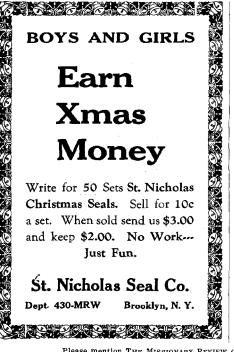
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W. J. Elliott, Treasurer, Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

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PERSONALS

CHARLES K. EDMUNDS, PH.D., president from 1907 to 1925 of what was then known as Canton Christian College, now Lingnan University, has resigned as Provost of Johns Hopkins University, his Alma Mater, to become American Director of Lingnan University, which has recently undertaken to raise a fund of \$2,500,000.

REV. JOHN M. MOORE, pastor for the past ten years of the Marcy Ave. Baptist Church, Brooklyn, N. Y., has resigned to become one of the general secretaries of the Federal Council of Churches. He will devote his time to developing inter-church coöperation in local communities and statewide areas.

JOHN LIVINGSTONE MOTT, son of Dr. and Mrs. John R. Mott, has recently returned to India to continue as a social worker of the Y. M. C. A. at Nagpur, Central Provinces. He has married Miss Celeste Goddard, of New York City.

REV. R. E. DIFFENDORFER, D.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church, accompanied by Mrs. Diffendorfer, is making an extended tour of Europe and the Far East, expecting to return to America next summer.

MISS LUCY GARDNER, secretary of the English organization known as "Copec," is visiting the United States on a speaking tour at the invitation of the World Alliance for International Friendship through the Churches.

* * ×

MR. A. W. ARMOUR of New York has been elected treasurer of the Presbyterian Board of Foreign Missions to succeed Mr. Dwight H. Day. Mr. Armour has been assistant to Mr. Raymond B. Fosdick and has made special financial studies of the various organizations supported by Mr. John D. Rockefeller, Jr. He was born in Montreal, Canada, where he was for some years the assistant treasurer of the Dominion Bridge Company.

J. KINGSLEY BIRGE, formerly of the International College of Smyrna, Turkey, is now Candidate Secretary of the American Board of Commissioners for Foreign Missions.

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* * * OBITUARY

REV. JAMES NICOLL OGILVIE, D.D., president of the World Alliance of Reformed Churches Holding the Presbyterian System, who was at one time a missionary in India, died recently in Edinburgh, Scotland.

*

JOHN H. BRADFORD, since 1916 missionary of the Presbyterian Board in West Africa, and recently manager of the Halsey Memorial Press, at Elat, died early in October. Mr. Bradford was born in Belleville, Kansas and was educated in Monmouth, Illinois and in Chicago.



REFORMED CHURCH CENTENARY

The one hundredth anniversary of the Board of Home Missions of the Reformed Church in the United States was held in Philadelphia, on October 15th. The program included addresses by the members of the Board and superintendents of departments, greetings from church bodies and addresses by Mrs. John Ferguson, New York. City, president of the Council of Women for Home Missions and Dr. John M. Moore, of New York.

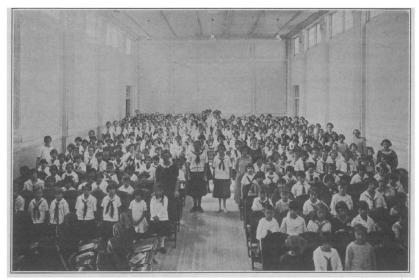
* HUNGARY-A CORRECTION

*

Rev. J. P. Piroch, of Chicago, calls our attention to an error in the August Review (pages 638-639) in the statement quoted from a Free Church of Scotland paper. He

says: "I was in Hungary nearly a year and the situation in Central Europe is well known to me. 'Protestantism in Hungary' should read: 'Protestantism in Czechoslovakia.' In Hungary there never were any Hussites. Prague, the mother of Czechoslovaks, is in Bohemia, not in Hungary. I have been in Czechoslovakia during the religious move-ment since the end of the World War. The new religious followers are known in our country by the name 'Ceskoslovenska country by the name 'Ceskoslovenska Cirkev' (Czechoslovak Church). They have more than one million followers which separated from the Roman Catholic Church, after the war, and now are a branch of the world Protestant Church."

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Some Results of Evangelical Missions in South America

THE MISSIONARY REVIEW The WORLD

NOVEMBER, 1926

VOL. XLIX NUMBER ELEVEN

A CHRISTIAN VIEW OF DISASTER

THE problem of the loss of life among the Jews, caused by the fall of the Tower of Siloam in Bible times, is perennial. Whenever a disaster overtakes a nation, a community or an individual, many are ready to offer explanations, to say just how far God is responsible or what lessons He is seeking to teach erring humanity. The famines in India, the floods in China, earthquakes in Japan, hurricanes in Florida, fires in San Francisco, epidemics in Africa, volcanic eruptions in Europe and other widespread destructive forces due to physical causes present peculiar problems. It is easier to explain the cause and cure of suffering due to wars, massacres, banditry, railway and automobile accidents and other losses where the human equation enters.

In the injury to human life and property, due to seemingly uncontrolled physical forces, many are quick to put the responsibility wholly on God as the controlling Power, asserting that He is visiting erring men and women with punishment for sin. Others hold the view that impersonal forces of nature alone are responsible—that a certain cause produces a certain effect and that God has nothing directly to do with it—except as the Author of natural laws. Many seek to avoid the dilemma by crediting God with responsibility only through His "permission."

Those who charge that these disasters have a punitive purpose face the difficulty of explaining why churches, Christians and little children suffer with those living in open and wilful disobedience to God. On the other hand Christians cannot accept the contention that God is in no way responsible, for we believe in the superintending providence of God as the almighty and all-wise loving Heavenly Father.

Confessedly any attempted explanation involves problems and unsolved riddles which human knowledge and experience are too limited to understand. We know that men are sinners and deserve

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[November

chastisement. We know that the forces of nature are powerful and are governed by the law of cause and effect, but how directly or for what purpose God works through certain natural phenomena, who can say dogmatically?

There are, however, certain great truths that should not be overlooked in these disasters. Every crisis or calamity is a time of testing, such as comes to a steel girder when it is subjected to a heavy strain. If there is a bad flaw or weakness, the girder will break. If it is up to specifications, it will stand approved. So these calamities, national and personal, offer an opportunity for a Christian to show strength of character and the power of God in human life.

1. They test and reveal our faith in God, His wisdom and power and love. He is not an unfeeling judge or powerless to control the forces that He has created. Christians believe that God is a loving Father and almighty Ruler who does all things well.

2. They reveal our confidence that we are safe in His keeping. Disasters, however closely they may touch us, are among the "all things" that work together for good to those who love God. While men in rebellion against God may suffer permanent injury, the children of God, who are in His will, cannot really be harmed by injuries to their bodies and property.

3. They reveal and clarify our true estimate of values. We are apt to lose sight of the fact that temporal things are only temporal. When physical possessions are threatened, then we realize that it is the spiritual things that are eternal and of greatest worth. Even physical life itself is not of greatest importance, else martyrs all were misguided fanatics. The loss of earthly things should help to emphasize faith in immortality.

4. They reveal and develop sympathy and brotherly love. Were there no calamities or sorrows there would be nothing to call forth the finer qualities of human nature such as benevolence, compassion and self-sacrifice for the sake of others.

5. They test and reveal the metal of which we are made. The greatest humans are not those who have had the most comfortable time in life. In trouble, we seek comfort and help from those who have passed through troubles. It would be a curse if Christians were always immune from suffering and loss.

6. They reveal our aptness as learners in God's School. Every so-called calamity may be a blessed messenger of God, however much disguised. The San Francisco earthquake and fire taught men how to build a better city. Every epidemic, flood or famine sets men to work to discover remedies and preventive measures and to apply them; railway and motor accidents lead to laws and new safety devices; wars lead to peace movements and international tribunals for the settlement of disputes.

7. The facing of sudden death and disaster causes men and

women to pause and consider the transitoriness of human life, the wages of sin, and the need to seek first the spiritual and eternal things of God's Kingdom. Such experiences lead us to take account of stock, to examine the road on which we are traveling and the goal toward which we are headed.

It is true that physical disaster and death are unpleasant to all who have a normal love of life; but in the present order of things decay and death are a blessing, for out of decay comes new life and through death of the old generation a new generation is given larger opportunity. Great benefits have come to God's children and God's work through the physical hardships endured by missionaries in Africa, the sufferings due to the turmoil in China, the persecutions in India, the difficulties caused by financial stress in Europe and through the many other trials to which men are subject. No trial has overtaken us but such as is common to all mankind and with each trial God gives power to overcome and makes a way of escape so that victory and not defeat may be ours.

INCREASING CONFUSION IN CHINA

ONDITIONS in China will probably be worse before they are better, although newspaper reports make them seem about as bad as they can be. With no real central government, with the country divided under rival leaders, Chang Tso-lin in the north, Sun Chuan-fang in the east, Wu Pei-fu in the west and the Cantonese troops in the south. Bandits roam the country, attacking towns, looting shops, kidnapping missionaries and other foreigners in some instances. It is also reported that extensive Russian bolshevistic propaganda continues through paid agents from Moscow. The Christian general, Marshal Feng Yu-hsiang, having failed to unite China, is reported to be studying in Europe or biding his time on the northwest frontier of China.

Without any strong, high-principled, patriotic leader who can bring harmony among the various sections of China, and without any unifying ideal and purpose, the present condition of the country is deplorable in the extreme. Each day brings fresh news of towns looted, battles fought, domestic strife more bitter, and foreign relations more strained. On October 5th, Mr. Thomas F. Millard, Shanghai correspondent of the New York Times, cabled as follows:

Although reports from many parts of China reveal a somewhat precarious situation for the foreigners, with frequent violence, abductions and damage to property, nevertheless the mission boards at Shanghai are not inclined to be seriously alarmed for the safety of isolated stations. Such incidents, so far reported, are the acts of bandits and not officials or soldiers.

Today a leading missioner said :

"The presence of foreign naval forces tends to aggravate instead of pacifying conditions. The gunboats' clashes with the Chinese sometimes imperil the missionaries outside the scope of their direct operations." The leading British newspaper in Shanghai urges stronger action in the interest of the Chinese masses, who are said to be suffering much more than the foreigners under the misrule of the militarists. The majority of the missionaries are averse to forcible intervention. They realize, however, that the state of China calls for some action to check the collapse of authority.

Conditions in Peking are getting worse weekly. The straw Cabinet has practically vanished, every member seeking safety either in the legation quarter or the foreign concession at Tientsin. Peking seems to be lapsing into anarchy. Groups of unruly soldiers are completely out of hand. The Government cannot pay salaries and it is unlikely that any government which the foreign powers can recognize will be formed for years. Most of the foreigners in Peking, who a few months ago rejoiced in the expulsion of the Kuominchun (Marshal Feng's army) would welcome them back now.

Some of the missionaries in outlying districts are suffering and the work is greatly hindered by the military operations, by anti-foreign sentiment and by banditry. In southern Hunan, Cantonese troops have occupied some mission schools and hospitals. In eastern Hunan, the Evangelical Church Mission (Cleveland, Ohio) reports a very serious situation. Rev. B. H. Niebel says:

About two months ago an army of Chinese Soviets from Canton in the southeastern part of China entered Hunan, taking possession of Chaling, the southeastern station of our Mission, also Yuhsien Hospital, and the Liling Hospital, the Albright High School, a church and other mission properties. The disturbance has been severe and a great trial to our missionaries.

From a letter just received from C. Newton Dubs of the Evangelical Mission in Hunan (dated August 24), we quote the following:

The Cantonese army is pressing northward by the thousands and seemed to come "as grasshoppers for multitude." Many young boys and lithe young men are among the number. The soldiers devoured and preempted everything, like a plague of "grasshoppers."

Our churches all along the way, Chuan Wan, Huangtolin, Hsinshih, and at Yuhsien are of necessity "keeping open house" and serve as lodging places for the Communistic Army. Much damage is done to our property. The pastor in charge of these churches is compelled by the army officers and soldiers to be their menial servant, at their "beek and call" day and night, and the demands are of every possible kind, even to furnishing prostitutes or directing them to them. The lot of the preacher is a hard one, his own house hold property is used indiscriminately and often ruined. The soldiers never stop to clean up when they leave and are not particular what they take along. In Yuhsien and in Liling, the soldiers vacate the auditorium for Sunday services, standing around in the adjoining rooms on the side, talking in loud voices, etc. They hold on to the buildings for use of passing troops.

Our schools and schoolrooms, and some foreign dwellings, are also occupied, though the commanders say they will vacate when these schools are to be opened for the incoming pupils. The people in general do not come to our hospitals very much now; the people wounded by the soldiers, i. e., Chinese not in the army, come for treatment. In some cases the soldiers pay their bills. Soldiers are a hard class to control and full of insolence in the wards. They refuse to leave (some of them) when cured and do not pay.

Religious work is impossible. The army is composed mostly of unbelievers and infidels, who are not slow to scoff. All services are interrrupted. Many are ready to debate about Christianity, but listen to a sermon, they will not.

There are some Christians in the army, yet the principles of communism are not in harmony with the Spirit of Christ. Work of the Bureau of Agitators, whose aim it is to explain and make the doctrines of Communism palpable to all classes, follow closely the methods of work of the missionary. Their street preaching is very effective, their posters as attractive as those of the best kind issued by any organization in China. The venom of these agitators is dangerous. Many of them have been trained in mission schools. Here is a free translation of three placards, one of which I know was put upon the front doors of our Yuhsien church:

"Christ's Church and his doctrine is a poison paralyzing our youth; Christ's Church and doctrine is an agency usurping our language to make us Chinese stupid and foolish; The Church of Christ from England and America are both robbing us of all our precious inheritance and wealth."

"Churches and property belong to the Chinese," is a slogan of the whole army, and it finds fertile soil. All the property the army uses is deteriorating. If we repair, the army gets the use of the repairs; if we do not, the deterioration is still worse. Either plan consumes quite a sum. The more buildings we erect the more they will have to use later on. We are in truth the "guests of China," a courteous phrase used hitherto in referring to us missionaries, but we are to be dispossessed in due time.

Pray for missionaries in China. They labor under serious difficulties and are in great danger.

The capture and ill-treatment of missionaries is comparatively rare, but is occasionally reported. On October 3, bandits attacked a large party of missionaries while they were going to Shenchow-fu, Hunan Province, and robbed and carried off three Americans—Miss Minerva S. Weil and Karl H. Beck, of the Reformed Church in U. S. Mission, and Miss Lydia Koebbe of the Evangelical Mission. Seven other missionaries who escaped are now reported safe at Taoyuan Tayo.

Supplementary messages carry an appeal of the Methodist Episcopal Mission in Nanchang for volunteers to assist in caring for the wounded Chinese. The Board of Foreign Missions of the Reformed Church in the United States received a message recently, in which the robbery and capture of some missionaries was announced, but it gave no details. Miss Minerva S. Weil, one of the missionaries carried away, was in charge of the Bible Woman's Training School in Shenchow-fu. The Rev. George E. Epp, Executive Secretary of the Evangelical Missionary Board of Cleveland, reports that Miss Lydia Koebbe is connected with the Foreign Mission Department of the Evangelical Church and is in charge of a girl's boarding school at Tung Jen, Province of Kweichow, the next province west of Hunan.

In the recent raid on Chow-kiakow, an important city in Honan Province, there was great suffering by the Chinese between September 17 and September 23. The only missionaries actually resident upon the mission premises at the time were Mr. Davies and Miss Poppins, and later Mr. Davies was kidnapped. The correspondent of the North China *Daily News* says:

Bandits cleared the city of women and children and members of the better-class homes. The number they took with them was so great that it was impossible to feed and control them. As a result hundreds dropped by the wayside dead, and the sick are lying in the roads leading to the city.

Mr. Davies was seized by Wang Chien-kuei of the Sixth Brigade. The pastor, who is of the China Inland Mission, was severely handled and tortured with hot irons.

The serious anti-foreign movement is spreading in southern and western China. The exodus of British citizens from Szechuan Province continues and American missions have been warned they had better concentrate at Chungking. One cable states:

Five hundred missionaries were reported isolated and unable to escape from Chengtu, in Szechwan Province, according to a Shanghai dispatch to *The Daily Express*. Chengtu is the headquarters for numerous American and English missionaries' societies of all denominations.

Meantime the brigand captors of the English missionary, the Rev. C. Freeman Davies, are moving south, sacking and burning towns as they go. The fate of three British missionaries at Changte, Ho., one of the looted towns, is not known. Two C. I. M. women missionaries are reported to have been seized at Yungchang, in Yunnan Province.

Rabid anti-British propaganda continues. A Chinese secret society, says this dispatch, is reported to have placed a price of \$50 on every foreigner's head. Natives are demanding confiscation of British property and the expulsion of the British from Szechwan province.

The evacuation of Chungking, Szechwan, by British residents has caused jubiliation among the Chinese, who believe Britain has been beaten. Chinese newspapers are triumphant. They declare, "We could eat the British and swallow their hides whole."

The political and military situation still is in chaos. The recent replacement of a Wu Pei-fu man in command of Peking by an appointee of Chang Tso-lin indicates that the combine may be dissolved and shows Wu Pei-fu's power is gone. His nominees in the Peking Cabinet on resigning probably will be replaced by Chang Tso-lin's men. Chinese and many foreigners would welcome any change that would be likely to give new direction to China's political evolution.

How any constructive, evangelistic and educational work can be conducted under these disturbed conditions it is difficult to understand, and yet most of the mission schools and colleges are open, hospitals are in operation and the church work is being carried on as usual—except when chapels are occupied by armies. The missionaries are generally recognized as the truly unselfish friends of China. While warring factions are devastating the country and the Chinese are killing each other, these foreigners are patiently carrying on their work for China and are urging their governments to be patient and to take away all causes of friction in international relations. Some of the missionaries are proposing to form a new society to be known as "The Friends of China."

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AN INTERNATIONAL CONFERENCE ON AFRICA

⁴⁴ E VERYWHERE there is a new attitude towards Africa which is turning it from the continent of tragedies to the land of responsibilities and opportunities. On the Government side there are remarkable changes in concepts and policies, chief of which are the Mandate principles and the creation of the Colonial Office Educational Advisory Committee. The commercial element realizes it cannot take everything out and give nothing in return. Missionaries are working with the Africans more and more, while on the African side there is the new race consciousness. The world attitude, too, is changing, and it is the need of the future that all these forces should be welded together. We must drive from our thoughts all concepts of nationality and race and become one for the redemption and full development of Africa."

Thus spoke Dr. Thomas Jesse Jones at the Africa Missionary Conference, held under the auspices of the International Missionary Council, in Le Zoute, Belgium, from September 12th to 20th. The chairman was Dr. Donald Fraser, a Scotch missionary, formerly in Livingstonia. The organizer was Mr. J. H. Oldham of London.

There were present government administrators, like Sir Frederick Lugard, late Governor General of Nigeria; M. Louis Franck, late Secretary of State for the Colonies for Belgium; General de Meulemeester, ex-Governor of the Belgian Congo; Sir Edward Garraway, late Resident in Basutoland; the Hon. E. B. Denham, Colonial Secretary to Kenya Colony; Major Hanns Vischer, Secretary of the African Educational Committee of the British Colonial Office. They reported that the stage of development is now fully opened and governments see that central to the success of government is the development in health of body, and equipment of mind and in morale of the African himself.

There were also scholars, like Prof. Julius Richter of Berlin; Prof. Westermann, the great philologist of African languages and Director of the new International Institute of African Languages and Tribal Cultures; and the Rev. Edwin W. Smith, whose "Ila-Speaking Peoples of Northern Rhodesia" is already an anthropological classic; and Dr. T. Jesse Jones, famous for his leadership of the Phelps-Stokes Fund Commission of Enquiry on "Education in Africa."

Negro leaders came from America, as well as Africa, men and women, educators and preachers, whose speeches and personal talks kept the members face to face with living realities. Missionaries and secretaries of Mission Boards came from different areas of Africa, representing numerous communions and many nations.

Specialist workers in the Moslem world included Bishop Gwynne of Egypt and the Sudan; Dr. S. M. Zwemer; and Miss Constance Padwick, Secretary of the Christian Literature Council for Moslem Lands.

During the conference, with increasing clearness, there came into view the great movements and demands affecting all workers in Africa. All the European powers have discovered that the time has passed away when they need only occupy themselves with securing conditions of peace and order and facilities of transport and some revenue. The human wealth of Africa is seen to be the primary concern of government. As Sir Frederick Lugard put it, the increasing acceptance of the principle underlying the League of Nations mandate conception will bring as great a change as was the abolition of slavery. One effect of this is that everywhere governments are entering the field of education, hitherto the almost exclusive field of missions, which are today responsible for over 90% of the education of Africans. Missions must reshape their policy to meet that new The cooperation of missions with government in this situation. sphere is most clearly exemplified in the formation by the British Colonial Office of its Permanent Advisory Committee on African Education.

One of the questions under discussion was: Shall the native be African or belong to Western civilization? Shall he take a European Christianity or an African? The answer given was: Neither and both—he takes the Gospel through Western and through African hands from Christ. As to the races, we stand for differentiation of method and order of life, but identity of ideal and of communion with the Eternal God through Christ.

The resolutions adopted at Le Zoute, arising directly from the discussions in the sectional groups by men and women responsible in the field and in the home boards for putting them in practice, present in outline a coherent, practical policy of action which can in time profoundly influence for good the destinies of that continent and its peoples. These resolutions cover the great areas of influence in the life of the Africa of today and tomorrow—evangelism, education, health and native welfare, land labor, woman, language and literature.*

The resolution on education views native education in Africa as a cooperative undertaking, in which Government, missions, natives and the commercial community are concerned. After defining the sphere of government authority, and recommending a scheme of visiting teachers, and a revenue policy adequate to the elementary education of all native children, it proposes a curriculum related to the total life of the community, with character development based on religion covering all, and especially health, the building of a sound home life, and an informed use of recreation. It concludes with a

^{*} The Report of the Conference will be ready in a few weeks and can be obtained by ordering from the International Missionary Conference, 2, Eaton Gate, London, S. W. 1 at 38. 6d., or from 25 Madison Avenue, New York, U. S. A., at \$1.

strong plea for a specifically religious education of the highest efficiency, including religious knowledge, its translation into ethical practice, and its relation to worship. In order that all this should be pursued in practice with the maximum speed and efficiency, a commission is proposed to survey the whole field of religious education in Africa.

A special committee, which has been considering the subject of American Negroes and Africa, reported that Negro preachers and teachers who meet the same tests as are applied to other missionaries should be encouraged to engage in missionary work in Africa, but due regard should be paid to the many delicate situations that might be created in certain areas as to their relation to white men and other Negro workers.

The members of the Conference saw clearly that throughout the whole range of the missions and the churches a new drawing upon the adequate power of Almighty God can alone carry through the tasks to which He has called them in Africa.

A WORLD STUDENT CONFERENCE AT PRINCETON

HE recent conference, called "World Students and the Christian Church,"* was, from several standpoints, of special interest to those related to the foreign missionary cause.

It was a *student* gathering, held under the auspices of the Continuation Committee of the Evanston Interdenominational Student Conference. Mr. Ralph F. Barton, a graduate student of the University of Missouri, the Executive Secretary of this committee, has taken the leadership in the promotion of this and other conferences. The invitations and general arrangements were in the hands of Mr. George Paik, a Korean, who is at present a graduate student at Yale.

The attendance was limited to approximately forty American students, an equal number of foreign students, and about twenty representatives of Mission Boards and other organizations of the Church. Representatives of the Boards, of the Y. M. C. A., and the Y. W. C. A., and of the Church addressed the conference, and took part in the discussions, but the actual control of the conference was in the hands of the students.

In a real sense it was a *foreign student* conference. Thirty-eight foreign students represented China, India, Japan, Korea and the Philippines. The Central Board of the Chinese Student Christian Association and the Executive Board of the Japanese Student Christian Association met immediately after the conference, and almost all of their officers were present during its sessions. One day was given to a discussion of the cultural background of the six national groups represented; another day to a consideration of the

^{*} Held at Princeton. New Jersey, September 10-16, 1926.

foreign students in America.[†] Students from Korea, China and Japan presided at different sessions. At these sessions the vital part which foreign students can take in the work of the Church in America and in their homelands, and the opportunities of service by American Christians for the nearly ten thousand students in this country were emphasized.

It was also a *study* conference. Its membership was limited so that there might be opportunity for free and full discussion. This is perhaps the first time that foreign and American students have been brought so closely and so informally into touch with the responsible representatives of the work of the Church, both at home and abroad, and have been given opportunity to question these representatives concerning all phases of the diversified program of the Church. Some interesting opinions were expressed as to the type of missionaries that thould be sent to the homelands of these students and a list of qualifications, made up from the suggestions of the foreign students included the following:

Willingness "to play second fiddle"; teachableness; sympathy with and understanding of national culture and history of foreign countries; fairness in describing conditions abroad; good humor; absence of race prejudice; culture and well-rounded education; willingness to work with rather than for the natives; good health; outstanding character and personality; not narrow denominationalists; an understanding of social, economic and political problems; a possession of true Christian experience, not merely an "efficiency man"; loyalty to Christ and a belief in Him as Saviour.

After the foreign students had expressed themselves thus frankly about missionaries, they asked for an equally frank criticism of themselves by the American students and others present. The following points were made:

Foreign students should be more true to their own culture; should know the historical and cultural background of their own countries; when they speak they should make clear that they are speaking as individuals and not as authorized spokesmen of their countries; they should try to share with American students their religion and life; they are often too aloof and too proud or too sensitive; Christian foreign students should try to influence other foreign students who are not Christians; some of their criticisms of missions and missionaries are not well founded and do harm to the missionary cause; some Christian foreign students do not have the courage to bear witness to Christ and to the work of His Church when these are under fire.

The foreign students expressed, by a rising vote, their appreciation of what the missionaries are doing for their countries, and the Mission Board representatives and American students, also, in a rising vote, expressed appreciation and gratitude for all that foreign students had brought to the life of America and of the Church. Some misconceptions were cleared away and the conference was an

⁺ The background of information for this discussion was supplied by the survey, called "The Foreign Student in America," published last year by a Commission on Survey of Foreign Students, an expansion of the Friendly Relations Committee who have been pioneers in this field.

illustration of the reciprocal benefits that come from following the scriptural injunction to "speak the truth in love."

The final impression of the conference was the essential unity among Christian students despite an obvious diversity. There was a steadily deepening consciousness of this unity of feeling and conviction in regard to the central truths and values to be found in Christ and in the service of humanity in His Name. The evening sessions were devoted to Bible study and to a consideration of some of the central messages of Christianity. Part of one evening session was given over to personal statements by individual students of what Christ meant to them, and another evening to what message Christ had for this generation in the solution of present-day world problems. The conception of the uniqueness and beauty and power of Christ to meet every need is always clarified and magnified by such testimony, and especially by the witness of those who have come out of strange and un-Christian environments into an appreciation of Christ and His gifts. The last session, when a communion service was held, was an expression of this oneness and fellowship. The six elders who took part in the sacrament were representatives of the six nations having delegates at the conference. In this Occidental setting a new meaning was given to the words of the Sage of the Orient. "All within the four seas are brothers." These words were verified and glorified through the word of another, so distinct during those days at Princeton, "One is your Master even Christ, and all ye are brethren.

W. R. WHEELER.

THE INTERNATIONAL MISSIONARY COUNCIL PROGRAM

THE meeting of the Committee of the International Missionary Council in Sweden in July had added significance in view of a thorough-going inquiry undertaken by the Committee as to whether there is a real program for the International Missionary Council. Does the Council command the resources, personal and group, that will enable it to maintain a level and a standard that commend them to respect? The Council was the logical and, perhaps, the inevitable successor to the Continuation Committee of the Edinburgh Conference of 1910. When the Continuation Committee ceased to function soon after the outbreak of the war, it was so essential that the growing missionary enterprise of the Christian churches of Europe and America should have some international coördinating body that, in 1921, the International Missionary Council came into being on a thoroughly representative basis. There have been two meetings of the Council, and three of its Committee.

At the recent meeting of the Committee of the Council opportunity was given for a thorough inquiry as to its program. The reports of the executive officers revealed very important contacts

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which they were maintaining, of real advantage to the Boards at the home base and to the indigenous Churches growing up in mission fields. Among these contacts was the British Advisory Committee on Education in Africa, which is working in collaboration with important interests in the United States and Belgium.

Another important contact of the Council, through its executive officers, was that formed with the International Institute of African Languages and Cultures, with obvious advantage to missions in placing at their command the most expert counsel in the world, and of large advantage to Africa in mobilizing those who understand it.

Furthermore, the Council, through its officers, is making a study of the organization and administration of union institutions in different countries, with a view to making this information available in a field of very important mission administration in union movements. The place of women in the Church on the mission field, a question which is arousing much interest in Asia, as in America; and also that other question of much importance—student migrations—are receiving careful study on the part of the officers of the Council. Dr. Mott, the chairman of the committee, brought to the gathering the results of a recent journey to mission fields in the Pacific Basin, during which journey he had visited Japan, Korea, China, the Philippines, Malaya, the Dutch East Indies, Australia and New Zealand.

These services which the Council, through its officers, is rendering to the missionary cause, made it clear that it had a real program. Among the important elements in that program in the immediate future, the Committee emphasized the following:

Spiritual Vitality, The Presentation of the Christian Message in Belation to non-Christian Faiths, Enlisting the New Generation, Enlisting the Service of Laymen, Christian Education, Devolution Problems of Indigenous Churches and Christian Literature.

Another important decision was with reference to the next meeting of the Council. Because of the growing strength of the churches in Asia and Africa and the nature of the problems to be faced it was felt desirable to meet somewhere in Asia, where representatives of the rising Churches in the Orient and those of the sending Churches in the West might come face to face and take up their common problems. Jerusalem was selected as the logical place, where three continents converge, the common home of all the Christian groups of the world, and on the continent where the problems of the younger Churches are most acute. The membership of this next Council meeting was fixed at not to exceed 200, including the members of the Council, an equal number of representatives from the indigenous Churches and a limited group of specialists. The main themes of the Council meeting are to be those mentioned above; the time of the meeting is to be the Easter season of 1928. W. I. C.



A GROUP OF COUNTRY PEOPLE; TAKEN NEAR COVENAS, COLOMBIA

Does South America Need Missionaries?

BY REV. THOMAS E. BARBER, MEDELLIN, COLOMBIA

S OME people, not familiar with the facts, think of South America as already Christian, so that there is little or no need for Evangelical missionary work in these republics.

It is very true that not all South Americans are ignorant and pagan. On the contrary many in the beautiful and attractive, modern cities, and in rural regions, are equal in culture, breadth of knowledge, and progressive ideas, to those in similar occupations in any land. They take important part in international counsels and are gaining world recognition as leaders of modern thought and progress. But this is also true of modern India, Japan, China and other countries that are generally recognized as proper mission territory.

Does South America then need missionaries? We must remember that most of the great Indian population is still as pagan as when the Spaniards first landed there. They are neglected and ignorant. They need missionaries. They are able to learn and the lives of many are transformed as truly by the Gospel as is the case among other peoples. Parents long to have their children have an opportunity to learn. These poor, unlettered Indians sometimes stand before a missionary with sad faces and show their children, earnestly asking that a teacher be sent to them. During past centuries little has been done either by the Roman Catholic Church 849

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or the State for them, and nothing adequate is being done for them now.

Many leading citizens of South America who are Roman Catholics, and even priests in good standing in this same church, recognize this need for evangelical missionaries.

One day an ex-president of Colombia said to me: "A great part of our people are only half civilized and they are afraid of the Protestants and persecute them because they do not know them and their teachings. They are ignorant and superstitious and know no better. The missionaries need to come more in contact with the people, especially in the smaller towns, and when the people know them and their teachings about Christ and the Bible, then they will lose their fanaticism and respect the Protestants."

A prominent business man made the following statement: "We need you Protestants and your work. You teach the Bible and our priests do not. Our priests are so ignorant that they do not know the Bible."

A prominent lawyer on being approached by the missionary about some business matters said: "I shall gladly render to you any service I can without charge because you missionaries are doing something to help our country. You strive to educate and uplift whereas our priests tyrannize and keep the people in ignorance."

A young Colombian recently graduated from an institution in the United States said: "Mr. Barber, when you tell me of the persecutions you missionaries suffer, and the conditions among these mountains it makes me think of the missionaries I used to hear tell of their work in India and China and the conditions there when I was a student in the United States."

We might add thousands of testimonies of the parents from all walks of life who send their children to Evangelical schools. The poor in the multitude of towns say: "Come to us; send us ministers and teachers to help us."

Such requests are too numerous to be counted, and come to us frequently. Our first missionaries went to the cities of Bogota and Barranquilla, because of urgent appeals made to the Mission Board by prominent citizens.

The majority of Catholic priests in these South American republics are not only opposed to Protestantism, but they bitterly oppose the open Bible. Every year there are numerous examples of persecutions toward both the nationals and the missionaries. I have been arrested twice this year for selling the Bible, the charge being that the Bible is an immoral book. In one case the mayor of the town refused to take the responsibility to decide against the priest who had brought the charges, and appealed to the governor of the state who at once replied declaring the Bible to be a good book. There was no attempt on the part of officials to inflict punishment in these instances but jails and prisons have often opened their doors to receive Evangelicals whom the priests accused only of selling the sacred Scriptures to the people. Bibles have often been confiscated and burned, even as late as 1925.

One priest, who has been for several years friendly toward me and who is a graduate of the Catholic Seminary of Medellin, perhaps the best in Colombia, told me that they had taught him only a little of their philosophy, a little of their theology, and hatred toward all other beliefs. Today they are teaching the same. He said that when he was graduated he was a poor, innocent young man who knew nothing. He had tried for over forty years to preach the Gospel but during all that time he had never read the Gospel. The first time



INDIAN GIRLS AND WOMEN IN CENTRAL AMERICA (GUATEMALA) The shawls and dresses are all of bright colors and the Christian women look happy.

he ever read the Bible was when he purchased a copy from one of our colporteurs. It seemed so good that he purchased four more and gave them to other priests.

An ex-priest, Roldan, left the Roman Catholic Church in the year 1922, and united with the Evangelical Church at Dabeiba in the year 1923. Later he gave up a position with a comfortable income in order to establish a school in a mountain region where there were no means whereby the children might receive an education. Last January the bishop of that diocese sent one of his most prominent priests with a letter signed by the bishop and more than thirty priests beseeching Roldan to return to the "mother church." On arriving at the house the messenger said: "Father Roldan, the bishop has sent me to take you back to the Church."

Roldan replied: "That is impossible, but come in and we will

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talk about it." When the man entered the house Roldan said to him: "What does the Second Commandment say?" The priest pulled from his pocket a New Testament which he had borrowed in Dabeiba and began turning its leaves. Roldan said: "What are you looking for?" "Looking for the Ten Commandments," was the reply. "Man," said Roldan, "You are just as ignorant as I was before I left the Church of Rome!" The following day Roldan met two other priests of Dabeiba and all showed the same lack of knowledge.

The spirit of intolerance toward Evangelicals was shown last February when I was visiting a number of preaching places of the Medellin station in company with the national minister of the Medellin church. As we were nearing the town of Segovia and while descending into a narrow valley two men and seven or eight young women of the poorer class began shouting, "Here come the Protestants! The devils are here." At the same moment we noticed a priest coming at full gallop towards us and shouting: "Down with the Protestants! Down with the heretics, the followers of Luther. Hurrah for the Pope and the holy Virgin!"

We waited for this priest to arrive and then greeted him cordially, allowing him and his followers to take the lead. On arriving at the town the priest called out to the people on both sides of the street: "Here are the wolves! Look at the wolves! Beware of the wolves!" At the public square he shouted: "May they give you nothing to eat, for yourselves or your horses." The people, already knowing us, became indignant over his behavior, and our meetings were larger than ever. What would have been the result if the town had been fanatical like so many of the townspeople?

Among the more enlightened priests many respect the Evangelicals and are very friendly. Righteous lives and enlightenment are winning the admiration and love of those who were formerly enemies; so that now they are not only friendly, but have become helpers.

Missionaries are urgently needed in South America. We must take into consideration the vast untouched areas, as pagan today as when the first white man set foot on these western continents. There are vast regions over which the Roman Catholic Church has had complete sway for more than four centuries, that today report appalling statistics of illiteracy, illegitimacy and poverty. Ought not Christians in the more fortunate lands count it all joy to have the blessed privilege of lending a helping hand to them and to rise up and take the message of Christ's Truth and Freedom to them?

South America needs Evangelical missionaries, because South America needs to know and to obey the Word of God.

The Western Front of World Missions

BY REV. CHARLES HATCH SEARS, D.D., NEW YORK General Secretary of the New York City Baptist Mission Society

"IFE is a festival only to the wise," says Emerson. "Seen from the nook and chimneyside of prudence it wears a ragged and dangerous front. Our culture, therefore, must not omit the arming of the man. The commonwealth and his own well-being require that he should not go dancing in the weeds of peace. . . Toward all this external evil the man within the breast assumes a warlike attitude."

World missions today "wears a ragged and dangerous front." To face it requires what Emerson calls, "a military attitude of the soul" to which he gives the name of heroism.

We do not face closed doors, or armies, or open persecution, save only in a few restricted areas, but we face a new intellectual conflict waged against all religions. We face a cynical disregard of Christianity because it has taken itself so lightly. We face, in the East, the renaissance of old world religions and the denial of the superiority of Christianity.

In Europe, we face a new alliance between a religion of ceremony and sacrament and political expediency and coercion, particularly in Italy.

In the great world-wide, interdenominational missionary conference which was held in Washington last January, the minor note, perhaps it might even be called the motif, was an exceedingly serious note—as though the modern foreign mission movement in its first one hundred and ten years had passed through the period of confident youth and had emerged into the disillusionment of age. There was no note of uncertain religious faith; no uncertainty about the Great Commission. It is one of the discoveries of modern missions. There was no doubt of the vindication of the great venture of foreign missions, a vindication in ten thousand thousand lives transformed through the century. In the words of Dr. John B. McLaurin, of India, spoken at this conference: "The transformation of the individual in Jesus Christ is not only the basis, but also is the vindication of all that we are doing through Him, and that He is doing through us throughout the world today."

Why then this minor strain? I found the answer in the terrific reaction of the West upon the East during the past ten years. What we are in the West thunders so loud that they cannot hear what our missionaries say.

Listen to the words of Christian leaders of many lands, spoken at Washington. Hear their indictment of the West. "In the old days a heavy curtain hung between the East and the West," said Bishop Brent. "Now times have changed; the veil is torn down. The Orient knows only too well how the people in the churches of the West are living, and how many of them are betraying the Gospel that is being proclaimed to the yellow and brown and black races."

A native Christian leader of India, Professor John Jesudason Cornelius said, "Never has there been a time in human history so critical and so challenging. At no time was western civilization so much discredited in the Orient, as today. The West and the East have become closely intertwined through commercial and territorial expansion. Such expansion has really made the practice of Christ's principles almost impossible. Once the East had great confidence in the West, but, alas! now she is mentally armed against the West."

"The Oriental mind of today," said Dr. Kirk, of Baltimore, after an extended trip in the Orient, "is dominated by a spirit of intense criticism of all things Western."

We see a peculiar expression of this in the reaction of the Chinese students. The words of Bishop Herbert Welch, of Tokyo, spoken of course before the recent unfortunate events in China, are significant: "On the other hand one finds in the Far East an opposition to Christianity which, while not altogether new, has some recent and disagreeable developments. Take, for instance, the movement among the Chinese students of higher schools, not merely anti-religious in general but anti-Christian in particular, an opposition belligerent and determined, led by members of the faculties of universities, and based upon the belief that Christianity means militarism and capitalism, which systems they do not desire to have fastened upon their own land."

What they understand by industrialism is revealed by an advertisement which Miss Margaret Burton reported that she had seen in a Chinese newspaper:

"The profits of the ——— factory again surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500 and the following is the wage table per day:

Men .		to 25 cents
Women	1	to 15 cents
Boys	(about 15 years)10	to 15 cents
Girls	(about 15 years) 5	to 10 cents
Small	boys (about 10) 5	to 10 cents
\mathbf{Small}	girls (about 10)	to 5 cents

"The working hours are from 5:30 A. M. to 5:30 P. M., and from 5:30 P. M. to 5:30 A. M. No meals are supplied by the factory." The advertisement continues: "It will be seen that the company is in an exceptionally favorable position, with an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe."

Can we wonder that India prefers old-time hand work rather than new-time factory production? Here we see the "law of supply and demand" in vicious operation with human labor dealt with as a commodity.

Dr. Goodsell, of Turkey, after referring to an interesting interview with a high-minded Turkish editor, said: "Turkey looks to America and says: 'Your charity is fine; your passion for freedom is glorious; your strength is unmeasured; but I do not see that religion plays much part in your life. Look at your public scandals; look at the way you treat the negroes; look at your industrial injustices.'". . . From this and from her own experience, Turkey has drawn the conclusion: "We can expect no help from religion, from any religion, in the rebuilding of our national life."

In speaking of the effect of America's treatment of her internal problems, Bishop Welch, of Tokyo, said, "I am bound to say that this immigration question, touching not simply the admission of aliens but the treatment of aliens after they are admitted, has a very direct connection with the progress of Christianity in the Orient."

Recently I heard Professor Paul Monro, of Teachers College, who has spent much time for several years in Europe and in Asia, say that until a few years ago the East admitted that Christianity had one great superiority over other religions, the position and character of Western women as compared with Eastern women, but Professor Monro said, all this has now changed and the change has been brought about within five or six years by the introduction of American movies in cities and villages throughout the Near East and the East. There is no censorship and the worst type of films from America are used. These films have entirely changed the attitude of the East to Western women. They have lost their respect for American women and Christianity has been robbed of one of its acknowledged points of advantage over Eastern religions.

Now the East is making a fresh attempt to evaluate Christianity as a religion, and to dissociate it from Western civilization. In this lies the hope of Christianity in so far as the East is concerned. Christians of the East are making a determined effort to disentangle Christianity not only from Western civilization, but from Western theological interpretations, and to establish in their own lands a Christian Church true to their own interpretations, and under their own leadership.

At the Washington Conference reiterated reference was made to the need of planting an indigenous Church in every land. Dr. Tucker, of Tokyo, said, "It must be a church led and maintained by their own people. I do not think that Japan is ever going to be influenced by a Christianity that is under foreign leadership." Chinese Baptists in South China have already taken steps to establish indigenous Chinese Baptist churches under their own leadership and progressively with their own resources.

What about this attack from the East? Why this recoil of for-

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eign missions? Having entered the foreign mission enterprise with high idealism, we are not a little shocked by such a reaction from the East. We must admit the glaring discrepancies between the Gospel which the missionaries preach and the civilization which the Oriental student sees, for example, in New York City. And what a discrepancy there is between this Gospel and the civilization which the moving picture films carry back to the cities and villages of the East!

These American cities are not altogether American-made; they are not true exponents of American ideals. Our historic policy of an open door to oppressed peoples and our wholesale immigration have helped to create a situation which has had much to do with this indictment of the West by the East. Moreover, there are scores of industries in our cities that are under the almost sole control of individuals or racial groups which in no sense represent American culture and certainly not American Protestant standards.

But in submitting this defense we are compelled to admit that there are large racial groups in America which have not been won to Protestant standards or ideals or even ever seriously approached. This fact alone accounts in part for the terrific impact of the West upon the East and the serious setback to the world cause of Christianity.

Can we defend the Christian Church against the charge of gross neglect? If it is really true that Christianity has in it the potency of a world religion; a religion that we try to impress upon the Chinese, Indians, and Japanese; has not that religion the power to transform individuals and win the assent of large groups of other races here in America, which is regarded as the home of Protestant Christianity?

We have failed to Christianize, in America, great sections of our population and thereby have failed to preserve our historic Protestant foundations. As a result these New Americans have introduced a new culture and new standards and have succeeded in displacing, at least in considerable areas of the country, older American standards. We are, therefore, compelled to confess failure at this point.

Can we doubt that had the Protestant churches of America set themselves to the task of winning these foreign groups as they came in successive racial waves during each of the three decades before the World War, that they might have been won? If we had won during the last generation in America, we would not today be facing such a lamentable situation in China, India, and Japan.

We may not through our missionary societies meet the issue raised in scores of college classrooms, by the attack of college professors and students upon Christianity and the Christian Church. Why may not teachers in high schools and colleges, familiar with the intellectual problems of youth and familiar with educational methods and conclusions, join with Christian ministers in giving a sympathetic interpretation of Christian experience and the power of religion in the lives of men?

Because unscrupulous Americans have regarded motion pictures as a commercial industry, instead of a tremendously powerful ally of education, the children of the East are being demoralized and Western womanhood is being defamed.

Our losses have also been great in the field of industry and international politics. The Church has no right to mark out the way for industry, but it has a right to say "This way thou shalt not go." "A man's life consistent not in the abundance of the things he possesseth," and again, "Ye are of more value than many sparrows." The little ten-year-old girls working twelve hours a day or night for three and one half cents in China are of more value than dividends.

There are areas of the conflict that are the peculiar field of missionary agencies. Any world conflict must be decided by the character of its forces. There has been disastrous loss of effective Protestant forces through the constant shifting of population in the great cities. We are losing on this Western Front of the world conflict because of our failure to recruit our forces in the newer resident areas, particularly the suburban areas, and to set for them a specific challenging world missionary task. If we set ourselves seriously, both workers and donors, to recruiting our forces in the suburbs of our greater city, to holding forces already won, we could double our efficiency in ten years, and increase our impact on world missions one hundred per cent.

Again, it is peculiarly a missionary task to establish indigenous churches in polyglot American communities. No one can doubt that the Protestant Church might have had great influence upon the Irish immigration of the '70s and '80s when the Irish were New Americans before they had become our natural city rulers. But we lost this battle, in so far as the Protestant Church is concerned, and lost it here on the Western Front.

Christianity lost in Asia Minor, the field of its early victories, and in North Africa, where it raised up such leaders as Augustine, because it was more interested in disputations within the ranks of the Church than in decisive victories outside. While fighting secondary issues they lost the great battle. Shall this be true of American Christianity?

Can we doubt that decisive issues are being determined here; that America is not a secondary front in this world Christian conflict? The ability of Christianity to qualify as a world religion is being determined by results here in America. Here, during the first half of the twentieth century, will be found the decisive battleground of our religion. Christianity cannot become a world conqueror until it conquers at home.

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A Notable Conversion from Islam

BY A MISSIONARY IN PERSIA

ONVERSIONS from Islam deserve special attention. Dr. Zwemer's book, "The Law of Apostasy in Islam," gives a good idea of the conditions facing any one who dares to deny Islam and profess any other faith. But we have sufficient results to prove the value of Christian propaganda even in Islam. Most of our converts are Nicodemuses and come to see Jesus under cover of dark, for to profess in the light is the equivalent of signing a death warrant for themselves, giving away their property to zealots as well as exposing their family to the possibility of being taken as slaves. These gentle ideas and practices are fully taught and explained in the theological book, "Agied Us Shia," or "Beliefs of the Shia's."

Recently we have been greatly cheered by the appearance of a Paul, a man who seems to have been struck with a heavenly vision, to which he is not disobedient. Mir Jawad needs some introduction to be properly understood. He is a Sayyid (descendant of the Prophet Mohammed), belonging to one of the best families in Tabriz. He was educated according to the best Moslem traditions so that he has been a Professor in a Moslem School of Theology for several years and has few equals in mastery of Arabic and the Islamic code of laws. He is wealthy, owning parts of three villages and having also other sources of income. Knowing these things you can appreciate him better. Last autumn, he chanced to be passing our church as the Sunday service was beginning and came in to hear what it was that the Christians had to talk about. Rabi Stephan, our local evangelist, preached a sermon on the story of the Samaritan woman at Mir Jawad in his classes had often debated Christianity the well. vs. Islam but had always gotten his material from Islamic quotations and was therefore surprised to hear the type of material used. He came to several other meetings and then asked for private conferences. About a month after our first meeting, he cast a spell over us by getting up in a meeting where several Moslems were present, confessing Jesus Christ as his Saviour and calling upon the other men there to be fair with their consciences and face a decision, join him and consecrate themselves to making Christ known in Islam. He followed this by leading in prayer at our regular prayer meeting service three days later.

Now by Islamic law, under a provision known as "Nani Az Munkir" or "Preventing one denying Islam," it is possible in extreme cases to call a man up before a court and have him take an oath. When news of these two things came to official ears, Mir Jawad was called before the Court of (so-called) Justice and ordered

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to take an oath on the Koran that he was a Moslem. He replied by taking off his Sayyid's hat, producing a copy of the Koran and a book of Moslem ethics and turning them over to the court, as he said, "I no longer wish to be known as a Sayyid or a Moslem for I have become a follower of Jesus Christ." He left the place, bought a new hat and came right to church for it was Sunday morning.

Then things moved fast. Some men came to me advising against having any communication with the man, for they thought a riot was going to follow if the fellow persevered in his madness. The next day Mir Jawad sent for Rabi Stephen and myself and asked for baptism. We replied that we did not have the authority to give him



CHRISTIAN COLPORTEUR DISTRIBUTING LITERATURE IN PERSIA

the right at once, but he said that it made no difference for true baptism was from within and by the Spirit and that regardless of the external right, he was going to preach Christ as best he could. We warned him of the danger and he replied, "I know Islam and its spirit better than you can ever know it, and I have fully counted the cost. If not today, then tomorrow they will kill me, but I have this request to make of you—that you will find my body and bury it in a Christian cemetery." This he repeated thrice, for there is a tradition to the effect that even a proselyte from Islam may be raised a Moslem in the next life, if he is buried with Moslems in a Moslem cemetery. Mir Jawad wanted in this way to show his absolute severing of all hopes in Islam. After a prayer, he went out.

The next day was the first day of mourning for the death of Fatima, Mohammed's daughter. This mourning lasts three days and consists in huge gangs going through the streets, beating them-

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selves with chains, other gangs singing weird tunes and beating their breasts while others go to other excesses of fanaticism. Shortly before noon, a man came in to tell me that he had just been down in the Rasta Bazaar, one of the most crowded places in the city, where all the gangs pass, and he had seen Mir Jawad get up before the gangs and call out, "You cannot find salvation this way. Salvation comes only through Jesus Christ." Now it behooves me to interpose another item-for Mir Jawad has four mosques in his control and these many years he has incited men to go out and mourn just the custom that he now decried. A mob had collected and carried him out of the bazaar. Hearing this, Rabi Stephen and I set off to find him. As we got down into the bazaar and met the gangs shouting with hoarse voices and reeking with sweat, raising their arms in unison and then bringing their open palms down with heavy thuds against their bare chests, a mass of ignorant fanatics ruling supreme, I confess that I would have been scared stiff to stand up and witness for Jesus Christ-and I had nothing to lose of either goods or reputation. But this one-month-old Christian with everything to lose had a courage which beggared mine.

We traced him for a way, till we found he had been taken to the police station. They accused him of fomenting a riot and said:

"Every one says you are insane."

His reply was a gem of wit and satire:

"It's a strange day when I am called crazy by those who spend three days beating themselves for a woman who died thirteen hundred years ago."

He was sent home under guard and confined in his own cellar for two days. Now began his trials at home, for they threatened him by confiscating all his wealth as per the rights of the law of apostasy. They would serve his food separately, washing all the dishes three times so as not to let the contamination spread—in truth it pays to be a blasphemer here for you get your dishes well washed at any rate. But these seemed to be the least of his worries and the first time he was free, he came to the church to see us; en route he began speaking with some men and read to them out of the New Testament. Two police caught him, beat him with their fists—and Meer Javad enjoyed the hospitality of the jail for a day and night.

The man's absolute fearlessness has been astounding and never before in Tabriz has there been such a general surprise. He has not feared to go right up to the highest *Mujtaheed* or ecclesiastic in Azerbaijan, and by him was invited to sit down and talk. Mir Jawad replied:

"I have not come for a social meeting, but to tell you that we Moslem leaders have fooled the people long enough and it's time that we now teach them the truth about God. You say that you are a Moslem and that there is no higher authority than you in Azerbaijan. Then fulfil your duty and teach the people the Koran, for I know that if they are given a chance to know what is in the Koran, they too, like me, will see that it points to Jesus Christ."

Some men in the room began to revile Mir Jawad and call him names such as "Blasphemer, Heretic, Liar, etc.," and speaking to them all he said, "Let your consciences judge as to where the truth lies—in Islam with its intolerance and oppression and abundant cursings or in such words as 'Blessed is the man who—sitteth not in the seat of the scornful,' and the words of Jesus, 'I say unto you, he that calleth his brother a fool is in danger of hell fire.'" The attendants at the door pushed him out.

I shall not soon forget a phrase he used in a prayer last week:

"Thou hast taught us to pray, 'Give us this day our daily bread' and that satisfies us but though Thy Spirit be given us immeasurably we shall still be in need of more."

I might multiply incidents, for to me they are fascinating. The example of courage, sincerity and consecration has worked a transformation in our feeble faith and it gives a new determination and assurance in our message of Truth. Perhaps to you it sounds like a common occurrence, for in the telling all such things lose interest, but in recording it, I feel as Luke must have felt in writing down the Acts of the Apostles, witnessing the making of the history of the power and wisdom of God.

I write all this because I am asking for your prayers. I am not losing sight of the fact that there is an equally great demand for prayer and work at home. I think the difference between your work and mine may be summed up in this way—that your responsibility is to work among individuals who are trying to destroy a good system while our job is to work to overcome a system which is destroying good people. However unequal may seem the start—one Sayyid and a few missionaries with a small handful of converts, yet never was a struggle staged which had a more certain result. Islam is breaking up. If the small group of Christians will stick sincerely to the armaments mentioned in Ephesians, the sixth chapter, it will not be long before Persia will be confessing Jesus as Lord. Pray earnestly and intelligently—that is why I write thus at length.

SUPPLEMENTARY LETTER OF JANUARY 4, 1926

I want you to share in our last meeting of the Week of Prayer in the Tabriz Church. The topic for Saturday night was, "The duty of the Evangelical Church in Tabriz Towards Islam." The meeting was led by three men who two months ago had never made the least profession of anything but Islam. After a hymn and a prayer, I introduced the first speaker, M— M— A—, a student of theology in one of the schools in the city where they create mollahs. I had known the fellow only five days but during the meetings previous he had twice asked permission to speak, so I gave him liberty without knowing what he was going to say. Had not Mir Jawad, our fiery and untiring witness to the truth of "life more abundant," invaded the school where this fellow was studying and there preached a sermon, we would never have known this student. But seeing the fearlessness of Mir Jawad, he came around the next morning to see us and has been on the bench ever since.

M-MA-'s talk was exactly to the point. "I haven't come here to look at the walls, or see good carpets or to see people for I can find far more elsewhere. I have come because I am searching for Salvation. If I found it in Islam I would not have needed to come here. Perhaps I shall yet find it in Islam. If so, then I shall expose the emptiness of the claims of Christianity. But if on the other hand. I find that there is proof in the lives of Christians that the teaching of Christ is true and He can vivify a dead soul, then I shall try to find in Him that same power. But it is the duty of this Church to so live that I may find living witness of that truth. For I am not alone. There are many who are earnest seekers after God and unless the Christians make their lives tally with their claims in Jesus, many will never take the trouble to give the New Testament a chance. I cannot believe that God would leave His creation without guidance and power for a pure life. If Islam cannot give that to me, then perhaps Christianity can. But you must prove it before I will be willing to accept your claims."

If one of us missionaries had written his speech for him, we could not have made a more direct appeal.

Next came M- A- K-, a son of a wealthy Guron who is a Mursheed in the city for his section. This fellow has been clamoring for baptism for a month and it has been all that Rabi Stephan and I can do to hold him back from creating a riot in our meetings by his unequivocal statements concerning the falsity of Islam and the need for Christ. He too is a student of the Sayyid, for though we knew him long before the Sayyid ever came to us, he had never evinced much courage or more than passing interest. Now he is a regular Jeremiah—nowhere near as deep and thoughtful or as dignified as the Sayyid, but nevertheless very sincere and well educated. He spoke on the condition of Christianity at the rise of Islam--its superstitions, its immorality, its ritualism and its departure from almost every essential doctrine. No wonder that Islam had then rejected it. But Islam does witness to some of its truths and by attesting to the name of "Jesus," Islam unwittingly approves of His mission, for though the Moslems do not know it. "Esa" or "Jesus." means "God is our Salvation." Whereas the Koran changes the names of Alexander the Great and other characters, it accepts the name "Esa," thereby recording its acceptance of His mission as a Saviour from God. Wherefore it is high time for Christians to wake

up, cleanse their practices and beliefs so as to be in accordance with Jesus. When that is done, there are many in Islam who will accept Him. M-A-K closed with reading Matthew 7, where it says, "And in that day many will say, 'Lord, Lord'—and then will I profess unto them, I never knew you. He that doeth the will of my Father in Heaven—shall enter into the Kingdom."

The third speaker was Mir Jawad. When I mentioned his name and he arose in his place, there was silence such as our church rarely finds. He is tall, thin and about 35 years old, with a very dignified air, but withal he speaks in a very gentle voice and there is no blow or gush about him at all. Rabi Stephan had asked him to speak on "What I have found in Christianity that satisfies me, which was lacking in Islam." He answered, "I am willing to do that but it will only breed hatred. That placard on the wall says *God Is Love* and if I go about angering people, then I am no child of God."

So he had free rein to speak as he willed. Though he has only read three gospels and about four chapters in John (for he reads them very thoroughly and studies them slowly), he quotes very fully and a statement of the verses he employed really outline his talk. "Seek ye first the Kingdom of God and His righteousness . . . God is a Spirit and they who worship Him must worship Him in spirit and in truth. . . . The Word was God (that is, Jesus Christ). . . . Lo, I am with you alway, even to the end of the world." He closed with a simple statement, "It's my obligation to let people know the truth about the Messiah, as I have witnessed in the bazaars, in my home and in the Hijras of the principal ecclesiastics in Tabriz."

With a prayer the meeting closed. Never has my heart beat so long or so loud at a continual sitting as during the hour and a half that we were there. For three Persians to get up in a Christian church and witness as boldly before an audience of 140 people, many of whom were Moslems, is an unprecedented thing. We are writing the Twenty-Ninth Chapter of the "Acts of the Apostles."

Just a word or two as to the reactions. Mr. Gifford says that he never had sensed such an impressive witness as the Sayyid gave. Miss Beaber wrote me, "Is it a dream?" and Mrs. Jessup said forcefully: "That man evinces a spirituality and a comprehension of the heart of Christ as very few people in America do—and of which even we missionaries often fall short."

We have had to go into bigger quarters for our Friday meetings.

P. S.—Since these letters were written, so much excitement has been stirred up in Persia over these conversions from Islam that the Persian Government has made it a matter of protest to the State Department at Washington. Mir Jawad has also been spirited away by his family to a village where his preaching soon had the people in commotion. Pray for these Moslems who have seen and have followed the True Light and who are persecuted for righteousness' sake; also for the missionaries in Persia and for the Persian Government and misguided religious leaders.—EDITOR.

Missionaries Confer in Persia

Dr. Samuel M. Zwemer's Visit to the Persian Missions

NE of the notable events in the history of missions in Persia was the All-Persia Inter-Mission Conference, held in Teheran, August 1-8, 1926. From May until August Dr. and Mrs. S. M. Zwemer traveled back and forth across the country, covering more than 4,500 miles by automobile, and holding station conferences at ten centers. The culmination was a conference in Teheran, where nearly fifty British and American missionaries and Christian Persian leaders gathered to sum up the findings of other conferences and to plan for the future.

In the beautiful, newly-finished building of the American College at Teheran, the delegates met and enjoyed intimate fellowship with the Bishop of Persia and Persian converts from Islam. British, Americans, Armenians, Assyrians, Kurds, and Persians ate and talked and laughed together, in spite of the heat, and there they accomplished a remarkable amount of work in eight days.

Beginning with an inspiring address by Dr. Zwemer on leadership, a series of papers followed on such subjects as The Occupation of Persia, Cooperation, Christian Literature, Missions and the Persian Government, Islam in Persia Today, the Presentation of the Christian Message to Persian Moslems, and the Training of Missionary and Native Workers. Some of the most valuable papers were contributed by Persian Christians. Dr. Saeed Khan, a Kurd converted many years ago and a prominent physician of Teheran, summed up in two able papers the results of forty years of study of two of the heretical sects of Persian Islam—the Bahais and the Ahl-e Hagq. The last-named sect is so strikingly similar to Christianity in many respects that one wonders whether it was not Christian in origin and later, under the oppressive power of Islam, was forced to hide its light. The sect has perhaps a million adherents who, hitherto practically untouched by Christian missions, offer a special challenge to Christians to give them the full truth.

In considering the occupation of the field, the conference found that there are reasons for rejoicing, but that whole areas are still untouched so far as a continuous proclamation of the Gospel is concerned. The Urumia section, so terribly devastated in the war, is now slowly being rehabilitated, and missions there, once almost entirely confined to Oriental Christians, are now devoted largely to Moslems, both in city and in itineration work. For fifteen years no missionary in Urumia has learned a strictly Christian language. In Dr. Zwemer's public meetings there he spoke to a larger number of Moslems than in any other city. Baffling problems of occupation face the missions in trying to care for more than a thousand miles of the Persian Gulf littoral, which has long been neglected. Among the rapidly increasing population in the oil-fields of southwest Persia, no missionary is now at work. There is also a rich and populous province along the Caspian, to which only an occasional missionary tour has been made. The million or more of nomads present a special problem for settled missionary work. Among them are the Bakhtiaris, recently made famous in America in the motion picture "Grass."

Church of England and American Presbyterian missionaries, who form the great majority of workers in Persia, stood for cooperation along every line. One of the high points of the conference was a passionate appeal for the unity of the Church of Christ in Persia,



THE ALL-PERSIA INTER-MISSION CONFERENCE OF 1926

greatly desired by the Persians themselves. Upon the missionaries lies the responsibility to do nothing to prevent the consummation of this unity. The conference motto was "All One in Christ Jesus."

The neglect of the missions to provide Christian literature in the vernacular has been a serious loss. All the available literature consists of about seventy books and pamphlets, among which there are but three tiny books on moral problems. There is a growing Christian Church in Persia, and yet only three Christian books and four pamphlets on the spiritual life are in existence. An intermission committee is already hard at work to meet this need as fast as manuscripts and money can be provided.

Christian converts from Islam in Persia have as yet no status in Persian law, and when ecclesiastical pressure is exerted, persecution still occurs, but the Persian people are naturally courteous and tolerant, and as a result the Christian Church has made progress hardly to be equalled in any other Moslem land. The conference urged the forward-looking people of Persia to work towards full religious liberty and proper rights for Christians.

Bahaism, which has a few converts in America, still has many adherents in Persia, but it is on the wane and no longer appeals so much either to Moslems or to Persian Jews.

Two remarkable papers were read by young Persian Christians on how best to present the Gospel to non-Christians. They pointed out clearly the relative places of the missionary and the native worker in this task, showing that the missionary, because of special study, often knows Islam better, but that the native knows the Moslem. They urged missionaries and Persian Christians to go forward together, "hand in hand and shoulder to shoulder until the Church of Christ stands alone."

The delegates to the conference, and the Missions which they represent, pledged themselves to a program of cooperation and aggressive evangelism so that the conference is certain to mark a new epoch in the building up of the Christian Church in Persia. If the motto of the conference was Unity, its keynote was Hope, and it was with new hope and enthusiasm that those attending the conference went back to their widely-scattered stations.

W. N. WYSHAM.

A New Enterprise in Mesopotamia

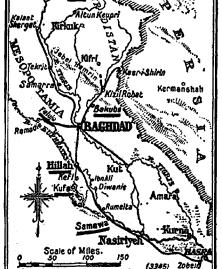
BY REV. JAMES CANTINE, D.D., BAGHDAD, IRAQ

A NTIQUITY and Mesopotamia are two words that seem well suited to each other. Nineveh, Babylon, Ur, the Garden of Eden take our thoughts at once to this Land Between the Rivers. Old civilizations, the beginnings of the oldest arts, sciences and religions have their roots in this soil. But *newness* seems somewhat out of place in this so-called "Cradle of the Human Race." And yet there are new enterprises here, and among the newest is one in mission policy. The United Mission in Mesopotamia differs, I think, from other missions in that while it is a well-rounded-out body, functioning on the field as do other missions, yet it is composed of workers from different denominations, supported by the separate Boards, and controlled by a committee chosen from the members of cooperating Boards.

Experiments in most enterprises owe their inception to the urge of necessity. It was so in this case. Mesopotamia, with all its Biblical interest, would naturally be in the thoughts of those having at heart the growth of God's Kingdom. The first American to visit this country with the missionary cause in view was the Rev. Horatio Southgate. The narrative of his journey was printed in 1840, and its preface states, "The Mission whose history is detailed in the following papers was performed under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the U. S. A." This interest apparently lay dormant for nearly a hundred years, for not until within the last year or two has this Board again sent out missionaries to work at Mosul among the Assyrian refugees of the old Nestorian Church. Representatives of the English Brethren came to Mesopotamia before 1850 and labored faithfully for some years. Those who follow their teachings are still found among the native Christians. Later, missionaries of the Church of England, following the Shi'ah pilgrim route from

Persia, settled at Baghdad. At Mosul, mission work was carried on for years by the American Board, and again by the Presbyterian Church, U. S. A. But the field was far removed from the main work of these American societies, and finally Upper Mesopotamia was given over to the Church Missionary Society of England. At the beginning of the late war this society had flourishing stations, largely medical, at Baghdad and Mosul.

The results of the war necessitated readjustments in the mission field in various parts of the world. All of Mesopotamia was fiercely fought over by the contending Turkish and English armies, and the end of the struggle



found the expensive medical equipment lost or destroyed, and most of the missionaries scattered in other Arabic-speaking fields. Under these circumstances, and faced with a shortage of men and money, the British society reluctantly decided upon a complete withdrawal.

This was the condition that appealed so imperatively to those neighboring missionaries who knew the land and its people, the American Presbyterians in Persia and the American Reformed workers in Arabia. It was not new territory that might possibly be left a little longer, but a field that the Christian Church had held for decades. There were small Protestant congregations in the two large cities. Here and there converts from Islam were just beginning to see the outlines of the Saviour Christ, taking form through the mists and haze of their old faith. Could these be deserted? Could this land—the land of Exile, of the promise given to the children of Ishmael, the starting point of that great missionary, Abraham—could Christians see it, just beginning under a new, liberal and ambitious Government to face the future bravely, left discouraged, without an aggressive witness to Christ? We who knew it best heard the words, "Give *ye* them to eat," and, from Persia on the east and from Arabia on the south, a missionary or two was set apart for this need. After a time the home Boards responded to the invitation to come over and help.

The three Boards now cooperating in Mesopotamia are the Presbyterian Church, U. S. A., the Reformed Church in America, and the Reformed Church in the U.S. If the representatives of these three Boards can be welded together on the field into one whole, more can be added. The call of the two hundred thousand people of Baghdad and the two million followers of Islam in Mesopotamia should be heard by others than the dozen workers now there. The experience of the last two or three years has shown that men and women from different denominations can live and work together in Mesopotamia as well as in inland China. But the difference between the China Inland Mission and the United Mission in Mesopotamia may be described as the difference between an undenominational and an interdenominational mission. The latter utilizes members of the Boards of the cooperating churches, responsible to them for the home administration; the funds come from the treasuries of these Boards according to an accepted ratio. This obviates an independent organization at the home base, with its expensive duplication of effort. Moreover, the work in the field is the work of each church, and has all the sanction and appeal that the past history of missions has proved to be so effective.

It is distinctly helpful to Moslem enquirers, who may have heard of, or who stumble at the many divisions in Christendom, to be told that we represent that union of believers in Christ which is the ideal to which we all look forward. It also will be helpful to us, when the happy time comes when we can see the organization of a church of Moslem converts on our field, that we shall feel no urge from home to engraft home experiences and preferences upon the stock of an indigenous church. It may be no small help to the spiritual life of the missionary that he can feel his fellow-workers in faith and prayer at home, those who know about his field, are so many and so widespread, and also that he can claim a part in that heritage of devotion, sacrifice and attainment found in the missionary history of each of our cooperating churches. Again, we in Mesopotamia feel that we can look at the adjacent missions from which we had our beginning as parent fields, their experience of many decades at our disposal; what advantages they possess as to location and climate cordially thrown open to us for sanataria; and, what has meant so much to us, their working force to be drawn upon in time of need.

This new mission work in Mesopotamia is in line with, and gathers strength and opportunity from other new enterprises in this old land. It is in line with the new era of definite work for the Moslem world. While not denying nor neglecting opportunities thrust upon it by proximity to the various Oriental churches, and to the host of needy refugees, the aftermath of the late war, its constitution says, "The primary aim or objective of the United Mission shall be the evangelization of Mohammedans in the unoccupied area of Mesopotamia officially designated 'Iraq.'" The Moslems of this area will more and more claim the love of our new recruits, and work with and for them will more and more fill their lives. Its very position will force this to the front. To the east in Persia, mission work for Moslems is gathering definiteness and momentum. To the west, Syria and Palestine are emphasizing efforts for the non-Christian population. And at the south is the aggressive work of the Arabian Mission. And northward the Republic of Turkey with its new alignment is offering missionary opportunity only among its Moslem peoples. Mesopotamia is the very center of this wonderful birth of Christian activity, and time will show how it influences, and is influenced by it all.

Again, this new mission is advantaged by being located in the new Kingdom of Iraq, a country with its face resolutely set towards better things—a country that is enjoying a great educational awakening, having the asset of being in its formative years under the tutelage of such an experienced and sympathetic government as Great Britain; with growing commercial opportunities, and a body of young men now being educated in England and America, who happily may guide its destinies into ways of peace and prosperity; and, best of all, and passing strange for a Moslem government, a constitution which guarantees liberty for missionary effort and freedom for all religions. To be part and parcel of this new and wonderful land, so full of hope and promise, far outweighs all the difficulties found in a hostile climate.

But, most important of all changes for the better that the missionary sees in this field is the attitude of the Moslem to the new faith, his new vision of Jesus Christ and His claims. This is new only in the sense that it appeared only recently above the surface; but the living germ, the spreading roots are the result of many decades of faithful labor by those who have gone before. Hundreds in the mission schools have seen the goodness of Christ reflected in the life and words of their teachers; thousands in the mission hospitals have been taught that His mercy has inspired the healing touch; countless copies of His message have been sown freely through the length and breadth of the land; the fruits of the Spirit have been seen in so many lives, far transcending anything that Islam can show. All these agencies have brought Christ to the point where He, being lifted up as never before, is drawing men unto Himself.

A few months ago an old grey-haired Moslem called upon me in Baghdad. He explained that now he could come without fear, whereas some years before he had been imprisoned for a month by the Turks for visiting a missionary. He told me that many men of his acquaintance were looking with new understanding upon their prophet Jesus, and were beginning to compare Jesus with Mohammed. They had to agree, he said, that Mohammed was a man with like passions as themselves, doing as they themselves might have done in his day, killing his enemies and despoiling their property, living a voluptuous life with his various wives. But when it came to the prophet Jesus, they admitted that no mere man could live as He lived, without breath of sin or scandal, loving His enemies, desiring no man's goods, pure in every respect. It must be true, they said, that He was more than man, God must have been in Him as never in any other prophet.

So on all sides there are indications that Islam, unsettled in the present, dissatisfied with the past, is listening to the call of Jesus, "Follow me." To show to these open minds and anxious hearts a picture of Jesus more complete, more satisfying than that given in the Koran, is now the aim of the evangelist.

To the old missionary, this is the newest and best in all his experience-that now he may have his own sphere of effort, not dependent upon other agencies. In the olden days, government prohibition, dense ignorance, unbridled fanaticism, stood as lions in the path of the evangelist, and he was perchance content to work along the lines of least resistance, in the hospitals, the schools, and in the circulation of the Scriptures. Now he is coming into his own, and the name "preacher" is no longer kept in the background. Formerly the missionaries in Baghdad were content on a Sunday, if they could gather a few Christians for service in an inner room in their own dwelling houses. Now we have hired large public buildings and have filled them with orderly listeners to gospel addresses. Our hope is that we shall be successful in gathering twenty thousand dollars with which to erect a church and religious center that, by its very presence, will proclaim that the kingdoms of this world are becoming the kingdoms of our Christ. And so, in this old, old country, and city of the Caliphs, there are faint yet sure foreshadowings of the coming day when He that sitteth upon the throne will make all things new.

For Africa—Service or Slavery?*

BY A MISSIONARY IN RHODESIA

"TOMORROW I'll work in the garden again. It needs hoeing if we are to have any crop this year. My sickness has put us far behind." So said Msindo to his weary wife one midday as they were sitting on a mat with their three small children, eating their breakfast of mealie-meal porridge and herbs.

"Thank God you're well again," exclaimed his wife joyfully. "I thought you were going to leave us."

The barking of the dog announced the arrival of a stranger and put further conversation at an end. He was no other than a police come to call to service all who had not served in the last roll-call.

Six months away from home, leaving wife and children and gardens with little or no prospects of food, and scant payment, except with kicks and blows for service rendered, is not a cheerful prospect for any man, black or white.

Msindo had to go in spite of his protest that he was a sick man barely able to walk and that his wife was worn out with waiting on him and the children and hoeing the gardens. This fell on deaf ears.

"Either you or your wife go," was the only response.

So Msindo went. Fortunately his strength came back so that he was able to keep up with the rest of the men on the long, hard march to the plantation at S——— and in the heavy work of husking and carrying heavy sacks of corn.

Then one evening after the day's work was finished Msindo was sent out on an errand. Coming back along the narrow path in the corn-field he stooped and picked up a broken corn-cob which some picker had dropped. No crime in picking it up and munching the few remaining dry kernels! No such thought ever entered Msindo's mind.

"Aha! Been stealing, have you? You're the only one here now who has neither welts on back nor swollen ears. I'll go and report you now," said an overseer, as Msindo entered the compound.

Msindo knew only too well what the morrow had in store for him. So with no other thought than to escape the blood-drawing cuttings of the raw-hide whip he ran away under cover of the darkness of night. On the way he became ill and some friendly people took care of him for two long and weary months while the fever raged in his worn and weary body.

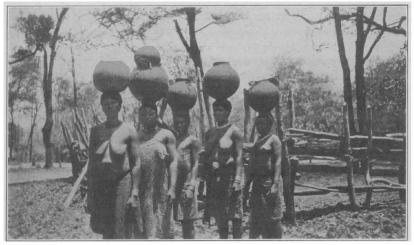
In the meantime word was sent out immediately to the chief of

[•] In 1924 Professor E. A. Ross, from the University of Wisconsin, made an extended tour through Eastern countries studying the methods of employing labor. The following narrative fills in some details necessarily lacking in such an investigation. They are facts gleaned from natives who have returned from their terms of service under the compulsory labor system.— THE AUTHOR.

the district that Msindo's wife should be caught and sent to finish the term of her husband who had run away.

Hlekwasi offered no resistance for she knew it would be worse than useless. Maibase, their nearest neighbor, had not offered resistance, had told only the plain truth to the chief's son when she said: "My husband is not at home. He has gone out to buy food as our corn-bin is empty."

"You're telling lies," the chief's son replied. "You heard I was coming and you hid your husband. You'll pay for this." With that threat he roughly pushed the suckling twins out of her helpless arms, tied a stiff hide rope around her neck and beat her. Then he ordered her, in spite of the setting sun and the crying children, to accompany him to the chief's kraal, where further sentence would be



WOMEN WATER CARRIERS IN RHODESIA

meted out to her. She tied one twin to a visitor's back (a young girl of ten or twelve years), and the second, to her own back. With a silent prayer to God she led the older child, a girl of five, into the hut, and silently followed her persecutor on the long three and a half hours' march, across a river, up hill and down, through dense forests, ready to drop from exhaustion and fear, with prowling leopards on all sides, carrying the sick child on her back.

The few remaining hours of that never-to-be-forgotten night she spent shut up in a closed hut with several other women and children.

Feverishly she awaited the summons to the chief and when it came she had managed somehow to reach the required distance before dropping to her knees.

She expected to be sent out to do service on the plantations in place of her husband, but something touched the old chief's heart, and he had sent her home with the command that she bring him a fowl as her fine.

All this passed through Hlekwasi's mind as she half-listened to their tale about her husband's crime and flight. Silently she tied their four-months' old child in his goat-skin on her back, giving a few incoherent orders to the ten-year-old daughter about the care of the gardens, the home, and the younger child. With a hasty glance at the children, and a silent prayer to the Almighty, she followed the police down the narrow path leading to the Administrator's quarters two days' journey away.

As the sun was setting the first day they neared a hut by the river where they stopped for the night. A friendly greeting came to her ears as Watch from her own neighborhood came and spoke to her. Confidently they chatted a while. He crept nearer and nearer, and when he thought all was safe he whispered, "There's a path here to the left. Take it and follow it all night. By morning you'll be safe. Go to C—— and stay there."

"But the lions—the leopards," she whispered, trembling at the very thought of them.

"But something worse awaits you on the plantation," continued Watch, "and six months of it. This is only one night and perhaps you may not encounter any of them."

"But the children are alone at home," she objected, "and I thought that perhaps when I tell the Magistrate he might let me go home to my children."

"Never!" exclaimed her friend. "They have no mercy, no thought for suffering children and mothers."

Hlekwasi went into the hut provided for her night's lodging but not to sleep. Listening, she waited for the last chatter of the police. When all seemed safe she picked up the sleeping babe, tied him securely to her back and stealthily crept out of the hut. Slowly she crept along, brushing away from hands and feet dry twigs and leaves lest the snapping and crushing of these might disturb the sleeping police. Under great difficulty she found the narrow, overgrown path and with a great sigh of relief Hlekwasi started out.

Before Watch came out of a heavy slumber the next morning it was noised about that the captive woman had made her escape during the night and that Watch had been her accomplice. Before Watch was fully awake he felt rough hands grabbing him by the arms while a storm of curses crossed the lips of his persecutors. Quick as a flash his arms were tied to a near-by tree, and the blows fell thick and fast. Then he was sent away to serve in the place of the man whose wife he had befriended.

Service or Slavery—Which Is It?

A House by a West African Road

BY MRS. WALTER B. WILLIAMS,* NANAH KROO, LIBERIA, WEST AFRICA HE Methodist Episcopal mission at Nanah Kroo, Liberia, is, "A house by the side of the road Where the race of men go by."

The little corrugated iron house stands on the top of a hill, with dense jungle to one side of it and the great Atlantic stretching to the east, south and west, but just at the foot of the knoll runs the road leading from the towns far in the southeast to the many towns in the midst of which we live. It is such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river; but it is the road, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause to sit awhile in the house by the side of the road and take counsel.

A party of seven men and women and one of the cutest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good-morning). Their leader, a quiet, dignified man, tells us that his name is Kabo and that these friends from the town of Ka, bearing a gift of seven fowls, have come to bid the white man welcome and to beg him to preach in their town. A native man, passing through, has been teaching them "Godpalaver" but they want to know more, and they beg the missionary to visit them and to give them a preacher. But we have neither a man to send nor money to support one! We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness.

Kabo confesses that he has three women and adds that he is willing to give up two of them, retaining the mother of the aforesaid "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife which will be the woman who has borne him a child; but that they can stay in the houses he has built for them and look around until they see a man they would care to have for a husband; and if the liking is mutual, he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and that the

^{*}Rev. Walter B. Williams is superintendent of the Kroo Mission, Liberia. Of his work Rev. William F. Oldham, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopai Church, writes use: "Mr. Walter B. Williams who writes you from Nanah Kroo, Liberia, is a stirring and success-ful preacher of the Gospol, and an ardent friend of the Kroos, to whom he and his wife are giving themselves unstintedly."

second woman is expected to do the same shortly. Kabo has given his whole heart to God; and when this woman-palaver is settled there will be a great day in the church when Kabo, his wife and baby are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study at the mission school and fit himself to be a preacher. How much we need men of his type! All men speak well of Kabo. They say he is a man of much physical strength and that he is extremely industrious, an element of the greatest value here, and "his mouth," they add, "never changes." Truthfulness is a kingly virtue anywhere.

Very early in the morning a party of quite another caliber passes along the road, and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo church, accompanied by his aged wife, two daughters, and other relatives, is passing into exile. A quiet, inoffensive old man, forced to begin life all over again with nothing on which to begin, no house to cover his head, and no second shirt to his back. The reason? In his town a man has lain ill many weeks, and the devil doctor has charged this old man, and two women, with having "witched" him. Learning that he and two of our church girls had been accused of witchcraft and condemned to drink sasswood by the heathen town people, the missionary had crossed the river the day before to reason with the people and plead for these three lives.

Drinking sasswood is the test all over Africa to discover witchcraft and thievery. If the victim vomits after drinking the poison, he is declared innocent, but if the poison passes from his body any other way he is judged to be guilty, and if he does not die is driven away into an exile of from seven to twelve years. There is much trickery employed in administering sasswood, and if a death is desired the victim always dies. In the present case the old man's death had been positively determined upon by the town people.

On the ground of their connection with the church, the missionary won his point and spent the thankfullest Thanksgiving Day in his experience, rejoicing over the averted tragedy. But though his life is spared, the old man must leave the town, and so he and his family pass sadly along the road. The missionary goes down to greet them —for the soldiers will not permit them to come up to the house brings some rice and fish for them to eat along the way, accompanies the party to the seashore, kneels with them in prayer, and rising, bids the old man God-speed. And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to that undiscovered country, all mystery and darkness to the heathen mind.

Hardly have they passed when youth, strong, vigorous, ambitious, presses along the road and up to the mission. Two small boys, clad only in their black skins and a pair of bracelets, present themselves, and state that they have come to school. Bright little fellows they seem to be. There are no other boys from their town enrolled. Shall they have their chance? The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half a dozen other small students, equally ambitious to learn "book-palaver." Memory brings up the picture of some of our neighbors, kings with snow-white hair who have said to us, "O, if we were only young again and could have the chance that our boys have!" Men from neighboring towns plead for the white man to come in and civilize them and teach them Godpalaver. Big chiefs shout for joy when a boy is accepted from their town, and say, "Now our town will have a man who can read and write." The missionary turns to the "white mammy" and says, "We will take them and trust for help to be given." "Mammy" slips a shirt over each woolly head, and two more boys are added to the mission family.

Late the same night the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing on the threshold. They have come after the boys who, it develops, have run away. Their heathen people need them to carry water and help fish. That boys should have an education is foolishness to them. That boys have a soul and a life to save does not enter into the question at all. The brightest boy of the two is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in this republic, though it is against the law. The missionary pleads hard for the lads, but without avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them. . . . One of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party finally retrace their steps along the road, the other boy hanging back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Hunger for book learning is not easily satisfied. Later, the lost boy makes his appearance at the mission once more and is still with us.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum; and three times the white man was besought to depart lest harm should come to him from the aroused people. "No," said the missionary, "I have come to preach, and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed the women were wearing a little more cloth to cover their bodies, and that now they carried small boxes to sit on during service instead of sitting on the dirty ground. Another three months, and he brought a native preacher and built him a house there, a gift from a Minnesota Sunday-school. A Sunday-school of 250 was organized, and the work went on with leaps and bounds. The man from Kinicadi, coming along the road, stopped to tell us that now his town has twenty young men studying at the Seminary at Cape Palmas, a higher institution of learning belonging to our church, and four more at a still higher school, and that four of their women are at school, too. This is the outcome of about \$135 given by the First Church of Duluth. This man, Dixon, stayed with us for a season and has now gone home to bring back the girl who is to be his wife, to leave her for "mammy" to teach, while he, too, studies at our mission, preparing to be a preacher.

But oftenest along the road pass the forms of our two assistant preachers, Sanso and Kronyer. "Sanso," meaning "glad," aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." He goes to and fro, visiting the people, preaching the Word, watchful over the interests of the mission, loyal to the missionary—a fine type of the kind of pastor our Methodist mission schools turn out. And Kronyer, close on to sixty years of age, without any advantages in his youth, was converted late in life, but is faithful to his God through many trials and tests and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, oh, my heart is hungry to learn to read God's Word. I want to savvy it right so that I shall have something to preach." So almost every day he comes along the road and up to the mission, with Bible and First Reader under his arm. He is making good progress, too.

It is great to be here, with the antidote for Africa's bane, to

"Live in a house by the side of the road

And be a friend to man''!

PRAYER FOR FREEDOM FROM RACE PREJUDICE BY MORNAY WILLIAMS

GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen!

Low Caste Christians in Dornakal*

•• E ACH village in my pastorate has a Christian congregation with about one hundred Christians. The Christian houses are quite apart from the righ Hindu muta much about the christian houses are quite apart from

the rich Hindu ryots, who look on our Christians, employed by these rich Hindus, as menial servants and outcasts. To touch a Christian is considered pollution, and if by chance a Hindu touches a Christian by accident, he will not go home unless he has a bath in a river! Our Christians depend upon these Hindus for their maintenance, doing every kind of work for them except that inside the house, which a Christian is not allowed to enter. Our people are called 'Untouchables.' If a Brahmin, the highest caste among Hindus, happened to be there, the Christian would have to be at a respectable distance, say, eight yards. Among such people, the Gospel was propagated, and it is only these poeple that embraced Christianity. If cattle are dead among the Hindus' houses, it is the business of our people to remove the dead cattle, for which they are paid. The Hindus sometimes beat our people, and even force them to work on Sundays for them. If a Christian refuse to work on Sunday, the Hindu will not employ him on Monday, and hence starvation faces these poor men. Though our people suffer bodily, yet there is a mission agent in each village to look after them spiritually. There are 1,000 Christians (of whom about 300 are communicants); some of our Christian young men and women are ready for confirmation, and about 300 are catechumens. Thus the total number of adherents in my pastorate is about 1,300.

"There is a parish council for each village presided over by the mission agent of that village. There are 'elders'—or 'headmen' of the village who help the teacher or mission agent to carry on the mission work in the village.

"I have ten teachers in my pastorate partly supported by the S. P. G. and partly by the contributions raised by the Christians of the village among whom the teacher works and lives. The teacher of the village, though a layman, acts as a pastor, judge and adviser to his congregation. He conducts Matins and Evensong every day in his chapel for the people; as a judge he settles up their quarrels, and punishes the culprits by levying a fine on them; as an adviser he advises the individual members of his congregation, and is responsible for the welfare of his congregation spiritually. He collects the monthly parish contribution and Sunday offertories, and pays me all the sums he receives from his parish when he comes to me at the end of the month for his monthly salary. Part of these contributions go to pay his fixed salary per month. A teacher generally gets Rs. 10 per month (13s. 4d.) just sufficient for his and for his family's (wife and six children) maintenance.

"A teacher is a schoolmaster for the children of his Christian congregation. I have ten village schools, recognized by the Government, in my pastorate. The Government gives a school grant of Rs. 36 per annum, and more if the Inspector of Schools is satisfied with the work of the teacher. Part of this goes toward the salary of the teacher. I have 172 schoolboys and 53 schoolgirls in all the 10 schools of my pastorate.

"According to the rule of the Bishop, I have to spend forty-five nights in pastoral work per quarter... I go on walking from one village to another, spending one or two nights in every village, when I take their services— Matins and Evensong—and give sermons and exhortations, and thus return home after fifteen or sixteen days. Some Hindus mock us, laugh at us; some hear with earnestness; some persecute us, throwing dust and cow-dung at our faces. but we return home with cheerfulness.

"Please remember us in your prayers."

M. D. D.

* From The Mission Field. (Society for the Propagation of the Gospel.)

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

ANIMATING A COMMUNITY NEWS STAND

If all the papers and magazines could speak out for themselves and tell who reads them we would have some interesting circulation revelations. Leaders who would like to know what periodicals are being read in their communities may employ an "Animated News Stand" to help them announce a play by that title, weeks in advance of the date on which it is to be presented.

Make a survey of newspapers and magazines subscribed for in your church, interesting every one in the play to be presented and explaining that it is necessary to know what periodicals are in circulation in order to present the play.

Make a complete list of the papers and magazines which come to the various families.

In a survey of this type Mrs. J. C. Lewis found the following periodicals in circulation in a United Presbyterian congregation in a small town:

- 1,716 Daily Newspapers.
 - 120 Weekly Newspapers.
 - 144 Farm Periodicals,
 - 62 Women's Magazines.
 - 21 Vocational and Miscellaneous Magazines.
 - 100 Juveniles.
 - 200 Christian Union Heralds and Youth's Evangelist.
 - 21 Women's Missionary Magazine.
 - 112 The United Presbyterian.

On this factual basis she prepared a play which presented, in a very striking way, the reading situation.

With the permission of the author we have adapted her suggestions. They may be further adapted to meet the situation in various cities or communities.

CHARACTERS AND COSTUMES

NEWSDEALER—a boy or girl, man or woman dressed for business.

CUSTOMER-a boy or girl or man or woman, in street attire.

ASSISTANTS TO NEWSDEALER—ten boys or girls with costumes or hats labeled with name of magazines represented. Caps may be made from headings or pages.

SPECIAL REPRESENTATIVE—a boy or girl, man or woman, in business dress.

Setting

A news stand effect may be produced, with stacks of periodicals as indicated, arranged on a long, narrow table, and with sample periodicals hung on a wire by clips.

Newsdealer stands back of counter inspecting papers. The ten assistants may be seated out of sight on the floor behind their wares and may rise when their magazines are mentioned; or they may all appear at the beginning of the play, each standing behind his wares as a customer enters.

CUSTOMER: You have an unusually attractive display of papers here for such a small town. I'm glad to be able to buy from you. (Looks up and down counter appraisingly.)

NEWSDEADER: I'm glad to have you look over my stock, I'm sure. But there's nothing here I can sell you. Everything is reserved for my private customers.

CUSTOMER: None for sale? How strange! I should think you have more papers here than all of the residents of your town would purchase in many months. Are some of your customers from other towns?

NEWSDEALER: My customers are only the members of the United Presbyterian Church of this town. You see here their supply of newspapers and periodicals for a month. Of course in addition to the papers and magazines for which they subscribe regularly they purchase occasionally from other stands and many families exchange with each other, but you see on my stand a month's supply of the papers and periodicals for which they subscribe in advance.

CUSTOMER: What stacks of newspapers!

NEWSBOY: They're mine. See what stacks of them I deliver every morning and evening. I handle six dailies, three from Pittsburgh, two from Washington and one from New York. Almost every family in the church takes a daily. Some of them take two or three. I deliver the *Clayville Weekly*, too. About half of them take that. I collect \$420 a year for newspapers alone. Right here I have \$35 invested in one month's supply.

CUSTOMER: I never thought before how many daily papers are read in a little town and how much they cost. They're only two or three cents apiece you know and one never thinks of how fast two and three cents count up. (Looking at a stack of magazines). What a stack of magazines you have here. What are they?

FAMILY MAGAZINES: I'm in charge of family magazines—the ones the whole family read, you know. I have fifteen periodicals here. Different families take different magazines but I find that the Pathfinder and The American are favorites, with the Literary Digest and the Youth's Companion as close seconds. About half of my magazines are weeklies and the rest are monthlies. My month's supplies for the people of this church amount to \$15.00.

CUSTOMER: You may well take pride in your stock. What comes next on your stand?

NEWSDEALER: I run an animated news stand, you know. My periodicals speak for themselves. Nods to Woman's Magazines.

WOMAN'S MAGAZINES: I come next. I'm in charge of all the women's magazines. Here's the Ladies' Home Journal and Good Housekeeping, The Woman's Home Companion, The Farmer's Wife and McCall's. Sixty dollars a year are invested in me. My month's supplies are worth \$5.00. CUSTOMER: Indeed, the women of your church must be well read. What have you here?

FARM JOURNALS: Farm journals. Nearly all the members of this little church live on farms or were reared on farms. They enjoy farm papers. I have the National Stockman and Farmer, The Farm Journal and The Country Gentleman. My subscriptions amount to \$3.25 a month.

CUSTOMER: I'm very much interested in your news stand. It's most unusual. (Looks at stack of miscellaneous magazines.) What comes next?

MISCELLANEOUS MAGAZINES: I'm in charge of a rather miscellaneous collection. There are a few duplicates here. I carry some vocational magazines, one for a dentist, another for school teachers. All together not more than \$2.00 a month is spent in my department.

CUSTOMER: It's most interesting to see the varied assortment you have. (Turning to stack of children's Sunday-school papers.) Ah, here is something different. What's this?

SUNDAY-SCHOOL PAPER: I represent the little weekly Sunday-school paper for the children. They get these every Sunday. The children love them and sometimes the whole family read them.

NEWSDEALER: My customers pay less than a dollar a month for juvenile literature in their homes. We try to do our best by giving each child a free copy of Olive Plants every Sunday. I wish I could get the parents to subscribe for more children's mag-What children read has so azines. much to do with making them what they are and what they are going to There aren't many good magabe zines for children.

CUSTOMER: Have you seen this one? (Takes copy of "Everyland" from bag or brief case.) It's a sample copy I picked up at a convention. It's the best thing I've seen for boys and girls.

NEWSDEALER: Let me get that address. I must have that for my news stand. I'll get some sample copies and tell the people about it. (Writes address in notebook.)

CUSTOMER: What's the big stack here?

CHURCH PAPER: I'm the weekly church paper, The United Presbyterian. The papers in my stack are second to none. I cannot boast, like the newsboy, that every family takes a copy, but I can say that nearly half of the families in the church subscribe now for The United Presbyterian and read it. That means that they know what their church is doing and ought to do. Every week I furnish good reading for the entire family and bring inspiration as well as information into the homes to which I go. Some day perhaps the daily papers will be smaller and less expensive and we can learn to live without spending so much money to read of crime and scandal. Then we shall have more time for reading of worthwhile accomplishments.

CUSTOMER: I'm sure your paper must be most valuable. I've heard for a long time your church gives more per capita for missions than any other Protestant church in America. I suppose one explanation of your large gifts is that you are on the job with a good weekly church paper. What's this magazine?

WOMEN'S MISSIONARY MAGAZINE: Evidently you're not a United Presbyterian or you'd recognize me at a glance. I'm the best magazine to be found for \$1.00 a year. There are sixty families in our church. Twentyone of them are my subscribers. I really should go into every family. "What's home without a mother?" and "What's a mother without a missionary magazine?" Right beside me is the Junior Missionary magazine. Only three families subscribe for it. Isn't it strange how people will feed their children up on candy and all sorts of things and yet will not get them anything worth while to read?

Enter Special Representative who addresses newsdealer.

SPECIAL REPRESENTATIVE: Messages of your unusual news stand have travelled around the country. It has been reported as very unique and complete but I am told it is sadly lacking in one particular.

NEWSDEALER: My news stand lacking! It's the best news stand in the country. In what particular is it lacking?

SPECIAL REPRESENTATIVE: General missionary information. (Opens bag or package and takes out copy of "Everyland.") Now here is a magazine you should arrange to send into every home where there is a boy or a girl.

CUSTOMER: The very magazine I was showing you. (Special representative turns pages and calls attention to features.) I'd like to subscribe to that for my children.

NEWSDEALER: I'll take your order if you want me to. I'm going to add that magazine to my stock. Anything more?

SPECIAL REPRESENTATIVE: Yes, there's THE MISSIONARY REVIEW OF THE WORLD. Your news stand can't be complete without that. One trouble with so many churches is that they know only the work of their denomination. (Turns pages of REVIEW, calling attention to different features.)

NEWSDEALER: Perhaps I have neglected that side of my customers' reading. I have been supplying them with what they ask for and they have been so well satisfied that I didn't think of going any farther. Now if you can leave with me a few sample copies of that magazine I'll tell my customers about it when they come to get their other papers and see whether they will subscribe.

CUSTOMER: I wish you'd put down my subscription to begin with. (Dealer makes note.)

SPECIAL REPRESENTATIVE: I have two other magazines I'd like to show you. (Takes out copies of "The International Review of Missions" and "The Moslem World" and displays them, calling attention to special features.) You will not likely find many people who will subscribe for these but if you get even one subscriber you will be elevating not only your news

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stand but your community. You have a very fine news stand here.

NEWSDEALER: Thank you. We are proud of our news stand. Our people are not rich. They have very moderate incomes, but they spend \$800 a year for periodicals or about \$75 a month. Of course only about \$85 a year of that amount goes for religious periodicals. Now I see that even with that small amount I have sadly neglected the side of general missionary information. I'll get all my agents busy and the next time you come this way you'll see a well-balanced news stand.

Customer says good-bye and goes out. Newsdealer calls his ten assistants and sends them out through the audience with subscription blanks for The Missionary Review of the World and Everyland. He may ask for subscriptions to the International Review and the Moslem World.

As the ten assistants to the newsdealer return to their places behind the stand they may summon several children in costume of various lands to add to their force to represent *Everyland* and some one in international costume for the *Missionary Review of the World*. Other magazines may be suggestively costumed.

Mrs. Lewis's suggestions may be adapted in various ways to present and improve the periodical circulation and reading situation in a church.

CAN IT BE DONE?

REPORTED BY FLORENCE C. CLIPPINGER

This is the question which confronted a few of the "missionary minded" people of Euclid Avenue United Brethren Church in Dayton, Ohio, in the spring of 1926. A church night program had been attempted several times with varying degrees of success, but it had never been made a real church-wide affair.

Finally the chairman of the missionary committee in the Sunday school, with a rather scientific turn of mind determined to put the matter to a real test. She wanted to ascertain whether there was any truth in the statement of some people that conditions at Euclid Avenue were altogether different from those at other places where Church Night was very successful.

After certain plans were formu-

lated in her own mind she discussed them with a number of the leading members and presented them to the pastor and the official board. Previous attempts had been fostered by a small committee. Now if it was to be made a church-wide affair it seemed logical that the official board should cooperate. This they agreed to do and also to bear any expense incurred in advertising. They appointed one of their number to be especially responsible for securing the attendance of the men. That was the next problem-how to get the people to come. While it is not the policy of the church to feed the people to get them to attend services, yet experience had proven that people who work find it a real task to finish their evening meal in time to get to a seven o'clock service-especially those who live at a distance from the church.

It was decided therefore to serve supper. If whole families were to come it was necessary to keep the price down to the minimum. Another Dayton church had been successful with 10e suppers. It was decided we would try serving 10e suppers. Thirty-six women and girls (six for each evening), agreed to prepare and serve the supper with a charge of only ten cents for each guest.

Six classes were decided upon: Three for adults—Bible, Present-Day Problems and Missions; two for young people—Missions and Life Problems; and one for children— Missions.

The Dayton churches are highly favored by being near the denominational headquarters, so the very best material is available for teachers. The leaders of groups were all leaders in the denomination and the classes were very successful. It may be said, however, that there are persons in every congregation who could lead such classes. Splendid helps are available at church headquarters which anyone with average intelligence can use.

The next step was advertising. The matter was talked over and an-

nounced in the bulletin several weeks in advance. Large posters were made and displayed inside and outside the church. A tentative program was multigraphed and passed out to the congregation with the suggestion that the members check the class they preferred and return the slip so that arrangements could be completed. Later the real program was printed with a perforated slip at the bottom which was to be checked, signed and returned, indicating registration for classes and whether or not the individual would be present for supper. Then all was in readiness.

The highest hope of anyone for the first night was 100 in attendance. When the count was made it was discovered that there were 127 present and the attendance increased, making the average for the six Wednesday nights 147. While this may not seem a large number for a congregation of over 1,000 members yet it was so far in advance of anything ever accomplished before that the results were quite gratifying. Words of highest praise were heard on all sides concerning the work of the different classes. Surely some seeds were sown which will result in materially extending Christ's Kingdom on earth.

The ten cent charge for suppers more than paid the expense incurred for the food and they were not light lunches but real dinners. Many articles of food were donated and many paid more than 10c for their meal so that there was a final balance of \$10.35. This was used to buy small gifts for each of the teachers—all busy people who had sacrificed a great deal of time and effort to do the work.

Following is the program and the average attendance:

CHURCH NIGHT

Euclid Ave. U. B. Church

February 10th and each Wednesday night for six weeks.

6:15-Supper for all who attend classes, 10c.

7:00-Discussion Groups.

Av	Average	
Adults Atten	ndance	
Bible-'' Ephesians''	15	
Missions '' Peasant Pioneers''	12	
Present-Day Problems-A differ-		
ent speaker each evening includ-		
ing the mayor of the city and		
the postmaster.	55	
Young People		
"What Shall I Do With My Life"	13	
"Religion and the Girlhood of		
Other Lands''	19	
Children		
"Trips to Every Land"	33	
7:45 Devotional Services	99	

YES, IT CAN BE DONE!

A HOUSE OF REST

"I have never had such a restful time."

"The most restful house I have ever known."

"I have had the first restful vacation for years."

"Our family has never been able to be together on furlough before."

-Quotations from missionaries from various lands, who have lived in "The House of Rest."

In the lovely city of Pasadena, California, there is a handsome residence, centrally located, which has in its hallway a bronze tablet telling that "This House of Rest is erected by David P. Gamble, Mary H. Gamble for their friends, the missionaries."

Every missionary family knows the problems of the furlough. A place to live during the furlough year is one of the greatest of them. To find an apartment with a large dining room, bedroom, kitchen, bath and porch, beautifully furnished ; to know that there are trunk rooms, storeroom, reception room, laundry, sewing room, a refrigeration plant for everybody in the house and beautiful verandahs overlooking a lovely lawn which evidences skilful landscape gardening; to be assured that five people can live comfortably in the apartment, that a crib is available, and that all the neighbors will be so glad to know that you have a baby—this is joy unspeakable for the furloughed missionary. Cafeterias and restaurants are near by, if you

do not wish to prepare all your own meals.

As you look at the lovely apartments, furnished in such good taste, you may begin to think of the size of your monthly check until you are assured.

"The rent? Oh, the rent is nominal. A large part of the running expenses are provided by an endowment."

"The House of Rest" with its eight apartments has been open now for nearly three years. It has been a most valuable addition to the best methods department of the Presbyterian Church by bringing cheer and rest to many tired missionaries. All missionaries on furlough with their families, also Y. W. C. A. and Y. M. C. A. secretaries are eligible as House of Rest residents.

In different sections of the country there are individuals or couples who could establish similar Houses of Rest which would prove an investment bearing far richer returns than renting agencies can report.

WINNING THE JEWS

In the Brownsville section of Brooklyn there is a little corner store known as the East New York Neighborhood House. There is nothing attractive in its appearance. But about it gathers a wealth of romance. Scattered about are some Polish and Italian families, but the population is predominantly Jewish.

The Neighborhood House has discovered a way to reach into these homes and to touch these Jewish lives. There is nothing spectacular in the method. It is simply the way of love and understanding. The winning factor is consecrated personality. Clubs and classes of various kinds are the means of contact, love does the rest.

The Boys and Girls Scout Troops, the Star Club, the Boys' Club and other groups afford a way of getting acquainted with scores of young people. Through them channels of approach are provided into the homes and families of the community. There are 476 families on the visiting list, and in 52 of these families systematic instruction is given from the New Testament.

The director is the tireless center of all the activities. Her enthusiasm and cheer and high purpose are infectious. She believes in the Bible, and at every group meeting a Bible story is told, or other religious instruction is given. During the summer 50 children were sent to the Bethany Metropolitan Camp, and the girls have already formed a Bethany Club to continue the Christian influences which they received there.

Nor do these Jewish young folks think only of themselves. The Sunday school is helping an Indian boy to go to school in the far West and one of the clubs has been making scrap books for the Indian children of the Tuberculosis Hospital of Tucson, Arizona.

To understand the meaning of it all you should hear the director tell of some of her boys and girls who have gone out and taken positions of Christian leadership. Let her tell you of the members of the "Alabama" and other gangs, who have come under the spell of Christ. To go with her into scores of homes would be a revelation of how Christ, through the lives of His disciples, can win His way into Jewish homes and hearts. J. S. C.

THE HOLIDAY DOLLAR

A special gift of at least a dime on each of the great holidays is a plan proposed in rhyme by Miss Olivia Lawrence, of the Woman's Board of the Reformed Church in America thankofferings on January 1, February 12, February 22, May 30, July 4, Labor Day, October 12, Thanksgiving Day, Christmas, Your own Birthday.

Such an extra holiday dollar offered with praise for the national and personal blessings of those days, and prayer for the nations and peoples of earth would mean a great advance.

Woman's Home Mission Bulletin

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

DAY OF PRAYER FOR MISSIONS March 4, 1927

Once again the Day of Prayer for Missions draws near. Every year sees a wider fellowship of believing women drawn into this united prayer for missions throughout the whole wide earth. This year for the first time it becomes in reality and in name a World Day of Prayer. Missionaries are already planning to celebrate the day in every mission land, and women of many nations are being drawn near to each other as they draw near to God.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions have made careful plans for the day through the work of a joint committee. A cycle of prayer has been prepared to be used during the months and weeks immediately preceding the Day of Prayer. We shall get out of this day not more than we put into it. If it is prayerfully planned for by the local groups its blessings may be carried through the whole year.

It is hoped that the purpose for which it has been established may be steadily held in mind. It is a Day of Prayer for Missions and for missionaries throughout the world. No addresses, or songs or exercises should be admitted to the observance that do not contribute directly to its main purpose. Neither should its scope be broadened too much; it is a Day of Prayer for home and foreign missions.

It has been interesting to note through the years a steady growth in the size of the offering that is made on that day toward the approved international and interdenominational projects: Women's Union Christian Colleges in Foreign Fields, Christian

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Literature for Women and Children in Mission Fields and Farm and Cannery Migrants.

NEW AMERICANS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, Chairman,

Significant progress by home mission boards has been made in enlarged service to our foreign-born neighbors, the New Americans. Most of the boards have departments or specialists for the promotion of church work among immigrants—Christian service and evangelism.

Collectively, the boards, through the two Councils, have carried on the Bureau of Reference for Migrating People: the welcoming of strangers newly-arrived immigrants—following them to their destination, and putting them in touch with Christian American friends and churches of their choice.

Bureau of Reference for Migrating People

How the Councils Have Made It Possible for Local Churches to Welcome Strangers

The growth of the Bureau has been extraordinary; during 1925 it increased over 100%. "Welcoming Strangers," a leaflet recently off the press, tells the human side of the work. It defines the Bureau as "a chain of contacts which reaches from the smallest church in the old country across intervening oceans into the new homeland, providing a welcome for the newcomer to the church of his choice in the community where he proposes to locate."

The organization of the Bureau is comparatively simple. It involves a part-time worker at Ellis Island and secretaries in the offices in New York.

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In addition, it involves cooperation of pastors to whom names of Protestant immigrants are sent, as well as church federations and church officials in every state in the Union. Their cooperation is vital, as they are the ones who are informed by mail of the arrival of the "stranger" and asked to serve him by personal visitation, providing a welcome and a fellowship in the local church.

The number of cooperating chaplains and port secretaries of other agencies in Europe has been increased and the bonds of working relationships in interchange of names have been strengthened. One third of the number of names now received for distribution by the Bureau comes direct from Europe as advance notices of immigration.

In 1925 there was steady growth, month by month, in number of cases referred by the Bureau. Our responsibility as Protestants is great since, according to government immigration figures for the current year, 73% of our present immigration comes from predominantly Protestant countries in Europe.

Growth of Work

	1924	1925	Increase
Cases referred to			
churches	5,284	11,098	112.%
	,	1924	1925
January		. 129	450
February			386
March			862
April		. 369	1,262
May		. 365	975
June			902
July		. 117	563
August 259	707
September		. 524	1,040
October		953	1,206
November			1,420
December	· · · · · · ·	. 468	1,325
	-	5,284	11,098

Classification by Nationality Served

Nationalities	involved	3 2
Armenian	French	Polish
Austrian	German	Roumanian
Belgian	Greek	Russian
British Isles	Hungarian	Serbian
Croatian	Japanese	Spanish
Czech	Lithuanian	Swedish
Danish	Maltese	Swiss
Dutch	Magyar	Syrian
Esthonian	Norwegian	Turk
Finnish	Persian	

Distribution by Religious Denomination

Denominations	Served		12
Baptist		Methodist	
Congregational		Presbyterian	
Disciples		Reformed	
Episcopal		Orthodox-Armenia	an
Evangelical		Greek	
Lutheran		Russian	

Responsibility of Protestant Churches

Immigration Year Ending June 30, 1925 From European countries 148,000

From dominant Protestant countries 108,000 From dominant Protestant countries 73%

Canada

The importance of cooperation with Canadian churches is emphasized by the fact that out of the 294,000 immigrants who came into the United States during the past fiscal year, 102,000 came by way of Canada.

The Department of the Stranger of each denomination in Canada has secretaries in each local church to whom are sent notices of newly-arrived immigrants, and whose duty it is to see that these immigrants are met and put in touch with the church and people of their denomination. This is the same as our system with the important addition that cards and work clear through lay secretaries as well as clergy in every place, and that it is working efflectively everywhere. All churches in Canada are thoroughly alive to and enthusiastic over the work of welcoming the stranger.

In addition to this the Department of the Stranger, through local secretaries and central offices, attends to all removals from one parish to another. These are not immigrants but simply church people moving from one place to another within Canada. Thus it is that the tremendous waste caused by moving and not following up that is found in the United States, is effectively eliminated throughout Canada.

Ellis Island

The work of our Bureau is closely articulated with welfare work on the Island. A joint meeting of welfare workers at Ellis Island, and officials of thirty-three religious and philanthropic agencies which they represented, passed the following:

Resolved, That as representatives of organizations whose interests and influences extend to the limits of our country, and which, through the welfare workers, extend a hand of welcome and ministry to the many strangers who come to make their home with us, we express, by rising vote, our great appreciation of the splendid improvements that have thus far been effected * * * for the comfort of incoming immigrants.

Further, It is our conviction that additional changes urged by the Commissioner should be made possible by the Government at an early date these to include fireproof dock structure, better water supply, land extension, and especially the plan providing for medical examination of immigrants at the ports of departure.

Bibliography on Immigration

A brief annotated bibliography on Immigration and Assimiliation of our Foreign-Born for church workers and leaders has been prepared, mimeographed copies of which can be secured from the Councils.

Attention is also called to the "Handbook-Bibliography of Foreign Language Groups in the United States and Canada," compiled by Miss Amy Blanche Greene and published by the Council of Women for Home Missions and the Missionary Education Movement. This highly commended and exhaustive book, invaluable for all who come in contact with foreignborn, can be ordered from the Council of Women for Home Missions, 156 Fifth Avenue, New York City, price \$1.50, cloth; \$1.25, paper.

Christianizing Our Churches

The fundamental which alone can make effective the fulfillment of our duty to New Americans is the practice of Christian fellowship toward the stranger. The great need is to persuade people everywhere to practice Christianity, simply by expressing the spirit of goodwill and neighborliness to strangers about them. We cannot expect New Americans to come to our churches, to accept in any way our advances, to have any confidence in our sincerity, unless while preaching Christian brotherhood we practice it as our Lord did to all men. In churches where this simple fundamental Christian method has been tried, results have been truly wonderful.

RELIGIOUS BOOKS FOR BLIND

From the report of the Committee on Religious Privileges for the Blind of the Home Missions Council of Women for Home Missions, Irene Haislip, Chairman.

The work of this Committee for the past year has been very satisfactory and encouraging.

Last June the Chairman was sent to the Biennial Convention of the National Association of Workers for the Blind which met at Hudson, Ohio. Much helpful information was gotten and the report of the work of this Committee was enthusiastically received. It was the first time in the 22 years of its existence that any religious work had been presented to the Association.

We are rejoiced to announce that our Braille book, Dr. George Matheson's "Day Unto Day," has been published and the hundred copies were placed before they were off the press. Many appreciative letters have been received from the blind and workers among the blind and we are now considering getting out another edition. We also hope in the near future to publish other books. This, of course, will depend largely upon the generosity of individuals and Boards interested in this work.

On Thanksgiving Day, Miss Lydia Hayes, the blind member of the Committee, told of the work we are trying to do at a union meeting of all the churches in Nutley, N. J., and later Miss Hayes was presented with somewhat over \$100 for our work.

As has been the case all along, so it is now. We need funds with which to carry on the work. We commend this work to you and ask that you pray for it and contribute, if possible.*

^{*} Contributions may be sent to Council of Woman for Home Missions, 156 Fifth Avenue, New York City.

Woman's Foreign Mission Bulletin

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

CHRISTIAN COLLEGES FOR WOMEN IN ASIA

As in Europe so in the Orient the term "student" is reserved for those who are carrying on their education beyond school age, and who have already matriculated at some universitv. It is only in the last twenty vears that Oriental women have deserved this term, as, in addition to a widespread disbelief in the capacity of women for university studies, social custom in the Orient enjoined marriage at an age too early to allow a girl to continue her studies beyond her very early years. Even to educate girls at all seemed to many impossible, to most unnecessary, and to some injurious. Occasionally some learned father might educate a muchloved daughter, but the acceptance of women's education as an ordinary fact in national life is a process still in its initial stages. It had its rise in the 19th century and is the fruit of Christian missions. Not only has the Church raised the age of marriage for Christian girls, thereby gaining for them the time and health for higher education, but it has also opened the gate of learning to them by establishing girls' schools in all its fields of Last year Ceylon celebrated work. the centenary of the first girls' school in Asia, the Uduvil school in Taffra. which is the work of the American Congregational Mission.

Women's colleges, however, are the fruit of the present century and, considering all the many obstacles that beset their origin, it is amazing that even the small group of them which now exists has come into being at all. All the objections raised against the education of women in general were urged with ten-fold strength against their university education. But some girls strangely desired it, the university authorities were not against it, and a few fathers were willing to let their daughters attend lectures at men's colleges. The academic success of most of these students began to dispel the idea that women were as such incapable of understanding the higher studies and of passing the same examinations as men. We must greatly honor the achievement of these pioneer women who underwent great exertions with few alleviations and enjoyments, and thus paved the way for their younger sisters to move on to happier things.

In the twentieth century the number of women students and graduates became sufficiently large to cause serious thought on the part of missionaries. These academic women were of immense importance and influence. Most of them were Christian. and their value in church work and in mission schools was beginning to be felt. The idea of women's colleges sprang up in several places. But the expense seemed prohibitive and the number of specialist teachers required for the staff seemed unattainable. The teachers must all be university honor graduates themselves and no mission could devote the few such women which it possessed to the instruction of a handful of matriculated girls. Two or three missions made efforts of this sort and added college classes to one or two of their chief high schools, but in hardly any case could they carry on the work beyond the government examination which comes as a test at the end of the second year. The complete course of four years which is required of "first-grade colleges," and the absolute separation from school which is so necessary for the academic dignity and standing of a college seemed impossible.

The remedy was found where the remedy for many missionary problems may yet be found—in combina-

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tion and union. What no one mission could afford to do, several missions cooperation might accomplish. in And so in the last fifteen years Union Christian Colleges for women have sprung up in India, China and Japan, and have attained a success far the expectation of their bevond founders. The first response was an immediate increase in the number of girls sent to the colleges. Parents saw many of their misgivings renamed when they found that their daughters would be taught by women and with women, and would be lodged in buildings where every care would be taken of their health and where their teachers would live with them. The girls themselves also were eager in their desire to go on with their studies in places where they could have the peace and safety of the boarding \mathbf{school} combined with greater freedom or more manifold activity. The missions also before long could welcome to the staff of their high schools teachers of the same language and race as their pupils, academically fit for their work and moulded by the valuable training derived from life in a residential college.

The advantages of union in such missionary work are many. Not only is the expense which would be too great for one mission lessened by being shared, but it is a positive gain that different types of Christian thought and different habits of devotion should make their varying contributions. It is indeed most undesirable that "our unhappy divisions" should be perpetuated in the mission field, and yet each sect has arisen from a zeal for clearer truth or greater devotion, and the deep problems represented by the seclusions of the Church of Christ cannot be lightly dismissed as unimportant. The way to union is not negation but affirmation, and by wanted recognition of positive contributions made by those who differ from one another. The United Church of Christ will find room for all the richness of

varied types of thought and action. Nothing is so uniting as a common task, and in carrying on the work of union colleges we learn to give and to receive, and to realize how much greater than our differences is our unity of purpose and our community of resource.

Seven of such union colleges have become widely known in America by means of the magnificent efforts made in the years 1920-1923 to collect funds of two million dollars for their The seven are the following: aid.

- (1) Woman's Christian College, Tokyo, Japan.
- (2) Yenching College, Peking, China.(3) Ginling College, Nanking, China.
- Women's Medical School, Shantung University, Tsinan, China.
 Isabella Thoburn College, Lucknow,
- (5) Isabella India.
- (6) Woman's Christian College, Madras, India.
- (7) Women's Medical School, Vellore, India.

The splendid generosity of those who contributed to that great enterprise has provided the seven colleges with what was lacking in the way of land, building and equipment, though all seven are sorely in need of endowment in order to use the gifts bestowed upon them to the best advantage. And there are a few other colleges which in 1920 did not come under the definition of a "Union Christian College for Women" but which may justly claim that appellation now, notably the Kinnaird College at Lahore and the Ludhiana School of Medicine, which are both in the Punjab. Nor is it at all doubtful that other colleges will very soon be needed for the increasing number of applicants. India, for instance, has between three and four hundred millions of inhabitants, of whom half are women, and it is clear that three or four colleges will not suffice for them. Nor can the needs of Japan be met by one college. The very success of the first Oriental colleges for women insures their multiplication.

The aim of these colleges is frankly Christian. The purpose of each is to strengthen both intensively and extensively the Church of Christ in the land in which that college is placed, and thus to aid the Church in its great task of bringing that land to the feet of Christ. All other aims are secondary to this. A missionary college regards all truth as a revelation of God and every student as a seeker after truth. It believes that the Christian cause has everything to gain and nothing to lose by the widest diffusion of knowledge, that ignorance, prejudice and apathy are its great enemies, and that the nation to



DAME RACHAEL CROWDI

which the college ministers has much to contribute to the world's store of thought and knowledge and much light to shed on the Divine truth of the Gospel. Its work is to remove barriers, to release hidden energies, to make windows for the light and to draw the attention of the thoughtful to the claims of Christ "in whom are hid all the treasures of wisdom and knowledge."

ELEANOR McDOUGALL, President Woman's Christian College, Madras, India.

NEW ASSOCIATE MEMBER OF THE EXECUTIVE COMMITTEE

It is a great pleasure to present to the constituency of the Federation of Woman's Boards of Foreign Missions our new Associate Member, Dame Rachel Crowdy, Executive Secretary of the League of Nations Social Service Department. Dame Rachel is considered one of the ablest and most outstanding women of Europe. She has accomplished a piece of work on behalf of women and children unparalleled in the history of social service. It was a great event when she visited America in June and asked especially to meet the missionary women of North America. Her appeal was so irresistible that we pledged our cooperation and made her an associate member of our Executive Committee. We hope to have a letter from her for our readers in the near future.

You will be interested in remembering this remarkable woman in your daily Quiet Hour. She feels keenly that the Christian women of the world are most responsible for the making of a new world in which justice shall prevail.

IMPORTANT CONFERENCE COMING

The National Student Conference of the Council of Christian Associations at Milwaukee, Wisconsin

December 28, 1926 to January 1, 1927

Consider the significance of the following topics for discussion:

Theme—"CHRISTIANITY—THE WAY OUT FOR THE LIFE OF TODAY."

- 1. How Far Does Contemporary Religion Resemble the Life of Jesus?
- 2. Are We Mechanical Toys or Children of God?
- 3. What Happens to Race Barriers and Economic Imperialism if We Believe That God Is Love?
- 4. Can Human Nature Be Changed? If So, How?
- 5. On What Terms is Life Achievable?

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LATIN AMERICA Summer Institute in Cuba

OR two weeks in June the Presby-Friends terian and pastors, teachers and other church workers held their Summer Institute in Cardenas, Cuba, the center of the Presby-"This terian educational work. Institute," savs The American "had an added interest in Friend, that the Government is increasing its demands for better-prepared teachers in all the private schools. Fortunately, while motivated to some extent by similar conditions that existinMexico, there is no evidence that it is in any way an antireligious move-ment." This year, classes were held by four representatives of the National University from Havana and the public school system, and an expert normal teacher from Amsterdam, N. Y.

Power of Mexican Indians

R EV. PAUL E. BAKER, chaplain of Fisk University, who has recently visited Mexico, is quoted as follows in The Christian Advocate: "It is significant that the Indian people are coming forward in the new regime. The strength of the old empire is being revived. Of the thirteen million people in Mexico, three million are Indians. This number, if given a chance, can make a wonderful contribution to the life of the republic. The Indian is not of mixed blood. The characteristics of many races do not fight within his personality. He has poise, spiritual power, artistic strength, character, intellectual capacity. When he is given the advantage of education and culture, he will be a great power in Mexican life. Those who are bringing him forward show vision and true

statesmanship. He is destined to be in the forefront of leadership in the republic. The Indian has stayed close to the soil and has gathered strength from his simple environment for his task."

Stone-Throwing in Costa Rica

C HORTLY before his recent death, O the late Rev. W. F. Jordan, of the American Bible Society, wrote of the conversions which had been taking place in Costa Rica, and continued: "But the enemy has not been idle. From publishing insults in their paper, such as saying, 'The Protestant periodical is very good paper, good to make fires with,' the priests have proceeded to advise bodily violence to the students. The outcome of this was seen when a band of students were in a near-by town, where they had arranged a special service. They were set upon and assaulted by a group of people. Sticks and stones were used. Some women standing by urged on the men, one of whom struck one of the students repeated blows on the head until the blood flowed. Later a service was held, when some who had thrown stones listened quietly to the Gospel."

Image Crowned in Costa Rica

OVER a century ago the Government of Costa Rica installed "the Virgin de los Angeles," a stone image about five inches high, as the patron saint of the country. A recent ceremony is described as follows by a writer in the Latin American Evangelist: "Costa Rica, in a great outburst of loyalty and devotion to the Queen of Heaven, has just crowned her image with a splendor and pomp not hitherto seen in this land of poverty that walks barefoot. Every queen must have a crown and so they got her a gold one, encrusted with precious stones valued at \$20,000.... The occasion was a great one and the priests professed themselves highly pleased with the whole performance. They had been feeling somewhat concerned about the decadence of their religion, for today 'the Protestant heretics' dare to open their churches, and build their Bible Institutes, and apparently, the people are willing."

Ecuador "Humanly Impregnable"

DEV. C. SNEAD, А. Foreign N Secretary of the Christian and Missionary Alliance, writes of Ecuador: "I have been in eight South American republics during the last year and can say with a certainty that this is the most difficult field on this continent. There is nothing comparable with the central region of Ecuador in fanaticism, priest-craft and heart-breaking irresponsiveness. Man after man, gifted with hopefulness and courage, has collided with this humanly impregnable wall and fallen back broken in spirit and physical health.....Among the questions which confront the Mission is whether the policy of establishing stations among the Quichua-speaking Indians out in the villages of the country districts shall be continued or whether the work can be more effectively done by concentrating the major effort in reaching them through stations in the larger cities."

South America and the Y. M. C. A.

I T IS the opinion of Charles J. Ewald, after a long period of careful study on the ground, that South America offers to the Y. M. C. A. an unprecedented opportunity for religious service. There is a remarkable tide of idealistic passion now running among the students of the Latin American republics. This, he says, has brought a "demand for greater earnestness and reality and an interest in great vital issues. It is seen in the growing interest on the part of the younger intellectuals in the welfare of the masses, in a sense of solidarity with the masses, and in a demand for a square deal for all." "With this new idealism," reports Mr. Ewald, "there is coming an awakening of interest in religion. This has not yet affected any considerable number, but it has already influenced a sufficient number of the leading intellectuals and choicest spirits to warrant the belief that a well-directed effort just now might turn this tide of idealism Christ-ward."

A Brazilian Town Made Over

OW the town of Tatuamunha. in eastern Brazil, has been transformed is told by Rev. John Mein, a Baptist missionary. He writes : "The church decided to build a place of worship, and the missionary recommended a Christian bricklaver who had been tried out elsewhere. With his coming a new day dawned for the town. His good work on the building attracted many. As a result property owners became ashamed of their dilapidated buildings, and in consequence the town is experiencing a material transformation. The bricklayer preached the Gospel by his faithfulness as a skilled workman as well as by word of mouth. He has since fixed over the houses of several who were the worst enemies of the Gospel, and others are awaiting the touch of his hand. This young church, as yet only four years old, already enjoys the distinction of having four of its sons studying for the ministry and two of its daughters preparing for Christian service.³

Brazilian Mission to Portugal

THE little body of faithful Christians who make up St. John's Church in Rio de Janeiro have sent Rev. Hyppolito de Campos to spend six months in preaching the Gospel in Portugal. He was for twenty-six years a Roman Catholic priest, and was sent by his bishop to drive the early missionaries out of the city of Juiz de Fora and to break up their work. One result of his encounter with the Protestant missionaries was his conversion. Later he began to preach and served a number of churches.

Five years ago, when nearly seventy years of age, he began wider evangelistic service and has had a remarkable ministry. Various denominations have been making use of him in their Churches. He conducted a series of evangelistic services in St. John's Church, Rio, that attracted many and led souls to Christ. The brethren there conceived the idea of raising the necessary amount of money to send him on an evangelistic tour through Portugal. Just before he embarked a special farewell meeting was held at St. John's. The house was packed; friends of all denominations turned out to bid him Godspeed.

EUROPE

Livingstone Memorial in Scotland

THE plan to purchase and make a national memorial of the house at Blantyre on the Clyde where David Livingstone was born, which was described in the May REVIEW, is evidently making progress, for attention is being called to it in American newspapers. An editorial in the New York Times on October 1st, after paying tribute to the services rendered by Livingstone to science and geography, as well as to his devotion to humanity, says:

Whether the monument at Chitambo, where Livingstone died, or the memorial to him in Westminster Abbey is the more moving, who shall say? A committee which includes Field Marshal Haig, Ramsay Mac-Donald, Sir J. M. Barrie and John Buchan proposes to acquire the house at Blantyre in which Livingstone was born and convert it into a museum for personal relics of the explorer. The cost will be $\pounds 12,000$. Contributions from Livingstone's admirers in other countries will be gladly received.

Origin of the Paris Mosque

THE dedication in July of an elaborate mosque in Paris was described in the October REVIEW. The Moslem Outlook, published in South Africa, gives a detailed description of the building, including "the modern

touches"-electric lights and steam heat---and explains as follows how it came to be erected: "The Moslem Institute is the child of an alliance of religious tolerance signed in 1767 between Louis XV, and Sultan Mohammed bin Abdullah. In 1895, the French 'Comite de l' Afrique' began to advocate this treaty to the letter. In 1920 the Briand Government voted to the newly created Moslem Institute a preliminary credit of 500,000 francs and the city of Paris ceded the ground. Morocco followed suit with a subscription of three million francs. Later all of Moslem Africa and also the French public subscribed and more than enough was obtained to complete the mosque, the minaret, subsidiary buildings and the gardens."

German Missionary Societies

THE Rhenish Mission reports that between the years 1914 and 1920 there was no diminution in the number of mission stations, nor of the European workers in the mission fields and that the number of Christians increased from 231,000 to 308,-000. The real difficulties appeared from 1920 to 1925, when the number of mission stations decreased from 117 to 74 and the European workers from 224 to 115. Even then the num- \mathbf{ber} of Christians increased from 308,000 to 361,000, or 40 per cent. The income from the home constituency is only 65 per cent of the amount received before the War, but this speaks well for the zeal of the friends of the society in hard times.

The Orient Mission of Potsdam, whose founder (Dr. Lepsius) died last February, has changed its name to "Dr. Lepsius Deutsche Orient Mission." Dr. Bernhard Lepsius, the brother of the former president, has been elected to this office. The mission which is thirty years old, and was destroyed by the War is being rebuilt, first by the care of the orphans and the liberation of Christians who had become prisoners of the Mohammedans during the terrible persecutions and banishment, and who there became Mohammedan. The society has already liberated from captivity two hundred such Christians.

The German Institute for Medical Missions expects to send out eight medical missionaries during the present year, three to East Africa, one each to Assuan, Nubia, Sumatra and China and one to either Borneo or China.

Help for European Churches

THE Administrative Committee of 1 the Federal Council of Churches has recommended that Reformation Day, October 31st, be widely observed this year and that the occasion be used for the purpose of securing financial aid for the relief of the churches in Europe. Although economic conditions in Europe generally have considerably improved, there are still many places where the situation is very acute, for instance, the collapse of the franc has brought real distress to the French pastors and other Christian workers whose salary is approximately 6,000 frances a year, which with the present rate of exchange, amounts to about \$160. The Central Bureau for Relief of the Evangelical Churches of Europe, with headquarters at Zurich is, however, not confining itself to a relief program. In particular, the Bureau is cooperating in the matter of developing a new leadership. Scholarships are furnished to likely theological students to enable them to study abroad and funds are now being sought for a number of fellowships for study in America.

Germans Ask for Local Option

F IFTEEN million Germans have signed a petition to the Reichstag praying for local option in their country. The Christian Intelligencer, which states that this report has been received by the American W. C. T. U., continues: "The drive for signers to the local option petition is the largest ever conducted in Europe. The petition pointed out

that the consumption of alcohol in Germany decreased during the war, but since then has leaped to unprecedented heights; the German republic even in its reduced size now having a drink bill of three billion marks a year, nearly 2,500 marks per family, more than the maximum annuities stipulated in the Dawes reparations plan. The Drys in Germany present the petition on economic as well as moral grounds and have aroused tremendous sentiment, many members of the Reichstag aiding in the drive. There are twenty-seven women members of the lower house of the national legislative body, all Drv."

Jews in Eastern Europe

BOUT half the Jews in the world A live in the eastern part of the European continent. Post-war events have thrust them into an economic and social pass possibly as disastrous as anything in the entire troubled history of Jewry. The Russian revolution abolished the occupations which were almost their entire liveli-The present economic "nearhood. collapse" of Poland has fallen with great weight upon the Jews, so that ninety-five per cent of them are estimated to be unemployed. Kindred difficulties have befallen other Eastern European Jewish populations. The burden of keeping this vast population alive has fallen almost entirely upon the American Jews. They have contributed about \$100,000,000 since the war through organizations, and probably as much more through personal gifts sent across to friends and This achievement stands relatives. as one of the most remarkable generosities on record. The current appeal for \$25,000,000 bids fair to be fully met. The response has been such as to move many non-Jews to give. Striking gifts have been that of \$100,-000 from the Rockefeller Foundation and a subscription from Cardinal Hayes. The money is being used most efficiently in establishing the Jews in agricultural and other new occupations with very gratifying results.— American Friend.

AFRICA

The Nile Mission Press

MANY interesting facts are to be found in the twenty-first annual report of this institution which has rendered such inestimable service in carrying the Gospel to Moslems. While more of its publications are used in Egypt than in any other single country, they are to be found in thirty different lands. The Director of the Press, Arthur T. Upson, says: "A year ago we had 530 separate Arabic publications, but now the number is over 570. All of these are in Arabic, with the exception of a few English translations from the Arabic; and all are religious, not merely educational.....In 1923 we circulated 160,000 copies and in 1924 340,233 whereas in 1925 the number was 357,056, without counting the consignment of portionettes which had been sent to adjoining countries. These figures take no account of the united colporteurs of the Nile Valley; these faithful men sold 33,547 volumes as compared with 30,009 the year before."

Egyptians as Evangelists

QEV. W. L. McCLENAHAN, of K the United Presbyterian Church, after pointing out some of the difficulties of missionary work in Egypt, which he says "is growing no easier," continues: "'It is a great cause for rejoicing that young men are coming forward for the evangelization of their Mohammedan countrymen, and at their own charges. Two of our party this year have been Egyptian young men that have simply poured out their lives in carrying the gospel to the people. Among others that give promise of great service is a certain assistant-stationmaster of the state railways in Upper Egypt. He and his wife were brought to the Lord, without any special human instrumentality, and a few years ago, in a small town in the Delta. They

have already been much used in helping others."

A Congo Leader in Earnest

THE evangelistic work of the Southern Methodist Church at Minga, in the Belgian Congo, shows encouraging growth along various lines. Rev. C. C. Bush writes : "The self-management and self-support begun last year have now reached selfpropagation under the leadership of the wonderful native preacher and executive, Nganjolo. He understands the people of his own race and tells the chiefs to their faces that they cannot make him meaningless promises as they do the white people. If a chief does not provide a parsonage and a church shed, Nganjolo will not allow that village to have a preacher. If the people do not attend the services and contribute toward the support of the Gospel, he moves the preacher to a more responsive village. It does not take long for the preachers, the chiefs, and the people to see that he is in real earnest about the King's business."

Assint Summer School

THE United Presbyterian Mission I in Egypt conducted a school for teachers during two weeks in August. A. A. Thompson writes: "Taking the group of one hundred teachers, it would be difficult to match the splendid spirit of earnestness, appreciation, and good fellowship which was manifested throughout. The teachers came from a wide area; from Alexandria, Ismailia, on the north, to Luxor, and even Khartoum, on the south. There were 50 schools represented, having a total enrollment of over 7,000 pupils. There were 43 women and 60 men teachers enrolled. Last year the total enrollment (our first attempt to conduct such a school) was 45-seven women and 38 men. The daily program began with Bible study, which was followed by the presentation of school subjects. Each forenoon a period was given for the discussion of some school problem.

The evenings were set aside for lectures of general interest. One night the life of David Livingstone was presented by means of slides."

A Gift from a Heathen Headman

THE story of a pile of five-franc bills laid on her table by her house steward is thus told by Mrs. Gayle C. Beanland, of Yaounde, in the Cameroon, West Africa: "His brother is an evangelist in the town of a big headman. The latter's mother was a Christian and a member of our Church. She died, and when they went to bury her, according to Bulu custom, they filled the grave with cloths, headdresses, and other articles that the spirit might have use for in the spirit world. The evangelist was a boy of strong convictions, evidently, for when he saw what they were doing, he went to the headman and told him that that was not a custom that Christians should follow, and that if he had gifts to give to the dead, he should give them in money that could be used for the carrying on of God's work, and not be buried with the body. The headman, who is a heathen, so respected his dead mother, as well as the Christian evangelist, that he took all the things out of the grave, gave his mother a Christian burial, had hymns sung and prayers offered, and then gave the evangelist seventy francs that he might send to the white missionary to be used in the carrying on of God's work."

The Church Meets Heathenism

K URUMAN, South Africa, has been a station of the London Missionary Society since 1818. An evangelistic campaign recently undertaken by the church there is thus described by A. F. Jennings: "It was decided to make a united attack on the heathen centers in the Gamopedi area, where there had occurred a strong outbreak of heathenism. The effect of the Church's impact on heathenism was tremendous, and stirred the village people to the very depths. The campaign took place at

the same time as the heathen ceremonies were in progress, and the unique sight of evangelistic meetings cheek by jowl with the celebration of ancient heathen rites will long be remembered as the outstanding event of the year. The immediate result of the campaign was an addition of over a hundred converts to the Church, and a tremendous spirit of enthusiasm among the church members themselves. Services were held at villages where the chief and people had publicly declared that they would not have the Gospel preached, and the result is that there is a large open door for the preaching of the Gospel to people who, though not more than fifty miles from Kuruman, have never heard the good news of salvation before."

Ivory Coast Mass Movement

7ARIOUS references have been made in the religious press to a remarkable mass movement toward Christianity among the natives of the French Ivory Coast, begun in 1914 by a native of Liberia named Harris. He baptized many thousands of people, and when he went away left English Bibles among them, saying that missionaries would come later to teach them. In 1924, says Rev. W. J. Platt, in The Bible in the World, 30,000 people were found, still waiting. The large unread Bibles had become almost a kind of fetish among them. Four missionaries, three African ministers, and thirty-five catechists drafted from other French West African mission fields, are now at work organizing and enlightening the hundred and fifty churches they lead, unlocking the hidden treasure which those Bibles contain. One hundred young men are in training as emergency catechists at Dabou Bible School, right in the heart of the mass movement area.

A Last Letter from Dan Crawford

DATED less than a month before the death of this famous missionary, a "Bush Telegram," as he

called it, tells of a river trip during which some Christians, hailed in a passing canoe, brought some greatly needed food to his party. He said: "It was an intense joy and a relief to us, not only for the sake of the actual help and food but because we 'minority' Christians in the canoe had put such public faith in their word of promise because they were Christians, while the men with us (not Christians) said with a sniff that we might as well push off at daylight and get on as far as possible before the heat, as the strangers (the Christians!) no! they were not likely to come to our assistance. Yes, depend upon it, this example of practical Christianity has made much more impression on our pagan paddlers than all our preaching. In fact, all along this river these outsiders saw that we have had love and help only from Christians and but for the Christians I don't know (I cannot think!) what we would have done. It has been a most terrible journey."

"The Easy Way" for Africans

MR. AND MRS. CONOVER, of the American Friends' Mission in Kitosh, Kenya Colony, write as follows of the problems which their native Christians have to face: "They are being confronted daily with the questions of smoking, drinking and plurality of wives. Just over the borders from our station there are other schools which allow their membership to practice these things and yet remain in good standing in their community. And not only that, but their people are aggressive in trying to destroy our standard by saying to our people: 'We are better Christians than you are, for we have been baptized and you have not. (The Friends of course do not practice baptism) Come on over to us where you can be free.' There is no mistake about it, the idea of plurality of wives appeals to the native mind, and our best Christian boys are only a step above heathenism in many of their practices. When they see other boys 5

who are just as smart as they are, dress just as well, and are chosen by their recognized leaders for places of responsibility such as teachers, then temptation finds its way very strongly to the hearts of our boys and they think, 'What is the use of all this resistance? Let's go the easy way.' All his life the native has gone the way of least resistance and nothing short of real baptism with the Holy Ghost and fire is going to give him character enough to fight the good fight of faith, lay hold on eternal life and be faithful to the end.''

An African Church Letter

E MORY J. REES, a representative in East Africa of the American Friends Board of Foreign Missions, who is now on furlough, recently received from his field a letter, which, as translated, reads:

Sir: Greet for us the Elders of the church together with all of the church who enabled you (missionaries) to arrive in our country to take away the darkness from our eyes. Tell them we were following the road that goes into deep darkness, but now because of your love and your giving we have been turned back to follow the path that leads to life and to God the Almighty One. We thank you very much.

Tell them we are still as nursing children, for we were thinking to have the whole Book of God, and now we have received only one part through the work of *Bwana* Rees; there remains still another part. We are wondering what we shall do! You our fathers, please consider together this word. We of the Maragoli Church,

By JOELI LITU AND JAIRO MWOLE.

THE NEAR EAST

Hundreds Rescued from Harems

MISS K. JEPPE, an English woman is chief of the commission sent by the League of Nations to Syria to rescue Christian women from Moslem harems. She reports that the rescue work, with headquarters at Aleppo, was begun four years ago and that so far 1,400 young women, chiefly Armenian Christians, have been saved from the harems into which they had been sold when quite young by their captors or had been stolen for domestic slaves. Among these girls, 228

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found their parents on being liberated and were welcomed home. Many of the rescued girls married Armenians after obtaining their liberty. The League has provided funds to last until the end of 1927, and it is hoped that by that time the majority, if not all, of the harem girls will have been freed. Miss Jeppe has received every assistance from the French authorities, headed by General Weygand.

Palestine under British Rule

DALESTINE today is an enormous **F** triumph either for Arab docility, Jewish common sense, or British prestige-it is hard to tell which. Perhaps for all three. This is the opinion of the editor of the Presbyterian Banner, who goes on to say: "The situation in Palestine is just as difficult as the situation in Syria. Palestine is a section of the old Ottoman Empire, peopled largely by Arabs with nationalist aspirations, under British mandatory control. It is a hotbed of religious trouble. It has no defensible natural frontiers. It has been a traditional seat of warfare for generations. And further, intense and bitter antagonism between Jew and Arab has naturally resulted from the formation in Palestine of the Zionist national home for Jewish peoples. Yet, despite a situation of extraordinary complexity, Palestine is healthy, the people are thriving, and the country is quiet. Palestine is ruled by an iron hand, so far as the British are concerned. But the only armor of that hand is prestige."

Turks Question Y. M. C. A. Delegate

SPECIAL cable from Constan-A tinople to the New York Times, dated September 28th, read as follows: "Hussein Hashim Bey, while representing Turkey, made a speech at the recent International Young Men's Christian Association Congress at Helsingfors wherein he admitted being converted to Christianity, adding that all young Turks would shortly declare themselves Christians. The speech aroused much emotion

here, and inquiry having been made into Hashim Bey's antecedents, it was found that he was educated at an American college in Constantinople, but is a Persian and not a Turkish subject. Meanwhile the Constantinople Vilayet has decided to hold an inquiry into the activities of the American Young Men's Christian Association, which has been established here since the armistice. It is insinuated that the Association is conducting propaganda with the object of inducing the Moslems to change their faith, and the authorities state that if this is proved the Y. M. C. A. will be immediately closed."

Robert College Enrolment

ROBERT College, Constantinople, has an enrolment this year of 690, the largest in its history. Twenty-two nationalities are represented. Nearly half the total are Turks, and there are large contingents of Armenians, Bulgarians, Greeks, Albanians and Russians. One hundred students have enrolled in the engineering school. Thirty are studying at the expense of the Turkish Government. Among the students are Hairi, vounger brother of Ismet Pasha, the son of the Russian Commercial Attaché and sons of the Governor of Constantinople, and other officials. A report from Constantinople College for Women states that 400 students have registered there.

School Question in Iraq

A N ENGLISH priest in Mosul discusses this subject in Annals, a Romanist paper, and deplores the fact that there are no schools of that faith in Mesopotamia. He says: "To our shame we Catholics have to admit that our Nestorian compatriots do not send one of their children to the Moslem schools. Financed by Protestant alms from England and America, they manage their schools themselves. and jealously guard their religious liberty. It is only our Catholic children who are given unreservedly to the Islamic authorities."

Another aspect of the question, with which readers of the REVIEW are more familiar, is to be found in the encouraging reports which come from Baghdad of the schools conducted there for both boys and girls by the United Mission of the American Presbyterian and Reformed Churches. In the boys' school the number of Jews, Protestants and Mohammedans is approximately equal, and many have had to be turned away.

Stirrings Among Moslems

ISHOP LINTON of Persia, a C. **B**^{M.} S. Missionary writes in the London Diocesan Magazine: "What means the sale of thousands of portions of scripture in this land? Why is it that when I called on a mullah he produced a Bible from under the cushion on which he was reclining? Why does the driver of a post wagon, when I asked to have prayer every morning before starting, produce from his satchel a portion of the Scriptures? Why does a sayid come and confess his faith to me in private and say that it is because he has hundreds of relatives among the Ulema that he can not confess it publicly? Why can we, with hardly any effort, get a thousand Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?" In Isfahan, the city where a few years ago no christian was permitted to live, the Bishop recently counted 450 men on their side of the curtain which runs down the middle of the church, and on the women's side the crowd was even greater. An overflow service held 300 to 400 more and the doors had to be closed for lack of room.

INDIA, SIAM AND MALAYSIA No "Young People" in India

A MISSIONARY in Madura, South India, in describing a Christian Endeavor rally, says: "One interesting group was composed of men well

past the prime of life, who were still glad to call themselves Christian The group consisted Endeavorers. both of young and old, for here we have never made the distinction. The fact is that India has no young people. It has children and married folks, but there are really no young people's societies such as we have in America. Girls are married in their teens and young men frequently become Christian workers at eighteen years of age. One result of this is that those who have served the mission from forty to fifty years are still members of the Christian Endeavor Society and use it as a means of training the children under their care."

Y. M. C. A. in Indian Villages

S. HATCH, an American Y. **D.** M. C. A. man, reports from Martandum, "way down in the south of Travancore, practically at the very 'tip end of India,'' where a rural demonstration center is conducted by two Indian secretaries: "The area in which the villages around Martandum are situated," says Mr. Hatch, "is one of the poorest in the. state. The land is hilly, unimproved, generally not very fertile, and not capable of rich production as are the lower wet lands. Tilling the soil and climbing palmyra trees for juice to make toddy and joggery syrup are the main occupations. Both these leave the men idle at least four months of the year. Our secretaries have given attention to about twenty village Y. M. C. A.'s, which have honorary, unpaid workers. They have organized, nurtured, and guided thirty cooperative credit societies. They have demonstrated the keeping of pure-bred poultry, methods of gardening, bee-keeping, boys' work and scouting, and the use of the drama in education. A weaving school and two night schools, one English and one Tamil, are conducted. A library is maintained. Two cooperative beekeepers' associations have been The various cooperative . formed.

societies have settled many disputes by arbitration."

Women Legislators Proposed

TT IS reported that the Bombay and I Madras Legislative Councils will shortly consider and probably accept resolutions in favor of removing the disqualification of women to become members of these Councils. Recent orders of the Government of India permit the removal of the disqualification in any province where the change is sanctioned by the Legislative Councils. "India," says The Indian Witness, "has already produced a number of women members of municipal boards also a few women magistrates and lawyers. There are in the country many women who could render distinguished service as legislative councillors. We hope that the voters of Madras and Bombay Presidencies will soon be given and will quickly accept the opportunity to show the world that Indian women when freed from the accursed purdah system are as capable of rendering public service in legislative halls as are the women of any other country."

A Brahmin Teacher's Need

BRAHMIN graduate recently came to a village in Coimbatore district, South India, as magistrate, to take up the office of his grandfather in fulfilment of a vow to dedicate his life to the uplift of the village of his ancestors. An English Congregational missionary says of him: "Highly educated and a former teacher in Dr. Rabindranath Tagore's school, an intense admirer of Sadhu Sundar Singh, he told me that with the torch of truth and the power of education he was going to change the whole village. He was earnest in his desire and hard-working in his English classes, his vernacular lectures, and hymn-singing processions round the village. He was evidently self-confident, too. I did not want him to become disappointed too soon, so reminded him that intellectual truth and education alone were not

sufficient when we came up against human nature that sometimes had no desire to improve and even rose up in opposition."

Non-Christian Women Students

SABELLA THOBURN College in Lucknow, India, has this year 155 students, the largest in its history since the separation of the college from the school at Lal Bagh. One feature that arrests attention is the very rapid growth of the body of Hindu and Mohammedan students. There are now forty of these non-Christian students, "yet we are not sure" says The Indian Witness, "that 'non-Christian' can fairly be applied to all of them for some have been mightily influenced by Christ and He has become a very potent factor in their thought and spiritual life. \mathbf{A} few years ago there were only three or four Hindu and Mohammedan students. The forty of this year afford evidence of a remarkable change taking place in the attitude of educated members of these communities toward the rights and privileges of the young women in their homes."

Moslems in an Indian Hospital

T DERA ISMAIL KHAN, in the Waziristan, a mission hospital is maintained by the Church Missionary Society, and though the smallest hospital on the northwest frontier, it exerts an influence over a wide area. affecting considerably the great closed land of Waziristan. The nurse writes of a recent incident: "One day an Afridi asked me this question: 'Why does the doctor cure that man's blindness when he knows he is a robber?' I looked around the ward; in it was truly a mixed company. Here a Mahsud (probably a brigand), there a fakir, not far away a mullah (he had seven disciples with him), besides men of the ordinary peasant class, and as my interrogator said, 'all being treated as one.' It was an opportunity quickly grasped to point out how our Lord and Master came to save

all. That *mullah's* son has a school in Waziristan, and has taken back with him a complete Bible in his own language."

"Sadni-ji" in the Hospital

R. ELIZABETH G. LEWIS, the surgeon in charge of the Presbyterian Hospital at Ambala, in the Punjab, India, gives this vivid picture of an Indian evangelist: "A sadni is a woman who gives up all home attachments and becomes a wandering religious mendicant. Our Sadni-ji is a Christian and her face proves it, so bright and full of smiles. Health too is there and the vigor of a strong woman of fifty. In her hand is a kartá whose gay rhythmic jingle accompanies her singing. She appeared just as we were about to begin morn-. ing prayers and at once took charge, standing in the midst of the patients who were seated about her on the floor. 'O, my dear sisters,' she said. 'Jesus does not want your money or your bangles or your fine saris. He wants your hearts.'....Later Sadniji went from bed to bed, talking and singing as she went."

Slavery in Burma Still

 $\mathbf{T}_{\mathrm{based}}^{\mathrm{HE}}$ press reports, on which was May REVIEW of the liberation by the British Government of about 4,000 slaves in the Hukawng Valley in Burma, gave the impression that slavery had thus been completely eradicated from that portion of the British Empire. The London Christian now announces a similar expedition to the region between two rivers. which unite to form the river Irrawaddy. This territory, though not so extensive as the Hukawng Valley, is more densely populated, and the number of slaves to be liberated will be greater. The Triangle (as the area is named locally) has also for many years been the refuge of absconding criminals from British territory, and the opportunity may be taken to bring a number of them to justice for offences committed in the past. The

Government encourages liberated slaves to remain in their own districts and to undertake service on a basis of free contract.

CHINA

A Buddhist Priest's Confession

LETTER from Rev. Alex. Saun-A LETTER from two. Yangchow, Kiangsu Province, tells how those present at a certain regular service for believers "were thrown into much wonderment when, at the time for voluntary prayer, a man clad in the garb of a Buddhist priest rose, and, from a heart unmistakably sincere, poured forth a prayer such as might have come from the pulpit instead of the pew; but the climax was reached when the evangelist came forward and asked me to change the closing hymn for one chosen by the priest as his own public testimony. The hymn selected was 'Just as I am, without one plea.' He was a priest of no mean ability according to the heathen standard, and had brought to the temple no small gain by acting as a medium, but he had already told the head of the temple of his renunciation of every false way and of his intention to abandon priest-life, and that day he had decided to take the great step."

Opium Survey of China

THE International Anti-Opium Association has headquarters in Peking, and Dr. W. H. G. Aspland is its General Secretary. He has recently completed the annual opium survey of China for the League of Nations and the China Year Book. Opium is now grown to the neglect of cereals. The smoking habit is almost as widespread as in 1907.

Coeducation in West China

M ISS ALICE B. BRETHORST, a Methodist missionary, writes of the first girl students in the West China Union University in Chengtu, Szechwan Province, a union institution supported by Canadian Method-

ists, Anglicans and Friends from England, Baptists and Methodists from the United States. She says: "On September 8, 1924, eight fine young women, registered on the same terms as the men students, became the first class of women ever to be admitted to a school of higher learning in all of West China with its population of 75,000,000 people. Custom required that these girls be chaperoned wherever they went-to their classes, to the laboratory, to the library, when they went for walks or attended the religious services at the chapel. They are all fine Christian girls and though their liberties had to be very much restricted they helped their dean in every way to make the first year of coeducation a success. Five of them are preparing to be high school teachers, two hope to go into social service work and one is taking the pre-medical course."

Y. M. C. A. Branches in Shanghai

N ADDITION to the twelve student Associations in various educational institutions in the City of Shanghai, the Y. M. C. A. has a Navy branch with a \$350,000 building; a branch for other Americans, British and Europeans, which now has in hand the funds for a building, the foundations for which are now being laid; a Japanese branch with 500 members; and a Chinese Association. The last-named has just completed twenty-six years' service to the young men of this community. It has in its central building a membership of 3,000, representing all provinces and all religions, but directed by the 500 who are members of Christian churches, operating through a board of directors of fifteen Chinese business men and a large number of committeemen and other volunteer workers. Its program for the community centers in a men's and a boys' building centrally located but not modern. It has a budget equal to U.S. \$80,000 per year, all secured in Shanghai in fees and contributions. Its secretarial staff now numbers twenty-three Chinese and two Americans. It has two branches operating in rented quarters, one of which, it is hoped, will soon have a modern home. It owns an athletic field of four acres at the edge of the city. The attendance at Bible classes reached 37,065 for the year.

Burning the Kitchen God

MISS Gillard, of Shaoking, Cheki-ang Province, tells the following story in the Church Missionary Gleaner: "One woman said that she wanted an inquirer's card and she took down her kitchen god, which was pasted on the brickwork of her stove, as a preliminary. Alas, before the day for receiving the card came, her husband missed the god and insisted on its being put back, and she, cowering beneath his wrath, ordered her little girl to take it from a drawer where she had placed it instead of burning it outright, and give it to her father. The kitchen god went up again, and the inquirer's card was withheld from the woman until this obstacle could be removed from the home. This was the cause of special prayer being made for that household, prayer which is being answered, A few Sundays ago the husband, who formerly had been very bigoted, car-ried their one-year-old baby boy to church twice for his wife, and himself attended the services. The woman has again taken down the paper god, and burned it this time, and says that come what may she will never put one up again."

Heathen Give to Church

R EV. EDWARD H. SMITH, of the *Missionary Herald* of a little Chinese village which has subscribed \$800 for a Christian school and community center in connection with the new chapel built four years ago, and continues: "Six years ago the Christians subscribed liberally and were able to raise about three hundred dollars for their new chapel. Today the Church has come to a place where it ean call on the heathen community

for support and be heard. The faithful upright living of an educated ministry fast coming into leadership in the life of the community; the sufferings of the people in these years of civil war and the oppression and cruelty practiced even by their own neighbors and relatives make the Church to stand out as unique, the minister of mercy, compassion, and loving service. The leadership of the Church in education; the outstanding work of the Christian community in social service and moral reform under the leadership of the Y. M. C. A.; these and their surrounding conditions have given the Church in China today her commanding position. We who have labored to bring some of these things to pass against discouraging conditions know how to rejoice and thank God for them. China has not been altogether won yet, but there have been victories enough to cheer and gladden the most hardened pessimist.

First Converts in One Mission

HE Christian Reformed Church ■ sent its first missionaries to China Rev. H. A. Dykstra wrote in 1920. as follows from Jukao last November : "The great event of the past two months has been the baptism of our three first converts. These men had been receiving instruction for the past year or longer. Most of this instructing was done by our Chinese helpers at the beginning and later by Rev. De Korne and myself. A committee of the Mission examined these men and was gratified with their knowledge of God's Word and their confession of faith in Christ as their Saviour. They were baptized by us on last Sunday morning. How grateful we are for these firstfruits of the mission work of our church in China. But not only the morning service was an occasion for joy. In the afternoon we gathered together as believers in our Lord about His table. In all there were about thirty-three communicants. Dr. L. S. Huizenga administered the sacrament. That certainly was the happiest Sunday we have spent in China. The Lord grantthat many more like it be reserved for the future."

School Needs in Mukden

MISSIONARIES in Manchuria, as in China proper, realize, with the development \mathbf{of} government schools along modern lines, that, if the Christian Church is to hold her youth, she must have schools that give an adequate education, and further, that a sound Christian education scheme will attract the children of non-Christian parents, and thus prove, as in the past, a valuable evangelistic instrument. The Mission Council and the Chinese Church are alive to the situation. A Christian Education Board has been established to care for the Christian educational needs of Manchuria. Provision is being made for primary and middle schools and for college education. But in Mukden, the center of the educational work, there is no proper school for boys. At present a school is being carried on in some Chinese buildings adjoining the Chinese church. These are entirely inadequate and, in any case, are needed by the church for its own activities. The lack of an adequate school is very seriously hampering the work of the missionaries, and impairing their influence, they feel. The eagerness of the Chinese for such a building is shown by the fact that they have already subscribed nearly \$3,000 gold.

Two Aspects of Islam in China

THAT the Moslems of China "are participating in the renaissance that is taking place in the whole Islamic world" is the opinion of a Mohammedan editor in South Africa, who goes on to say: "Quite recently two Chinese magazines have been started, one at Tientsin and the other at Shanghai. The magazine published at Tientsin is entitled *Bright Virtue*. It is a progressive monthly, and contains articles on different social subjects. The trend of these articles

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shows that the periodical stands for a correct and liberal interpretation of the teachings of Islam; and champions the sacred cause of the propagation of our faith."

Another side of the picture is presented in reports from the work of the China Inland Mission in the Moslem province of Kansu, referred to in the September REVIEW. Rev. F. D. Learner of Sining writes of the recent death of a saintly Christian, who was converted from Islam nine years ago.

JAPAN-KOREA

Japanese Exclusion a Live Issue

THE Japanese mission council of L the Methodist Episcopal Church, at its annual meeting, held July 30th, passed a significant resolution on the immigration question, a portion of which reads: "Resentment in Japan following the enactment of the socalled Japanese clause of the Johnson immigration act is not diminishing. Missionaries in Japan are not agitating to keep alive among the Japanese grief and indignation which they have been feeling. On the contrary, because of the Christian missionary's deep sympathy with the Japanese in their offended pride and disillusionment as to America's sense of international and interracial justice, we have been able somewhat to assuage indignation with the assurance that whatever of unfairness has entered into American legislation will surely be rectified in time when the situation and the implication of these laws are more thoroughly understood..... Some remedy for this un-American and un-Christian attitude should be sought. The fundamental reform needed is such amendment of our naturalization law as will open American citizenship, under the safeguard of high qualifications, without national or racial discrimination."

Some of Osaka's Problems

IN A paper entitled "The Industrial Workers of Osaka and the Gospel" which was read before the Missionary

Association of Central Japan, Toraji Makino summarizes some significant facts about the city of Osaka. He says: "The biggest commercial center in Japan, with a population of 2,-100,000, has no university except one medical college and a private school. And yet the city is noted for its firstclass theater, opera and popular arts. Many amusement centers and popular resorts for pleasure seekers abound. The total number of prostitutes exceeds that of the girls in school. The number of poor young girls who are engaged in this shameful business is so numerous here that the proportion of them to the general workingwomen is about one to six. With more than 500,000 factory employees, two thirds of whom are women, and with nearly 25,000 prostitutes, the citizens of Osaka are facing the most difficult problem of urban life."

Buddhist Sunday-Schools

THESE schools, which, in their ef-I fort to undermine the work of missionaries, take over many of their methods, have been referred to often in the *Review*, though no statistics have been given to show the extent of the movement. A recent survey, quoted in the Record of Christian Work, shows that the Buddhists have 4,175 Sunday-schools, as against 1,891 Christian Sunday-schools. The Bud-dhists have 12,754 teachers, and 575,-691 pupils, while the Christians have 7,493 teachers, and only 132,080 Christian pupils. The Buddhist Sunday-schools have little difficulty in securing the cooperation and sympathy of municipal officers and public school teachers. There is an unlimited supply of priests and day school teachers as candidates for the teaching staff. That is not surprising when one realizes that there are as many Buddhist priests in Japan as there are Christian members of all the Protchurches estant added together. Christian workers in Japan find, however, the old uncultured priests cannot teach the keen and alert child of this modern nation.

Wife of Priest Reads Bible

THE story of how the Bible got I into the home of the chief priest in Nikko, the famous temple city of Japan, is vouched for by the American Bible Society and quoted in the Japan Evangelist. The wife of the chief priest was sick, and the doctor recommended treatment by a certain expert masseur. This man, Mr. Tanaami, carries Bibles wherever he goes and is known as "the Jesus man," The doctor had told Tanaami that he should not tell the woman that he was a Christian, but as soon as Tanaami came into her room he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." While giving his treatment he told her his experience and of what God said in His Word. This aroused her interest and she wondered how she might obtain the book he had mentioned. Both this woman and her son became ardent lovers of the Bible and although they still do not dare to confess that they believe in Christ, owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous shrines in Nikko.

Devolution in Korean Missions

IN AN interesting article in The Korea Mission Field S. J. Proctor, of the United Church of Canada, states that, in the opinion of a majority of the members of that mission. "the time has come when we should seriously consider having the whole of our mission work, including finances, handled by a joint committee of the Korean Presbyteries and the mission, with equal representation. Our men's evangelistic work has all but been so handed over; and the women's work in large part. In educational matters we are further advanced. All our mission schools are now in the hands of school boards. These boards are composed of equal

representation elected by Presbytery and the Mission Council, and have full administrative and financial powers. Our Council has taken the step of placing evangelistic funds under the control of Presbytery."

Earnest Korean Islanders

THE Presbyterian Church of Korea conducts an interesting missionary enterprise on Cheiju, a rock-bound, volcanic island off the southern coast of Korea. The people are very progressive, and numbers of their young people go to school in Korea and Japan. The commercial activities of the island are chiefly in the hands of the women. Mrs. Knox, of the Southern Presbyterian Church, says of them: "As a result of the strenuous life which they lead the women have developed virile minds and Amazonian physiques and are peculiarly fitted for leadership. This they exercise with excellent results in the churches. They practically finance the work and serve as teachers and even church officers. Home Missions of the Korean Assembly includes work among the Koreans in Peking, Nanking, Shanghai, Manchuria, Siberia, Osaka, and Tokyo and at a meeting which I attended the Cheiju women listened eagerly to the program which gave a short sketch of the situation in each of these places."

ISLANDS OF THE SEA "Flying Doctors" in Australia

I N AN area covering approximately 2,000,000 square miles, the Australian Island Mission seeks to care for the spiritual and medical needs of the scattered population. The Record of Christian Work reports that much success has attended its efforts during the fourteen years of its existence. Ten nursing homes have been established, each presided over by two fully qualified nurses. While these women are primarily concerned with the medical care of settlers, who are sometimes 500 miles or more distant from the nearest doctor or other

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settlement, they also carry on social and religious work, and give special attention to the spiritual instruction of the young people. One of the latest enterprises of the mission is a "Flying Doctor" scheme. That means that the aeroplane has been pressed into service, and much more good is now being accomplished through the rapidity of transport. Wireless has also been installed with the special view of religious instruction being given to those who are far off from any center.

The Gospel for the Tirurai

THE Tirurai people, numbering about 17,000, live on Mindanao Island in the Philippines. Although surrounded by Moros they are not Mohammedans, but pagans or animists, living in fear of the Moros, to whom, before the American occupation, they were obliged to pay tribute, and under whom they lived in about the same position as serfs. For the past three years, the rector of Trinity Mission in Zamboanga has made monthly trips to three of the most important villages of the Tirurai, giving each place about two hours' instruction weekly in the schools. An account was given in the February *Review* of two Tirurai young women who are now being trained in Zamboanga, one as a teacher, and another as a nurse, for service among their own people. The country of the Tirurai is situated in the very heart of what is likely to become the best rubber-producing section of Mindanao. It has recently been visited by representatives of some of the large corporations interested in rubber products in the United States. This fact gives added importance to the missionary work now being carried on.

Indian Problem in Fiji

IN THE opinion of A. W. McMillan, writing in *The Student World*, "It is doubtful whether there is any problem of statesmanship in the South Pacific calling for more expert, tactful and wise treatment than that determining the future of the Indian

population in the Fiji Islands." The first coolies from India were brought to Fiji in 1879, under a system of indentured labor which was abolished in 1920. They now number about 65,-000, and increased fifty per cent in the last recorded decade. "It will also require justice," says Mr. Mc-Millan, "to safeguard against all foreign exploitation the future of the 84,000 ease-loving Fijian natives, who are subject to the pressure of a growing Indian community and a rapidly increasing number of Chinese immigrants. The changing situation will also call for adjustments which will secure for the Indians themselves a place in the Colony commensurate with their importance as indispensable producers, at the same time recognizing their aspirations as progressive, intelligent and loyal members of a commonwealth...The Indian is normally one of the most religiously inclined men in the world. The new generation in Fiji are fast becoming devotees at the shrine of Mammon. For him to lose his desire to worship and become a victim of modern materialism will be a great and inestimable loss."

NORTH AMERICA

Moslems in the United States

THE total number of converts from L Christianity to Islam in the United States is well over one thousand, according to Prof. Maulvi Mohammed Din, in charge of the mission of the Ahmadiya movement in this country, with headquarters in Chicago. He is quoted in The Missionary Voice as follows: "When our prophet, Mirza Ghulam Ahmad, founder of the Ahmadiya movement in India during the latter part of the past century came to this country, he comported himself as the true believer should. Detained on his arrival by immigration officials, because, he says, 'I was a missionary of the Moslem faith,' he preached quietly and engaged in his before personal devotions others whose entrance was also being debated, until there was a total of nineteen converts in seven weeks' time." Investigations by Dr. Zwemer have revealed Moslem groups in Milwaukee, Chicago, Pittsburgh, Cleveland, Akron, New York City, Philadelphia, Baltimore, Boston, Woreester, Sioux City, Fargo, and other smaller towns.

Presbyterian Bodies Confer

THE first joint meeting of the com-mittees on closer relations between the Presbyterian Church in the U.S. (South), and the United Presbyterian Church was held, September 15th, in Cincinnati. These committees were appointed by their respective General Assemblies last May. Some of the conclusions reached are stated by The United Presbyterian to have been: "Never before has the relation between the two churches been more ripe for negotiations. No doctrinal unrest disturbs either communion, and, so far as our first conference is concerned, we found no doctrinal difference that keeps us apart. Some differences exist in machinery and method; not in fundamentals of ecclesiastical polity, but in the details of organization and administration. Whether the obstacles are insurmountable, whether they are sufficient to justify the continued separate existence of the two denominations, remains to be seen."

Disciples' Youth Convention

DARALLEL with the convention of the Disciples of Christ in Memphis, Tenn., November 11th to 14th, there is to be held what is called "a youth convention," at which 1,000 delegates are expected to be present. The topics for discussion have been chosen as follows from six fields of activity: (1) From the field of Christian unity, a discussion of the practical basis for Christian union; (2) from that of temperance and social welfare, the problem of law enforcement; (3) from that of academic education, the problem of the place of the church college in the life of the denomination; (4) from foreign missions, the problem of the indigenous church; (5) from home missions, the problem of the rural church; and (6) from the field of religious and missionary education, the problem of young people in the local church. In preparation for this convention, study and discussion groups have met for about two months in twelve colleges and cities. Representatives of these groups will bring their findings as a basis for further discussion.

American Board Avoids Deficit

R ECEIPTS of the American Board of Commissioners for Foreign Missions aggregated \$2,152,765 during the fiscal year ended Aug. 31, 1926. Expenditures were \$2,152,272. The report points out that even the small credit balance was "very gratifying in view of the estimate made at the beginning of the year." At that time it seemed that in order to close the year without a greater deficit it would be necessary for churches and individuals to give an additional \$85,-Legacies exceeded the yearly 000.average by more than \$80,000 and added gifts prevented a deficit. The Board's debt, which was about \$242,-000 in 1920, now is \$213,242.

Race Relations Study Courses

THOMAS L. DABNEY, writing in L The Southern Workman, the magazine published by Hampton Institute, says: "Twenty years ago no one thought that today over twentyfive Southern white colleges would have courses in race relations. This is an astonishing achievement when one considers the fact that the South has always claimed a sufficient knowledge of the Negro and the race question to preclude the necessity of any special study of the problem." The universities of North Carolina. Florida and Missouri and Southwestern College in Texas are institutions where these courses, promoted by the Commission on Internacial Cooperation, have been especially successful. Sixteen weeks is the time

usually devoted to one course. A test taken by one class included the following questions:

Do you think lynching is ever justified? Do you favor the Dyer Bill against lynching?

If not, what remedy would you propose? What do you plan to do after leaving college to promote goodwill and peace between the races?

What is your idea of justice for the Negro?

Results of Jeanes Fund Work

THE annual meeting of the Jeanes industrial supervisors of Virginia was the occasion of the following comment by the Southern Workman on the 300 supervisors maintained by the Jeanes Fund throughout the southern states: "With rare understanding, patience,. and devotion these supervisors have done pioneer work in improving colored schools. By organizing whole communities into enthusiastic school-improvement leagues, by introducing into the schools practical handwork, by lengthening terms, and by securing better teachers, they revived the interest of the colored people in their poorly supported, neglected schools and won for them the attention and increased financial assistance of school officials and of local white people. They, more than any others, set going the movement which has resulted in thousands of new, model schoolhouses for Negro children and all the other material progress which now so signally characterizes public education for Negroes in the South. And having secured the sorely needed physical improvements \mathbf{in} Negro schools in many localities, these resourceful supervisors, especially in North Carolina and Maryland, are more and more turning their attention to the work of the classrooms."

Bible Courses "On the Air"

THE first regular educational courses of a religious nature conducted by radio are being broadcast from the Chicago station WMBI, according to an announcement made by officials of the Moody Bible Institute. which operates the station. Two complete courses, giving certificates of credit if the final examinations are passed, were begun in September. Dr. James M. Gray, president of the Institute, gives a half-hour lecture on the subject "Mountain Peaks of Prophecy," which is broadcast every Tuesday evening at 8:30 o'clock. The Rev. John C. Page of the Institute staff is lecturer in a course on Bible doctrine broadcast at the same hour Wednesday evenings. There are fifteen lessons in each of the two courses announced now, and after Jan. 1st courses in other subjects are promised. All broadcasting of WMBI is on a wave length of 288.3 meters. In announcing the plans for radio instruction, A. F. Gaylord, business manager of the Institute, said:

Since 1901, the Institute has conducted a correspondence school in which 35,000 students, living in all parts of the world, have enrolled. But we believe the radio offers still greater opportunity for religious education.

Chinese Give Infirmary

`HINESE Americans have raised ▲ among themselves \$12,000 to build an infirmary for the Ming Quong Presbyterian Home for Chinese girls at Oakland, California. Last year when the new Ming Quong Home was built by the Presbyterian Board of National Missions, Chinese Christians on the coast in gratitude determined that they would themselves build the required infirmary. They planned a country-wide campaign under the direction of five Chinese counselors (one of whom was Dr. Ng Poon Chew, lecturer and editor of the largest Chinese daily paper in the United States), and sent out two Chinese young women, both daughters of the mission, as money raisers. In every city friends of the Home, husbandsperhaps grateful for what the Chinese mission had done in past years for their wives-former pupils and business men helped, with the campaign. The president of one tong contributed to the infirmary fund.-Women and Missions.

GENERAL

Missions and Governments

SURVEY of foreign missions by A SURVERI OF TOTOLE lished in the London Times has awakened much interest. He calls attention to the quickening of the moral sense of Christendom towards the backward races. The mandatory clauses of the League of Nations Covenant are symptoms of this change, which is mainly due to the development of a world situation in which the value, indeed, the necessity, of the spiritual forces of life has been thrown into striking and peremptory relief. The Bishop summarizes the astounding advance revealed by the numerical statistics of Christian mis-He pays tribute to the very sions. noble contribution made by America, by its width of outlook and its strong financial support, to the spiritual development of the people in British territory. Also the scope of missionary work has changed, the missionary now concerning himself with the promotion of human well-being in every department of life. This has led to new and improved relations between the missionary and the secular authorities.

Mormonism in Foreign Lands

MOST people think of Mormonism as confined to America. But it has now spread into nearly very land which has the Bible, including Christian foreign mission fields like the islands of the Pacific, where those who have been converted from heathenism to Christianity are perverted back again to another false system, which is little better than their first. Mormonism has started two new foreign fields during the past year, in France and Argentina, in the latter of which reports of considerable progress are made. Its fields outside of North America are as follows, with the number of elders reported in April, 1925:

Armenian, 2; British, 151; Danish, 25; French, 30; Netherlands, 61; Norwegian, 17; S. African, 18; Swiss and German, 226; Swedish, 30; total elders, 559; total members, 26,871; total property, \$568,- 169.86. Australia, 41; Hawaiian 61; Japan, abandoned; New Zealand, 45; Samoan, 44; Tahitian, 11; Tongan, 19. Total in Island Mission, elders 220; members, 26,780; property, \$518,383.80. Total number of elders in these foreign fields from Utah Mormonism, 779; total members, 53, 051. Add to these the figures of Josephite Mormonism, which we do not have accurately at hand, and the number of elders will probably be considerably over 900 men and women working to spread Mormonism in foreign lands.

For the Blind of the World

ΉE Mission to the Blind in Heathen and Bible Lands, which was started in 1918 by one who is blind, paralyzed and too helpless to move, now has supporters in all English-speaking countries and an annual income of about \$5,500. The Mission contributes to the support of both teachers and pupils in schools for the blind in many mission fields, and also makes possible the work described as follows: "Portions of Scripture are now being transcribed into Braille by hand, by members of our staff, for the blind in Fiji, Solomon Islands and elsewhere. In Egypt our blind evangelist, who has a small class of blind boys, employs them to transcribe portions of Scripture into Braille by hand for the use of blind people who are being taught. In China a quarterly Braille magazine is stereotyped by blind boys in the Peking School for the Blind, and circulated free of charge."

Growth of Christianity by centuries.

Close of first century	500,000
	2,000,000
	5,000,000
Close of fourth century 1	0,000,000
	5,000,000
Close of sixth century 2	0,000,000
	5,000,000
	0,000,000
	0,000,000
Close of tenth century 5	0,000,000
Close of eleventh century 7	0,000,000
	0.000.000
	5,000,000
	0,000,000
	0,000,000
Close of sixteenth century 12	5,000,000
	5,000,000
Close of eighteenth century 20	0.000.000
Close of nineteenth century 40	0.000.000
Close of 1925 50	0,000,000



An Outline History of China, with a Thorough Account of the Republican Era Interpreted in Its Historical Perspective. Herbert H. Gowen and Josef Washington Hall. Map, xxix, 542 pp. \$4.00. 1926. New York.

Though Professor Gowen, of the University of Washington, issued a two-volume "Outline History of China" in 1913, the present onevolume edition, bearing the same title. is no mere enlargement of the former work. Prof. Gowen has entirely rewritten his section, bringing down Chinese history to the beginning of the Republic. His collaborator, Mr. Hall, who was himself on the ground, adds nearly two hundred pages of recent history, that of the Republic since its establishment in 1912. This is a very valuable summary of what is not so satisfactorily done in outline by other writers.

While the volume does not have behind it the wide reading and scholarship of Professor Latourette's "Development of China," this lack is compensated for by its concreteness and "anecdotal" style, which give it a vividness and interest, looked for in vain in the generalizations and emphasis on great trends of the times found in other less readable volumes. The authors of this book have measurably succeeded in doing what they aimed to accomplish: "to write an interpretive story of the Chinese people based upon both scholarly research and intimate personal toucha popularly told narrative of the 'Immortal Nation' from the beginnings of the world's most unique culture in the cave villages of the upper Yellow River five thousand years before Christ to the assembling of the convention to restore China's national

rights in the winter of A. D. 1925-26."

This history is also provided with many references to enable readers to verify statements or to extend their reading. The Bibliography is valuable and reasonably full, while its brief annotations are usually just and always illuminating. In a word, this is the most readable, concrete, judicious, comprehensive and up-to-date history of this great nation known to the reviewer. We commend it to the reading public, as the history of a great nation with an age-long history and an ancient civil and literary culture.

Dr. Gowen gives the following reason for reading this history: "Any Chinese schoolboy can tell you something of Socrates, Christ, Shakespeare, Luther, the British Empire, Napoleon, Washington, Lincoln, our Civil War, Rocsevelt, Wilson. How many of the educated among us can tell anything of the 4,000-year-old Book of History, Confucius, Taoism, Chin the Empire-Builder, the rise of Korea, the culturization of Japan, Li Po the Divine Poet, Tang the Brilliant, the rise and fall of the Mongol Khans who nearly conquered Europe in addition to Asia, the coming of Russia into Asian affairs, the Manchu Empress Dowager, the Chinese Republican Revolution, the student uprising, Chinese guild organization, the China riots of 1925, or the Christian General? H. P. B.

Chinese Culture and Christianity. James Livingstone Stewart. 316 pages. \$2.50. New York. 1926.

"The Laughing Buddha" is a novel which incidentally gives some interesting side-lights on China's religions. Here the same author treats more specifically of the underlying principles, the outward manifestations of Animism, Ancestor Worship, Confucianism, Buddhism, Taoism. Mohammedanism. He describes their effect on Chinese society and the influence of recent culture contacts Chinese upon all Chinese religions. culture, especially on its religious side, is well set forth; Christianity is not at all emphasized, though it is not wholly ignored. As the subtitle indicates, it is a review of China's religious systems from the Christian viewpoint. Had Professor Stewart compared Chinese and Christian conceptions of culture and religions, his comparative to our contribution knowledge of these factors would have been more distinctive, whereas the volume as it now stands does little more than mass and classify the writings of Da Bose, Soothill and O'Neil, adding some of the less commonly known facts of books like Doré's and the six-volume magnum opus of De Groot.

The most interesting chapters are perhaps those in which China's primitive psychology, philosophical presuppositions, physics, physiology and fêng-shui are concretely pictured and explained. Ancestor worship would be far better known by Chinese missionaries if they could read chapter IV, and those who have not seen Beal's "Catena of Chinese Buddhism" or Du Bose's "Dragon, Image and Demon" will find chapter III a good summary of Chinese conceptions of heavens, hells and the hereafter. Taoist deities and demons are very inadequately pictured in chapter VIII. The final chapter, "Recent Culture Contacts," might well be published separately as an article to enable a wide reading public interested in China's renaissance to understand its leading features.

Professor Stewart's differentiation from other writers of similar volumes lies in his citation of religious facts less commonly known; in his vivid descriptions; in the Chinese viewpoint of religions as contrasted with a foreigner's view; and in leaving the reader with the impression that Chinese religious culture and even Chinese superstitions deserve further study, rather than to be summarily rejected as samples of a degraded "heathenism."

The concrete descriptions of Chinese religious views and practices can be especially commended to firstyear missionaries in China. Yet one would criticize an "old China hand" and a university professor for employing in his Chinese proper names a romanization that is confined to a limited section of the Mandarin, with its peculiarities. Why not use some widely known system that would not be provincial, and so serve a larger constituency of young missionaries and aid in making still more general a romanization that is used in all the best dictionaries and by the best writers on China? H. P. B.

Heart of Black Papua. Merlin Moore Taylor. Illus. 8 vo. 266 pp. \$3.00. New York. 1926.

The lure of the jungle! How strong it must be to make white men trek through it, day after day under the suffocating heat, when even the slightest clothing is a burden; through the daily torrential showers which soak to the skin; enduring the cold nights when neither blankets or campfires bring warmth; suffering from leeches that get under the thickest foot and suck the traveler's blood; weakened by fevers which come fiercely and suddenly; braving the greatest danger of all-the native who is "hungry for man."

The author gives a vivid picture of the heart of Papua, by pen and camera, describing the expedition of three white men across the mountain ranges of the interior. They saw the natives in their villages, learned the power of "magic," came to know of the unwritten law of "pay back" by which a man's death by violence must be requited and which causes neverending feuds resulting often in the wiping out of whole villages. Then there are the strange burial customs, and the wearing of the feather headdress as a sign that a youth has attained manhood and has killed a man. Many times these travelers were saved from death by their quickness of wit and because of the innate fear the Blacks have for the white man's skin and the white man's gun.

Many adventures are told with dramatic power, including an experience in the cannibals' camp, nearness to death from thirst and escape from the enemy by use of the cameraman's flashlight powder. A thread of mystery runs through the narrative and gives a suggestion of plot.

There is interesting information concerning the government supervision of the natives but no mention is made of the work of the missionaries in Papua. The habits and characteristics of the natives who are under the sway of fear and superstition, thirsty for human blood, "tricky, clever and resourceful" show clearly their great need for Christ and His Gospel of life, love and release from the powers of darkness. J. H. R.

The Quest for God in China. By F. W. G. O'Neill. 8 vo. 272 pp. \$2.50. New York. 1926.

China is to the fore in the public mind. Religion is a great factor in determining China's future. Mr. O'Neill, an Irish Presbyterian missionary who has been in China for nearly thirty years, writes from knowledge. His presentation is most sane and is made sympathetically, with discernment and constructively. He describes Taoism, Spiritism, Confucianism, Buddhism, Chinese Mohammedanism, modern religious movements and Christianity. One finds here much new light on the religions of China and on religion in general. There is no doubt whatever in the author's mind but that, with all the excellencies of natural and ethnic religions, the necessity for accepting and following Christ as Saviour and Lord is supreme.

A Year's Program for Young People. Harry Thomas Stock. Pamphlet. 25 cents. The Pilgrim Press. Boston. 1926.

Practical plans are here presented for activities and projects for young people, with suggestions for organization, expression, worship and discussion month by month. The objects include church and neighborhood work, missions, Christian character and habits, education and leadership.

Education for Peace, a Book of Facts and Opinions. Issued by the Committee of Reference and Counsel, Foreign Missions Conference. New York. 1926.

Quotations from educators, authors, editors, statesmen, and conferences; statistics on the cost of war and resolutions by various bodies give a wealth of facts and opinions for educating the Church, the youth and the nation in the evils of war, its prevention and the promotion of peace. Pastors, teachers and others should obtain and digest a copy of this pamphlet.

The Laymen's Missionary Movement of the United States and Canada. A Pamphlet. Prepared by Lt. Col. E. W. Halford. Published by the Executive Committee. New York. 1926.

This brief history, published twenty years after this remarkable and truly effective movement was founded, is more a characterization and estimate of achievement than a history, but it gives important facts that should not be forgotten. A great body of noble men were associated with it and their prayers and works made it a great factor in the advancement of the missionary cause in America. The "Men and Religions Movement," "Denominational Laymen's Missionary Movement" and other activities owe their impulse to this work.

Christ Supreme. Arthur H. Carter. 12mo. 83 pp. Art stock covers, 30 cents; cloth, 75 cents. Chicago. 1926.

The author reveals Christ's character and glory in this brief study. He shows very briefly one presentday attitude toward Christ and the view of him given in the Old and New Testaments.