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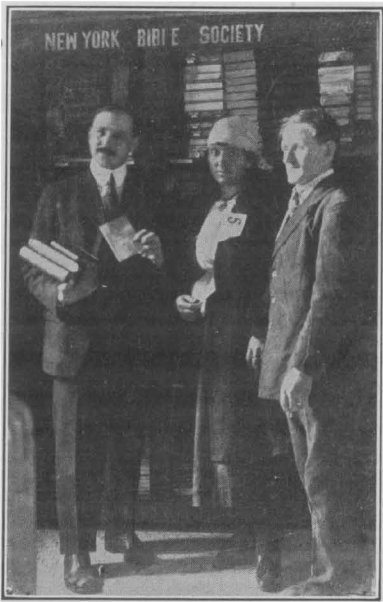
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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PERSONALS

DR. JOHN R. MOTT, General Secretary of the International Y. M. C. A. and Chairman of the International Missionary Council, has left, with Mrs. Mott, on a Pacific Basin tour during which they expect to travel about 45,000 miles. They plan to visit Japan, Korea, China, the Philippines, Sumatra, Java, Australia, New Zealand and Hawaii, arriving home on June 4, 1926.

* * *

REV. ROCKWELL HARMON POTTER, D.D., of Hartford, Conn., has been elected President of the American Board of Commissioners for Foreign Missions to succeed Dr. E. C. Moore. The new vice-president is Dr. Kenyon L. Butterfield, formerly of Amherst, but now President of the Michigan Agricultural School.

* * *

HON. YEN HUI CH'ING, the newly-appointed ambassador of China in Great Britain, is the son of a Protestant Episcopal clergyman and was graduated from St. John's College, Shanghai, and Yale University.

* * *

REV. ROBERT LAWS, M.D., for fifty years a missionary of the United Free Church of Scotland in Livingstonia, Africa, has been decorated by King George, a Commander of the Order of St. Michael and St. George.

* * *

BISHOP H. ST. GEORGE TUCKER, of the Protestant Episcopal diocese of Kyoto, has found it necessary, on account of his wife's health, to give up his work in Japan.

* * *

REV. G. CAMPBELL MORGAN, D.D., enters, on January 1st, on a six months' service as special preacher, in the First Presbyterian Church of Columbus, Ohio.

* * *

REV. SIMON CORNELIUS, one of the leading Indian preachers in the Arcot Mission, South India, is making a tour of the churches of the Reformed Church in America.

* * *

MISS CHENG YOA HSUI, the first Chinese woman to receive the degree of Doctor of Laws from the University of Paris has been appointed a member of the newly-established Law Compilation Bureau in Peking.

* * *

OBITUARY

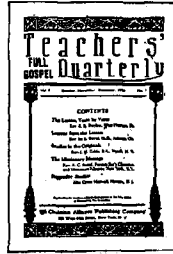
REV. CHAUNCEY GOODRICH, D.D., who had just completed sixty years of missionary service in China under the American Board, passed to his reward on September 28th at the age of ninety. He labored twenty-nine years to complete a mandarin version of the Bible.

* * *

MRS. EUGENE P. DUNLAP, a missionary of the American Presbyterian Church in Siam for fifty years, entered into rest at Kensington, Pa., on December 1st.

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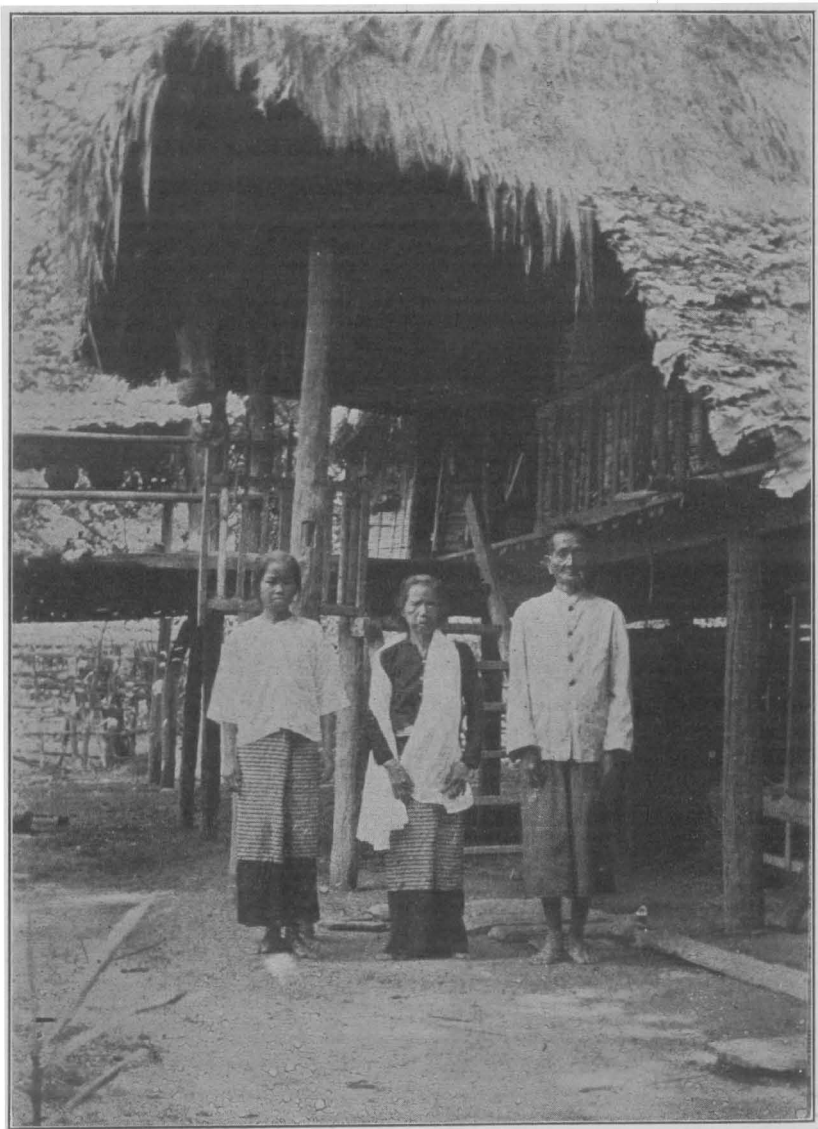
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A CHRISTIAN ELDER AND HIS FAMILY AT HOME IN NORTH SIAM

THE MISSIONARY REVIEW^{of} the WORLD

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JANUARY, 1926

NUMBER
ONE

THE RECIPE FOR A HAPPY NEW YEAR

THE NEW YEAR opens with countless new possibilities—for good or for evil. The past year opened with similar promises and forebodings, some of which have been fulfilled. The disturbances in China, in India, in Egypt and Turkey, in the Balkans, in Russia and America, have been counterbalanced by hopeful signs of progress shown at the Washington Convention, in the Conference on Latin America held at Montevideo, in the agreement to promote European peace reached at Locarno, and in the religious awakenings in various parts of the world.

But past achievements do not give sufficient ground for confidence. The continued unrest in social, industrial and national affairs, the prevalence of crime and immorality, the growing indifference to the laws of God and of man, and the selfishness exhibited by all classes, all these tendencies increase the conviction that a new year is not of any great value unless men and women have a *new heart*—a new purpose and a new power that come from a new and vital relationship to God. The turning over of a new page will not change a man's program. The coming of a new general into power in China will not insure national peace. The election of a new National Council in India will not give prosperity to the people. The enactment of new laws in Turkey will not establish justice and brotherhood. The signing of new treaties in Europe will not obliterate suspicion and strife. Something more is needed to put an end to international jealousies, to bring industrial justice, to put down crime and to raise standards of morality and brotherly love.

A NEW YEAR! What might it mean if it were marked by new faith in God, new loyalty to Christ, new love for man, new obedience to the Great Commission to teach and to live Christ among all peoples and in all circumstances. It is a new heart—"a new creation"—that is needed so that "old things will pass away" and "all things will become new." A new year of life and hope and power

may begin at any time when men and women surrender to the control of Jesus Christ and begin to live His life among men. This and this alone assures a Happy New Year.

OUR NEW FRONTIERS

AMERICA has frontiers of superstition, ignorance, and prejudice. In our cities are solid national colonies differing in no way from areas in Italy, Poland, Greece, Russia and other countries. The language, customs and habits are foreign. There are rural areas where counties are solidly foreign and where the language of the schools is foreign.

Near many cities and towns foreign people are buying cheap land along electric lines and in areas with good roads on which with bicycles, motorcycles, cars, electrics, they go to their work and return. Shortened hours of work allow such men to clear their land, build fences, plant gardens and care for cows and poultry and still by rapid conveyance avoid loss of time. In their cheap, second-hand cars they carry their eggs, milk and vegetables to market and by barter and sale they make ends more than meet and become savers.

To reach these foreign groups permanently, with sure and spiritual results, calls for methods and wisdom of a type not generally shown by churches and their spiritual leaders. And yet non-Christian forces are making their influences felt among these foreigners in the cities, towns and in the open country. Propaganda of dangerous ideas is widespread and these foreign groups are the fertile soil for teachings that are subversive not only of our civilization, but of faith in God and in the Way of Life revealed through Jesus Christ.

C. L. W.

TURKEY, RELIGION AND THE MISSIONARIES

TURKEY was once the stronghold of Mohammedanism. The Sultan was the Caliph, the acknowledged head of all Islam, which was the state religion. Education was vitally related to the mosque and the Sheikh-ul Islam was appointed by the Sultan. The laws of Mohammed were the laws of the land. Turkey was as truly a Moslem Empire as Italy was a Catholic Empire when the Pope's temporal sway was acknowledged over all the land.

What a change has come over Turkey! Not only has the Sultan been expelled and the caliphate abolished, but the Republic has been made a secular state, with nominal religious liberty. Government and religion have been separated by decree of the State; the office of Sheikh-ul-Islam been abolished so that Islam is not directly represented on the National Council; the mosques are under the Commissioner of Public Instruction and the teaching of religion in public and private schools is forbidden.

In the Turkish schools, this last regulation has not yet been fully enforced. In Christian schools, Moslem students are not allowed by the law to attend chapel exercises or Bible classes. The management of some of these schools has taken the position officially with the Government that they cannot be expected to act as police and drive out any Moslem students who may wish to attend voluntarily. Some actually do attend from choice. In schools where there are Christian students, chapel exercises and Bible classes for such are permitted; but the effort is being made to have such classes held outside the regular program of the school. Where only Moslem students attend, no general chapel exercise or Bible class is permitted.

On the other hand the Turkish University in Constantinople has a course on religion, with a regular Hodja (Moslem religious teacher) in charge. The Government has also made provision for separate religious schools elsewhere through the country, showing that they are not opposed to the teaching of Islam in public and in private, as has been said. Many of the leaders of the present administration are, however, men with no belief in any religion, and deeply religious Moslems accuse the whole Government of being atheistic and anti-religious. This accusation is probably too sweeping, but Islam has not now the hold on the Government of Moustafa Kemal Pasha that it used to have.

Agnosticism and even atheism have made great strides among the Turks since the failure of the call to the *Jihad*, or holy war in 1914. Nevertheless the vast majority of the common people are still deeply religious; and if Turkey is really a republic ruled by the people, there is likely to be a reaction against the growing atheism.

The present situation forms a testing time for Christian missionaries. While the Government has not put an absolute ban on missionary teaching or the preaching of Christianity to Turks, such work can only be done individually and privately, not in schools or churches. The Government contends that in America and in France the schools are completely secularized, so that the same should be true in Turkey. According to law, every one is free to profess whatever religion he chooses so that Turks may become Christians. In that case, however, they must face opposition, bitter persecution and possibly death at the hands of their families and friends. While the Government does not punish them for professing Christianity, it may accuse them of disloyalty and try to convict them of treason on other grounds. A Turk is not usually persecuted or punished for attending a Christian service; and in spite of the fact that mission schools are known as Christian institutions, Turks not only enroll in them in increasing numbers, but the Government itself places children in mission schools.

As a result of the present governmental restrictions, emphasis must now be on personal work with individuals. "For this there is

everywhere abundant opportunity," writes a missionary in Turkey. Most interesting reports come from the Missions, telling of individuals seeking private interviews, and delighting in the systematic study of the Bible with missionaries. Several Moslems have already professed their faith in Jesus Christ as their personal Saviour. While the number of Turks baptized since the war is small, a large number are genuinely and deeply stirred, and are learning what it means to be a Christian. Women missionaries find cordial reception in Turkish homes, and are frequently asked to read and explain the Bible there. There has been no instance thus far of any missionary being obliged to leave the country because of such personal work. Formerly most of the mission work was among Christian sects but today practically the only place in Turkey where such work is being carried on is in Constantinople. Missionaries work among Turks, with the permission of the Government, in Brousa, Merzifoun, Cæsarea, Talas, Smyrna, Tarsus, Adana, Aintab, Marash and Mardin, but the Government understands that they are not in Turkey to give a secular education, but to *live* Christ so as to win men to Him.

As the political horizon clears and Turkey feels itself less liable to foreign complications, a greater freedom for religious effort will probably result, especially as Turkey is looking *westward* and not eastward for its models. It is well worth while to be patient with present restrictions, and be in on hand when the conditions become more favorable. The missionaries should be able to count on the whole-hearted support of the American churches in the present situation.

A REPORT FROM A MISSIONARY

"The Turkish Government has adopted a policy of breaking the shackles of Islam and doing away with the religious superstitions which have held the Turkish people in bondage for so many centuries, but does not oppose the worship of God in the mosques or in the Christian churches. The Koran is taught as a regular subject in the curriculum of the government schools for from two to four hours a week. Many of the Turkish leaders are becoming practically atheistic or agnostic, and the atmosphere of the Government may be regarded as one of agnosticism, but the Government has refrained from attacking the right of the individual to worship in any way he chooses.

"Public institutions, such as schools and hospitals, are not allowed to teach religion and many Turks, including government officials, strongly oppose any attempt on the part of the missionaries to interpret Christianity to individual Turks. The missionaries are free to live in the country, to visit in the homes of the people, to have the people visit their homes and to carry on any kind of **personal** conversation. The Government has done nothing to stop the circulation of the Old and New Testaments in the Turkish language and

many Turks accept gladly copies of the Bible and place them in their houses.

"It is still possible to do vital and effective missionary work in Turkey today, as is shown by the fact that so many missionaries, with excellent qualifications for their work, are united in the belief that this is possible. Many of these men have remained in Turkey at great personal sacrifice and in the face of invitations to attractive positions in missionary work in other fields. One refused an invitation to the presidency of the American University in Beirut because he is not only firmly convinced of our opportunity to present Jesus Christ in Turkey but is also enthusiastically hopeful about the results of this presentation.

"To one who has lived in Turkey for any length of time with an open mind, the attitude of the Turkish Government towards religious teaching in our schools is easily understood. Religion in Turkey has always been a nationalistic affair, and the word 'Christianity' bears the connotation of nationalistic groups opposed to the Turkish Government in the past. Mission schools are still regarded with suspicion because in the past they so largely served the Christian minorities. Any attempt to teach religion to Turks in these schools is interpreted as an attempt to re-introduce into Turkey a divisive factor which has been infinitely troublesome in the past. We feel sure that this suspicion is gradually being dispelled and that within a reasonable length of time the Turkish Government will realize that Christian missionaries have no ulterior motives in educational work or in religious teaching. When this time comes we are confident that we will have a very great opportunity for presenting Jesus Christ to the people of Turkey.

"The missionaries are not so much troubled about the restrictions placed upon our work by the Turkish Government as by the fact that so many Americans, who call themselves Christians, show a most un-Christlike and unforgiving spirit of hatred towards the Turks and use all kinds of false arguments with great insistence for our curtailing or abandoning missionary work in Turkey."

A LETTER FROM CONSTANTINOPLE—THE OPPORTUNITY

"Islam has *not* been abandoned as a religion either theoretically or practically by the Turkish government or people. I might add (1) that a *complete* separation between church and state has *not* taken place, (2) that Islam as a religion is still taught in many Turkish government schools, and that Christianity as a religion is taught to *Christian* students in *private* schools, (3) that the Turkish people as a whole are very far from being practically atheistic or agnostic.

"A determined effort is being made, without immediate success, by the present rulers to free the people from the ecclesiastical and

religious trammels of their Moslem past, in the belief that religion is a private matter, if it indeed has any value at all to modern men and women. The first article of the present Constitution declares Islam to be the religion of the country. The Moslem clergy, though greatly reduced in members, are still supported by the Government. The usual services of scores of mosques in Constantinople and proportionately throughout Asia Minor are maintained, although poorly attended. In some cases services have been suspended. The present School Law provides that the religion of the founder of the school may be taught to members of the same religion who are pupils in the school.

"The present rulers of Turkey as a class seem not to be men of any religious faith and experience. They are nominally Moslems but Islam is a culture as well as a religion. It is also a social system as well as a culture. A man does not readily free himself from it by refusing to perform the stated daily prayers, or to keep the regular feasts and fasts, etc. A man may become an agnostic in matters of faith but he still allies himself with his fellow-Moslems in most of the habits of his daily life. No doubt there is a very strong current against religion of any kind among educated Turks, especially among the younger men and women, but influential government officials and others seem to take particular pains to emphasize the fact that religion is a private affair and that any one is free to profess any religion he chooses when and where he chooses. The acid test of this statement may come sooner than we anticipate.

"All Christian missionary work does not consist in running an institution on conventional missionary lines. A missionary's life speaks so much more effectively for good or for evil than anything he can say, that there would be ample basis for the continuation of missionaries in a country even though no institutional work were permitted. The Government of Turkey has always sought to prevent the teaching or preaching of Christianity to Turks. For some reason or other however they are not now carrying on their crusade in such a way as to prevent (1) the publication of Christian literature and wholesome literature generally in Turkish, (2) personal work on the part of many missionaries, teachers, physicians, nurses, social workers, dealing almost exclusively with Turkish men, women or children, (3) the activity of the Y. M. C. A. and Y. W. C. A. in respect to their physical, intellectual and social program, shot through as it is in every part by the spirit of Christ. The Government of Turkey, after placing severe restrictions upon every Christian institution with regard to so-called 'Christian propaganda,' nevertheless tolerates Christian missionaries as teachers, physicians, writers, social workers, etc., knowing that they have a reputation for character-building, Christlike influence.

"While Turkish students are not permitted by law to attend

Christian services or Bible classes in schools or colleges, some of them do so in spite of the law. So far as it can be prevented no personal Christian work is allowed among Turks but for the last century personal Christian work of the most vital kind *has* been going on among Turks. Persecutions come and will continue to come. That is the way the religion of Christ has spread throughout the centuries. Turkey is no exception. It would be perfectly possible for a missionary to act in such a way that the Turkish Government would expel him from the country. Few of the 108 American Board missionaries in Turkey are now working among Christian sects and many of us believe that at the present time we are engaging in the most vital missionary work that we have ever done. Just because we suffer under the handicap of not being able to fill the pages of missionary journals at home with stories of what Christ is doing among the Turks, we are frequently supposed to be doing nothing and are threatened with lack of support just when we need support most and when the opportunity for doing what we really came to Turkey to do is greatest in spite of restrictions.

"There is a wonderful opportunity in Turkey today for the Christian missionary if he is willing to accept service on Christ's terms. A virile nation is being reborn. It is shaking off the trammels of the barbarism and formalism of the past more rapidly than the most sanguine missionary ever believed possible. 'We do not see many ripe grains yet but the whole field is getting yellow.' Unprecedented opportunities for friendly contact and personal intercourse with Turks are ours today. We are face to face with a Moslem people to see what Christ can do for them through us. Whether He can use us or not depends more largely on us than on the Turkish Government. We feel, as never before, the necessity of complete surrender to the Spirit of Christ, that we may rise to meet the opportunities He has given us. Will you become an active prayer-partner with us in the Turkey Mission?"

FAITH, FAITHS AND NO FAITH

"**N**EVER before, any where in the world, has there been such a Fellowship of Faiths as that recently demonstrated in New York and now developing in Boston and other cities." So reads an announcement of a recent effort to bring together Jews and Christians, Catholics and Protestants, Bahaiists, Buddhists, Confucianists, Ethical Culturists, Hindus, Zoroastrians, Moslems, New Thoughtists and others of any faith or of no faith, all in a common "fellowship" for conference and cooperation. Similar movements have been started in the Congress of Religions and conferences of various faiths in Great Britain and elsewhere. Frequently these have been promoted by those who have no deep conviction as to the

truth of any one religion but who think that any religion is good and that all are based on the same "spiritual fundamentals."

Is such a "Fellowship of Faiths" likely to be helpful in leading men and women to God? Can Moslems, with their exaltation of Mohammed over Christ, and Hindus with their devotion to Krishna and a myriad other deities, Buddhists with their belief in karma and Jews with their rejection of Christ—can all these, by public debates, reach any satisfactory basis of agreement as to the true revelation of God and man's relation to Him?

All religions reveal man's need for God and the search of his soul after God. The diversities of ideas, the differences in method of search and the conflicting conclusions do not, however, offer any hope for true fellowship among earnest seekers after God. Such conferences and unions have in the past resulted only in confusion—a babel. We see no basis of agreement between those who receive and those who reject God's revelation of Himself and the Way of Life made known through His Son Jesus Christ.

The announcement above referred to invites us to attend the discussion of "What Hinduism Means" as explained by ten representatives of ten different religions, including Bahaim, Christianity, Judaism, Islam, New Thought and Ethical Culture. This is the program set up in a Christian church in New York under avowedly Christian auspices! What can come from such a presentation but a jumble of ideas, a conflict of statements and opinions, a religious hash made up of various views—true and false, poisonous and wholesome, godly and ungodly?

The religion of Christ has nothing to fear from a frank and full comparison with other religions but it is difficult to imagine Christ or His apostles setting up in Jerusalem, Antioch, Corinth or Rome a "Fellowship of Faiths" where friends and foes were invited to discuss the merits of their various cults. Such a method develops partisanship through argument. The Christian message is a testimony—a witness to Christ and to what God's revelation of Himself means to one who has experienced new life in Christ. While loyal disciples may appropriately invite those ignorant of such revelation and experience to investigate freely, and to have their difficulties removed, there can be no real "fellowship" between those who accept and those who reject the Son of God.

The Christian religion welcomes frank, earnest investigation, but loyal Christians have no time to waste in promoting fruitless debates in which adherents of various cults seek to uphold their particular philosophy. Christians should seek to understand the views and obstacles that prevent others from following Jesus Christ but they cannot unite in any "fellowship" that is not in harmony with fellowship with the Father and with His Son Jesus Christ.

TWO VETERAN MISSIONARIES TO INDIA

OVER fifty years ago, on October 29, 1874, Robert A. Hume arrived in India to begin his work as a Christian missionary under the American Board of Commissioners for Foreign Missions. For half a century he has continued his strenuous and manifold work in behalf of the inhabitants of the Deccan and has become widely known and highly honored by the people. Dr. Hume's jubilee last year was worthily celebrated in Ahmednagar where he was acclaimed "its most distinguished citizen and one of India's worthiest sons."

Robert Hume was born of missionary parents on March 18, 1847 in the city of Bombay. At the age of seven he set sail with his dying father for the long journey to America via the Cape of Good Hope, the Suez Canal not being opened until fifteen years later. His stricken father passed away and was buried at sea, having comforted his wife and children with the words: "We are not where we ourselves chose to be but where our Heavenly Father would have us be." The character of Robert Hume's mother is indicated by her words to him when he was sailing as a missionary twenty years later: "Half my life goes with you to India, but God knows it has been my dream that you should go there."

Dr. Hume has done a remarkable work on religious, philanthropic and national lines. He has many intimate friends in every Indian community and years ago was elected to the National Congress by his "fellow-Indians" as he delights to call them. He has been able to take a great and helpful part in the public movements of the day in India and in recognition of his leadership in famine relief operations the Government conferred on him the Kaiser-i-Hind gold medal for Public Service. One of his latest accomplishments has been the erection of a number of dwellings to improve the housing conditions in the city where he has lived for the past half-century.

Dr. Hume is well known as a notable preacher, editor, author, philanthropist, publicist, theologian and ambassador of Christ to India. On several occasions he has been English editor of the weekly English-Marathi Christian journal, the *Dnyanodaya*, and two books on Indian Missions have come from his pen, viz., "Missions from the Modern View," and "An Interpretation of India's Religious History." Perhaps his most distinctive contribution to Indian Missions has been his championship of the Indian Church and the support he has given to its leaders.

Dr. Hume's missionary career would have been notable had there been nothing else to his credit beside his more than twenty years' influence as "guide philosopher and friend" to the Christian poet of Maharastra, the Rev. Narayan Vaman Tilak, and the converted Chitpavan Brahman who in those two decades gave poetry to India.

There are scores of other Indian Christian ministers upon whom Dr. Hume has exerted the same unique influence.

The missionary's sympathy with the Indians and his remarkable adaptability and readiness to meet every possible situation have given him a great place in the hearts of the peasants of the Deccan. He has worked long for church union in India and has been elected first moderator of the United Church of India North, which combines the Congregationalist and Presbyterian Churches of Western India.

JAMES C. R. EWING

Another honored veteran missionary, "an ambassador of Christ to India" was the late Sir James Caruthers Rhea Ewing, D.D., LL.D., D.Lit., K.C.I.E., who passed to his reward from his home in Princeton, New Jersey, on August 20th. Dr. Ewing was seventy years of age and had spent forty-three years in India—thirty of them as President of Forman Christian College, Lahore.

Dr. Daniel J. Fleming, formerly of India, writes of some of Dr. Ewing's characteristics that made him a great man, a great Christian and a great missionary. He says: "I name first Dr. Ewing's mastery of the vernacular. From the first moment in India his will was bent to overcome this preliminary condition for witnessing and for oneness with the people. Not every one knew that behind this easy flow of Hindustani in Dr. Ewing's sermons and addresses had been exceptionally faithful application. Dr. Ewing had a democratic freedom from any sense of racial superiority and a frank, natural liking for human folk. In his prime he could have called by name three-fourths of the student body of what is the largest mission institution of college grade in the world. His warm fellowship took in young and old, men and women of the non-Christian community as well as of the Indian Christians, government officials as well as nationals.

"Service disregarding cost to self marked his career in India. Many a day he went about his duties as principal of the college with a splitting headache although he might have been free from that in America. Many a time he would go to class while suffering from fever. For years he definitely faced the possibility of shortening his life by continuing in India in accordance with God's will as he saw it. There was not one shred of shirking in him, and he held all the college staff up to their best by the example of his own loyalty to duty.

"Preeminent among Dr. Ewing's characteristics was his loyalty to his Saviour, Jesus Christ. At governor's reception or senate hall he always wore, as was his custom, clerical dress which was symbolic of the unhesitating outspoken way by which he made it plain to all where he himself stood in all moral and religious questions. In a college which in the nature of things was made up largely of non-

Christian students and where the tension between Christian and Hindus or Mohammedans might easily become disastrous, he made it perfectly plain to his staff that they should speak unhesitatingly of Jesus Christ. As a good administrator he discouraged any artificial religious excitement, but was quite willing to face the disruption of the college through the baptism of one who was found in Christ his Saviour. It is not surprising that Dr. Ewing's last words were, 'I know that my Redeemer liveth.'

"Dr. Ewing was a big caliber missionary. Not infrequently did men say that no man in northern India, whether civilian or governor, surpassed Dr. Ewing in widespread and varied influence. Hence it was, that responsibilities came heavily upon him in mission, in college and in university, and in all sorts of public and governmental relations. His honors betoken this. Yet through it all, Dr. Ewing would be the first to say, 'Not by might, nor by power, but by my Spirit, saith the Lord.'"

DONALD FRASER — "ONE WHO SMILES WITH ANY ONE"

"**C**HISEKESEKE," the African name given to the Rev. Donald Fraser, D.D., means "one who smiles with any one." After many years in Nyasaland, Dr. Fraser has become Home Organization Secretary of the Foreign Mission Committee of the United Free Church of Scotland. The following address was presented to Dr. Fraser by the African Christians on his departure from the field:

"We, as members of the Mombera Native Association, have heard with deep regret that you have received a call from the Home Church to leave your post here for ever that you may serve God in another noble work in Scotland. As by God's grace our eyes have been opened, we must frankly say that we have observed the following things in your long and blessed service:

"1. The people among whom you came were utterly lost, so that their spiritual life was uncared for; but you, with your care for the salvation of souls, proved yourself an earnest follower of Christ's Gospel by preaching and by opening schools in very many villages, so that people in these villages might be redeemed from sin and its consequences. As the result of your preaching and opening of schools there is today many a saved soul. These are the crown of your ceaseless activities.

"2. Your heart, which was full of compassion for the unsaved, was restless and unsatisfied in spite of many conversions, and so you resolved to hold annual conventions for the following reasons: (a) to deepen Christian truths in those already converted; (b) to bring to the Light those who were still in spiritual darkness. These conventions have been the means of salvation to hundreds of souls in Angoniland.

"3. On the day when you first left Scotland you had only English music in your mind, but, after you lived among the Ngoni here, you drew very sweet music out of the native mind by encouraging us to sing praises to God in purely native tunes, and now Ngoni tunes are sung in many languages in

and outside Ngoniland. Our Ngoni and Tumbuka hymn books are rich in native hymns, which today are another means of spreading the Gospel.

"4. As you saw a Christian Church forming in Ngoniland, you resolved to teach the infant Church that a Church that is sympathetic with the unsaved is a Church that is blessed and that grows strong within itself, and so you sent teachers to Marambo and Usena to make Christ known to those far-away lands. Glory be to God that you did not only send teachers to Marambo, but yourself went there constantly, preaching, teaching, baptizing, celebrating Communion, organizing the Church, opening and inspecting schools . . .

"5. Many of those who had the opportunity of understanding you have found in you a passion for winning souls for Christ. as you have again and again been found pleading with backsliders and infidels to come to Christ. Your study was ever open to those who came to you for spiritual help, and you, in turn, have visited many a hut to teach and plead for Christ in the individual home.

"6. Through God's grace and help your intellectual powers have been a great store out of which new and helpful ideas and plans have come from time to time to feed and nourish the infant Church of the Ngoni, and those who are spiritually minded will never forget you in this.

"7. In 1915 the Ngoni learned something new from you—that you did not come from Scotland simply for the redemption of men's souls, but for the redemption of their bodies as well: We remember when the Boma wished to punish some parts of Ngoniland because of the chiefs' unwillingness to lend a hand in the Great War, you were the man who encouraged the Ngoni to go and take their share in that War. We must never forget that memorable day when, at your word, hundreds of men, with teachers among them, thronged to the Boma at Mzimba offering themselves for service in the Great War. Chiefs and Indunas have always found in you a great and sympathetic helper in political matters.

"8. In difficult circumstances, both spiritual and physical, you have stood firm in faith and hope for brighter days. Surely you have proved yourself a real optimist; and your encouragement to us in many dark times has put new life in us. We admit that on the part of the people you came to help there have been ingratitude, disappointment, sin, and apostasies from the Christian faith, but amid all these you have been found faithful to them. Hence, many love you dearly, and call you a father who has begotten them through forbearance and sympathy."

THE BIBLE HOUSE OF LOS ANGELES*

THIS Bible house, of which Mr. R. D. Smith is the secretary, has for twenty-five years been publishing and distributing a high type of evangelical literature. The workers cooperate heartily with the regular denominational missionary agencies by supplying underscored Spanish New Testaments and other Christian literature, especially for Spanish-speaking peoples in the United States and in all parts of Latin America. Missionaries are most grateful for this help and the blessing of God has abundantly rested on the work.

* An unsympathetic reference to this highly respected evangelical agency was printed by mistake in our November number. This we deeply regret as the work has our hearty sympathy.—EDITOR.

Christianity at Home and Abroad—A Comparison

BY MRS. HELEN BARRETT MONTGOMERY, ROCHESTER, NEW YORK

Author of "Prayer and Missions," etc., etc.

ONE cannot comprehend the magnitude of the task confronting the Christian Church in non-Christian lands except by comparing the Christian forces of those lands with our forces in America. It is difficult enough here, with all advantages of centuries of Christian tradition and Christian institutions. What must it be in lands blighted by superstitions, ignorance and idolatry?

In the United States there were in 1925 more than fifty million communicant members of the Christian Church (Catholic and Protestant). This means about one professing Christian to every two members of the population. There are thirty-three million Protestants at home, or nearly one Protestant communicant to every three non-Protestants.

In India, on the other hand, the Christian communicants (Catholic and Protestant) numbered about one in every one hundred of the population. This is proportionately only about one fiftieth of the strength of the Christian



CHURCH MEMBER RATIO TO POPULATION IN AMERICA

Church in America. If there were no more church members in the United States proportionately than there are in India, there would be but a little over 1,000,000 all told (Catholic and Protestant), or less than the Spiritualists count in their membership. If these members were evenly distributed, a city of ten thousand population, where there are now four thousand church members, would have less than one hundred Christians.

In China there are about two and a half million Protestants and Roman Catholics, many of them only nominal Christians. The Protestants number about one in eight hundred of the population. If America were no better evangelized, there would be only one Protestant Christian in 150,000 in the United States or three thousand Protestant church members in New York City. At this rate, the whole Christian body (Catholic and Protestant) in America would equal the present membership of the Lutheran Churches.

In Japan there are nearly 250,000 nominal Christians (Protestants, Roman Catholic and Russian Orthodox)—about 155,000 of them being Protestant. This means one professing Christian in less than three hundred of the population. In the same proportion,

the professing Christians of the United States are, as a body, one hundred times stronger than they are in Japan. The same proportion of Christians to the population as in Japan would mean only 330,000 Christians in America. Evenly distributed, a village of six hundred people would have only two church members and the nominal church members in the United States would be less than the Mormon Church membership.

Comparing evangelical Christians, those in possession of the open Bible and best fitted for intelligent evangelism, the thirty-three million Protestant church members of the United States are nearly sixty times as many proportionately as the evangelical Church in India, two hundred and seventy times stronger proportionately than in China, and one hundred and fifty times stronger than in Japan. If the Protestant Church of the United States were no stronger than in China, we would have only 150,000 or about as many as the mem-



RATIO OF CHURCH MEMBERS TO POPULATION IN CHINA

bership of the Reformed Church in America. In Japan there is one Protestant Church member to every five hundred of the population; in the same proportion, the Protestants in the United States would be no more numerous than the Greek Orthodox or about 200,000 members. Or on the basis of evangelical Christianity in India, instead of 33,000,000 Protestant Christians in America we would have only about half as many as the present membership of the Northern Baptist Churches. If these were evenly distributed, a city of thirty thousand would contain less than two hundred Protestant church members.

When, to the numerical disparity between the Christian forces of America and those of other lands we add the lack of spiritual training and experience, the contrast becomes even more startling. The comparatively strong American Church is supplemented by Christian schools, newspapers, books, hospitals, the Young Men's and Young Women's Christian Association, and many other institutions. In America there is at least one minister, one teacher, one doctor, one nurse in every five hundred of the population; more than twenty out of every one hundred of our population are in school,

college or university; books and papers abound; travel is easy; the postal service reaches every corner of the land; railways and good roads bring people together. In China and India, illiteracy is the rule and education the exception; physicians and nurses average less than one to every five hundred thousand. Multitudes in Asia and Africa are without the possibility of going to school, or of reading books and papers. Besides this there is lacking the general background of common traditional knowledge about the all-wise and loving God, the soul and the divine Saviour from sin. The Church in these non-Christian lands is weak, still hardly free from the superstitions of heathen traditions in the midst of which it lives.

How can these Christian allies carry on without our aid?

Any one who studies the present conditions from a Christian viewpoint must be convinced of the absolute necessity of Christianizing the world if there is to be any hope of setting men free from oppression, selfishness and strife. Hence the call comes to Christians in America and Europe in an inescapable challenge. Our allies on Asiatic frontiers must have help if the battle is to be won either here or there. Their battle is our battle and so is their victory, as much as if the conflict were waged in our very neighborhood. The cause is one and we have one Great Commander.

When one considers the effort and the money expended to give the Gospel to the unevangelized in America, we feel ashamed of the failure to do more for those who have not our opportunities and advantages. We are not doing too much at home. There is need here for trained Christian ministers and doctors, for teachers and nurses, but if we need so many in America what about the other millions whom Christ came to save but who have not yet learned of His salvation?

Here is the failure of our modern Christianity. So long as this failure continues we can have no power for the conquest of our evils at home. A Church that is disobedient to its Lord in this primal obligation—the spread of the Gospel throughout the world—is certain to be a Church shorn of power. We should have at least as many missionaries abroad as in our own land, and we should give at least as much money to evangelize those in Asia and Africa as to maintain the Church in America, where the population is only one eighth that of the unevangelized world. Under the present conditions, how can we hope that our protestations of loyalty to Christ will be taken seriously?

The men, the money, the earnest effort put into war register our determination to win the conflict. So the men, the money, the prayer and effort put into the effort to win mankind for Christ register our loyalty to Him and our sense of the value of the Gospel. When we give to world evangelism only about \$40,000,000 a year, or the price of one ice cream soda and the cost of a moving picture

ticket each week, the taint of unreality must affect all our prayers and our service. To amusements we give twenty-seven cents out of every dollar spent, while to benevolence and religion we give less than one cent.

To attack the tremendous task of world evangelization with courage and intelligence, with determination and with the sacrificial spirit, would transform the life of the Church at home and the spirit that actuates all our endeavors. The great lack is not funds, but fervor; the greatest need is not numbers of workers so much as it is the need for spiritual power, with a deep conviction of the efficacy and supremacy of the Gospel. We need a more whole-hearted loyalty to Jesus Christ, our Saviour and Lord, and the Saviour of the whole world.

A Japanese Tribute to Christianity

A testimony by Mr. Juichi Shimomura, the head of the Bureau of Religions of the Government Department of Education, in his address before the third general meeting of the National Christian Council of Japan, October 9, 1925. What a marvelous change has come in Japan when the governmental representative of the Department of Education can make such an address!

I AM most thankful to the Christian Council for what it has contributed towards the improvement of the spiritual life of the Japanese, for what has been done for the nation as a whole and for the great success attained in the propagation of the spirit of Christianity in more than two hundred cities and towns during last year's nation-wide Evangelistic Campaign. The work that your Council and its cooperating bodies are doing is not limited only to the problem of faith, but they have done and are doing much in charity, rescue work, and educational work. It is an undeniable fact that it was chiefly the example shown by Christianity that has stimulated the other religions and has changed the whole religious world of Japan.

One wish I would like to express has to do with the solution of our social problems—chiefly the solution of the problems of capital and labor. From time to time, various ideas have been made public concerning these problems, but they have always emphasized the material side of things: they have mostly had to do with the production and distribution of wealth or with political problems. In my opinion, problems of the mind or heart are the most important. In the solution of social problems right religious knowledge is most essential.

The purpose ascribed to education for adults in England is after all, to give them a true knowledge of Christ and to teach them to be faithful to Him. Influential men of the Church take the lead in this work. It seems to me that it is this work that makes the English different from any other nation in the way they seek to solve all sorts of problems. The problems which seem very hard may easily be solved if Christian education is given to the youth.

Christian Movements in the Non-Christian World

BY GEORGE SHERWOOD EDDY, LL.D., NEW YORK

LORD MORLEY'S description of what is taking place in India may apply to almost the whole continent of Asia: "We are witnessing a vast and stupendous process parallel to that which took place in Europe from the fifth to the twelfth century, a people in transition; and to guide that transition may well be called a glorious mission."

The leaders of these plastic nations, the leaders of Asia, with over half the human race, are today being educated. Three forces have brought about this great awakening: European trade, Christian missions, and Western education.

Three centuries ago, with the founding of the East India Company in 1600, European trade reached out and entered the East. A little more than a century and a quarter ago, in 1793, William Carey went out as the first Protestant missionary from Great Britain to northern India; a little less than a century ago Alexander Duff went out and began the great educational crusade in India. Gradually these forces, working through the masses and among the leaders, have wrought tremendous changes.

Today, we are witnessing a transition so vast that it may well be called the renaissance of Asia. The intellectual awakening has been greater than the revival in Europe five centuries ago. There are three million pupils in the new school system of China, about seven million pupils are studying modern education in Japan and India has a wonderful system. Japan has become a nation of leaders, with 98 per cent of her children in school, a stupendous feat of education, achieved in a single generation. China by one stroke swept away the system of two thousand years, adopted modern education, turned temples into colleges, and replaced old classic examination halls by modern schools and colleges.

In India, with forty or fifty thousand college and professional students, a million pupils in secondary schools, and seven million in the great educational system, the foundation of society has changed.

There is a thirst for modern education among the masses of Asia; the leaders of half the world are being educated. This is affecting life, bringing about social, political, industrial and religious changes. In our lifetime a change has come by which Japan has passed from mediæval feudalism into modern constitutional government. China has in a day become a republic and is seeking to establish a real democracy. India is throbbing with new national consciousness that is the mainspring of motive and action today.

Among the leading classes this sense of liberty and the rights of the individual is sweeping with force.

The great intellectual and political awakening in Asia is accompanied by a great economic, industrial, and commercial awakening. The trade of China has increased sixfold, the trade of India tenfold, Japan twenty-fold. Great cities are bristling with smokestacks like Pittsburgh or Birmingham, with great hydro and electric works and marvelous irrigation systems. The whole of Asia is changing. There is a great social awakening. Structural changes permeate society as the result of this education spreading a new sense of rights of manhood, uplift of womanhood, and the value of childhood, the rights of the individual, and a new passion to uplift the lower classes. Caste is doomed in India and the family system of China is changing from communism to individualism, from bondage to liberty. The students and educated leaders are becoming imbued with a new passion for social service, so that almost unconsciously all Asia is pulsing with a new social awakening.

The moral and spiritual awakening is still more marked. The preaching of the Word of God, the healing in the hospitals, the dissemination of new ideas through colleges and schools are bearing fruit. The great thought of God as the Father, the living holy God, the value of the individual, the sense of man's brotherhood, the higher Christian morality, and above all the conception of Jesus Christ, are all creating a new moral and spiritual atmosphere far beyond any record of conversion, permeating all the educated classes of Asia.

Think what a change has taken place in the last century. One hundred years ago there were only about one hundred Protestant foreign missionaries in the world. Today there is an army of thirty thousand, the Bible in over six hundred languages. Then there was not a hospital or medical missionary in Asia; today more than a thousand missionary physicians with their hospitals and dispensaries, carrying healing of body and soul into the homes of rich and poor. Then there was a little handful of small mission schools, while today there are fifty thousand colleges and schools in the non-Christian world, training two and a half million future leaders in every department of thought and life for Africa and Asia.

One hundred years ago there was not a Protestant missionary in Korea or Japan, not fifty in China, and but a little handful in India. Today there are three hundred thousand Protestant Christians in Korea, half a million in China, and two and one quarter million in India. There are signs of progress.

Every week thousands of new members are added to the Church of Christ. Thirty years ago Japan was in the midst of her great anti-foreign, anti-Christian reaction; Korea was unknown, and China was gathering for the Boxer uprising when foreigners would be

killed and Christianity stamped out. India was caste-ridden and conservative, and there seemed not a ray of hope in the Near East that the Mohammedan world would ever change. Today the world is broken wide open. Japan is modern and is marked by great forward movements in evangelism. Korea has been swept by the power of Christ so that there gather at prayer meetings 30,000 or more every week. The Christian Korean is a witness and the Gospel is still good news in Korea. Evangelistic movements have also swept over India and China, creating a new mental, and moral, and spiritual atmosphere. Brahmins, Mohammedans, and Buddhists listen to the Christian message. One young Brahmin whose ancestors wrote the philosophy of the Upanishads when ours were savages, a few years ago bitterly hated Christianity and burned down a mission school, beating the missionary with sticks. Then he became interested and bought a copy of the New Testament. He was gripped by the Sermon on the Mount, his heart was melted by Jesus Christ; he was baptized and suffered the loss of all things, but entered the service of Christ and took charge of a large district with Indian pastors, catechists, and teachers, with schools and churches, uplifting that great district in Christian civilization. As in ancient Rome, here and there a Tertullian or an Augustine, so one by one among the British Indians are won to Christ and these will be used to win the masses. Thank God there is a Christward movement among the educated classes.

The leading Brahmin of India, knighted by the British Government and made a British judge, has in his bedroom the picture of Christ crucified on the Cross, that he may see it night and morning. Every night he reads the Bible, and has read it again and again. His favorite passages are John's Gospel and Paul's Epistle to the Corinthians. Every morning from six to seven, though not a Christian in name, he spends in meditation and prayer. He draws his inspiration from Jesus Christ. He is not baptized, not on the records of the Christian Church but he believes and worships Christ. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society. There are thousands of secret followers of Jesus Christ outside the range of the Christian Church in India.

Twenty-five years ago, in 1900, China had her Boxer uprising, when the Dowager Empress sent out the decree to kill the foreign devils, and thousands of Christians laid down their lives. Today, officials of the government and officers of the army, and leading educators are outstanding Christians. Thousands of students are studying Christianity in Bible classes. A young college president said to Prof. Robertson: "Where do you Christians get your power and hope and comfort?" Professor Robertson answered: "Let me introduce you to my unseen friend, Jesus Christ." That college president joined a Bible class. Later he began to pray and testified that

suddenly it was as if a great light filled his whole soul, as at the conversion of Saul of Tarsus. He stood before the college trustees and confessed Christ. Now he is the head of a modern institution with students from the eighteen provinces. There is a Christward movement among the educated classes as well as among the masses.

Thank God Christ is at work in the length and breadth of Asia, and there is not only an intellectual renaissance but a spiritual and moral reformation, a movement among the masses, a movement among the millions at the base, and among those educated ones at the top, a movement Christward. Here is a great challenge—shall we meet it?

Here in Christian America we spend three times as much, to mention only miserable despicable trifles, for chewing gum, as would give the Gospel to half a world; twelve times as much for soda water; seventeen times as much for candy as for world-wide missions; one hundred times as much for moving pictures; seventy times as much for tobacco. Here is half the world without Christ and we are laying up a billion dollars a year. They need what we have, and we are playing with it. Two thousand dollars will run a Christian college for a year, not including the missionary's salary. A thousand or twelve hundred will support a missionary. I know a man whose daughter offered to go to the field. He took two tenths of his income to support her; then they took in boarders and gave more; he is now giving six tenths of his income from a slender salary. A teacher in a school, supporting her mother, has her own foreign missionary abroad. Does not this challenge come as a call from God? If you could see what money will do out on the mission field, I believe you would try to meet this challenge from the masses and from the educated leaders, and that you would try to support a missionary. "Give ye them to eat."

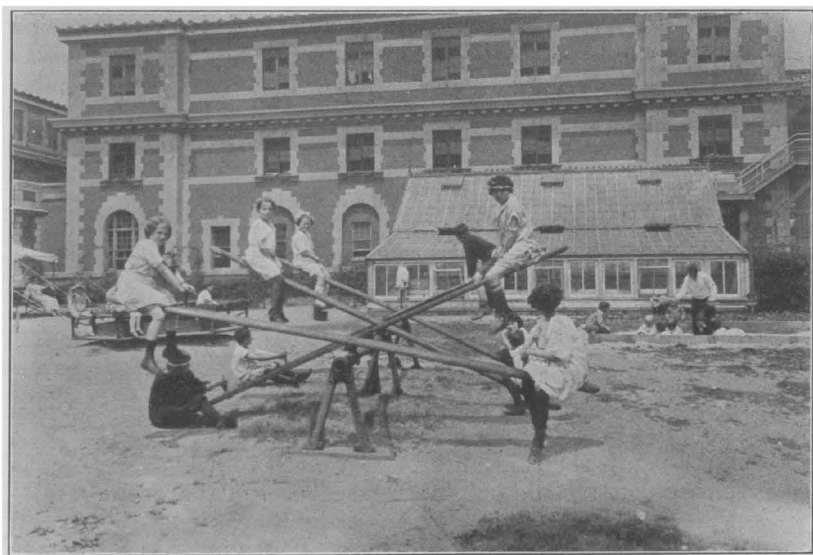
God, our Father, have mercy upon us, that having known Thy Gospel so long and having had it for centuries, we hold it back in selfish luxury. Open our eyes to see the poverty and the need and the hunger, the great movement among the masses, the great movement among the students, the great movement sweeping through these plastic nations of the Asiatic and the non-Christian world. Oh God, give us to see, give us to feel, give us to care, that we may rise up as the Church of the Living God, and carry the Gospel to these our brothers in other lands, that we may hear the call of our Lord Jesus who died for them as for us.

Dr. Jonathan Goforth once said to General Feng, "You are becoming known all over the Christian world."

"That's my danger," the General replied. "The devil will make me a special target for his attacks."

"Yes," Dr. Goforth answered, "but there are thousands and tens of thousands who will become intercessors to pray for you."

"That's my salvation," he answered.



THE CHILDREN'S PLAYGROUND AT ELLIS ISLAND

Treating Immigrants as Brothers

BY COE HAYNE, NEW YORK CITY

AT ONE O'CLOCK the door leading from the great porch on the second floor of the Administration Building on Ellis Island, Uncle Sam's chief port of entry for aliens, was unlocked, and down the new, steel, outside stairway there came a stream of people of many races. Some of them for the first time felt beneath their feet the soil of America, the "Promised Land" of the Occident. Husbands, wives, little children and older boys and girls, bachelors of both sexes, widows and widowers, all passed quietly into the sunlight from detention quarters. There was no babble of voices as when school children are "let out for recess." These newcomers in a strange land had been granted the use of Ellis Island's playground for an afternoon as a part of the new plan for daily recreational activities for men, women and children. They separated into groups, determined by ties of kinship or chance acquaintance. The aged and the mothers with very little children made their way to benches. Others lay upon the soft grass from which there arose a fresh, sweet smell. The fleeting fragrance was dimly reminiscent of meadowlands and village lanes of the lands across the sea from which the strangers had come. One man lay flat upon his back and held a baby at arms' length above his face, laughing and rocking the child in his cupped hands.

Silent groups stood at one end of the park, their eyes caressing the tall buildings of Manhattan. These were enduring an enforced detention which had not been anticipated. They were tragic figures suspended between two worlds, people without a country; having broken the old home ties they were not permitted readily to form new bonds. The strain of waiting and the fear of exclusion moved them deeply.

Now down the center of the green comes an American, sounding a referee's whistle, soccer ball tucked under his arm. Smiling, he approached a group of young men, with the remark:

"How about a game of soccer?"

The immigrants stared at the young American and turned away, but cutting diagonally across the playground he blew his whistle invitingly, halted in front of a tall, red-cheeked, flaxen-haired youth and invited him to join in a game of football.

But the youth shook his head and walked to a high wire fence from which point he could obtain a nearer view of the Battery. Beside him stood a lank Asiatic whose swarthy brow mounted high and broad above blue-black spectacles. On one of the benches sat a huge peasant who stroked the hand of a little old woman upon whose face was a smile that drew a second glance. It was the banner of courage, lacking in vitality, as though acquired and preserved through many years. Washed ashore upon a mysterious island, the gaunt old couple faced life in a new world, or death in an old, lovers to the end.

In another corner of the field a young woman social worker tossed a basketball gently into the arms of immigrant women, one after another, who laughingly tossed it back. Soon a semi-circle of women, one with a toddler by her side, were enjoying a game, the point of which was to catch the ball and so keep at the head of the line. A "miss" sent one to the foot as in the spelling test in the old-time district school.

But some cannot be happy. When a social worker asked an Englishwoman to join in a game she replied:

"Play? How can I play? I have never been kept under guard before. I have always been decent. I am most unhappy. I'll play, but only because you want me to."

A soccer game began when the director kicked the ball toward a youth who had been out the day before. A match was arranged between two teams that included two Scotchmen, one Italian, two Irishmen, three Germans, one Hungarian and one Jew. It furnished good sport for the players and for many who looked on in need of some distraction. The gloomy blonde immigrant with the rosy cheeks sat on a bench with elbows on his knees, head gripped between his hands. No doubt he would join in the game the next day.

Swings, merry-go-rounds, flying rings and slides were in demand,

while a young woman from the Ellis Island kindergarten directed games for the younger children.

In permitting religious and social agencies to send representatives to Ellis Island the Government has been mindful of the special need of immigrants for friendliness and sympathy by reason of their abnormal mental condition occasioned by their detention. Passes are issued by the Commissioner for a limited number of workers who have been recommended by the General Committee of Immigrant Aid representing thirty-three religious and social organizations—Catholic, Jewish and Protestant.* The workers plan their daily program with the view of meeting the religious, social, educational and recreational needs of these detained immigrants.

Manual work has also its place on this program, for acute cases of mental depression are often averted by occupational therapy. The Daughters of the American Revolution supplement the work of the General Committee by keeping two large material closets well stocked with cloth, yarn, thread, knitting frames and other equipment. Rug-making, scarf-weaving and bead-work have been introduced. A Hindu boy whose case was on appeal helped to introduce scarf-weaving. Though unable to speak English he used a rough pencil sketch to show the D. A. R. representative how to make a hand knitting machine out of a narrow block of wood. Another alien invented a way to knit slipover sweaters for little children in need of them. The simple contrivance has kept scores of men busy during



SIX NATIONALITIES AT ELLIS ISLAND
Polish, Russian, Czechoslovakian, Armenian,
German, Scotch

* The following are the thirty-three constituent societies composing the General Committee of Immigrant Aid: The American Baptist Home Mission Society, American Tract Society, The Belgian Bureau, Board of Domestic Missions of the Reformed Church in America, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Congregational Home Missionary Society, The Council of Jewish Women, Danish Evangelical Lutheran Church in America, German Society of the City of New York, Hebrew Sheltering and Immigrant Aid Society of America, Holland Immigration Bureau, Christian Reformed Church, Home Missions Council Evangelical Denominations, The Immigrants Mission Board of the United Lutheran Church in America, International Committee of the Young Men's Christian Association, National Department of Immigration and Foreign Communities Young Women's Christian Association, Italian Welfare League, Lutheran Immigrant Society, Irish Emigrant Society, Mission of our Lady of the Rosary, National Catholic Welfare Conference, New York Bible Society, New York Protestant Episcopal City Mission Society, Norwegian Lutheran Church of America, Polish National Alliance of the United States, St. Raphael Society for Italian Immigrants, The Salvation Army, Swedish Evangelical Mission Convent of America, The Swedish Lutheran Immigrant Home, The New York Travelers' Aid Society, Women's American Baptist Home Mission Society, Woman's Board of Home Missions of the Presbyterian Church, Woman's Christian Temperance Union, Woman's Home Missionary Society of the Methodist Episcopal Church.

trying periods of detention. No questions are asked as to what disposition they make of articles they produce. They may sell them, give them away, or retain them as personal property.

Dress materials are freely distributed to mothers whose mental suffering is alleviated by work. A yard of delicate Persian lawn with a bit of silk ribbon, to be made into a child's dress, has a tremendously soothing effect upon a panic-stricken mother separated from her sick baby in the hospital. Another great boon is the day nursery consisting of three large rooms, one equipped with a modern porcelain bathtub for infants and all well supplied with cribs. Not a few immigrant mothers gain their first real understanding of sanitation in the care of infants in the Ellis Island nursery.

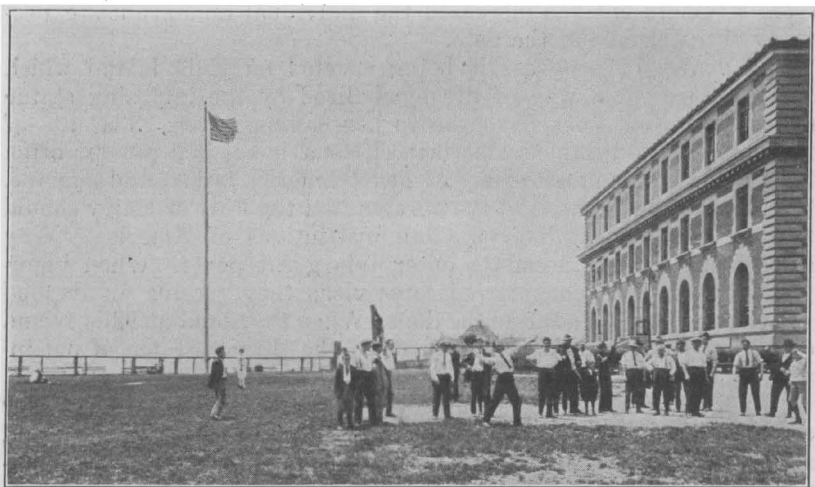
The kindergarten and day school on the Island are the outcome of the joint endeavor of the immigration officials and the General Committee of Immigrant Aid. Children of many races here turn the hours of profitless monotony into pleasant social, physical and mental activities. In the one room available, as many as two hundred children have been cared for in one day, with classes for pupils ranging from two to seventeen years of age. The principal of the school was born on Ellis Island and therefore has a sympathetic understanding of her task in this child-garden, under conditions that have no parallel. She speaks Spanish, French, Italian and Portuguese, and is learning Yiddish. She says:

"I take some time each day to make the rounds of the detention rooms to see if new children have arrived on a recently unloaded ship. It is not easy to get them to come to school, for they are timid and the parents are more so. The strange surroundings, the necessary physical inspection, the unexpected deportations, with their incidental wait here on Ellis Island, combine to frighten these strangers at our port. The fathers and mothers themselves are little more than children and must be coaxed and comforted and persuaded to give their children into our care."

Religious services are held every week; on Saturday for the Jews and at different hours on Sunday morning for Roman Catholics and Protestants. The General Committee of Immigrant Aid cooperates with the Commissioner to provide speakers and music and also to arrange special programs and gifts for the celebration of Christmas and other holidays. Bibles are distributed among immigrants as they arrive, 71,027 copies in thirty-four languages having been given the newcomers in 1924. Diglot gospel portions are especially useful for aliens who are eager to learn English and when they find their own language printed in a book parallel with the English version they soon acquire the use of English words. At the same time as their vocabularies grow they learn from the Scriptures the moral standards and ideals on which American society is founded. This is a great help in the solution of the immigrant problem. Care-

fully selected religious tracts in many languages are also distributed as is a manual issued by the Daughters of the American Revolution, which contains the first principles of American citizenship.

Free concerts, one each week throughout the year, with special concerts by other organizations volunteering, are made possible by the cooperating organizations. Violin and vocal solos, orchestral, band and choral music and piano and organ recitals do much to entertain and comfort. A large radio receiving set with amplifiers has been installed in detention rooms and motion pictures are regularly shown under a liberal arrangement with a film company. Recently a machine has been given and is in use by a trained operator every Friday night.



TEACHING THE NEWCOMERS HOW TO PLAY AMERICAN GAMES

The immigration station on Ellis Island not only affords the Government opportunity to examine alien arrivals but makes possible the protection of immigrants from exploitation by unscrupulous persons waiting to prey upon them. The transfer of baggage and the routing of immigrants to their destinations are in harmony with this policy. Government and social workers act as guides to near-by points and provision is made for the chaperonage of girls coming to intended husbands. In the custody of one of the workers of the Social Service Department the intended bride, after securing a license, may have her nuptials performed on the mainland by a minister of her choice or before a magistrate. Relatives and friends of immigrants must furnish satisfactory identification before the authorities will entrust newcomers to their care.

Other forms of helpful service under the supervision of the immigration authorities and the General Committee of Immigrant Aid in-

clude the assembling of complete layettes, the distribution of clothes to needy immigrants, library facilities, the social cup of tea, the ministrations of the chaplains, and classes in English.

The Social Service Department at Ellis Island is a connecting link between organizations, social workers, friends and relatives of immigrants. The Government has taken into account the value of the friendly contact of each immigrant with an intelligent person speaking his language. In the handling of a single case a worker may be obliged to solicit the help of several outside constructive agencies such as hospitals, settlement houses and societies of foreign-born.

The new quota law has reduced the number of people landed from steamers but has increased the individual immigrant's expectancy of a welcome at the gate.

A drama of progress is being enacted on Ellis Island which should represent a way of life symbolized by the imposing statue dominating New York harbor with her flaming torch. The aim of the system is to produce American citizens, but it is a process often fraught with human anguish. At heart America is just and humane. Commissioner Curran is of the opinion that the Port of Entry should be one of the great humanitarian institutions of America. Why should immigrants dread to enter this great port? When immigrants secure our consular officers' visas they receive an implied invitation to come as far as the door. When they land at Ellis Island or elsewhere they become the wards of the United States, if not invited guests.

In his Toronto address, June 27, 1924, Professor Julius Drachsler of the College of the City of New York, declared that "a deep and abiding sense of the inviolability of the immigrant's essential humanity" constitutes the first principle in a policy for the incorporation of newcomers into the life of America. What shall be done for those who are excluded from American society? Shall there not be a "deliberate policy of humanization" that will make of the deported immigrant a lifelong booster of America's particular brand of hospitality? It should not be possible for him to return to his land of origin to say with more or less truth that there was not sufficient water at times in the dormitory building on Ellis Island for sanitary and drinking purposes.

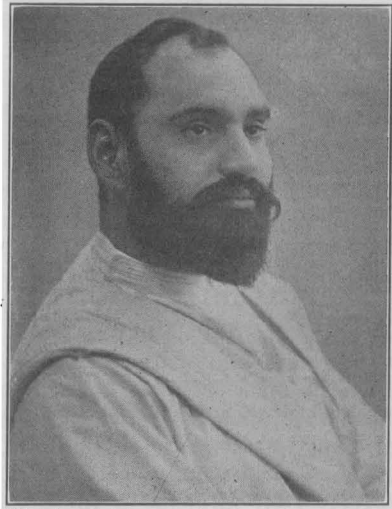
Professor Drachsler's idea is at the foundation of Commissioner Curran's desire that a concrete covered way be built to replace the old wooden causeway connecting the main Island with Islands Nos. 1 and 2 upon which the hospitals are situated. The present structure is a menace and should be replaced.

The transformation of Ellis Island is possible; in its place may develop a powerful agent of human welfare that shall interpret the heart of America to wanderers in search of a better life.

Parables of Life in Christ

BY SADHU SUNDAR SINGH, SIMLA, INDIA

IN 1921, there broke out a jungle fire in the Himalayas. While most of the people around were busy in putting it out, I noticed several men standing and looking fixedly into a tree. "What are you looking at?" I asked. They, in reply, pointed to a nest full of young birds on the tree whose branches were already burning. Above it, a bird was flying wildly about in great distress. They said, "We wish we could save that nest but we cannot go near because of the blazing fire." A few minutes later the nest caught fire and I thought, "Now the mother-bird will fly away." Instead, to my great astonishment, I saw her fly down and spread her wings over the young ones. In a few minutes, the poor bird was burnt to ashes along with her youngsters. I had never seen anything like it before and said to those standing near, "Are we not astonished at this wonderful love? Think how much more wonderful must be the love of Him who has created such an unselfish love in His creatures. The same infinite and unselfish love brought Jesus Christ down from heaven into this world to become man that, by giving His own life, He might save us who were dying in our sins."



RECENT PORTRAIT OF SADHU
SUNDAR SINGH

Life is in the blood, and by shedding His blood Christ gives life to us. As serum is not infrequently injected for the cure of disease, so by His blood Christ saves us from sin's deadly disease and from death.

The whole universe is a body. Every limb is connected with the body. If there is pain in one part the whole body feels it. If serum is injected into any particular part the whole body feels the effect. Though Christ was crucified in Jerusalem—a small spot on this earth—the whole universe feels the effect of His death, and the whole world will continue to participate forever in the benefit of His vicarious sacrifice.

In 1922, when traveling in Palestine with a friend, I was greatly

refreshed by drinking the sweet and soothing water of a famous well. An hour or two later I was again thirsty, and those words of our Lord came forcibly to my mind: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 3: 13, 14.) I had just drunk of a well that men had dug and was again thirsty. In all humility and thankfulness I can say that during the two decades since I gave my heart to Christ and drank of that water which He gave me, I have never been thirsty because He is indeed the Fountain of Life.

Once on a journey in the hills of India, I sat down to rest on a rock. Below the rock was a bush in which was a nest from which came the cry of the young birds. The mother-bird had come with food and as soon as they heard the rustling of her wings they began to cry out. When the mother had given them food and had flown away, they were quiet again. I examined the nest and found, to my surprise, that they were not old enough to have their eyes open, yet without seeing their mother they opened their mouths at her approach. They did not say: "Until we shall see our mother or our food, we will not open our mouths, for we do not know if it is our mother or an enemy; or whether she brings food or poison." If they had acted on this principle they would certainly have had no opportunity to eat and to see, for before their eyes were opened they would have died of hunger. They did not doubt their mother's love, but took on faith what she brought. After a few days, when their eyes were open, they were happy in seeing their dear mother and, growing stronger and stronger in her likeness before long, were able to fly away in the upper air. Are not men, the highest of God's creatures, often inferior to these insignificant nestlings, for often we have had doubts about the existence and love of our Heavenly Father. Jesus said, "Blessed are they that have not seen, and yet have believed." (John 20: 29.)

Many who never see their own defects and shortcomings are forever looking for faults in others. The eye that sees all external objects sees neither itself nor its defects. Only when we look into a glass does the eye see itself and its defects. By looking into the mirror of God's Word and by living in fellowship with the Word made flesh, we can truly know ourselves. Not only will He show us our sin, but He will reveal Himself to us in healing and saving power. If we turn to Him in obedience and, continuing in prayer, live in His holy fellowship, He will take away our defects and transform us into His glorious image for all eternity. Thus we will share with Him His glory. (John 14: 26; 17: 24.)

Once in the hills, I saw an ant running about looking for food. It found a seed which it touched and at once went off again. I thought

that the seed was bad. But no! soon the ant returned with a number of companions. It had no thought of keeping the food to itself but wished them to share in it. Selfish men may learn a lesson from the ant. Those who have received spiritual blessings from living with God should take His word to those who have not heard of Him, that they also may receive the fellowship and blessings of God with eternal joy.

Until a lump of salt is dissolved it cannot salt a single grain of pulse, and till the sun's heat has melted the snow of the mountains, it cannot flow down and irrigate the sun-dried and thirsty plain. Until the snow is melted it cannot be drawn as water vapor to form clouds from which it can come down as rain to make the parched and thirsty land green and fruitful. If we are not melted by the rays of the Sun of Righteousness and by the fire of the Holy Spirit, we can neither quench the thirst of any famished soul nor bring him to the Fountain of Life, where he will be satisfied and alive for ever.

May God give us grace to live Christ so that we may be instrumental in bringing others to our Saviour.

Reaching the Moslems in Africa

DR. SAMUEL M. ZWEMER is busy in Egypt giving lectures to those preparing to work for Moslems, preaching on week days and on Sundays at Cairo, Alexandria, Assiut, Ismalia, Benha, Menuf and Old Cairo; giving addresses to audiences of four or five hundred young men at the Y. M. C. A.; and attending committees. Recently he again visited the great Mohammedan University (Al Azhar) and distributed over one hundred and fifty copies of Matthew's Gospel and a dozen Bibles and Testaments. He writes: "I have never before witnessed such accessibility and responsiveness among these students. We are facing a new day in Egypt. Politically things are in a dreadful tangle, but religiously there is much less opposition or antagonism. The literature of the Nile Mission Press finds eager purchasers and our circulation is far larger than any year before." In South Africa, on his recent visit, he found that the Moslem menace is real and the problem needs to be laid on the heart of the churches.

In Egypt there is strict government censorship of the press, especially to stop seditious publications. Five copies of every new book must be submitted to the examiners at the Press Bureau. Every press must also submit architect's plans of its works, the excuse being "danger from electricity"; the real reason is that the license to print may be revoked as soon as the Government (or Al-Azhar) is offended. "It therefore," he says, "behooves all to be careful."

Mahatma Gandhi's Address to Missionaries *

Parts of an address delivered at the Calcutta Christian Missionary Conference, July 28, 1925

MY association with Christians—not Christians so called, but real Christians—dates from 1889, or even 1888, when as a lad I found myself in London. That association has grown riper as years have rolled on. In South Africa, where I found myself in the midst of inhospitable surroundings, I was able to make hundreds of Christian friends, some of them intimate friends. I came in touch with the Director of the South African General Mission, the late Mr. Spencer Walton, and we had many a conversation on matters of common interest. I came in touch with that great divine, Mr. Meyer of South Africa, and I attended one of the conventions that took place at Wellington.

There was a time even in my life when very sincere and intimate friends of mine, one of them a great and good Quaker, had designs upon me. He thought that I was too good not to become a Christian. I was sorry to have disappointed him, but I know that he never left off praying for me. I daresay that even now he is praying for me as I know one missionary in South Africa does, because almost every six months he writes to me and asks "How is it with you?" If it was prayer that they expected me to make, I was able to tell them that every day a heart-felt prayer within the closed doors of my closet went to the Almighty to show me the light and give me the wisdom and courage to follow that light.

In answer to a promise made to one of these earnest Christian friends of mine in 1905, I sought out one of the biggest of Indian Christians—the late Kali Churn Banerjea. I went to him with my mind absolutely open in a receptive mood and I met him also under circumstances which were most effective. I found that there was much in common between Kali Churn Banerjea and myself. His utmost simplicity, his innate humility, his courage, his truthfulness, all these things as a child I had admired and he met me when his wife was on her death-bed. I told Mr. Banerjea, "I have come to you as a seeker, and I have come to you in fulfilment of a sacred promise I have made to some of my dearest Christian friends that I would leave no stone unturned to find the true light." I came away not sorry, not dejected, not disappointed, but in one way I was sorry that that was my last chance. He did not convince me, he talked to me about the Vedas, he was a learned man, he was saturated with Hindu Law.

* Reported in *The Christian Patriot*, India, August 22, 1925.

I do not profess Christianity today—and I am here to tell you in all humility that for me Hinduism, as I find it, entirely satisfies my soul, fills my whole being and I find a solace in the Bhagavad-Gita, in the Upanishads, that I miss even in the Sermon on the Mount. Not that I do not prize it as dearly as life itself, not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me, but I must confess to you that when doubt haunts me, when disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad-Gita. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming sorrow, in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible or no indelible scar upon me, I owe it all to the teachings of the Bhagavad-Gita. I have told you this in order to make absolutely clear to you where I stand so that you may have, if you will, a closer hand-grip with me: that here is a man who has approached Christianity with prayerfulness, with all the humility that he was capable of showing and expressing, with all the truth that he could command and with fear of none but God.

I came to another conclusion in my search. Having been a student, I did not stop at studying the Bible and all the commentaries that these great friends of mine had placed in my hands. I said to myself if I was to find satisfaction through reason, I must study the Scriptures of other religions and I pored over the pages of the Koran, I devoured what I could of Zenda Avesta, I tried to understand what I could of Judaism as distinguished from Christianity, and I came to the conclusion that all religions were right, but every one of them was imperfect—imperfect naturally and necessarily so, because those religions, we, with our poor intellects sometimes with poorer hearts, interpret, most often mis-interpret. It was a matter of deep grief to me to see those commentaries, every one of them, giving me a different interpretation of the same verse. Not that it is a peculiarity with Christianity, I know the same thing with reference to the Vedas. I pored over the commentaries of the Zenda Avesta, of the Vedas or the Upanishads, and I found the same bewildering differences, and I said to myself, “Not this thing for me. If I want to seek God in this way to the satisfaction of my soul or the intellect I shall fail, but I must wait constantly upon God asking him to guide me.” There is a beautiful verse which we sing every day at our little Ashram at Sabarmati, which says, “God helps only when man feels utterly helpless and utterly humble.” When I was studying Tamil, I found in that inestimable work by Dr. Pope, a Tamil proverb, which I remember; it simply means this—that God is the help of the helpless. Now, I have given you this story of my own experiences for you to ponder over.

You, the missionaries, come to India thinking that you come to a

land of heathen, of idolaters, of men who do not know the true meaning of religion. One of the greatest of Christian divines, Bishop Heber, allowed himself to write two lines, which have always left a sting upon me, "Where every prospect pleases and only man is vile." I wish he had not written those lines. From my experience of the masses of India—I have gone from one end of India to the other without any prejudice, without any prepossession, in a relentless search after Truth and nothing but the Truth. I have not been able to say that here, in this fair land—watered by the great Ganges, Brahmaputra and Jamuna, man is vile. He is not vile, he is just as much a seeker after God as you and I are, possibly more so. It reminds me of a French book that a French friend placed in my hands and translated. It was an allegory, but there the writer pictures to himself an expedition in search of Truth. The members of the party go out in all parts of the world, and the one who lands in India says that throughout all his wanderings, he found Truth personified, humility personified, God Himself in a little *pariah* hut. There are many such huts belonging to the untouchables where you will certainly see God and find Him also; the *pariah* has every reason, if there is any man who has reason, to deny God, but he persists in affirming that there is God. No matter what man does, he will depend upon God for assistance and finds his assistance also. There are stories told throughout the length and breadth of these noble untouchables. Vile as some of them are, there are the noblest specimens of humanity in their midst.

But does my experience exhaust itself with merely the untouchables? By no means. I am here to testify to you, a non-Brahmin, that there are Brahmins in India who are as fine specimens of humanity as you may find in any place of the earth. There are Brahmins today in India who are embodiments of self-sacrifice, who are embodiments of godliness, who are humility personified. There are Brahmins who are devoting themselves, life and soul, to the service of the untouchables, without expectation of any reward from the untouchables and with execrations from orthodox Brahmins. They do not care, because they know that in serving the *pariah* they are serving the God who is made manifest in the Vedas. I place this fact, this truth, before you in all humility for the simple reason that you may know this land better, which you are here to serve as its servants, as its friends.

You are here to find out the distress of the people of India and the reason of that distress, but I hope you are here also in a receptive mood. If there is anything that India has to give, you will not stop your ears, you will not close your eyes, you will not steel your heart, but you will open your ears, open your eyes and most of all open your heart, to receive all that may be given in the land. I give you my assurance that there is a great deal of good in it.

I therefore ask you to approach the problem that you have undertaken with a new sense of openheartedness, receptiveness and humility. If you have prepossessed notions, so that you will refuse to see the other side, if you will refuse to understand what the Indian is thinking, you will deny yourselves the real privilege of service. I have told so many of my missionary friends "Noble as you are, you have isolated yourselves from the people whom you want to serve." Not so St. Francis Xavier. At the Language School in Darjeeling, Lord Salisbury was waited upon by a deputation of missionaries. That deputation wanted protection in connection with China. Lord Salisbury said to them: "Gentlemen, if you want to go to China and take the Message of Christ, then do not ask for the assistance of temporal power. Go with your lives in your hands and if the people of China want to kill you, think that you have been killed in the service of God."

Christian missionaries, who come today to India come under the the shadow, or protection of a temporal power: and it creates an impassable bar. Statistics show that so many orphans have been reclaimed and have been brought to Christianity, so many grown-up people do not represent your Mission. You will have to go to the lowly cottages not to give them something, may be probably to take something. I miss that receptiveness, I miss that humility, I miss that willingness on your part to identify yourselves with the masses of India.

If anything that I have spoken has given you pain, know then it has not been said in order to cause you pain, it has not been said in order to criticize you, but as a friend to a friend I have exercised that privilege. May God bless you all.

* * *

At the close of Mr. Gandhi's address an opportunity was given for questions, and many were asked by missionaries, Indian teachers, students, and Indian Christians. One of the important questions from a missionary was in regard to "receptivity" on the part of Christian missionaries. The question was asked of Mr. Gandhi: "How do you feel, not only about the Christ of history, the Christ of Judea, but about the living Christ, the Christ of the Resurrection?"

Mr. Gandhi replied: "If I understand correctly my friend's very sincere question, he wants to know whether I feel within me the presence of the living Christ. If the living Christ is the same as the historical Christ, then I must confess that I do not feel that presence. If 'Christ' is a convertible term with 'God,' the living God, not a God who lives somewhere in the clouds or in the Himalayas, but God who lives nearer to me than any one of you, nearer to me than my hands and feet, if that is your meaning of Christ, then I say that both Christ and Krishna of the Bhagavad-Gita live in me, because to me they are convertible terms. I do not talk now of the historical Krishna, but I talk of the seer, the one who is supposed to have given the Gita. And yet I do not even mean the one who is supposed to have given the Gita. What I mean is something which is indefinable, which is inexpressible. If, then, you will allow me to interpret the living Christ as that indefinable Essence,

I believe in that Christ. If I did not realize the presence of that living, speaking God in me, I should become a raving maniac, and the waters of the Hughli would be my destination. Such is the pessimism that would possess my soul, as I analyze the conditions that confront me throughout the world. Only the Presence, the realization of that Presence, enables me to keep body and soul together, and, in spite of all that disturbs me from outside, I enjoy in an abundant measure an inexpressible peace."

* * *

Dr. George Howells, the President of Serampore College, Calcutta, and chairman of the meeting, said in his concluding remarks: "I most heartily thank the Mahatma for his very straight talk to us. There is much in his speech which is convincing—and there is a great deal which has not convinced me in the least! He has revealed, if I may say so, an abysmal ignorance in regard to what is going on among Christian thinkers regarding the relations of Christianity with Hinduism and other religions. The idea that Christians in general think of other religions as satanic, is something totally out-of-date. If Mr. Gandhi knows anything of missionary activities in recent years, he must recognize that it has been the Christian missionary, more than any other, who has revealed to the world the richness of India's spiritual heritage. I need only mention, in illustration, the 'Heritage of India Series' published by the Y. M. C. A. Indians themselves can show nothing comparable to what the Christian missionaries have done in revealing to India herself, and to the Western world, the great heritage of the Hindus and of India. I think, that in this respect, the Mahatma has done us less than justice.

"There is one other thing, perhaps, which I may mention. I do not think Mr. Gandhi has realized the heart of the Christian message, and perhaps we ourselves are to blame for that. We have not, as Christians sufficiently revealed to the people of India, what has come home to ourselves with telling force, that Christianity is Christ, that our religion is nothing except, in so far as men see in it, Christ. It is not a creed, not a commentary on Christianity, not a philosophy, but a living, abiding reality, going where we go. It means living in the spirit of Jesus among men, serving as He served men. With all that I have learned of Eastern philosophy and Eastern thought, Jesus remains a figure incomparable, unlike anything that India or any other country has produced. I say that we have failed to bring home as a reality to the people of India, as a reality even to the Mahatma himself, that our Christianity is not merely a creed, but a life lived by faith in the Incarnate God Himself as revealed in Christ.

"Now if we have a message, if the Mahatma is to have a message for India, I think it is there. We must be consistent Christians before we can bring home to people of India, to the Mahatma himself, what our religion stands for. And further, I think from what I know of India, that the philosophy of the 'Gita'—much though it may have attraction—and even the great but shadowy personality of Krishna as set forth in the 'Gita,' as a Hindu once told me, will never win and bring to manhood the masses of India. Your Eastern philosophy, even the 'Gita' itself, is without hope for the masses. However much it may appeal to a man like the Mahatma, to the cultivated, philosophic-minded Hindu, I believe that we have a message in the Christian revelation—the concrete personality of God in Christ, the supreme revelation of the divine Fatherly heart—that alone will bring to life and to manhood the millions of India, millions who find nothing in the 'Vedas,' nothing in the 'Gita' itself or in Hindu philosophy. But we know from experience that in living contact with Christ, and in appropriation of Him, they can find their life eternal."

A Banker's Verdict on Christian Missions

F. W. STEVENS is a prominent American business man in the Orient whose headquarters were in Peking while he represented international banking interests negotiating for the Consortium loan authorized at the Paris Peace Conference. He had time to study China, with unique opportunities to see the inside, and to study conditions with the eyes and mind of a hard-headed American banker.

When Mr. Stevens addressed the faculty and students of the Peking Union Medical College all Peking took notice and the *Peking Express* carried a report of it in full. Having evidently been stirred up by anti-religious agitation the speaker devoted his attention to religion as a factor in the development of China, and rendered a clear-cut tribute to the work of the Christian missions.

"I do not speak as a religious man, only as an American business man who has become deeply interested in China. My remarks will be the first I have ever made upon a religious subject," said Mr. Stevens.

After discussing the place of religion in the life of any nation, Mr. Stevens turned to Christian missions and said:

"Now and then I hear reputable foreigners in China—I am not now speaking of the excessively intellectual class—express the opinion that the Christian missions are not helping China. The Christian missionaries have long been about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject.

"These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. When I hear a man express such an opinion, I want to be a lawyer again and have the privilege of asking him questions. I want to ask him:

"What do you really know about the work of the Christian missions in China?

"How many of their twenty-four Y. M. C. A. city centers or their twelve Y. W. C. A. centers and eighty student associations, how many of their many schools, academies, colleges and universities, workshops and hospitals, churches and Sunday-schools and other places of activity have you investigated or even visited?

"With how many Christian missionaries themselves have you talked seriously about their work? Or with how many Chinese who know about such activities?

"Have you read any issue of the China Mission Year Book that tells about them?

"Do you know what is being done in the cities of China through homes for boys and homes for girls, and otherwise, by the Salvation Army, a great and worthy Christian missionary organization?

"Do you know of anything more repulsive than Chinese beggar women and do you know that it is educated, genteel Christian missionary women who are little by little getting them and their children off the streets, cleaning them and getting them into self-supporting condition?

"Do you know that about 80 per cent of the Chinese people are farmers; with about 50,000,000 farm holding; that they are backward in methods; that their position in respect to adequate food supply and articles to be sold in foreign markets is threatened; that about 85 per cent of China's exports are products of the soil; and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare.

"Do you know a single thing about the importance of agriculture in the yearly program of the missionary organizations—about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse?

"Do you know that there are about 236,000 Chinese children in missionary day schools, not counting the 190,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?

"Do you know that the Chinese modern system of education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries?

"Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort; and that now there are over 300 mission hospitals in China, nearly 100 of which are conducted on approximately modern standards with up-to-date equipment and nursing; and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?

"Do you know that although leprosy has existed in China from time immemorial and there are now estimated to be 400,000 in China, the first leper hospital or asylum was established by a missionary society?

"Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?

"Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries; and that they are advisers and friends to the whole community in all kinds of trouble?

"Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?

"Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian missions?

"Careless talkers with little or no learning about Christian mission work in China, go home, and, wishing to seem wise on all things pertaining to China, express their opinions about the ineffectiveness of the Christian missions. It is a common mistake in foreign lands to regard all former residents of China as oracles upon all matters pertaining to China and the Chinese; while in fact there are hundreds of foreigners in China who are as ignorant of the real facts about Christian missions in China as if they had never come to China." *

* From *The Christian Advocate*.



SIAMESE "LITTLE MOTHERS" WITH THEIR SMALL CHARGES

Life of Women and Children in North Siam

BY HAZEL E. HANNA, SAN ANSELMO, CALIFORNIA

Missionary of the Presbyterian Board of Foreign Missions

"And Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life.' "

This sounds like a 10,000% investment. Starting to Siam twelve years ago I did not go in a mercenary spirit. I did not take this promise, at least the part concerning this world, at all seriously. But as the years passed and I began to count my increasing wealth, and rejoice over it, I found that it was being fulfilled literally. It is about my hundred mothers, my two hundred grandmothers, and my several hundred children that I wish to write; also of some of the many thousands whom I still long to possess in the close fellowship of the family of Jesus Christ.

Daily contact with the women and children of the Lao, or Northern Siamese, shows that each woman or child is an individual even as one's mother or sister is distinct, and that each one is just as important to Christ as any other woman or child. It is only people whom we do not know intimately that we describe in general terms.

There are, however, certain groupings and classifications which we may make. In Siam, as through all the world, there are the two great divisions—the saved and the unsaved; those who may be our friends in this life only, and those others who are bound to us by ties

that eternity itself shall not sever. There are also the city women, and the country women; the rich and the poor. To the new-comer they all look alike, but after a few months of daily contact one learns to distinguish the faces of friends, and to discern the points of Oriental beauty. There are even those who attract us because of their resemblance to some far-away friend in America.

Within its own borders Siam is known as "Muang Tai" or "Land of the Free." The freedom does not extend to the men only. Woman holds a position to be envied by the women of any other non-Christian land. Though she does not receive the respect and religious equality that is enjoyed by women of Christian lands, still she is neither shut away in a harem nor compelled to veil her face in public; nor is she the slave of her husband. She has liberty to come and go. A man evangelist may teach her, or a man doctor may care for her in illness. She holds the family purse and may buy and sell, make contracts, and own land.

When a tiny brown baby girl is born in the little bamboo house in the jungle village or in the rambling tropical city, she is just as welcome as if she were a boy. There is an economic reason back of this. When a girl marries she does not go to the house of her husband's people. The husband comes to live for at least a year with the family of his bride. He gives gifts, and helps to support the family. The man with several marriageable daughters is quite to be envied, for even after the bride and groom have gone to a little bamboo home of their own they will continue to help her parents. So the baby girl is welcome and her father carries her about the street as proudly as if she were a son.

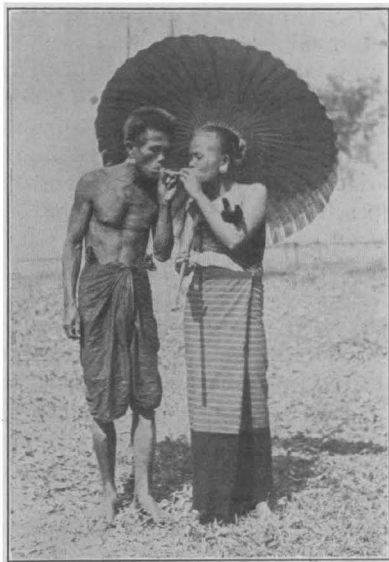
In a good family, a girl's training in the social graces begins very early. Long before she can walk she is taught to make a proper bow. As soon as she sits up well she is taught to arrange her chubby feet properly so that the soles of her feet are not indecently exposed. Her fingers, arms and legs are frequently stretched so that she will become graceful and supple, even to the point of double jointedness. After her daily bath she is covered with dots of powder, sometimes white, sometimes yellow. A tiny pair of anklets, a wee bracelet, and sometimes a necklace and other jewelry, are put on her as soon as she can walk. Her grandmother ties a spirit string around each wrist, and a charm about her neck, to keep her little spirit from leaving her, or another spirit from entering. This is the business of grandmothers. But she is very little troubled with clothing until she is four or five years old. Her hair is done up in a smooth tight top-knot, which her mother does over dozens of times each day.

When a little girl reaches the age when her mother thinks clothes would be becoming, a tiny short bodice is made for her, of gay foreign material or, if she lives far from a city, of coarse white homespun cotton. The sewing is done very crudely with a coarse rusty needle.

In the absence of scissors a sharp knife is used to cut out the pattern; when it is finished (except the sewing on of the buttons), it is dipped into the indigo pots of the village dye woman, and comes out a lovely dark blue. Perhaps the buttons are sewed on, and perhaps they are not, so that the little bodice gaps widely down the front. On the crude heavy loom under the house the mother weaves a little skirt with many bright stripes in it. It is a straight piece with the ends sewed together and the stripes running around. The extra width is folded across the abdomen, and knotted. Little girls spend a great deal of time readjusting these knots. Perhaps that is the reason that one-piece American dresses and rompers are becoming popular in the cities. The costume for a woman is the same from babyhood to old age, though there is endless variety in the color combinations and the cut and trimmings of the bodice.

The Lao woman is usually quite clean. She bathes every day, either in a stream or pouring the water over herself with a cocoanut-shell dipper. A skirt is worn during the bath, it being an outdoor sport, and a fresh one put on afterward. Soap and towels are considered a great luxury, and are almost unheard of except in cities. The Lao girl blackens her teeth with pitch from a certain tree, shining ebony being preferred to gleaming ivory. The constant use of tobacco and betel nut make teeth very dark brown, for a picture of a Lao woman is not complete without a cigarette or a large mouthful of betel or pickled tea leaf. These filthy habits often begin before the child is weaned. She stops nursing occasionally to receive a puff from her mother's cigarette.

Housework in North Siam is not burdensome, and has the advantage of being done mostly in the open air. The house is ordinarily a square structure of bamboo, built up on posts, and reached by a ladder. The roof is of thatch or leaf. There is a sleeping room; a large, partly covered veranda, and a small lean-to kitchen. The fire is made on a box of earth, and the smoke finds its way out through the roof. One or two curry pots and a wooden rice steamer, a knife, a large brass spoon, and perhaps a few bowls comprise the kitchen



WHERE WOMEN ACQUIRED THE HABIT

utensils. The water pots are kept in a shaded rock nook on the veranda and are filled several times a day. Buckets are hung from the ends of a flexible bamboo pole, which is carried on the shoulder. The women are very skillful in carrying water up the rickety ladder without spilling it. All burdens are carried in this way, and very graceful, erect carriage is the result. The rice, which is of a different variety from that used in America, is soaked over night, steamed in the morning, and put away in covered baskets to be used as the principle article of diet through the day. A few vegetables, partly cooked, some tiny dried fish or roasted frogs, or perhaps only a sauce made of red peppers, is eaten with the rice. In the cities where there is a better market, the people have a much greater variety of food, and a great deal of imported canned goods is being used. One of the problems of the missionary is to teach the Christian people to raise more fruit and vegetables, and to cook them properly. At meal time the family gathers together, sitting on the floor, about the curry pot or bowl. Each one takes a handful of rice from the basket and rolls up a large mouthful into a hard gluey ball. This is dipped into the curry or pepper water, and put into the mouth and is very slightly chewed. The meal is soon over and the two or three utensils washed in cold water and left to dry of themselves. Betel nut, pickled tea leaves, or cigarettes, taken at frequent intervals during the day try to make up for the deficiencies in diet, and their vicious effects are seen in the weak bodies, hearts, and nerves of the people.

Each member of the family sleeps on a small cotton mattress and a very hard pillow. Mosquito nets are suspended over these, for the mosquitoes are very numerous and malaria is a constant visitor. After breakfast the nets are pulled up, the mats and mattresses straightened and the few blankets folded. A quick brush with a soft grass broom scatters the dirt down the numerous cracks that are indispensable in Lao housekeeping. In cases where the family is sufficiently well to do to have a floor of real boards, a square is cut in one board, which may be lifted up to sweep the dirt down, and to use as a spittoon. When a green girl from the village comes to take service with the missionary it is a very serious problem—what to do with the sweepings. I have seen one sweep it all to one side of a room, then finding no crack to sweep it down, sweep it back across two rooms and a veranda, and over the edge. Especially in the city, where the people come in more constant contact with the missionary, the houses are better built, and the whole plan of living is on a much higher scale. But there are still the thousands of villages where life goes on much the same as it did centuries ago, and where the Gospel of Jesus Christ is still unknown.

After the indoor work is done there is the rice to be beaten out for the next day's food. The unhulled rice is put into a hollowed-out stump, over which a heavy weight is raised and lowered by the wom-

an, who jumps up and down on the end of a long lever till the hulls are loosened. She then tosses the rice from a tray-like basket in skillful manner so that the chaff flies away.

Then there is the little garden to be tended, and the cotton to be prepared and woven. When she has a little leisure, there is nothing more enjoyable than a fishing trip to some mud hole or stream. When the river rises the women have fishing parties, about twenty women each with a hand net, forming a line across the stream, and fishing up the river. Going to market is another joy for the love of a bargain seems to be deep in the heart of every woman. She will walk many miles to trade a small basketful of peppers, salt, red ant eggs, greens, water jars, or rice.

The care of little children demands a large part of the mother's time. A very young child sleeps in the mother's arms, and day or night, whenever he cries, he is fed. After six weeks the mother or some other person chews up rice and bananas and puts them in the infant's mouth. As he begins to creep he demands constant watching lest he fall from the veranda, and much of the mother's work is done with a baby on her hip. The older children are set to watch the younger and it is very difficult to keep little girls in school. Even after it walks a little child is constantly guarded from snakes, scorpions, stinging ants, mosquitoes, and mad dogs. The mothers try to make up for their ignorance by their affection, and the children are frequently badly spoiled.

Should a woman die in childbirth, there is very slight chance for the child's surviving long. Every one fears to take the helpless infant for fear the spirit of the mother should be jealous and work evil. The body of the mother is taken from the house through a hole cut in the floor for that purpose; the hole is at once securely closed so that when the spirit comes back it cannot find the way in. The husband runs to the nearest temple and dons the yellow robes of priesthood for a season, so that the spirit of his wife will not recognize him and lead him away to the spirit world.

I took care of one child for eleven months, because the mother had died and, as my nurse-maid said, "He is such a nice fat baby it is a



CHRISTIAN GIRLS IN NORTH SIAM

shame to let him die." He was sixteen hours old when I took him, and he had already had a very cold bath and a meal of rice. He soon learned to prefer milk, and to wear the left-over clothing of my own three babies. When I saw him last he was a healthy two-year-old child, adopted by a fine Christian family. We hope that some day, through him, we may gain his father and his five brothers and sisters for Christ.

As the non-Christian woman grows older, there seems to be a hardening and darkening of the face. She grows more regular in her temple attendance, in her gifts to the priests, and in her offerings to the spirits. She looks forward to the time coming when she must go out into the great dark place of wandering souls, and when her children will make regular offerings to feed her spirit after she has gone. Stubbornly she clings to the traditions of her ancestors and the merit she has been laying up for herself all her life. Her ears are open to the teaching of the Gospel, but her heart is so full of the rags of her own righteousness that there is no room for the shining robes that Christ offers her.

How vastly different are the old women of our Christian community! Their faces shine with the light of love, and their minds are alert to learn new truths out of the Word of God. Even in old age many have been persuaded to begin to learn to read. They, too, are regular in temple service, but it is the temple of the Living God. To these women death comes as a welcome home going and a reunion with loved ones gone on before. God grant that the day may soon come when many more of these dear brown sisters of ours in Siam may know the joy of the Lord.



A FAVORITE OCCUPATION—LAO WOMEN FISHING

BEST METHODS

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OBJECTS AND METHODS FOR SPECIFIC GIFTS

BY REV. GEORGE H. TRULL

Secretary for Specific Work, Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Would you rather give your money toward an outfit for Willie Jones, or for a hat, suit, shoes, and overcoat, which comprise the outfit required—said Willie Jones being your son and heir? Would you prefer to give to a general Christmas fund, or provide one hundred boxes of candy for a particular mission school? Some people are prepared to give a total sum for equipment of a hospital requiring \$1,000 or \$5,000 and not bother with details. Others, however, do not react to "equipment," but enthuse over a sterilizer \$300, microscope \$125, operating table \$100, autoclave \$100, incubator \$25, and forward the money.

Most people respond to stimuli which produce a rich association of ideas. "Fatehgarh, Industrial School Equipment," to most minds connotes little and carries no challenge; whereas "Ponte Nova, farm machinery—plow, disc harrow, corn planter, cultivator, wagon, ensilage cutter," may paint a picture of definite needs that is associated with the experience of boyhood days on the farm, and create a sympathetic emotion and the determination to provide one of the implements needed.

Girl power washing clothes in the cold water of a river far removed from the school buildings at Castro, Brazil, is an argument for a pipe line and plumbing which can be understood by any person using modern necessities for wash day in Columbus, Ohio.

Objects for specific missionary giving are of three general types. Things, as already described, persons, and localized activities. A missionary, home or foreign, goes out from a certain church. He is Missionary Spirit and Consecration personified. He is real, personal, concrete flesh and bone. Supporters can visualize him long after he has departed for his field. Every letter from him refreshes their memories with his buoyant personality. They can see him move among his patients in the hospital ward, and are quickened as they read of his trip thirty miles on mule back through the tropical forest at night to see an urgent case, losing the trail in the darkness and returning to his station to find scores of sick and needy waiting for him.

The individual native worker, or the particular pupil in the foreign field, should not be assigned for support by American donors. Long experience in attempting such connections by the Foreign Mission Boards has proved it impracticable, unwise, prejudicial to the best interests of the beneficiaries, and administratively impossible on any large scale. The alternative is application of money, equivalent to the approximate support of such an individual, to a particular mission station in which are located pupils or native workers of the type that enlist the interest of the American donor. Or gifts to a scholarship fund in a particular mission or station, or support of localized evangelistic, educational or medical work, are possibilities. Even better is it to designate gifts to a mission station, which offers the donor opportunity to support not merely a particular bit of mission work, but the big challenging, com-

prehensive task in all its varied activity at one definite center.

GIFTS FOR SPECIFIC PURPOSES

A. E. CHENOWETH

Secretary, Department of Designated Income, Board of Foreign Missions of the Methodist Episcopal Church

Gifts for specific purposes are called by various names by the several Boards, such as Special Gifts, Designated Gifts, Station Plan, Parish Abroad Plan, Share Plan, etc. But in each case the plan consists in the application of specific amounts contributed by individuals, churches, or organizations in churches, to specific purposes in the foreign field.

Special Gifts, Designated Gifts, or by whatever name they are called, are gifts to be used for specific items as a preacher, teacher, nurse, student, etc.; or for definite property needs, as a church or chapel, a school, a dispensary, a residence for a missionary or a national worker, or for equipment for church, school, hospital or other building. This type of giving is attractive to individuals.

Gifts on the Parish Abroad Plan, the Station Plan, the Share Plan, etc., are more often made by churches, or classes or organizations within a church to whom are assigned shares of \$25, \$50, \$100, or more, in the regular running expenses of a station, school, hospital or other unit of work. On the part of the church the regular giving, or a part of the giving, may be connected with the regular expenses of the unit of work on the field.

From the standpoint of the Board or organization administering the work it would probably be more desirable if funds were provided in sufficient amount to care for the needs without specific designation of individual contributions. But such amount is not provided, and as individual donors and organizations desire to give for specific purposes most of the Boards are glad to receive such gifts even though there are some difficulties that are inherent in the administration of them.

In missions just as in many other forms of philanthropic and benevolent work, people who contribute like to know what their money is doing. A person who supports a preacher or teacher or student thinks of his representative on the other side of the world as working for Christ while the giver sleeps. He prays for his representative. Often he sends extra personal gifts to provide books or clothing. He receives pictures and letters. He becomes interested in the mission country and people, and reads literature about that country and its people. The person supported also becomes interested in the country and people from which his support is coming. There is, therefore, a process of education and development of sympathy and interest which affects both giver and receiver.

There should not be any attempt to obtain gifts for specific purposes from reluctant donors by an over-emphasis of some urgent emotional appeal. There must be a genuine desire on the part of the donor to help meet a real need. Do not make appeals but tell the story of the needs, and the opportunities for investing some of the Lord's money in ways that will result in bringing more abundant life—physical, mental, and spiritual—to people who through no fault of their own have been born into unfavorable conditions. The need and the opportunity will make their own appeal. Usually when followers of Christ see and realize the need they are eager to respond with their gifts.

Memorial buildings offer a very attractive proposition to those who want to do something in memory of a loved one and at the same time help in making brighter and better the lives of less fortunate people in mission lands. Those who provide such memorial buildings may have pictures of the buildings and receive regular reports of the work being done. A memorial tablet may be placed on the building, and thus the example of commemorating lives in loving service will through the years influence the

lives of all who are helped in their growth and development by the Christian ministries carried on in the building. Often those who have given expression to their love in this way have visited mission lands and have had the joy of seeing the memorial buildings and the still greater joy of seeing the lives which have been transformed as a direct result of the gifts.

Many who support workers, students, or other persons, desiring that their influence may live after them, establish permanent funds by depositing with the Board an amount to be invested, the income of which is to be used perpetually to support a worker, or to provide a scholarship for a boy or girl or for a theological student. The income of a fund of \$1,000 will provide a scholarship, while the income on \$2,000 to \$4,000 will support a preacher or teacher in most mission lands. And such a permanent fund established with any of the regular Church Boards will continue its beneficent work down through the years so long as the Board shall last. Some Boards have already been in existence more than a hundred years.

The experience of the Methodist Episcopal Board is that the income from Designated Gifts and on the Parish Abroad Plan continues more stable and constant than undesignated giving. But sympathetic attention must be given to the whole proposition. It will not work automatically. Returned missionaries, church papers, and missionary speakers must continually tell the story of needs and opportunities. Reports, letters and pictures must come from the missionaries for the donors. Careful and accurate records must be kept so that full information about any gift and correspondence about it may be quickly found when wanted. Donors often need to be tactfully reminded when payments are due. Missionaries need full information about each gift, and also need constant reminders about sending letters and reports at regular intervals.

All of this requires system, organi-

zation, and involves some expense, especially when one Board receives gifts from many thousands of individuals during the year, and the gifts, usually not large, total more than a million dollars during the year. But the experience of the Boards which have tried to handle the matter in a sympathetic manner has shown that many people will give for specific purposes, and that churches receive inspiration and larger vision from a vital connection with a particular unit or task.

A YEAR'S WORLD PROGRAM FOR A SUNDAY SCHOOL

Court Street Methodist Church, Lynchburg, Virginia, has a good world program and is training its Sunday-school to enter fully into the missionary activities of the church.

Three volunteers from the Sunday-school are now working in foreign mission fields. Their pictures hang on the walls of the Sunday-school auditorium and beside them is an empty frame silently calling for the fourth volunteer.

Recently the full world program was presented at a Sunday-school session and later at the evening service in the church.

The leader introduced the program by saying: "Have you ever had a dream come true? I am going to tell you today of two dreams of the Missionary Committee of Court Street Sunday-school. The first dream was that some day our Sunday-school might have a world program. Our Mission Board has eleven fields. We dreamed of having some special work in each of those fields and wrote to our Board Headquarters in Nashville asking for such a plan. In response we received an outline of a real world program for our school, which was accepted by our officers and teachers, and put into operation by our school. Our first dream has come true and now we present to you the world program of Court Street Church."

At this point the attention of the audience was directed to a large wall

map of the world which had been fitted with electric bulbs placed to represent the location of each missionary or station. As the speaker proceeded the lights were turned on one after the other to indicate the work being done.

First and best of all, our Sunday-school has three flesh and blood representatives in the foreign mission field. In Africa is Frank Johnson Gillian back for the second time at his station after spending eighteen months at home studying and enlisting volunteers to take up work along educational lines, and Dr. Charles P. Sheffey who has recently been elected Superintendent of the Mission at Nyama.

In Manchuria, too, we have our flesh and blood missionary, Miss Constance Rumbough, who has been in her field about two years teaching, doing social service work and caring for orphan children.

The light shines also in Brazil. Last year we had Mr. Al Staton, who had to return to North America on account of his health, so this year we have given \$150 on the support of Dr. W. H. Moore at Granberry College.

Now we go on to Korea with four shares of \$25.00 each in the country clinics in the Choon Chun District. Dr. Phillip Hill who is in charge of these clinics visited our church last year and described in a most interesting way his work for both children and grown ups. Sometimes the clinics are conducted in the country though they are at the hospital whenever possible.

Last year we had a day school at Huchow as our special work in China. The school has been discontinued by our Board but we are glad to know it is being carried on by native Christians. Our gift to China this year has been \$70.00 toward the support of Dr. Li, a Chinese doctor in Soochow Hospital.

In Japan we have a ministerial scholarship of \$125.00 in our school at Kobe. This school, Kwansei Gakuin,

was founded in 1889 by Bishop Lambeth, and while it began in a very small way it is now one of the largest Christian schools in Japan. Some of you remember Bishop Usake who visited our Sunday-school. He is a graduate of Kwansei Gakuin. Our student's name is M. Shiomi.

We have gone on to Cuba in our world program. The church of the Cuban pastor, Rev. Constantine Gonzales, to whose support we contributed last year, has become self-supporting and we have taken, for this year, partial support of Rev. Sterling August Neblett, who is a fine and experienced missionary and has been working in Cuba for ten years. He is editor of the conference periodical and superintendent of Sunday-school work, and serves also as pastor in Havana.

In Mexico we are working through our gift of \$155.00 for the support of our evangelist, Senorita Maria I. Oaxacca, Bellaze Circuit, Parral District, Mexico. Our missionaries write that, inasmuch as Mexico celebrated her fifty-year Jubilee last year, the opportunities are greater now than ever before.

On our walls is the picture of a boy in a Children's Home in Warsaw, Poland. Our greatest relief work has been done in Poland. Our Sunday-school is giving \$100 a year to make possible a home, food, care, and education for this boy.

In Czecho-Slovakia we are paying \$75.00 on the support of Rev. Frederick Wagner, colporteur and pastor. He discarded Romanism in his youth. While he was in the trenches during the World War some one gave him a Testament. As he read it he promised God that if his life were spared he would give it in service to Him. His work in distributing Bibles and preaching the living Gospel has been especially successful.

In Belgium we are helping to support colporteurs and evangelists by a gift of \$75.00 a year.

Now if you are quick at figures you know by this time that our Sunday-school has pledged \$1,000 for our

world program. Divided by twelve we have gifts of \$85.00 a month needed to carry out this program. When our pledges are met up to date the lights on our map shine brightly at each session of the Sunday-school. If the pledges are unpaid we see a dark map until we bring them up to date. We are thankful that only once has our school faced a dark map. In addition to the missionary offerings of our congregation which amount to more than \$6,000 a year, and the offerings of the Women's Missionary Society, our Sunday-school can readily meet its obligations for its world program if we remember to give a little more than we have been giving and as S. D. Gordon says, "Add to your bit of money a bit of prayer."

Now our second dream is that some day we may have a flesh and blood representative from our church in each of our eleven fields, and some of you may help this second dream to come true.

SUCCESSFUL EXPERIMENTS IN DESIGNATED GIVING

Actual experiences of individuals who have made special gifts, or who have enlisted the interest of other givers, contain many best method suggestions.

"Our Lives Against Your Money." The words printed in letters clear enough to be read by every one in the great auditorium were flung out to a convention having an attendance of more than a thousand men.

The streamer with its challenge was held aloft by about a score of young men and women who were volunteers for missionary service but who were detained at home because there was no money with which to send them out.

A wise committee, realizing that some expenditure of money is frequently a requisite for obtaining more money, paid the expenses of these volunteers that they might attend this convention and present their own challenge.

After a genuine interest had been awakened by a program presenting the call of God and the needs of the

various fields, the volunteers were introduced. They flung out their challenge, "Our Lives Against Your Money," and held it before the audience until one after another of the laymen, singly or in groups, answered the challenge with pledges sufficient to send the volunteers to the needy fields which waited their coming.

* * *

Working in Two Parishes

A young pastor took charge of his first parish. The geography of his life had ended far short of his dreams and expectations. He had thought to serve in some far mission field. Instead of an ocean voyage a short train journey only was required to bring him to the home mission field in a coal-mining section, to which he had been called. Instead of missing his opportunity he doubled it. With Livingstone he discovered that "The end of the geographical feat is the beginning of the missionary enterprise."

It seemed that the end of the geographical feat of his life was within a few miles of his birthplace, but it was only the beginning of his missionary enterprise. There was no doubt of the need and opportunity in his own parish and its outlying territory. As he met that he said to his people, "I can't be satisfied about not being in the foreign field unless I know there is some one else there whose work I am helping to make possible."

Quietly, earnestly and persistently he kept the subject before his people until the support of a second pastor was assumed for a foreign mission parish.

* * *

Opening Up a Foreign Branch Office

"Why don't you extend your business and open up a branch office in some foreign land?" said the mission secretary to the man of big business.

"Oh, we have a number of foreign offices," replied the man of big business.

"Anything in Korea?" was the next question,—"I mean anything in the line of your Father's business."

Then in a way that challenged the man of great affairs he told of a new mission station that should be opened up. The result was that he opened up that entire station in Korea providing for all the equipment and the missionaries needed.

* * *

Giving a Missionary and Supporting Him Too

In many instances the congregation or Sunday-school or class from which a missionary goes may be enlisted to support him by gifts of money as well as through constant interest and prayer.

A young man from South Carolina went to Japan. To the Young People's Society from which he went it was another call of "My Life Against Your Money." The members who stayed at home pledged their gifts to provide his salary and the frequent communications between Japan and South Carolina resulted in deep interest and fine support on the part of South Carolina and a constant encouragement and help to the representative in Japan.

In another instance a member of a Business Woman's Council who accepted a call to home mission work in the mountains of North Carolina was supported by the members of her Council who remained at home.

When a member of a Sunday-school class was commissioned for service in India, the seventeen other members of the class accepted the commission they recognized in their own hearts to go with her through prayer and gifts, and assumed her financial support with the promise that through their prayers they would work with her constantly.

* * *

My Missionary for a Day

This plan is not a new one but it is an effective one. When it was presented in one large and listless rural church it suggested a possibility hitherto unheard of. In that congregation the apportionment for missions was considered a burdensome

tax levied by designing officers of synod.

A young student returning home from college arranged for the presentation of a series of missionary subjects during a period when the congregation was without a pastor. At the closing meeting of the series he proposed that in addition to the regular gifts for missions the support of a native evangelist in Japan should be assumed. The amount required was \$1.25 a day. Pledging thirty days himself, he asked for volunteers to make this worker "my missionary for a day."

There were few people present who were not earning at least \$1.25 a day. Almost any one of them would volunteer to work for one day during the year in Japan if the difficulties and expense of transportation could be eliminated. The idea of working a day or a week through this plan appealed to them.

In rapid succession hands were raised with pledges for one, two, or more days, for a week or two weeks, or a month until they had provided for the entire year.

* * *

An X-ray for India

For many years the doctors in charge of a mission hospital in India longed for an X-ray apparatus. At a missionary rally in Chicago one of the doctors who was on furlough mentioned this need.

There was no begging for help, no impassioned appeal. She simply told of a need and an opportunity. At the close of the meeting a man came to her saying that he was a dealer in X-ray apparatus and would be very glad to donate a machine to her hospital.

The plain statement of facts and needs in meetings, large and small, and to individuals is one of the best of methods for enlisting special gifts.

* * *

At Work in Brooklyn, Also in North Carolina

A summer conference; an earnest group of young women delegates; a

statement that a girl from a mountain mission church in North Carolina who had been in college last year would not be able to return this year unless some one provided for her expenses; a pledge from a young business woman of Brooklyn; a bright young girl back in second year in college training for a life of service; a young woman going happily to her business knowing that she is at work in Brooklyn and also in North Carolina every day—that is the sequence in a story of one special gift.

* * *

"Standing By"

When a missionary started to Korea years ago an old college friend said, "Well, old friend, I won't forget you."

Throughout the years he sent newsy, cheering home letters out to his friend in Korea. He seemed to have a marvelous way of understanding what his missionary friend needed most. Money, clothing, and other supplies followed the letters with an occasional shipment of candy for the missionary family. During the years that have passed since those days of beginnings this donor has grown in wealth and in giving also. Last year he gave to one church enterprise \$75,000 and this year he has added \$100,000 to his designated giving. One gift built a school in China, another a missionary home in Korea. In the meantime the dormitory of a mountain school has been erected and many other gifts made for designated purposes.

His right hand has not known what his left hand was doing and scarcely any one knows him as a generous giver. He has never been impoverished by his large gifts and reminds one always of the man of whom it was said:

"A man there was, some called him mad,
The more he gave the more he had."

He began his giving with small sums very early in life before he had great possessions. Now he is a very wealthy man and his gifts run into hundreds of thousands.

He Couldn't Stop

In a Southern city lives a man who had never given away any money in all of his life, that is, anything more than small change which he had in his pocket when the collection plate was passed.

A representative of a Mission Board went to talk with him about larger possibilities of giving. He went in fear and trembling, for his prospective host was known among his friends as a man who would speak his mind on all occasions rather candidly and the mind that was in him at that time was not a giving mind.

To the amazement of the Board representative the information which he gave concerning the need and the opportunity in the mission field was received with an interest which seemed to increase as he talked. When he presented the opportunity of taking the full support of a missionary, to his great amazement his host said that he would like to do that, and forthwith wrote his check to cover the entire amount necessary for the first year's work. That check was written ten years ago, and it has been followed every year by many others. Recently this man, who is now recognized as a generous donor, said, "That man got me started and I can't stop."

He has contributed liberally to a splendid new church in a needy part of his own city, moved his own membership to it and is standing back of it in every way. Lately he has gone into the great business of giving mountain boys an education through church schools. Already he has invested more than \$300,000 in the Lord's work, since the writing of that first check ten years ago, and now he is laying all of his plans to invest about \$3,000,000 more in the Lord's work. He is trying to sell a skyscraper and a bank which is housed in it that he may put the proceeds from the sale into building Christian character. His own time and energy are being devoted to that Christ-like work. Under the process the man him-

self has grown toward the full stature of Christ.

* * *

The Solution Offered by a Chicago Church for the Book Problem of Its Foreign Pastor in Korea

One of the great problems of the missionary's life is how to keep fit—physically, mentally, and spiritually. Nor is keeping fit mentally the least of these three difficulties. The number of those who pursue any systematic method of continued mental development from their school days throughout life is few in any land, but there is perhaps more excuse for the neglect when one lives in a foreign mission land where the work is exacting and arduous; the literature such as there is in a foreign tongue; opportunities for stimulating social contact very limited; books and magazines expensive; and public libraries entirely lacking. In the midst of such environment and conditions the missionary must depend largely upon his determined effort in reading and studying good books and magazines, but even if he has the determination, and jealously guards his time, he still has the problem of getting books and magazines. No one, besides himself, is more vitally interested in the well-being of a missionary than the church in America that has undertaken his support. Here in one place the church can help him.

It is common for such churches to furnish magazines, either new ones or second-hand ones, forwarded after they have been read, but the Buena Memorial Church, of Chicago, Illinois, during the past year has undertaken to supply good books in various fields of interest for its missionary in Seoul, in addition to the magazines it sends. In response to such an offer the missionary sends long lists of books that he desires, adding year by year to the list new books as they come to his attention, and from this list the members of the Buena Church send throughout the year from time to time, and only in such amounts as the missionary can really read and digest,

books of their own selection. This plan preserves the pleasant element of surprise in the gift; insures that only desirable books shall be sent; furnishes the books to the missionary at such times and in such quantities as he can best use them; keeps such a long list of books before the churchmembers as to make it possible for them to find among them some that are already in their own libraries or some books they would love to buy and read before sending; and builds up for the missionary a library that is always up-to-date and available for his own use and the use of other missionaries near him. Thus the gift of a book becomes like the "gift of mercy, thrice blessed"—it blesses the donor, the recipient, and all his missionary friends who may read it.

Are there not many other churches in America that will welcome such a chance to be of real service to their missionary, and through him to the work he is doing?—*Exchange*.

IDLE BOOKS WANTED

In many places there is a famine of good literature while elsewhere there is a surplus. Idle books and unused magazines that clutter shelves in many homes and libraries, might, with little trouble, be sent to bring light and joy and blessing to homes and churches that are in need. A letter from a missionary in the Ozark Mountains, Arkansas, says:

"Our little communities have no reading matter except an occasional paper or cheap book. If we only had a few good books to start a circulating library—especially of simple, inspirational books—it would be a great boon. No better work could be done for this people."

Many people in the southern mountains and on the western plains and many Christian workers in isolated mission stations in America and in foreign fields have no libraries accessible, and their salaries are too small to buy books. They need all kinds of interesting, helpful literature—biography, popular science, history, essays, fiction with high moral tone, travel and general religious books that stimulate faith and Christian living.

If any reader will write a card to the office of the *Review*, stating the kind of books or papers they have to give away, we will gladly send the addresses of Christian workers to whom such literature may be sent.

EDITOR.

Woman's Foreign Mission Bulletin

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

CHRISTIAN WOMEN AND THE WORLD TODAY

BY GERTRUDE SCHULTZ

The annual meeting of the Federation of Woman's Boards of Foreign Missions will be held in Vernon Room, Haddon Hall, Atlantic City, January 10th and 11th. The Executive Committee will meet the afternoon and evening of January 9th at the same place. The first public meeting will be held Sunday afternoon at 2:30 o'clock, with Mrs. E. H. Silverthorn, President of the Federation, presiding. The underlying theme of the meeting will be:

THE SPIRITUAL FELLOWSHIP AND RESOURCES OF CHRISTIAN WOMEN IN FACING:

- I. The Missionary Enterprise in Relation to World Peace.
- II. The Present Situation in China.
- III. International Relationships and Prejudice.
- IV. Industrialism as It Affects the Work for Women and Children.
- V. The Contribution of Youth to This Enterprise.

A whole session will be given to each one of these vitally important problems facing Christian women today. The first forty-five minutes of each session will be given to the presentation of the topic by men and

women who are vitally in touch with the problems. The next hour of the session will be spent in full and free discussion of the topic. Among those who will lead in the presentation and in the discussion will be the following:

Mrs. Thomas Nicholson
Mrs. Charles K. Roys
Mrs. Robert E. Speer
Mrs. Daniel J. Fleming
Miss Mary Dingman (London)
Mrs. Katherine Willard Eddy (Japan)
Mrs. J. H. Warnshuis (India)
Mrs. Frank Gaylord Cook
Miss Margaret Burton
Mrs. Herman Butler
Dr. William Paton (India)
Dr. A. L. Warnshuis.

A large group of missionaries, Board members and secretaries will be present to help with the discussions.

A group of Oriental women will be the guests of the Federation:

Miss Tze of China
Miss Grace Yang of China
Miss Esther Kantayya of India.

The formal reports of the work of the Federation will be presented to the Executive Committee so that the business of the Federation may be put through rapidly in order to give the time for the discussion of these very vital world problems.

The officers of the Federation feel that these problems are of such vital importance to the future of all the missionary work being done by women that most serious consideration should be given to them. The Chris-

FROM 9:30 TO 12:30 SUNDAY MORNING THERE WILL BE HELD A RETREAT FOR THE MISSIONARIES, OFFICERS, MEMBERS OF THE EXECUTIVE COMMITTEE, PRESIDENTS OR CHAIRMEN OF LOCAL FEDERATIONS, NATIONALS FROM MANY COUNTRIES, AND ALL PERSONS TAKING PART IN THE PROGRAM. A CORDIAL INVITATION IS EXTENDED TO THE OFFICERS, MISSIONARIES AND SPEAKERS ON THE PROGRAM OF THE FOREIGN MISSIONARY CONFERENCE, WHICH FOLLOWS IMMEDIATELY ON THE CLOSE OF THE MEETINGS OF THE FEDERATION OF WOMEN'S FOREIGN BOARDS OF NORTH AMERICA.

tian women of the world are facing TREMENDOUS OPPORTUNITIES and responsibilities; only as they unitedly face these problems can real results be achieved. Together these representatives of the Christian women of the Occident and the Orient will face not only the problems, but the great undeveloped SPIRITUAL RESOURCES available for the solution of these problems. Such a meeting should

mean real progress in the advancement of Christ's Kingdom.

The result of this meeting should be far reaching, for the recommendations of the Findings Committee will be sent to all local Federations and to every mission Board for consideration and action. Every Christian woman who can possibly arrange to be at Atlantic City for these days is urged to be present.

JOINT HOME AND FOREIGN MISSION PLANS

SUGGESTED PROGRAMS FOR A YOUNG PEOPLE'S MEETING

under the auspices of a

WOMEN'S CHURCH AND MISSIONARY FEDERATION

These programs are suggestive merely and may be adapted to suit the specific community. The two may be combined if desirable.

Suggested Program Number One

I. Preparation for the meeting.

1. Invite cooperation of city officers of Young Men's Christian Association, Young Women's Christian Association, Young People's Union, Christian Endeavor, Epworth League, Guilds, etc., calling a meeting of such officers for help in arranging date, methods of promotion, and suggestions for the program. Have a responsible chairman chosen by this group to work with the Federation's committee, as well as members to serve on the various committees of arrangements for the meeting. USE YOUNG PEOPLE TO HELP PLAN THE MEETING AND PROMOTE IT.
2. Begin preparations a long time in advance.
3. Plan the meeting for and with young people, and not about young people.
3. Be willing to try experiments in arrangement of church or hall, music, program, etc.
5. Divide up the work of preparation, but hold frequent meetings to receive reports and check up on the progress made.
6. Enlist the cooperation of the pastors, and form prayer groups of those interested in young people.
7. Use all denominational agencies for publicity and promotion.
8. Have posters displayed in all churches, with full information as to date, place, program and arrangements.
9. Provide for group seating and singing, with banners or standards, if

possible. Have a roll-call or processional.

10. Have plenty of ushers, leaders of music and good ventilation.
11. Do not take a collection, but make plans to follow up the meeting with a service project which will appeal to the young people; and stimulate a desire to give.

II. Meeting.

1. Processional hymn—"We march, we march to victory."
2. Scripture reading in unison—Psalm 1 or Psalm 103.
3. Prayer, closing with the Lord's Prayer.
4. Brief introductory word from the Women's Federation, expressing the interest of the church in youth, the need for the cooperation of young people in all religious problems, and the desire to have the help of the young people of the community.
5. Theme of meeting: "Our Town—Our Part In It."
 - A. Speech—"What a fine town we have," by the Mayor or some other public official.
 - B. Some questions—"Is there anything that could be better in our town among the unprivileged groups?" (These could be given by a number of people, each outlining briefly a community problem.)
 - C. Answers from young people themselves. Brief talks giving some way to meet each of the problems outlined under B.
 - D. "What can we do to help?" Practical suggestions either by one person or by many, or free discussion, if possible.
 - E. Summary of discussion, and challenge to youth to find the way of Christ for the solution of the problems in question. (Brief talk by a church leader of young people.)
 - F. Hymn.
 - G. Prayer.

III. Other themes for such a meeting.

1. What young people are doing in other lands.
2. Debate on religious education and the best methods of securing it.
3. Poster contest on mission study textbooks and address by some missionary author on the "Power of Missionary Books."
4. Summer programs, conferences, etc., and what they offer to young people. Opportunities for summer service.
5. The race problem in our country and in the community in which we live. Can we find a Christian solution, and how can we as young people have a share in it? (Discussion based on a preliminary survey of the race problem in the community, and the contribution which each race is making to the life of the town.)
6. A study of the significance of student movements in Europe, India, China, Japan, and the United States, in their bearing upon present international problems. What would be the effect of a world-wide movement of Christian young people to change or improve international relations?
7. What is the responsibility of the young people of today in the movement for international peace?

Suggested Program Number Two

1. "Fling Out the Banner." Processional carrying Christian flags and flag or pennant of each organization.
2. Scripture Reading—Psalm 67.
3. Prayer.
4. Greetings by the President of the Federation.
5. Theme: "What Christian Young People Are Doing in Other Lands."

- a. A Symposium, each country presented by a chosen person from the respective organizations.

What Christian Young People are doing in

- | | |
|------------|-------------------|
| (1) Europe | (4) India |
| (2) China | (5) Africa |
| (3) Japan | (6) Latin America |

(10 minutes each. Chairman keep each within time limit.)

Or an address on this subject if someone who is really informed can be secured. A missionary may be available.

- b. Song—"O Zion Haste."
- c. What are the great tasks which American, European and Oriental youth must carry through together to produce a truly Christian world? (Address or discussion.)
- d. Short prayers by one chosen from each

organization, closing with the Mizpah Benediction led by the Chairman.

FOOTNOTE: Be sure your facts are up-to-date. Procure the latest information from the headquarters of the various denominations.

STANDARDS FOR CONFERENCES AND SCHOOLS OF MISSIONS

*Affiliated with the
COUNCIL OF WOMEN FOR
HOME MISSIONS*

*and the
FEDERATION OF WOMAN'S
BOARDS OF FOREIGN MIS-
SIONS OF NORTH
AMERICA*

Affiliation

An interdenominational Conference or School of Missions which has three or more cooperating denominations whose Women's Boards are Constituent Boards of the Council of Women for Home Missions may become affiliated with the Council upon recommendation of the Committee on Schools of Missions.

An interdenominational Conference or School of Missions which has three or more cooperating denominations whose Women's Boards are affiliated with the Federation of Woman's Boards of Foreign Missions may become affiliated with the Federation upon recommendation of the Committee on Conferences and Schools of Missions.

For affiliation with the Council and Federation, application should be made to the headquarters of each organization.

Committees of the Federation and Council

The Committees of the Council and Federation have for their purpose the rendering of every possible service to the Schools in their efforts toward bringing the sessions to the highest point of efficiency, by suggesting teachers and leaders upon request, and by aiding in the advancement of all the interests of the School.

Each School is entirely independent in the management of its meetings

and in the preparation of its program.

Appropriation

When a School affiliated with the Council needs financial assistance for the purpose of securing a teacher for the home mission textbook, the Council will grant \$50 per year upon request, this assistance to be maintained for a period not to exceed three years.

Conferences and School of Missions

I. Objectives:

- Training leaders for the missionary program of the Church.
- Promoting intelligent Bible study.
- Developing missionary technique.
- Developing cooperation among women and girls in the churches.
- Promoting interdenominational fellowship.
- Stimulating discussion of national and international problems.
- Christianizing race relations.

II. Standards:

The following "minimum standard" is the basis of affiliation with the Federation and Council.

1. Minimum:

(1) Committee:

The managing Board or Committee to be composed of representatives from at least three evangelical denominations, appointed or approved by their respective Boards.

(2) Bible Study:

A course helpful in developing the spiritual life of the individual and in preparing for the devotional periods in the regular missionary meetings of the women, young women, 'teen age groups and children.

(3) Mission Study:

One-hour discussion groups or two-hour normal classes, daily, based on the textbooks of the year.

(4) Methods:

Classes for leaders in women's societies and in young women's or junior organizations.

(5) Faculty:

a. Experienced leaders in Bible, mission study and methods.

b. A Dean who shall assist delegates in the selection of courses and shall keep in touch with class registration to see that all attend classes best adapted to their needs.

c. A Registrar who shall supervise, in collaboration with

the Dean, the records of registration by classes.

(6) Lectures or Addresses:

Popular presentation of missions.

(7) Time:

Five days, not including Sunday.

2. Maximum:

(1) Committee:

The managing Board or Committee to be composed of representatives from at least three evangelical denominations, appointed or approved by their respective Boards.

(2) Bible Study:

At least four courses helpful in developing the spiritual life of the individual and in preparing for the devotional periods in the regular missionary meetings of women, young women, 'teen age groups and children.

(3) Graded Missionary Instruction:

a. Two-hour normal class, using the group method of teaching, for those who are to prepare to teach or promote study classes, and a sufficient number of classes so that not more than thirty are registered in each class.

There should be classes of this type for leaders who expect to teach.

1. The Adult book,

2. The Senior book,

3. The Intermediate book,

4. The Junior book.

b. Discussion groups for those not preparing to teach.

(4) Methods:

Courses for leaders of the following missionary groups:

a. Women's Societies,

b. Young Women's Societies,

c. 'Teen age groups,

d. Children's groups.

(5) Addresses by missionaries or others:

a. On Missions,

b. On themes allied to the textbooks of the year.

(6) Forums:

The holding of at least one forum which shall demonstrate the technique and practice of this method.

(7) Dramatics:

Technique and practice.

(8) Story Telling:

Technique and practice.

(9) Faculty:

a. Experienced leaders in Bible, mission study and methods.

b. A Dean who shall assist delegates in the selection of courses and shall keep in touch with class registration to see that all attend classes best adapted to their needs.

c. A Registrar who shall supervise, in collaboration with the Dean, the records of registration by classes.

- (10) Young Women's Department:
Camp or other activity with

carefully chosen leadership.
Faculty as for adult school.

(11) Time:

a. A day for preliminary conference of the leaders.

b. Seven to ten days, including Sunday. One day for registration, opening sessions of classes, etc., followed by six days of regular class sessions.

c. Periods not less than forty-five minutes.

Woman's Home Mission Bulletin

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

IN EVERYTHING BY PRAYER

Last month the section of the Woman's Bulletin devoted to foreign missions carried an announcement by Mrs. Montgomery telling of the observance of the Day of Prayer for Missions to be held on February 19th. Mrs. Montgomery modestly did not state that she is the author of the program. It was thought most fitting this year when *Prayer and Missions* by her is one of the current study books to have her prepare the program for this next observance of the united Day of Prayer for Missions. *In Everything by Prayer* is the title of the program.

A *Call to Prayer* has also been printed, as usual, for preliminary use, the chairman of the Joint Committee, Mrs. S. S. Hough, having prepared this card. Wide use of the card helps much toward a successful observance.

It is most advisable that orders for both card and program be placed early with your denominational headquarters, for each year some are disappointed when they send belated orders to find that the supply is exhausted and there is not sufficient time to reprint. The card is sent free in quantity by most boards; a few charge postage. The program is 2 cents each, \$1.50 per 100.

If no plans have yet been made for interdenominational observance of the day in your community, call up the leaders in the various communions and see if arrangements cannot be made for such a meeting. You will be missing a real opportunity for fel-

lowship in prayer, for inspiration toward further service, and those who are representing you in the various mission fields will be deprived of the help the united intercession would have been to them. Shall we send them forth and not uphold their hands? Do we believe in the power of prayer? Let no one interested in missions fail to do her part on February 19th.

EACH DAY

Into the basket of thy day
Put each thing bright and each thing gay
That thou canst find upon thy way.

Neglect no joy, however small,
And it shall verily befall
The day can scarcely hold them all.

Within the basket of thy day
Let nothing evil find its way,
And let no frets or worries stay.

So shall each day be brave and fair,
Holding of joy its happy share,
And finding blessings everywhere.

—PRISCILLA LEONARD.

FACING THE FACTS; FACING THE FUTURE

The Home Missions Council and Council of Women for Home Missions have taken this as the theme for their Annual Meeting, which this year is to be held in St. Louis, January 21st-25th; and is to include a National Missions Conference, such as was held in Rochester, N. Y., and in Dayton, Ohio. In each case these National Conferences are planned and carried through in cooperation with the local Council of Churches or Church Federation.

As usual, most of the sessions of the Annual Meeting will be jointly conducted by the Home Missions Council and Council of Women for Home Missions. All sessions, except two when technical executive matters will be discussed, will be open to the public and as large an attendance as possible will be welcomed.

While this announcement goes to press before plans are perfected, they have progressed far enough to indicate most interesting addresses and discussions on vital matters. After separate sessions of the two Councils on Thursday, January 21st, all will come together for a dinner, after which Dr. Charles L. White, President of the Home Missions Council, will address the gathering on "The Greatness of the Task," and Mrs. John Ferguson, President of the Council of Women for Home Missions, on "The Oneness of the Task." Other addresses at this dinner will emphasize the necessity of confidence in and loyal obedience and devotion to our Lord and Master.

Friday afternoon will be devoted to the various activities now being carried on cooperatively by the Boards through the Councils. A great lack of religious books for the blind having been evidenced, the Councils have during the past year printed the first of what it is hoped will be a series of books in braille. Fittingly at this afternoon session the devotional reading will be by a blind person. The providing of Religious Work Directors in Government Indian Schools is another cooperative project and it is expected that Mr. Isaac Greyearth, a Sioux who serves as one of these Directors, will tell of this work. The functioning of the Bureau of Reference for Migrating People, the follow-up of Protestant Immigrants, another of the joint activities, will be explained.

One of the most interesting phases of missionary service of late years has been the work among Farm and Cannery Migrants which is conducted by the women's boards through the

Council of Women for Home Missions. The fundamental Problems of Migration will be presented Friday evening. Other possible items of joint endeavor will also be discussed.

The Church Federation of St. Louis requested especially that one session be given to a review of the St. Louis Church Survey made by Dr. Paul Douglass. This will occur on Saturday. On Saturday, also, in accordance with the plans of the local Women's Missionary Federation the Day of Prayer for Missions will be observed, instead of on February 19th.

Saturday evening representatives from the Interdenominational Student Conference held in Evanston, Ill., Dec. 29th-Jan. 1st, will tell of the Contribution of Youth through the Church to Present Day Needs, followed by an address by Dr. John McDowell on the same general topic.

Ample time for discussion will be allowed throughout the sessions.

On the Sabbath, visiting delegates—both men and women—will fill many of the pulpits of the city, morning and evening. Meetings are being planned for Sunday afternoon and Monday. Hotel Buckingham will be headquarters, the sessions being held in the assembly rooms of the hotel.

Consisting of the Boards of twenty-eight denominations, and having successfully launched various pieces of actual cooperative service, it was felt that now all should together *face the facts*—the facts of need, of opportunity, of service—and then *face the future* and determine goals, discuss methods, and bend energies to accomplish the desired end—the bringing in of the Kingdom in all its fullness here in the homeland for the sake of America and of the world.

It ain't the guns nor armaments,
Nor the funds that we can pay,
But the close cooperation that makes us
win the day.
It ain't the individual, nor the army as a
whole,
But the everlastin' teamwork of every
bloomin' soul. —KIPLING.

NEWS FROM MANY LANDS

Protestants of the Earth

STATISTICS presented to the Stockholm Conference on Christian Life and Work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,900,000, divided as follows: Anglican, 28,600,000; Free Churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,000; Norway, 2,300,000; Sweden, 5,700,000; Finland, 3,300,000; Estonia, 1,000,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Poland, 1,500,000; Czechoslovakia, 2,100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,300,000. The same figures give the Protestant population of the United States as 74,500,000.

These figures are probably over-generous to the Protestants. They are based on an estimate of about one hundred and fifty per cent sympathizers or adherents to Protestantism in addition to the actual members of Protestant Churches. This would mean only about 75,000,000 Protestant communicants or open confessors of Jesus Christ as their Lord and Saviour. They number about one in twenty of the earth's population.

The Tyndale Centenary

THE four-hundredth anniversary of the publication of William Tyn-

dale's New Testament in English was the theme for Universal Bible Sunday on December 6, 1925. Tyndale's translation shaped the whole course of succeeding translations of the New Testament. A circular on Tyndale may be obtained free on application to the National Association of Book Publishers, 334 Fifth Ave., New York, N. Y., or to the American Bible Society.

"Rid the World of Leprosy!"

WITH this slogan, William M. Danner, General Secretary of the American Mission to Lepers, started September 16th on a round-the-world tour. The Mission, cooperating as it has done for many years with denominational boards of foreign missions, has established a chain of nearly a hundred leper asylums in lands where the affliction is most severe.

Mr. Danner carried letters of introduction from the Japanese Ambassador and the Chinese Minister at Washington, which will secure him access to the strongest statesmen in these two countries. In Siam he will seek an audience with the King, who personally founded the extensive public leper asylum in its capital city, Bangkok. He will bring to the attention of all the officials he meets the excellent results that have been obtained from segregation of lepers in Hawaii and the Philippines, as well as in the United States. If he can induce them even to begin on the American policy the end of the historic scourge could be said to be in sight, since quarantine on a national scale would stop the infection of new victims.

The Gospel by Mail to Jews

THE British Society for the Propagation of the Gospel among the

Jews, believing that to most Jews the Bible, especially the New Testament, is "a hidden book," carries on "postal mission work," that is, sending through the post copies of the New Testament chiefly, in part or whole, to Jewish families on the five continents of the earth. The first batch of postal packets was sent out from Liverpool, in November, 1910, and others have been sent at least three times a year, ever since. With each gospel or New Testament there is enclosed also an introductory note which reads in part as follows:

This is a message from God to you. Do not turn a deaf ear to it. Like your Scriptures it was written by a holy man of God, moved by the Holy Ghost, written that you might believe that Jesus is the Christ (the Messiah) the Son of God, and that believing you might have life through His Name. In Him and Him alone is pardon, peace, hope and heaven . . . Read, therefore, believe and be saved.

NORTH AMERICA

The United States Dollar

THE Year Book of the Young Men's Christian Association for 1925 deals with the American dollar and how it is spent. According to the *American Education Digest*, here is the accounting:

	Cents
Living costs	24½
Luxuries	22
Waste	14
Miscellaneous	13½
Investment	11
Crime	8½
Government	4½
Schools	1½
Church	0%

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one half as much for investment as for luxuries.
3. Waste more than one half as much as it costs to live.
4. Spend only one fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.

7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19 for every \$1 they spend on church and religious interests.
10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worth while.

American Bible Society

AT its 109th annual meeting in May, this great society, which has more than 3,000 workers scattered all over the world, reported encouraging growth along many lines. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages and dialects and Scriptures for the blind. In the Arabic-Levant Agency the work of manufacturing Arabic Scriptures has proceeded at a greatly accelerated pace. The total for the year was more than twice the number manufactured in 1923, and three and one third times the annual average. All printing of the Scriptures for the Levant Agency is now being done at the American Press in Beirut and for the first time in its history a representative of the American Bible Society, Mr. S. T. Cassapi, is living in Beirut and supervising the work. In China, the three Bible Societies—the British and Foreign, the National Bible Society of Scotland and the American Bible Society—have cooperated in the publication of an edition of Scriptures with what is termed a "common title page."

Y. M. C. A. Help for Strangers

STRANGERS in strange lands—whether they be Japanese, German, French, Polish, West Indian,

African or American—find the numerous difficulties of travel made easier by the service which the Y. M. C. A. extends to them. In the fourth-floor backroom of a Chicago tenant, a new arrival from Poland has framed the "Y" introduction card, which helped him so much all along his wearisome way, and has scrawled under it in Polish: "Trust the Y. M. C. A. It is your best friend!" The Y. M. C. A. was the first organization to promote service among foreigners on a world-wide basis. Its activities now extend to most European and Oriental countries, frontier towns, fifteen strategic ports of embarkation, ten ports of entry, and several hundred cities of destination. Even on shipboard, the hours are enlivened by games started by Y. M. C. A. representatives. During the last six months of 1924 special migration secretaries at the British ports alone have distributed nearly 14,000 cards and letters of introduction and sent more than 10,000 letters regarding emigration cases. During the same period over 4,000 people of thirty-nine different nationalities were assisted in numerous ways at Ellis Island.

Detroit Congress on Peace

THE chief message of the tenth annual meeting of the American Council of the World Alliance for International Friendship Through the Churches, held in Detroit, Mich., November 10-12, 1925 and announced as "A Congress on Peace and Security," consisted in an appeal to all churches and all citizens to obtain congressional approval this winter for American adherence to the World Court. The congress also asked that committees in all churches arrange for study classes on "how the principles of the gospel may be applied to international and racial relationships" and urged all pastors to "lay especial emphasis in their preaching on the unity of mankind," with particular reference to Japan and China. One of the resolutions adopted read: "It is clearly our duty to exert every

possible effort to perfect the necessary organization of those world forces whereby the people of our time and of succeeding generations shall be able to reach agreements and to adjust grievances."

Tract Society Centennial Fund

THE American Tract Society, which has printed and distributed in all 815,669,200 pieces of Christian literature, and which celebrated its centennial last May, now appeals to the public for \$200,000 with which to start its second century of service. The present work of the society stresses particularly the Christian Americanization of the thousands of foreigners who come to America each year. Through its colporteur at Ellis Island, it gives out Christian books and tracts and books on Americanization in many languages, and it distributes in the great foreign centers of America tracts and books in twenty-seven languages, and hymnals in ten languages.

The sum of \$200,000 which is the goal of the Centennial Fund Campaign of the American Tract Society is to be used to develop and increase colporteur service among the foreign groups in New England; to endow the Spanish Sunday-school periodical, *Manzanas de Oro*; to republish the "Self-Explaining Bible" with notes, and the pocket Bible; to print new tracts in English, more books in foreign languages, and foreign hymnals in five different languages.

White and Negro "Y" Secretaries

A PRACTICAL demonstration of the Christian spirit in race relations, which was given at the recent annual meeting of Y. M. C. A. secretaries has received little attention except in the Negro press, where it has been greeted with deep appreciation. During these meetings in other years secretaries of the colored department of the Association have roomed at hotels conducted by Negroes for Negro patrons. Last year the feeling was strongly expressed that arrangements

should be made so that colored and white workers could be accommodated in the same hotels. An effort was made to arrange this with the hotel-keepers of Atlantic City, but when the secretaries reached their meeting this year they found the old segregation perpetuated. Whereupon eight white secretaries of the Student Department took up their residence in the colored hotel where their Negro fellow-secretaries were, perforce, staying. Two of the men who took this step were Southerners. *Christian Work* comments: "These student secretaries deserve all the praise which has been given them. They have made it harder to maintain segregation in future avowedly religious gatherings."

Christian Chinese Uniting

"THE steady growth of a real youth movement looking toward unity in the religious work of the San Francisco Chinese community and toward initiative and responsibility in social service," is reported in *The American Missionary*, which says: "In one of the Chinese mission buildings of San Francisco generously granted for such use by a mission board, the younger Chinese of several denominations are carrying on a very significant work to serve the community in educational, social and recreational activities. This includes a Chinese language school, a society for training in chorus work, a society for amateur dramatics, and the regular work of Boy Scouts, Camp Fire Girls, besides frequent union social and religious meetings. All these activities which could scarcely develop to any great strength in a single small church are flourishing as the young people get together in this way. The competition of the purely secular organizations of the Chinese community, on the one hand, and of the strong Catholic mission, on the other, make it clear to most of the Christian Chinese of the Protestant churches that they must work together more and more. They are not yet ready for a united church,

but they are practicing unity in these ways that will make a united church possible in time."

Santee Indian School

FOR fifty-five years the American Missionary Association (Congregational) has been conducting a school at Santee, Okla., and F. B. Riggs reports that the last year has been the best of all. He says: "We pursue all the studies that are taught the public schools. Besides those, of course, we teach subjects that are especially necessary to our main purpose as a missionary school for the training of Indian leaders. Our academic limit was only the tenth grade. Now this year, we have advanced to the eleventh and are on the way to become a full-fledged accredited high school next year. This year our Indian students made marked improvement in studying, in class recitation, and in general reading. We excel other Indian schools in vocal music. We give non-sectarian religious instruction in all our grades. And for non-resident students we have a correspondence school, seven courses in the Dakota Indian language (Sioux) and three courses in English. Our Bible correspondence school is rapidly improving."

LATIN AMERICA

A Missionary Appointed Mayor

DR. EUGENE A. MACCORNACK of Whitehall, Wisconsin, a medical missionary of the Methodist Episcopal Church, who served as superintendent of the British-American Hospital in Lima, Peru, has been appointed *alcalde* or mayor of the city of Callao by President A. B. Leguia. The president of the republic and a score of congressmen and other governmental officials have had members of their families treated in this hospital. It is also giving medical services to several thousand needy poor. Dr. MacCornack is the first North American to be appointed mayor of a Peruvian community, and probably the first appointed anywhere in South

America. He has recently received the degree of Doctor of Medicine from San Marcos University, Peru, the oldest university of the Western Hemisphere. It is unusual to grant this degree to physicians from the United States. It will enable the doctor and his staff to carry on their work in Peru with the full sanction of the Government.

Conditions in Central America

REV. R. R. GREGORY, secretary of the Caribbean Agency of the American Bible Society, thus sums up the impressions he gained in a recent tour of thirteen weeks in Central America: "On the one hand, saloons are doing a flourishing business; too many still believing that governments cannot be run without the license tax money. The movie picture business is a veritable gold mine in these republics. American capital is making bigger success of raising bananas and swelling dividends, than in building up men and women in character. Everybody is in love with the American dollar, and it circulates freely side by side with the currency of the various republics. On the other hand, the Church in Central America has never faced such opportunities for advancement as she faces there today. Evangelical missions are everywhere undermanned and underfinanced. There is little difficulty in establishing private schools. Pupils abound—all that is needed is money and teachers. The Central American people are appreciative of genuine help and friendship, and, in a larger measure than we give them credit, are capable of absorbing our best. More Bibles are being circulated this year in Central America than ever before."

Missionary Farm in Peru

FORTY miles from Cuzco, Peru, is the Urco Farm conducted by Mr. and Mrs. T. E. Payne, of the Evangelical Union of South America. Mrs. Payne writes: "Let me tell you how the agricultural part of the work helps the spread of the Gospel. From time

to time we receive visits from wealthy farmers, often fanatical, and coming a distance of several hundreds of miles, solely to buy pure-bred animals and grain. They bring a whole retinue with them—Indians, foremen and under-men—and often they have to stay several days. But during that time they not only purchase cattle; they hear the Gospel preached, and see for themselves the change that has taken place in the Indian Christians; take note of the characters and capabilities of our lads and children; out of curiosity enter the school; and, led to acknowledge the power of the Gospel in the lives of many, they are won over to a new view of Christianity, and gladly accept a copy of the heretic's Book, and the printed message of salvation."

On the Brazilian Frontier

FROM the town of Patrocinio, which is called "the frontier station of the Western Brazil Mission" of the Southern Presbyterian Church, Mrs. Alva Hardie writes: "There has been strong opposition from the first on the part of the priest and good Catholics. We are denied the press, but every week the little paper, *City of Patrocinio*, is filled with articles against Luther, Calvin, the Reformation, non-Catholic schools, Protestants in general. In every way they seek to turn the people away, not in the least minding the use of gross untruths put in strong language. Never has the town been so religious! During May, the month set aside for the exclusive worship of Mary, a procession took place solely and expressly as an insult to the Protestants here. I did not believe this when I heard it, for I could not conceive of a religious ceremony being used to insult any one! But the weekly paper published the fact; triumphantly announcing this brilliant achievement! There are now twenty preaching points in our field which is as large as the state of South Carolina. Only two of these points can be reached by train."

EUROPE

Plight of European Protestants

REV. GEORGE STEWART, D.D., associate minister of the Madison Ave. Presbyterian Church, New York, pictures in an article in *Current History* the plight of the Protestant churches in Europe. They have suffered a "series of unprecedented calamities." Three great communions, the Evangelical Lutherans of Germany, the Roman Catholics in the Dual Monarchy, and the Greek Orthodox Church in Russia, have been pushed off the raft of state subsidy and told to swim for themselves in a stormy sea. The inflation of currency has wiped out all endowments, not only for local churches, but for missionary enterprises, colleges, theological seminaries, hospitals, and orphanages. Dr. Stewart says that the endowment of the church institutions of Germany could not be exchanged for a street-car fare. Protestant teachers and ministers in France are remaining at their posts in a starving condition. Numbers of them receive less than five dollars a month in American money. Three thousand ministers, teachers, and doctors have been recalled from overseas missionary service.

Belgian Gospel Mission

DESPITE opposition and many difficulties, this Mission, under the direction of Mr. and Mrs. Ralph C. Norton, has grown until today in all of the nine provinces save two there is established work; some eighteen posts in all, where regular preaching services are held; there are over fifty workers, representing seven different nationalities; two Bible schools in the two different languages spoken in Belgium have been founded, and the latter, the Flemish, for its second term of enrolment, had seventy applications and enquiries from the adjacent country of Holland alone; an extensive campaign of colportage work goes on the year round, the summer months being exceptionally fruitful, as open-air meetings are held in

markets and fairs; also during the summer months two gospel tents visit the different parts of the country, reaching many communities where the Gospel has never been heard. Some of the most fruitful stations are the permanent outcome of these summer tent visitations. During the past year in Belgium 373,117 copies of Scriptures and gospel literature have been distributed.

Active Protestantism in Italy

REV. PIETRO S. MONCADA, an evangelical pastor, reminds those who are disposed to think of Italy as entirely a Roman Catholic country, that "from the Alps to the last point of Sicily and Sardinia, in every city and in the small villages there are churches and missions, elementary and secondary schools, hospitals and charitable institutions, besides pensions and Y. W. C. A.'s, under the direct control of the Protestant denominations." He emphasizes the activities of the historic Waldensian Church along many lines, and continues: "Denominations are to be found also in Italy; American and Anglican Methodists, Baptists, Episcopalians, Salvation Army, Pentecostals, Seventh Day Adventists. Rome, the 'Eternal City,' is becoming more and more the center of Italian Protestantism. There are there about twenty churches, Y. M. C. A., Y. W. C. A., the offices of the British and Foreign Bible Society, printing offices for publication of Protestant literature, the International Methodist College on high Monte Mario, just overlooking St. Peter's and the Vatican gardens, the imposing Waldensian Cathedral on Piazza Cavour—the gift of Mrs. John S. Kennedy, of New York City; the theological school, which trains not only the Waldensian ministers, but also the Methodist and Baptist."

AFRICA

Christian and Moslem Heroes

THE following story of how Christians penetrated into Nigeria is quoted in the *Islamic World*, a paper

published under Mohammedan auspices:

Nineteen years ago a young Irish doctor who went to Southern Nigeria to take up government service, while travelling in the Owerri district, was set upon by the natives, stripped of his clothing and made to march, naked as he was, in the hot tropical sun to a large market-place some miles away. Here he was put to death. Early in the present year Bishop Lasbrey visited the stations of the Church Missionary Society in this neighborhood and found eloquent proof of the change which a few short years of gospel influence had brought about. The Bishop visited a place which is less than a mile from the market where the doctor met his tragic fate. No threatening mob of infuriated enemies escorted the white man on this occasion, but a band of earnest Christians, rejoicing that they were workers together with him for the Kingdom of God. There are now more than 13,000 adherents of the Church in this district.

The editor goes on to comment: "This shows the wonderful tenacity of purpose and the extraordinary perseverance which the Christians have. If the Muslims cherish the great hope of spreading the light of Islam in the world far and wide, they should also exhibit such qualities. As a matter of fact the Muslims of the good old times were the embodiments of these heroic virtues, and the Christians have only borrowed these from them. The pity, however, is that now the Muslims are almost devoid of these virtues."

Fruits of a Boys' School

ENGLISH Baptist missionaries in Africa are now rejoicing in the achievements of the graduates of their schools, and are recalling the early days, when it was difficult to persuade the people that the object of the missionaries in caring for the boys in school was not to sell them later as slaves. F. W. Savidge writes from South Lushai: "Among our 'old boys' now are sub-assistant surgeons, compounders, preachers, teachers, evangelists, overseers of the Public Works Department, road-surveyors, carpenters, tailors, blacksmiths, cobblers, book-binders, soldiers, government clerks, language-interpreters and many others, and almost all of these without exception are Christians. I

asked a chief's son the other day why he had come to school. 'To learn how to be a good man and how to be a good ruler when I have a village of my own,' was his instant reply. A number of the present chiefs belong to a new generation, and are, without exception, old boys trained in our school. These show their influence everywhere in every way."

"I Want to Know This God"

REV. T. E. BUCK, of the London Missionary Society, writes of spending a night last year in a village in Madagascar, where all the people were heathen. "I called the villagers together," he says, "and gave them a simple talk about God and Jesus Christ. I could see that they were impressed. One of the headmen came to me and said: 'You have told new and wonderful things about the true God today. Will you tell me more? I feel I want to know this God.' Soon after daybreak eleven men were awaiting me, and they told me that they had made up their minds to go forward in the new faith. We made an application to the Government. The reply was received last February. When I visited this little church in June I was astonished. The little place where the services are held was packed to the doors. The men of the village finished the teacher's house in two days. About twenty people are learning in the catechumens' class. Now thirty of them have made an application to the Government asking for permission to build a school."

A West African Opportunity

FOUR hundred and sixty-two miles from Lagos is the little town of Minna in which the Sudan Interior Mission has been working for several years. Here a spacious mission building has been erected as this is a central station and many missionaries pass through Minna to and from their work. Here, too, the Niger Press does its great work of sending out the Scriptures in many different languages. In Minna there are several

canteens and a number of Europeans live here. Owing to its being a railway junction a number of trains pass up and down the line each day, and to anyone who has been living in the "Bush," Minna is a wonderful place of civilization! The inhabitants are mostly Hausa speaking. There is a large market which affords good opportunities for preaching to missionaries who can speak this language. The people are always glad to welcome the white teacher to their own compounds, and they listen attentively to his message. But besides the Hausas there are representatives of at least other twelve tribes. These facts are stated by the *Evangelical Christian* as the basis of an appeal for a man to offer himself as pastor of the church.

After Ninety Years in Natal

THE first missionaries sent by the American Board to Africa established themselves in Natal and began a work for the Zulu people which has continued uninterrupted for ninety years. The results of this missionary effort have been unusually great. A strong and virile African tribe has, largely through the influence of the missionaries, been brought to a place of Christian leadership in South Africa. The native Church has its own council and largely administers its own affairs; and if it had not been for the multiplication of problems due to a rapidly advancing civilization this native Church might already have been entirely independent. Aside from the salaries and expenses of the missionaries the appropriations of the Board amount to less than \$10,000 a year, while the amounts coming from local sources, including corporations and the Government, amount to over \$145,000 annually. Not a small proportion of this local support is given to the social work in Johannesburg. It is almost impossible to overestimate the unique opportunity presented by the thousands of heathen native Africans gathered in the compounds of the gold mines on the Rand.

THE NEAR EAST

A. B. C. F. M. in Turkey

WITH the reopening of its stations in Turkey, closed because of the World War and the destruction of the Armenian population, the American Board is entering upon a new phase of its work. The annual report of the Board says of it: "Not institutions but personal relationships are the means; not classroom instruction but personal friendliness is the method; not converts to Christianity but those who will follow Jesus' way of life are the fruitage of missionary toil. It is not wise to try to tabulate results, but those who are in closest touch with the present methods of the missionary in Turkey are enthusiastic over the prospects. The International College at Smyrna is filled to capacity, and the Christians among its students and teachers, with the approval of the authorities, meet for daily prayers and Sunday service. Closed for some months by the Government, St. Paul's College, Tarsus, reopened. Five other missionary schools are crowded with Turkish pupils to a number never exceeded before. Each pupil is the open door to a Moslem home, and friendliness is daily more general and more genuine."

Turks Suspect Y. M. C. A.

THE new "Turkish-American Clubs," which Asa K. Jennings, a former Y. M. C. A. secretary, had set out to organize were described in the August REVIEW. It was then stated that Mr. Jennings had the confidence of the Turkish leaders, but the latest report indicates that some Turks at least are growing anxious over the purpose of these clubs. A Constantinople newspaper recently stated:

Since religion and politics have been separated in Turkey, these fanatical Protestants, working like people trying to save valuables from fire, have become inimical to our existence. The Turkish Republic does not deny freedom in religious convictions, but, for all that, it does not intend to make room for religious propaganda. But we know that the Y. M. C. A., under whatever veil it may appear, is a sort of dervishism which first makes friends and then wins fol-

lowers. Every American school is a shrine where Christ's songs are sung. The ability of the members of the organization is so great that the young minds fall a prey to them as the fly is caught in the web.

Cooperation in Palestine

"**M**EN and women of the Jewish faith from every corner of Europe and America have joined together to establish what they frankly label a 'cooperative commonwealth' similar to that set up by the leaders of the chosen people millenniums ago," says the All-American Cooperative Commission in describing the efforts of Zionists in rebuilding Palestine. The main economic instrument in the Palestine of the Zionists is to be the cooperative guild, which has already attained significant results. In Samaria, Judea and Galilee there are more than 50 workers' land settlements with 2,500 tillers working together cooperatively. Eight unions of 5,000 building trades workers are banded together in a National Building Guild which owns its own quarries and contracts on work, with a business already amounting to \$4,000,000. The General Federation of Jewish Labor has also constituted a Workers' Fund to build up producers' cooperatives. Twenty shops have been set up, giving work to 400 operatives. Consumers' cooperation is carried on by a subsidiary of the Federation, and now handles an annual turnover of \$600,000. Three town clinics and 34 farmers' clinics are established on a cooperative basis, maintaining a well-appointed sanitarium. On the educational side everything from kindergartens to lectures is conducted cooperatively. Eighty-five branch libraries with 30,000 volumes supply reading matter for the farm and labor cooperators.

A Mussolini for Persia

THE deposition of the young Shah of Persia by an overwhelming vote of the National Assembly has been reported in the newspapers and stories have been told of his extravagant and dissipated life in Paris. Reza Khan

Pahlevi, Premier and former Minister, but earlier still a private soldier in the Cossack army, seems to be a man of very different type. He is of very humble origin, both in ancestry and education. His father was a farmer, which means that Reza Khan could not obtain in his childhood even an elementary education. Before the World War Persia had come under the joint control of Great Britain and Russia, but the latter's hold slipped because of its own upheaval. Reza Khan saw his opportunity, and his rise to power was rapid. He has been virtual dictator since February, 1921, using many methods which have led some to call him "the Mussolini of Persia." The first act of "King" Pahlevi, the name assumed by Reza Khan after the Shah was deposed, was to order the liberation of all political prisoners, grant amnesty to the former Shah, members of the late dynastic family, and members of the royal household, who will be pensioned. The new ruler also ordered that the price of bread be reduced through government subsidy.

INDIA, SIAM AND MALAYSIA

Gandhi on Race Hatred

THE address delivered by Gandhi at the meeting of the Calcutta Christian Missionary Conference in July is quoted on page 34 of this issue. An Indian writer in the *Christian Patriot* has recently protested vigorously against what he calls "the unique spectacle of Christians letting themselves be preached to by a staunch, out-and-out Hindu like Gandhi." During his stay in Calcutta numerous speeches on both political and social questions were made by Gandhi, and the paper published by the Oxford Mission to Calcutta quotes one on race hatred as follows: "The world is weary of it; we see that the song of hatred has not benefited humanity. Let it be the privilege of India to turn a new leaf and set a lesson to the world. Is it necessary that 300,000,000 of people in India should hate 100,000 English-

men? In my humble opinion it is derogatory to the dignity of mankind, it is derogatory to the dignity of India to entertain for one single moment hatred towards Englishmen." Mr. Gandhi himself, says the editor, "sets a golden example in this respect. He thinks he has just reason for hating the English rule in this country, but he carefully distinguishes between doing so and hating the whole ruling race, or even the actual rulers. On the contrary he has among them many warm friends."

The Scudder Family in India

THE recent death of Mrs. John Scudder of the Arcot Mission in South India of the Reformed Church in America, after sixty-four years of missionary service, has reminded many of the remarkable record of the Scudder family, the fourth generation of which is now connected with the Arcot Mission. The first John Scudder, M.D., reached India in 1819 and served in Calcutta, Jaffna, Madras and Madras. All his seven sons served in the Arcot Mission. In the past one hundred years, twenty-five of his children and grandchildren have been missionaries in various foreign lands. When the Dr. John Scudder whose widow has just died went from Boston to India in an ice ship in 1861, the trip took four months. He died twenty-five years ago, and she is survived by their five sons and one daughter—the three eldest being in America and the three youngest in the Arcot Mission; namely, Rev. Henry J. Scudder of Punganur, Rev. Walter T. Scudder of Tindivanam and Dr. Ida S. Scudder, Principal of the Women's Medical College in Vellore. Two of her grandchildren and a great-nephew are also at work in India.

Hindu Widows Remarrying

SOCIAL service work in which Christians are unable to take an active part but which, according to *The Indian Witness*, "deserves their hearty good will, is being done by the

Vidha Vivah Sahayak Sabha, an organization richly endowed by Sir Ganga Ram for promoting the marriage of high-caste Hindu widows. This excellent society is achieving notable success in the work that it is undertaking. In 1922, 452 widow marriages were solemnized under its auspices. In 1923 the number rose to 892 and in 1924 to 1,603. During the first half of 1925 the number reported is 1,020. Brahmins and Kshatriyas are most numerous in the cases recorded. During 1924, 160 inter-caste widow marriages were solemnized by the Sabha's representatives. We rejoice in the relaxation of caste consciousness, and of the proof which it affords of the freedom of the Society's paid representatives from rigid caste prejudice, but we hope that the main work of the Society will not be jeopardized with overzealous propaganda for inter-caste marriages. The lot of the child widow is one of the most appalling in the world and an organization that has proven its ability to promote the rescue of these innocent victims of an ancient abomination should be very careful not to fritter away its strength on anything less vital to human welfare."

Community House in Bombay

THE Marathi Mission, in facing the new industrialism which is developing factory life in India and causing a rapidly increasing inflow from country districts to the cities, is addressing itself to the changing conditions by seeking to promote the social applications of Christianity, and particularly through organized community service. By gifts from America, amounting to something over \$50,000, to be matched, it is hoped, by a similar amount which has been promised from funds held by some broad-minded Indian philanthropists, first steps have been taken towards erecting a community house on the mission compound in Byculla, Bombay, where it is planned to provide a center for the life and activity particularly of young men coming into the city from up-

country Christian centers; also not less to open to them Christian lines of work for their people in Bombay, that may tend to safeguard them from the temptations and demoralizing associations of the big city. The enterprise is to be largely under the direction of Rev. Alden H. Clark, formerly of Ahmednagar, who received the degree of D.D. from Amherst, his Alma Mater, last June.

Mass Movement in Tinnevely

A CHRISTIAN mass movement of outcastes is reported from Tinnevely, the southernmost district of Madras Presidency, where the Church Missionary Society is at work. The Diocese of Tinnevely consists of 120,000 Christians, scattered over ninety-one pastorates—a term which is used to describe not one congregation, but an area over which there is one pastor. He may have from four to ten communion centers and many villages in his parish, and he works through catechists. There are about 100 Tamil and only six European clergy in the diocese, which is largely self-governing. It is also almost self-supporting. For every shilling that the home societies give, the Church in Tinnevely gives at least three. The diocese supports its own pastors, about 100 in number, and has built eighty-nine churches of stone or brick in the last ten years. The Tamil is a very generous giver. He loves his Church. He may be abroad, for he is a great adventurer, but he always sends home his church contributions, and he is an insatiable church-builder. Some of the Tinnevely churches are as large and as beautiful as the great parish churches of England. Bishop Tubbs says that one day they will build a cathedral, and it will doubtless be one of the architectural features of South India.

Christian Hymns Remembered

TWO instances of the unexpected influence of Christian hymns are described by Mrs. Horton, of the Ceylon and India General Mission. In

the first case, the heathen parents of a village boy reported that when dying he was singing to himself a little hymn that the Christian teacher had taught him. Of the other she says: "One day the way home from a distant village lay through some rice and ragi fields. Women coolies were planting out young ragi from the nursery beds, and were singing as they worked, as is the custom out here. But the listeners' ears were arrested by hearing a familiar Telugu Christian hymn instead of an unseemly song in praise of some god. There were fifteen women at work, and one seemed to be the leader. She sang a line, and the others all repeated it after her in unison. Enquiries elicited the information that this woman had learned several hymns from a missionary on tour some fifteen or twenty years ago."

Christian Shrine in Puri

AN experiment defined as "an attempt to present the Gospel on more indigenous lines" has been carried on for a few months in the city of Puri, Bengal, where the famous temple of Jagganath is located. A writer in the *Indian Standard* thus describes it: "We have a room in the bazaar—a room daily passed by the pious and impious alike on their way to Puri's sacred tank of Norendra. Here we consecrated our shrine. The only furniture is a picture of the Crucifixion with a low altar in front of it, and on the far side a low reading-stool and such copies of the shastras as best befit the devotional mood. Neither shoes nor chairs are allowed inside, and the floor is covered with mats. Here, then, is our place of devotion. Every evening our *guru*, Rev. B. C. Sircar, M.A., of the National Council of the Y. M. C. A., who has so long advocated this line of approach, performs the *puja* (worship). Gongs are set ringing, the incense symbolic of unuttered prayer rises in a cloud, songs are sung, prayers are offered. The *puja* over, the lights flicker, the incense dies away,

and there in the quiet of meditation, sometimes an hour, sometimes long into the night, we sit one or two or three, and remember Christ."

Illiteracy in Java

ILLITERACY still prevails among ninety-five per cent of the 35,000,000 people of Java, and less than 900,000 pupils are provided with instruction, the amount spent for education annually being less than £80,000 sterling. At the meeting in August last, where missionaries of all Java were in council, it was estimated that the total of literates for Java was as follows: One million who read Malay, one and one-half million who read Javanese, 400,000 Sundanese readers, and 200,000 Madurese readers. Dutch is becoming more known among all educated Javanese. Today sixteen societies work on the Island of Java and have 456 missionaries in the Dutch East Indies. The methods followed are practically the same as in other mission fields, with the exception of the establishment of Christian villages by the development of land and virgin forest under grant of the Dutch Government. By this method the Dutch missionaries were able to protect their converts and give them educational advantages in a center of social and spiritual life.

CHINA

Demand from Chefoo Christians

AN open letter to the American Presbyterian missionaries in Shantung Province, which was signed by five hundred Chinese Christians, called upon them to "make a righteous manifestation" on the subject of the Shanghai incident, and stated: "There is now a splendid opportunity to enable you to express your love for the Chinese and to demonstrate that you are strictly opposed to political aggression and to such ruthless and inhumane procedure. To act in this way would not only be the means of spreading the Gospel widely, but every one would be compelled to respect your character and Christian

spirit, and it would remove many hindrances to evangelistic efforts in the future, and no one would ever again dare to say that you are the spies of your governments or the advance guards of imperialism. Such action on your part would completely remove the opposition of the anti-Christian movement."

A Bible Verse Each Sunday

THE efforts during the past ten months of an evangelistic group of thirteen Chinese Christians, trained in the Bible Institute at Changsha, Hunan Province, have led to the founding of ten churches. Rev. Frank Keller writes: "The Christians in this district know something of what it means to sacrifice and to suffer for their religion. It is not an uncommon thing for old women to walk five, ten or in some cases even fifteen miles in order to attend the services on Sunday. When they reach the church they do not expect to be entertained with a flowery sermon or to hear a professional choir, but they come to study their Bibles. For most of them the study is of a simple but intensely profitable nature, consisting of memorizing a golden verse each Lord's day. In this way many who have formerly not known a single character have learned to read their New Testaments with a fair degree of readiness, and it is the regular thing for the Christians to be able to repeat all the verses they have learned, which, of course, after several years of study, number several hundred."

A Living Testimony

FU GIN DJANG is the leading evangelist and preacher of the Kiating district of the West China Baptist Mission, though his home is in a city in the Yachow District. Rev. Archibald G. Adams writes of him in *Missions*: "He is a living testimony to the power of the Gospel, having been saved from an opium addict's grave about ten years ago. He was well educated under the old Chinese system and has been urged

several times by his fellow citizens to be the mayor of their city. He has preached the Gospel for about eight years, part of the time in Yachow and in Chengtu, the capital of West China. He has a happy disposition, and is enthusiastic and sincere in his work. He has experienced the power of the Gospel to save, and daily finds inspiration and help in God's Word. He has attracted a lot of friends to the church and maintains the largest regular Bible study class we have known in the local church. He is outspoken against evil, and has suffered no little persecution for righteousness' sake. Moreover he has an unusual conscientiousness in money matters. Though entitled to the middleman's fees in the recent purchase of our church property he contributed all to the church, setting a splendid and unheard-of precedent for the future. Withal he has an attractive spirit of genuine humility and the influence of his Christian character and leadership is deepening and widening in the best sense."

Hospital for Chinese Moslems

DR. GEORGE E. KING, of the Borden Memorial Hospital at Lanchowfu, Kansu Province, China, writes that, as the provincial capital and "the mart and exchange for the millions of Kansu," Lanchow was the right place for the Borden Hospital. "On the other hand," he continues, "Lanchow is mainly a Chinese city, the country around it is Chinese, and the real Moslem center of influence is Hochow, sixty miles to the southwest. Hochow is often called the 'Mecca' of Chinese Moslems, but it lacks the veneration of a sacred city. It is rather a Damascus, full of influential Moslems; or a Constantinople, a seat of Moslem government; or perhaps a Cairo, the educational center of Chinese Mohammedanism. In Hochow, work for Chinese and Tibetans is carried on by the Rev. C. F. Snyder, of the Christian and Missionary Alliance. The Moslem center is in the south suburb, because till recently no

Moslems were permitted to live within the city walls. Some years ago land for a Moslem hospital was acquired in connection with the Borden Memorial Hospital, and some special gifts were received last year, enabling us to put up some wards, a chapel, a dispensary, and a house for the staff. We still lack about a thousand dollars to complete the scheme."

Prayer for Language Teachers

UP to a few months ago out of fifty teachers in the language school at Nanking, China, only two or three were Christians—and even those two or three had not joined the church. The class of missionary pupils was distressed. It seemed to the newcomers that here at hand was their first work, but their inability to talk with their instructors because of the handicap of language seemed almost unsurmountable. They decided, however, to pray for the conversion of their Chinese teachers. One of the older missionaries held a service with the teachers every Monday morning, and while he was holding this service, the new missionaries and the other "old" missionaries in their chapel service at the same time concentrated thought and prayer on the teachers. The result was that twenty-five of them have signed decision cards and asked for Christian baptism.—*The Continent*.

Mongolian Lama a Seeker

TWO workers of the China Inland Mission visited a Tibetan lamasery, and one of them writes: "Two months later a young lama walked into the Kanchow compound with the request that he might have some of our books in the Tibetan language. He told us that a Mongolian Prince had met him and told him to come here, ask for some books and see Dr. Kao, who would tell him some wonderful things. From Mongolia he had passed over to Kanglung Lamasery. There he found the people reading Tibetan gospels. Being a scholar of some renown, he had been appealed to for an explana-

tion of the contents. 'The more I read the more I knew these to be true words,' he said. Then he earnestly added: 'Is your religion for such people as I?' For several days he spent many hours on the mission compound, reading, listening and asking questions. This young lama from Mongolia is one for whose conversion we pray. His scholarship and knowledge of many Tibetan dialects, Mongolian and Chinese, his alert intelligence and inquiring mind, mark him as a man who might well be an evangelist to his own people."

Tibetan Gospel Inn

FROM Siningfu, Kansu Province, Mr. Learner of the China Inland Mission writes of this institution: "The place has been, well filled almost all along. Hundreds of Tibetans have thus come within the sound of the Gospel, who otherwise would never have heard it. This 'ever open door' is a great attraction, and our Tibetan visitors cannot understand why it is that we take so much trouble in seeing to their comfort when they come and visit us. Some are still horribly afraid, and more than once I have seen our Tibetan evangelist standing at the door trying to persuade the Tibetans to come and receive our free hospitality. Gradually opposition is being lived down, fear is being changed to friendship, and one by one the barriers are being removed. There is a great change coming over the people, and they are being won by love. In the course of a year thousands of gospels and other religious books are being scattered among the people, and not a few are carried across the frontier, for Siningfu is only a day's journey from the ethnographical border wall. Who knows where these books go? It is certain that many of them travel hundreds of miles, and one has heard of some even landing in the 'Forbidden City,' Lhasa. The time is coming and perhaps is not very far distant when there will be a great awakening among these dark heathen people. The

printed word, which has gone on beforehand, will to some extent have prepared the minds of the people to receive the Gospel."

JAPAN-KOREA

Democratic Tendency in Japan

OF the five "Elder Statesmen" of Japan, only Prince Saionji is still living, and he is eighty-four. For a little while after the death of the next to the last of them, Marquis Okuma, two years ago, the Privy Council was the real authority in Japan. The Council was composed of great men in public life and members of the House of Peers. But a month or two ago, when the presidency and vice-presidency of the Council were to be filled, instead of appointing politicians and aristocrats, the Government selected two professors from the University of Tokyo, men who were not politicians in any sense, although one of them, Dr. Okano, had served as Minister of Justice, and Baron Hozumi, the new president, is the ablest international lawyer in Japan, several times proposed as president of The Hague Tribunal. "The appointments mean," says *Christian Work*, "that the Council will in time become what it always nominally has been—a place for recommendations to the Throne after expert examination of proposed laws. They also mean that Japan is accepting for good and all the principle of party government which Mr. Hara, the first commoner Prime Minister of Japan, put into force five years ago."

Moral Problems in Japan

DR. NORMAN, a Canadian missionary in Nagano, writes of the increasing strength of the moral reform and prohibition movements in Japan, but goes on to say: "The licensing of prostitution is becoming more and more a live question in Japan. Last fall petitions signed by over six thousand adults were presented to the governor of this province asking for the abolition of the system. The Governor replied that he did not think public

opinion was sufficiently advanced yet for such a step. A month ago there was a convention of brewers and distillers in our city. They distributed literature telling of the good things connected with drink, they held public meetings here and in a neighboring city, and some of them got drunk, evidently thinking that, as example is better than precept, they should give examples of what drinking will do. One thing that struck me was that the brothel keepers and the brewers used the same arguments. Both admitted that their business was bad, but they said this evil has always existed and the best way to deal with it is by license and government control."

A "New God" in Japan

J. E. COURSAR, JR., writes in the *J. Presbyterian Survey* that the citizens of his town in Japan have recently "manufactured a new god." He tells of a half-witted man who "seemed to have no friends or kinspeople, and lived a vagabond sort of existence, picking up scraps of food wherever he could find them, sleeping wherever night happened to overtake him, and dressing himself in the rags that kindly disposed people gave him. He had, however, one trait which made him popular with every one. He was kind to children. Soon after his death a movement was started to raise funds with which to erect an image and a shrine for him. Already numbers of people are worshiping him and praying to him."

Would-be Suicides Rescued

"WAIT a moment! God is love. If you must die, come and see me first." Thus reads a sign, set in a prominent place in a beautiful spot near Kobe, Japan, which has long been a favorite place for people to commit suicide. This sign is one of five, kept illuminated at night, which were placed at different points near Kobe in 1919 by a Japanese Christian, Mrs. Nobuko Jo. Her work has been supported by the Kobe Women's Wel-

fare Association, to which both Japanese and foreigners belong. About seven hundred prospective suicides have come to the home provided for them where they may stay until they are ready to face life again. She had also taken in fallen girls and led them back to the right way. Many of those whom she has helped have become earnest Christians, and the number of these is daily increasing.

What a Japanese Bishop Asks

ONE of the speakers at the recent General Convention of the Protestant Episcopal Church was Rt. Rev. J. S. Motoda, D.D., Ph.D., Bishop of Tokyo. On the subject of the relations between the two countries he said: "We as a nation trust the Christian community of the United States, rely upon you, we depend upon you, for the solution of this most difficult problem. We all know that you can do it and we all know that you are the only set of people who can do it. We have said what we have to say, we have said it all, now we keep ourselves quiet, we will not say anything, simply depend upon you in the solving of the problem."

Later in his address he made this striking statement:

We all know that our Lord, Jesus Christ, is an Eastern man, not Western man. He belongs to us, but you got Him. Now we ask you to return Him to us. In returning Him I sincerely hope you will come yourselves with Him; in that way not only Japan, all Asia might be Christianized so that, hand in hand with the Western brethren, we can attain the peace of the whole world and the happiness of the whole mankind.

Korean Budget for Missions

THE General Assembly of the Presbyterian Church of Korea (made up of all the Presbyterian bodies at work in that country) adopted at its last meeting a budget of nearly \$9,000 for its foreign missionary work. This is always an item of outstanding interest to the Assembly. Last year it was decided to separate the bona fide foreign mission work, which is being done for Chinese in Shantung, China,

from that done for expatriated Koreans in Siberia, Japan, Peking, Nanking, Shanghai, etc., and a home mission board was created to take over that work. Three Korean pastors are working in Shantung, China, supported entirely by the Korean Church. They have under their charge nearly 1,000 Chinese Christians, of whom over 600 are baptized. There are twelve churches, eleven boys' schools and two girls' schools, with nearly 400 pupils. A self-supporting Korean doctor, graduate of Severance Medical College, works with them. For the new home board a budget of about \$3,000 was adopted.

ISLANDS OF THE SEA

A Jubilee in the South Seas

AUSTRALIAN Methodists have been celebrating the fiftieth anniversary of the beginning of their missionary work in the islands of the western Pacific. The 39,000 Christians who are the fruit of that work have joined in the jubilee. The native Church of New Britain, in an address of welcome to the Australian representatives, said:

We are a happy people today, happy because for us now shines the Light of Christ . . . happy too because of the treasured memory of Talatala Doctor Brown, our first great earthly comforter, who came to us fifty years ago, came from out the far lands to teach us to know the Word of the Father . . . There are some few of us here today who remember Dr. Brown; there is none who does not know his name; a name that has been so often heard, spoken in soft tones of love and sadness, by our fathers as they sat around the village fires of a night. We, too, we younger ones shall pass on that name until it shall shine as a giant star in our earthly history.

Maoris of New Zealand

THESE people have made extraordinary progress in recent years. A century ago they were almost savages, and on certain ceremonial occasions actually indulged in cannibalistic feasts. Today there are among them numerous capable doctors, lawyers, merchants, farmers, ranchmen and holders of university degrees. A bulletin issued by the National Geo-

graphic Society says: "The Bible was translated into a made-to-order written Maori language in 1820, and by the middle of the century the former savages were pretty generally Christianized, at least superficially. Then came the wars with the whites in the 60's. Bitterness was engendered, and many fell away from the white man's religion. The losses at that time have never been completely made up, it is said. Although numerous individual Maoris have made good in trade and in the professions, the Maoris as a whole still constitute a problem in New Zealand. They are keenly intelligent and easily follow the ordinary school courses; but their learning is not always helpful to them. A great many youths and girls, after an excellent schooling, revert to primitive life in the villages."

Indian Teacher in Fiji

THE problem created in the Fiji Islands by the presence of about 60,000 Indians—nearly half of the population—was referred to in the September REVIEW, and it was then stated that Hakim Din, a Christian teacher, had gone from the Punjab to take charge of a school conducted by Australian Methodists in Lautoka. A missionary of the United Presbyterian Church writes of this man:

It means much for an Indian to go and live so far from home, but Mr. Hakim Din is a man of big timber, and is not hesitating. He has risen up from the humble community for whose interests he has since given himself, and he has not stopped with any halfway attainment. His collegiate work was taken in our college in Rawalpindi and in the Presbyterian college in Lahore, then his postgraduate degree of bachelor of teaching in the Government Training College. After that he was enlisted for some years in the Y. M. C. A. for war work overseas, and before he came back to India he went to London and took further teacher training in one of the best institutions there.

Sialkot city always has been his home. It was here that he grew up and attended school, here that he rendered unusually faithful and efficient service in the Christian Training Institute, here as an administrator, as a teacher, as a counsellor, and as a friend, that he filled an extraordinarily large place, not only with teachers and students, but in the community at large.

THE MISSIONARY LIBRARY

Bolívar, Liberator of Venezuela, Colombia, Ecuador, Peru and Bolivia. Henry Rowan Lemly. 452 pages. 1 map. 22 illustrations. \$4.00. Boston. 1923.

"South of the Rio Grande, every man, woman and child knows who was Washington. Surely we should not be ignorant of one whom Henry Clay called 'The Washington of South America.'"

Thus Major H. R. Lemly, some time director of the National Military School at Bogota, a former colonel in the Colombian Army and a retired officer of the United States Army, writes in the preface of his biography of Simón Bolívar. There have been many lives of Bolívar in Spanish but this is the first book in English which attempts to record in detail the career of one who has been called "the greatest personality of the heroic age of South America."

Major Lemly tells of the rise of Bolívar to the command of the revolutionary armies in Venezuela and to the practical dictatorship over the Caribbean colonies of Spain. He points out some of the difficulties which the South American patriots had to combat in their war of independence, difficulties which, in many ways, were even greater than those which the American colonies faced in their war with England. "The territory which became free as the result of the war between Spain and her colonies was about seven times as large as the territory conceded to the United States by the treaty of 1783."

Major Lemly has given in detail a description of the various campaigns in which Bolívar took part and many of the addresses of Bolívar are given in translation. If any criticism is to be made of the book, it would be that it follows too closely the South American sources and is subject to the

limitations and, in some respects, to the lack of critical and unbiased judgments of these national writers. This picture of the Liberator will help to fill a vacancy in historical and biographical literature of the period; but the ideal and enduring biography of Bolívar is yet to be written.

W. R. W.

Modern Missions on the Spanish Main. By W. Reginald Wheeler and Webster E. Browning. Illustrations, map, xii, 334 pp. Philadelphia: Westminster Press. \$2.75. 1925.

Early in 1923 a secretary and a prominent South American missionary of the Presbyterian Board went to investigate its missions in Colombia and Venezuela. This popular report of that visit is somewhat technical and yet contains enough geographical, historical, sociological and religious material to enable the reader to picture the environment and understand the problems connected with the work.

The account shows clearly the large relative place of the Presbyterian work in these two republics and reveals the educational and evangelistic results that have come despite the lamentably imperfect equipment and inadequate force of workers.

Chapter 17 will surprise those who have thought of Colombia as a leading Latin American Republic in its educational program for Mr. Wheeler's statistics show that the results are disappointing, with only 358,928 pupils and students enrolled in its schools and higher institutions. The percentage of Colombians who are illiterate and illegitimate is very high. In Venezuela, also, the official census places its illiteracy at eighty per cent, while other publications make it still higher. In the two republics these figures and other facts

fully justify the Presbyterian emphasis of educational work. One regrets that, in addition to the detailed estimate of equipment needed for a five-year program, there is not also a strong appeal and an equally detailed estimate of the missionary force required.

H. P. B.

Sidelights on the Crisis in India. Letters by H. Harcourt. 12mo. 118 pp. \$1.25. New York and London. 1924.

In an Indian civilian's letters to an Indian friend and the latter's replies we see pictured the present crisis in India. The author is a retired civil service man of twenty-five years' experience who has a warm regard for India and Indians, and a clear knowledge of conditions. It is worth while to read his views on British Law and Administration, Religion, Gandhi, Women, Education, etc.

The Sunday School and the Healing of the Nations. Edited by John T. Faris. 12mo. 270 pp. New York. 1925.

The World's Sunday School Convention at Glasgow in 1924 brought together from fifty-four countries, 2,693 delegates, including a notable body of Christian teachers whose addresses and discussions are here reported. The world-wide influence of the Sunday-school, the progress made and the program for the future is here recorded. Many stimulating addresses were given on prohibition, stewardship, the Sabbath, teacher training, lesson making and the supremacy of Christ. The book lacks an index. The statistics reported show a total enrollment of 32,677,611 teachers and pupils in 347,001 Christian Sunday-schools of the world—two thirds of them in North America.

Islam and Its Need. W. Norman Leak. Pamphlet. 6d. London. 1925.

Here is an excellent statement as to the history, distribution, beliefs, practices, ideals and characteristics of Islam and its followers, with short chapters on the contact of Islam with Christianity, methods of approach and the effect of the war. The author

came into close contact with Moslems in Palestine and Arabia while engaged in medical work. He loves them and seeks to lead others to understand them and to seek their conversion to Christ.

An Outline of the Religion of Islam. H. W. Weitbrecht Stanton. Pamphlet. 49 pp. 1d. London. 1925.

Beginners, who seek to understand Islam, will find here a short and exceptionally clear and helpful study of the origin, sources, doctrines, observances and effects of this religion, together with statements of modern changes and results of the contact of the Gospel with Islam. It is an excellent introduction.

An African Church in Building. Rt. Rev. J. J. Willis of Uganda. 8vo. 118 pp. 2s 6d. London. 1925.

The jubilee of the Uganda Mission of the C. M. S. makes this volume of especial interest at this fiftieth anniversary of Henry M. Stanley's letter to the *Daily Telegraph*, the event that led to the founding of the mission. Bishop Willis, in well-chosen language, tells of the spiritual church that has grown up there and of its marvelous beauty and strength. Read the story to see how God has wrought.

Bits of China. Christine I. Tinling. 12mo. 220 pp. \$1.50. New York. 1925.

A traveler often notes many things that those of long residence in a country miss. Miss Tinling (whose name sounds Chinese but is not) traveled for three years in China organizing temperance societies for the Woman's Christian Temperance Union. She saw much besides intemperance and women and, having a gifted pen, describes many things that are informing and entertaining—Shanghai with its foreign and Chinese quarters; Nanking, with the Ming tombs and pulsing student life; a river trip up the Yangtze on a Chinese boat; Peking, the capital, with its schools, missions and politicians; Kiukiang, with its teachers' institute; Canton, with its boat people, market, insane

asylum and Christian college; Chungking, a great western walled city of Szechuan, and Chengtu, with its modern Christian university. Miss Tinling vividly pictures the opium evil, the oddities and discomforts of travel, exciting experiences of fire and bandits and the encouraging results of mission work.

Ben and Kit. M. E. Drewsen. 12mo. 104 pp. 1s 3d net. Glasgow. 1925.

American Christians are prone to forget the home mission problems of England. This little story of the London waifs gives a glimpse of the darkness and of the Light that is shining in "Darkest England."

Life Story of David Livingstone. J. J. Ellis. 12mo. 64 pp. 1s net. Glasgow. 1925.

This biography of one of the "Mighty Men" of missionary annals is brief, cheap and poorly printed but it gives the main incidents of the hero's life and the lessons taught.

A Nature Mystic's Clue. Dwight Goddard. 8vo. 281 pp. \$2.00. 1925.

In the story of the son of a Canadian woodchopper and a school teacher, the author gives his ideas of God, the soul, and of love as the "ultimate cosmic principle."

Dr. Fosdick's Book: A Review by I. M. Haldeman. 12mo. 116 pp. \$1.00. Philadelphia. 1925.

Clearly and candidly one famous Baptist preacher of New York dissects another famous Baptist preacher's lectures on "The Modern Use of the Bible," pointing out their definite disagreements with the Bible and their logical rationalistic outcome. Dr. Fosdick asserts his loyalty to Christ as the Son of God, his belief in salvation through Him and his faith in immortality, while at the same time he discredits the reliability and authority of the Bible as a true record of Jesus' life, works and teachings. Dr. Haldeman points out the inconsistency of these two positions and the way that rationalism undermines faith in God's omnipotence and

the superhuman character of Christianity.

Stories of Great Hymns of the Church. Silas H. Paine. 12mo. 795 pp. \$3.00. Montclair, N. J. 1925.

A former officer of the Standard Oil Company and an officer in Broadway Tabernacle, New York, rendered a useful service to many pastors and other workers by gathering stories concerning eight hundred and five great Christian hymns.

Later Evangelistic Sermons. W. E. Biedewolf. 12mo. 125 pp. 75 cents. Chicago. 1925.

Eleven sermons on faith, life, sin, salvation, and God's love have been used to save and transform hundreds of men and women. They are biblical and gripping.

Die Herren der Erde. (The Lords of the Earth.) Ferdinand Brookes. 385 pp. C. Ed. Müller. Halle, Germany. 1923.

This, a "romance of future days," as it is called by the author, is an interpretation of Biblical passages bearing on the second coming of Christ. Most missionary leaders of America, Great Britain, and the Continent of Europe, will not accept the author's viewpoint that missions have ceased for the Gentile Christian Church and have become a part of the new task of the restored Israel after the great battle of the Christ and Anti-Christ, and the casting out of Satan from this world has been accomplished. The whole romance is centered about the three cities of Moscow, Berlin and Constantinople, which latter city is regarded as the Babylon of Scripture prophecy.

D. B.

The Gospel of John. A Handbook for Christian Leaders. Benjamin W. Robinson. 275 pp. \$2.25. New York. 1925.

The writer of this handbook holds that John the son of Zebedee, is not the author of this Gospel and that the "Disciple whom Jesus loved" was another John, a young disciple, not one of the twelve apostles. Dr. Robinson believes that the author lived in Jerusalem, and though an eyewitness

of the scenes described, was unfamiliar with Galilean topography. He holds that this John later became the preacher at Ephesus and that this Gospel was intimately connected with the life of his Ephesian converts, as for instance, the sixth chapter which "consists of a talk that John gave on communion day" (p. 140). He believes that the Gospel was published in completed form in 100 A.D., after the death of the author; chapter 21 being an appendix.

Robinson stands squarely for the trustworthiness of the Gospel narrative though he does not assign the authorship to John the son of Zebedee—in spite of the weighty arguments advanced from the book itself by such scholars as Westcott and Sanday. He senses the spirituality of the book, and in some cases may be thought to over-emphasize it without denying the reality of its character.

C. R. S.

The Leading Themes of the Gospel of John. W. E. Vine, M.A. 12mo. 141 pp. 2s. net. Glasgow. 1924.

The outstanding feature of this book is the author's thorough appreciation of the purpose and construction of the Gospel according to John. Without pausing to discuss critical problems, such as those of disarrangements in the contents of the Gospel, he points out that it has a "Divinely arranged order" (p. 10); and a reverent sense of its profundity is shown throughout. It is viewed as the revelation both of Christ's glories and His grace, and each revelation is seen to be connected with a particular purpose of God for His children. The question of authorship is not raised, the Gospel being allowed to testify to its own genuineness.

The leading themes of the Gospel are concerned directly with Christ, and with closely related subjects. They include: The Prologue of the Gospel; Christ as the Word; Christ as the Light; Christ as the Life; Christ, the Sent One; The Subject of "Believing"; Witnesses to Christ;

Divine Love; The Death of Christ; The Holy Spirit. The method is topical, but the arrangement of material in each study is analytical. Thus Chapter IV traces through the references to Christ as the Life, up to the climax at 20:31.

The book is scholarly as well as practical. Care has been taken to give the most satisfactory readings of disputed passages. The author has definite opinions on exegetical questions, but these are introduced only when they add interest and value to the study. Several of them are given in footnotes, including some excellent discussions of New Testament Greek synonyms.

Especial attention is directed to the chapter on the Holy Spirit, which forms a fitting climax. The book is readable and its great value lies in its presentation of the standpoint of John himself in writing his Gospel.

C. R. S.

The Hebrews Epistle in the Light of the Types. Sir Robert Anderson, K.C.B., LL.D. 16mo. 182 pp. Glasgow. 3s., 6d.

Bishop Westcott, in the 1892 edition of his *Commentary on the Epistle to the Hebrews*, said: "The more I study the tendencies of the times in some of the busiest centers of English life, the more deeply I feel that the Spirit of God warns us of our most urgent civil and spiritual dangers through the prophecies of Jeremiah and the Epistle to the Hebrews." These words are quite as appropriate today. Sir Robert Anderson's timely volume does not aim to be a commentary on the Epistle, but rather to bring the light of the Old Testament types to bear upon it. He emphasizes the importance of the Pentateuch, pointing out that the Christian revelation is based on historic Judaism.

Of this Epistle he writes: "Its purpose is not to tell how sinners may be saved, but to unfold the infinite fulness there is in Christ for sinners who have obtained salvation." (p. 126.) He sums up the thought of Hebrews by saying that it "unfolds the

truth that the divinely appointed shrine, with its divinely ordered ritual, and all its gorgeous furniture living and dead, were but the shadows of heavenly realities; and that, with the coming of the Son of God, the morning of shadows was past, for the light that cast them was now in the zenith of an eternal noon." (pp. 38, 39.)

In discussing the problem of authorship, two names are suggested—Luke and Paul; others are said to be mere conjectures. It is claimed that the author is Paul, speaking not as Apostle to the Gentiles, but as the Messianic witness to Israel. A resemblance is pointed out between this Epistle and Paul's sermon to the Jews at Pisidian Antioch (Acts 13). The author suggests that the last chapter of Hebrews, which "sounds like Paul," is a "covering letter" written to accompany the treatise. He thinks Paul may have had Luke for his amanuensis, and that this partly accounts for the peculiarities of style.

A glance at the table of contents and the appendices suggests the scholarly character of the book which shows careful study and a wide knowledge of the Scriptures. The author's exegesis of specific passages is interesting, though sometimes open to question. It is supported by frequent appeals to the Greek. C. R. S.

Negro Year Book—An Annual. 1925-1926.
Edited by Monroe N. Work. 520 pp.
Maps and charts. \$1.00, paper; \$1.50, boards. 1925.

Every subject related to the Negro—statistical, political, physical, social, occupational, educational and religious—are dealt with concisely and intelligently in this Year Book, edited by a Negro for the information of all races. Dr. Work of Tuskegee Institute shows the magnitude and importance of the problem and the progress that the American Negro is making. This is an excellent book of reference.

Toto and Sundri. Emma A. Robinson. 16 mo. 103 pp. Paper, 40 cents. 1922.

A story of a boy and girl of India in a Methodist mission school, with questions at the close of each chapter.

Toto and Sundri are like other interesting boys and girls, but become Christians and finally enter Christian service. The last chapter is a list of suggestions for teaching the six chapters in six lessons.

NEW BOOKS

Arnot of Africa (Missionary Lives for Children). Nigel Grahame. 59 pp. 65 cents. George H. Doran Co. New York. 1925.

Moffat of Africa (Missionary Lives for Children). Norman J. Davidson. 59 pp. 65 cents. George H. Doran Co. New York. 1925.

Between Black and White. Henry Hugh Proctor. 189 pp. Congregational Publishing Society or Pilgrim Press. Boston and Chicago. 1925.

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