIONISTS OR COOPERATORS

For all our generosity and good will we tend to be, in one sense at least, a nation of isolationists. Asia, Africa, Europe and Latin America are very far away from our daily lives and thinking. Most of us are so engrossed in our own affairs that the great changes taking place and the problems stirring in the lives of these, to us far distant people, have little if any place in our concern. Many of us even in our good deeds, our generous alleviation of suffering, our altruistic missionary impulses and endeavor tend to meet these situations without perspective and rather sentimentally and subjectively. We hear the appeal or know the need as a more or less isolated fact and do not see, or we disregard, the ocean of cause and effect flowing and eddying around it. We think of the "suffering orphan" or the "needy heathen" and our hearts and purse strings are touched and loosened.

But we must have more than generous impulses and even more than their equally generous responses, if there is to be such a thing as a *Christian America* sharing her opportunities and gifts with the rest of the world.

We must get a true perspective, come to understand relationships and approach the situation, not merely as benefactors, but as intelligent Christians. We must study the wholeness of the situation and come to see clearly that the present missionary enterprise is tied up with many and complex interrelationships, which we must understand and learn how to meet if we are to do, with God, the great piece of work He unquestionably expects us to do.

I am thinking particularly of our Women's Mission Boards and Departments, of the special responsi-

bilities voluntarily assumed by the great body of missionary women in our churches, of the splendid service that has been and is being rendered by these millions of women—volunteer and employed workers, serving on Boards and Committees, serving as officers and as lay workers, giving time, energy, strength, ability, money, prayer, a great host, doing a magnificent piece of work. And yet I am convinced that our Master's word is not being entirely fulfilled. That a greater work than this can we do if we are ready to meet certain conditions. We must cease being isolationists and become true cooperators. But how can this be done? What are these conditions?

I heard Dr. Julius Richter of Berlin speak here in New York a few days ago. In tracing the development of missions he said that in the 18th Century the responsibility for foreign missions seemed to rest on Germany, in the 19th century that responsibility had shifted to Great Britain, but that in the 20th century the largest part of that responsibility had unquestionably fallen upon North America—the United States and Canada. This being so, what an overwhelming responsibility is ours! How are we going to meet it? In disputes over woman's place in the Church, in controversy, in multiplying organizations? None of these will fit us to meet that grave responsibility, though some may be convinced that we and the Church as a whole could together meet it better if women were given recognition in the ecclesiastical organization of the Church and in the making of its policies.

Let me suggest some practical ways which we can put into operation immediately to develop cooperation with the plan of God to meet the needs of the world.

First, let me suggest that we need a much more intelligent knowledge than most of us now possess, of the whole situation of the missionary enterprise. The missionary information of the *average* person is mainly some isolated and rather vague facts about what her own denomination is doing in certain countries, but as to the status or progress of missions as a whole, or the problems which are seriously complicating the situation of our missionary enterprise in foreign lands she knows but little.

Some of those problems are growing out of political and diplomatic relationships of America with the lands in which our missionary work is being developed; some serious complications are arising from the new and rapid industrialization of the Far East; others from the rapid development of a strong nationalistic sentiment, coupled with the desire for self-determination, which is expressing itself also in a natural desire for control in the National Christian Church and in mission activities and policies. The growth of westernized, scientific education and the fact that the East has come to know that much of Western civilization and practices is often more pagan than Christian, have added still more complications. A Chinese student in the United States in response to an appeal to become a Christian, said, "Christianity is theoretically the ideal religion with the most exalted ethics, but as I have observed it in America, it doesn't work." As Mr. Chesterton has said, "Christianity has not been tried and found to be a failure, it has been found difficult and so not tried." This explains much of the lack of Christian practice and living in the world today. The peoples of the East are also saying that it is the West which has taught them the art of modern warfare, that might makes right and that the amount of influence a nation has in international affairs is conditioned upon the strength of its armies and navies. This they cannot reconcile with the principles of Christianity, the message

of the Gospel of Peace as taught by the missionaries from the West. Can you?

We are only beginning to realize that the world and its peoples are rapidly being bound together in one bundle of life through the annihilation of space by means of steam, electricity, radio, air craft; by education and the printed page; by diplomatic and political relationships. We are coming very slowly to this world consciousness. It has been said that the 19th century made the world a neighborhood, but it remains for the 20th century to make of that world a brotherhood. We have thought and talked about the theory of a Christian world citizenship but the practice has been found too difficult to be put into operation to any large extent.

How many of us are studying the great cultures of the world so that our fraternity shall be a critical and sympathetic understanding and not a vague undisciplined mood of generosity toward unknown peoples? How many of us have tried to learn what life means to the varied racial groups of the world, or what is implied in the personal experience or of the searching after God in the world's religions? How many of us understand the national ambitions, the traditions, the history of every great and significant racial group?

This last question leads us to realize the interdependence of international and interracial factors. We of the Anglo-Saxon race have been accused, and, I fear justly, of what is termed a "Nordic Complex." The conviction of the superiority of the Nordic, the white races, is so entrenched in our minds and we are so equally sure of the inferiority of all colored races that we need to make a careful study, such as was offered us during this past year on "The Way of Christ in Race Relations." I am wondering how many of us took this opportunity to think this grave and serious question through, trying really to find "Christ's Way." The time has come when we can no longer go

to these peoples of the East with their ancient and rich heritages and civilizations in a spirit of condescension, as superiors and benefactors, but must go in the truly Christ-like spirit of helpers and cooperators, working *with*, not *for* them.

My first plea then is for a fresh approach with unbiased, unprejudiced minds to a restudy and a clear evaluation of the whole situation of the missionary enterprise. Material varied and interesting is available for our reading and study. Latin America, which is one of our study themes for this year, should be considered with these large issues in mind and our relationships and responsibilities toward these countries south of us, our nearest neighbors, yet so little known or understood. The possibilities of cooperation growing out of an intelligent and sympathetic understanding of other peoples and their problems, problems which the West has all too often created or complicated, should stimulate us to seek the information needed and then to use it in the wisest, finest, most Christlike types of service.

My second practical suggestion is for a reviving of our spiritual impulses, a return to the source of our power in order that we may be able to render the service needed, which service must be in the strength and the might of our God through the operations of His Holy Spirit.

In order to carry through this great task which our Master has left us to do, our Christianity must have a depth, a vigor, a vitality, a warmth of love, and that quality of loyalty which will make our obedience and our service acceptable and usable.

As a third practical suggestion to

secure cooperative action I suggest a renewal of our prayer life.

I have just finished reading the latest book published by the Central Committee on the United Study of Foreign Missions, "Prayer and Missions" by Helen Barrett Montgomery, and I am rejoicing that hundreds of thousands of our missionary women throughout the United States are this year to study this book. It should be in the hands of every woman in the Church and it should be placed there and followed up with the prayer that it may be the means of awakening, or reawakening, the prayer life of these individual women. The possibilities inhering in this little volume are incalculable when used by God's Spirit. It should be the means of liberating a great volume of prayer for the cause which we all hold dear; the means of liberating needed funds and workers; the means of realizing God's plan for the world to those who seek to know His purposes and to do His will.

Let us then, the missionary women of America, a force of incalculable potentiality, cease to be isolationists, which means self-centered, and become cooperators—*Christo-Centric*.

Let us come to see and know and love our brethren more nearly as our Master and Lord sees and knows and loves them. This attitude of mind and heart will become possible as we strive to know Him and His purposes more clearly, and our brother more truly.

May we let His spirit of intercession and communion sweep through us, liberating His mighty workings for a world that so sorely needs Him and what He alone can give.

—Katharine V. Silverthorn.

THE Editorial Committee of the Federation of Woman's Boards of Foreign Missions of North America takes pleasure in the announcement of a series of articles by *noted leaders* and by *outstanding Nationals* of China, India and Japan who are themselves the product of foreign missions.

Every woman will read the first article from our own President, Mrs. E. H. Silverthorn, and will give it the widest publicity in her church, city and state.

Note also the valuable article in this issue by Mrs. Chas. K. Roys (page 451).

NEWS FROM MANY LANDS

AFRICA

Arabic Books in North Africa

A NEW and enlarged edition of a Christian hymn book in Arabic, for the use of Mohammedan-speaking peoples of North Africa, has been issued under the direction of the Rev. Percy Smith, missionary of the Methodist Episcopal Church in Algeria. He has also published the first two parts of a metrical life of Christ written in modern North Africa Arabic. There will be ten parts to the work when completed.

Because of the form of the Koran, and the way that it is chanted in the mosques, any religious book that can be chanted makes a strong appeal to Mohammedans. It is hoped through these two volumes to reach a large number with the Christian message. Dr. Smith, with the help of the American Christian Literature Society for Moslems (New York), has in preparation a French translation of Muir's "Mahomet and Islam," for use by young Moslem students enrolled in French schools. This book is an attempt to depict the great Islamic leader apart from the halo of glory which history has built around him.

Moslems and the Bible

REV. J. OSCAR BOYD, Secretary of the Arabic-Levant Agency of the American Bible Society, describes a visit made by Dr. S. M. Zwemer, Rev. Percy Smith of Algiers and others to El-Azhar University in Cairo: "It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or a gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception. One of the sheikhs

who is nearest to the Kingdom has evidently been preaching the Gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a *mubasshir* (evangelist) out of him?' Dr. Zwemer turned to the 8th Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in Nature, amid the reverent approbation of the sheikhs who stood about. Then he turned to the 51st Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh, to read the 32d Psalm.' I wrote on the flyleaf of each of the Bibles, 'Presented to Sheikh —, Azhar University, Cairo, from the American Bible Society,' and added our address. Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in His own time—there is going to come the mighty harvest from all these Bibles, Testaments and gospels put into the hands of the leaders and teachers of Islam."

Modern Life in Congoland

REV. JOHN M. AND MRS. SPRINGER have been representing the Methodist Episcopal Church for over twenty years in the Belgian Congo, and they have seen extraordinary changes during that period. Mrs. Springer recently wrote: "Cannibals and Ford cars! Sounds rather incongruous, doesn't it? But the motor car is rapidly penetrating the remotest regions of the Dark Continent and the cannibals can already hear the warning honk, honk. Yes, and what will you say when I tell you that I had the white children of my Sunday-school here on New Year's and gave them all the ice cream and

cake they could eat! Motor cars, ice cream, what next? This is a very different Africa from the one to which we came more than twenty years ago. On the streets one sees white ladies and black maidens dressed alike in the latest fashion. We are very up-to-date even to a lack of morals. It would be very enlightening to know how many white people there are in this place who pass for man and wife that really have legal partners elsewhere in the world. Flagrant examples of drunkenness and immorality have their effect most emphatically on the native population. But we are glad to say that there are many of the natives constantly coming to us and saying, 'I am tired of living in sin and wickedness and I want to turn to God.' And turn they do by the scores and hundreds. That is what makes missionary life endurable, and that only. Neither motor cars nor good, comfortable houses, nor plenty of food including ice cream would mitigate the discouraging conditions. But feeding these hungry souls not only mitigates the evil conditions but makes us joyously happy that we are here."

Wireless Station for Central Africa

THE erection at Ujiji, Lake Tanganyika, of a wireless station has emphasized the tremendous development in Africa since Livingstone's day. Mr. Basil Mathews, commenting on this, refers to a letter from Livingstone in which he remarks, "It is a year since I had any news from Europe." Stanley when he at last found Livingstone at Ujiji in 1871 handed over letters dated 1869. A message can now be sent between London and Ujiji in, it is stated, one fortieth of a second.

Church for 2,000 Africans

A CONSTANT stream of people of all tribes throughout East Africa go to Nairobi, a busy town in Kenya Colony, seeking employment. Archdeacon Doulton, a visitor from the C. M. S. Tanganyika Mission, says that it is "no exaggeration to say that the

whole of Kenya is being touched by the mission work in Nairobi." For some time past it has been usual on Sunday mornings for two congregations of reverent worshippers, each numbering about a thousand, to crowd into the mission buildings. A business man was so impressed with the work he saw in Nairobi that he gave a considerable sum towards the building of a large stone church capable of holding two thousand people. This church was dedicated on December 20th, and the following day ten Africans were ordained deacons by the Bishop of Mombasa. On Christmas Day the Duke and Duchess of York attended the morning service.

Methodist Work in Rhodesia

THE mission of the Methodist Episcopal Church in Rhodesia, South Africa, has seen not only great growth in numbers during the past twenty years, but also interesting progress along other lines. Rev. W. C. Gardner, of Old Umtali, speaks of "the change in the atmosphere of the two hundred kraals and centers where our native workers are either stationed or go with the Christian message. Though the followers of Christ are faced with temptation in its peculiar African forms, a Christian standard of conduct is displacing superstition and fear and many of the distinctly heathen customs and beliefs are being abandoned under the impact of enlightenment. The new convert finds himself surrounded by those who understand his temptations and are ready to help him." One of the outstanding developments during the past twenty years has been the Methodist Mission Press for which a new building has just been erected and a modern drum-cylinder-press installed for book work. Two hundred Christian hymns have been translated, set to music and printed in African dialects. On this press a large number of tracts and booklets have been printed and colporteurs are going out into hundreds of native villages spreading gospel portions and other Christian literature.

A "Packed" Congregation

THE Right Rev. J. J. Willis, Bishop of Uganda, writes in the *Church Missionary Outlook* on the mass movement towards Christianity in his diocese. Of a scene in the Bukedi district he says:

"Two long, seemingly interminable lines of dark figures, craning forward, smiling, cheering, clapping their hands in a vociferous welcome. At the end of the two lines a neatly built church, the size of which, by comparison with the crowd to be accommodated, seems as nothing. The crowd pours in, until the church is filled to the doors. No pews or chairs occupy valuable space—the people sit shoulder to shoulder on the floor. And then the church, already filled, is packed by a simple but drastic process. The congregation is told to stand, then to move forward, until the whole is wedged into a solid mass; the space left at the back is filled from the waiting crowd outside, and then the resultant mass is told to sit down as best it can! That in such a congregation, thus uncomfortably packed, there should be silence, and even a certain reverence, is in itself remarkable. And when it is remembered that almost all of these are young people, the best of them only removed by a few short years from savagery, the sense of wonder grows deeper."

THE NEAR EAST

Prize for Moslem Woman

AMONG seven contestants in an oratorical contest for Arabic-speaking students at the University of Beirut in February, the prize was won by Mrs. Ahmad Shakir, of Egypt, the first Moslem woman to enroll at the University. Her subject was, "Show Them (the women) the Light." She spoke in favor of liberal education for women and the abolition of the veil by Moslem women. After the Governor had declared the winners, it was announced that Mrs. Shakir had added an equal sum to her prize and presented the

fourteen Egyptian pounds to the Alumni Fund to pay the tuition of a meritorious student for a year. Mrs. Shakir is one of the leaders of the Feminist Movement in Egypt and secretary of the Woman's League of Cairo. She is registered as a special student in the School of Arts and Sciences. Unveiled, but with her hair covered, she pursues her studies with the men students without embarrassment. Her husband is studying in the School of Commerce at the University.

Jerusalem Y. M. C. A. Building

DR. JOHN R. MOTT reports that a friend of the Y. M. C. A. has given \$400,000 for a modern Association building in Jerusalem. He attached two conditions to his gift: one, that his name should never be known, and the other, that there shall be placed in the building a tablet stating that it has been erected for the glory of God and in memory of His only begotten Son, our Lord. When this incident was mentioned, a day or two later, another Christian, who, in the same spirit, will not let his name be mentioned, promised to give as much as \$25,000 toward providing a pipe organ for the building, that from this Christian center overlooking Jerusalem and the Holy Land, there might ascend praises to the Redeemer. His example led another friend to make a gift of \$12,000 to provide chimes for the tower of the building. When these gifts were reported to one of the leading Jewish lawyers in New York he was so deeply impressed that he promised to secure by April 1st for this building enterprise \$50,000.

Jewish Agency for Palestine

DR. WEIZMANN, president of the World Zionist Organization, characterized as "the most far-reaching event that has happened in the history of the Jewish people in many years," the recent reconciliation of Zionists, Non-Zionists, and Anti-Zionists concerning the Jewish re-colonizing of Palestine. Under the

League of Nations, Great Britain has been the mandatory power for Palestine, but in accordance with this arrangement the Jewish Agency for Palestine has been recognized as the appropriate public body for the purpose of advice and cooperation. The Zionist organization has virtually been this agency, and up till the present the cooperation of Non-Zionists has not been possible. The different factors now seem to have established a working cooperative basis, and the approval of Great Britain and of the League of Nations will be sought for the reestablishment and recognition of the Jewish Agency on a basis that will make it consist of a Council of one hundred and fifty and an executive committee of eighteen, the council to be composed of fifty per cent Zionists and fifty per cent Non-Zionists, forty per cent of the Non-Zionist bodies to be representative of American Jewry.

Teheran College Opened

THE cornerstone of the first real college in Persia was laid last autumn. The exercises were simple, the only guests being the school, the alumni and a group of Americans. "According to custom," writes Mrs. S. M. Jordan, a sheep had been sacrificed and all the workmen—bricklayers, carpenters and others—had a feast of mutton stew and melons, thus giving these humble helpers a share in the general happiness. Dr. Jordan, the principal, the architect and the Persian head mason moved the stone into place, and concrete made of Portland cement imported from Russia was poured about it. The list of signatures of those who had taken part in the breaking of ground for the new institution last May and the Bible and New Testament in English and Persian were among the objects placed in the cornerstone. During the ceremony two government airplanes, circling about overhead, added to the picturesqueness of the scene. College work began shortly afterward, with two classes of young men who had been waiting for years

for this opportunity. These young men themselves are helping in grading and laying out the avenues on and about the campus.—*The Continent*.

Modernization of Baghdad

THE Christian statesmanship which led the foreign mission boards of the American Presbyterian and Reformed Churches to organize a united mission for the occupation of Mesopotamia, beginning with Baghdad and Mosul, has been referred to more than once in the REVIEW. Many reports are now coming of the ways in which the former city is being modernized, and its consequent importance as a missionary center. One missionary writes of seeing "an Arab Sheikh, with his flowing garments and distinctive headgear, sitting on a corner bootblack chair, having his American shoes shined by an Armenian bootblack." An article in the *New York Times* gives the following present-day facts about this ancient city: "Tourists are flocking into the place. Round-the-world airmen dropped down there during the summer. There is a daily train service to Basra, and weekly motor convoy services to Hamadan, Teheran and Enzeli. When an airplane mail service to London, via Cairo, was established two years ago passengers for London had to go via India. This consumed a month, but now motor transports carry patrons west to London in from nine to twelve days at half the cost of the old journey. There are now five distinct lines of travel by land and sea to London."

INDIA AND SIAM

India Grateful for Bible

A HINDU paper published in Bombay, *The Indian Social Reformer*, commenting on a report of the British and Foreign Bible Society, says: "It may be safely said that the most abiding testimony to the work of Christian missions is the bringing of the Bible within the reach of all classes and communities. No one who knows the facts will deny that mod-

ern Hinduism has in its essential respects been profoundly vivified by its contacts with Christ's teaching. The impact of Christianity on Hindu thought is but faintly reflected in the Indian Christian community. Its largest manifestation is to be found in the unique way in which Hindu life and thought have been reacting to it. India will always gratefully remember the service rendered by the Christian missions in putting her in possession of the Bible to read in her own languages and to interpret in the light of her own great spiritual traditions and experiences.... The book is being studied and searched for the spirit of Christ independently of the dogmas of the churches. The Bible has undoubtedly given a great stimulus to religious thought in India, and the society which has made it its business to place it within easy reach of all is rendering a great service to the world."

Opium Given to Babies

THE National Christian Council of India, at the request of the International Missionary Council, has prepared a report on the use of opium in India which is very interesting, though sad, reading. On the question of the proportion of the drug that is used medically or to meet the demands of the opium habit, the report quotes evidence supplied by both Indian and Western doctors and educators which shows that about three fifths of the total amount of opium is used by addicts. One of the worst features of the situation is the terrible prevalence of doping little children. In almost every part of India it appears that the custom of giving opium pills to small children prevails. Usually it is not continued beyond the age of two or three years, but up to that age there is indubitable evidence that the custom is distressingly widespread. It is given for various reasons. The commonest is the mother's desire to stop the child's crying, particularly in the case of mothers who work as operatives in factories. In

Bombay, Doctor Mistri says that of Hindu children 90 per cent, and of Mohammedan children 75 per cent are doped from birth until two years old. It is also given to children to appease hunger—a sidelight on the poverty of the masses.

Disciples' Jubilee in India

THE Jubilee celebration in America of the Disciples denomination was reported in the *Review*. In India the leaders sought in their celebration to double the membership and to make every Christian an intercessor, a proportionate giver, a pledged abstainer, and a voluntary worker. Every station has at least partly attained these aims. Stewardship of money, time and service was stressed with very gratifying results in many instances. These Christians in India are learning to give to people in other countries. The junior society in Harda sent five dollars to help build the chapel at Akita, Japan. The amount pledged as the Golden Jubilee gift from India was \$3,346, most of which will go to Africa. In many cases people sacrificed much in order to give. In Maudaha everyone, even the poorest, gave at least one sixteenth of their income. In Bina two evangelists gave half a month's salary.

Aspects of Everyday India

REV. NICOL MACNICOL, of the United Free Church of Scotland mission, has recently written a book, "The Making of Modern India." The following comment made on it by the *Dnyanodaya* is itself a summary of conditions in present-day India: "The reader is reminded that the two typical figures in the Indian landscape are the money-lender and the 'holy man'; . . . that the doctrine of *Karma* held by most Hindus 'has done more than any other doctrine to enervate them and reduce them to lethargy and despair—morally, in a word, to bleed India white,' exercising 'a paralyzing influence from which India must be set free if she is to progress at all,' since the doctrine

has helped to forge India's three heaviest chains, viz., her asceticism, her passive acceptance of things as they are, and her belief in an inexorable fate; that 'there is nothing rooted more deeply in the soul of the Indian peasant than his sense of God; . . . and in the making of modern India they reckon ill that leave Him out'; that two of the greatest obstacles to Indian Christianity are 'the poverty of the Indian Church' and 'the downward pull of the mass movements as these pour year by year ignorant multitudes into the Church'; and that the two greatest aspirations of Indian Christian leaders are 'to have a Christlike character and to have the Indian spirit.'

Baluchistan Christians

IN Quetta, one of the most important cities of Baluchistan, the English have a strong military post; and largely for military purposes have built an excellent railroad and motor road clear across the country to Chaman, three miles from the Afghan border. Both English and American missionaries are at work in Quetta. E. E. McCannon, who recently visited the Methodist missionaries there, writes:

"Here we have a dispensary, which ministers not only to the villagers, but also to many of the Afghans who come from far out in the interior. This is in charge of a fine Afghan Christian doctor. Here we also have a school and a wide-awake pastor and church, with a Christian community of nearly two hundred. Notice was sent out that we had arrived and that a Christian service would be held at noon. The chapel was well filled at this unusual hour. On its wall is a memorial tablet to the first Christian of this community, who also became the first martyr."

New Type of Medical Work

A SUGGESTIVE article, entitled "A New Venture in Chota Nagpur," appeared in the February num-

ber of *Medical Missions* and was later quoted in *World Dominion*. The writer of this article gave an account of an experiment made by teaching jungle women what to do in simple cases of eye trouble; how to feed and nurse dysentery cases; how to avoid infection in epidemics of smallpox and cholera; cleaner methods in midwifery work and how to treat infantile diseases. Commenting upon this experiment, the Editor said: "Educationally . . . the value of such work is immense. Until we have taught people to do things for themselves we have accomplished nothing. It is the greatest of all achievements to enter their lives at their level and build from the bottom up. Widespread work like that at Chota Nagpur would hasten perhaps more than anything else the spiritual and physical, the material and intellectual developments we long to see."

New Hospital in Siam

THE opening of the McCormick Hospital in Chiangmai, Siam, was an occasion of great rejoicing, and among the distinguished guests present was the brother of the King of Siam, who studied public health at Harvard. Dr. E. C. Cort gave the history of medical work in Siam "from the time Dr. McGilvary first introduced quinine and vaccination for smallpox into Chiangmai." At that time whole villages in one district would be wiped out by smallpox in a single epidemic; today in the same region there have been barely fifteen cases in the last fifteen years. The hospital plant so far consists of the surgical building and a ward group. In the latter is a ward for European and American patients, the gift of British teak timber firms in North Siam, which is divided into four large private rooms. The kitchen and dining room were the gift of the Chiangmai Christian community. Another building, directly across the street, when finished, will be the home of the missionary doctor.

CHINA

A New Constitution for China

A WIRELESS message from Peking to the New York *Times*, dated April 21st, gives a pessimistic picture of the political outlook in China, which it is to be hoped future events will not justify. It said: "The re-organization conference to consider means of restoring China to peaceful and constitutional conditions, which has been sitting for the last three months, was officially dissolved today after much formal discussion which had very little tangible result. The conference, however, may have fulfilled its purpose by ordaining the summoning of citizens to a conference, which will report to a commission appointed to draft a new constitution. Delegates to the conference will be elected by provinces, but as the provinces are totally under the thumbs of the militarists the ordinary citizen is not likely to be powerfully represented, and as the commission is to be nominated by the Government brought to office by military agency, the character of the constitution which it will prepare will not be unduly democratic."

"Meanwhile the provisional Senate is to be convened forthwith to give constitutional color to the situation, which is so irregular that the Parliament which elected President Tsao Kun eighteen months ago has not even been dissolved. It simply melted away when judicial proceedings were announced against those legislators who had been bribed to make the aforesaid election."

Marshal Feng's New Work

TRIBUTES to Marshal Feng Yu Hsiang, both as a Christian and a patriot, from people who know him in Peking were quoted in the March *Review*, and others have since appeared in various papers. Those who are praying for Marshal Feng will be interested in the latest news of him, contained in a letter from Peking, quoted in *The Continent*. After contrasting him with Sun Yat Sen, "who chose the sword and laid down Chris-

tianity," the writer says: "Now he is allowed to carry out his peaceful plans. He had all along been training his soldiers in all the arts of peace, as weavers, farmers, carpenters, etc. And now comes his appointment as defense commissioner for the northwest. He has planned for fifty-one villages of 200 families each, the settlers to be given full transportation, and a house of three rooms each, with furniture to be returned in two years. So his disbanded soldiers will become useful citizens. He is making arrangements for getting the best breeds of cattle, bees, etc., as well as most useful foreign farming implements and appliances. He quietly lives down the slanders circulated about him. He is the most splendid demonstration of the value of practical Christianity to China."

Union Conference in Chengtu

IN Chengtu, Szechwan Province was held in January an "All-Church General Conference in Western China," which brought together representatives of all the missionary agencies at work in that distant region. A similar gathering in 1908 led to the organization of a central educational system and the founding in Chengtu of an interdenominational Christian university for the training of pastors, teachers, physicians and lay leaders. The 1925 conference was composed of 500 delegated church leaders and 250 accredited guests, some of whom traveled two weeks from their mission stations to attend the conference and was overwhelmingly Chinese in membership. All the chief officers of the conference were Chinese; every committee had a Chinese chairman and secretary; English was not allowed upon the floor of the conference except in the case of a few visitors whose addresses were translated from English into Chinese; all formal reports, stated addresses, and devotional services were in Chinese. The slogan adopted for the conference, "West China for Christ, and Every Christian a Mis-

sionary," was the central theme around which the conference was organized. Denominational differences and lines were forgotten, and there was unity in thought and purpose.

A Demon Cast Out

MISS E. E. MASSEY, a missionary of the Church Missionary Society working at Foochow, in the Fukien Province of China, writes of an instance of answered prayer in the deliverance of a demon-possessed woman. Miss Massey was called to go with a Bible woman to pray with a poor woman who was devil-possessed. Her little boy and girl had died within a few days of each other. The woman went to the idols, and became possessed. For four months she had disturbed the neighborhood, and when the missionary arrived the woman was found chained to a post, and had been beaten and burned about the mouth. A number of Christians went with Miss Massey and her helper, and after much prayer the demon was cast out. Now the woman, her husband, and remaining little girl attend church regularly and take every opportunity of "learning the doctrine."—C. M. S.

A Chinese "World Christian"

REV. LEI SHUE KWAI is one of the outstanding Chinese leaders in the Hong-Kong Mission of the London Missionary Society. The work has grown until now there are seven centers with churches. Mr. Lei is in charge of the whole as pastor, and there are several evangelists and school teachers. He has had an unusual experience. As a lad he was educated in the mission school in Canton, and afterwards had his theological training in the school of the Basel Mission. He worked in the Pok Lo and Ts'ung Fa districts as an evangelist. After that he was for several years in charge of the work in Macao, an outstation of the Hong Kong church. Then he had a call to go to Samoa. When those islands were under German rule a large num-

ber of Chinese were taken there to work in the sugar plantations. The Samoan Christians, true to the real missionary spirit they have always shown, very soon began to think of how these strangers in their midst could be taught the Gospel. The Christian Endeavorers promised to find the necessary funds and sent an application to the South China Mission to find them a Chinese evangelist, who should work among these exiles. Mr. Lei responded to the call and went in 1914. He worked there with diligence and a good measure of success till the greater part of the Chinese were repatriated. Then he went to Melbourne and spent two years or so among his countrymen there.

Anti-Opium Activities

SOME of the early work of the National Anti-Opium Association of China was described in the January REVIEW. Later a petition sent by the Association to the Geneva Conference and to the Peking Government was signed by over 2,000 organizations in the different provinces, representing over 2,000,000 people. "About thirty responses to the petition," says the *Chinese Recorder*, "are still coming in every day. It is quite safe to say that public opinion against this great evil has been awakened in China for the first time. Members of some of the branch associations have actually begun to fight against the compulsory planting of the poppy. A few weeks ago a leader in the anti-opium movement in the province of Fukien was arrested by local officers for stirring up the people against the order to plant the poppy. But as the public opinion was so strong against the action of the local officer, the victim was released right away and the officer was put out of his position by the civil governor of Fukien. This shows that public opinion is gradually gaining ground in regard to the anti-opium movement."

The Association has sent several representatives to different provinces to promote the movement and they

have met with great success. Miss May Chang of the W. C. T. U. went to Ningpo and founded a branch association in that city. Through Miss Chang's untiring efforts the different bodies in that city participated in the movement and a city-wide campaign is being planned.

JAPAN-KOREA

Japanese Youth Movement

THREE tendencies characterize the life and thought of the young people of Japan today, according to Takuo Matsumoto. He says, in the *Japanese Student Bulletin*:

"First, reality in both personal and mental life is passionately sought. Second, we may unhesitatingly say that the new generation in Japan today is profoundly religious. It is true that its religious longings are vague and formless in most cases, but I believe that they will gradually crystallize themselves into more vital convictions. The third noteworthy fact about the young men and women of Japan today is the new interest they have come to take in social problems. In the spring of 1924, The Student Society for the Study of Social Science was first inaugurated in Waseda University, and then in one after another of various higher institutions in Tokyo and elsewhere. Although these societies in different schools aim at a dispassionate scientific study of social facts and problems, they show signs of eventually developing into a great student movement for social righteousness."

A Revival in Japan

A BAND of workers set out very early one morning on an extended evangelistic tour northward to the coast from the Japan Evangelistic Band Branch Bible School at Kai-bara. Each important town and city was visited and Gospel meetings held. Shinmaizuru, an entirely unevangelized town of some twenty thousand inhabitants, was one of the places that called for occupation. A ten days' tent mission was held to open

up the town. In the preliminary arrangements, there was no difficulty; everyone seemed, rather, to go out of their way to help.

The mission began October 21st, and on the first night the tent was crowded, while numbers went away because there were no more seats. The first night, over forty men and women pressed to the front, and earnest souls cried aloud to God for pardon and salvation. This scene was repeated night after night, and the evidences of the Spirit's power was visible. Scores of New Testaments were sold.

At the close of the ten days, 289 converts were registered besides a number of children, not the least important part of the work, for whom special afternoon meetings were held. At the end of the fourth week of the mission, there was no sign of waning interest. The responsibility of shepherding these people is very great.

There are opposing forces at work. The Buddhists are becoming aggressive in their opposition. These are good signs.

What took place in this town of Shinmaizuru could be repeated in every one of the thousands of such towns and cities yet unevangelized, and which call in no uncertain tones to us to discharge our debt of the Gospel to them.

Progress in Reconstruction

SOME of the plans of the Protestant Episcopal Church for rebuilding its work in Japan which were announced in the REVIEW for June, 1924, are now well under way. All the damaged buildings of St. Paul's University, except the chapel, have been repaired and are now in use. Three important land purchases have been made: (1) A new site of about eleven acres for St. Margaret's School, fifteen miles west of the old site in Tsukiji. This will provide space not only for the new St. Margaret's buildings, but also for a primary school for both boys and girls, thus filling the serious gap between kindergartens and high schools. (2)

A new site has been purchased for St. Paul's Middle School, near the University. This will make possible a closer coordination in the work of the two institutions that ought to prove advantageous and economical for both. (3) Just opposite the Aoyama Palace, one of the official residences of the Imperial Family, and at the junction of two important thoroughfares, a wonderful site has been purchased for the new Trinity Church. No more satisfactory location could have been secured in the whole of Tokyo. A residence for Tagawa San, rector of the Japanese congregation, is now being built.

Pyongyang—Then and Now

THIRTY-FOUR years ago Drs. Moffett, Hall and Lee, pioneer missionaries, entered Pyongyang. Since then, says the *Korea Mission Field*, "One of the most wicked Oriental cities has become one of the most Christian cities in any mission field. Then there was not a single believer, church, modern school or charitable organization in the city. Today in a population of about 97,000 people, of whom 76,000 are Koreans and 19,000 Japanese, there are more than 10,000 Protestant believers; 20 Methodist and Presbyterian churches, set upon every hill and at every point of vantage in the city; a complete system of education for men from the kindergarten to the college and seminary, and for women to the academy and Higher Bible School; and not only do the poor have the glad tidings preached unto them, but the orphans, the aged, the deaf and blind, as well as the moral outcasts of society, are cared for. A very conservative estimate places the average total Sunday congregation in the city at 9,000. It is no unusual thing for 5,000 of these to meet in the mid-week prayer meetings. Each church conducts its Sunday schools in relays, instructing the children, the women and the men in succession, for even the largest church buildings are too small to accommodate the crowds which throng them

weekly. It is undoubtedly true that a larger percentage of the population in Pyongyang gathers daily for family prayers than in any other large city in the world, except possibly in Scotland."

Christian Doctors for Korea

SEVERANCE UNION MEDICAL COLLEGE in Seoul now holds a charter from the Government, and its graduates have the privilege of receiving license to practice on presentation of their diplomas. This applies also to the nurses. This is one recognition of the work which this famous institution has been doing for the past thirty years. Its first aim was the education of Christian Korean young men as doctors that they might be added to the forces of the medical missionaries and 124 doctors and forty-six nurses have been graduated, a very worth-while contribution to the beneficent and Christianizing influences in the country. When one considers, however, that there are now 17,000,000 people in Korea one realizes that the college must also fit itself to make medical teachers and trainers of nurses. This means that it must advance its standards, enlarge and improve its faculty and plant and prepare to move up to university grade. Extensive plans are now under way for the development not only of the college, but also of the hospital and dispensary connected with it. Dr. O. R. Avison, the President, is now in this country, seeking the large sums of money which will be needed to supplement what the Koreans have already given to carry out these plans.

ISLANDS OF THE SEA

Australian Aborigines

ONE of the aboriginal groups in Central Australia is the Aranda tribe, which occupies an area not less than 700 miles in length from north to south and stretches out east and west of the transcontinental telegraph line, covering an unknown extent of country in either direction. Lutheran

missionaries began work among them in 1875, naming their first station Hermannsburg. Rev. C. Strehlow, who has recently died, labored for twenty-eight years among the Aranda, acting as pastor, teacher, doctor, as well as manager of the station. In addition to preaching, teaching, catechizing, he worked methodically on linguistic and ethnological subjects and became a real authority on native questions. Since his death the Aranda leaders, thrown on their own resources, have not only maintained services at Hermannsburg but have received a real impulse to carry the Gospel to other and less civilized tribes. The activity of the Aranda evangelists is extending the influence of the mission, for only recently a group of natives walked a hundred miles to Hermannsburg to hear about Jesus.

Chaulmoogra Trees in Hawaii

THE marked improvement, amounting often to apparent cure, which has resulted from the chaulmoogra oil treatment, is an achievement of modern science which has proved a great boon in several mission fields. The oil is distilled from the seeds of the fruit of the chaulmoogra tree, the cultivation of which is now being pushed on one of the Hawaiian islands. Formerly the oil used in the treatment of lepers in Hawaii had to be imported from India. The seed for the chaulmoogra trees now growing in the special plantation on the island of Oahu was shipped from Siam and Burma. It made the trip packed in charcoal. The trees were started in germinating-flats, then carefully transplanted into individual pots and held for a year. Some of these trees by the end of a year attain a height of four feet. A year later they are from ten to twelve feet high. When they are about eight years old, they begin to bear. The red volcanic soil on Oahu seems to be very suitable for cultivating this tree. However, the trade-winds that at certain seasons sweep with considerable violence

across the island may strip the young trees of their foliage. To guard against this, the koa tree has been planted with them. The larger trees protect the smaller growth, and later can be removed.

NORTH AMERICA

A Home Missions Argument

MRS. W. O. CARVER, of the Southern Baptist Church, has been stirred by a visit to Europe to realize anew the significance of the work for foreigners carried on by home mission boards. She writes:

"It frightens me to know that already 40,000 Italians have gone to America this year—every one of them, in all probability, a Catholic and against prohibition. America is the *mission field of the world today!* I feel like shouting it aloud from every city in our U. S. A. Let everybody—every Christian—go to work to teach these foreigners in his own city Christ's religion and how to be good citizens. Teach them to love God and not war.... There is absolutely no hope until the love of God gets into their hearts, and how can it when their hearts are so full of hate? And these people with their ideals and race hatreds are coming to our country by the thousands every year. Surely it is time we waked up!"

The Churches of Boston

DENOMINATIONAL statistics issued by the Federation of Churches in Greater Boston, show Congregational churches, 136; Baptist, 117; Methodist, 116; Protestant Episcopal, 101; Unitarian, 65; Universalist, 33; Presbyterian, 24. The *Record of Christian Work* thus comments: "The significant thing about these figures is the revelation of the fact that liberalism has failed to make good under the most advantageous conditions, and that the evangelical churches have multiplied and prospered in the very stronghold of Unitarianism. A century ago, in the great split in the Congregational fold, only two churches remained steadfast

in the faith, all the rest going over to the Unitarian wing. A hundred years later the number of Trinitarian Congregational churches is more than double that which sails under the Unitarian flag."

Presbyterian Students Confer

FUTURE leaders in the Presbyterian Church—140 of them from forty-one universities, colleges, normal and training schools throughout the country—spent three days of their Easter vacation at Ann Arbor, Michigan, discussing questions they consider of vital importance to the church, nation, the campus and the individual. Chief among these were war, creed, and race. On the second subject they adopted the following findings:

We believe that a creed is only the expression of certain men's interpretation of Christianity as they understand it. Recognizing that thought progresses and that interpretations change with the advancement of knowledge, we believe that forced subscription to a fixed and formal creed may impair the integrity of the individual conscience. Therefore, we are opposed to the requirement that ministers and elders of the Presbyterian Church subscribe to the Westminster Confession of Faith. However, we realize the necessity of a unified expression of essential doctrines, and we favor a creed which is a statement of purpose rather than a creed which is an elaboration of theological ideas.

The conference organized "The National Association of Presbyterian Students," and asked the Board of Christian Education to appoint an executive secretary.

Race Relations Conference

THE first National Interracial Conference to be held in America was held in Cincinnati, Ohio, March 25th-27th. The meeting was arranged by the Commission on Race Relations of the Federal Council of Churches, jointly with the Commission on Interracial Cooperation, with headquarters in Atlanta, to enable white and colored people in different communities, who are wrestling with problems of organization, methods and programs for improvement of interracial rela-

tions and for community welfare to learn from each others' experiences. There were 216 delegates, from seventeen states, and of these 114 were colored. The following topics were considered in open forum sessions of about three hours each, with full and free discussion by delegates on the floor, this type of discussion taking most of the time: "Publicity and Race Relations," "Health and Race Relations," "Housing and Race Relations," "Growth of the Interracial Movement," "Social Agencies and Race Relations," "The Courts and Race Relations," and "Schools and Colleges and Race Relations," "The Church and Race Relations," and "Industry and Race Relations."

"Princeton—in New York"

PRINCETON UNIVERSITY'S century-old religious organization, The Philadelphian Society, is beginning a movement, with the above title, which will be analogous to its "Princeton-in-Peking" missionary work in China. Ray F. Purdy, Graduate Secretary of the Society, says that the plan has grown out of a summer camp for boys, established several years ago. He says:

We found that we must go into the family and economic conditions of the boys whom we were endeavoring to benefit. This has led us to the conviction that more fundamental work must be done. That will result next year in the establishment of a permanent social service secretary in Princeton and the development of a group of Princeton men in New York who will live together and begin a community service from one centre. A part of this will be the erection of a model tenement at a cost of \$350,000. Here the families of the boys we have met at the summer camp and elsewhere will be gradually worked in as tenants. We will thus endeavor to see through the problems we encounter in the earlier stages of our work. Instead of merely applying a temporary palliative, we shall endeavor to work out practically the economic and spiritual problems of those with whom we come in contact.

Southern Baptist Progress

SIX years' effort to get \$75,000,000 in subscriptions for missions and education through a period of five

years resulted in \$59,000,000 in cash, and the likelihood of more. The gain in new Baptist churches was three times that of the preceding five years. Baptists averaged a membership gain of 40,000 a year for the five years beyond the previous five-year period. Now a 1925 movement has been started doing away with the five-year pledges, but seeking to maintain the rate of growth along all lines that was attained in the special campaign.

During the last ten years the foreign missionary fields of the denomination have increased from seven to seventeen, the number of churches on these fields from 380 to 1,095, membership of foreign churches from 29,991 to 111,872, Sunday-schools from 542 to 1,511, Sunday-school pupils from 22,022 to 76,504, annual contributions by foreign churches from \$91,159.69 to \$444,568, American missionaries on the field from 278 to 544, native Christian workers employed from 634 to 2,494.

Discussional Conference Planned

A SUMMER conference on economic, political, racial and international problems, under the auspices of "The Fellowship for a Christian Social Order," will be held August 1st to 31st on the campus of Olivet College, Olivet, Michigan. Around the actual problems of the group the discussion will be concentrated. No program of set speeches is being arranged in advance. The various persons designated as leaders will come prepared to share their experiences with other members of the group, and at opportune moments will speak directly to the point on issues under consideration. In other words, the leaders will be available as consultants and will stand ready to furnish data that is required by members of the group, as they seek to reach their own conclusions concerning various problems. Prior to the conference delegates will be asked to cooperate in the formation of a tentative syllabus of outstanding difficulties by filling out a questionnaire which will be

sent to them. The only part of the program which is being pre-determined is the general division of subjects by weeks, as follows: First week, economic questions; second week, political; third week, racial; fourth week, international. Many representative leaders of religious thought have agreed to be present.

Negro Business Progress

D R. R. R. MOTON, Principal of Tuskegee Institute, is also President of the National Negro Business League. In his address at its annual meeting he said: "When the National Negro Business League was organized in Boston twenty-four years ago the aggregate number of business organizations, corporate and individual, owned and operated by colored people was not more than 20,000 with a combined capital of \$10,000,000. Today they own and operate 60,000 with a combined capital of \$60,000,000. The Negro owns in America more than \$1,000,000,000 worth of property real and personal, whereas when the Declaration of Independence was adopted, the combined capital of the entire nation was about \$500,000,000. We have now 72 successful Negro banks. We should and could have 700. There are many cities with large Negro population where leaders in business among Negroes could accomplish any reasonable business enterprise if it were properly managed. Durham, Savannah, Atlanta, Richmond, Norfolk, New York, with many others, are setting notable examples in the possibilities of this race to accomplish large results."

Indian Child a Teacher

ON THE edge of an Indian reservation in Washington is a little girl, eleven years old, whose name even has not been recorded on the books of the Board of Christian Education, but whose work last summer has given her a place above thousands of other girls. The little girl was in the Daily Vacation Bible School con-

ducted at Wellpinit, Washington. She had lots of fun, but saw that there were a great many other boys and girls near her home who would enjoy such a school but who could not come. After the school was over, she gathered a group of nine Indian children and carried on for ten days a miniature Daily Vacation Bible School all by herself. She had a little sister who helped her but no grown folks had a hand in this second school. She carried out a program of Bible memory work. The children sang songs, and she told them Bible stories. She also had them stand up and go through exercises just as they did in the school she had attended. For craft work she had the young Indians make articles out of flour sacks and colored yarns. The sessions were carried on in a businesslike way with a seriousness that did credit to the children. The sessions were held out of doors, and the closing demonstration was given in the community building.

To Save Eskimo Baby Girls

KNUD RASMUSSEN, the famous Arctic explorer, who is now on his way, at the invitation of the Canadian Government, to report on the Eskimos of the Hudson Bay and more northern sections, was interviewed in New York City on his arrival from Europe. He said that one of the Eskimo practices which the Canadian Government hopes to stop is the killing of all girl infants, save those pledged in marriage. The custom of Eskimo infanticide, according to Dr. Rasmussen, developed from the Eskimo's difficulty in providing food and other necessities for the family. "The Eskimo has not in any sense the same moral viewpoint as civilized people," he explained, "and the life of a child has about the same value as the life of any other creature. If there is not provender enough they kill the girl babies immediately after birth by smothering them. If a girl baby, prior to birth, is pledged in marriage, the mother will preserve it. If not, the line of least resistance is followed and the infant is put out of the way.

Boy babies have a greater value and are seldom, if ever, killed."

LATIN AMERICA

Mexican Separatist Movement

AN organization of Mexican Catholics has been formed which involves the repudiation of the authority of the Pope, the abandonment of celibacy for the priesthood and considerable alterations in the prescribed ritual of worship. These features of the movement are identical with those that have characterized a similar one in Czecho-Slovakia.

According to the *Philadelphia Public Ledger*, Ash Wednesday was celebrated in Mexico City in La Soledad Church by the new Mexican Apostolic Church. The Patriarch, Joaquin Perez, said:

Our desire is to maintain a Catholic Church preserving all the ritual and beliefs intact, but entirely independent of Rome. Masses, baptisms, marriages, funerals, ceremonies and rites will be pronounced in the Spanish language, that all hearers may understand exactly what is said.

It is reported that the new church is allied with the Mexican Federation of Labor, receiving financial and moral aid from that organization. *The Presbyterian Survey* comments: "We strongly suspect that the influences behind the movement are much more political than religious in their character."

An Appreciative Audience

REV. J. E. THACKER, Presiding Elder of the Parral District in the Mexican Mission of the M. E. Church South, writes: "Our influence is extending in ever-widening circles, and we are reaching more and more people every day. To count our actual membership does not give a just idea of our work and its progress. Our Mexican pastors have lately gone to new centers and have had a good degree of success. I recently accompanied Rev. Epigmenio Garza to Boquilla, and there we had the privilege of preaching the Gospel for the first time in that place and to an

audience of six fine, bright young men who listened with profound interest for a whole evening. This is one of the very brightest things in a missionary's life—to tell others of Christ for the first time and to such appreciative listeners. We expect to continue going there, and hope in time to win some of these young men for Christ. We sold several Bibles to the Spanish-speaking people and a Bible in Chinese to the only Chinese in town."

Schools Needed in Porto Rico

ALTHOUGH the United States Government at great expense and with the most aggressive diligence has been laboring for twenty-five years to create an American public school system at Porto Rico, it is still so far behind the necessities of the situation that the provincial commissioner of education recently expressed the desire that missionary schools might be established in each town of the island. "The commissioner made this remark," says *The Continent*, "after an inspection of certain Presbyterian schools, and it is supposed that they set the standard which he has in mind for the whole island—although, as a matter of fact, under the present agreement among the evangelical denominations, whatever work Presbyterians undertake will be done only in the western end of the island or in San Juan, the capital. However, within this allotted Presbyterian territory there is plenty of room for expansion, and a great deal to be done before the commissioner's idea could even be approximately met. What has been already accomplished educationally through joint missionary and government enterprise is shown by the fact that since 1898 illiteracy in Porto Rico has been reduced from 80 to 54 per cent. But this very exhibit demonstrates that half the population of Porto Rico is still unable to read and write, and explains fully why the commissioner desires all the assistance the churches could give in extending and completing the educational work which has been thus so well begun."

Mission Students Win Honors

THE annual report from Sancti Spiritus, Cuba, to the Board of National Missions of the Presbyterian Church in the U. S. A. has the following to say about the mission high school in that city: "The school has won a great achievement in scholastic annals. In the past course, when the government examiners came to hold their yearly examinations, there was not a single failure and many of the pupils were awarded the highest grade that is given. After finishing the examinations the examiners pronounced the pupils the best prepared of the entire province. Such comments spread quickly throughout the city and never before has the work in Sancti Spiritus enjoyed the prestige that it has today. Judging from what has happened in the past year at this station, there is not a better field in all Cuba or the West Indies than Sancti Spiritus; and if efficient consecrated efforts are put forth a strong congregation will result and one that will send out well-prepared workers for Cuba."

Organized R. C. Opposition

WORKERS in "The Latin American Evangelization Campaign" describe, as the chief feature of their recent visit to Santo Domingo, "the prepared and determined resistance of the Roman Catholic clergy. They had been advised from the United States of the plan to carry out an evangelistic campaign through the republic and their counter-attack was along the lines of a virulent anti-American propaganda. One of the Catholic papers in the States had reported Mr. Strachan as having admitted in a public address the truth of the charge so often made against missionaries in Latin America, that they are the paid agents of the United States Government, for the purpose of winning over the people, with a view to preparing for occupation later on. Although the United States troops were withdrawn from Santo Domingo last June, yet anti-

American feeling still runs very high and the Romanists took advantage of the situation to propagate these lies."

Winning Porto Ricans to Christ

OVER 1,000 won for Christ in Porto Rico is the result of a three months' evangelistic campaign conducted by Rev. and Mrs. Fred J. Peters of The American Baptist Home Mission Society. In San Lorenzo 174 were converted. Services everywhere have been attended by people of all social ranks and the converts include teachers and lawyers. Families have become reunited. A temperance movement has accompanied the revival with the result that stills have been closed and their owners brought to realize their dependence upon God. In other localities not visited by the American evangelists revivals have sprung up to strengthen the churches. In many places the services have been carried on in the face of persistent and organized opposition.

Argentine Evangelical Women

FOR three years past a Bible Training School for Spanish-speaking young women has been conducted in Buenos Aires by the Woman's Foreign Missionary Society of the M. E. Church, the Disciples of Christ, and the National League of Evangelical Women. This league is young and its limited resources do not permit its cooperation as far as funds are concerned, but in its own way it contributes to the work. It is made up of women from different Protestant denominations and reaches, through its local chapters, many places where Methodists and Disciples are unknown, but where Jesus Christ is known. The bulletin of the league goes into many Argentine homes which no other Protestant literature enters, and gains new friends for the school. Its prayer calendar gives a place to the school, and intercession goes up from many women far from Buenos Aires. The work of the school is annually reported at the national

congress of the league and so it is advertised in the daily papers. The league's program of activities, worked out through the local chapters in connection with their churches, affords excellent opportunity for the girls already in training to do practice work, during the school year and at vacation time.

A Brazilian Indian Tribe

REV. ARTHUR F. TYLEE, of the Inland South America Missionary Union, writes from Corumba, Brazil:

"These splendid, clean, strong Nambiquaras, wild in their manner of life, but sympathetic of heart, are totally isolated from all opportunity to know of the Gospel. We have their friendship and confidence. Our hymns at a service held in the presence of one family pleased them so much that, on the return journey, we were requested by them to sing again for others to hear. The door is open. We have dedicated ourselves to the evangelization of this tribe numbering some 10,000 or more. The task is difficult, and the way covered with obstacles, material, physical and spiritual, but the Nambiquaras are to have the Gospel! We are sure of God's call to them."

EUROPE

English Methodists Unite

NOT only have the first steps been taken in the United States toward the reunion of the Northern and Southern Methodist Churches, but in England the three Methodist bodies—Wesleyan, Primitive and United—have come together. "These three," says Arthur Porritt, "differ seriously on nothing save church government. On doctrinal questions they are substantially agreed. Tradition and sentiment, however, are factors, and in the discussions spread over the last five years they have been stressed by the opponents of the reunion proposal. Now the votes of the Methodist people have been taken and a very substantial majority have ex-

pressed themselves in favor of the union." The combined body will contain far the largest Nonconformist Church in Great Britain, second, in fact, only to the Church of England. It will have 4,368 ministers, 37,697 lay preachers; 898,936 members and probationers, in addition to adherents; 1,541,517 Sunday-school scholars, with 173,261 officers and teachers. It will possess 13,558 Sunday-schools and 12,242 churches. The property it will own is probably \$150,000,000. It will also have valuable properties and a large membership in the foreign field.

Protestants in Great Britain

UNDER the auspices of the Evangelical Alliance, a large meeting was held March 31st in London "to reaffirm the principles of Protestantism." Representatives of the Free Churches and of the Anglican Church took part, and passed resolutions declaring "unwavering devotion to the great Protestant principles of the Reformation," and appealing to the Bishops and to Parliament, in view of the fact that "a large section of the clergy of the Church of England, in defiance of the law and in violation of their oath, have long been engaged in endeavoring to destroy its Protestant character, to maintain the Protestant character of the National Church as settled at the Reformation and enshrined in the Book of Common Prayer and the Thirty-nine Articles." This resolution was forwarded to the Archbishop and Bishops of the Church of England, and the members of both Houses of Parliament.

American Bibles for Europe

THE American Bible Society has responded to another urgent need in Europe by making grants of money with which to supply Bibles to theological students. The World War so impoverished most of the theological schools in Central Europe as to make it impossible for them to furnish textbooks for poor students. The post-

war economic situation has caused many worthy but poor young men to turn to the theological schools to prepare for the Christian ministry. Large numbers of these students could not afford even to purchase the Hebrew and Greek Scriptures which are used as textbooks. Last year the American Bible Society made possible the distribution of Nestle's Greek Testaments among theological students in Germany, Poland, Czechoslovakia and Austria. It also sent to the Bible Society of France 5,000 French New Testaments, the sale of which will increase the receipts of this society.

Minority Religions in Roumania

A REPRESENTATIVE American commission, which visited Roumania last year, states in its recently published report that Roumania continues to violate provisions of the Trianon treaty guaranteeing the rights of minority churches in Transylvania. At the request of the Roumanian Government, the commission submitted statements which dealt with personal abuses, confiscation of church and school property, the alleged unjust way in which the great estates are being divided under the agrarian reform, the rights of assembly and other types of coercion. The reply of the Roumanian Government is described by the commission as "evasive and inconclusive." Soon after the publication of the commission's report came the action of the Roumanian Ministry of Arts and Worship suppressing or curtailing the activities of certain "minority religions" in that country. The churches absolutely suppressed are mainly adventist bodies, but even in the case of Baptists it is ordered that they may "continue to enjoy the liberties accorded by the constitution, but certain measures of surveillance will be taken." In the meantime, the Metropolitan of the State Church has been raised to the rank of patriarch, and every prospect points toward an aggressive effort to clear the country

of all rivals of the Greek Orthodox system. The special hardships of Baptists in Roumania were described in the January REVIEW.

The Y. M. C. A. in Estonia

THE Estonians, who were once in virtual serfdom under Russia and the Baltic barons, recently celebrated their seventh anniversary as a free and independent nation. Out of Estonia's war misfortunes have come the promise of brighter and more prosperous days. She has made rapid progress economically and in political and social adjustments. Education is compulsory; the universities are crowded; technical and agricultural schools are well attended; suffrage is universal; the Reval harbor is being improved; internal industries as well as foreign trade are being developed. The Y. M. C. A. work, which was begun in 1920, is constantly expanding. In the chief cities—Reval, Dorpat and Tartu—are energetic Associations giving the varied services which compose an all-round program. In the university cities of Tartu and Dorpat extensive activities are being carried on among students. The attitude of people and Government toward the Y. M. C. A. is friendly and helpful. Not long ago in Reval a campaign for Y. M. C. A. support exceeded its goal by nearly fifty per cent. Municipal authorities in the same city gave the "Y" a tract of land for an athletic field. The Government has offered ground for a camp site.

MISCELLANEOUS

Leprosy in British Empire

THE British Empire Leprosy Relief Association, which was founded in August, 1924, at a meeting in London presided over by Lord Chelmsford, Viceroy of India, has issued a memorandum regarding its medical policy. This has four divisions: (1) To extend the application of the improved methods of treatment as rapidly as possible throughout the Empire by

supplying the latest information and the most approved drugs to leper institutions, settlements and hospital.

(2) To support sound schemes of segregation, with the best treatment, in countries where the great majority of the lepers can thus be dealt with and the disease rapidly reduced, as in the West Indies, etc. Trinidad has already set apart an island for this purpose. (3) To collect information and statistics and to issue bulletins of information to workers among lepers. (4) To support further researches on both the etiology and treatment of leprosy with a view to discovering more efficient methods of prevention and further to simplify, shorten, and cheapen the curative measures. The fact that the Calcutta researches have now proved that soluble products of at least five different oils, other than that of chaulmoogra and hydnocarpus seeds, are effective in leprosy, opens up an unlimited field of investigation, which may yet yield more efficient and rapidly acting remedies even than chaulmoogra derivatives.

American Opium Plan

1. Restriction by producing countries of production of raw opium and coca within the limits set by medical and scientific needs of the world.

2. A strong international central board of supervision and control under the League of Nations.

3. Restriction of manufactured derivatives within the requirements of medicine and science.

4. Perfecting a system now in operation of export and import certificates.

5. An agreement between countries where opium smoking is temporarily permitted by which on a given date there will be one tenth reduction per annum for ten years, after which smoking opium will not be permitted.

6. A system of licensing and rationing during the ten year period; propaganda to prevent new addicts; and proper treatment of addicts.

THE MISSIONARY LIBRARY

NOTE.—Any books mentioned in these columns will be sent on receipt of price.—THE REVIEW.

Modern Turkey. A Politico-Economic Interpretation, 1908-1923 inclusive, with Selected Chapters by Representative Authorities. Eliot Grinnell Mears, M.B.A., F. R. Econ. S. Illus., Maps, xvi, 779 pp. \$6.00. New York. 1924.

Had the author, with his scholastic standing at home and wide experience in the Near East, written this volume unaided, it could not have failed to be authoritative. As it is, he has called to his assistance eighteen specialists, American, European, and Levantine, a group of writers rarely equaled in the marshaling of experts in any publication except in such works as "The Encyclopædia of Religion and Ethics." Mr. Mears' nine chapters are of the highest order, and his 200 pages of Appendix matter—bibliographies, chronology and the 99 page index—add greatly to its value.

A difference between this volume and other works upon Turkey is suggested by the author: "The purpose of this volume is (1) to set forth the contemporary problems in as simple a fashion as possible, and (2) to give that kind of a perspective on the conflicting factors underlying the politico-economic life of Turkey which may serve to reveal both their relative values and their interrelation. Numerous writers dealing with the Levant have been propagandists and stylists, who have devoted their efforts in the presentation of such well-known subjects as Byzantine history, race, origin and development, religions of Asia, war operations, atrocities, harems, dogs, mosques and monasteries. They have been informative intermediaries in helping to explain the East to the West. . . . Few foreigners in Turkey or elsewhere can maintain a real disinterestedness. While no one wishes to be considered 'faultily faultless, icily regular, splendidly null,' there

are millions of people in the world, of whom the Americans and Englishmen are leading types, who have achieved a well-deserved reputation for fair play. This book is intended for these and other persons who are interested in the truth and are willing to reach conclusions only after both sides of each question have been presented. . . . The plan followed in 'Modern Turkey' has been to select subjects of far-reaching importance and then assign the writing of them to representative authorities. Without exception, the writers have been in Turkey and most of them have lived there. A unique feature is the number of Turks who have contributed willingly to a book of this character."

The twenty-five "subjects of far-reaching importance" are truly such, and their ramifications may be found in the exhaustive Index. If our readers desire to find a brief, authoritative and down-to-date account of the religions of the Levant, Prof. Harvey Porter provides it; if our ladies would gain a fair idea of present-day womanhood in Turkey, Ex-President Mary Mills Patrick, LL. D., of the Constantinople Woman's College, aids them in a most interesting and authoritative manner; if our men wish to know about "The Turkish Press," or "The Young Turk Movement," two eminent Beys are our informants; should our business men wish to know what future trade prospects in Turkey are chapters X-XVI, supply indirect and direct data on that point; should friends of Armenia wish to investigate as to the truth in the case of Armenian questions, chapter XXIII is the source to be consulted; and if Missions are to be sampled, turn to the Index, "Missions and Missionaries," and read the sec-

tions there indicated, remembering in addition that one in seven of the authorities contributing to the volume is a missionary on the ground. In a word such a work evokes one's highest enthusiasm for its excellence as one separates the wheat from the chaff among the books in this field of literature.

H. P. B.

The Secret of the East. Observations and Interpretations. Oliver Huckel. Illustrated. 368 pp. \$3.50. New York. 1924.

An intelligent and rather discursive tourist here reports observations made while on a leisurely trip around the world. Most of the chapters were prepared as lectures to popular audiences. There are accounts of Hawaii, Japan, Korea, China, the Philippines, Java, Burma, India, the Holy Land, and Greece. The author gives his main attention, however, to Japan, China and India. He has read widely, particularly in the field of religion, and is chiefly interested in these phases of the cultures of the East. He is frankly Christian in his outlook and has warm sympathy for the work of missions. He would probably permit the adjective "liberal" to be applied to his theological views.

There is nothing particularly remarkable or original about the book. There are pleasant descriptions of what are seen by almost all intelligent travelers who follow the beaten tourist paths in Asia. There are, also, extensive summaries of the author's reading on some phases of the religions of China, Japan, and India. These summaries are on the whole fairly accurate, although the author is inclined to give more credence to the theory that Mahayana Buddhism was influenced by Christianity than the facts warrant. The most interesting chapter is, perhaps, the report of an hour's visit with Gandhi. K. S. L.

The Problem of Immortality. Studies in Personality and Value. R. A. Tsanoff. 8vo. 381 pp. Notes and Index. \$3.00. New York. 1924.

A philosophical study of the most significant theories of human destiny

and of their relation to theories of personality. Portions of the material of this book have appeared in *The Philosophical Review*, *The Monist* and *The Rice Institute Pamphlet*. (Dr. Tsanoff is Professor of Philosophy in the Rice Institute.) The author discusses Materialism, the Doctrine of Eternal Recurrence, Positivist Immortality, the Buddhist Doctrine of Karma, Immortality and Modern Theology, Ethical Arguments for Immortality, and finds in the history of philosophy a rational basis for a view of human destiny which if it does not point certainly to personal immortality, at least would seem to justify the hope of immortality on the ground of antecedent probability. Candidly, he regards personal immortality still as an unsolved problem. To those who do not accept the Christian Gospel, perhaps this is the best approach to the question, "If a man die, shall he live again?" One of the most valuable chapters of this book is a study of recent British idealism, though the main argument is in the closing chapter on Value, Personality and Destiny. Only the philosophical thinker is likely to be helped by such a line of reasoning. Its conclusion—if conclusion it can be said to reach—is essentially summed up in such a pronouncement as this: "Man's vision of God is the concrete expression of his effort to utter the supreme in value. . . . Whenever divine discontent stirs a man to reach out for the better and truer and more beautiful, the Divine is affirmed and is recognized. . . . Its worship is the radiance of a forward-piercing glancing, the radiant sense of the infinite, eternal, ever-present Beyond." C. C. A.

Whither Bound in Missions. D. J. Fleming. 8 vo. 222 pp. Paper \$1.00. New York.

The author is already well known from his previous books. He here sets out to show that missionary methods need to be changed. This is no doubt true, but it does not apply to missionary ideals. Apostolic power and methods bring apostolic results today.

Dr. Fleming's thoughtful arguments and suggestions are helpful and sound. The evils or weaknesses that he would correct are not inherent in the enterprise yesterday or today but are due to human frailty or to a departure from Christ's spirit and teachings. For example, few Christians will defend the exhibition of a sense of superiority by missionaries in dealing with natives of non-Christian lands. There is need for recognizing the good in all peoples and the real contribution they may make to the Christian Church. There is also need for recognizing the weaknesses and non-Christian elements in Western civilization. It seems to many that the age of "authority" has passed and that logic and the results of a philosophy of life are the evidences demanded. Other changes advocated refer to the divided Church, the missionary control of the national churches, and emphasis on intensive work as contrasted with extensive effort. The book is thoughtful and worth reading. It grows out of experience and study.

Fifty Years in Madagascar. Personal Experiences of Mission Life and Work. James Sibree. 353 pp. \$4.00. Boston. 1924.

The author went to Madagascar in 1863 and worked there for forty-two years. Since returning to England he has visited the island several times on deputations. He is therefore particularly well qualified to write on Malagasy missions. A number of his books have found a wide circulation in the English-speaking world. The present volume combines in a very interesting way personal experiences with a good deal of the missionary history of the island, and to some extent the striking political events of the past fifty years. It is easily understood, though regretted by most readers, that he is very careful in his report on the dealings of the French colonial government since their conquest of the island.

The book is a fine and comprehensive introduction to one of the most

attractive and successful chapters of modern missionary history. From the building of the Martyr Memorial Churches in 1863 to the Centenary of the London Mission the main events and development of the Malagasy Church pass before us. J. E.

Conferences of Christian Workers Among Moslems. 1924. 8vo. 152 pp. New York.

Conferences of Christian workers among Moslems in the Near East were held last year at Jerusalem (Palestine), Constantine (Algeria), Helwan (Egypt), Brumana (Syria) and Baghdad (Iraq). Most of these conferences were presided over by Dr. John R. Mott and were attended by missionaries, secretaries and others most interested in the work. They took up such topics as occupation of the field, evangelization, the church, education, literature, leadership, medical work, social work, cooperation and the spiritual dynamic. The basis of the discussions was a series of questions sent out in advance to the missionaries. The findings gather the consensus of opinion of those present at the conferences and should be studied by every missionary worker. The population of the Moslem world is estimated at 234,814,989, four fifths of whom are increasingly accessible to the Christian missionary approach. This is especially true of British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, and Africa (except possibly Northern Nigeria). The practically unoccupied areas include Afghanistan, Central and Western Arabia, Turkestan and parts of Siberia, Bokhara, Socotra, Albania, Bulgaria, Russia, Tripoli, French Sudan, Morocco, the Sahara, and Eastern Malay Peninsula—a total population of about 36,000,000 people.

The most effective means of evangelization are by literature, medical missions and Christian educational work. The situation calls insistently upon the Church in the homelands to undertake this difficult task with greater energy, devotion and faith.