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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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### CHINA SHOWING TERRITORY CONTROLLED BY VARIOUS ARMIES

Map Prepared by E. W. Lucecock (See article, page 927).

**GENERAL CHIANG K'AI-SHEK**—The Cantonese General in control of seven southern and western provinces. Note his long line of defense against Sun Chuang Fang.

**GENERAL SUN CHUANG-FANG**—In control of five Eastern Provinces. Reported to be in alliance with General Chang Tso-lin. Frequent reports assert that the propaganda of Chiang K'ai-Shek is causing a number of serious revolts within this territory.

**GENERAL WU PEI-FU**—Formerly powerful in Peking and in the Yangtse Valley. Now in control of only one province—Honan. The southern border of this province is already invaded by the Cantonese troops. Gen. Wu Pei-fu is considered an ally of Gen. Chang Tso-lin.

**GENERAL CHANG TSO-LIN**—He is reported to be receiving support from Japan. His territory includes Peking, and very important railroad holdings in Chihli and Shantung, as well as the three provinces of Manchuria.

**MARSHAL FENG YU-HSIANG**—"The Christian General" is reported to be definitely allied with General Chiang K'ai Shek, of Canton. His troops are said to be on the Northwest, Shansi and Kansu, border of China and biding their opportunity. In the meantime they are engaged in agriculture and other pursuits.

**THE PROVINCE OF SINKIANG**, is considered "Out of bounds" while the provinces of Yunnan, Shansi and Shensi are considered "Independent." The Governor of Shansi was, less than a year ago, actively allied with Generals Chang Tso-lin and Wu Pei-fu.



# THE MISSIONARY REVIEW *of the* WORLD

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## A WORLD-WIDE DAY OF PRAYER

SCIENTISTS are continually discovering new facts and forces related to the universe in which we live. The x-ray, the cathode ray, radio activity, radium, the structure of the atom, have been in existence for ages. The facts and forces are not new, but they are new to us and men have not known enough to be able to make use of them for useful purposes. At times, we wonder how the work of the world was ever successfully carried on without the aid of these new discoveries. Now that we are familiar with them and their laws of operation, we can accomplish many things that before seemed impossible. By their aid more wonders of God's world are made visible; new sounds are audible; new and wonderful chemical forces are made available. Man, with a larger understanding of God's material world, has become more powerful than the fabled magicians were ever reputed to be.

Is it not possible that in the spiritual realm there are facts and forces that we are failing to recognize and use? The immeasurable resources of God's spiritual world might be available even more readily than those of the material world. Scientists are beginning to acknowledge that the wonders of the universe are beyond their comprehension and that the spiritual forces may be even greater. Glimpses of these spiritual forces appear in the work and words of Jesus Christ, the Son of God. He revealed something of what is possible when a life is lived in harmony with the will of God. Moreover, He promised that still greater works might be wrought by His disciples working by the same power. That promise was, for a time at least, fulfilled. Almost unlimited wisdom and power are offered to those who know how to pray, the right things for which to pray and how to use wisely these spiritual resources.

How little we have used this privilege! How little we have understood the laws of prevailing prayer. One law that must be observed to release this power is harmony with the will of God;

another is united petition by those who follow Christ; a third is faith—that God can and will grant the petition. What might not be wrought by means of the spiritual forces released in prayer if only we understood and used them; if only the Christians of the world would *unite* in believing intelligent prayer, in harmony with God and His program.

This is the purpose of the *World's Day of Prayer*, set for March 4th next, by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions.\* On this day Christians all over the world—of every race and nation, of every name and class, high and low, rich and poor, young and old—are asked to unite in petition to Almighty God for new spiritual light and power to solve the great problems that are perplexing the world. In churches and halls, in homes and offices, and by the way-side, men and women are asked to gather and to dedicate themselves anew to God's service for the pulling down of strongholds that oppose His progress, praying that His sway may be extended over the hearts and lives of men.

Is it not worth while to join with Christians all over the world, in worship and praise, in confession and petition to God so that the greater works, promised by our Lord, may be performed in our day and in all lands? Already this plan has been enthusiastically received.

The committee of the International Missionary Council, at its meeting in Sweden last July passed the following resolution:

“Realizing the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. They have been greatly encouraged by the account given by the Bishop of Salisbury of the movement of prayer within the Church of England. Believing that the undertakings in which they desired to cooperate can be accomplished only as they are begun and continued in prayer, they resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate themselves anew to a life of which communion with God is the inspiring principle and to cooperate in every way possible in extending the fellowship of prayer.”

Three conditions of effective prayer are mentioned by the Committee: (1) Receptiveness, the throwing open of the whole personality to the influence of God's Spirit; (2) Obedience, a genuine desire and purpose to do God's will as it is revealed and at any cost; (3) Definiteness, showing clear and consecrated comprehension as to what is needed in the world and what we desire of God.

The following objects for concentrated prayer are suggested by the Committee of the International Missionary Council:

1. FOR A MISSIONARY SPIRIT.—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

\* For a copy of the proposed program for this Day of Prayer (2 cents each; \$1.75 per 100), write to Miss Ella D. MacLaurin, 25 Madison Ave., New York, or to Board headquarters.

2. FOR A SPIRIT OF PRAYER.—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. FOR A SPIRIT OF SACRIFICE.—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. FOR A SPIRIT OF UNITY.—That the whole Church of Christ may desire and experience a new unity in Christ.

5. FOR THE GIFT OF INTERPRETATION.—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. FOR COURAGEOUS WITNESS IN MORAL QUESTIONS.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. FOR A SPIRIT OF SERVICE.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. FOR THE COMPLETION OF OUR OWN CONVERSION.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Shall not Friday, March 4, 1927, be set aside by Christians everywhere as a World-Wide Day of Prayer for Missions? There need be not a formal universal program adopted or any elaborate machinery set up, but, with a sense of need, a real faith in God and a devout waiting upon Him, this day may become memorable because of power released in answer to believing, intelligent, earnest prayer.

### CHRIST VS. CHRISTIANITY

**I**S THERE any conflict between Christ and Christianity? A traveller who recently returned from a world tour says that in India he was warned not to speak of Christianity though he might advantageously speak of Christ. The former is linked up in the minds of Eastern peoples with Western governments, civilization, armaments, wars, Occidental business enterprises and Western social customs. Many in Asia look upon Christianity as a religion that has failed to bring either peace, righteousness or unselfish service.

A similar feeling is often manifested in so-called Christian lands. Christianity is linked up in thought with the Church even more than with Christ. In the minds of many, the Church is identified chiefly with human creeds, with rituals, with great edifices and sometimes with self-indulgent and arbitrary preachers and church members. In the minds of some no distinction is made between the Greek, the Roman, and the Protestant churches, simple and complex. Mormons, Christian Scientists and all remotely associated with churches are called Christian without distinction.

Is it not time to exalt and live Christ in such a way that the failures of the Church and of church people may not discredit Him in the minds of men? Ideally, Christianity is the system of faith and life which Christ taught; ideally, the Church is the body of Christ on

earth, composed of followers to whom He has committed His work of ministering to men. Actually, Christianity has come to be looked upon as a type of modern civilization which only partially accepts the standards of Christ. Actually, the Church has come to be regarded merely as an organization or number of organizations made up of both real and nominal followers of Jesus Christ.

A young Chinese student has written to the Editor a series of questions which reveal the conflict in his mind, and in the minds of many of his fellow countrymen, between Christ and Christianity. This young Chinese was a professed Christian and an evangelist but his inability to answer the objections of his fellow countrymen led him to become a skeptic or doubter.

His first difficulty arose from his inability to explain the deity of Jesus and the Trinity. The second came from the failure of Christian philosophy and of Christian leaders to prevent the World War and to Christianize Europe and America. Third came the suspicion that missionaries use educational, medical and philanthropic work as baits to increase the number of their proselytes. Then came the suspicion that Christian missionaries have political and commercial aims, some of them making money in civil and business enterprises. Fifth came the objection that mission schools are institutions chiefly for the training of clerks and secular teachers to exploit China. The sixth difficulty was the great inequality between the missionaries and Chinese evangelists in social standing, manner of living and authority in the church. Seventh came the challenge that missionaries depend on foreign governments to defend their lives, to obtain treaty rights and to secure indemnities. An eighth obstacle is the failure of many missionary workers to practice fully such teachings of Jesus Christ as meekness, non-resistance, and brotherly love.

Those who know the history of Christian missions cannot deny that there are many instances that give ground for the fault found by this young Chinese. Those who know Christ and His Gospel make no defense for the failure of Christ's followers in these respects. The explanation is the fact that they are human and far from perfect. There are, however, many things to be said for Jesus Christ and for His way of life.

First—No national governments are wholly Christian. They are ruled by man-made laws and are, as a rule, dominated by self-interest. They should not be called Christian. They are established for the protection of their citizens and the development of their country.

Second—The Church of Christ is faulty. There is in it a mixture of human and divine. It is Christian only in so far as its members are dominated by the spirit and teachings of Christ. It is still a mixture of wheat and of tares.

Third—The essence of true Christianity is not a creed, a civilization, an organization or a propaganda. It is a fellowship, based on

loyalty to Christ, righteousness in daily living and a life of loving service. Anything out of harmony with these ideals is not Christian.

Christian missionaries go to foreign lands, not because there is no work left to do at home but because there is need for Christ in lands where He is not known. These messengers of Christ have a Gospel to proclaim—a message of the love of God for erring humanity and of His offer of life through Jesus Christ. They go because millions of men, women and children are suffering and dying for lack of the knowledge of this “Good News.” They seek to heal the sick and to minister to the needy, not as a bait to win proselytes but because people are suffering and need help. If missionaries require, from those who seek help, attendance at Bible classes or preaching services, it is because they believe that the most valuable gift they can offer to these sufferers is the Christian message, and because in the Gospel will be found the secret of strength and joy and blessing.

Missionaries open schools, not to catch unwary pupils in a net but because the people need educational opportunities which are not offered by their governments; where illiteracy prevails there is not a knowledge of how to make the best use of life. Mission colleges and schools are also needed to train intelligent, unselfish, practical Christian leaders. If the students become only clerks and refuse to take advantage of these opportunities and to enter fields of real service, it is because they fail to respond to the high ideals set before them. The schools are established to train for service to humanity.

True missionaries are, first of all, ambassadors of Christ, proclaiming the love of God for men, the ground of forgiveness of sin, and the Way of Life. True Christians—including missionaries—will seek to live lives like their Master. They will not depend on human governments for protection; they will not be self-indulgent or arbitrary, but will be ready to suffer hardship and persecution if only they may interpret Christ to those for whom He died. When the message of Christ is faithfully and lovingly delivered and interpreted by life as well as by words, men may still reject it if they will, as multitudes in Europe and America have rejected it and so have rejected Jesus Christ. God Himself will not compel them to accept His Gift or to conform their lives to His teachings, but missionaries nevertheless continue to go out to proclaim the message clearly and lovingly so that as many as possible in all the world may have an opportunity to hear and receive life through Him.

Nations and individuals have failed because they have failed to surrender to Christ and His message and to allow Him to live His life in them. He came that we might have life and that we might have it abundantly. In Him, all men may, if they will, find the secret of life and peace and power. It may be too much to expect that the nations and the world as such will accept and follow His Way of Life, until He Himself comes to reign as He has promised. But who can

be so blind as not to see that mankind needs Him most of all—in business and industrial enterprises, in national and political affairs, in social and family life and for personal character and conduct? It is the duty of every Christian to seek to make human relationships Christian. When the individuals that make up humanity are dominated by Christ then the Kingdom of Heaven will be established and manifested on earth.

### WHAT CHINESE CHRISTIANS ASK FOR CHINA

THE Annual Conference of the National Christian Council of China met in Shanghai in September and unanimously adopted resolutions in reference to the important problems now distressing China. In spite of present political confusion and international complications, in spite of attacks on mission stations, the occupation of schools and hospitals by troops, the capture of missionaries by bandits and other evidences of anti-foreign and anti-Christian sentiment, the missionaries are hopeful; they believe in the Chinese and advocate concessions on the part of foreign governments. The resolutions, recently passed, favor a speedy revision of the treaties on the basis of national freedom, of equal rights as between China and other nationalities, the abolition of extra-territorial rights and the granting of full autonomy to China in tariff regulation, in courts of justice and in other matters under dispute.

The Hunan Provincial Christian Council urges that hereafter all church matters be handled directly by local Chinese church officials and that all missions be transferred to the Chinese Christian churches. The National Council disclaims any purpose to meddle in politics, but says that all Christians feel that they must make their position clear. The majority of the foreign business men takes the opposite view and wants an even stronger assertion of foreign treaty rights.

A Chinese viewpoint of the present situation is given by Professor Hu Shih, the leading figure in the modern literary movement in China, and recently appointed a member of the British Boxer Indemnity Commission. Dr. Hu Shih, who is not actually a Christian, but a man of deep religious feeling and has many Christian friends, spoke at the Annual Dinner of the Central Union of Chinese Students in London on October 9th. He said:

The Revolution of 1911 has been a failure in all its constructive phases, and China has not become a great modern state worthy of her potentialities. The Chinese Revolution has failed to achieve its purpose because it never was a revolution like that in France or Russia. There was only a superficial change. We have never whole-heartedly recognized the merits and spirits of modern civilization or prepared our young men to undertake their great task. Our young men have gone abroad merely to acquire technical education, not to be trained as statesmen. When the Revolution came we were caught unprepared. Today men fitted only for drill masters are gov-

erning vast provinces and petty politicians are entrusted with the helm of state. This is the real tragedy of China.

What is needed is a completely revolutionized outlook on life, a new recognition of spiritual values and the possibilities of modern civilization. We need a new appreciation of material progress, not as a means of money making, but as the effective means of emancipating human energy from the pitiful struggles for bare subsistence. We need a new conception of government for bringing the greatest well-being to the greatest number, a new conception of science, not to produce smokeless powder or aeroplanes for destruction, but as the road to truth and the liberator of the human spirit. The laborers are few, but we must prepare ourselves for the leadership of the nation.

Fifteen years ago Dr. Hu Shih tried to get the Returned Students Club in Peking to adopt as their motto: "You shall see the difference now that we are back again." The hope for the future of China is in a trained Christian leadership.

### ARE MORE MISSIONARIES NEEDED IN JAPAN?

FOR some time there has been a question raised in certain quarters as to whether Japan needs any more foreign missionaries, whether, in fact, many of the present force might not be withdrawn and the work of evangelization committed wholly to the Japanese Church. The American Board has already decided not to send out any additional evangelistic missionaries for rural districts in Japan—a step that might seem to imply a conviction that no more are needed.

In view of these considerations it is interesting to note the action taken at a recent conference of Japanese Christian leaders and foreign missionaries, held in Karuizawa in September. The "findings" of this conference\* reported:

"1. The conference is pleased to recognize and affirm the fact that it was and continues to be the desire and firm purpose of the Church and Mission to work together in the fullest possible cooperation for the upbuilding of the Church and the evangelization of Japan.

"2. Plans for cooperation have varied from time to time in the past and will no doubt vary in the future in our common effort to find the best way to achieve our ends. There have been diverse, and as we believe, enriching judgments both in the Church and in the evangelization of Japan.

"3. There appear to be both advantages and disadvantages in the present plan of cooperation adopted in 1907, and both the Church and Mission are ready to adopt any wiser or more effective plan.

"We are convinced that any plan which may be adopted should have reference to two things: first, to preserving and strengthening the national character, the administrative and financial independence, and above all the

\* Members of the Standing Committee of the Daikwa present were the Revs. S. Tada, K. Mori, M. Kobayashi, Y. Sasakura, M. Kanai and W. Saba. The Mission representatives were Messrs. H. Brokaw, J. G. Dunlop, H. D. Hannaford, A. K. Reischauer, M. C. Winn and Miss A. M. Monk.

Among those present were Dr. K. Ibuka, Mr. D. Tagawa and the Rev. S. Kuwada, as representatives of the educational as well as evangelical work.

Mrs. N. Watanabe, President of the Women's Missionary Society of the Church of Christ in Japan, was also present. Dr. Robert E. Spier and Dr. H. T. Kerr, a deputation from the Presbyterian (U. S. A.) Board sent at the request of the Mission, also took part.

evangelistic power of the Church; and, second, to enlisting the largest measure of effective missionary effort in direct evangelism. This may involve diversified application of the plan in different geographical areas.

"4. We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education. And the representatives of the Church and of the Mission appeared to be agreed as to the desirability and practicability of the unification of the theological educational work of the Mission and its direct relation with the Church.

"5. *In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work and secondary grades.*

*"The foreign missionary era in Japan is not drawing to a close and any misconceptions in that regard should be dissipated, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."*

The Federation of Christian Missions in Japan recently took up the question of "The Unfinished Missionary Task in Japan" and discovered an unfinished task so overwhelming and the Japanese churches so inadequately equipped, in numbers and funds, to meet the need that the turning of all evangelistic work over to the Japanese could not be considered. The cooperation between Japanese and foreigners is increasing and joint administration is being adjusted.

### SOVIET RUSSIA'S FEAR OF CHRIST

**L**EADERS of the revolution in Russia seem to have been determined to overturn all things that have stood in the past—capitalism, militarism, imperialism, scholasticism and religion. The view that many Russians had of these institutions in the days of the Czar's régime was not sufficiently attractive to commend them to the restless student classes. Generally they were autocratic, unreasonable, and selfish. The revolution has not changed Russia so much as it has changed the party in power. Those formerly on top and those formerly underneath have changed places. The leaders of the proletariat now rule almost as imperialistically, as unreasonably and as selfishly as did the former aristocracy. Moreover, they have such a hatred of some established institutions that they can see no good in them. Nothing is acceptable that recognizes an authority higher than that of the Soviet leaders. International law, traditional custom, and religion are anathema. They use every means in their power to promote Communism for they believe that only as the other nations adopt Bolshevik ideals and philosophy can Russia prosper under this same philosophy. In their distrust of other nations the Soviet leaders use spies to discover those unfriendly to



their own ideas and methods and to prevent propaganda of antagonistic ideas. They refuse missionaries and other foreigners the privilege of stopping at Russian towns in transit, lest they report unfavorably on conditions and disseminate non-Bolshevistic teachings. The latest Soviet move is to expel the Young Men's Christian Association workers from Russia.

The government at Moscow has decided to put an end to Y. M. C. A. service even in the field of physical education in Russia. The ultimate cause lies in what the Moscow officials evidently regard as the incompatibility of two programs: that of the Y. M. C. A. which aims at the physical, mental and moral development of youth, and that of Communism which proposes world revolution. The Young Communists' International look upon the Christian propaganda carried on by the Young Men's Christian Association in China as one of the great hindrances to Bolshevik propaganda there. Christianity in general is considered antagonistic to Bolshevik teachings and practice.

Distinction should be made, however, between the fanatical wing of Communists that think and act in terms of social strife, and the more moderate social reformers within the party who are seeking to reconstruct Russian life practically, even with the cooperation of non-Communist forces.

This constructive group, in 1924, accepted the cooperation of the Y. M. C. A. in the interest of health sports, mass play, and physical instruction among the university students. Now, the radical influence of the Young Communists has been able to block the successful work so greatly needed. This need was shown in the medical examination of students in one of the universities less than a year ago that revealed 22% tubercular, 30% neurasthenic, and 60% anemic.

The remedial education of the Y. M. C. A. was proceeding in the Moscow universities until this interruption, which includes confiscation of the office equipment of the American Director and his expulsion from the country. Six instructors were employed on the university budget and by a volunteer leaders' corps of more than thirty men and women students. The American Director occupied the Chair of Physical Education and functioned as a regular member of the faculty. A thoroughgoing study in the health of students, their living conditions and nourishment, and other necessary factors on which to base a future scientific program was in process. Similar service in differing degrees of development were being extended in four other universities. The wider program included conduct of a seminar for the Moscow School Department instructors and one for the instructors of the Professional Union in outdoor baseball and handball, pedagogy of games, theory and practice of play, coaching, refereeing and scoring. Progressively this instruction was finding expression in life throughout the schools, clubs and

unions. Only last July a woman specialist of the Y. W. C. A. was given permission to develop further the program among the girl students.

The Young Men's Christian Association has sought to render any service, good in itself for the Russian people, that falls within the scope of Association effort and resources. This service has extended to all parts of European Russia and Siberia, and including Russian prisoners of the World War and prisoners of the Red Army held by Poland and Germany. Relief without charge has been administered through the funds provided by American men and women students, in behalf of students and professors in the Russian universities. Meals were provided, tons of clothing were distributed to Russian students and professors; supplies for free medical and dental dispensaries in Leningrad, Moscow, Kiev, and Odessa were administered that in a year amounted to 175,000 treatments and prescriptions; 4,000 scientific journals and books and 25,000 textbooks were placed in the libraries, enabling professors and students once more to come abreast of the developments in their sciences from which they had been cut off largely, dating from the onset of the World War; and food, fuel and clothing and medical assistance was provided to scientific workers, amounting to \$100,000.

The relief administration having already come to an end, the discontinuance of physical education service program leaves the Y. M. C. A. without the opportunity to be of service in Soviet territory. The ministry of the Association to Russians in Europe will be most intelligently grasped by visualizing a Russian Student Christian Movement constituting a vital spiritual force among several thousand Russian youth in European universities. The labors of the foreign staff are bestowed upon cooperative processes to increase the effectiveness of the Russian spiritual forces in this time when the entire moral and religious content of Russian culture is imperilled under the destructive teaching and methods of atheistic Communism in Russia.

Among Russian students outside of Russia the Y. M. C. A. is conducting Bible study and evangelism that combines the values of Eastern and Western religious ideals and methods. A Russian religious literature is being produced that has the stamp of the best Russian editing and scholarship. Some of the most influential Russians are on record as believing themselves sent into exile to learn the lesson of Christian fraternity.

While the masses of Russian people, especially the peasants, are still devoutly religious and are loyal to Christ, according to their light, the young communists and many Soviet leaders misunderstand Christ and His teachings and fear His influence. They believe (and rightly), that they cannot have their way if, at the same time, the people accept and follow the way of Christ. "He must rule until He hath put all enemies under His feet."

# A Missionary View of the Situation in China

BY REV. EMORY W. LUCCOCK, NANTAO CHRISTIAN INSTITUTE, SHANGHAI  
Missionary of the Presbyterian Board (North), 1921.

**T**HIS paper does not pretend to explain the situation in China. The facts in the situation are far too complex, and the forces behind those facts too deeply rooted in historic connections to permit of intelligent interpretation until at least a quarter of a century has cleared the atmosphere, and provided a proper perspective. The aim is rather to describe or picture the situation and to examine the high spots of its skyline that may suggest certain obligations and opportunities not often emphasized in the missionary thought of the home church.

## I. THE POLITICAL SKYLINE

The political skyline gives particular prominence to nationalism (including the Student Movement), militarism, and communism.

### 1. *Nationalism:*

This is of course a part of the nationalistic and self-determining sentiment that is sweeping across the world. But in China it is also a very reasonable and necessary movement of self-preservation against Westernization of culture and exploitation of resources. It was stated in 1919 that irresponsible officials had mortgaged more than three fourths of China's known natural resources to foreign firms at ridiculously low rates. Possibly that is an exaggeration. But it does not take a very intimate acquaintance with China's recent history to congratulate her heartily upon the present awakening and focusing of attention on national affairs with its consequent examination of treaties and check upon the iniquitous practice of "leasing" the privileges of her material wealth. She is also and even more heartily to be congratulated upon the awakened interest in her cultural resources, and the consequent resentment against cultural arrogance and encroachments on the part of the West. The world will live to appreciate gratefully and thank her for this defiant preservation of intellectual and spiritual values that are bound to prove richly productive in the "cross-fertilization of cultures" of our increasingly interdependent arrangement of life.

It is this two-fold motive of self-preservation that accounts for the origin and amazing strength of the Student Movement. Our space is too limited to include the very fascinating story of this Movement with its background in the Republican struggle of 1911; its fiery rejuvenation on the eventful May 4, 1919, in angry indignation and protest against the giving of Kiaochow Bay to Japan by the Grand Scramble of Versailles; and its enormous activity following

the shooting in front of the Louza Police Station in the International Settlement of Shanghai on May 30, 1925. Suffice it here to recognize the now general and long overdue interpretation of the Student Movement in terms not of sympathy with either mistreated labor or imprisoned and killed fellow-students, certainly not in terms of the revolt of youth against authority or the influence of Soviet propaganda, but rather in terms of not less than a clash of culture, a nationalistic revolt against injustice and impertinent arrogance with its roots deeply imbedded in years of mistreatment and maladjustment. Such an interpretation will help explain the fierceness of feeling and its otherwise ununderstandable spread through and grip upon the country at large.

To me, by far the most serious aspect of the whole nationalistic movement in China is the Western response to it and its demands\* in terms of the mailed fist. China is in a dilemma as to her present course. Her own culture, traditions, and religions combine to disavow force and depend on reason and right. The situation, the way the game is played in the International Settlement of Shanghai and in the West seem to repudiate reason and right in favor of military might. We are literally forcing China to arm. We are telling her that if she is to get a hearing at the council table of the nations, she must be prepared to demand it with guns. It would be a terrible tragedy, a menace to world well-being and supreme stupidity to send this powerful race, steeped in a culture of peace and arbitration out into the arena of war. But for years now and particularly the last eighteen months, the ugly leering face of Mars has grinned in greedy anticipation, has sneered at our laboriously built apparatus of peace, and has been sure in his sinister soul that our work in China was preparing for him the greatest gorge of his life. This, I take it, is a challenge not only to Christian missionaries and Christian missions, but to the very heart of the Christian creed. Both the wisdom and efficacy of Christ are being seriously and sincerely questioned if not aggressively repudiated, and on a scale that makes the issue of vital consequence to the well-being of the whole world. The stage is perfectly set for the candidacy of Christianity. A consummate need corresponds to its most central teaching and claim. We must speak now or forever hold our peace.

## 2. *Militarism:*

China has suffered from other than Western hands, and suffered severely. Many of her own statesmen would place indigenous militarism at the very top of her list of woes. Certainly it stands out prominently along the skyline of her present political situation.

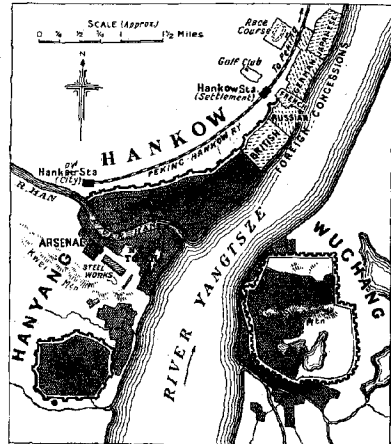
\*The writer regrets that the limits of this paper do not permit a treatment of these important and just now very prominent topics. He feels that America while not as viciously aggressive as some powers must take an independent position that is based not upon political expediency but upon the claims of ethical judgment. Otherwise, it will through the "most favored nation" clause be subject to the indictment of MacBeth "who would not falsely play and yet would wrongly win."

Just now (October 12, 1926, subject to change without notice!) four outstanding figures occupy the field. Of the twenty-two Provinces, one (Sinkiang) is too far out of the way to be fought for, and three (Yunnan, Shansi and Shensi) are independent. To the north and east, three (Heilunkiang, Kirin and Fengtien) are definitely, and two more (Chihli and Shantung) practically under the ex-bandit and very competent general Chang Tso-lin. Honan is controlled by Wu Pei-fu, an accomplished scholar of the old school, whose influence just now seems to be waning but concerning whose future there is abundant speculation. The five very important provinces of Kiangsu, Anhwei, Chekiang, Kiangsi and Fukien take orders from Marshal Sun Chuan-fang. That leaves

seven to be accounted for, six of which fly the flag of Chiang Kai-shek and the Canton government, and the seventh, Kansu, is probably, through the influence of the Christian General Feng, a friendly ally. A glance at the map will show the importance of the area held by this new and very young general from Canton whose successes, by the way, have been most enthusiastically and hopefully received by a great majority of the younger and foreign-trained students. It will also show the impossibly long line of defense necessary against Sun Chuan-fang with whom or with whose territory peace must somehow be secured. Of the various forecasts "I am too ignorant to speak wisely and too wise to speak ignorantly." But I do know that it will mean further fighting and that fighting means terrible hardship and suffering especially to the noncombatant population. The military situation calls appealingly for the varied ministries of Christian mercy. (*See frontispiece.*)

### 3. Communism:

There is no doubt about Russian propaganda in China. Doubtless its amount and effect have been grossly exaggerated in the inability or unwillingness to make a more serious study of the situation. But there has been propaganda. Soviet consular officials have been very explicit in their condemnation of Western imperialism, and of Western exploitation in China. They have rejoiced in the serious damage to British trade through strikes and boycotts. Much the brightest and most responsive member of one of my Middle school Bible Classes was sent to a special school of propaganda in



SCENE OF THE SEIGE OF WUCHANG  
(Captured by Chiang K'ai-shek in October.)

Moscow. (So far as I am aware there is no organic relationship between his membership in my Bible Class and his selection as a suitable delegate to Moscow.) As a consequence of all this activity, there are Chinese with very strong Soviet inclinations and sympathies. But I have yet to talk with a man who would be considered an authority on the history and people of China who had the slightest apprehensions concerning China's carrying out of Russia's social experiment, *unless*, and this "unless" is increasingly emphasized, Western unreasonableness and continued aggression give Chinese radicals the upper hand.

## II. THE INTELLECTUAL SKYLINE

The outline on the intellectual skyline is of course China's Renaissance, including mainly and splendidly a new study and appreciation of China's own cultural inheritance, a critical study of and appropriation from the Western cultural inheritance, and most of all a new language.

Mention has already been made of the new study and appreciation of China's own cultural inheritance as an important part of the nationalistic movement.

The emphasis upon the spirit and method of the renaissance in borrowing from Western culture should stress the words "critically" and "selective." Not all of our cultural contributions have been helpful. In Changsha, the capital of Hunan Province, I saw offered for sale in store windows the most disgustingly filthy pictures with Western women as the subjects. A few months ago Shanghai police put a stop to nude dancing by a Western woman in a Chinese theater. Moving pictures that are improper and indecent are exported to China. The list might be extended. On the other hand, we must not be unduly confident in the selective processes of the Renaissance. Bertrand Russell, traveling with his secretary, whom he openly declared to be a consort of free love, received a much more enthusiastic reception by the students than did Rabindranath Tagore or than did a very brilliant and competent Christian lecturer. A field of important service is open to us in guiding the selection of material to meet this newly felt need for critically chosen contributions from Western culture. To my oft-repeated question: "Am I right in telling my Christian friends in the States that China has never been so ready to take from them what seems to be helpful and needed as she is to-day?" the answer from both Christian and non-Christian has invariably been a decisive affirmative.

But by far the most important item on the intellectual skyline is the new language. And here we see the figure of a young man who only ten years ago took his diploma from Columbia University, and after graduate work at Cornell, went back to China and became a professor in the National University at Peking. The chief item on

his mind and heart was the need of his nation for a living written language.

Wenli, the traditional and accepted language of literature, had for more than two thousand years been unintelligible to all but a small group of high and classically educated scholars. Indeed it was in B. C. 120 that a protest was lodged with the Emperor complaining that his officials were unable to understand the Imperial edicts, because they were written in Wenli. The Emperor, instead of altering the language in order to make it intelligible to his officials, determined to alter their intelligence. He forthwith instituted the famous system of examinations. Candidates for official appointments were shut up in little cells, very much like sentry boxes, where they wrote their assigned essays and verses, in Wenli. No originality. Nothing creative. Just a meticulous ritualistic copying of a dead classical style. Hu Shih knew that such a language even if generally understood had been too long out of touch with life to serve as a medium for expressing life. With heroic courage he set himself to do for China what Dante and Petrarch had done for Italy, and what Chaucer and Wycliffe were largely instrumental in doing for England. He began to write, not in the accepted classical style, but in the language of the "vulgar."

At first he was greeted with good humor and derision. Then as the seriousness and determination of his literary reform began to be evident, the old school scholars connected it with his Western training, and opposition became angry and violent. Cries of traitor were heard. But Hu Shih knew his ground. He retired and wrote a two volume history of Chinese philosophy. He put his brilliant best into it. And when it was published, it won the day on its merits. It was written of course in the vernacular. With its publication and acceptance, "the period of controversy ended and the period of construction began." Poems, essays, news, school books, all forms of literary effort began to forsake the classical Wenli in favor of the popular Kuo-yu or national language.

It is Hu Shih's literary reform that has given a dignity and prestige to the language which is of necessity Christianity's vehicle of literary expression. Try to grasp the significance of that fact. The Bible, sermons, tracts, all manner of Christian messages can now be broadcast in a living, accepted and increasingly intelligible language. Within the experience of second term missionaries, scholars have

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"Civilized People Revealed"—A Chinese conception of the Nordics  
—From *Eastern Miscellany* Commercial Press, Shanghai

AN ANTI-WESTERN CHINESE CARTOON

scorned to study the Scriptures because they were not literarily correct; and indeed the whole Christian movement was felt to be ignorant and uncultured, with no message or meaning for intelligent people. Thanks to Hu Shih and the Renaissance, "a great door and effectual is opened to us."

Nor is the language all. The Renaissance has widened horizons, extended interests, created a spirit of progress, and supplanted blind unreasoning prejudice with a critical attitude of mind that though unwilling to accept dogmatically is willing to examine and judge. I have had students unaffected by the Renaissance and students of its extreme left wing. I prefer the latter. It is true that statistical reports at the end of the year are much less flattering, and it is true also that triple the amount of preparation has had to go into each period of instruction. The Christmas lesson was rudely interrupted with "If God had no wife, where did He get His Son?" and its message of love and good will bitterly challenged with the recitals of Christian conduct.

The teaching is far more difficult, far more of a strain. But it is much better for both them and their leader. This restlessness, this impatient dissatisfaction with things as they are, this angry intolerance of exploitation and injustice, this extension of attention and interest to folks in hitherto unvisited areas (both geographical and social), this willingness to study and be shown—all this is or should be most congenial to and compatible with the Kingdom message of Christ. It is a great day for missions.

### III. THE RELIGIOUS SKYLINE

And finally and very briefly the religious skyline. Here I see not so much the growing realization of the impotency of national religions with the threefold result of repudiation, reformation, or syncretism, as I see the rise of an indigenous Christianity.

This is encouragingly evident throughout denominational missions, the leaders of which report a very distinct, and sometimes disconcerting sense of responsibility on the part of congregations and their local officers. Let us rejoice in this. It is said of the men who turned Saul's kingdom to David that they "had understanding of the times." David was fortunate. Christ, and I say it very reverently, will be increasingly fortunate as those with understanding of the times are won to His cause and placed in positions of responsibility. As executive and administrative duties are taken over by the Chinese leaders, our interest and financial support must increase, rather than decrease. It is not and never has been *our* work. It is not and never will be *theirs*. It is Christ's. Loyalty to Him and interest in His cause must make us rejoice not necessarily in the replacing of missionaries by Chinese, but in the directing of missionary labors by Chinese who "have an understanding of the times." So important do I consider this phase of the subject that



I ask indulgence for a personal testimony. In my own work I came to feel the limitations of my background and experience to such an extent that I had to make a condition of my return to the field the election of a strong Christian Chinese executive secretary under whose direction I would be able to render much more effective service. This very naturally increases the interest and responsibilities of my supporting church. We must welcome and rejoice in this "coming to consciousness" of the indigenous church. We must realize the new and vastly greater opportunity that is ours in working with and through the Chinese Church.

The Board of Directors of a certain mission school are seeking to work out a new policy in which the Chinese members, long since in the majority, will be actually in directive control. The missionary members are very definite and generous in their intentions and statements. The new day has come. It must be met with a new policy. One of the Chinese directors, a strong Christian, and incidentally with no mission connection, stands up and says, "The missionaries must not feel obligated by either our desires, or by the spirit and trend of the times, to give us this control. It must come to us not by compulsion, but by trustful and expectant volition. When they can trust us, even in policies very different from theirs, we will take the reins. Not before."

The high spire in the very center of the religious skyline is too imposing and interesting to escape comment. It is the spire of the "Church of Christ in China": not a federation of churches nor an independent church but a merging of some nineteen Western denominational differences into a single corporate body, the First General Assembly of which will be held in Shanghai next year. Already these denominations are participating in presbyteries and synods of the new Church and many difficult questions have been solved.

As I scan the religious skyline I find myself thinking of the National Christian Conference which was held in the early spring of 1922, and in particular of extracts from three of its strongest addresses, one from a Westerner and two from Chinese. The first was the keynote, it seemed to me, of the Chairman's inaugural address when he said, "Of course there will be mistakes and difficulties but better a Lazarus stumbling uncertainly within the limitation of his grave clothes than a lifeless corpse as yet unawakened in the grave." The second, after speaking of necessary difference of opinion and conviction among men, sounded a watchword that has since, I am told, encircled the globe, "Let us agree to differ but resolve to love." And the third told the story of a little boy who was asked by a professor which he would prefer: a half an orange or eight-sixteenths, to which the boy promptly replied, "A half." When asked why, he said, "Because when you divide it into so many parts you lose too much juice."

# The Call of Islam to the Church\*

BY R. A. HICKLING, CHIKKA BALLAPURA, INDIA

*Islam is a great responsibility of the Church. If the Church of Syria in that day had been a missionary Church, the new wave of theism might have been made a great blessing in the earth instead of the scourge that it became. Missionary work in that day was quite certainly a thing on which the very existence of the Church depended. Mohammed had many opportunities of learning that which would have made him truly an apostle. The Koran bears witness to what he actually did learn, and the record is a sad one.*

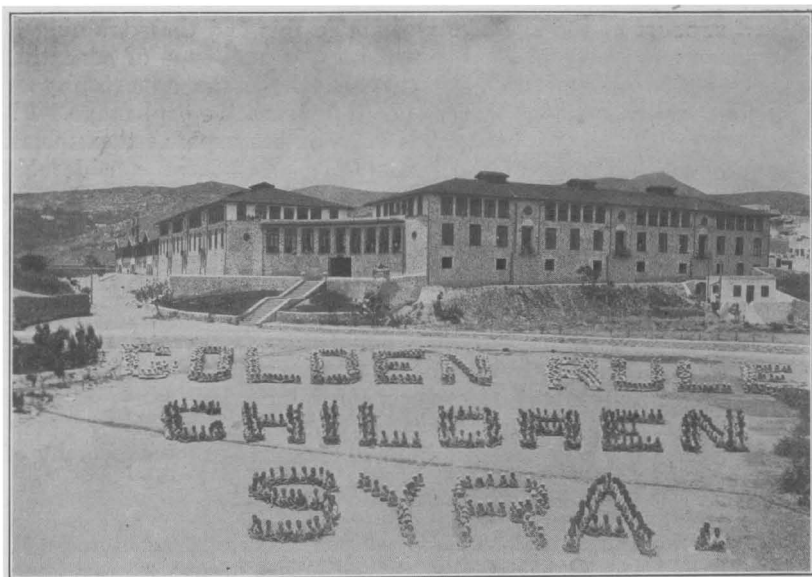
*A missionary Church could have made Mohammed aware of a Christ worthy of all his devotion, One who could have used the new movement to give life very abundantly instead of death. The Church of Syria did not do this. It perished, and with it the great Church of Africa. Islam is what it is through the feebleness of a branch of the ancient Church. It should be looked upon as a very important charge on the prayer and resources of the Church today.*

**M**ISSIONARY effort among Mohammedans has been comparatively little in the past because many Christians supposed that the Moslem doctrine of one God put them in a position better than that of idolaters. But talk of one God may easily become mere arithmetic. The great question is, "What kind of a God is He?" Known in Christ, He is the God of Hope. Outside Christ He may be anything that men imagine, and in spite of the oft-repeated "*Rahmāni Rahēm*," the world has had terrible experience of what Allah is taken to be. It is only when it is joined with "the unsearchable riches of Christ" that the name of God begins to save sinners.

To do the best work among Mohammedans, we need to have missionaries specially set apart for them. Missionaries need to be "brought up to it." They need to give themselves to the study of Islam, its theology, and its sacred language. It is of no use trying to deal with Mohammedans by mere statements, by formulæ and texts. We have much ground provided on which to work. The virgin birth of our Lord and His sinlessness are not matters of controversy with Mohammedans. These things are laid down unmistakably in the Koran, and the name of the Lord Jesus, *Ruh 'Ullah*, "Life-breath of God," has never been satisfactorily explained. We have also an appeal from the Mohammed of the politics, the victories, and the cruelties to the young devotee who, in his dread of the "weird women," "took refuge with the Lord of the Daybreak."

The time has come when we should respond to the call of Islam, and so, far from abandoning anything, should set prayerfully about new effort in the great enterprise of bringing Islam to the feet of Christ.

\* From the *Chronicle*, London Missionary Society.



## Near East Children of the Golden Rule

BY HENRY H. MEYER, NEW YORK

Editor of Sunday School Publications, Methodist Episcopal Church

Dr. Meyer recently visited the orphanages about which he writes and observed the work being done for the children. He is chairman of the "Committee on Religious Nurture" now coöperating with representatives of the Greek Orthodox, the Armenian Apostolic and the Armenian Evangelical Churches preparing a course of Sunday-school lessons for use in the orphanages and in the churches of the Near East.

**A** GREAT army of orphan children, scattered throughout the Near East, owe their daily bread, their education and in many cases their lives to American generosity. More than a million lives have been saved; more than one hundred thousand orphan children have been cared for and more than \$100,000,000 has been expended through this voluntary benevolence of the American people.

At present some thirty-five thousand of these "Children of the Golden Rule" are wards of the people of the United States. Many more have graduated from the Near East Relief orphanages, so that it is possible that the children who have come under the influence of American teachers and relief workers may form the controlling element of the population of the countries they inhabit in the years to come. In any case they will compose an influential portion of the citizenry.

It is the aim of the Near East Relief to have its charges capable

of self-support at the age of sixteen. To this end their training is of a much more practical nature than the formal type of education which obtains in America. The orphans have the opportunity of becoming skilled artisans by the time they leave the orphanage. All the work around the orphanages is done by the orphans themselves. The products of some of the industrial classes have considerable market value, and their sale helps considerably toward the expenses of the relief work. For centuries illiteracy has been the curse of the Near East. But no child trained in a Near East Relief orphanage will have that handicap. This fact alone will assure him a place of some prominence in his community.

But our duty to these orphans is not fully discharged when they have achieved economic independence and sufficient schooling to raise them intellectually above the average for their land. Their moral and spiritual welfare is even more important, and through the Near East Relief, the American people are proving themselves worthy of this trust also.

When the Armenian nation was crushed and scattered by persecution, its Church also suffered eclipse and the present remnant is much in need of assistance and encouragement. Nevertheless this is the only church which serves and is accessible to all Armenians. Its own officials concede that this Church should make more adequate provision for the religious needs of its young people who live to-day in an environment very different from that in which its ritual and ceremonies were developed. If this church can have the leadership of young men educated under American supervision and can have a large body of Christian laymen who are at the same time interested in the social and political welfare of their country, the Church may be built up and strengthened.

In that dissension-ridden section of the world, a great reservoir of potential leadership exists in the young people who have graduated from the Near East Relief orphanages. They are teachers in Armenia and Palestine, nurses in Greece and Syria, model housekeepers in Egypt, Bulgaria and Rumania, sanitation workers, mechanics, etc., throughout the Near East. One hundred and fifteen thousand of them are already filling their places in the economic life of the New Near East. There are thirty-five thousand still to come. They carry with them the highest ideals of Christian America. They are educated far beyond the other peoples with whom they will have to compete for a livelihood. They stand as the bulwark of Christianity in a country where all faiths meet and where much is expected of the Christian. They are the potential political and social leaders of their section of the world. Through the work already done and that still to be completed, for the children of the Golden Rule, America fills the role of saviour of a race and defender of the faith.



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ANCIENT AND MODERN IN NAZARETH, PALESTINE  
The old "Well of the Virgin" and the modern sign for motor cars.

## Islam and Western Civilization

*The Influence of Western Nations and Western Science, Commerce and Thought on the Mohammedan World*

BY BASIL MATHEWS, GENEVA, SWITZERLAND

Boys' Work Secretary, World's Alliance of Young Men's Christian Associations

THE traveler in Moslem lands today is startled at every turn by the myriad signs of the pressure of Western commerce, science and government. The government of Moslems by Western and (at least in name) Christian nations dates back through the centuries, but today is not only greater in extent, but presents a situation entirely new in its significance.

In the old days, governments and their armies and the occasional traveler or the merchant from Venice came and went, leaving the Oriental Moslem unmoved in his habit of life, his modes of thought, or his ideal for his own people. Today, the technical scientific machines from the West, such as the sewing machine, the motion picture, the motor-plough-tractor and the multiple printing press, are transforming the ordinary habit of life of millions of Moslems. Of even more significance is the influence of the vast political movements associated with such words as "nationalism," "Bolshevism," "Fasc-

ism" and "self-determination" which are working revolutionary changes in multitudes of Moslems in every area of the Islamic world.

A caution is here necessary. In dealing with such a subject we necessarily concentrate attention on changes that are taking place, but if we are to keep a true perspective, we must not forget the great ranges of Islam which still lie under the spell of ancient ways. The fact that out of the two hundred and forty millions of Moslems not more than twelve millions can read, and that of this twelve millions not more than half a million are women, gives a vivid impression of this great inert mass. It should be noted, however, that movements like Bolshevism sweep more swiftly through illiterate masses than through the better educated groups.

#### MOSLEMS UNDER THE GOVERNMENT OF THE WEST

The transition from the stupendous empire of the caliphs of Bagdad to the present condition has been so gradual that we tend to lose sight of the enormous change that has taken place. When we recall that in the first century after Mohammed Islam (according to Gibbons' estimate) "overwhelmed over thirty-six thousand cities, towns and castles," and that Islam reigned from Spain across North Africa, Arabia, Persia and Afghanistan through the Mogul Empire of North India down to Bengal; and from Bulgaria down to Zanzibar, we can understand the depression of a Moslem as he looks at the present situation. Through the centuries, the Christian European peoples have gradually dismembered Islam.

Britain took over the wreckage of the Mogul Empire in India and thus became the greatest Moslem empire in the world. Morocco fell into the hands of Spain and France, the latter country ruling also over Algeria and Tunisia, while Tripoli has gone into the hands of Italy. Syria is governed by France and Iraq and Palestine by Britain under mandates of the League of Nations; while all Moslems south of the Sahara are under the rule of some European power. Out of two hundred and forty million Moslems in the world, eighty-five per cent are under the rule or the protection of Christian governments. Ninety-four million are within the British Empire; Holland rules over thirty-nine millions; France over twenty-eight millions; Russia over fifteen millions; and America governs some six hundred thousand in the Philippines. Seventeen millions are under League of Nations mandates or in semi-dependent lands. Less than thirty millions (excluding Egypt) live in independent Moslem states.

In this overwhelming preponderance of Western government over Moslem peoples, we find a chief cause of the present upheaval of thought and action in the Moslem world. The superficial contradictory forms that those reactions take are bewildering. We concentrate on two.

Mustapha Kemal, head of the present Turkish Government, recently preached a vehement crusade calling for the rejection of the fez and the wearing of the soft felt hat or a cloth cap. A paragraph from one of his speeches is amusing in its detail:

The international dress of civilized peoples becomes our nation perfectly. We will be shod with shoes and boots; we will wear trousers, shirt, waistcoat, collar, tie, jacket; we will put on a peaked or brimmed headgear, or to speak more clearly, a hat. We will wear a frock coat, a tail coat, a dinner coat, a dress coat; and, if there are those who hesitate, I will say to them that they are stupid and ignorant. . . . In wearing a headdress different from the rest of the universe, we are held at a distance from them. Look at the Turkish and Moslem world. You will see people who suffer and struggle because they do not conform their thoughts and spirit to the changes that civilization demands. That is the cause of our backwardness and of the misfortunes that have befallen us. If we have saved ourselves in the space of some years, it is thanks to the transformation of our thinking. We cannot stop. We must always advance. The nation must know that civilization possesses so great a force that she scorches up and destroys all those confronting her who remain indifferent.

With unparalleled swiftness the change was made at his command. Its significance lies in the fact that the head that has worn the fez is now thinking in terms of Western civilization rather than of the East, and is taking as its model not Mecca, but Paris.

Simultaneously, Turkey has adopted the Swiss civil code, and the Italian criminal code, which means for the first time in the history of Islam the elimination of the Koran and traditional Islamic law.

Simultaneously, the Turk is herding all the Christians—Greek and Armenian—out of his territory, and, at the same time, is setting his face sternly against the greater part of Western educational and medical assistance (two areas in which he is terribly in need of help). To welcome Western civilization with open arms and to reject Western assistance seems, on the face of it, contradictory. It is not so, however, when we grasp the central clue—which is that Turkey has decided to stand on its own feet as a self-governing, independent, national republic of the Western type. Centuries have taught Turkey that practically every intervention by Western peoples has been a move in some subtle and often sordid political or commercial game. The story of the relationships of Russia, Germany, and Austria with Turkey have been a story of jealousy, fear and self-interest. It was this feeling that was behind the memorable words that Viscount Bryce spoke to the writer in our last conversation together, when he said: "No intervention in all history, going into the Near East from outside, has ever done those lands any good, except the missionaries."

The second example of apparent contradiction is the caliphate agitation in India. This drew Mahatma Gandhi into alliance with the Ali brothers and raised through all Indian Islam the cry—"Save

the caliphate." They claimed that the "satanic" powers of the West were robbing the caliph of the holy places—Mecca and Medina, Jerusalem and Damascus. Then suddenly, not the "satanic" Western Powers, but Mustapha Kemal himself dethroned the caliph and threw him across the frontier in ignominious exile in a Christian country. Again the seeming contradiction is more apparent than real. What inspired the Indian caliphate agitation at its heart was really nationalism and the same thing inspired Mustapha Kemal and the National Turkish Assembly to destroy the caliphate.

In this upheaval all over the Moslem world of nationalism in varying forms, we find the clue to the present tangled and often discordant relationships of the Islamic peoples with their Western rulers, from the restless Riff tribes of Morocco at one end of the Moslem world to the youth movements among the Javanese, and the nationalistic feeling among the Moros of the Philippines at the other.

#### WESTERN PICTURES AND IDEAS

We shall see this introduction of Western ideas most simply and picturesquely by taking a swift tour across the more than ten thousand miles of the life of present-day Islam.

Ocean liners drop anchor almost every day in Manila Bay in the Philippines and off Dakar, the mushroom port on the Atlantic coast of Africa.

Between those liners lies the whole world of Islam, stretching across Africa, Asia, and Indonesia. By an odd and almost humorous coincidence that world, which begins with the Moors of Morocco, ends also with the Moors (or Moros) as the Spaniards called the Moslems when they discovered the Philippines.

Those ocean liners stand as symbols of the Western civilization which is sailing into the harbors of Islam in every area, disintegrating and corroding the old static civilization of the last thirteen centuries.

A swift tour across the more than ten thousand miles of the life of the more than two hundred and forty million Moslems, will reveal an astounding variety of influences of that Western civilization.

Landing at Dakar, West Africa, we see on the wharves a multitude of bales of goods being unloaded from the "ship of the desert" to be dropped into the holds of the ship of the ocean. In 1900, a mail steamer called only twice a month at Dakar, while, in 1925, sixty mail steamers a month and 2,500 freight ships carried to Dakar 400,000 tons of cargo and took away 300,000 tons. The African population has grown from 3,000 to 25,000.

The waiting camels, whose masters are dressed in the raiment of Abraham, have brought goods across the Sahara Desert, and from great Moslem markets like Kano in Nigeria with its stupendous walls of mud fifteen miles in circumference. These goods go into the



steamships. In turn the camels will be loaded with new goods from the West and will go back, for instance, to Kano, where ten thousand men—Arab, Hausa and Negro—are bartering in the marketplace. There they will unload the mirrors, safety-razors, needles and crockery, sewing machines, phonographs and alarm clocks from America.

West of Dakar (north and south of the Sahara) stretch more than two thousand miles of African Islam to the Red Sea and the Suez Canal. In Morocco, Algeria, Tunisia and Tripolitania, we have an unbroken line of Western European government influence, for all along that southern coast of the Mediterranean the Latin



*General Motors Export Co.*

AN ANCIENT OBSTACLE TO MODERN PROGRESS

The sign, prohibiting entrance into the Moguls' territory, Afghanistan.

European governments of Spain, France and Italy rule. Particularly in the French colonies, the European system of secular education prevails alongside multitudes of primitive Moslem village schools. Thousands of adolescent boys each year go out from the government schools able to read in French the latest novels, the theories of Karl Marx, the latest Western innovation of Mustapha Kemal in Turkey, the hurly-burly of European politics—the whole story of the world's unrest. The fathers and grandfathers of these boys for thirteen centuries have, for the most part, known no book save the Koran.

Alongside this school education in Western knowledge go the swiftly increasing allies—the movies, the motorcar, the wireless—children of the twentieth century revolution in the transport of men

and goods and ideas. In Algeria alone (where France has made magnificent roads) this year there are twenty-five thousand motorcars and increasing shiploads are imported to the central cities all along North Africa every year.

It is extraordinary how the ideas (as well as the engines) of Europe penetrate. The germ of a new idea is like the germ of influenza in its rapid and feverish spread. The fact that the Governor of Tunisia between July and October of last year had to deal with a nationalistic upheaval, a bolshevik strike, a fascist demonstration, and a Moslem revival, gives us a picture of the situation in which the germs of nationalism, bolshevism and fascism (breathed out by Lenin, Mussolini, Mustapha Kemal) infect the lives of millions.

In Egypt, we find that the new life of Europe has invaded the people. Cairo is a blend of Paris and Damascus; the ideas of modern nationalism have worked a great revolution. King Fuad is the first free independent ruler of Egypt as a sovereign state for over three thousand years. He and his prime minister and cabinet are the product of the flaming spirit of nationalism—a direct importation from Europe. Their greatest need is youth who have the type of personal character without which no democratic government can persist.

One gets some idea of the way Western politics and science are changing the sanctions of Islam as one sits in an electric street car in Cairo hearing boys shout the sale of an astounding number of daily papers; as we learn that a new book or pamphlet is published every day in that city, the vast majority of which are either direct products of European thinking or science, or Islamic attempts to refute it; and as we see students from the government schools rushing down the streets shouting and waving banners in a political demonstration.

To keep our perspective balanced, however, we must recall the enormous ranges of what the French call "Black Islam" which lie in Africa behind this scintillating Mediterranean façade.

Yet the new influences are breaking in even among the scores of millions of Moslems from Nigeria (where they number eleven millions), and Senegal (where there are more than a million), or French Guinea (with a million, seven hundred thousand) to Abyssinia. In 1925 and 1926 the Sahara and the Libyan Desert have been crossed and recrossed a number of times by motorcars and we seem to be at the beginning of a process in which the caterpillar traction motorcar will compete with the ocean-liner and the Nigerian railway in pouring the influences of Western life across the desert into primitive animistic Islam.

Facing Egypt across the Mediterranean lies the most sensational of all the evidences of the influence of Western nationalism and science on Islam. If Mustapha Kemal should die, no one can

predict what will happen, but much has been done that seems irrevocable. Not only has the dress been changed, the Moslem monasteries closed, and their funds taken over, the caliphate abolished and the caliph thrown out; but the Swiss civil code and the Italian criminal code have become the law of the land.

The Ottoman Empire is dead. The Turkish nation is born—a nation that has its face turned to Europe and America, not to the East. Its face is turned to Christendom; but it certainly is not turned to Christianity.

Moving eastward we come to the great relatively unchanged areas of Arabia, Mesopotamia, Persia and Afghanistan. Even here the revolution in Persia that has put Riza Shah Pehlevi on the throne; the linking up of Mesopotamia with the European railway systems by a continuous motor service across the desert from Bagdad (which incidentally in this year carried over two hundred students to the American University at Beirut for the first time) are symptoms of the modern contacts that are everywhere changing the attitudes of the people.

The enormous mass of Indian Moslems (sixty-eight millions)—by far the greatest Moslem group in the world—are, on the whole, because of their solidarity and their mass, less changed in outlook than almost any others and more resistant to every type of external influence. This is curious, seeing that they have been under the British rule for so long a time.

On the other hand the more than thirty million Moslems of the Dutch East Indies, are being greatly influenced in outlook by bolshevism and the technical miracles of mechanics of the Western world. This perhaps is mainly due to the fact that the Javanese Moslems were largely animists and have no resistant cultural civilization behind them; whereas the Indian Moslems are embedded in the stupendous unchanging body of Hinduism and have behind them an ancient civilization.

In the Philippines, the Moros, hereditary Moslem pirates for many centuries, are being brought under the powerful influences of American public schools, and the vigorous civilization of the United States.

#### GOVERNMENTS OF THE WEST AND MOSLEM PEOPLES

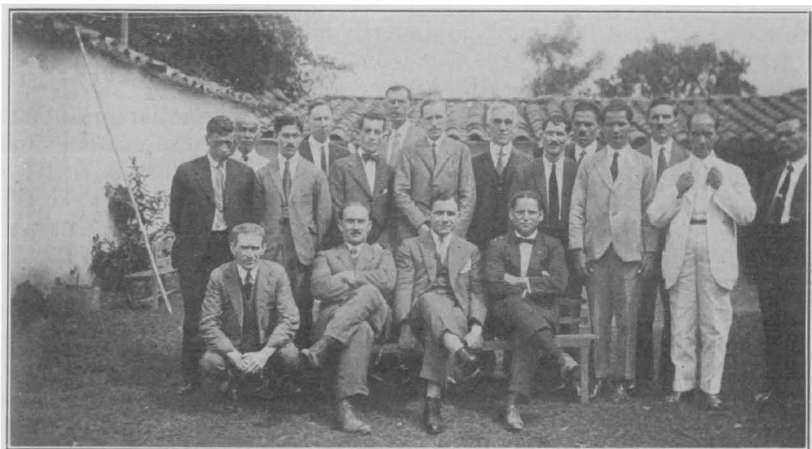
It would be possible, by the selection of facts, to tell a story of oppression, bloodshed and chicanery, beginning with the crusaders riding into Jerusalem down to the secret treaties during the World War. One could also build up an accurate record of the blessings conferred on Moslem peoples by Western governments. Never, for instance, had Egypt in four thousand years experienced unbroken peace, equal justice for prince or peasant, the waters of the Nile conserved and made accessible to all, and a developing education,

until Lord Cromer's rule. Each picture would be made by a selection of facts. The truth lies in the blend of the two. As we look over this chequered record of the influence and attitudes of Western governments in the past, we are moved by a strong desire that the whole spirit and action of our contacts in the future should be christianized. As we look again at the positive revolution that is being worked in Moslem lands by Western political ideas (republicanism, for instance), by Western social ideas (the freedom of woman, for instance), by Western applied science in all the instruments of transport like autos, liners, aeroplanes, etc. and the instruments for carrying ideas (the cable, the wireless, the movie, etc.), and by our aggressive commercial expansion, we begin to see that these things will be a curse and not a blessing to the people unless those moral qualities for which Christ's teaching stands come in and purify public, social and business life.

Western civilization must take the lead in exercising a new spirit. The day of domination of Moslem by Christian or Christian by Moslem is dead. The day of recrimination must pass. The day of cooperation must dawn. And the very heart of that new movement must come through the missionary outreach of the Christian churches. For one first great act in that process of cooperation is to share with Islam the full-orbed truth in Christ.



AN ARMENIAN SERVICE, HELD FOR NEAR EAST RELIEF CHILDREN, AT CORINTH, GREECE. (See page 935.)



PROTESTANT DELEGATES TO THE CONVENTION IN MEDELLIN, COLOMBIA

## A Protestant Convention in Colombia

BY ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

THE preachers and elders of our Evangelical churches of Colombia were anxious to get together, so over twenty of them with three missionaries met in the city of Medellin on the 20th of July. Some of the delegates were two weeks on the journey. Medellin is an old-fashioned, red-tile-roof Spanish city founded long ago by Spaniards and Jews expelled from Spain; her people are active, industrious and mercantile. What was our surprise, on arrival, to find a crowded meeting at the corner of a park, where priests and orators were decrying our small and innocent Evangelical convention, as if it were a mighty insult to a Catholic community. They demanded its suppression. I got off the trolley car, and later joined the throng before the Governor's house, where with five holy banners, the priests thanked the Governor for the prohibition, which was now pasted on all the principal street corners.

A number of men from the surrounding villages paraded the streets shouting "Down with the Protestants." Placards calling on Catholics to defend the holy faith were posted on many walls. The Catholic daily printed a special edition to combat our Convention. How different from Chicago during the Eucharistic Congress, where free rides and banquets, cleared streets and radio sermons from bishops who advocated Bible reading were the order of the day. The Catholic daily in Medellin published a long article to combat the error of supposing that because Catholic delegates had been well treated in Chicago, therefore Medellin should do likewise. Its argument was as follows: Catholicism is unchangeable truth therefore

deserves the best treatment, and merits all the attention of America. Protestantism is crass error, and on that account should be extirpated and treated in a hostile way.

The Governor of the Province of Antioquia, perhaps the most fanatical in Colombia, absolutely prohibited our Convention, and instructed the Mayor and Chief of Police to see that his instructions were carried out. Next day some suggested that we appeal to the Central Government at Bogotá, but we turned to a higher court of appeal. The lady missionaries held a prayer meeting in the school, the elders held another in the church. Believing that we had been called together to further the work of the Lord, and knowing that in spite of misrepresentations, and Jesuitical twisting of the law, the Constitution of the country provided for freedom of worship, we resolved to go ahead with our convention and leave the result with God. We wrote no articles, made no defense, sent no wires, but cast ourselves on the Almighty. We requested the authorities to inform us as to the nature of the prison cells, whether overcoats were needed, and if the food should be supplemented by extras from outside, and advised them that there would be no resistance on our part when they sent to arrest us.

Such an attitude surprised and nonplussed the officials. They had expected that as good Presbyterians and law-abiding foreigners and Colombians we would appeal to Bogotá for permission to hold our meeting. To that end, wires had been pulled and misrepresentation made in high official quarters so that no such permission would be given, at least not for a few weeks, till we had all gone home again. Here we were, two Americans, one Scotchman and twenty Colombians all offering to go to jail and quietly going ahead with the meetings on schedule time. To jail us would be easy, but what would people say? What would Chicago think? If we held our convention in jail, would not the halo of martyrdom gather around the heads of the "accursed heretics"?

So the high-sounding prohibitions were left hanging in the air, and we walked over the Red Sea dry-shod, singing our song of praise to Him who had triumphed gloriously. Our meetings, both public and private, were unmolested, and many private citizens expressed their sympathy with us.

The Convention itself was intensely interesting. Eight days were spent in prayer, discussion and planning for enlargement. Medical work, in a small way, was stressed as a great necessity in a land where medical attention for the poor is difficult to get. Schools were felt indispensable in a land where eighty per cent of the people are unable to read or write. Preaching the Word, in season and out of season, seemed the greatest need, that congregations might be formed, guided and organized towards the creation of a self-supporting, self-propagating and self-governing church.

# A "Revival" in Colombia

BY MRS. MAUDE NEWELL WILLIAMS

For Sixteen Years a Missionary of the Presbyterian Church, and  
Author of "The Least of These in Colombia"

**T**HIS is the story as I had it from Maria, an eye-witness.

A priest from Spain came to visit Colombia. To him it appeared that the Colombians were lacking in religious zeal. They did not crowd the churches; rarely did the saints "walk out" in procession; even the confessionals were neglected. What to do to arouse interest in the sacraments of the church remained a problem.

Finally he bethought him of a plan. He would have the bishop proclaim a week of special masses, each to be preceded by the public appearance of the saints. Accordingly it was done. Mary of the Annunciation, in pink brocade; Mary of the Conception, in gold-spangled blue silk; Mary of the Assumption, in glittering silver gauze; Mary of the Sorrows, in heavy black; Mary, Queen of Heaven, in purple velvet and jeweled crown; Peter, in a velvet robe, in one hand the keys of Heaven, in the other, a cock; Joseph, James, John, together with a dazzling array of lesser saints, each towering tall and conspicuous on a gorgeously decorated platform, all lurched forth into the street. Tottering and quivering on their platforms, the great wax images were accompanied down the street by the population of the city. Gaudily attired church officers bearing lighted tapers; a brilliant array of ecclesiastics resplendent in stoles and chasubles; boys in white surplices, swinging smoking censers; highest officials of the State, decorated with glittering emblems of office, gaily uniformed soldiers with flashing sabers and helmets; shuffling, dark-faced policemen bearing long guns; bands of musicians in gorgeous suits of gold and scarlet, their instruments now firing joyously, now sounding a hushed funeral march; files of young men from the Jesuit schools in simple uniform and with banners; black-robed señoras in high-heeled shoes; bepowdered and bedecked upper-servant girls in straw sandals; tangled-haired, skin-begrimed mestizos, bare-footed and clad in garments of whatever shade and shape, —a mob of people from all classes choked the street to suffocation, and through this mob the procession wormed its way. Slowly, slowly, through the city, swayed the multitude.

At the street corner the vanguard pushed. A quiver undulated down the long line and all motion ceased. It was as though momentum could carry the stream no farther and its gradually lessening movement dwindled to nothing. The bands were hushed, and four men who carried a small organ suspended on poles deposited it on the ground. A priest seated himself at the organ, and led in a shrill

chant, while the censers of burning incense were slowly waved back and forth. The Host, borne in a monstrance, was raised, and at the many-throated mumbling of a prayer the multitude swayed to its knees, as ripened grain bends before the wind. The prayer ceased, the Host was slowly lowered, the organ was lifted, and an echoing sigh vibrated down the line. The musicians sounded a note, the people scrambled to their feet, and the towering saints resumed their tottering march. Each street corner witnessed a repetition of this ceremony.

In the course of several hours the procession reached the church, and a long, drawn-out celebration of the mass preceded the entrance of the saints. Finally, however, the last quivering image disappeared into the building with the mass of human beings pushing and crowding its sweating, disordered way behind. The Spanish priest had accomplished his object—he had secured an audience!

Then he preached—in Spanish, the language of the people—a thing most unusual! Why was he not using Latin? Was it not really a desecration to employ the Spanish in the church? The people listened; stoically, critically, curiously, breathlessly, according to their individuality, as people listen everywhere. The close-packed, compact mass, stood gazing upward at the speaker, whose tall, black-robed form seemed to rise and fall in the flickering light of candles everywhere about him. Coming from a land where every educated man is an orator, the Spaniard was more eloquent than most. Taking for his theme the sins into which the people had fallen, he spoke with fluent energy and rapid gesticulation. His words poured forth without hesitation, a burning fire, scathing, blasting, in a passion of denunciation.

“You openly commit major sins, then neither confess them, nor pay the penances. You are forsaken of God. Your friends agonize in purgatory, while you debauch yourselves and pay nothing for their release. Many of you are without hope, without shame.”

Here followed an enumeration of sins committed by his hearers. Fervent phrases rolled over each other as, one by one, these sins were named. Especially did he condemn the putting to death of one's own child, of whatever age.

Pushed by the crowd, a young woman, palpitating with life and vigor, pressed close to Maria's side. She had entered the church, laughing, whispering, as joyful as most of them were. As the impassioned priest emphasized his condemnation of child murder, thundering forth the question, “Woman, you who have done this thing, what pardon can you expect?” the girl commenced twisting her fingers; her eyes grew startled, her cheeks paled, and she unconsciously whispered, as though answering the question, “The Padre said that it was all right. He would pardon me and no one



would suspect him or me. He would make it all right for me with the Virgin."

The priest repeated his withering condemnation. He enlarged upon the punishment due girl-mothers who made way with their infants. He painted vivid pictures of the tortures of Purgatory that awaited such women. Did more than one livid face reflect the despair piercing startled, horror-struck souls? With each burning sentence that fell from the speaker's lips, the excitement of the girl at Maria's side increased. She shivered; her face blanched, her eyes bulged in terror; the hand that clutched Maria's arm was clammy.

Not one word did the priest utter of Divine forgiveness, of the blood of Jesus Christ that taketh away all sin. Rising on his toes, swaying above his breathless audience, in one last supreme effort he poured forth a blaze of denunciation, and dismissed the affrighted people.

The pulsating mass separated, swarmed from the lighted church into the clinging darkness of the fast-descended night. With a sharp intake of breath, the trembling, terror-stricken girl pushed her way through their midst.

Suddenly, out from the crowd darted a figure, with arms stretched high above its head. A white face gleamed for an instant as the figure flashed by a lighted window. A voice shrilled, "Pardon, pardon!" Before any one could realize what it meant, with a final cry for the pardon she had been given no reason to expect she could receive, the frantic girl threw herself over the cliff into the raging rapids below. Above the roar of the river, and the startled cry of the nerve-racked people, echoed the despairing wail: "Pardon! pardon!"

What wonder that sinful hearts are driven to madness where they have not been taught the Gospel of the cleansing power of the crucified and risen Christ?

### CHOSEN

How wonderful! Can it indeed thus be  
That in Thy thought, O God, in ages past,  
*I* had a place? That when Thy mind conceived  
This world created, peopled, fall'n, redeemed,  
Restored, to manifest Thy glory before  
The universe as in no other way,  
Thou saw'st the work would not be quite complete  
Except *I* had a part therein? Yea, thus  
Thy Record readeth:—Chosen in Him before  
The world that we should holy be; and then,  
At last, be set before the glory of  
Thy Presence blameless, spotless, pure, because  
The blood of Jesus Christ Thy Son had washed  
Us from our sins.

—R. H. YOUNG.

# Triumphs Among Sumatra Cannibals\*

BY REV. C. J. HALL, MEDAN, SUMATRA

A TOUR in the territory of the Rhenish (German) Mission among the Battaks in the Salendang Valley of Sumatra has made a profound impression upon me. The triumphs of the grace of God among these people are marvelous. These Christian Battaks are a people transformed and differ amazingly from their kinsmen. For one thing, they are clean. For another, they are prosperous. They truly worship God and try to adorn the religion of Christ.

We were cheered by the number of good churches. After we reached this territory, there was scarcely a time when we could not see three or four churches from the road along which we were traveling. Some of them were fine edifices, seating from a thousand to fifteen hundred people. They were surmounted by tall, sharp-pointed spires and in the steeples of several were clocks. There were signs of better times than are now enjoyed, for the German missionaries were almost compelled to close up during the war when money stopped coming from Germany. That they have been able to continue without severe restriction of the Church's work is due, in part, to the Government that in this region does what is unheard of elsewhere—namely, grants financial assistance for evangelistic as well as educational work. This is due to the fact that in this region the missionaries preceded the Government and did so much for the people that they practically became their rulers. Now it is cheaper and easier to help to finance the mission than to attempt to set up new governmental machinery in the valley. Before the Gospel of Christ was brought to them, these people spent so much of their time in feuds and quarrels that they made little headway in agriculture. Today, as Christians, they enjoy peace and a settled government, and are making rapid progress in such civil pursuits as farming and simple home industries.

They are a worshipping people. They go to Church. At one Sunday morning service, we counted one thousand people in the congregation. At that hour, the women who had children under ten years of age were in another service near by. The form of the service was German Lutheran, and the language Battak. First a song leader lined out the words, two lines at a time. Then the congregation followed, the tune being played on an organ. After that the teacher read the ritual. One of the pillars of the church, an old man, bare-footed, read a passage of Scripture and made comments thereon for about five minutes. Other songs were sung, then the offering was taken and every one present seemed to give something.

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\* From *The Indian Witness*, March, 1926.

The seating was peculiar. A number of elderly men sat on the front seats in one section. Nine of the lady missionaries headed another section. Back of the "elders" and the missionaries came the Battak women. The younger men were in the rear. Up in the galleries, which extend the whole length of the church on both sides, were the children over ten years of age under the care of monitors who circulated freely among them to keep them quiet. It was the most orderly service with an Asiatic congregation I have ever been in.

The preacher, a middle-aged man trained in their own school, came forth, mounted the high pedestal reaching almost to the roof and delivered a sermon which lasted about thirty minutes. He held the attention of his audience, and made a very favorable impression upon us.

What I have described as taking place in one large church we were told was taking place at the same time in every church throughout the region. The churches were not all so large or so well arranged, but nearly all the people were within reach of a house of worship and the fields were deserted and shops closed on the Lord's day. It seems to be the custom for all the people to be Christians. I asked the caretaker of the rest-house where we stayed if he were a Christian and he seemed startled that I should ask him—what else could he be in this community!

It was not always so in this region! Some ninety years ago two young American missionaries, named Munson and Lymann, who were working on the west coast of Sumatra heard of beautiful Lake Toba and proposed to visit it afoot. They were escorted through the territories of the ruling chiefs, or rajas, by the rajas themselves until they came near the Lake. There they entered a territory where two chiefs were quarreling and no one would escort them further. They were told that they would be eaten if they went on alone but they refused to be afraid. After a while they were ambushed, speared through and through, boiled and eaten. Their bones were left to bleach under a tree that has become famous. A granite monument has been erected on which is this inscription in German: "Here lie the bones of two American missionaries, Munson and Lymann, killed and eaten in 1834. John 16: 1-3. "The blood of the martyrs is the seed of the Church."

For thirty years this exact spot was unknown, but when some of the Battaks became Christians they told and were hotly criticized by other Battaks for telling. To this day one finds keen sorrow among the people, and sons and grandsons of those who took part in the crime often ask if their sins have been forgiven. The Battaks themselves subscribed the money that made the movement possible. In 1863, a lone German, Dr. Nommelson, started the work that has now achieved such great things. He learned the language on the coast

and determined to carry the Good News to this lake region. When he arrived and explained why he had come, the Battaks told him they did not want him among them. He replied that he had come as their friend and would help them. They threatened to eat him if he would not move on. He answered that it wasn't polite to eat one's friends and that he would stay. A little later they invited him to a feast. He politely accepted. As soon as he ate he got very sick and vomited. They had given him dog poison enough to kill several dogs and it was too strong to keep down. When he got rid of it unharmed they acquired great respect for him and decided that the Great Spirit was with him. He lost his teeth from the affair but remained there until he died among them in 1918.

We visited some of the institutions. One was their manual training school, which has a four-year course. They teach the students to do all their own building such as dwellings, bridges, churches, water-wheels and furniture.

In their leper asylum, there are 497 patients, under a self-governing regime. A German doctor is in charge. He is assisted by a Battak teacher-preacher. They have their own water system, and an electric plant which furnishes light for their ninety houses and runs a washing machine and rice cleaner. The men and women live in separate enclosures. The men have their king; the women their queen. When they are sent there, they must stay for life. They seem happy and are kept busy. The Government gives a subsidy of about \$3 gold per month for each inmate, and this provides for the entire establishment.

Their training school for teachers and preachers interested us greatly. When young men come for training, their parents must supply the money for rice and vegetables. They do all the work around the place, and have a school band. The enrollment at present is only seventy. All the buildings are located around a rectangular piece of land, with the missionary's house at one end and the chapel at the other. We had the privilege of speaking to the students and of hearing them sing. The tunes are German but the words are Battak translations of German hymns.

We thank God for the privilege of seeing this great work and are eager that our work may profit by what we have seen.

## Robert Arthington—"A Miser" for Christ \*

BY C. E. WILSON, B.A.

A GENERATION ago, on the 9th October, 1900, there died at the age of seventy-seven years one of the most remarkable characters the Christian Church of England has ever produced. In the annals of the Baptist Missionary Society, and perhaps in all British Missions, the name of Robert Arthington is the most notable after that of Dr. Carey. By his self-sacrifice and voluntary poverty he made possible the largest single bequest to foreign missions that has been known in Great Britain. The whole story of the advance of the English Baptist Missionary Society in the last twenty-six years is closely linked up with the Arthington Fund, and it is no small part of the financial embarrassment of the present time that, with the exhaustion of that Fund, the full responsibility of maintaining those vigorous and fruitful enterprises which were started by that Fund, and have thus far been supported by it, is about to fall upon the Society.

Robert Arthington was born of a Quaker family in Leeds, on the 20th May, 1823. His father, Robert Arthington, gave up his business as a brewer for conscientious reasons, and his mother, Maria Arthington, was a woman of high character and refinement. She had considerable literary gifts and wrote several volumes of poetry. He had no brother, and his sisters left no children. He himself never married. He had the advantage of a good education, first in Leeds, and afterwards at Kendal and Cambridge. He became a deeply religious man, but though he associated a good deal with Baptists and was a liberal contributor to the Baptist Missionary Society, he never became a member of a Baptist Church.

His religious views were held with great strength of conviction. He believed that the Second Advent of our Lord awaited only the fulfilment of the commission to "evangelize" all nations in the literal sense of proclaiming, in a language that could be understood by each tribe in the world, the message of Christ's redeeming work. That thought became a dominant motive with him, and he conceived it as his special purpose in life to devote the large fortune he had inherited, and all that he could add to it by penurious care, to the rapid increase of new missionary enterprises. Among his papers was found after his death, evidently much studied and cherished, this quotation from an impassioned utterance by George King:

*"Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen world should perish for lack of the knowledge of Christ."*

\* From the *Baptist Missionary Magazine*.

With almost literal exactness Robert Arthington acted for years according to that ideal.

He invested his money under skilled advice and with great care. He reduced his own scale of living to the scantiest limits. Though he continued to occupy his large house in Headingley, he gave up keeping any servant and used but one room, lived as a miserly recluse, did his own cooking at the fire in his dining-room, reduced his meat allowance to one sausage a day, gathered his firewood from under the trees after a storm, wore shabby clothes, and endured the common taunt of being a miser. But he spent his life in poring over maps and books of travel. His liberal education had given him broad interests, and he gained an expert and detailed knowledge of the geography of non-Christian lands and the conditions of their people.

The achievements of the great explorers of the Victorian Era filled him with enthusiasm, and led him to make offers of large donations to missionary societies to follow up those explorations by evangelistic effort. The Congo Mission of the Baptist Missionary Society may be said to have been in large measure due to the vision and the challenge of Robert Arthington, whose gift of £1,000 made possible the first expedition of Comber and Grenfell. The first mission steamer *Peace*, which did such service on the Upper Congo, under its famous explorer-evangelist, George Grenfell, was the gift of Mr. Arthington. The first missionaries to the Lushai Hills, Assam, India, J. Herbert Lorrain and Fred. W. Savidge, were sent out by Mr. Arthington and maintained by him personally. They only joined the Baptist Mission after his death. He also gave considerable sums to the Church Missionary Society, the London Missionary Society and other societies, in some cases anonymously.

He kept no ordinary bank account. His finances were managed for him by his brokers, and until a short time before his death he did not know to how great an amount his inheritance had accumulated.

With queer inconsistency he contrived the most petty savings, but whenever he traveled by railway always paid for first-class accommodation, and sometimes even reserved a compartment for the sake of privacy.

That he was not without a sense of humor, even if the joke was at his own expense, is illustrated by a story he told of his bargain with a plumber for some urgent repairs in his house when, to reduce the estimated cost of the repairs by 2s. 6d., he undertook to act instead of the boy laborer to assist the workman, a bargain which involved him in much toilsome fetching and carrying, and finally resulted in his having to pay 2s. 6d. for a cab to convey the too heavy load of tools which the workman insisted it was the "boy's" job to carry. He much enjoyed being able to retort upon an old Quaker friend of his father's, who gently chided him upon wearing so shabby a hat in Leeds, where his late father had been so much honored, that the hat in question was actually his father's hat!

Among the few people who were admitted through the jealously closed door of his house none were more welcomed and none found it more difficult to withdraw from the eager interested conversation of this strange recluse than those who could tell him from their own experiences in foreign service what he so much desired to know of the possibilities and prospects of world evangelization. One of the early Congo pioneers called to see him on a winter evening and had to sit with his host over a very small fire with but a single candle to light the room. After a few minutes' talk, Mr. Arthington suggested that, as they could speak as well in the dark, it would be more economical to put out the candle, which he did. The young Lushai missionaries, freshly home from several years' absence in the wilds, had been so thoughtless as to go to their tailors and get some new clothes for English wear before their interview, and brought upon themselves a mild rebuke for a worldly indulgence in bodily attire which was certainly in marked contrast to that of their missionary supporter.

After he had passed the age of seventy, when his health was much impaired, he was constrained to dispose of his house in Leeds and to go and live in South Devon. There he remained in simple apartments till his death.

The late Dr. G. H. Rouse used to tell with much amusement that while he was on furlough from India, staying in Teignmouth, Mr. Arthington, having heard at the Baptist Church that this Indian missionary was in the neighborhood, sought him out at the apartments in which he was staying, not, as Dr. Rouse naturally assumed, in order to discuss missionary topics with him, but chiefly to get his advice and help in securing some cheaper lodgings than those in which Mr. Arthington was then staying.

The making of his will gave great concern to him, and to his chosen friends and trustees. It was a long and involved document. After a few legacies, his cousins were to receive one tenth, the Baptist Missionary Society was to receive five tenths, the London Missionary Society four tenths. These large missionary bequests were to be spent wholly on *new work* in any part of the world, nothing was to be spent on work among Mohammedans, no endowment was to be set up, and the whole fund was to be disbursed within twenty-five years. It was clear that, as it stood, the will could not be satisfactorily administered, and a decision of the High Court had to be invoked.

The value of the estate on Mr. Arthington's death was declared at £943,130, but before the Chancery Court proceedings were finished and the finally amended scheme was passed, the value had reached £1,026,746. Under this scheme, after payment of legacies to relatives, a Special Trust Fund was set up to be administered by the executors for general missionary and philanthropic purposes in harmony with the intentions of the testator as expressed in his will.



MR. TAI THE EVANGELIST DISHING OUT THE PORRIDGE

## Selling Porridge and Preaching

BY REV. A. J. SMITH, TAIMING-FU CHIHLLI, CHINA  
Missionary of the Church of the Nazarene, 1920

**A** CHINESE who was converted less than a year ago, later was baptized and united with the Church. About two months ago one of our preachers came to me and said, "Do you know that Mr. Tai, whom you baptized, is preaching in the market place every day and is giving out tracts and selling scripture portions?"

The evangelist told me that for months Mr. Tai had been witnessing for Jesus at the market, both through testimony and by distributing literature. The man is very poor and sells porridge at the market to make a living. Every morning before sunrise he is at the same place in his little tent which he erects on the busy market street. His business lasts until nine o'clock, when the people have finished breakfast. When a man steps up to buy a bowl of porridge, Mr. Tai also offers him a tract or endeavors to sell him a gospel portion. While the customers are eating their porridge, he testifies concerning the wonderful love of God and the new experience in his own heart.

When the last customer has left, Mr. Tai disappears, quickly changes his garments, goes back to the tent, puts up his scroll on



which are Bible verses, songs and prayers, places his literature on display and spends the rest of the day endeavoring to interest people in the religion of Jesus Christ.

He keeps a little book in which he records the names of people with whom he has prayed and who have professed to believe in Jesus. Every evening he is at the city chapel helping in the services. He has written several short tracts and has had them printed in the city with his own money, using the new phonetic script.

The following is a literal translation of a little tract he has written.

The Christian Church is truly good. To know the Bible is priceless. Entered China to establish schools, no matter if male or female, old or young, blind, lame, deaf, dumb, all of these she is able to teach. Since because of sins, evil and old habits, now able to change to good as though a new man has been found. The body now receives happiness, the soul forever ascends to Heaven. There are many benefits, so many that we cannot name them all. Let us quickly persuade all our brethren. You must not say, 'I want to believe the Jesus Church, but do not know characters.' Regretting the opportunities that are passed, there is a good method, you can read the Phonetic Script consisting of thirty-nine characters. The great doctrine is true, all are able to know the Bible, songs, diligently pray. You may become a true Christian with a peaceful heart. With the glory and great happiness you stroll in happiness. See for yourself, if to believe in the Lord is good or not.



MR. TAI TEACHING HIS AUDIENCE A CHRISTIAN HYMN. BOOKS AND GOSPEL PORTIONS HANGING ON THE CHAIN

## Rabao—The Little Outcast

BY REV. M. T. DYSART, MT. SILINDA, MELSETTER, SOUTH RHODESIA, AFRICA

A BEAUTIFUL little baby girl came to gladden the hearts of a father and mother in far-away Madagascar. As it was the first baby the joy was great but only for one short hour. Then the rejoicing changed to despair and a bitter emptiness.

The baby did not die—neither was it stolen. Worse and many times worse! The father had gone to the witch-doctor to find out if it was a good or an evil day.

After putting away the chicken which the father had brought as his pay the witch-doctor brought out his paraphernalia and proceeded to find out the fate of the new-born babe.

After a long time—he shook his head and without looking at his client he said, as he gathered together his seeds and bones and trinkets with which he had read the fate of the little child, “It’s an evil day.”

“Adray,” cried the father. “Adray, a bad day!” And he sat with his face buried in his hands.

After a while he looked up, a little ray of hope lighting his somber eyes. Hesitatingly he addressed the witch-doctor again. “A very bad day—or—or?”

The witch-doctor understood. Shaking his head he answered: “A very bad day. Nothing can save it. Not all your fowls—nor even all your cattle. A very bad day.”

All hope died in the father’s face, but still he sat—on and on and on. How could he go home and tell the happy young mother that her new-born babe must be thrown out to appease the wrath of the spirits? She knew as well as he that they dared not keep the child. Some terrible calamity would be sure to befall them if they dared thwart the spirits’ demands. It might be the cattle disease and then he would lose some or perhaps all of his cattle. Or all of his fowls might die. Or he or his wife might become sick and perhaps die. Who knows? Something would be sure to happen if they kept the baby. No! No! It would never do. So determinedly he set his face towards home, dreading to break the news to the waiting mother.

Reaching the village, where he had built his little reed hut for his bride only a year ago, he did not stop to answer the questions in interrogative glances on the faces of relatives and friends. Ignoring all he headed straight for his own hut. Paying no heed to the crowd at the door he stooped and crept in through the little opening in the wall towards the west.

Sitting down on the ground he looked straight before him, into the smoldering fire on the floor between him and the corner where his

wife sat crouching—silently, breathlessly, awaiting the fate of the little one.

One by one the members of the family and near neighbors crept in over the outstretched legs of the first arrivals till the little room was filled. Smoke, darkness, stifling heat and sickening odors—what matter? It was all part of the day's living, just as listening to the fate of one or the other of the neighbor's babies likewise was in the day's program.

Minutes passed and not a word was spoken. Then a quiet sobbing broke the dense stillness. Another minute and wild, frantic shrieks rent the air, with beating of breasts and ruthless pulling of hair which soon turned gray with ashes from the open fire at the mother's side.

The sympathizers joined in hopeless wailing as their naked black bodies swayed to the rhythm of the mournful chant. "Adray! Adray! Adray!"

Through it all the father sat motionless and bent with head buried in hands on his knees, and through it all no one paid any heed to the faint cry of the little one whose fate was so soon sealed.

Agonies it seemed before the hopeless wailing died away, spent like the breakers on the seashore days after a storm.

Then a faltering voice broke in upon the slow wailing, "Is there no hope?—a rooster?—some sheep?—some cattle?"

"No hope," answered the father without raising his head. "No hope—a very bad day."

"But the White Man says there is no bad day," interrupted one incredulously. "He says that all days are good. That God made all days alike."

"And they are saying that there are no spirits that claim our little ones," added another. "They are rescuing many these days. Their houses are full."

"Yes," objected another, "but they don't live. There was Rakoto's child. It died last week."

"But they say it was too far gone when they dug it up. It had been in the grave two days," explained the first speaker.



ALMA AND HER HUSBAND AND CHILD

Alma was born by the wayside as her mother was being carried off a captive. Samson, reared in the Mission, now organist in Mission Church.

"And it was still alive?" questioned the other in astonishment. "The blessings will be many for that father and mother," added he thoughtfully.

"Yes, the blessings will be many. They had a good air-hole in the grave. That accounts for its living so long," explained he.

"Rafaralahy's child died yesterday," informed another. "I was there when it died. The sores were too many. It couldn't live."

"Sores?" questioned the old grandmother. "What? Ants?"

"Yes," was the answer. "They found it on the ant-mound. The spirits got it just the same. It's no use. They can't work against the spirits. They are bound to have theirs."

"But Rabary's child is living," ventured another. "Somebody found him on the river-bank before the crocodiles got him. I saw him one day. He is a big, fat, sturdy fellow."

"He won't be that for long, now when we won't sell them any more milk, or rice," threatened a big, burly voice. "They can't live on cactus fruit. They'll all have to get out before another moon comes."

"But they won't give in. Madamo (the missionary's wife) is not afraid of anything, nor anybody. Did she give in last week when we surrounded the house to burn it? Not she. Ingahy was not at home. We knew that, and she knew that we knew. But when we lit our torches she came to the door with her *ody* (medicine, charm) and when she pointed that at us (it happened to be an empty bottle) we all had to run. As long as they have that strong *ody* with them it's no use for us to try to drive them out. You just see now. She'll make us sell them milk, she will. I know it," and shaking his head ominously the old man crept out on all fours.

Again the room became silent. Then the young mother spoke in faint and trembling tones. "Can't we—won't it be all right to—to take the baby to the mission?" and she clutched the little one vehemently against her throbbing breast.

"No! No! The spirits won't be satisfied," cried the old grandmother. "You heard what the father said, 'a very bad day.' They mean to have it. If they didn't it would have come on a day when we could have kept it by sacrificing. But it didn't. So they are bound to have it. Don't try to be foolish. We'll all die if you do, or—or worse still lose all our cattle. Its time has come. It must go. Here, give it to me," and the withered and hardened old woman rose to her knees and tried to take the child from the sobbing mother.

"Adray! Adray! Adray!" cried the frantic mother tightening her hold on the child. Torn between her love for the baby and her fear of the wrath of the spirits she knew not which way to turn. But her fear of the spirits won the day, and she gave up the child, howbeit, reluctantly, calling in frenzied tones, "Don't bury it alive. Don't put it on the riverbank, nor on the ant-mound. Kill it first. Kill it. Kill it. Adray! Adray!"

"You know we couldn't do that," said the grandmother. "The spirits don't want a dead offering. Then you would have trouble for sure. No, the longer it suffers the greater will be our blessing. Hush up now and be wise." She crept out of the opening in the wall, the little black body clasped not unkindly in her arm.

Off she trudged to the near-by forest—a hoe in her right hand, the infant tied in a cloth on her back.

"Such nonsense—to hold back what belongs to the spirits. I never heard of such things in my days. And I'll not hear of it now. I'd like to see the man or woman who can take this child away from me. They'll be sorry they interfered if they try. I'll—I'll—" and the old woman shook her head ominously as she entered the darkness of the forest little realizing that already Life was at her heels and the child in his keeping.

Treading her way in and out among little mounds, or sunken graves, some of recent date, others from time immemorial, she put the child down at the foot of a tree. Having cleared a small space she hastily began to dig her grave, glancing nervously at the sleeping child from time to time as if fearing that some unseen power might be lurking near to rob the spirits of their dues.

The hole finished, she uncovered the child and laid it, not ungently, in the little grave, covering it hastily with the fresh, red soil. With an experienced hand she left an opening near the mouth patting the soil down firmly all over the body. Assured that it would not suffocate she gave her job another satisfied look before turning away, muttering as she did so, "I can do it better every time. That one ought to live for days. Many will be our blessings now. And she—she came very near choosing the curses. Their—their heads will be turned if those white men stay on here with their accursed teachings. I'll see that my children don't come near them. As if I haven't had enough trouble already in my days."

As the old woman took up her hoe and trudged out of the forest she was watched from behind a near-by tree by a pair of eyes which



REGINE—A LITTLE OUTCAST RESCUED  
ON DAY OF HER BIRTH AND REARED  
IN THE MISSION

even in the dark glistened, intense with excitement. Waiting until she was well out of sight and hearing Life crept forward hastily, intent on only one thing—saving at all costs the life of the little new-born child.

He was a strong and robust lad of some two and twenty years with a heart more tender than that of the woman who had deliberately committed a crime worse than murder. And from the depths of his kindly heart went forth a prayer for the safety of the little child.

Assured that the old woman was well out of hearing, in case the child should let out a yell, he dropped to his knees and like a dog began digging with every nerve taut and intense. It did not take long for the little grave was not deep. Soon the sleeping child was in his arms—carefully wrapped in his own white *lamba* (drape).

Hesitating only long enough to send up a prayer of thanksgiving and another for a blessing on the child he laid it gently at his feet while again the grave was filled as before. Then he picked up his trust and left the forest taking the path leading away from the aforementioned village and towards the newly-built white man's town.

Years came and passed bringing life and faith, grace and beauty to our little Rabao. From one and another she heard the story of her narrow escape from death—the death which at the time of her advent into the world and for centuries before had been the merciless fate of hundreds of thousands of innocent babes.

The same superstitious fear still held many of her people in its vice-like grip, the same custom was still being practiced by a few, but no longer in the open as of yore, for a higher, a more intelligent power had taken control of the island and the old custom of throwing out babes born on so-called “evil days” was slowly but surely being crushed.

For playmates Rabao had many little girls and boys who like herself had been pulled out of the jaws of death by Life or one of his companions. In some way their rescue always reached the ears of their parents, so Rabao, like the rest of them, was visited off and on by her own people.

Fearfully and shyly they approached her while still a toddling child, but Rabao knew them not, for what was there about them more than about the scores of other visitors to attract her or win her affection? Later when she was able to appreciate their gifts of bananas, sugar-cane, eggs, wild fruits, etc., something drew her to them. But then she heard the story—the story of their crime, the story of her life.

At first it did not mean much to her. She was safe now, they had no longer any control over her—what was there to fear? But gradually fear did take possession of her. She understood her story now. She understood their tokens of love (?). But was it love? If

so, why weren't they content to leave her where she was? What had they to offer her compared with the training she was now getting? What was there in the home village, in the home relationship but a life of ignorance and superstition and sin?

Rabao no longer met her people in the open. Sometimes she hid when they were seen approaching the station and they had to return after hours of waiting—return without seeing the child whom in secret they called their own.

After some time a scheme worked itself out in Rabao's mind. Their coming and going in vain softened the hard feeling which of late had inadvertently loomed so large in an otherwise soft and tender heart. For blood will tell, and blood will have its way even when kinsfolk are ruthlessly torn asunder by circumstances over which neither party has control. So Rabao decided to meet her parents again but only from her vantage ground in a tree-top.

Gifts were temptingly displayed at the foot of the tree. Rabao sent her expressions of thanks down between the branches which separated her and her people. The meal-bell rang—she heard it not. The school-bell likewise—she still clung to her seat in the fork of the tree till her people had gone.



JOSEFA, BROUGHT UP IN THE MISSION,  
NOW TEACHER IN MISSION SCHOOL

Years passed and Rabao grew into womanhood—womanhood as the years go in heathen land. One day a letter came to the Matron in charge of the Girls' Home, and with it another. Thoughtfully she opened the letter knowing full well from previous experiences just what to expect. With a mental glance she took in the "grown-ups" now in her charge, wondering whose turn it was this time.

"Dear Mother and Father," the letter began, "you are my mother and father. You know what is best for your child. I know what I want, but you know better what is good for me. I love Rabao with all my heart and want her for my wife. But you know what is good for her and you know what is good for me. If you think it is all right will you give her the enclosed letter.

I am your child Marka  
who was thrown out but rescued by God's  
mercy and yours.

The Matron sat still, lost in thought. So it had come to this! What would the parents say? And yet, what did they have to say? Had they not given up all claim to their child the day they buried it in the forest? Did not all decision rest with the girl herself and with those who had been mother and father to her all these years?

The Matron went to find Rabao and to give her the letter. Later in the day a knock was heard on the door. Rabao entered and handed the letter to the Matron. Opening it slowly she read:

Dear Rabao: Man was made to like sweet things. That is why he is always seeking for that which is sweet and when he has found the sweetest of all he is happy. I have tasted many bitter things in my life and so have you. I have also tasted some sweet things like honey, and sugar-cane, and the songs of the birds in the forest, but now I have found that which is sweetest of all and I want it for my very own. That which is sweetest of all is YOU, Rabao. I love you and want you to be my wife—to be all my own. Do you love me? Can you love me enuf to marry me? If you do tell the Matron so and tell also the one who will love you unto death.

Says

Marka who loves you more than all  
the sweets in the world.

The Matron looked up from the letter and sought the eyes of the girl who was shyly standing partly hidden behind the door.

“And you, Rabao, what do you say?” questioned the Matron gently. “Do you love him?”

Slowly and shyly came the answer: “Yes, Mother.”

“Enough to want to live with him all the rest of your life? For you know that is what the Christians promise when they marry,” added the Matron.

Meeting the Matron’s eyes Rabao answered simply with a shy nod of her head.

Three years passed. The year following the happy wedding a little daughter came to the new home. For a while it looked as if Marka was to be left alone with his new little treasure. But one day Rabao sat up with the wee little bundle tenderly clasped in her arms. Unbounded joy radiated from her shining eyes as she hugged the little treasure to her bosom saying the while she looked up into Marka’s happy face, “Aren’t you glad we don’t have to throw out our baby like you and I were thrown out the day we were born?”

“Thanks be to God and the missionaries,” replied the happy father.



# BEST METHODS

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## THE MISSIONARY APPROACH THROUGH THE WOMEN

By ROBERT E. SPEER

Of especial interest during this year of study of the Moslem world is the estimate placed by Dr. Speer, in the *Westminster Teacher*, on "the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands."

The most powerful, although for many years it may seem to have been an indirect, approach to a nation or a religion is through its women. And the next generation will reveal, as we cannot estimate it now, the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands. The Christian ideal of woman, the redemption and the release of her immense creative energies for social progress, the enrichment of life which she is to make when first her own life has been enriched by Christ, these things change the face of every society to which they come. No society needs them more, or will be more profoundly influenced by them, than that of Persia. They will revolutionize the villages of Persia, turning to usefulness forces of womanhood which now are wasted or worse than wasted in the deterioration which they effect in home and community life. The doorway to the new Persia through the hearts and minds of the village women, now so empty of all but deadening, manual toil and the animal activities of life, is wide open to the approach of Christian women and the interests and expansions and purities which they bring with them. "Your Prophet has done well for you Christian women,"

a Moslem woman once remarked to Mrs. Hawkes after watching Dr. and Mrs. Hawkes together on one of their itinerating trips to the villages and noting the courtesy and thoughtfulness of a Christian man toward his wife. "Khanim, your Prophet did well for you Christian women. Our Prophet did not do so well for us. I shall have words with our Prophet when I meet him in the next world. And I am going to stand by the open gate of hell and watch the men of Islam march in first."

One day, on the road near Turkomanchi, where the treaty of peace was signed between Russia and Persia in 1828 which took away from Persia its territories between the Caucasus Mountains and the Aras River, we met a Mohammedan farmer and his twelve-year-old boy on their way to the village. He was a kindly, friendly soul, intelligent but simple-minded, and he walked along beside the horses almost the whole *farsakh* to Turkomanchi. It was a nice village, he said, of about five hundred houses. There had been seven hundred, but the famine of two years ago, which wiped out many villages of western Persia, had destroyed not less than two hundred households here. As to politics, he thought the Shah was a good man trying to help his country. Had he not organized an army and sent it to fight against that terrible Kurdish bandit, Ismael Agha, who had turned the Urumia plain to a desolation and from whom the ragged, penniless refugees were fleeing whom we were even then passing upon the highway? Yes, it was a very bad highway, he admitted, as the horses struggled through the deep mud, very bad indeed, to be the one highway between the two most important cities in

Persia. But as soon as Ismael Agha was repressed, America was coming to build roads for Persia. As to religion, yes, he prayed and his son. For what? For the peace and prosperity of the country, for happiness and for health. There were four mosques and five mullahs in Turkomanchi, and oh yes, they were good men.

"Was there polygamy in Turkomanchi, and how many wives did Islam allow?" "Five or ten," he replied, "or forty or fifty, as many as a man might want, but our village is a poor village, and no one has many wives there."

But on further testing, he hedged in his numbers, and he did not know what the Koran had to say. But no one could have all these wives at once; only five at one time, perhaps, and the others in succession. Was divorce so easy as this, we inquired, and were these rights and obligations mutual?

"Yes and no," said he. "A man can divorce his wife when he will, but not a wife her husband; and a man can beat his wife, if necessary, but no wife may beat her husband."

Well, how many men were accustomed to beat their wives in Turkomanchi? "Oh," he said, "there were several good women whom it was never necessary to beat."

"How many wives beat their husbands?" we inquired. Were there not many men in Turkomanchi who deserved a good beating, and was there any adequate reason why if the husband might beat his wife, when it was necessary, a wife should not also, when it was necessary, beat her husband? He looked up in amused astonishment at this. "That would never do," said he.

Did Mohammedanism forbid lies? The religion said nothing on this subject, he replied, but on second thought he modified this. Liars were regarded as bad men in his village, and certainly God did not approve of lies. How many wives had he? Only one, he answered. Did the women of Islam prefer polygamy, we asked him, or

would they rather live in homes where there was only one wife?

"Oh, if women were left to themselves, said he, "a man would have only one wife, but then they have no choice in the matter."

Why shouldn't they have a choice, we asked, and, more than that, if it was right for a man to have a number of wives, why was it not right for a woman, if she desired, to have a number of husbands, and beat them, too, if it were necessary. "No," said he, "that would be the end of society."

We were drawing near the village, and we made bold to ask him whether he loved his wife. "Khanim," said he to Miss Lammie, who was interpreting, "those who tell lies are not the friends of God."

I asked him as we parted whether he had ever heard of a queen of Persia or a queen of Turkey, two of the most ruined and wretched nations on earth; whether he had ever reflected on the fact that the head of the greatest nation in the world, during the nineteenth century, for more than fifty years had been a woman, and that there was no hope for his country or for any other country that kept its women in the position which falls to them and to which they fall under Islam. And when they rise, as they will rise, what will they do with Islam? Let those who have a word for this religion be adequately mindful of its most exposed and effective pathway of approach.

#### LETTING THE PICTURE SPEAK

By HARRY S. MYERS

*Mr. Myers is in charge of the Visualization Department of the Board of Promotion of the Baptist Church. He has had large experience in the use of pictures in missionary education.*

Pictures offer varied possibilities in missionary education. They may be used in many different ways and, whatever the method employed, the results are usually much more far-reaching than those obtained through pictureless presentations. No one should think, however, that the use of

a picture or a series of pictures requires no preparation. A ready speaker was called on recently to give a stereopticon lecture on short notice. Gaining confidence as he proceeded he was discoursing eloquently on the beauties of a scene in the lovely Blue Ridge mountains in North Carolina. His eloquence was greeted by sudden and amazing laughter. In confusion he turned first to the audience and then to the screen. It happened that one labeled slide had found its way into the case. As he read, "Scene in Mountains of Alabama," he understood the merriment of his audience. Later he was conscious of the unspoken questionings regarding the accuracy of his information concerning the succeeding unlabeled slides.

In order to be effective a speaker must present the pictures of artists plus his own knowledge and appreciation of them.

#### **Planning a Series**

A pastor in Long Island has planned fifteen consecutive Friday afternoon stereopticon lectures for the children of his church, beginning in January and continuing until Easter. He has arranged to receive the slides in time to give several hours of careful preparation before he presents them.

#### **Following the Sermon**

On a recent Sunday evening, a Syracuse pastor pronounced the benediction, following his sermon on the rich young ruler. After the benediction the church was in darkness for a moment. Then there appeared on a screen which had been let down behind the preacher Hoffmann's picture of the rich young ruler.

#### **Moving Pictures**

The First Congregational Church, Ann Arbor, Michigan, directly across the street from the main campus of the University, has for several years presented Sunday evening messages through moving pictures. As I was coming out of the church one night in the midst of a crowd of students,

I heard one senior say to another, "That's the best sermon I've heard this year." Anyone who sat with the scores of students who thronged the church and noted the impression made on them by the film could realize what the senior meant.

#### **An Easel Lecture**

Some of the Boards offer now for rent splendid large pictures of mission stations, missionaries and scenes and objects of special interest. An easel may be provided and the pictures displayed effectively to comparatively small groups.

#### **A Testimony**

"The use of the stereopticon lectures has increased the attendance at our services, greatly advanced the interest in missions, and doubled the contributions." — A PENNSYLVANIA PASTOR.

#### **BEWARE OF CHRISTIANITY DE LUXE**

Mrs. Taul B. White, of the Southern Baptist Church, suggests a poster which may be adapted by other leaders:

#### **Beware of Christianity De Luxe**

Southern Baptists gave for 1925:  
\$7.00 per capita for their own local churches  
\$2.75 per capita for Missions and Benevolences  
.17 2-3 per capita for Home Missions  
.39 per capita for Foreign Missions

#### **COLLATERAL GROUP READING**

A mission study class reports success in the use of the following plan for collateral reading in connection with the six chapters of a mission study book. The class was divided into six groups of five or six members each with a leader appointed for each group.

A typewritten copy of the reference books on each chapter, with the pages or entire chapters chosen for collateral reading indicated, was given to each leader. The collateral reading for Chapter One was taken first by Group Leader No. 1, who distributed

it to her group. At the following class session, time was given to each member of this group to report succinctly some interesting item gleaned from the reading.

The books were passed on to the leader of Group No. 2 with suggestions for reading on the second chapter and so on to the end of the course.

#### MISSION BOOTH AT A COUNTY FAIR

A decade ago mission booths at county fairs were unknown. Now they have a recognized place. Mifflin County, Pennsylvania, was pioneer in this field of missionary education. Several years ago, a group of interested missionary women faced the fair officials with a proposition for a missionary booth. Their proposition received scant attention, but they leased space and went to work. To the amazement of the officials, the booth which they set up attracted universal attention and was surrounded by crowds of people. The next year, the proposition for the mission booth received interested attention. By the third year, its value was evident and space was given without charge.

Each year furloughed missionaries help to tell the people of their own county of the achievements and needs of the world-wide missionary enterprise. They make the booth attractive with pictures and objects illustrative of the life and customs of the people with whom they work. This year three trophies of the hunt attracted attention—a leopard and an other skin from Africa and a deer skin from India. Centered in the wall exhibit was a large copy of the picture "The Hope of the World." On one side stood the flag of the United States and on the other the Christian flag. Above all was the banner, "God hath made of one blood all nations for to dwell on the earth."

The tables carried a full display of the materials of missionary education. About 8,000 packets of leaflets from denominational boards and interdenominational agencies were distributed. There were many calls for

copies of the gospels and other literature.

Out of the cooperation in this mission booth has grown a permanent missionary federation.



#### PLAY AND PEACE

When the children of the world play together the men and women of the world will soon learn to work together for world fellowship and world peace. Undisturbed by denominational or international differences the children of Rocky Ridge community in Maryland are learning to play together in the community grove maintained by cooperating churches.

#### HECKLING THE MISSIONARY

A British exchange emphasizes the value of the challenged message, and suggests to speakers and chairmen that questions from the audience be invited. People whose interest has been aroused will ask for more information. This was the belief and is now the experience of the Missionary Committee at Allen Street, Kensington.

"Our deputation," writes the correspondent, "was Mr. Shoran Singha, of the Indian Y. M. C. A., and we were sure that the man no less than his message would appeal to our people. As an experiment, we arranged a social gathering to follow the evening service. All the church officers were individually asked to be present and help, and the meeting

was advertised as well as possible. We provided light refreshments, asked the choir to contribute a musical item, and arranged for a chairman, who, after a time of informal talk, went with Mr. Singha to the platform and invited questions. Some of us had half feared that at this point the audience would become tongue-tied! That fear was groundless, and finally, our chairman, out of consideration for our guest, had to say 'No more.' We would commend to other missionary committees this way of bringing together deputation and congregation."

### STEREOGRAPHS AND STEREO-SCOPES

Dr. F. C. Stephenson, of the United Church of Canada, believes in the missionary possibilities of stereographs and stereoscopes. His Board rents sets of seventy-three colored stereographs for \$1.00. Address Dr. F. C. Stephenson, 299 Queen St., W., Toronto, Canada, for further information. Similar sets may also be available at other board headquarters.

The *Missionary Outlook* suggests the following plans:

"Stereograph pictures have all their old charm for young and old. The life-like appearance of the subject seen through the 'scope' makes one almost feel as if he were looking at the real object. They may be used to advantage in Sunday-school classes, boys' and girls' clubs or for an informal evening.

"The following is the method successfully used in one league:

"We first decide how many tables we require. If we have one hundred views, say twenty tables. These we arrange in the lecture room in order, with a conspicuous number on each from one to twenty. We then make some estimate of the probable attendance so as to divide them equally for the tables. There should be four, five, or six at each table. We had four at each table, two ladies and two gentlemen. We first made out two blue cards for each table, with the number of the table on each, and also

two red ones similarly numbered. A committee at the door gave the blue cards to the ladies and the red ones to the gentlemen as they came in, thus four were assigned to each table. If more ladies are present than gentlemen, then give some ladies red cards to balance up. If more are present than can be accommodated with four at a table, make the number five or six. At the stage in the meeting when the views are to be used, have those present go to the table to which they have been assigned. On each table is one scope and five views. A certain number of minutes (say five) is given to view the scenes at each table. A bell is then sounded and those holding blue cards advance to the next higher numbered table and those holding red cards to the next lower numbered table. After they get half way round, this arrangement would cause some ladies and gentlemen to meet again, so at this stage we have for one change those holding blue cards move and those holding red cards remain at the same table a second period. Then proceed as before until all have seen all and every lady has met every gentleman. This scheme was my own device, which worked well here and we are going to follow it again. If small tables are not available, long ones may be used."

### SUCCESSORS TO CURIO BOXES

Has our spirit of world friendship passed the stage of the curio box? Shall we continue to use the phraseology and the methods which teach children to regard people and customs of other lands as queer and curious? Would "World Friendship Boxes" be more desirable? Could we place in these boxes objects showing the skill and attainments of people of other lands—drawings, embroideries, carvings, pictures, letters from boys and girls of one land to those of another land? Would the inclusion of such objects make possible the more effective use of the pictures and objects showing the work done by the missionary and reasons for the missionary enterprise?

# Woman's Foreign Mission Bulletin

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

## ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA,

Atlantic City, January 8 to 11, 1927

*The Family of Nations in the Kingdom of God* will be the theme of the Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America which will be held in Haddon Hall, Atlantic City, January 8 to 11, 1927.

*Meetings of the Executive Committee.*—The Executive Committee will meet on Saturday at 10 A. M. and 2 P. M. in Haddon Hall. Do not forget the hour. It will be necessary for the members of the Executive Committee to arrive either Friday night or else early Saturday morning. We want a full attendance when the sessions open.

*An Evening with the Missionaries.*—At 7:30 P. M. there will be held an evening with the missionaries which was so much enjoyed last year. The program for this delightful social evening is in the hands of Mrs. Thomas Nicholson, President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and Mrs. Samuel Thorne, of the Episcopal National Executive Board of the Woman's Auxiliary. Come prepared to have a wonderful time with these great self-sacrificing ambassadors of our King.

*Retreat.*—“Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled.”—As last year this will be a service of Worship, Silence, Examination, Confession and Re-consecration as a preparation for the work committed to our care. This will be held Sunday morning from 10 to 12:30.

*The Contribution of Youth to the*

*Family of Nations.*—Sunday afternoon, from 2:30 to 5:30 the program will be in charge of a Joint Committee of young people, representing the Federation and the Foreign Missions Conference of North America. The topics to be considered are—“The Contribution of Youth to the World Task,” followed by discussion, “The Challenge of Youth,” and a closing period of quiet worship.

*A Survey of the Needs of the Family of Nations.*—At 8:00 o'clock Sunday night. This will be a wonderful hour when competent leaders will bring us face to face with the needs and opportunities of the waiting nations.

*Our Responsibility to the Family of Nations.*—Presented by the President, Mrs. E. H. Silverthorn, in her Annual Address, reviewing the activities of the year in relation to the large issues considered in the Findings of last year, such as:

- a. The Next Step in the Industrial Situation.
- b. Effects on International Relationships, Dangers, Limitations and Opportunities.
- c. World Peace, World Citizenship.

Monday morning, from 9 to 12:30.

*A United Force.*—Federation of the Christian Women of the World, World's Day of Prayer—followed by discussion. Monday afternoon from 2:00 P. M. to 5:00 P. M.

*Christ the Only Solution of World Problems.*—Recommendations of the Findings Committee and closing message on “United Power,” Monday night at 8:00 o'clock.

Each session will be closed by a Worship Period.

*Executive Committee Meeting.*—Tuesday morning from 10 to 12:30.

*Tuesday Afternoon.*—A joint session of the Federation of Woman's Boards of Foreign Missions of North America and the Foreign Missions

Conference. The program for this session will be prepared by the Home Base Committees of the two organizations. Topic under discussion will be, "The Missionary Task Today, Abroad and at the Home Base."

### **NATIONAL CONFERENCE ON THE CAUSE AND CURE OF WAR**

The Second National Conference on this important subject which is such a burning issue throughout the whole world today will be held in the Hall of Nations, Hotel Washington, Washington, D. C., December 5th to 10th. Will your Board make an urgent effort to secure the presence of representatives who are responsible for the development of World Peace, whether State or National, and urge them to attend this most important Conference.

Make your reservations at once, sending the applications to Miss Ella D. MacLaurin, 25 Madison Avenue, New York. We want at least one hundred missionary women, who, of all other groups, are most influential and potential in securing the reign of the Prince of Peace.

### **REPORT OF DR. MOTT CONCERNING THE RATTVIK MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL**

Dr. Mott began his statement with emphasis on the need of "new tides of spiritual life within the Church" and mentioned the practice at the Rattvik meeting of the individual members beginning the day with a half hour spent alone in quiet recollection of the presence of God and then a half hour of corporate worship. The result was evident in the meetings.

In speaking of the Council meeting to be held in Jerusalem in March, 1928, Dr. Mott contrasted the present situation with that preceding the Edinburgh Conference, and showed that the "stupendous changes" in the world in general and within the Church itself have created a real

need for Christians to get together face to face to talk over the present situation.

### **SOME OF THE CONTRASTS**

(1) A small group, entirely unauthorized by any organization, initiated plans for the Edinburgh Conference, whereas the Council at Jerusalem will be an enlarged meeting of the International Missionary Council, of 52 or 53 nations.

(2) The number of delegates to the Jerusalem Conference is limited to 200 and it is definitely requested that among those sent there be not a few who are under 35 years of age.

(3) At Edinburgh there were not more than ten or twelve Oriental delegates; at Jerusalem the Oriental churches will have as large delegations and come to confer on an equality with those from the sending countries, as many as from the West.

### **WAYS TO HELP**

(1) "Resolve to enter afresh into an experience of sustaining and victorious prayer—cooperate in every way possible in extending the fellowship of prayer."

(2) Help find the right persons to go from the American churches and plan to give those selected time to prepare.

(3) Be ready to share in the expense of the Conference.

*The International Review of Missions*, October number, has a report of the Rattvik meeting. The REVIEW will continue to present the plans for the Jerusalem Conference.

### **A WORLD FELLOWSHIP OF INTERCESSION**

Friday, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed the first Friday in Lent as a day of prayer. In 1927, the observance will be *world* wide. In the response to the call issued by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, letters have been received from

Great Britain, Europe, China, Japan, India, Korea, and other lands revealing the longing of the hearts of the women of the world for A WORLD'S DAY OF PRAYER FOR MISSIONS.

It is hoped that in tens of thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th. A special program, "Pray Ye Therefore," has been prepared. The price will be announced next month. Orders should be sent at an early date to denominational Board Headquarters.

A call to prayer is printed in a separate leaflet which contains also a Cycle of Prayer. It is hoped that hundreds of thousands of women will follow this cycle of prayer for weeks in advance and that daily prayer with the women of the world will become a fixed habit. Copies of the Call to Prayer should be ordered for distribution immediately. Supply may be procured, free, from denominational Board Headquarters.

Reports of the observance of the Day of Prayer in 1926 have been received from 48 states and from Canada. From many small towns came such messages as "For the first time, women of all denominations met to pray together. We hope that every year now we may continue to observe the day together." Many letters tell of the fact that much time was spent in real prayer. Letters from pastors comment on the spiritual value of the observance of the day and of the inspiration brought to their churches. From one woman in a small town in the middle west came the message, "The Day of Prayer service was observed in my own home. I enclose the offering of 40 cents to be divided between the home and foreign objects."

From about 650 cities and communities contributions made on the Day of Prayer were sent to the office of the Council and the Federation for work among Farm and Cannery Mi-

grants, Women's Union Christian Colleges in the Orient and Christian Literature for Women and Children in Mission Fields. To these three objects suggested for gifts in 1926 there is added a fourth object for 1927—Religious Work Directors in Government Indian Boarding Schools.

As the announcement of the Day of Prayer for Missions goes forth, thousands of women give answer, "Let us pray."

#### TO BE USED IN THE STUDY OF MOSLEM BOOKS

You will find these facts of thrilling interest as well as another evidence of the triumph of our Christ in the Near East as well as in other lands.

Three years ago, the people of Turkey were expecting mission schools to withdraw, and expressed surprise that they should desire to remain.

Two years ago, Turks in generous numbers began to attend mission schools, hoped that these schools would not be closed by the Turkish Government, and discovered in them that development of character which every parent covets for his children.

One year ago, pupils flocked to mission schools by the hundreds; and the majority in most schools came to be Turks. They offer as fine young material to development into a worthy Turkish citizenship as could be desired.

Now, not only are government officials in large numbers endeavoring to get their children into these American schools, but the Government itself is asking for room in the schools for pupils of special merit for whom it desires the education offered by these institutions.



# Woman's Home Mission Bulletin

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

## COOPERATION IN WORK AMONG SPANISH-AMERICANS

BY CHARLES A. THOMSON

*Executive Secretary, Interdenominational  
Council on Spanish-Speaking Work*

Address delivered at Annual Meeting of Home Missions Council and Council of Women for Home Missions. Of especial interest in view of El Paso Conference to be held December 11th-16th.

I come to you from the Spanish-speaking people of the Southwest. If I am informed correctly, there are as many of them as there are Jews in New York. If newspaper headlines should blare that the United States has annexed the entire northern tier of states in the Mexican Republic, we might be surprised. Of course Uncle Sam will not take such a step, thank God. Yet we now have within our borders a Spanish-speaking population almost equal in numbers to all the persons living in the Mexican states of Sonora, Chihuahua, Coahuila, Tamaulipas, Nuevo Leon and the territory of Lower California.

Much has been told of the importance of Oriental immigration. Yet we have in the country today, Dr. Hinman tells me, 70,000 Chinese and 115,000 Japanese, a total of less than 200,000. With 1,500,000 Mexicans and Spanish-Americans our problem is seven times more vast. In dealing with this group we are touching not only the most important social problem of the great Southwest, but also one of the outstanding foreign-born problems of the whole country. With the extensive movement north and east of the Mexican laborer, this man from next door may soon be living next door to many of us.

But why missions to the Mexicans? With their crying social and economic needs, we all believe in social work for this group. But why religious work? Are they not all Roman Catholics? Is this group not already Christianized?

What I bring to you is simply one fact clearly evident to any and all who know the Mexicans. They lack religious education. They have enjoyed a mystical, almost magical religion—a religion which has afforded much emotional satisfaction. But they have not had a religion which is clear to the mind and compelling for the morals—a religion which makes for character in this life, as well as for complete felicity in the next.

As one social worker in San Francisco testified, her hair a crown of silver after twenty-five years of service with the Associated Charities, herself a Catholic, "All social work among these people which lacks a spiritual basis, is wasted. What they need is to have the Ten Commandments built into their life." Because of this lack of real religious education, because multitudes of Mexicans, though they call themselves Catholics, are no more good Catholics or real Christians in their actual living than America is a completely Christian nation, because our Protestant churches can contribute to this religious education, we have missions to the Mexicans.

The following denominations are at work among Spanish-speaking people in the Southwest: Northern Baptist, Congregational, Disciples, Free Methodist, Methodist Episcopal, Methodist Episcopal, South, Presbyterian, U. S., Presbyterian, U. S. A., and United Brethren. These churches are at work at 300 different points, in an area 1,500 miles long and from 500 to 700 miles wide. If we should superimpose this area on eastern United States, these churches would be scattered from New York westward to 100 miles beyond Omaha, Nebraska.

Such is the extent of the problem; such is the vast reach of the field. In

the field there are Protestant centers at 300 different points; 15,000 faithful Christians are members of the Protestant churches, a good group in themselves, yet only a beginning, as is evident.

What can be done, humanly speaking, to coordinate the endeavors of this army, scattered as it is among its 300 outposts? In the past the only agency has been a congress of board representatives, superintendents and missionaries, the Interdenominational Council on Spanish-Speaking Work, which met annually. For two or three days those in attendance thought cooperatively and then each went back to work in his own yard, and got so interested he forgot about the town hall and the school house which they were to build together. What was everybody's business was nobody's business.

Last year the Council resolved on an experiment; it chose an executive secretary, who, aside from his other duties, was to devote part time to play the double rôle of a goat and a gad-fly, a gad-fly to pester the several denominational leaders throughout the year in the faith that continuous irritation might lead to something accomplished; and a goat to bear the blame, in case nothing was done.

But now what could be done to tie together our splendid evangelical projects? Or better, what really *needed* to be done?

The first need was for more facts. Nobody knew too much. So there has been gathered material for a directory on Spanish-speaking work in the United States, which will list all points occupied by Protestant work, with an estimate of the Mexican population at each point. It will contain also the names and addresses of all churches, schools, social centers, etc., and of all superintendents, pastors, teachers and social workers.

Another move after facts was the approval by the El Paso meeting of our Spanish-Speaking Council, held December 8-10, 1925, of the suggestion made by the Committee on Co-

operation in Latin America, that a large conference on Spanish-speaking work in the United States be held in 1926, at which should be represented not only the religious agencies, but also outstanding educators, sociologists, publicists and social leaders of the Southwest and also of the East. The purpose of this conference would be to develop and focus a more informed and alert public opinion on the Spanish-speaking people of the Southwest. The preparatory studies would be made by adequately representative commissions.

In connection with the El Paso meeting, a very definite outline for the founding of a union Junior College and training school for the development of trained religious and social leaders, was worked out. That is now in the hands of a competent committee.

And what else could be done? For a long time, there has frequently been expressed a fervent desire for a union Evangelical paper in Spanish. Why? Picture the condition of one of our Mexican pastors—Pedro Garcia, let us call him. There he is in some small town of the Southwest, with his little group of 30, 60, or 100 Mexicans. Religious prejudice partly cuts him and his group off from the rest of the local Mexican colony. Too often race prejudice cuts him off from his American neighbors. He feels alone; he looks at the indifference and hostility which oppose him, and in contrast with their strength and numbers, he feels weak and insignificant. Once or twice a year, perhaps, his superintendent visits him, bringing encouragement and inspiration. But in between times, he is very much alone and lonely; perhaps he whistles to keep up his courage.

But now, what if there comes to him every month a Christian paper in his own language, which tells him that on Thanksgiving Day in Los Angeles, the Mexican churches held a union service with 1,000 persons in attendance; or that there is in San

Antonio a Southern Methodist Mexican church which is not only self-supporting, but which also supports a Bible reader in Korea; or that a Mexican congregation is growing so rapidly that the American church which has given them shelter, has voluntarily granted them the large auditorium, and the Americans have their service in the Sunday-school room? With a monthly dose of good cheer and good news and good methods, he no longer feels alone. He knows that he is the captain of one company in a great army which, under its matchless Leader, is ever going forward. And with that assurance his company, too, begins to go forward.

At the command of the executive committee of our Spanish-Speaking Council, three trial issues of a small bulletin were published in 1925, the third number of which was a printed eight-page paper. This was so enthusiastically received by the Mexican pastors and superintendents that action was taken at our El Paso meeting. On instructions from the Budget Committee, we began our subscription campaign after Christmas. In the three weeks succeeding, almost 1,000 subscriptions came in and before the year is out we shall have 3,000.\* Let me quote from but two of the letters received.

The president of the Mexican Sunday School Association of Southern California, which includes delegates from 150 churches and missions, writes: "Hallelujah! hallelujah! hallelujah! We have spoken with a good many of the ministers about *Nuestro Boletín Evangelico* and more than finding them enthusiastically and gratefully getting subscriptions, they all seem to be very sure that many more people will subscribe after the first one or two issues; because perhaps by then they shall have come to the glorious realization that their long-cherished dream has come true."

A pastor from San Antonio, Texas,

writes (I translate from the Spanish): "With regard to the Bulletin, I want to say that I approve it with all my heart and that I believe our lack is that we do not believe with all our heart in cooperation and the unity of interests. I believe that our fault lies in the heart, not the mind, since mentally almost all of us approve the unification of interests in the work, but when we come to actual practice, we fail there in a manner miserable and unchristian. Would that the day may soon come when we shall be able not only to reason about Christian union, but also to practice it, and for that reason I approve the task of the Bulletin."

Let me say that one page in each monthly edition of the Bulletin will be in English, for the benefit of our English-speaking friends; and we hope to increase the size of the English section, as our Spanish-speaking people come to a knowledge of the language of this country. Further, it should be said that we will carefully direct the policy of the paper so that it shall not infringe on the function already performed by the few existing denominational papers.

The 30,000 Protestant Christians of the Republic of Mexico have their *weekly* union paper. We believe that the 15,000 Protestant Mexicans on this side of the border deserve at least a union *monthly*. We are glad in the realization of this project, in which together we can do what no one of us can afford to do alone.

### HIS GIFT AND MINE

BY EDITH B. GURLEY

Over against the treasury,  
He sits Who gave Himself for me.  
He sees the coppers that I give  
Who gave His life that I might live.  
He sees the silver I withhold  
Who left for me His throne of gold,  
Who found a manger for His bed,  
Who had nowhere to lay His head,  
He sees the gold I clasp so tight,  
And I am debtor in His sight.

—*Christian Missionary.*

\*Annual subscription, 25 cents.

# NEWS FROM MANY LANDS



## GENERAL

### World's Week of Prayer

**F**OR the eightieth consecutive year, the World's Evangelical Alliance has issued its invitation for the annual Universal Week of Prayer, which in 1927 will be held from Sunday, January 2nd, to Saturday, January 8th, inclusive. The daily topics suggested are: Monday, Thanksgiving and Humiliation; Tuesday, The Universal Church—"the Church of God, which He hath purchased with His own blood"; Wednesday, Nations and Governments; Thursday, Missions; Friday, Our Young People; Saturday, The Jews and the Home Base. Among the texts suggested for sermons and addresses on the opening Sunday are the following:

"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jer. 17:12); "The fear of the Lord is thy treasure" (Isa. 33:6); "Be of good cheer" (Mat. 9:2; 14:27; Acts 23:11); "Behold I have set before thee an open door, and no man can shut it" (Rev. 3:8).

### Lausanne World Conference

**F**OLLOWING the great World Conference on Life and Work, held last year in Stockholm, there will meet in Lausanne, Switzerland, from August 3-21, 1927, a similar "Conference on Faith and Order." It is expected that eighty-two denominations in thirty countries will be represented. The subjects for discussion finally decided upon include "The Call to Unity," "The Church's Message to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Church's Ministry," "The Sacraments," "The Unity of Christendom," and "The Place of Different Churches Within." At a meeting held in New York City in Oc-

tober, to make arrangements for raising \$200,000 to defray the expenses of the conference, Bishop Brent said:

As the Stockholm conference discussed practical problems, the Conference on Faith and Order will discuss matters of belief and theory. It will, however, make a distinction between controversy and conference. It will simply attempt to get other people's views, not to argue them or deny them.

### Governments and Alcoholism

**T**HE eighteenth International Congress Against Alcoholism held at Dorpat, Esthonia, in July, brought together over 400 delegates from nearly thirty countries. For the first time in its history the Congress took definite action recommending the local option policy of dealing with the liquor problem. Prior to this, the findings of the Congress had been chiefly concerned with the effects of alcohol upon society in its several phases; now the Congress has declared that the time has come for governments to deal definitely with the evil. The Congress also adopted a resolution endorsing the action of the Geneva Conference Against Alcoholism in September, 1925, which called upon the League of Nations to give as serious attention to the liquor smuggling problem as to the opium problem, especially in relation to native races.

### World Union of Liberal Jews

**A** RECENT conference of liberal Jews held in London, decided upon the creation of a World Union for Progressive Judaism for the furtherance of Liberalism and the encouragement of the formation of progressive Jewish religious organizations in the communities of the different countries. Cooperation is urged for the study of Judaism and its adaptation and application to

modern life. The new World Union will publish a periodical review, and biennial and triennial international conferences are planned. The term progressive is to cover Reformed and Liberal wings. "What effect this new activity will have upon orthodox Judaism in this country," comments *Missions*, "remains to be seen."

#### Christians to Confer on Jews

**T**WO important conferences to survey the whole Jewish world from the Christian standpoint are being planned to take place at Budapest and Warsaw at Easter, 1927. These gatherings will be under the auspices of the Conference of British Missionary Societies and of the International Missionary Council, whose chairman, Dr. John R. Mott, will preside. In addition to the arrangements committee in England there will be corresponding members in other countries. Over a hundred delegates are expected to be present at each conference. Two centers have been chosen, as conditions among the Jewish population of Hungary are very different from those of Poland. Among the questions for discussion will be the duty of the Christian Church in the face of a world anti-Semitic movement; a Hebrew Christian Church; and the changing attitude of Jews to Jesus, as illustrated by such recent books as Dr. Joseph Klausner's "Jesus of Nazareth." The latest data is being collected for the forthcoming conferences on facts and figures regarding the Jewish populations in various parts of the world, evidences of anti-Semitism, etc., by means of an exhaustive questionnaire.

#### The Moslem Comments on Christians

**A**N EDITORIAL in the *Islamic World*, published in Lahore, India, advises the Chinese to accept Islam rather than Christianity "at this turning point of the political history of their country," and goes on to say: "The simple Moslem peoples of the East have grown wise enough to detect the tactics of Christian missionaries. No amount of sophistry

can hide the truth that the bearers of the cross, unable to *evangelize* the Moslems by moral or intellectual forces, sought to divert their attention from and to obscure their keen love for their religion, by creating among them with the help of subtle diplomacy, material needs of pressing and harassing natures. In this way the fanatical Christians of Europe have been able, no doubt, to make that cord of passionate religious sympathy which so marvellously binds together the Moslems all over the world, a little slack for the time being. But the universal distrust that has arisen in the Moslem mind as an inevitable consequence, is also a fit penalty and no amount of assumed innocence on the part of the Church, can any longer deceive these experienced dupes."

#### Lepers under British Rule

**T**HE world-wide work of the Mission to Lepers, with headquarters in London, and its associate in the United States, the American Mission to Lepers, is generally known. There is another organization, the British Empire Leprosy Relief Association, a recent report of which states: "Our object is to initiate new work for helping lepers, as well as to assist, advise, and coordinate the work of all existing agencies for relieving the lepers, for which purposes we are cooperating closely with the governments of India and of our colonies, as well as with The Mission to Lepers and other missionary bodies, without in any way interfering with or overlapping their work." Dr. Thomas Cochrane, formerly of China, is a member of the executive committee. The statement that there are 300,000 lepers in the British Empire, only 30,000 of whom are being cared for, gives point to the concluding sentence in the report: "As only a small percentage of the lepers in British territories are yet receiving the benefits of the improved treatment, we are much behind our American cousins in this respect."

## NORTH AMERICA

### Jews in the United States

**T**HERE are over 4,000,000 Jews in America—the largest Jewish population of any country in the world.

One of the unique conditions of Jewish life in America is the wide distribution of the people. The vast majority do not live in ghettos, but in American residential neighborhoods. They are found in every city, in many towns and villages, and in the open country. Many churches in cities and towns have Jewish neighbors and some of these churches have demonstrated the possibility of effective service to a Jewish community through sympathetic and intelligent ministry. Hebrews who have become Protestant Christians and have entered the Christian ministry are three times more numerous than those from all other non-Christian faiths.

### New McAuley Mission

**A** MODERN four-story building, to cost \$100,000 is to be erected in New York City, adjoining the Jerry McAuley Mission at 316 Water Street. A Campaign Advisory Committee to take charge of obtaining the necessary funds is headed by Chauncey M. Depew, Honorary Chairman, and R. Fulton Cutting, Treasurer of the mission. The new building is to be used for a men's dormitory and for general social service work. Mr. John Markle, a coal merchant who has been investigating the results of the MacAuley Mission work, has given \$60,000 toward the new building and \$40,000 for an endowment fund.

### Millions of Unchurched Lutherans

**E**IGHTY-ONE per cent of those in the United States who have been born Lutherans have been lost to the Lutheran Church, the Rev. Dr. Edwin R. Jaxheimer, Secretary and Treasurer of the Eastern Conference of the Lutheran Synod of New York and New England, declared at a recent meeting of this Conference in

New York City. Dr. Jaxheimer said that in 1920 there were 3,755,810 baptized Lutherans in America, but 19,454,457 Lutheran adherents, which left 15,698,647 so-called Lutherans, or 81 per cent, "lost to the Church." "Lutheranism here in the East has been able to hold about 20 per cent of its members," said Dr. Jaxheimer. "We have between 400,000 and 500,000 ungathered Lutherans in the great metropolis. Over 60,000,000 of our population is unchurched and over 70,000 children of school age in this city receive no religious education."

### Congregationalist Reorganization

**A** CELEBRATION marking the full participation of the 560,000 women members of Congregational churches in the United States on an equal basis with the men in the promotion and administration of home mission work, was held at Broadway Tabernacle, New York, in October. The National Congregational Woman's Home Missionary Federation, now a part of the home boards, and the commissions of the National Council, formerly exclusively men, will be henceforth at least one third women. A similar merger in the foreign missionary work of the Congregational Church will go into effect on January 1, 1927. These mergers are part of a general denominational reorganization voted at the meeting of the National Council, held in Washington, D. C., October, 1925, whereby thirteen separate national missionary societies or boards are being merged into a single foreign board and a unified group of four homeland boards.

### Women's Interracial Conference

**T**HE Interracial Conference of Church Women, held at Eagles Mere, Pa., on September 21st and 22nd, was noteworthy because of its bringing together both white and colored leaders to study the possibilities of larger cooperation. The conference had further significance be-

cause of its nation-wide scope, both the South and the North being well represented on the program and among the delegates. It was held under the auspices of the Commission on the Church and Race Relations of the Federal Council of Churches, the Council of Women for Home Missions, and the National Board of the Y. W. C. A. Delegates from church groups of many denominations and organizations were in attendance, and topics bearing on interracial conditions and their interest for women's groups active in local communities were discussed in open forum. The primary object of the gathering had been announced as "to enlarge the scope of interracial thinking and to enlist the women of the churches in a more active way in plans and programs for the improvement of relations between white and colored groups in America."

#### **LATIN AMERICA**

##### **The Bible in the West Indies**

A SPECIAL effort has been made in the West Indies to find out what the upper classes think of the Bible, and to let them know the work the American Bible Society is doing among the Latin-American people. To attain this end, the Secretary visited Masonic lodges, educational centers, commercial and recreational clubs and political organizations. More than half of the lodges secured Bibles for their temples, and two thirds of them agreed that the distribution of the Bible strengthened the feeling of liberty in Spanish America. The majority of the teachers in more than half of the educational centers admitted the usefulness of the Bible; while a few stated they considered it very harmful to what they called the "true emancipation of conscience." Of thirty-two commercial and sport clubs, seventeen bought Bibles for their libraries, and their members thought it desirable that the Bibles should be circulated and taught.

#### **Mexican Church and Women**

MISS REBECCA J. PARKER, of the American Friends Mission in Mexico, reports: "We hear very little of any religious strife in Tamaulipas. It is mostly Catholic women who are missing the opportunity to attend mass. The great majority of the men are indifferent or frankly opposed to the Catholic priests. The money collected in fees before abandoning their churches was enormous. The civil marriage ceremony is the only one recognized by law and the cost is slight, and in some states is free. But the church does not recognize the civil ceremony as valid and discourages their members from complying with it, at the same time refusing to lower their fees for the poorer classes, with the result that many simply dispense with any ceremony at all. The Government has seen to it that the churches remain open in charge of a citizens' committee, so that the people may go and worship, even if there is no priest to say mass and hear confessions. Our own services and those of all other Protestant churches have continued without interruption or molestation."

#### **Chilean Tithers**

REV. JESSE S. SMITH, American Presbyterian missionary in Santiago, Chile, tells of a small group of believers, who, he says, "about four years ago organized themselves into what they called the First National Evangelical Church. There were only about a dozen of them in the first place, but they kept faithfully together. Some of them had been enthusiastic over the idea of a National Chilean Evangelical Church and they thought that this was the way to start it. There were several choice spirits among them and one of the principles they laid down was that each member should be a tither, so they all gave to the work with open hand and heart. In this way they were able to begin the purchase of a piece of ground on the installment plan and even to begin a building of which

they have three sides enclosed with cement walls. . . . They now wish their property to be registered under the Union Evangelica (the corporate name of the Presbyterian Mission in Chile), and ask that we undertake the direction of the work that they have undertaken to do alone for so long a time."

#### **Bolivia's Need of the Gospel**

**U**NDER the auspices of the Canadian Baptist missionaries Rev. H. Strachan, accompanied by Juan Vareto, a famous Argentinian Baptist preacher, has been conducting an evangelistic campaign throughout all the large centers of population in Bolivia. *The Latin American Evangelist* says of the need for such work: "There are almost insurmountable material obstacles in Bolivia militating tremendously against the progress of the Gospel, not the least of them being a caste system which is almost as rigid and exclusive as that in India. . . . Who can say which class has the greater soul need—the Indians, the degraded Cholo class, or the proud whites?"

#### **Itinerating in Southern Brazil**

**T**HE missionary archdeacon of the Protestant Episcopal Church in this part of Brazil, Rev. Americo V. Cabral, travels over a wide tract of country on horseback. It is a pastoral region, rather sparsely settled, spoken of as the "Serra." He finds a population largely composed of the oldest settlers in the country, very simple in their customs and manner of life, much neglected religiously and so very ready to hear the Gospel. He has established little groups all through this section, which meet regularly for Bible reading and study, according to a well-ordered plan and under the leadership either of a catechist or a teacher. At regular intervals he goes over the field, visiting each little congregation, catechising the children, testing the progress of the adults, and giving special directions to his helpers. The results have

been most gratifying. The "Serrano" has proved himself capable of a very manly, simple Christian faith; and the invariable results of the knowledge of God's Word and of faith in Christ as the only Saviour are evident in the personal character and changed social condition of the people.

#### **EUROPE**

##### **Scotch Church and Local Option**

**T**HOSE who remember the early days of the prohibition movement in the United States see history repeating itself when the *Record* of the United Free Church of Scotland devotes its leading editorial in October to the forthcoming vote on local option, which it calls "the most important matter before the Church." It quotes with approval the advice of Professor Robertson, of Aberdeen, that people "should vote as they pray," and says: "The Church and the liquor interest stand resolutely opposing each other. In financial resource, in the art of appeal to self-indulgence and prejudice, and in the power conferred by vested interest, the liquor trade is infinitely the stronger; the Church relies on spiritual passion, on moral persuasion, the appeal to conscience, to unselfishness, and self-sacrifice."

##### **Evangelicals Persecuted in Spain**

**W**HILE Roman Catholics are appealing for relief from disabilities they are supposed to suffer in England, *Evangelical Christendom* reports "knowledge of gross intolerance of Protestantism in Spain, leading to persecution and punishment even for the singing of hymns in Protestant homes, and for preaching the Gospel or distributing leaflets of a purely religious character. In one place a splendid new mission hall cannot be opened, and altogether the situation in Spain gives rise to deep concern. In a letter to *The Times* the Rev. T. J. Pulvertaft states: 'Speakers have been forbidden to mention the Bible, or in any way to



criticize the Roman Church in their addresses. The papers have deleted all references to evangelical work in Spain, and even the speech of the Cardinal Archbishop of Toledo eulogizing American religious liberty has been suppressed. The authorities, in reply to a protest, openly state they are determined to curtail evangelical propaganda.' We must wait upon events in Spain, but those who know best the conditions are most anxious concerning the future of even limited religious liberty."

#### Protestants in Czecho-Slovakia

**T**HE past summer, according to the *London Christian*, "has marked an epoch in the history of the Czech-brethren Evangelical Church of Czechoslovakia. That church, persecuted and crushed three centuries ago, has of late risen to new life. With 150,000 accessions from Roman Catholic ranks, a large percentage of whom are of the peasant and the laboring class, it became imperative to enlarge the scope of the work to a scale unthought of heretofore. Stormed as she was from all corners by appeals for the erection of places of worship and more workers, the Church laid out her program, not according to her own ability, but according to God's ability, and purchased from the Government 600 acres of ground and buildings capable of housing about 1,500 persons. Thus the plan of uniting all the agencies of relief—represented in the homes, hospitals, orphanages, summer camps, etc.—has been consummated, and the property (including the main building, with a capacity of 500 inmates), was dedicated."

#### Student Ideals in Baltic States

**D**EEPLY suggestive of the new conditions among the young Baltic republics, carved out of the old Russian Empire during the revolution, is that the students in the universities of those countries are taking a positive stand against drink and the drink traditions of the past.

Under the new ideal of nationalism and its first realization, they are laying deep and firm foundations for a future type of society, in their vigorous little republics, that shall be free from alcoholic drink. With extraordinary cooperation on the part of the organized student bodies of the universities and technical schools of Esthonia and the other new states of that section, the International Student Anti-Alcohol Conference was held at Tartu, Esthonia, the last week of July. Tartu is one of the oldest universities of the world, founded in 1632. It was reorganized and modernized in 1918, and has now an enrolment of 5,000—*American Friend*.

#### Swedish Baptist Missions

**T**HOUGH the first Baptist church in Sweden was organized as recently as 1848, there are now in foreign lands one hundred missionaries directly representing Swedish Baptists, in addition to others who, Baptists in conviction, are associated with interdenominational societies in the work abroad. There are also twelve missionaries in various parts of Europe—Finland, Russia, Esthonia and Spain—and two in Siberia, who are supported, in whole or in part, by the Swedish churches. Direct missionary work abroad was instituted in 1891, when Charles Vingren was designated for China. In the following year the missionary impulse set apart E. V. Sjöblom for Congo. But before that missionary contributions were made quite early in Swedish Baptist history, some gifts being sent to the Basel Mission and some to the American Baptist Union. "Looking back today over little longer than one generation," says the *English Baptist Missionary Herald*, "the churches can rejoice in the signal success of their adventures overseas."

#### AFRICA

##### Evangelism in Nile Villages

**A**LITTLE group of Egyptian Christians have since 1921 been

carrying on evangelistic work in the villages along the Nile. *Blessed Be Egypt* quotes the following from a report by one of them: "In one village we had two or three meetings in the streets, and there was strong opposition. *They cursed us and cursed Christ.* Never before have we heard Christ's name so blasphemed. They threatened to kill us if we did not go away. Even the guards of the village were bitter in their opposition to us. But we were able, in spite of all, to give the message in full, and every now and then there would be a few minutes of quiet, and then the rage of Satan would break forth again. We left the village with the whole population following us; so we know all heard the Gospel."

#### **Psalms Set to African Music**

**M**R. D. S. OYLER, of the United Presbyterian Mission in the Sudan writes: "This week the strongest worker we have, who, by the way, is one of our washboys, came in with a smiling face, and asked me to try to goic (literally 'strike') a new 'song of God.' He said that his insides knew one which he thought would be popular. We worked together Monday afternoon and set the 92nd Psalm to the melody which he sang over and over again. This afternoon he and I sang it to the men who came for the meeting, and they made only one small change in wording, which, however, did not change the meaning. They were enthusiastic, and said it would 'walk.' The new song has two verses, and they almost learned it this afternoon. It is really wonderful how quickly they commit a new Psalm to memory. This past year it has been a rare privilege to teach the Christians seventeen new Psalms, and this one will make the eighteenth. These songs are sung from Dan to Beersheba in the Shulla country."

#### **Prayers of Former Cannibals**

**R**EV. J. S. HALL and another representative of the Sudan Interior Mission have been at work since

1916 among a pagan tribe in Nigeria, who were cannibals when they went to them. Mr. Hall writes of some of the converts: "The Gospel has wrought wonders in the lives of these men, transforming them from creatures of the lowest moral standard into splendid workers for the cause of Christ. Perhaps their prayers best illustrate the depth of their spiritual experience. One man prayed in public: 'O God, Thou knowest how at the first approach of the white man, we feared to go near him. But as he drew us to him by his kindness, we dared and loved to sit at his feet and go on his errands. So as to Thee, O God. When we knew Thee not, we dared not approach Thee, but as Thou hast drawn us by manifold kindness, it has become our greatest joy to sit at Thy feet, hear Thy Word, and run on Thy behests.'"

#### **Winning Nigerian Moslems**

**R**EV. H. G. D. MILLER, the first Hausa to be ordained to the ministry, writes of the preaching out of doors and in certain houses as among the most important work at Zaria, northern Nigeria. He says: "As I watch the audience in both services and how they listen to the Gospel, I am confident that the Cross must win the day. Whatever we may think of the difficulty of the work among the Moslems, the Gospel is gaining ground in their hearts as we never imagine. The mockers and those who put difficulties in our way of preaching the Gospel have now ceased to do so; the stone-throwers have also ceased and have acknowledged that Christianity is far the better religion, and that they are only holding to Mohammedanism because it is an inheritance from their forefathers. . . . Imagine every Sunday in the city of Zaria ten to fourteen Christians standing in a suitable place in the market, and by the time the reading of the Gospel is ended, 300 to 400 stand round the circle. Then one by one the arranged speakers step in and tell the people of

Jesus and His love. The service generally closes with a witness by a younger Christian."

#### Industrial Exhibit in Uganda

**A**RCHDEACON MATHERS, in an article on industrial education in Uganda quoted in *The Southern Workman*, describes the successful training carried on in the boarding schools, but says the matter is much more difficult in the village schools. The annual exhibition is an event of great interest and is the incentive to many efforts by the day schools. Two days before it is to be held the schools begin bringing in their exhibits; on arrival each school receives its complement of marks, not only for the actual exhibits but also for its work in agriculture and any building the pupils have done with their own hands. Each district has its own place allotted to it and there the teachers arrange their exhibits quite creditably. Over three hundred schools were represented this year. After the opening ceremony, which included speeches by the Bishop and the Provincial Commissioner, the Europeans, of whom about thirty were present, went around and bought whatever they fancied. Then a drum was beaten and immediately the natives, to the number of about six thousand, swarmed in to make their purchases, quickly buying up everything that was left.

#### African Boys Learn Trades

**F**ROM Angola, West Africa, Dr. W. C. Bell reports on the industrial work at Bailundo: "Our station is a hive of industry. We only wish there were more time to be given to the various activities, and a larger force to direct them. The boys were divided into groups covering field work, cleaning, repairs, carpentry, tailoring, etc., rotating every four weeks. This gave opportunity for most everyone to try his hand at most everything. From a field close at hand, bought for \$1.50, the boys raised 45 tins of nice beans, and the

standing corn yet to be harvested gives promise of a good yield. It was hard to keep back the applicants for the tailoring class, and no one missed a day. Another year we hope to increase our equipment in order to give more attention to this trade. Scores of trousers, coats, shirts, etc., were made following the preliminary instruction in hand work. The fact of having a most excellent instructor made the teaching very effective. Likewise in the carpentry shop it was exhilarating to see the enthusiasm and interest manifested."

#### "The Real Book of the Tribe"

**T**HIS is the place of the New Testament, says Rev. W. Millman, of the English Baptist Missionary Society, among the people at Yakusu, on the upper Congo, who were cannibals when he went to them twenty years ago. He says: "For some time it has been our rule that applicants for baptism must first buy a New Testament and know how to read it and be prepared to be examined on the gospel story. Now our edition has all been sold out, and we are waiting for a new one. To many of our people the Testament is a daily companion. At present it is the one real book of the tribe. Men take it with them on their journeys and women on their visits to their relatives. . . . Thank God for that. For the future holds great temptation and trial for them, the land is slowly and surely slipping into the great commercial machine of the white races."

#### A Kuruman Evangelistic Campaign

**S**EVERAL African Christians in Kuruman, British Bechuanaland, have been engaging in earnest evangelistic work. Rev. Mr. Jennings, of the London Missionary Society, writes of a campaign which they recently carried on alone in a market town seventy miles from Kuruman: "From every point of view it was a glorious success. The people evangelized were those who had been cut off from any organized Christian in-

fluence for many years, and a new generation had grown up in conditions far worse than their parents. Each party had wonderful stories to tell of the success of their appeals to the people for personal surrender to Jesus as their Lord and Saviour, and it was obvious that they themselves had undoubtedly benefited by their efforts on behalf of others. All together the campaign added over two hundred converts to the catechumenate."

#### A Malagasy Christian Paper

THE sixtieth anniversary of the founding of the monthly magazine, *Teny Soa* (*Good Words*), published by the London Missionary Society in Madagascar has recently been celebrated. H. A. Ridgewell writes of the paper: "For the first five years only Europeans wrote its articles; today it has a European and a native editor, and most of its articles are written or translated by natives. The first issues gave a very liberal and assorted fare, including articles on The Steam Engine, Jerusalem, Astronomy, The Seasons, etc. Today we are under tribute to Drs. Fosdick, Morrison, David Smith, and many others whose names are household names in England. We repeatedly translate their articles in addition to printing native articles on a wide range of subjects. A section is devoted to world events, where the achievements of science and the doings of the League of Nations find a place. We strive to save the Malagasy from insularity. We issue well over 4,000 each month, and as each copy has at least two or more readers, one computes that something like 10,000 of our native Christians scan its pages regularly every month."

#### THE NEAR EAST

##### Earthquake in Armenia

THE city of Leninakan (formerly Alexandropol, with 40,000 inhabitants), which was the center of the destructive earthquake in Armenia last month, is the great Near East Re-

lief orphanage center, where more than 9,000 children are under the supervision and care of twenty-three American directors, teachers, doctors, nurses, etc. The buildings, formerly Russian army barracks, were so damaged by the earthquake they have had to be abandoned, at least temporarily, and the children and American workers are sleeping out of doors, as are the people of the many destroyed villages in the district. Some 400 people are reported killed as a result of the earthquakes but none of the Near East Relief workers or their wards were injured.

The Armenian Government Relief Commission is endeavoring to meet the situation, and help is received from outside, yet the disaster is so great that help from other sources is urgently needed.

After a survey of the devastated district (where 100,000 are reported homeless), the American relief workers cabled to Near East Relief an urgent appeal for:

1. One hundred and twenty-five thousand dollars for sheltering, feeding and clothing 1,800 village children, ages two to twelve years, November through June, either using present orphanage centers or establishing housing units in various villages.
2. Fifty thousand dollars' worth old clothes actual distribution villagers' children.
3. Fifty thousand dollars to continue handling hospitalization and medical needs of Leninakan district, which work has fallen upon Near East Relief because the government medical building destroyed.
4. Twenty-five thousand dollars' worth blankets distribution villages' townspeople.
5. Fifty thousand dollars additional for various individual or special needs through the winter months.

#### Armenian Bibles Wearing Out

THE American Bible Society reports that, owing to governmental restrictions against the importation of Scriptures, the Armenians have been unable to secure any new Bibles for more than five years. The present supply is almost exhausted. An attempt to send Bibles from the outside would only "result in a bonfire," declares the Society's correspondent. The American Bible Society has tried

repeatedly to send Scriptures to these Christian people, but in each case the attempt has been defeated by the strong opposition of the Government. The Soviet Government has recently given permission to have the Bible printed and circulated in Russia in the Russian language, but this permission does not benefit the people who know only Armenian. The Society has been the only source of supply for Scriptures in the modern Armenian language, as it owns the plates from which these Scriptures are printed at the American Press, Beirut, Syria.

#### Scottish Seminary for Palestine

**A**N ARTICLE in a Boston newspaper, quoted by the *Presbyterian Magazine*, states that the Church of Scotland and the United Free Church have joined to establish in Jerusalem a Presbyterian theological seminary, and have formally invited Presbyterian and Reformed churches of the United States to share in the advantage, at least to such extent as there may be accommodations. It is understood that at least one American Presbyterian body has accepted the invitation. Generations ago the Scots established seminaries in Paris and Rome because they realized their own country to be too small to afford adequate experience and training for their ministers. Years ago they closed these institutions, however, and had sought to establish a seminary in Palestine, but were prevented by the Turks. Now under a British mandate the way is open to them.

#### God's Word at Work in Persia

**T**HERE is a remarkable movement going on at Isfahan, in the Persia Mission of the Church Missionary Society today. The Bishop in Persia says that it is only a "movement" at present—a mere ripple on the surface as compared with the mass movements in other countries—but that he cannot remain blind to its significance. He asks: "What means the sale of thousands of portions of

Scriptures in this land? Over 20,000 portions are sold every year. Why is it that when I called on a mullah recently he produced a Bible from under the cushion on which he was reading? Why does the driver of a post wagon, when I asked to have prayer every morning before starting the journey, produce from his satchel a portion of the Scriptures? Why does a *sayyid* 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 cannot confess it publicly? Why can we, with hardly any effort, get 1,000 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?"

#### INDIA AND SIAM

##### Race Lines Breaking Down

**I**N THESE days of communal riots it is interesting to see how the differences almost cease to exist inside our compound," writes Mrs. Evan Rees, an English Congregationalist missionary in Calcutta. "Several Bible lessons, stories like the Good Samaritan, gave an opportunity in Sunday school and morning prayers to speak of Christ's attitude and teaching on racial and religious distinctions. The other day our Hindu *durwan*, who was much afraid of Moslems in the mass during the riots, brought in an old Moslem to the office to ask for a loan, as his house had fallen down during the floods last week. The other evening at our prayers there knelt side by side, John, the son of our cook—a so-called Christian—the son of our Hindu *durwan*, the little Moslem boy above mentioned, and a fourth—a Hindu I believe."

#### Gandhi's Views on Sacred Books

**A**NSWERING an inquiry from a correspondent as to why he reads the Bible and not the Gita to the students in the Gujerat National College, Gandhi replied, as quoted in

*The Christian Patriot*: "I must give preference to that which the boys lawfully want, over what I or others may desire. When they invited me to give them an hour per week, I gave them the choice between reading the Gita, Tulsidas's Ramayana and answering questions. By a majority of votes the students decided to have the New Testament and questions and answers. They have every right to read the Bible or to have it read to them. I hold that it is the duty of every cultured man or woman to read sympathetically Scriptures other than our own. For myself, I regard my study of and reverence for the Bible, the Koran and other Scriptures to be wholly consistent with my claim to be a staunch Sanatani Hindu. The charge of being a Christian is not new. There is nothing in the world that would keep me from professing Christianity or any other faith, the moment I felt the truth of and the need for it. Let me own this, that, if I could call myself, say a Christian or Mohammedan, with my own interpretation of the Bible or the Koran, I should not hesitate to call myself either, for then the Hindu, Christian or Moslem would be synonymous terms."

#### **Brahmin Serves an Outcaste**

**T**HE home for lepers in Dichpalli, Central India, originated, says Rev. G. M. Kerr, "in the heart of a devout Hindu who is still one of its best helpers. He came to us, years ago, saying, 'What Krishna cannot do, Christ can,' and besought us to build a shelter for these pitiable sufferers....The inmates catch the spirit of the place. One day, to our utter amazement, we found one of them, a Brahmin of high family, a cultured university man, scrubbing the back of a Madiga, a leather worker, the worst of the outcastes. Our surprise at seeing one of India's demi-gods engaged in such menial service was countered by his feeling almost of resentment. 'Why need you be surprised, sir?' he said.

'These English ladies render such service for me and such as me. Why should not I serve my brother?'"

#### **Hospital an Example of Service**

**T**HE missionary hospital in India has an unique value, says Albert E. Moore, M.D., English Baptist missionary in Palwal, North India: "The days of blasphemy, scorn and sneers are largely over, and India is awakening to the supreme beauty of Christ and all He signifies. There is a wonderful growth of the spirit of service which is manifested in the highest degree in a mission hospital. The people stand around and watch loathsome sores being dressed, pariah and Brahmin receiving equal attention; they watch minor operations being performed, and the consequent relief of pain; they hear no demand for money, and they hear the reason for it all in the evangelist's address. A striking corroboration of this aspect of medical missions is given in a letter from the Chief Magistrate of the District, who wrote to me: 'India is now beginning to wake up, and now is the time when clean, self-sacrificing, unselfish work like that of your Mission can be of infinite value in setting a standard for the people.'"

#### **Children Found in Wolf's Den**

**B**ISHOP PAKENHAM WALSH, of Bishop's College in Calcutta, relates that about the end of August, while visiting Rev. Jal Singh's orphanage at Midnapur Mr. Singh recounted how he discovered the "wolf girls." In a distant part of his district not long before the villagers pointed out to him a path they avoided because it was haunted by demons. Investigation revealed a wolf den in which there were several wolf cubs and two girls, about two and eight years of age, both exceedingly fierce, running on all fours, uttering guttural barks and living like wolves. The supposition was that they were abandoned as babies by their mother or mothers and were found and adopted by the she-wolf.

With much difficulty, the children were rescued but the younger died soon afterward. The elder child survived and is now at the orphanage.

#### **Hindu Anti-Christian Society**

**R**EV. A. L. WILEY, of Ratnagiri, India, reports: "There is an organized effort all over India, to fight Christianity. An organization, called the Maha Sabha (Great Society), has been called into existence, with one main object of taking back into caste, Christians, Mohammedans and others who have left Hinduism. Ratnagiri is a chief center of this organization. In May one of the young men whom we baptized and received into the Church last Christmas was publicly taken back into Hinduism, at a meeting of the Maha Sabha. He was given a position with a good salary. He never began his work and has requested us to take him back into the Church. But there is the brighter side. Several of our Christians have been approached with offers of money, if they would return to Hinduism, but have stood firm."

#### **Indian Constable a "Seeker"**

**M**ISS CARRIE A. CLARK, who has been a member of the Punjab Mission of the American Presbyterian Church since 1895, writes in a recent letter: "Everywhere we go we find eager seekers after the truth, especially among the higher castes and Mohammedans. This, to me, is the most encouraging feature of the work, and a great change from what we used to see years ago. Sometimes, where we least expect it, there the Word of God finds lodgment. A short time ago we had difficulty about getting water in a certain village, and appealed to the chief magistrate of that district. He sent a constable out to see that the head man of the village attended to this duty in supplying our needs. He called to ask if we had been served by the water-carrier, and if there was any way in which he could help us further. Later, the Indian preacher came with

him to my tent, and after business matters were finished, the constable began asking questions about the nature of our work, our relation to the Government, etc., and soon he became much interested in the gospel message."

#### **Faithful to "Yesu Swami"**

**I**N HYDERABAD, one of the most progressive native states in India, English Wesleyans have a successful mission. A recent report tells of seventy-five outcastes who had been baptized, and subsequently had suffered severe persecution by the caste-people of the village, but had stood firm for their new faith. The headman had tried to boycott them; they could obtain no salt or oil from the village shop; they could not find employment; their cattle were left tied up, not being allowed to graze on the village lands. Day after day the headman said to them, "Deny your Yesu Swami, pour filth on His name as you swear by the sacred rice to leave Him for ever, and I will see to your homes, your work and your comfort; refuse, and you shall have no lot in this village, or in any of the surrounding villages." But their faith was greater than the headman's patience. He found that he could not move these new Christians from the Way, and gave in as graciously as he could.

#### **CHINA AND TIBET**

##### **Electric Light for Lhasa**

**T**HOUGH missionaries have been endeavoring for many years with almost no success to carry the light of the Gospel into Tibet a wireless dispatch to the *New York Times*, dated October 21st, announced that the palace of the Grand Lama of Tibet in Lhasa, the "Forbidden City," is now illuminated by electric lights. Across the Indian frontier Tibetan muleteers have brought the news that R. D. Ringang, a young Tibetan engineer and a Rugby graduate, has reached Lhasa with electrical equipment, and with the assistance of the "evil one"

has succeeded in creating lights which outshine the sun and moon. Ringang some months ago was reported assassinated and his machinery destroyed while he was returning to Lhasa after studying the electrical works at Chelmsford with the manufacturers. The latter said they had not heard from him, but expressed confidence that he had been able to overcome his obstacles.

#### The Name of Jesus in Tibet

THE Scripture Gift Mission in London recently received this letter from a missionary in West China: "Our evangelist and I were on a trip along the Tibetan border, holding meetings at different villages which we passed through, when one evening a man came to us asking us to tell him about the only true God. We told him the old, old story, and he was so touched at the wonderful love of God that he stayed with us until nearly midnight asking questions. We gave him some of your Scripture portions, with which he was very pleased, and regarded them as great treasure. As he went away he was repeating over and over again 'Ie-su! Ie-su! Ie-su.' He had never heard the name of Jesus before, and did not want to forget it. In the morning, before it was light, he came again, asking us if he was saying Jesus rightly. There are hundreds of people as eager for the Gospel as this man is among the Lisu tribes, and if we could only get leaflets for them, it would not mean that only one man would believe, but that village after village would destroy their idols, believe on the Lord, and become very earnest Christians."

#### Careers for Chinese Women

A HIGHER proportion of educated women in China take up careers after marriage than in the United States in the opinion of Miss Mildred K. Magers, dean of women at Lingnan University (formerly Canton Christian College). She says: "Such a small percentage of Chinese women

have an opportunity to secure a university education that those who do feel a social obligation to use it, while absence of the servant problem in China tends to simplify the managing of a home and a job at the same time. Careers are limited to teaching, on the whole, though some women are entering journalism, a few wish to study law and a limited number who have sufficient means for long training are studying medicine. The Canton Women's Medical College has more students than it can take care of and there are endless possibilities for women doctors in China because of the traditional seclusion of woman. Public health nursing is in its infancy and nursing is being recognized as a profession for women. The School for Nurses, run in connection with the Canton Woman's Hospital and Medical School, is always filled to capacity."

#### Peking Workmen Evangelists

ONE method by which American missionaries in Peking are trying, as one of them puts it, "to build an economic foundation under the Church," is an iron and plumbing shop in connection with the boys' school. Recently this shop elected a committee of four men to teach and preach to workmen for a month and to get work started which all the Christians in this shop would continue in the spare time, at nights and on Sundays, when it was once going. Rev. John D. Hayes took charge of this work and under his direction a Chinese engineer led the band into various shops in the city, preaching, teaching the Bible, distributing tracts and Bible pictures and texts, teaching the thousand characters, giving talks on sanitation and the like. It is hoped that in time at least four of the Christian shop men may be kept in educational and evangelistic work among the other shops.

#### "Friendship Village" in Shanghai

LOYD BALDERSTON, under the auspices of the American Friends



Service Committee, recently spent several months in China. In going through the congested section of the city of Shanghai he was depressed by the scenes of privation and misery that were so evident. Remembering the Friendship Village which had been erected by Friends in Tokyo following the Japanese earthquake and fire, the project of a more permanent village of that nature in Shanghai appealed to him strongly; a village that would serve as an object lesson and an inspiration to the Chinese people. In order to carry out the plan, which has been heartily approved by the Friends Committee, an association of representative native and foreign business men has been formed under the direction of the Shanghai Y. M. C. A. About an acre of ground is being secured in the heart of Pootung, one of the growing industrial districts of greater Shanghai.

#### Students Open Bible Schools

**I**N SPITE of all the anti-Christian agitation in China last year the Christian work at Soochow Academy, conducted by the Protestant Episcopal Church, has gone on in some respects more strongly than in a normal year. Seventeen students were confirmed and sixteen baptized. Groups of students used part of the summer holiday by opening ten summer vacation Bible schools in the various cities from which they came. In order to raise money to meet the expenses of these vacation schools about two-thirds of the student body went on *chuh-soo diet*, that is, gave up all meat, during all of the last month in school; and put the sum obtained, about \$50.00, into the summer school funds. *The Spirit of Missions* reports that 150 students applied for entrance for the new academic year, with only 60 vacancies available.

#### Nanking Bible Training School

**T**HIS Evangelical Bible School was established about ten years ago and has been growing in size and in

influence. It has now five buildings and in the past two years has graduated seventy students who have gone to all parts of China, well trained in a practical knowledge of the Bible, as the Word of God. In one town where there was a school with a strong anti-Christian feeling, a graduate for two weeks conducted meetings which completely transformed the spirit of the school and out of one hundred and seventy students, all but seventeen confessed Christ. Other graduates of the Nanking School go out to hold meetings, teach Bible classes, visit homes, conduct children's services and distribute the Scriptures.

An additional dormitory is greatly needed for the school. It is suggested that daughters make gifts to put up the building in memory of their Christian mothers.

#### A "Christian Fundamentals" Mission

**A** NEW mission, by this name has been established with Rev. Walter Scott Elliot, of Kuling, China, as General Director, Dr. Roland V. Bingham, of Toronto, as Canadian Representative and Dr. David J. Burrell, of New York, as Advisor. Mr. Elliott writes that the aim of this mission is to *unite, not to divide*, Christian workers. The basis of unity is belief in the integrity of the Scriptures and in the deity of Christ. The mission plans to distribute Christian tracts in China. Mr. and Mrs. Elliot were formerly in Chungwe, Kansu, connected with the First Brethren Church Mission of Long Beach, California, and previous to that were in Changsha, Hunan, as agents of the American Bible Society. The American Secretary of the Mission is Dr. A. R. Covert, 204 W. Ocean Boulevard, Long Beach, California.

#### JAPAN-KOREA

##### Japanese Students Abroad

**T**HE Japanese Students Christian Association in the United States publishes a bulletin, which in October

gave the following information: "Of the two thousand or more students who have been sent abroad by the Ministry of Education during the past fifty years, 375 are still away. Of the latter number, 73 have been specializing in engineering, 59 in medical science, 41 in physical science, 79 in literature, 32 in economics, 42 in agriculture, 40 in jurisprudence, and 9 in other subjects. In all there have been 19 women students sent abroad, the custom of the Ministry of Education being to send about 150 instructors and students of government universities and colleges each year. For that purpose the Ministry has appropriated 1,656,000 yen during the year ending March 31, 1926. Germany has the largest number of these students with 89, while England has 49, France 48, America 35, Switzerland 9, Austria 5, China 4, Italy and Belgium 2 each, and Holland, Sweden, and Denmark 8 each. The remainder are on their way back to Japan."

#### The Church in Rural Japan

**B**ISHOP NAIDE, of Osaka, one of the two first Japanese bishops of the Protestant Episcopal Church, is eager to take up the problem of rural work in his diocese. He says that he wants to send itinerant workers from village to village, to those who have returned home after being baptized elsewhere "and who have no Christian friends nor any opportunity of receiving the Holy Communion. Moreover, in order to discover Christians who have been lost sight of, and to sow new seeds of the Gospel, I should like also to send out a company of evangelists. . . . At the present time the churches in Japan are for the big towns and cities, and missions for the country places are almost forgotten. This country missionary work is the most difficult of all and takes a great deal of time, and it costs money to keep on sending people. It would be difficult to establish self-supporting churches, but if the work is done with patience it would be the foundation

of strong churches a hundred years hence."

#### The Yoshiwara in Politics

**T**HE efforts to combat licensed prostitution carried on by various Christian forces in Japan have contributed to make the question a political issue between the Conservative Party of Premier Wakatsuki and his former supporters, the "The True Friends Party." "The publicists of these embattled partisans," says *Time*, "in their effort to cast blame for the Yoshiwara of Tokyo upon their opponents, have stirred the Japanese press to investigate the seat of responsibility for such places throughout the Empire. Dispatches reported last week that so many statesmen of both the government party and the opposition have been found to hold a direct financial interest not only in *geisha*-houses but in resorts of the lowest type that the whole issue seems likely to be dropped by both sides as too inflammable. Director of the Police Matsumura of Tokyo, interviewed, said: 'Of course the Yoshiwara will be closed some time or other, sooner or later.'"

#### A Funeral Brings the Gospel

**T**HE following story of a Japanese naval officer who became an earnest Christian through the influence of some American missionaries while he was stationed in the Caroline Islands, is told in *The Christian Missionary*, published in Dayton, Ohio: "Recently he and his family were visiting at his childhood home among the mountains, just beyond the eastern edge of this province. His six-year-old daughter suddenly died there. The Buddhist family were at first horrified when the parents insisted on having a Christian funeral, —but they had to yield the point. But where could they get a minister? None had ever visited the vicinity, and there were no resident Christians. The father finally got in touch with Rev. Tsujimura, by long-distance telephone, and engaged him to come and hold the service at the home.

It was not only the first Christian funeral, but also the first Christian meeting of any kind ever held in that region."

#### Japanese Christians in Korea

**R**EV. R. E. McALPINE, D.D., of the Southern Presbyterian Church, discusses in the *Christian Observer* some of the benefits which he thinks Japanese rule has brought to Korea, and goes on to describe the Japanese Presbytery of Chosen. He says: "The presbytery has been established a dozen years; it now has a dozen or more churches fully organized and self-sustaining, and as many more groups rapidly approaching full development. The twenty-odd members of presbytery are a fine, efficient group of Christian workers, and their reports showed steady and solid progress. The church members in Kwangju include a judge of the local court, two heads of government departments, the chief of the penitentiary, railway station master, and several school teachers and business men.....In addition to working with these churches I have tried to seek out the Japanese in villages scattered everywhere, and offer the Gospel to them. Though my days have been very limited, yet many experiences have been most encouraging."

#### Needy Areas in Korea

**S**O MUCH has been said of the progress of Christianity in Korea that such a reminder as the following from Rev. Robert Knox, of the Southern Presbyterian Church, has in it an element of surprise. He says: "Occasionally one hears some one say that Korea is evangelized. We do thank God for what He has done in this land but let no one think the task complete. In going from one little church to another we itinerators pass hundreds of villages where there is not a single Christian, where the masses are devil worshippers, where women slave from morning till night without love or care for the husband who spends his money on his young

concubine, where the dying struggle against leaving a world of suffering for the great black fearful unknown, where mothers hang paper prayers over their gates in superstitious hope that the smallpox demon will spare the little ones, where the sorceress is called in to scare away cholera, where little children go blind from preventable conditions and the sick languish wholly uncared for. The burden, ravages, hopelessness and darkness of sin are evident on every hand."

#### Women Pledge Preaching Days

**T**HAT Korea Christians tithe their time as well as their money is a fact well known to readers of the Review. Miss Olga C. Johnson, of Chungju, tells how generously certain Christian women give their time to the Lord. She says: "At the women's general Bible class held once a year for the city and country the attendance was about the same as last year, 170. During the evangelistic meetings held each evening of the nine days, eighteen women pledged their faith in Christ. These were personally followed up in their homes. A 'collection of days' was taken and thirty-five women pledged 380 days of preaching in their own or neighboring villages. During the class I enjoyed teaching portions of Leviticus. The women declared that if sacrificing to their ancestors had as much meaning as the Jewish sacrifices they would not feel so badly over the money and effort wasted during their non-Christian days."

#### ISLANDS OF THE SEA

##### Filipino Students Accept Christ

**S**ILLIMAN Institute, at Dumaguete, on the Island of Negros, was recently described by a visiting educational commission as "the most influential Protestant institution of higher learning in the Philippines." One form of the influence which it exerts is shown in the following account by Mrs. C. A. Glunz of what she calls "the first life work conference held in Dumaguete." She says: "Rev. Donato Galia and Rev. Proculo

Rodriquez, both Silliman graduates, came back to assist in the week's meetings. It was a real joy to have them with us and to have them give their own experiences to the students. The town chapel was crowded every evening with about four hundred students, and many students had personal interviews with our visitors. Fifteen cards were signed for full-time Christian service, while many others signed cards signifying their willingness to let the Master have His way in their lives. Following these meetings we had the last Decision Day service for the school year and twenty-eight stood up and accepted Christ."

#### Light Breaks in New Guinea

REV. F. W. WALKER, of the New Guinea Evangelization Society, writes: "A great change is taking place in Papua which is full of promise. In the neighborhood of Kwato the old apathy and dull indifference are things of the past. Natives will walk eight, ten, and even fifteen miles to listen to preaching which formerly they would not go to the other end of the village to hear. Many say quite frankly that they are sick and tired of their old heathen ways. Native public opinion is beginning to recognize the claims of the teaching of Christ, and there is a very general and pronounced desire to learn the Way of Life. Perhaps the most hopeful indication of this change is shown in the eagerness of the children to come to school. To be convinced of this you have only to watch the children streaming over from the adjacent Island of Logea to Kwato regularly five days in the week."

#### Work for the Blind

AUSTRALIA is the headquarters of a "Mission to the Blind in Heaven and Bible Lands." It was founded by the late Robert A. Byers and its present organizing secretary is Miss Muriel Leighton (102 Union Street, Windsor, Victoria). This society cooperates with other bodies who are helping the blind in all lands.

In Egypt, Mr. Gindhi, a blind Christian, has been teaching a number of blind students in El Azhar University, Cairo. Together they have been studying the Bible in braille for nearly two years. Some have taken the braille Bibles back with them to their villages.

This society aims also to rescue blind children, to support blind evangelists and Bible women, home teachers and masseurs and to publish the Scriptures for the blind. One of the blind evangelists is now working in the hospital at Nazareth, Palestine.

#### New Zealand Sunday-Schools

THE churches of Auckland are evincing a keen desire to build up religious educational work. Conferences of youth workers are becoming popular and profitable. Earnest attention is being given to the problem of training teachers. New Zealand is particularly fortunate in having a very effective and well-organized Bible class movement to which the churches look for leaders. Students in theological colleges are now studying religious pedagogy and doing practical Sunday-school work.

#### FOREIGN MISSIONS IN BATTLE ARRAY

An endless line of splendor,  
These troops with heaven for home,  
With creeds they go from Scotland,  
With incense go from Rome.  
These, in the name of Jesus,  
Against the dark gods stand,  
They gird the earth with valor,  
They heed their King's command.

Onward the line advances,  
Shaking the hills with power,  
Slaying the hidden demons,  
The lions that devour.  
No bloodshed in the wrestling,—  
But souls new-born arise—  
The nations growing kinder,  
The child-hearts growing wise.

What is the final ending?  
The issue, can we know?  
Will Christ outlive Mohammed?  
Will Kali's Altar go?  
This is our faith tremendous,—  
Our wild hope, who shall scorn,—  
That in the name of Jesus  
The world shall be reborn!

—From *Collected Poems of Rachel Lindsay.*  
(Macmillan.)

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Any books mentioned in these columns will be forwarded by us on receipt of price.—  
THE REVIEW.

**A Tibetan on Tibet:** Being the Travels and Observations of Paul Sherap, of Tachienlu. By G. A. Combe. 8 vo. 10s. T. Fisher Unwin. London. 1926.

When, in 1850, the Catholic missionary, Abbé Huc, gave the world an intimate account of his famous journey through Tibet and his nearly nine-months' stay in the capital, Lhasa, its vivid though unscientific record deeply interested Occidentals in this unknown "Roof of the World." Here we have another record of years of travel and residence in that country, told to a competent English scholar and student of Tibetan Buddhism—often called Lamaism. Sir Charles Bell, himself resident at Lhasa nearly a year and one of our foremost authorities on things Tibetan, says of the narrator, Sherap: "We are introduced to a Tibetan, who runs away from home when still a young boy, and travels day after day, month after month, across the difficult mountain land, attaching himself first to one party and then to another. Like many of his race he has a quick, receptive mind, and his account of what he sees and feels and does, shows us Tibet from the inside. It reproduces the Tibetan atmosphere with simplicity and charm." As a later convert to Christianity, his views of Tibetan religion do not represent his own beliefs, yet Paul Sherap describes manners and rites with entire impartiality, and when he gives views of his guide in pilgrimages as far south as Budhaya in India and for two years all over Tibet, we get that devout Buddhist's reactions to sites and rites devoutly believed in. Readers of Marco Polo's Chinese journeys will find in Sherap's style almost a reproduction of Marco's, so simple and

circumstantial is it—indeed, often wearisomely meticulous.

The reader will not find anything more of things Tibetan to ask questions about after reading this volume. Behind the scenes always, and realizing what a foreigner wishes to know about his hermit fatherland, our Tibetan gives a moving picture of this land of snows and summer pasture land, of wandering lamas and lamaseries and holy places of Tibet, including the most sacred capital, Lhasa. While Lamaism is not discussed connectedly, here will be found a multitude of sketches of sections taken one by one as Sherap travels about.

To add to the value of the volume, Mr. Combe contributes an abundance of footnotes, made the more valuable by the help of missionaries who know the Tibetan borders from years of residence and study, Mr. Edgar being the most valued of all. His own opening chapter upon aspects of Buddhism and the final chapter giving an account of the "Mystery Play of Tibet," lasting two days with eleven acts, are of themselves highly interesting and informative. H. P. B.

**World-Wide Moravian Missions.** Adolph Schulze and S. H. Gapp. 163 pp. \$1.35 and \$1.75 postpaid. The Comenius Press, Bethlehem, Pa., 1926.

Two hundred years of Moravian Christian missions, graphically described here in picture and story, are, for the most part, years of pioneering in the most difficult fields. The Moravians have set an example to other Christian bodies by their devotion of life and substance, by their love and faith and obedience. This popular narrative tells of the early days of the Church under the leader-

ship of Count von Zinzendorf and the subsequent mission work in Greenland, Labrador, Alaska, among American Indians, in the West Indies, in Nicaragua, Dutch Guiana, South and Central Africa, on the borders of Tibet, in Australia and among lepers. Everywhere the labors of these missionaries have been marked by unswerving faith and self-denying love. Two hundred illustrations help to make the narrative realistic.

**A Great Emancipation: A Missionary Survey of Nyasaland, Central Africa.** World Dominion Survey Series. Wm. J. W. Roome. Map and Statistics. 64 pp. 1s. World Dominion Press. London. 1926.

Nyasaland is the scene of a part of David Livingstone's travels, of the work of Dr. Robert Laws, Donald Fraser and other well-known Scotch Presbyterian missionaries. The story of the advance of the cross is a wonderful record of heroic adventure and the results are inspiring. Now the Britist Universities Mission, the United Free Church of Scotland, the Church of Scotland Mission, the Dutch Reformed Church (of South Africa), the South Africa General Mission, the Seventh Day Adventists, the Zambesi Industrial Mission, the Nyasa Mission and the Baptist Industrial Mission (of England), are all working there in forty main stations and 1,923 outstations with 305 European missionaries. In fifty years evangelical converts have been gathered to the number of over 50,000 and about 300,000 patients are treated yearly. The Protestant mission schools have 106,000 pupils and Roman Catholic schools report 27,000. The map in this pamphlet is exceptionally clear and comprehensive.

**This Believing World.** Lewis Browne. Illus. 8 vo. 347 pp. \$3.50. New York. 1926.

From the naturalistic standpoint, Dr. Browne (a modern Jewish rabbi) describes the great religions of the world. He dedicates the book to H.

G. Wells, with whose views he is evidently in sympathy. The author tries in vain to answer the questions: "What is this thing we call religion? Whence did it come and why and how? Whither is it going?"

Dr. Browne endeavors to prove that all religious belief has evolved from fear, from superstition, from the practice of magic and an effort to curry favor with or to appease the wrath of unseen forces. He believes that all religion is good and has brought many blessings to society, generally promoting morality and stimulating art.

Christians cannot accept Dr. Browne's story of the rise and power of Christianity, for he makes positive statements without giving evidence to establish their truth. For example, he says that Jesus was born in Nazareth and that the record of His life in the gospels is no more to be relied upon than the legends of Zoroaster. He looks upon Jesus as only a sincere but mistaken Jewish "prophet." If Dr. Browne is as unreliable in his description of other religions as in his outline of Christian history, his book contains much "fiction." Jesus' miracles of healing are classed with those wrought by the dances and incantations of "medicine men;" although he acknowledges that Jesus was an extraordinary personality, not understood by any of His devotees, ancient or modern. Dr. Browne, without reason, declares that Jesus tried in vain to escape from death. The disciples are looked upon as self-deceived fanatics who told tales of the resurrection that deceived others—except Rabbi Browne! This explanation of how it all happened, and how Christianity has become the dominant religion, accepted by the most intelligent people of the age, somehow fails to convince.

**What Is Faith?** J. Gresham Machen. 12 mo. 251 pp. and Index, with list of Biblical passages quoted. \$1.75. New York. 1925.

This book sets forth luminously the author's conception of what it means

to believe on the Lord Jesus Christ "unto salvation." Much is frankly controversial and not a little is keenly critical. It would seem that conservative and liberal alike might agree to meet on the plane of such a pronouncement as this: "It is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of the faith. . . . The efficacy of faith then depends not upon the faith itself, considered as a psychological phenomenon, but upon the object of the faith, namely Christ."

It is useless to deny that there is a broad eclecticism which regards faith as a quality of the soul without respect to its object. Books like this recall us to the faith of our fathers, and to its ultimate object, the Person of Jesus Christ. The faith of our fathers, however, is not so simple a thing as some may imagine. Evangelical faith is not devoid of intellectual elements. Mr. Machen earnestly protests against the idea that there is necessarily any opposition between faith and knowledge. He pleads for a fuller knowledge of the Bible and especially of the New Testament. He is as earnest as John Wesley himself in defense of the doctrine of justification by faith. He would not object to the phrase, "justification by love," for he says, "That love alone (God's love for us), is the love that saves. And the means by which it saves is faith." Dr. Machen has a perpetual quarrel with those who regard conversion as an achievement rather than an experience. The experience follows the achievement. Those who find trouble in reconciling Paul's doctrine of faith and James's doctrine of works should read Dr. Machen's chapter on "Faith and Works."

Our brethren in Great Britain find it difficult to understand the intensity of Dr. Machen's book, at times approaching bitterness, as in his discussion of Dr. McGiffert's book, "The God of the Early Christians," provocative as that book may be. It has been more than a generation since

the Church in England and Scotland was engaged in controversies similar to those which have raged so recently among us. We are not without some signs that the Church in America is within sight of calmer seas and milder skies. If representatives of liberalism are as loyal to the Person of Christ as is this representative of conservatism—and very many of them are—we shall yet find a way by which on other points than that of faith in Christ we shall "agree to differ and in all things resolve to love."

C. C. A.

**World Friendship Pictures—Set No. 1.** Pictures of Moslem children. Four colored prints on still cardboard. 11 x 14 inches. 75 cents a set. Missionary Education Movement. New York. 1926.

These are designed for use with children in connection with the study of Moslem lands.

**Scripture Calendars. 1927.** Golden Grain, Golden Text, Daily Manna, Daily Meditation, Young Folks, Bible Almanac, Home Almanac, Daily Light. 1 shilling to 2 shillings each. Golden Grain Diary 1s 6d. Pickering and Inglis. Glasgow, Scotland.

These are attractive and helpful Scripture calendars with quotations from the most eminent spiritual Bible teachers and writers. They will bring blessing to many lives and many home circles. They make excellent Christmas and New Year gifts.

#### NEW BOOKS

**Ten Weeks with Chinese Bandits.** Harvey J. Howard. 272 pp. \$3.00. Dodd, Mead & Co. New York. 1926.

**The New Japanese Womanhood.** Allen K. Faust. 161 pp. \$1.50. George H. Doran Co. New York. 1926.

**Friends of the Caravan Trails.** Elizabeth Harris. 127 pp. 50 cents. Presbyterian Board of Christian Education. Philadelphia. 1926.

**Musa, Son of Egypt.** Mary Entwistle and Jeanette E. Perkins. 126 pp. 50 cents. Presbyterian Board of Christian Education. Philadelphia. 1926.

**Ecuador: A Story of Missionary Achievement.** W. F. Jordan. 130 pp. \$1.50. Christian Alliance Publishing Co. New York. 1926.

(Concluded on Third Cover.)

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## NEW BOOKS

(Concluded from page 995.)

**Through Teakwood Windows.** Ethel Cody Higginbottom. 129 pp. \$1.25. Fleming H. Revell Co. New York. 1926.

**The Truth About Mormonism.** James H. Snowden. 363 pp. \$2.50. Westminster Press. Philadelphia. 1926.

**A Tibetan on Tibet.** G. A. Combe. 199 pp. 10s. T. Fisher Unwin. London. 1926.

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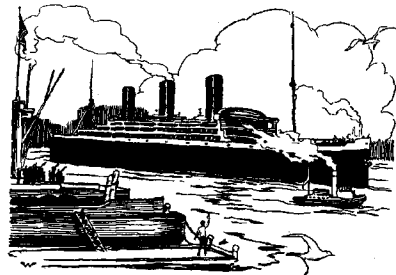
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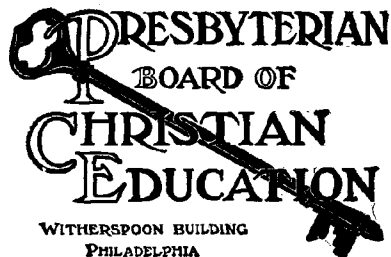
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