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THE MISSIONARY REVIEW OF THE WORLD

DEHAVAN L. PIERSON, Editor

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ROBERT E. SPEER, President

WILLIAM I. CHAMBERLAIN, Vice-President

DEHAVAN L. PIERSON, Secretary

WALTER McDUGGALL, Treasurer

Publication office, 3d & Rely Sts., Harrisburg, Pa. 25c a copy. \$2.50 a year

Editorial and Business Office, 156 Fifth Avenue, New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

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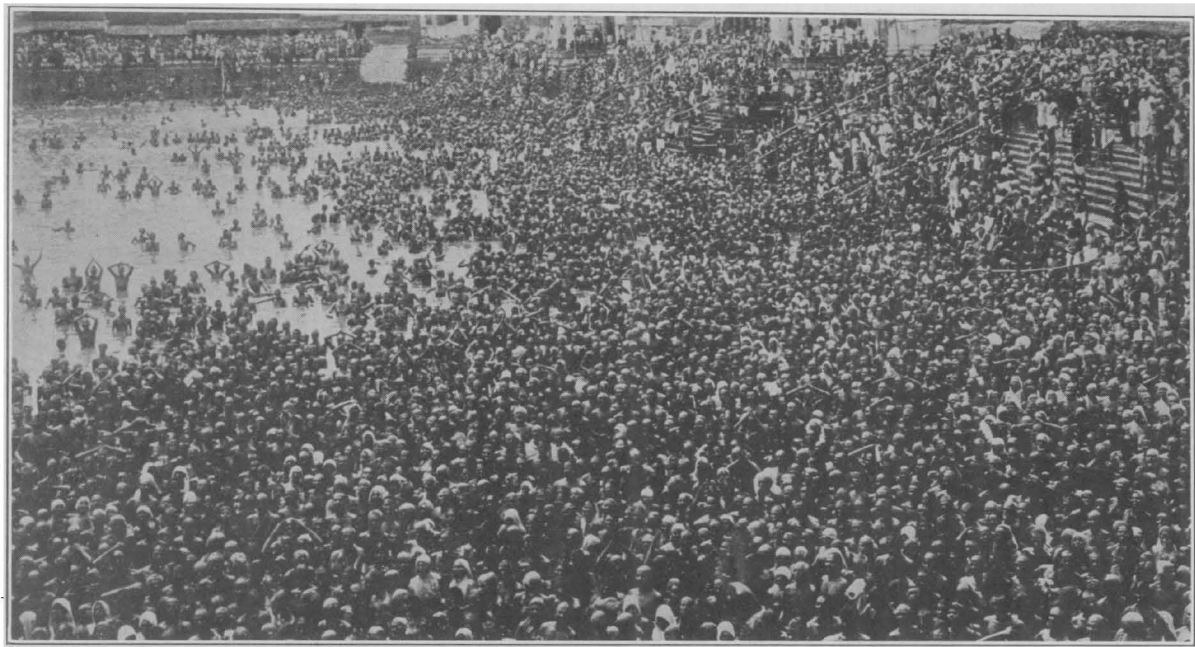
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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIX

APRIL, 1926

NUMBER
FOUR

THE SECULAR CRUSADE IN MEXICO

MUCH publicity has recently been given in the press dispatches to the alleged expulsion of all foreign Protestant and Roman Catholic teachers and preachers from Mexico, the confiscation of church property and the entire secularization of all religious schools. Many of these dispatches have been inaccurate and others have misinterpreted the situation. The Government of Mexico is not conducting an anti-religious crusade, but is endeavoring to secularize her schools and to nationalize her churches so as to free her people from the abuses that have grown up under the domination of the Roman Catholic Church.

The Mexican Constitution of 1917 decrees that "religious institutions known as churches, irrespective of creed, shall in no case hold or administer real property or loans made on such real property. . . . All such real property or loans shall rest in the nation." Anyone familiar with the history of Mexico and the conflict between the State and the Roman Catholic Church will have some sympathy with the efforts of the Government to control church property so that the Roman Catholic Church may not longer abuse its wealth and power.

This article in the Constitution was designed to correct the evils that had grown up through the accumulated riches of the Roman Catholic Church and was not aimed at Protestant churches or missions which, for the most part, are poor and not ambitious for wealth. At the same time, Americans recognize the principle that no distinction should be made between churches on account of creed. The mission boards consider that their church property (*Templos*) belongs to the Mexican nation. In most cases, the titles to Protestant school property are vested in the Boards at home, or in corporations on the field.

The Mexican Constitution also provides that no religious teaching shall be permitted in primary private schools during school

hours and that no religious services shall be held in any school buildings during school hours. These regulations were inserted to prevent the Roman Catholic Church from using their schools for religious and political propaganda. The State is not unfriendly to Protestant mission schools or churches and recognizes the great value of their work. It is interesting to note that Señor Moises Saenz, formerly the Director of the National Preparatory Schools, and now First Assistant in the Department of Education, is a graduate of the Coyoacan Preparatory School in Mexico (a Presbyterian institution), and of Lafayette College in the United States. The present Minister of Foreign Affairs in Mexico is also a graduate of a Protestant school and President Calles has sent two wards of his to an American Protestant mission school in Mexico.

While the Archbishop of Mexico, the Knights of Columbus and other Roman Catholic organizations have protested against the provisions of the Mexican Constitution and against their enforcement, the Protestant missionaries and their representatives at home have made no protest but stand ready to cooperate with the Government and to obey the laws. A cablegram from Mexico announces that "no evangelical missionaries have been expelled and no Protestant mission schools have been closed." One missionary in Piedras Negros was asked to leave, evidently on account of special local conditions, but was later invited to return by the Federal Government.

Protestant Mission Boards have always opposed American intervention in Mexico and would resent the endeavor of any forces favoring such intervention to identify these Boards with such a demand. At a recent meeting of representatives of these Boards to consider this question, the following resolutions were adopted:

This Conference recommends to the various boards of Missions having work in Mexico that they make no representation at this time as to the status of the foreign missionaries in Mexico to the governments of Mexico and the United States.

We feel it to be highly important that all foreign missionaries in Mexico observe the spirit of the organic law regarding the exercise of ministerial functions, and that in all concrete situations they should exercise much prudence. We express the hope that these missionaries may discover ways and means by which, within the constitutional provisions, they may be able to continue forwarding the interests of the Evangelical Movement in Mexico.

The features of the Mexican Constitution which provide for the larger direction of religious movements by Mexicans themselves have been well known for some time and Protestant missionary organizations in the United States have been urging their missionaries and their members to live within the Mexican Constitution.

President Calles himself has explained the status of foreign missionaries in Mexico in a special dispatch published in *The New York World*, February 25, 1926. This, in part, reads as follows:

Paragraph 8 of Article 130 of the Mexican Constitution states: "To exercise in the United States of Mexico the ministry of any cult it is necessary to be a Mexican by birth." The foreign priests whose presence in Mexico is no longer being tolerated had been flouting this constitutional provision with full consciousness of their misdoing. "On various occasions they had received warnings from the Department of the Interior to cease exercising their ministry and dedicate themselves to some other activity if they were desirous of remaining in this country. Without paying any attention to these notifications the priests to whom I refer continued exercising their ministry in violation of article 130 of the Constitution. In addition almost all of them were violating article 3, which provides in paragraph 2 that 'no religious corporation or minister of any cult will be permitted to establish or superintend primary schools.....'"

For this reason—and without such measure signifying religious persecution for any church and even less indicating a sentiment of animosity toward any foreigner—a Government which is desirous of complying with its constitutional obligations would have no other course than to oblige the constant violators of its fundamental law to leave the country. In contrast with the attitude of the expelled priests there have been numerous ministers of other cults who have obeyed the constitutional provisions. They have dedicated themselves to other legal activities, such as teaching secondary schools or to orienting or superintending suitable activities of their church, but without exercising their offices in ritualistic acts and leaving to Mexican ministers the performance of the strictly confessional work of their religion. These ministers have not and will not be molested.....

Another instance of distortion of the facts during these days has been the declaration that numerous private schools in Mexico have been closed. What has in reality occurred is that upon the discovery of convents whose existence is not authorized by the laws in force there have been found annexed primary schools, contrary to the provisions of Article III of the Constitution. These schools have not been closed but obliged to adjust their status to the aforesaid provisions.

Even if the recent public display of disobedience and opposition to the fundamental laws of the country by the head of the Mexican Catholic Church had not been made this Government, in complying with its duty to observe and cause to be observed the Constitution of the country, would have proceeded in the manner that it has if these concrete cases had come to its attention.....

With regard to the future the attitude of the Government of Mexico toward the Catholic priests or the ministers of any other cult cannot be different for American citizens from that adopted for those of other nationalities. But it is necessary to say that the violations of the law by American citizens in this respect are not so numerous as those of the nationals of other countries. Almost without exception the American ministers of confessional churches which are not Catholic adjust themselves while residing in Mexico to what the law demands. For this reason they are not molested, thus bringing about the development and prosperity of their churches through the work of Mexican ministers and living tranquilly and respected among us by merely performing acts of religion.

It may readily be seen that the banishment of foreign evangelical teachers and preachers from Mexico would be a calamity from which the country might not recover. At last reports, there were nineteen American and one British Protestant missionary societies working in Mexico, supporting two hundred and eighty missionaries in sixty-

seven resident stations. They have organized two hundred and seventy-two churches and are carrying on work at two hundred and seventy-eight other regular preaching stations. These missions conduct one hundred and eighty-four schools—mostly of the elementary grade, but including seventeen high and middle schools, six for teacher training and industrial work and five theological and Bible training schools. These mission schools have over twelve thousand seven hundred pupils under instruction.

It should be borne in mind that less than six per cent of the population of Mexico are under instruction and that a few years ago, illiteracy was eighty per cent. Conditions have improved, but still more than fifty per cent of the population over twelve years of age are illiterate. Evidently Mexico cannot afford to banish any trained Christian teachers, to close any effective schools or to deprive her people of opportunities for the best type of secular and religious education. There is reason, however, to be patient with Mexico, while we disparage all attempts of selfish capitalists or other to awaken distrust and incite to unfriendly action. Evangelical missionaries and others interested in the Mexicans may do much to cultivate the friendship of Mexicans in the United States and to cooperate with Mexican authorities in enforcing the laws of the land and in teaching the people to understand and obey the laws of God.

FEAR AND OPPORTUNITY IN THE PHILIPPINES

ONE may leave a false impression by telling isolated truths. There may not be a single error of fact in the text of Miss Catherine Mayo's recent volume on the Philippine Islands ("Isles of Fear"), yet the book misrepresents the Philippines as a whole. The same method might be used by a Filipino, if he selected his facts, to prove that the United States is unfit to govern the Philippines. One could think of the forty chapters for such a work in ten minutes—Lynching, Teapot Dome, Ludlow Massacre, Divorce, Ku Klux Klan, Jazz, Mormonism, Rum Runners, Drug-traffic—finish your own list. Miss Mayo has become the Upton Sinclair of the Philippines. After ten years of intimate contact with Filipinos from one end of the Islands to the other I find less economic fear in these Islands than in the United States. It is here; in some regions it is serious; but to give the impression that it is worse than economic fear in the United States is to misrepresent the facts.

Her attack on mestizos is unfair. The mixture of Filipino blood with Spaniards, Chinese, and Americans has been and will continue to be a blessing to this race. Miss Mayo caught some unfavorable aspects of a cross-section of the mestizo but she was oblivious to the vast improvement which is going on in their business methods. The business competition of foreigners, Chinese, American, and British, is exceedingly difficult for them to meet, with their inadequate knowl-

edge of the modern methods. Yet they are the only Filipinos who have any chance of achieving economic independence for the Islands.

The agitation for independence was very strong two years ago but it has almost died out for the present. Filipinos are equally confident that America intends to give them independence and that it will not give them independence during this administration. A good many students and workmen express the opinion that it is better not to have independence just yet; some think economic independence should precede political independence. There is better feeling now than for at least five years. At the same time it would be self-delusion to suppose that the United States can permanently maintain her present status.

What of the future of Protestantism in the Philippines? In the early days it held an amazingly strategic position because of the anger that Filipinos felt toward the friars. This antipathy has largely disappeared for the reason that the Spanish friars have either died out or have left the country and have been replaced with better men. Protestantism has been of inestimable service in forcing the Roman Catholic Church to clean house, but this house-cleaning makes the task of capturing the Islands for evangelical Christianity much more difficult than it was twenty years ago. The Protestant Church did not then realize its opportunity.

The Roman Catholic Church has now set out to capture the educational system, to control the teachers in the public schools. Through a Roman Catholic matron they have practically exclusive entrée in the girls' dormitory of the Government Normal School. They are agitating for compulsory religious education in the public schools and are spending millions in buildings for private schools and colleges. The Jesuit Ateneo has forty highly educated American professors and is regarded by many people as having the best faculty in the Philippines. There are numerous other smaller Roman Catholic educational institutions.

Meanwhile the Presbyterians have Silliman Institute, with some eight hundred students; the Baptists have Central Philippine College with about three hundred students, and five missions together conduct Union Theological Seminary with about three hundred high school, college and seminary students. All of these institutions and several smaller ones are in desperate need of money. The Union Theological Seminary is insistent upon receiving permission to conduct a four-year college course, but the Mission Boards in America have not granted this permission because of the fear they have of future costs. Hence Manila, the great educational center of the Philippines, has no representative evangelical college.

American Protestant Missions *must* find the resources for meeting an ever-enlarging opportunity. The announced policy of the Government is to withdraw insular funds from secondary education,

concentrating upon primary and industrial education. The secondary schools are to be left more and more to private enterprise. If Protestant Christians fail to provide this they must not expect to win the Philippines.

The Protestant churches are growing at a healthy rate. The second generation of young people who were born and bred in evangelical families are wonderful revelations of what the Protestant Filipino is going to be. They have character, independence of thought, and passion to serve their country and the world. If all could become as they are, the future would be glorious.

The Filipinos have a growing sense of responsibility for their backward kinsmen on the mountains of Luzon and Mindanao. Nearly every communion has organized a domestic missionary society to support Filipino missionaries. Plans are now under way for an island-wide United Missionary Society.

F. C. L.

A NEW PROGRAM FOR LATIN AMERICA

AT THE Congress on Christian Work in South America, held in Montevideo last April, some of the leading South Americans said to the North American leaders: "You North Americans make great efforts to build up commercial relations with us. Give us, also, of your rich experience in education, social betterment, ethics and soul culture."

This challenge should be brought home to the Christian people of the United States. After careful study and further consultation with representative South American interests, it was decided to adopt a program where North America might make a contribution in educational work for community betterment, public hygiene and Christian literature. The Montevideo Congress asked that the Committee on Cooperation in Latin America locate an expert in public health in South America, who could help the churches, schools, health centers and hospitals of the evangelical forces, and advise with community agencies, semi-public institutions and government officials about the practical ways of improving health, which has come to be one of the subjects of largest interest in South America.

Similarly, the Congress asked that a secretary for social service be provided to lead the evangelical forces in the more rapid development of community programs that will seek to make Christianity more effective in every department of the people's life. The missionaries are being called upon to help the various new social movements so rapidly developing in South America, such as the temperance movement, the new student organizations, the women's societies, charity organizations, child welfare movements, all of which are in need of friendly assistance. Earnest men and women in South Amer-

ica ask for the help of some competent Christian leader from North America who understands these questions.

The Indians of South America offer one of the largest challenges to Christianity and its educational program found anywhere in the world. There are some ten million Indians in South America, who are still living largely in their primitive conditions, without the advantages of Christian civilization. The Congress registered its strong conviction of the necessity of a much enlarged program among the Indians who, so far, have hardly been touched by missionary agencies. An Indian Commission, representing all of the mission boards concerned, proposes to encourage individual boards to do special work among the Indians and to organize a union program for the Indians.

NEW DAYS IN PERSIA

FOR ten days recently, the city of Urumia was decorated and rugs hung from brick-arched gateways of the two-story mud walls that are the avenues of the city. In rows of chairs were seated men invited to hear speeches and poems and military music and to see drilling and fire works. The new ruler has not yet been crowned as he wishes this to take place in the presence of special envoys from other nations to acclaim him and bring gifts.

In this new day, the Christian work for Moslems has been having a great impulse. In Tabriz, this winter, a *sayyid*, (descendent of Mohammed) has been confessing openly in the streets and markets his belief in Christ as the only Saviour of the world. He expects death at the hands of the Moslems sooner or later, but is losing no time in proclaiming Jesus. According to Moslem law, a *sayyid* is immune from death sentence, but a mob might not stop at legal technicalities. Many are ready to follow this Christian *sayyid's* leadership, saying that they have been Christians secretly before and are now willing to avow it. Recently I attended a service in Turkish when a strong sermon was preached to the Moslems on "Jesus, the Way, the Truth and the Life." The new ruler has proclaimed equal rights for all Persian citizens and if he would proclaim religious liberty, it would make a new Persia indeed!

When Rev. Benjamin W. Labaree was killed, the fines showed that a Christian's life was worth only thirty dollars for a man and only fifteen dollars for a woman. A Moslem man's life, on the contrary, was valued at one thousand dollars. When the United States demanded \$60,000 indemnity for the life of Mr. Labaree, the Persians opened their eyes—and paid the money. Last winter when a Christian woman was shot by a robber, the man was hanged by the army officials though he was a Moslem. We can see that law and order are being established.

MRS. J. P. COCHRAN.

DISTRESS IN SYRIA

CONSTANT fighting goes on about Damascus and now that Armenian roughs have been looting and robbing in the Moslem quarter, there are ugly threats of a Moslem rising against Christians in retaliation. The devoted missionaries remain at their posts, though bullets frequently enter the hospital of the Edinburgh Medical Mission, and a shot came through the wall in a British Syria Mission school room, passing through the hair of one girl and between the heads of two others.

The great numbers of refugees in Beirut, Zahleh, Siden, Mabatizeh and elsewhere present a most difficult problem.

Thousands of the people died of starvation and many who survived were left destitute by the great war. Thousands of Armenians found their way to Syria where they have been living in a pitiable condition in large camps under canvas or in wooden shelters. Large numbers of children, both Syrian and Armenian, are being cared for in orphanages. The new troubles of 1925 rendered many others homeless and have added to the problem.

In Damascus and in many villages in different parts of Syria there has been great destruction of property, and people have fled for safety to areas which are so far untouched by the war. This has affected rich and poor alike, and many who had been in a comfortable position are now reduced to a state of homeless poverty; their houses are wrecked and their belongings gone. If the refugees could find work they would soon recover but the present crisis has accentuated the unemployment problem.

To help in this distress the Beirut Relief Committee was formed in November, 1925, by American, British and Danish missionaries and relief workers and has collected from its own community and from others the sum of 4,000 dollars which is being used to give food, medical relief, clothing and shelter to women and children who were absolutely homeless. Other societies and private gifts have helped greatly to alleviate the distress; about 75,000 dollars has been sent from Syrians and Armenians now living outside the Near East; but all that has been done is quite inadequate even to clothe and feed in the simplest manner those who have suffered. In Beirut alone some 700-1000 men require work to support themselves and their families, not to mention hundreds of widows and fatherless children. In Damascus, Sidon and Zahleh districts there are thousands of refugees and destitute people. Seed wheat has been given by the government but in some districts the usual winter sowing has not been done owing to the disturbed conditions so that 1926 will have no harvest for many who depend on agricultural work.

It is hoped that friends in other lands will help the people of Syria in this time of trouble. The Beirut Relief Committee will use all gifts as speedily, economically and wisely as possible.



SCENE AT A BATHING GHAT DURING THE MELA IN INDIA

At the Hardwar Mela, in India

BY EMMA MORRIS, LUDHIANA, PANJAB

Missionary of the Presbyterian Church, U. S. A. 1892

MY Bible women and I went to sell gospels at the twelfth year Mela where pilgrims were expected from all over North India. Preparations on a big scale had been made by the railway company for the transportation of large crowds, by the sanitary commissioner for the health of the city and for supplies of pure water, and by the Police Department for the handling of the crowds. Rival sects of "holy men" had determined to have a fight to recover an ensign lost in a previous Mela, while the police were even more determined that there should be no fight. Temporary bridges had been thrown across the Ganges so that the crowds of bathers might bathe, pass across in procession, down the river, back by another bridge, and then back to their homes.

Our party of four arrived two weeks before the big day. For weeks before this every train had brought hundreds of pilgrims. Try to imagine a far background of hills, a near background of stately buildings, some coming down to the water's edge and others for a half mile or so facing on a wide stone pavement. You see groups of bathers at the water's edge, venders of sweets, cigarettes, charms, tin cans in which to carry away Ganges water, gay cloth, beads, all the various gew-gaws of a fair. You see also the fakir on his bed of spikes; the man with his foot over his shoulder; a cripple with two tiny shriveled arms; a dwarf cow; a cow with various additional members; to each, occasional passersby throw offerings.

But the main interest of the scene is in the life and color and variety of the crowd. Fine Punjabis with their pretty women-folk; Bengali women to whom we could have sold, if we had provided ourselves with Bengali gospels; many Gujratis, few of whom could read; Sindhis, Kashmiris, Nepalis, Tibetans—all mingling, passing, in the ceaseless procession. Had it been only a fair, it would have been an almost unmitigated delight to watch the crowds. But the tragedy of the thought that these crowds were depending on this for salvation, gave an indescribable pathos to the whole scene.



BIBLE WOMEN SEEKING THEIR INDIAN SISTERS

At the end of the long walk was the *Har-ki-pauri*, a sacred staircase where bathing is considered the most efficacious. In the pool among the bathers are men constantly on the lookout for the offerings thrown into the water. The passageways to this staircase are very narrow, and here a woman slipped and fell and before the onrush from behind could be stopped twenty-two had been crushed to death.

From the *Har-ki-pauri* for miles out through the hills runs a road bordering the river. This, too, was alive with pilgrims to various shrines. Along this were shops, fakirs, holy men sitting under the blazing sun with four huge fires burning around, or lying on a bed of heated bricks. Everywhere there were holy men, naked, ash-covered, with long matted snaky locks and hideous faces. The theory is that perfect holiness consists in absolute disregard of the body. Cleanliness, clothing and such things minister to the body; and therefore must be avoided. How different from the Christian idea that the body is a temple of God's Spirit!

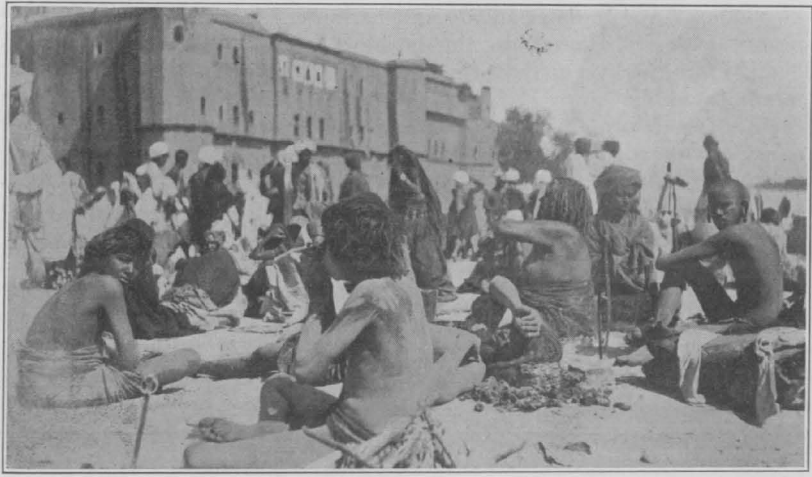
There were other pilgrims whose garb showed as much variety as that of a peacock. Huge head-dresses wonderfully adorned, garments of chiffon, of skins, of silk patchwork, fur-lined, fur trimmed; peacock feathers, necklaces of beads, of bones, of seeds; wooden sandals, high-heeled silk or satin shoes; an infinite variety. Probably the saffron colored robe was most continuously seen, as it indicates the mendicant devotee.

In and out through this crowd we moved distributing literature. Most knew we were Christians. The Arya Samaj and the Dev Samaj, (reformed religious sects) were also giving away their literature free

and the former opposed us openly. In one or two cases of insult our Christians showed well how Christ can give patience. A fakir who was ill and had listened very earnestly refused medicine, but said, "Only pray for me to your Lord Jesus Christ." There was no public preaching, but to many a small group the Gospel of Jesus Christ was proclaimed in this one of the most sacred of Hindu pilgrimage places at one of their greatest Melas.

THREE DAYS IN A CHOLERA CAMP

Then one of my Bible women came down with cholera. There were fifty of us encamped in one small enclosure. It did not seem right to expose the others for one minute longer than necessary, so



HINDU FAKIRS (RELIGIOUS MENDICANTS) AT A FESTIVAL SEASON IN INDIA

our patient was removed to the cholera camp and the government disinfectors were called. The compound was well disinfected, and every precaution taken to protect the others of the party so that there were no further cases.

The young Hindu doctor was very kind and gave the saline injection which is counted as the surest remedy. The second day and night passed and our patient was gaining. We were at one end of a long thatched shed and another similar one faced us one hundred yards or more away, filled with patients, mostly ill with cholera. Volunteer nurses from the Society of Servants of India helped in the care of the patients.

The third day brought a great influx of patients, so great that there was not room for them under the sheds. Many died almost as soon as they came in, and the living, the dying and the dead lay together. Helpers had hardly time to eat or drink, and yet the

ghastly procession poured in and out, the living from one side, the dead from the other. There were no beds, not even straw mats, so they lay in the dirt. Those conscious enough cried out for water, or moaned in their agony.

As my mind became relieved from the burden of my own Bible woman, I became more conscious of the woes of others, and went into the sheds to give a word of cheer and what other help I could. At first I hesitated to offer them water, lest they should be angry that I had made them lose their caste, but only one or two refused to take from me milk or medicine or barley water.

All the time the Mela was going on in undiminished splendor. One procession passed in sight of the cholera camp. Twelve elephants with gorgeous trappings, silver howdahs, accompanied by gay horsemen, and bands of music and banners, escorted by government mounted police, passed to the bathing place. Many praises were heard from the lips of the common crowd for Government's arrangements for their comfort and safety. But many would have preferred the old freedom and discomforts and perils, in order that they might carry out their purposes of hatred and revenge.

The experience was one never to be forgotten. All honor to the men and women who take such duties in cholera camps as part of their regular life, performing loathsome services quietly and faithfully without blare of trumpets.

Closing Licensed Opium Shops in Ceylon

BY MARY AND MARGARET W. LEITCH, CLAREMONT, CALIFORNIA

Formerly Missionaries in Ceylon; Joint Authors with Dr. and Mrs. Wilbur F. Crafts of
"Intoxicants and Drugs in All Lands"

WHEN we were missionaries in Ceylon in the year 1894 we became deeply impressed with the evils of the opium traffic there. We therefore inaugurated a movement for the closing of the opium shops in Ceylon. We first visited the five great opium shops in Colombo where we saw men, women and children of all classes and races buying opium. Large balls were sent into the interior of the island to be sold at retail or given to persons who would acquire the opium habit. Some of the opium smokers were reduced to skeletons. The shop keeper asked what we were doing there and we told him that we wished to close every opium shop on the island. As we left a number of the wretched victims followed us and in agonizing cries said: "Close the opium shops, if we could not get opium we would not want it."

In our effort to close the opium shops we enlisted the help of Mr. John Ferguson, Editor of the *Ceylon Observer*, and of the Protestant missionaries working on the island. We also visited the leading natives of the different races and religions and enlisted their

help. The largest public hall in Colombo was rented for an indignation meeting of which Mr. Ferguson was the Chairman. Missionaries and natives—Buddhists, Mohammedans, Hindus and Parsees—uttered their indignant protests against this traffic which had been thrust on them by the Government for the sake of a revenue. At the close of the meeting an Anti-Opium Committee was formed, and a resolution, protesting against the opium traffic on the island and asking for the suppression of that traffic, was adopted. It was printed in three languages and sent to the leaders of the different races and religions all around the island. As a result the subject of the licensed opium shops was discussed by the leading papers, at public gatherings and in the homes of the people. Twenty-seven thousand signatures were secured to the petition.

The petition was presented to the Legislative Council of Ceylon and later to the British Parliament. The agitation was continued by that committee until every licensed opium shop on the island was closed, and opium was sold only in government dispensaries to registered habitual consumers. As a result tens of thousands of persons have been saved from the great temptation of the opium shops in Ceylon.

If the same methods were carried out in India today, in the different provinces, we believe that every licensed opium shop in the eight provinces in India might be closed.

HOW THE MISSIONARIES COULD HELP

According to the statistics of 1921, there were in India 4,899 missionaries including married women, and 743,010 Protestant Christian communicants in the native churches. If these missionaries, and this large body of native Christians, who form the greatest moral force in India, would give their fullest help to the leaders of the various races in India who so earnestly desire the abolition of the opium traffic, they could roll up a monster petition in each province which would compel the attention of the British.

Such a petition, widely signed by taxpayers, and by the educated classes would convince the Provincial Legislature of each province as to the wishes of the people on this matter.

The opium traffic is an obstacle in the way of Christian progress in India, and is a blot on the Christian character of the British in the minds of the leaders of all races and religions. The opium evil has become a world menace and if it is to be controlled, the over production of opium in India must come to an end.

A Woman's Adventures on the Wild Afghan Frontier*

BY EMMA BELLE D. PIERSON, MONTCLAIR, N. J.

“**T**AKE this rupee toward a revolver for the intrepid missionary's outfit” said an English army officer back in the '60's when asked to contribute something to send a Christian missionary to India's wild, northwestern Afghan frontier. That missionary was Thomas Russel Wade, the father of the heroine of this adventure. The wild, fanatical tribes of Afridis, unnamed in geographies and almost unknown to the world, were the people to whom he and the doctors and nurses in the little hospital at the foot of the Khyber Pass began to minister lovingly over half a century ago.

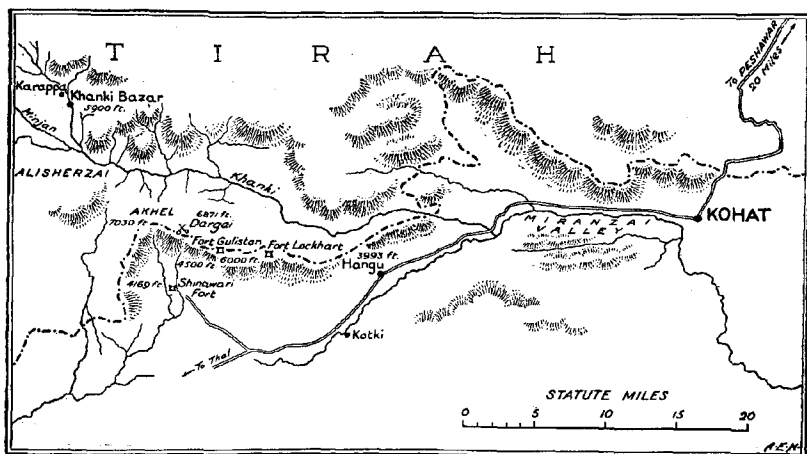
To this same hospital at Peshawar Miss Lillian Wade came in 1913, thoroughly equipped with medical and Biblical training to work as a missionary nursing sister. Not long after her arrival on the field she married the young surgeon in charge of the hospital—Dr. Vernon Harold Starr. Then followed two years of happy active service with skilled hands and warm hearts. They were two years of close contact with natives of Chinese and Russian Turkestan, Bokhara, Kabul and Afghanistan and with the Pathans of the forbidden land of Tirah, among whom the young missionaries had cast their lot.

Tirah, where live the interwarring tribes of the Afridis, is isolated both by nature and by the will of the people who have no desire for things modern. They are without navigable rivers, without railways or even roads except where the English have penetrated a few miles. They have no schools except those of the Mohammedan mullahs for teaching the Koran. There are no hospitals in Tirah. Indeed, so fundamentally is might right among the Pathans that mercy is a despised trait and theft is a profession practiced by great and small. All go armed—and the poorly escorted traveler is Allah's gift to the fortunate highway man. To possess cattle and camels, and to be an accurate shot are the two ambitions of the Pathan youth, and to exact the “Badla” or blood revenge for an injury is considered his most serious obligation. The people have no desire for education, no desire for a unified national life, no desire for intercourse with the neighboring powers. Although the British claim a form of over-lordship, there are no British police beyond the frontier. All political contacts must come through the tribal “jirgas” or Council of Elders who may be bought or flattered or coaxed into line but

* The photographs and facts in this story are taken from Mrs. Starr's book, “Tales of Tirah and Lesser Tibet” (George H. Doran Co.).

will never submit to a command by an outsider. In each community the mullah is the most influential man. His curse is feared; his favor is sought. His person and his house, in a way, are sacred and a mullah, loyal to the British Government, constitutes the most substantial hold Britain has over these fierce peoples.

Dr. and Mrs. Starr gave themselves to the services of these people, learning Pushtu, their difficult language, healing their bodies and enlightening their minds. They reached out from the vantage ground of the British Church Missionary Society and hospital at Peshawar to the neighboring people. Then suddenly occurred a horrible tragedy, directly traceable to the *Badla* doctrine so deeply entrenched in the Pathan life. A Pathan lad having heard the Gospel while a patient in the Peshawar hospital, became an earnest inquirer.



MAP OF THE RESCUE ADVENTURE.

His fanatical Moslem father killed the boy, and then to "take the exchange" for his son's life, came at night to the doctor's window as though seeking help. The missionary, supposing it to be an urgent call, went out quickly and received a cruel stab from which he died two hours later. The young widow left India and for three years plunged into war work in the Indian military hospital near Cairo. After the armistice, with the spirit of the martyr Stephen and Stephen's Master, she applied to be sent back to the dark and desperate people, her husband's murderers. There she hoped to show to them the way of Christian revenge—Christ's more excellent way of the "*Badla*." In the fall of 1920 she returned to Peshawar, and began with new zeal to make contacts with the needy people beyond the iron hills beyond which no Englishman may ever pass. In her diary Mrs. Starr describes the Pathans as tall and lithe with long aquiline features and a hawk-like expression of the eyes—which are

keen, hard and vigilant. Three years of sympathetic contact with these masterless, lawless people, were a preparation for an adventure which stands unique even in the annals of frontier missions.

One April morning in 1923, while going her rounds in the mission hospital, Mrs. Starr received a summons from the Chief Commissioner, Sir John Maffey, to come at once to the Government House. There she found the British official greatly perplexed and disturbed over the murder of an English officer's wife, and the kidnapping of their young daughter. The tragedy had occurred four days before at Kohat, a frontier town forty miles distant, and the criminals had escaped with the young woman across the border into the wilds of Tirah. Her abductor, a man named Ajab, was already under indictment for a previous murder. Any show of force might mean the girl's instant death and an effort to follow and rescue her would lead to her being spirited away into the more inaccessible parts of their mountain fastnesses.

Addressing Mrs. Starr, Sir John Maffey said: "Would you be willing to go over the border *alone* to find Miss Ellis if possible and to stay with her until a rescue party could reach her?" It was a hazardous undertaking and without any assurance of success, but the danger of the task was no deterrent to Mrs. Starr. She unhesitatingly consented and within an hour had learned all she could of the routes. By night-fall her preparations had been made and early in the morning Sir John motored with her to Kohat, the scene of the tragedy. From there they looked down upon the village where Ajab and his men had been humiliated a few weeks before after a murder and the theft of three hundred rifles from the British arsenal. When caught by the British police, they had dressed as women and had tried to hide the stolen rifles in their full skirts but had been discovered. To carry through a crime cleverly means honor, but to be humiliated by a failure is a disgrace that no Afridi can bear. The taunts of the women led Ajab and his brother Shahzada to plan and to carry out this further outrage, that their "faces might be saved" in the councils of their tribe.

On two frontier heights stood British forts from which lookouts would continually scour the country, watching for signals from the searching party. Mrs. Starr's personal escorts were three Mohammedans—one an Afridi with six names, the Indian personal assistant to the Chief Commissioner. The Rissaldar, as he was called, was an ex-officer of the Guides, a man well used to hill climbing, an expert horseman, and loyal to Sir John Maffey. The second escort was the son of Garborgha, the most loyal and influential old mullah in the country. He had publicly "three times cursed" the men who had done the dastardly deed. The third member of the party was a young Pathan—a hospital dresser—who would act as personal servant to Mrs. Starr. At the border, the British escort left the searching party

as they passed over, beyond the Samana range, into the heart of Tirah.

It was a strange sight to see on horseback the one lone English woman in Afridi dress, accompanied by an important mullah reserved and dignified, a Mohammedan official guide, and a medical neophyte, attended by forty fully armed, rough-bearded men on foot. These were the friendly "jirga" or council of the tribe through whose possessions the searchers were travelling. Five times a day the company stopped for ablutions and prayers but not once for water or food between sunrise and sunset, for it was the month of Ramadan. Five times the entire personnel of the "jirga" was changed as they reached the border of a new district. Only the consciousness of a great God and a great task upheld Mrs. Starr. Her prayer was that no indiscretions on her part might offend, and no false rumors might discourage her Mohammedan escorts for, from a human standpoint, success depended upon the continuance of their friendliness and zeal.

The enforced fasts during the day made the journey hard for the men, and the feasting far into the night cut short their rest. Wherever they halted at sun down, the villagers pulled out rope bedsteads into the roadways for them to rest upon and showed Mrs. Starr signs of friendliness in their own queer ways. The men tied lambs to her bedstead and then silently slaughtered them as a sign that they were gifts to the travelers. The women, kindly curious, watched every motion made by the English woman and then took her into their courtyard and, as a sign of approval, massaged her limbs and brought her a bowl of goat's milk and native goulash and bread. Late into the night they sat around the fire talking Pushtu in an intimate way that was making friends for the English King and for the great King of kings as well. Although only a few miles from the border, not one of the women had ever seen an English face. They were full of questions.

"This Miss Ellis—she is your sister? No? Your relative? No? You have never seen her! Then why go to so much trouble to find her? Did you come willingly or did the great English Government send you?" The answers may have permitted a little shaft of light to penetrate their minds, a little consciousness of a selflessness so



LILLIAN WADE STARR

utterly strange to them. As a sign of extreme friendliness and sympathy, the women spat vigorously into the fire and invited Mrs. Starr to do the same. Then they left her for the night while they busied themselves preparing the second meal before the sun should rise. The voices of the men kept up all night as the discussion of the "jirga" in endless palaver waxed hot or earnest. Meanwhile Mrs. Starr lay and thought out what she would say if called upon to address the excited "jirga."

The next chapters in the adventure reveal wonderful coincidences like those in the story of Peter and Cornelius. In a marvelous way the three factors operating in the expedition dovetailed in time and program.

With only the slenderest conjecture to go upon, Mrs. Starr and her party decided to head for a town in Tirah known as Khanki Bazar, for in it dwelt two well-known brigands, friends of Ajab and his brother Shahzada. Their home would be a natural hiding place for the English woman. The rescuing party knew nothing of any efforts being put forth other than their own. They did not know that after their departure Sir John Maffey had dispatched a leading tribesman to raise an Afridi army of those that resented the actions of Ajab. This army was to circle around the Khanki valley and fight the brigands if they attempted to flee into Afghanistan with their captive. They did not know that, at his suggestion, Kuli Khan, the loyal assistant political agent of the Kurram Valley had undertaken a pilgrimage to Khanki Bazar as a pious Mohammedan visiting the sacred shrine. It was a perilous thing, for he was known to be in the employ of the British, but he took with him a headman and a minor mullah, distantly related to a powerful mullah.

Although this party had started from Kohat two days later than Mrs. Starr, by climbing difficult hills and crossing difficult valleys they reached Khanki Bazar a day ahead of the English lady and her party. Mingling with the pilgrims at the shrine, quietly listening in the mosque, Kuli Khan learned that Miss Ellis was in the home of the brigand outside of Khanki Bazar and was held there with the full knowledge and consent of the local mullah. He sought a private interview with this mullah and a rather unsatisfactory talk lasting from 11 P. M. to 2 A. M. netted him only the mullah's consent to send for the kidnappers the next morning for questioning. At nine o'clock they came, impersonating injured innocence, and another palaver took place in which at last Kuli Khan, appealing to the cupidity and the pride of the kidnappers, drew forth the truth. In a boastful speech, they admitted that Miss Ellis was in the tower of Mir their friend the Jawaki raider. "But," they added, "the news has filtered through that the English will punish those who hide as well as those who abducted their country

woman. Therefore the men of Tirah have threatened to burn our homes and sow our land with salt if we bring any trouble upon the sacred shrine of Khanki Bazar." So Kuli Khan learned that they were planning to move Miss Ellis into Afghanistan, beyond the reach of political pressure. There they expected to secrete her for months until the British would accept almost any terms for her release. This was the move most feared by Kuli Khan, but he hid his emotions and laughed at them as idiots. "Did they expect that an English woman could live a month under those conditions, and what profit would there be in a dead 'Ferenghi'?"*

"No," said Kuli Khan, "you are trifling with me, for surely you have no such course in mind; it is beneath your intelligence. Now tell me the true terms on which you will release the girl."

In reply they asked for payment of an exorbitant ransom, the release of criminal friends, the cancelling of previous indictments, and full pardon for this offense. In true Eastern fashion, they began a process of bargaining which lasted far into the afternoon. Nothing came of it, and Kuli Khan, dispatching a word of cheer and some comforts to Miss Ellis by Mullah Mahmud's servant, went once more to the shrine to think, to listen, and to plan. The brigands were so inflated with their success, that they had several times remarked, "We are determined to do a thing that will startle the world, and revenge ourselves upon the Ferenghi, who humiliated us before our women folk."

Kuli Khan decided that he must work on the mullah at once and persuade him to bring Miss Ellis to his home and keep her there under his protection. This he was doing with a fair amount of success when, suddenly, breathless messengers arrived with the



MRS. STARR IN AFRIDI COSTUME

* A term of contempt for the English.

astounding news that "a large party of government officials accompanied by the son of the great Mullah Karborgha, and an English lady doctor were approaching from the south!" The news lost nothing in the telling and in great dismay Mullah Mahmud sent word to his servants to turn them back at all hazards. He wrote a threatening letter which was handed to the Rissaldar just as the party was entering the town. Only Kuli Khan's presence and arguments kept the mullah from ordering his young men to fire on the party at sight. He showed him the blot it would be upon his holy shrine, and he pressed the advantage he had gained, saying:

"Why fuss over one more English woman in your domain, since one is already here and the sanctity of your shrine is desecrated as much by her presence as it will be by another? Do you think the son of the great mullah would be accompanying them if the rest of the party were not good Mohammedans? You have nothing to gain by siding with murderers against the English."

So Mrs. Starr and her party reached Khanki Bazar, and by the unfriendly tenor of the note from the mullah knew for a certainty that Miss Ellis was captive there. The hand of God had been with them. They had not followed one false rumor nor turned one mile aside from their path. The reception in the town was unfriendly when it became known that the mullah was not receiving them, but God raised up a friend in a retired major of the 46th Punjabi Regiment who had built himself a home on a high cliff above the Mullah Mahmud's house. This major received the weary travelers and sent a note to the mullah reminding him that his house was the higher, and also that the prophet forbade firing upon a woman. At the same time he sent all his women folk to a place of safety and prepared for an attack if the mullah resented his receiving the English woman. Mrs. Starr was put in the strong tower—of solid masonry without windows—a veritable prison, where all through the night she could hear above her the regular stealthy footsteps of barefooted guards, keeping a constant lookout.

The *jirga* that met at Mullah Mahmud's house that evening was composed of the tribal khans or elders who had marched beside Mrs. Starr's horse, the murderers and their accomplices, the mullah, and Kuli Khan the mullah's guest. The discussions were hot and the senior khans of the *jirga* had much to tell of the strange "Ferengi" woman who talked their language and ate as one of them. "Now we know," said they, "why the English rule Hindustan. It is because their women are as men. Even the great mullah who walked so silent at the head of the party and to whom so much reverence was given acknowledges this."

Mullah Mahmud, thoroughly discomfited by all that had happened, and blaming the abductors of Miss Ellis for bringing this trouble upon him, was finally persuaded by Kuli Khan that much

honor might accrue to him if he would secure the release of Miss Ellis from further danger. Finally at midnight Mullah Mahmud sent Ajab and his brother and three powerful sheiks with peremptory orders to bring their captive immediately to his house that she might be under the protection of the shrine. They were obliged to obey. By the messengers Kuli Khan sent an encouraging note to Miss Ellis to say that the move was toward release, and that an English "memsahib" had come safely through to join her. Mrs. Starr longed to fly to the captive girl but the Mullah Mahmud was surly and it was necessary to use the utmost diplomacy.

On the following day, at the time of the second prayer hour, Mrs. Starr was led to the mullah's house and into a windowless tower where, in the shadow, she saw Miss Ellis lying on a bed. She was weary but uninjured, brave and hopeful, with eight days of horrible nightmare behind her.

The three bandits, her abductors, sat guarding her and the three rescuers—the Rissaldar, Kuli Khan and the hospital helper—sat opposite, watching their every move.

The rescuers were too many miles from the border to use the signals agreed upon, but Mrs. Starr wrote every important detail and sent it by swift messenger to the waiting English Commissioner at Kohat. From there the news was flashed around the world.

The two murderers sat at her side in silence, watching intently. Another *jirga* was called, to conclude a definite bargain for the release. When the men left the room for their council, the two women were at last left alone with an opportunity for intimate fellowship in prayer and thanksgiving. It was the Sabbath day—a prayer day throughout the Christian Church, and the consciousness of the ascending prayers of friends all over the world encouraged these two women in their windowless prison. The courtyard was deserted and sleepy, the household noises were stilled, the air of the mid-afternoon was lying heavy and hot. Suddenly, without warning, the four members of the gang, fully armed and excited, burst into the room!

"You must write a letter at once," said the leader to Mrs. Starr. "An Afridi army has come up from the Khyber direction and will fire our houses! Write *now* and stop it!"

The third rescuing party had arrived at the opportune moment.

Mrs. Starr, who had risen with great dignity when the men came in, said, "I will neither write nor speak with you inside our room which you have entered unannounced. Step outside with me into the courtyard."

Wondering as she went out whether this was all a ruse and what it could mean for their safety, she said, "What does a woman know about armies? I came here only to look after the girl."

"She does not need you. She is not ill," growled the leader.

"That is for me to say," returned Mrs. Starr calmly.

"You! Who are you! You can do nothing! What authority have you? The authority is *mine!*" he shouted.

The tone was angry. There was some reason for this that Mrs. Starr could not penetrate. She replied with a quiet command that he was not to speak to her in that way, and beckoned a messenger to go and bring the Rissaldar as quickly as possible. The men, excitedly talking all at once, refused to come out of the room, and Mrs. Starr refused to go inside. At last three came out, leaving the least important one with Miss Ellis. Shahzada closed and barred the door. Mrs. Starr quickly opened it and, standing in the doorway, talked with the excited men in Pushtu, every once in a while throwing a reassuring sentence in English over her shoulder to Miss Ellis.

"You are the cause of all this trouble. Why are you here? You shall not go back to her. We will separate you," said the angry men.

Just at this point a man rushed into the courtyard calling, "It is too late! Fighting has begun!" Shahzada, shaking with wrath yelled, "Our houses are burned—our women are killed! *You* are the cause!" The khans, released from the *jirga*, heard the commotion and came running to the court yard and to the room of the women. The four kidnappers angrily accused the men of Khanki Bazar of treachery, in bringing the girl to Mullah Mahmud's house so that the Afridi army might burn their homes and maltreat their families.

The three plans of rescue were coinciding in their climax just at the right moment. The khans took the excited men into another room to face the Mullah Mahmud, while the Rissaldar told of the outrage to the mullah's hospitality committed when the men forced entrance into the women's room—women *guests* of the mullah!

Foiled, entrapped and humiliated, the leader of the four lost all self-control and angrily called down curses upon the head of the holy mullah—the keeper of the sacred shrine! The khans stood around terrified, expecting him to be struck down by a bolt from heaven. Mullah Mahmud, infuriated, returned a torrent of abuse, laying upon Ajah, Shahzada, Gul Akbar and Mir a passionate and blasting curse with all the secret accompaniments known only to a learned mullah. The stricken men cringed before him and, removing their turbans, laid them at his feet begging forgiveness and the revocation of the awful curse.

In this humbled condition, the Rissaldar offered the minimum terms of release that the British Government had decided upon. Without more ado the abductors accepted them, and the Rissaldar sent word to the Afridi army to stop all hostilities, but to keep together as a force to be called upon if needed as an escort.

Miss Ellis could not leave the town till the exchange prisoners

arrived, so that Mrs. Starr made those days of freedom among the people count for God. Sick folk thronged her, and she ministered to them. Cases needing surgical treatment she urged to come to Peshawar hospital, and told of the wonderful cures she had seen there. Even the rheumatic ankles of the mullah came under her care, and she helped six women and several children of his household. A ten rupee note passed from the mullah to Mrs. Starr to buy medicines for her hospital, and a cordial invitation was given to her to come again with a full supply of medicines for a longer



MRS. STARR (STANDING) AND MISS ELLIS (SEATED) IMMEDIATELY AFTER THE RESCUE

stay in the country. She told him that many would gladly come into their land and bring them all sorts of blessings, if their treachery and war-like ways did not keep their country closed. He replied: "Every other Englishman has entered the country either as a prisoner or a soldier. You only have entered it as a friend—a guest."

At last the women and their escort were free to start homeward. As the little company was leaving, a beautiful Pathan necklace of Turkish gold coin was handed to Miss Ellis—a gift from the mullah. Out of respect to the shrine which they had to pass, they went on foot out of the village, while the people gathered on the roofs of the houses or stood in the doors of their little huts and shouted, "Come again some time!"

As they neared home and turned the last corner on the lower

slopes of the hills, Sir John Maffey, the Chief Commissioner, met them, and all traveled on foot the last mile into Shinawari Fort where Major Ellis was waiting to receive his daughter.

Mrs. Starr returned to her hospital at Peshawar to take up the routine as if nothing out of the ordinary had happened. Soon more patients from the interior began to come asking, "Is this the place of the woman who went to Tirah?" Big, strong klansmen visited the hospital to see their friends and relatives and to see the nurse who had ventured into the forbidden land. "We would have protected you if we had known you were going in," they said. One Afridi woman patient pressed upon Mrs. Starr her wedding garments and jewels, that she might be photographed in the garb of an Afridi woman—whose sister they felt she now was.

Many beneficial political changes have been successfully launched since the release of Miss Ellis. A jirga of mammoth size, addressed by the High Commissioner, has signed agreements such as had never before been broached. But the farthest effects of the episode are not political but are in the personal, the intimate, the heart-life of the people. An old Afridi woman said to Mrs. Starr on her return to Peshawar:

"Where have you been these absent days, O Mem Sahib?"

"In Tirah, O Mother," Mrs. Starr replied.

"Is it true?" she questioned. "I had heard so. Now you are truly *one of us*—for none but Afridis walk abroad in Tirah."

Returns on a Missionary's Investment

BY ELIZABETH McCauley, LUTHERAN MISSION, GUNTUR, INDIA

"IT SEEMS to me you missionaries have the most *hopeless* work in the world," said an English lady to me not long ago. "Yet you never seem depressed. What is it that makes you so happy?"

The answer was short and simple: "The work is not ours but God's."

In addition to the chief joy of working with a divine Partner in giving the Good News to people and showing them the very best way to live, there are countless human joys every day that help to make up the great "hundred-fold" promised by our Master. Imagine yourself experiencing some of these.

Letters from two of last year's training students express loving appreciation for the blessings of the school and hostel. In far away villages they are seeking to tell the Good Tidings and to live out what they learned while in training.

A small brown figure comes to your door before daylight one morning with a little home-made birthday card on which little

Yosepu has laboriously printed in red and black ink: "Happy Birthday." Money wouldn't buy that card!

A police constable, who has just lost his wife, comes to talk with you of the virtues of the dear departed one. He knows that you, too, loved her and wants to hear you say over and over what a good woman she was.

A bright letter from a bright young girl, now attending the Woman's Christian College, Madras, tells you all about her studies, friends and teachers in the College. She is confident of your interest and sympathy.

Two Bible women come from a distant village to tell of God's dealings in the lives of the women in the homes where they teach and of twenty-one high-caste people baptized recently as a result of the Gospel message in their village.

When you go to Madras on business, one of the former orphan boys, now a member of the Madras Police Force, meets you at the station and insists on doing everything he can for you throughout the day. In the evening before your train leaves he brings his little wife, of whom he is very proud, and you three sit at one of the station café tables while he treats you to tinned biscuits and "sorda."

A young Christian teacher tells you that he has received his first salary of \$10 a month and has set aside one tenth of it for the Lord's work. He asks to help support one of the orphan boys and goes away with face beaming as he contemplates the pleasure of caring for one of Jesus' little ones.

One morning you find on your desk a little wooden easel on which is a fearful picture of the Resurrection. One of the carpenter boys tells you: "I did it myself, Amma. See how nicely I colored the picture with colored crayons." The pleasure of his face and voice is worth traveling far to see and hear.

On Sabbath night, after church, one of the teachers comes as usual for prayer for the boys. You kneel together before the Throne and you hear him pour out his heart for one of the boys who is wayward, for another who is lying at death's door with fever; for Lazar who has gone to school in another village. He praises God for rain for the garden, for little Gideon's recovery from illness, for the helpfulness of Arthur and Ratnam, for the simple faith of the "Little Lights," for the turning from sin of some of the big boys. You thank God that the boys are in the care of a big brother who thinks of their every need and loves them.

"Why are we missionaries happy?" There are a thousand reasons. In the face of such countless opportunities for helpfulness, with such boundless scope for helpfulness and pleasure-giving, the Christian who would not be happy must be an incurable pessimist! The sunshine of God's presence fills our lives and we see His smile in the happy eyes of His children who come to our door.

The Influence of the Bible on Moslems*

BY THE REV. S. M. ZWEMER, D.D., CAIRO, EGYPT

Editor of *The Moslem World*

THE general advance which has been possible in the great Mohammedan world within the last three decades has been prepared for by the work of the Bible Society. In fact, most of the revolutionary changes, economic, social, moral and spiritual, which we are now witnessing in the world of Islam are due directly or indirectly to the influence of this great Book. The translators, the publishers and the colporteurs of the Bible have been the pioneers for all missionary work among the Mohammedans. Where missionaries have never been, the agents of the Bible Society have already prepared many a heart among Mohammedans to receive with sympathy the message of Jesus Christ.

In 1914, Mr. Hooper, the agent of the British and Foreign Society, and I sailed down the Red Sea. We tried to land at Yembo but the people said: "This is holy ground, and no Christian is allowed to land at Yembo." One man stepped out from the crowd and said:

"Yes, they shall land, because I am their friend."

"Who are you?" I asked.

"My name is Mohammed," he replied. We followed him to his house, and, after he had showed us hospitality in true Arabian fashion, he said, "Do not call me Mohammed, but by my new name, Gurgis (George)."

"How can your name be George? You were born here in Yembo," we said.

"Yes, and my father's name was Mohammed."

Then he took down from a shelf a copy of the New Testament and turned to the last chapter of St. Matthew's Gospel and read: "Baptize them in the name of the Father and the Son and the Holy Spirit." He said, "I baptized myself Gurgis."

Thus a Mohammedan inquirer proved his faith by his works and announced his own baptismal name in that lonely port on the West Arabian coast.

The circulation of the Scriptures has done three things in the great Mohammedan world. In the first place, it has created a new mental attitude in an Arabic-steeped Mohammedan world. All their prayers, all their sacred ritual have been in the Arabic tongue, but the circulation of the Bible has produced a new mental attitude and the Mohammedans are now translating their Koran. That world is no longer speaking the one language and reading one book, but is polyglot, and in every great Mohammedan language you can now

* From an address at the British and Foreign Bible Society's annual meeting, London, May, 1925.

purchase the Bible, the whole Word of God, in the language understood by the people.

An Arab who came to see us in Baghdad was discussing the difference between the Koran and the Gospel of Jesus Christ. Finally I said:

"Will you express the difference that you have found between the two books?"

Hesitating for a moment, he replied: "The Koran resembles one of those costly vessels that come to us from Persia filled with rose-water and carefully sealed, for which you pay a high price in



MOSLEM SEEKERS AFTER GOD—AWAITING THE LIGHT

the market. The Bible resembles the Euphrates and the Tigris coming down from Aleppo and pouring out life for the whole of Mesopotamia."

A NEW MORAL SENSE

Not only has the Bible created a new mental attitude, but it has created a new moral sense among Mohammedans. The old ideas no longer satisfy when you circulate the Scriptures. This book produces moral bankruptcy in the heart of every man who reads it and sees himself in its light. When Moslems see themselves in the mirror of the Bible they can no longer accept the ideals of the Koran.

El Iraq, a Mohammedan paper published in Baghdad, two years ago at Christmas contained this editorial:

"On the morning of December 25th, nineteen hundred and twenty-three years ago, the ray that leads to the right path appeared in Bethlehem as a

bright star, and His light spread over the East and the West. On this day was born the Image of Love and the Great Child. He spent the days calling people to the Truth and guiding them in the right path. He sheltered the sheep against the wolves. He was pure of heart and His hidden thoughts were clear. He was humble like a blessed ear full of wheat grains, and that in an age when error had a universal rule and when the wolves longed to enslave others. All His life Jesus was loved by the pure and good. He was only shunned by the arrogant and the proud. Neither the greatness of the Cæsars nor the sophistry of the priests could turn Him away from His holy purpose, for how can perishable greatness and apostate priesthood wrestle with immortal glory?"

On my recent visit to India I found that the Mohammedan press was freely quoting from the Scriptures. In their own propagandist literature the arena once was the Koran and tradition. They have now chosen as their arena of conflict against Christianity the New Testament itself. We are glad to accept this ground because the Word of God is sharper than any Damascene blade and defends itself.

Here are some questions asked me by young Mohammedans in crowded meetings in Madras, Hyderabad, Bombay and Lahore.

"One of the principal claims which Christians advance as to the personality of Jesus is that He was the Son of God. Can these claims be sustained from Mark 10:18; Luke 18:6; Matthew 19:17; John 14:12, and John 20:17?"

"Did Jesus ever dream of making Himself pass for an incarnation of God? Please give me evidence from the three Synoptic Gospels."

"What inference would you draw from verses expressing that Jesus was God and His dying ejaculation? See Matthew 27:46; Mark 15:34."

"Do Mark and John together give a record of the birth and early life of Jesus? If not, why not?"

"How is it that Matthew's Gospel does not record anything regarding the activities of Jesus after His return from Egypt?"

This whole series of questions proves that they were not only familiar with the Scriptures, but that they were studying the Bible for the evidence that the Bible affords of the mission and the work of Jesus Christ.

In the third place, throughout the whole Mohammedan world the circulation of the Scriptures is producing a new spiritual hunger for the living Christ. Everywhere doors once sealed and barred have been laid open. Everywhere missionaries speak of a new day of opportunity.

Some years ago I visited the old mosque of Santa Sophia in Constantinople. Its magnificent dome has as an adornment one of the great texts of the Koran written in beautiful Arabesque. The words, high above the heads of all the worshippers, are these:

"God is the light of the Heavens and of the Earth. His light is as of a lamp in a niche, kindled from the blessed olive tree, neither of the East nor of the West. Light upon light, glory upon glory: God is light."

When I entered Santa Sophia I saw the inscription and, with my pockets full of literature, mostly the gospels, in Arabic, I paused to read it. As I expected, one of the Mohammedan worshippers said:

"Can you read Arabic?" "Yes," I said: "to read that is comparatively easy, but to understand it is not so easy."

"Can you explain it?" he asked.

"I should like to try," I answered. "Let us be seated."

We sat down in the mosque of Santa Sophia and a small company gathered round. Then I opened my pocket Testament, gave away copies of the Gospels and read from the eighth chapter of John:

"Jesus said: I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

In that mosque those Moslems gladly accepted the gospels and listened to the interpretation of God as the Light, and the Light Incarnate and the Light through His Holy Spirit, and there was nothing to hinder or make afraid.

I visited an old sheikh in charge of the mosque of Omar in Jerusalem. After we had seen the tomb of Othman we sat in his study, and I asked him: "Have you a Bible?" From a niche he brought forth a Bible with the imprint of the British and Foreign Bible Society on it, and there we sat and studied that book. He, the man who guards the mosque of Omar, is seeking the light that never shone on sea or land, but that floods the face of Jesus Christ.

It was my great privilege for a number of years to venture to carry the Gospel of Jesus into the Azhar University at Cairo. In past years I went very often with great difficulty, but during recent years it has been my privilege personally to give to more than 150 students at El Azhar University a copy of St. Matthew's Gospel, inscribing it as a gift, and to be taken home by them to their homes. We have had prayer with some of the professors in their library, and on the occasion of my last visit they requested that the agent of the American Bible Society, who accompanied me, should send twelve copies of the whole Bible in Arabic to be used by them personally.

Even the boys of the streets are beginning to read the Bible in Cairo! It was a cold day in November. I left my boarding-house to go to the American Mission, and early in the morning at half-past seven, there sat three street urchins, huddled together with a robe over them as protection against the rain. I thought they were gambling or smoking, so I stopped to speak with them. When I lifted their garment the middle boy was just reading: "And God said to Abraham: Get thee out of thy country."

"What are you doing here?" I asked.

"Hassan reads to us from the book he bought at the depot of the British and Foreign Bible Society."

The Bible Societies in a real sense are like John the Baptist, preparing the way of God.

Missionary Education and the Home Base

BY JAMES CANNON 3RD, DURHAM, NORTH CAROLINA .
Professor of Missions in Duke University

ONE of the chief features in the history of Christian missions during the past one hundred and twenty-five years has been the constant broadening of the home base. Possibly missions might have fared better on the whole had their conduct not been set apart as a special Christian activity but had been made a part of the regular church program rather than a distinct department. The fact is that during the greatest period of Christian missionary expansion special boards, societies, and movements have been relied upon to launch and maintain Christian missions in non-Christian lands. In the beginning of foreign mission work by American churches, an appearance of unity was given when Congregational, Presbyterian, and Reformed churches united in the American Board of Commissioners for Foreign Missions, chartered in 1812. This apparent unity seems to have been due largely to the weakness of the participants, for as the work and resources increased each denomination established its own agency. In 1840 there were thirteen separate mission boards in the United States and Canada.

The following table shows the growth in the number of missionary agencies in North America:

<i>New Boards Formed</i>	1810	1820	1830	1840	1850	1860	1870	1880	1890	1900	1910
	to 1819	to 1829	to 1839	to 1849	to 1859	to 1869	to 1879	to 1889	to 1899	to 1909	to 1918
Denominational	4	1	6	6	6	9	28	27	35	12	8
Non-denominational	1	1	0	0	1	4	1	5	5	14	17

In America the support of missions has moved chiefly along denominational lines, though there are many activities in which inter-board cooperation is manifested. Among these may be noticed:

1. Special and Annual Conferences by bodies working in particular fields. For instance, in 1914 a number of boards having work in Mexico united in a division of territory in that country. There have also been special conferences in Africa, China, Japan and other fields.

2. Research. A notable example in this field is the Missionary Research Library in New York City. Various home boards have cooperated in surveys of home problems and foreign boards in surveys of foreign fields. The Institute for Social and Religious Research is doing excellent work. The surveys of Latin America in preparation for the Panama Conference of 1916 and the recent Montevideo Congress were conducted under the auspices of the Committee on Cooperation in Latin America.

3. Missionary Literature. The Missionary Education Move-

ment is a joint enterprise engaged in producing good missionary literature. The Laymen's Missionary Movement printed literature and the Committee of Reference and Counsel of the Foreign Missions Conference has sponsored several publications. The United Mission Study Committee of the Women's Societies has, for the past twenty-five years, been publishing valuable texts.

4. Education and Home Cultivation. The most notable example is the Missionary Education Movement which conducts conferences for training leaders.

5. United Giving. There have been some simultaneous financial campaigns, but the most extensive enterprise of this kind undertaken by the Inter-Church World Movement did not reach its objective.

6. Recruiting. Through the Student Volunteer Movement and the Board of Missionary Preparation this feature has been successfully handled.

7. Councils and Conferences. Chief of these is the Foreign Missions Conference of North America, organized in 1893. This body promoted the Ecumenical Missionary Conference in New York in 1900, the Edinburgh Conference of 1910, and the Washington Conference, 1925. The Home Missions Council, organized in 1908, unifies Home Mission Boards in a similar way, and the Federal Council of Churches of Christ in America brings concerted action differently.

Even this array of joint enterprises leaves the great tasks of missions in the hands of the respective denominational agencies. For mission boards, the task of missions, viewed from the angle of the home-base, involves three chief activities—education, recruiting, and finance. In fact, the whole duty of a home-base staff might be said to revolve around the question of Education, for a true educational policy will of itself produce both recruits and financial support.

The recruiting problem is well set forth by C. H. Patton in his book, "The Business of Missions," in which he points out that the effective force of missionaries of American boards in the foreign fields totals approximately 17,000. To maintain this force requires 1,500 new recruits a year, making no allowance for advance. In 1920, 1,732 new workers were sent out, a surplus of 232 over replacements. In 1921, 1,620 were sent out, so a surplus of 120 was recruited. The response to the recruiting appeal in recent years has in the main been greater than to the financial appeals, so that many boards find themselves unable to send out all the new workers available. The Survey of the Year made in 1922 by the editors of the *International Review of Missions* leads them to state that "All reports agree that the choice young men and women in the churches and colleges are volunteering for foreign service." The same magazine pointed out that American recruits were sufficient to maintain the forces at pre-war levels in all fields, despite withdrawal of the European workers. There was a falling off in 1917-18, during American participation in the war, but

the level was quickly restored under the post-war forward movements of all denominations. There is, however, always a shortage of adequately trained workers, and the number required adequately to extend Christian work in the world is practically without limit. When the totally unoccupied fields, those only partially occupied, and those lacking properly qualified workers for technical phases of work are added up, it will be seen that the total of recruits needed to evangelize the world is tremendous. At the Edinburgh Conference in 1910, it was said that there are over 120 million souls for whom no plans had been made or even contemplated by any Christian agency.

The amount of money needed is no doubt greater than will ever be supplied, but the churches planted in various mission lands may rightly be expected to undertake not only their own support, but also a large share in the evangelization of their countrymen.

Some progress has been made in financial support also.

1. During pre-war years Dr. C. H. Patton wrote in the *International Review of Missions* on "Broadening the Home Base:

"At the celebration of the centenary in 1912 of the consecration of the first five American missionaries there were 47 denominations doing work abroad with an income of \$10,707,711 and \$1,898,915 given by native Christians in 1911."

In the same magazine it was stated in 1916 that "Gifts to Foreign Missions in the United States and Canada in 1914 were \$17,168,611 and rose in 1915 to \$18,793,990.83 out of 192 organizations reporting an increase."

2. During the war period the contributions to missions in England at first fell off, but later greatly increased so that in 1918 the *International Review of Missions* reported: "The maintenance of missions is to a large extent ensured. * * * On April 17, 1918, out of 15 missionary societies (British) 13 reported an increase larger than that of the previous year and 10 the highest increase on record." The same situation prevailed in American societies, which made a great effort necessary to replace workers taken by war calls.

3. After the war, in 1920, the income of the societies in the United States and Canada was reported as \$40,276,200. Practically every American Protestant denomination was working through some form of "Forward Movement" or "Centenary" program. These campaigns marked a period of educational propaganda followed by a financial drive in which pledges were made for a period of years. In most cases the "askings" were actually pledged in denominational drives, though the Interchurch World Movement appeal for one hundred and fifty-five million dollars in one year, or three hundred and fifty million dollars in five years, failed completely.

4. The post-centenary period has been one when most boards faced difficult situations. In many cases the pledges made under pressure were not paid in full. Boards which anticipated full pay-

ments in their advance appropriations suffered heavily. In other instances the regular income fell off while the special effort was in progress and has never reached its former level. New work was projected on new money and funds for regular support have not been forthcoming. The result has been that while total benevolent gifts in America have greatly increased, most of these increases have not been in the regular missionary incomes.

A wholesome lesson seems to have been learned. The Forward Movement campaigns, in the main, were based on a financial drive with educational and recruiting adjuncts. The drive was short, intensive, and effective in raising pledges, but its results were not permanent. Cultivation of the home base must emphasize a thorough, well-rounded program of education in the local congregation under trained leadership. Out of this may be expected increased financial offerings and a large number of recruits. The roots must be planted deep so that these twin fruits may appear. Two phases of the problem at once emerge. First, the production of trained leaders to carry out the program, and second, the working out of a detailed plan of activity to be put into operation by this trained leadership.

Leadership in missionary education should be looked for from two sources, first, the pastorate, and second, the lay membership of the church. The chief agencies through which these two groups are to be trained are unquestionably the seminary, the college, and in the local church (including here special institutes and schools of missions). In the seminary the future minister is trained, and the best seminaries today provide instruction in missions. This is, or should be, designed to meet the needs of outgoing missionaries and also of home pastors. The need of home pastors for adequate seminary instruction in missions is at least equal to that of the future missionary. The Edinburgh Conference expressed the view that not over ten per cent of Protestant pastors are really interested in missions and give necessary emphasis to this phase of their work. The best means of reaching pastors before they begin work is through training prior to entry upon their active ministry. When this has not been done denominational bodies find a great need for the special training of pastors through specially prepared literature and in institutes designed to arouse missionary zeal.

Every pastor also needs intelligent lay workers in his congregation. If these are not already available they must be trained within the congregation by processes which will vary according to local conditions. However, denominations have a right to look to the colleges which they support and control to do something by way of interesting students in missions. There seems no good reason why missions should not find a place in the curriculum of every denominational institution. A survey of the teaching of missions in denominational colleges of the North Central Association shows that about two thirds

of such colleges are now offering the equivalent of one full year course in "Missions" or "Religions." In the first two college years, where foundation courses for general culture predominate, courses in missions may not have a place, but in the last two years where courses for life work culture appear, there should be included missions courses that give a world outlook and an appreciation of world problems. Courses in the History of Religion and in Comparative Religions furnish a knowledge of religious values desirable as grounds for the appreciation of civilizations other than the Anglo-Saxon and European. These courses should be planned to interest and instruct future lay workers and to give a certain degree of vocational guidance to all students. An overcrowded curriculum, and the difficulty of giving such courses properly, afford obstacles, but these may be overcome.

The impressive problem of home cultivation, however, is the planting of missionary training in the life and thought of the typical American congregation. This should be the final goal of all missionary training. Out of the local church come the future college students, the future pastors, the future missionaries. In it remains the rank and file of the church membership whose prayers and consecration and offerings are the support of all missionary activities. Only as the local church becomes missionary will the general denominational body be truly so, and only when all denominations become thoroughly missionary will the entire Church of Christ move forward to win the world for its Lord.

If such a program under an adequately trained college and seminary leadership can be inaugurated in each local congregation and permanently maintained there, the longest step towards adequate cultivation of the home base of missions will have been taken. Out of such a program only can there be expected to grow a stable financial support for an adequate supply of recruits in the cause of missions.

SOME SIAMESE PROVERBS*

1. When a dog bites you don't bite back.
2. When you enter a city whose inhabitants are cross-eyed, you must become cross-eyed too.
3. Some think they can break a log over their knee.
4. Toothless old tigers can often memorize the commandments.
5. Some folks are near salt yet they eat ashes.
6. He fled from the tiger and ran into a crocodile.
7. It is easy to find friends when you are feasting; but difficult when you are dying.
8. Some people cut a bamboo-joint to make a drinking cup before any water is discovered.
9. When in love even boiled vegetables are sweet; when you hate one even sugar is bitter.
10. He who would eat the cocoanut must crack it first—but not with his teeth.

* From *The Siam Outlook*.

—Paul A. Eakin.

The Challenge of South America

BY MRS. S. G. INMAN, LEONIA, NEW JERSEY

THE study of Latin America will prove especially interesting and profitable if we keep in mind the romance of the past, the rapidly changing present, and the promising future of our southern neighbors.

The little island of Santo Domingo is the cradle of American history. Here Columbus built the new world's first city, with its beautiful cathedral which is still standing and in which his bones rest today. Here the first American university was established and from here Cortez went to Cuba and organized the expedition that resulted in the conquest of Mexico. From here Pizarro, with a few followers and no equipment worthy of the name, started out to find the fabled riches of Peru.

Pizarro succeeded in finding gold but in doing so he destroyed one of the world's oldest civilizations. The center of this civilization was Cuzco, where lived the Inca or Emperor who had extended his realm until it included nearly all the west coast of South America and the Andes highlands. The people were marvelous builders. One looks on the ruins of their great temples and fortresses with amazement and admiration. Where did they get these immense stones? How did they cut them to fit so closely that one cannot insert a knife blade between the crevices? The government of the Incas was paternalistic. Everything centered on the Inca—so that when he was captured by the Spaniards the whole structure fell. The Indians were enslaved and their beautiful forts and temples were destroyed.

The Spaniards also imposed their religion upon the Indians—in form if not in reality. In ancient times these Indians saluted each other with, "Thou shalt work and thou shalt not steal"; now their greeting is "Holy Mary, without sin conceived." The priests from Europe built their churches on top of the destroyed Indian temples, so that the Indians would come there naturally to worship. The Indian gods were rechristened with Bible names. And today the Indians dance the old pagan dances in front of the country churches. In the highlands of Peru I saw Indians, dressed in leopard skins and masks, engage in these ancient dances.

Today Peru is governed by a despot. For example: a prominent young woman, who conducted an industrial school for girls, operated a little printing press on which she printed, for some of the university students, a protest against some government abuses. As a result she was thrown into prison where she endured great hardships for ninety days. Since further work in Peru was impossible, one of the

ladies of our party gave her funds to go to Argentina to open another school. A young manager of a ranch, a friend of a former official whom the President did not like, was falsely accused and imprisoned. The upholstery in his home was ripped up and the plaster torn from the walls, in hope of finding revolutionary literature and, although none was found, he was ordered deported. He had no means of communicating with his family, but an official of the steamship line sent them word and the beautiful young wife had but thirty minutes to pack their clothes and join her husband on the vessel on which we were traveling. She left behind five little children and started out, she knew not whither, for they had no passports.

The only center of liberal thought in Peru is in the university of San Marcos, the oldest university in the new world. Twenty-eight of her professors have been deported. The chair of philosophy is occupied by one of South America's most influential Protestant missionaries. Dr. John Mackay of the Scotch Presbyterian Mission has become the friend of the students and is also director of a large boys' school in Lima. The Methodists have near here a fine girls' school and the only Protestant missionary hospital in South America.

Chile is often called the Britain of South America. The President is a man of the people, and is fighting for them against the power of the land owners and the Roman Catholic Church. The people of Chile are alert and the women seem to have more freedom and more chance for self-expression than in other Latin American countries. The woman's movement is expressed in four powerful women's clubs, representing respectively the aristocracy, the professional woman, the middle-class woman and the working woman. The first is the only one working for votes for women. As it is under the control of the archbishop, the other clubs are afraid of the franchise for women on account of the danger of more active priestly control. The women's clubs in Chile, Argentina and Uruguay are more interested in social betterment, community service, the education of the poor, and child conservation than they are in politics.

The Chilean poetess, Gabriela Mistral, a lovable and spiritually-minded woman, is a Catholic, fighting the sins of the Church from within.

The Young Women's Christian Association at Santiago is a university for university women. With the guidance of the secretary the girls conduct the affairs of the Association and raise a large part of the funds. Though mostly Catholic, they have their Bible study classes and last year they selected Fosdick's "Meaning of Prayer" as their study book. When the Association faced financial difficulties, one Roman Catholic girl said: "There seems nothing we can do about it. We must pray for guidance. And let us all kneel as we pray. It seems so disrespectful to stand."

Another great movement in these countries is the temperance

campaign. Like all the forward-looking movements in South America, it has developed within the last ten years. In Chile it has been fostered by the laboring men and in 1923 the Pan-American Conference in Santiago passed a resolution favoring "progressive diminution of the consumption of alcohol." Chile, a great wine-producing country, drawing a rich revenue from the traffic, championed the resolution and, with Argentina, Uruguay, Colombia and other countries, has presented to its congress a project for partial prohibition. A program of compulsory temperance instruction has been adopted in the public schools of practically all the countries represented.

Most interesting of all the great movements of South America is the students' movement. Thousands of students in the universities of Argentina, Chile and Peru and other republics have joined in an "idealistic fraternity" which has been fired by what one of their leaders calls a noble dream of transformation. The movement has decried "parchment scholarship" demanding reorganization of the whole system of higher education—called militaristic, materialistic, aristocratic and ultra-nationalistic. It declares itself in revolt against "the nationalistic sophism that the interests of the nation, right or wrong, are superior to all morality." Awake to the danger of a purely utilitarian education that may "extinguish the sacred fire of souls," it calls for the cultivation of the spirit. Its further watchwords are peace, brotherhood, humanity, international solidarity and service. The university men of Chile have issued a manifesto declaring they would never take up arms against their Peruvian fellow-students. In Argentina, Bolivia, Peru and Chile the movement has associated itself altruistically with the depressed and laboring classes, bands of students voluntarily conducting night schools for workmen, children, Indians and other neglected illiterates.

There is a great eagerness for education which the Evangelical mission schools are doing much to meet. There is a fine Methodist girls' school in Santiago, also a Union Bible seminary supported by Presbyterians and Methodists. There is a Presbyterian boys' school whose graduates occupy positions of honor and leadership throughout the republic. In Buenos Aires the Methodists and Disciples unite in the "Colegio Americano," whose graduates are received without examination in the National University. Buenos Aires is such a tremendous city that to work there effectively there is need of the same resources and equipment as in New York City.

The Young Women's Christian Associations, bridging as they do the gap between the past and present social conditions, fill a great need and are crowded to the bursting point. The Associations in Rio and Buenos Aires each have over a thousand members and the four-year-old organization in Montevideo has four hundred members. There has also been steady but slower growth in the churches; the gain of the last ten years being greater than during the fifty years

preceding. One reason for the slow growth of Evangelical Churches was given by a great Argentine educationalist who said at the Montevideo Congress:

"Our people have seen so much immorality connected with the established Church, in the life of the clergy, and so much insincerity in prayer, in the Church's attitude toward education, in charity, in the lives of so-called religious people, that I cannot but feel that missionaries are marching under a much discredited banner. You come from a land where religious faith may be taken as the mark of Christian character. With us the very opposite is often true. To save itself, morality has had to sever its religious connection and to look for the support of science."

A lawyer said to one missionary: "You are a Protestant? I respect Protestantism but hate Christianity. The former stands for all progressive, educational and social ideas, but Christianity [as we know it] is the base, fountain and source of all our ills."

This is what makes missionary work in Latin America harder than in many other mission fields. The people already know the name of Jesus but He means to them a sorrowful, broken, powerless man, hanging on a cross. We must show them that Christ is alive and has power to transform their lives and that He is the answer to the spiritual longing in the hearts of the people today.

In Brazil, Protestantism has made greater advances than in other South American countries. In Rio alone there are one hundred Evangelical preaching places and a pastors' association has sixty members. The first Presbyterian church has nearly two thousand members and supports eighteen branch Sunday-schools and a number of missionaries. Rio is perhaps the foremost Evangelical center in the Latin world.

The possible future of these Latin American countries staggers the imagination. We receive great quantities of tin from Bolivia, chocolate from Ecuador, rubber and coffee from Brazil, quinine from Peru, nitrate, winter fruits and the world's richest copper from Chile, and the Argentine is already one of the world's greatest producers of wheat and beef. South America has untouched mineral resources and great uncultivated plains with room for the surplus populations of the old world. Immigrants are coming over at the rate of a million a year—a tide that must profoundly affect the future.

Within the fringe of culture and progress that marks the coast of South America lies another continent. We could draw a line from north to south four thousand miles long and not touch a single Evangelical mission station. This continent within a continent covers 6,000,000 square miles or four-fifths of the entire area. It constitutes for Evangelical Christianity the largest expanse of unoccupied territory in the world. It contains ten million Indians ranging from the more civilized highland Indians to the head hunters of Ecuador and the wild savages of the Amazon.

Within this great neglected area there are a few bright centers. In Asuncion the Disciples of Christ have a large school to meet one of the greatest opportunities in all South America. In the Chaco, among the savage Indians, the Church of England, led by Barbrooke Grubb, has one of the most remarkable mission stations in the world—described in Mr. Grubb's thrilling book, "An Unknown People in an Unknown Land." This effectively answers the question, "Are missions worth while?" Neither Catholic nor Protestant has more than touched this almost unknown "continent within a continent." Today we face this great Indian problem without funds and seemingly without hope of starting any large work among them for years to come. What a challenge!

Salvaging Human Driftwood

Peter McCarthy and the Morning Star Mission

BY JAMES H. FERRISS, JOLIET, ILLINOIS

PETER MCCARTHY inherited some money, a home and other land. Today he has none of these, but is far happier than when he had them. Perhaps no man is more loved than he for in one year Peter rescued 559 of the jobless; sheltered them 2,479 nights; gave them 5,121 meals, and clothed 1,079 of them. He visited police courts and jails 315 times, and returned to their homes 40 boys and girls who had been received from the friendly police and sheriffs. Peter prayed with them, paid their railway fares, provided lunches and traveling equipment.

There is much of this sort of work in Joliet. Many of the churches and other helpful groups are now building or re-building noble structures for future work—educational, social, commercial and religious. The joy of mission rescuers is that felt by men who stand on the brink of a flood giving encouragement and help to the struggling victims.

The Morning Star Mission of Joliet celebrated last year its fifteenth anniversary. Peter McCarthy the superintendent is perhaps the happiest person among the 70,000 people of the city.

One cold morning recently a man who had no money for a hotel sought shelter at the police station. As Peter came into the station upon his early round, the desk sergeant pointed out the stranger and said, "Maybe this gentleman would like to see you."

"I will be back in a minute or two," said Peter, "and we will go out for breakfast."

"Thank you," said the stranger, "but I am not hungry. I merely came here to get warm. They would not let me stay at the depot."

"Oh, you can't fool me," said Peter. "I have seen hungry men before."

At the restaurant the stranger told of domestic trouble, the desertion of his home, and of his wandering. Later at the mission he



PETER MCCARTHY

knelt for prayer. Under date of Dec. 15, Mr. McCarthy received the following letter from this man, written from Denver:

"Dear Mr. McCarthy: To let you know that through constant prayer after leaving you God showed me the way here. I arrived last night. Your few moments' talk with me, and your handling of my case has meant more than I can express. Please pray for me. I will return the money at the first opportunity.

"Sincerely and appreciatively yours, through God I am a Christian.
"W. P. HALL."

J. B. Bennitt, though talented and capable, dropped rather low in the list of human occupations. In fact he was a "panhandler," a professional beggar. One night in the noted Jerry McAuley Mission in New York City a man stood and testified to the help he had received from Jesus.

"Be gorra," thought Bennitt, "what does he get for that?"

Another man arose to testify. "Holy smokes! He is on the pay roll too."

"Still another, and the best of the lot."

When Henry Kratzy, ex-prize fighter, set out to tell the story of his reform, Bennitt received something of a jolt, saying to himself, "Me old friend Kratzy! And is he too on the pay roll?"

Before the service closed, Bennitt himself was upon his knees and gave himself to Christ. A change came over him and now none can doubt his Christian life. He is superintendent of the Union Rescue Mission, 622 Louisiana Avenue, Washington, one of the most famous missions in the land. Bennitt is happily situated in a new building, mission owned.

The Morning Star Mission is unique. Here beds are all free—free as the Gospel! Children come here to receive food and clothing; young travellers are returned home and before leaving receive hand bags and toilet articles, lunch bags, and lunches. A little kindness, a little token, often tames the wild heart more quickly than a sermon or an argument. The surprises at the mission, the joys that bring tears, will never fade from their memory.

"One evening I noticed a stranger near the door," says Peter. "When some one was called for to play the piano, he arose and went to the instrument. K. L. Purdy, the favorite choir leader, picked up his ears for there was a master at the keys playing 'My Mother.' Later the stranger arose and said: 'I thank God for this place and wish there was one in every town. I had a good education. Two of my brothers were educated in Rome. My family disowned me. I don't blame them but thank God that now I am going to die sober.'"

Here is a letter that rings true from one who needs help apparently more than the usual run of mankind:

"FORT PORTER, N. Y., Nov. 1, 1924.

"Dear Friends: Just a line this evening in commemoration of the Morning Star Mission. It stands out as a shining star shedding the light of Jesus on the hearts of the poor and destitute. I am serving the nation and its army and I have a large field of labor for the Kingdom of God; for, Brother Pete, men here do not know God. Back in 1914, I first met Mr. McCarthy and my love and friendship for him has increased each year. While I was serving a sentence in the jail in your city he came and asked me to give my heart to God. I knelt down in the basement back of the boiler, and made the surrender. Give the mission your loyal support and may Grace, Peace and Hope abide with you forever. Amen.



MORNING STAR MISSION

Sincerely in the Lord's work,

"HOWARD S. TOMLINSON, Company B. 28, U. S. Infantry."

African Habitations of Cruelty

BY W. C. BELL

THE brutality of the raw African native is something we read about now and then where the carnal nature has run wild. One of these cases was brought to my attention a few weeks ago.

A woman came with a baby in her arms as she had no cloth with which to carry it on her back as is the custom here. About her loins was a piece of rag about two feet long and eight inches wide. I at once handed her a piece of white cotton. Then I heard her story.

The woman's name was Chilombo. She had been torn from her husband at a time of war some eight years ago. Two children were captured with her—the youngest a sturdy baby girl whom the mother carried on her back while her little boy ran by her side. The baby was growing and getting heavier so that her captor took his turn in carrying it.

When they arrived in the Bailundo district, the man who had brought the woman and her children from the war as captives delivered the woman to his elder brother, he himself holding claim to the baby on the score of having helped her en route. The boy went with his mother. The woman has had a troublesome existence. Once her new master tried to sell her for three bottles of rum and two more for her baby. For some reason the deal had to be taken back. Her master profited from the sale of foodstuffs from her fields or would send his other wives to help themselves. When her boy, a lad of ten, was quite sick, they bound his legs and buried him before he expired. She says that she heard the screams when he was being put into the hole and she made such a fuss over the matter that her master feared that she would take the case to the Government. He confined her in a house where she was pinned down to the floor on her back by a plank over six feet long and eight inches wide having a notch fitting over the neck. The ends were securely fastened to uprights so that she could not release herself. Her ankles were in heavy stocks as well. Here she was kept for three weeks, being loosened but once or twice a day to receive a small morsel of food. One can imagine her torture and the filth in which she was forced to lie. When she promised to not take the matter to the officials she was released.

I flatly refused to credit her story, though by close questioning it seemed true. I sent a trusted elder with her and he came back with the report that her statements were true, while she herself brought the weather beaten plank which had held her so cruelly. She had dragged the plank away where she could hide it, thinking that she might need it for future evidence!

The reason of her having come to me was that she wanted to get the custody of her little girl again. The man who had her said he would release all claims if the woman would bring him seven and a half bushels of corn. I handed her the equivalent of \$6.00 and sent an escort with her. The man who was her captor refused to give up the child as greed caused him to increase his stipulations. The woman returned empty handed feeling much depressed. She has now made a plea direct to the fort and been given a hearing. Her captor has been sent for and before long the mother and daughter may be reunited. In the investigation it came out that this old cruel chief has several sons who are becoming interested in the Word, owing to visits they have made to one of our outstations.

Spiritual Awakening in Hungary

BY REV. ALEX. HARSANYI* OF ASHTABULA, OHIO

A Home Missionary for Thirty Years among the Hungarians in the U. S.

THE Reformed Church of Hungary is one of the largest single Protestant bodies in the whole world. Though the country has been dismembered so that over a million church members, in a thousand congregations, have been attached to Czecho-Slovakia, Roumania or Juglo-Slavia, yet the Reformed Church in Hungary has today almost two million members. It is a mighty church, located in a strategical position. In the Protestant world very little was known of the activities and spiritual life of this great body of Christians. Struggling always for mere existence in a country, where intolerant and aggressive opponents possessed all political power, court influence, and immense wealth, the Reformed Church had little chance for expansion or for taking part in international church movements.

Another obstacle for keeping up contact with the Protestant brethren in England, America and other countries comes from the fact that the Hungarian speaks an isolated and peculiar language. Probably there are no more than a half of a hundred learned men outside of Hungary, who have felt the inspiration to study the Hungarian language so as to be able to read the Hungarian church papers and books.

Since Hungary is the border country between Balkan and Occidental civilization, the Reformed Church had a God-given opportunity to evangelize and enlighten the multitudes—who live in spiritual darkness, oppression and ignorance in southeastern European States. Men with vision and faith started this work some fifty years ago, but in the past the Church never officially interested herself in missionary work in foreign lands. It is different now. Though the war greatly demoralized the administrative and bureaucratic life of the Church, yet she emerged from the great cataclysm with a new sign of life.

Symptoms of a wonderful spiritual awakening manifest them-



BISHOP DESIDERIUS BALTHAZAR

President of the General Synod of the Reformed Church of Hungary, now in the United States seeking funds for educational institutions of the Church which lost their funds in the war.

* Dr. Alex. Harsanyi, senior of Hungarian Protestant ministers in this country, has recently celebrated in his congregation at Ashtabula, Ohio, the thirtieth anniversary of his ministry in America under the Board of Home Missions of the Reformed Church in the U. S. He has been for many years the editor of the Hungarian Presbyterian and Reformed Church paper, and also the Director of religious literature for the Hungarian Protestants in America. He is the author of a dozen or more religious and temperance books which have gained large circulation among the Magyars.—EDITOR.

selves in every phase of the church life in Hungary. Formerly very little attention was paid to the religious and spiritual life of the individual church members, because the ministers were considered as bureaucrats rather than as shepherds of souls. Now pastors of large congregations cheerfully assist members of their own congregations in the organization of sister congregations in the same town. College and seminary professors are invited on special occasions to preach in cities where souls are hungry for the Gospel. Great spiritual conferences both for the ministry and for the laity are held in many of the principal towns. A Student Volunteer Movement, Christian Endeavor Societies, and missionary organizations are active in strengthening the denomination within the land. The Church is not so dependent on the State as formerly. Wealthy church members are



COLLEGE AND SEMINARY AT DEBRECEN

One of the oldest institutions of the Reformed Church of Hungary. Originally a Roman Catholic school but became Protestant in the time of the Reformation.

realizing more and more their obligations and responsibilities to assist the Church financially in fulfilling her mission. Charitable undertakings are started and conducted by the Church in the spirit of Christ. A number of new orphan homes were opened since the close of the great war, and better care is taken of the poor than ever before. A deeper Christian fellowship is binding together members of the congregations and of the communities. Incomparably

more emphasis is laid on prayer, consecration and inner spiritual life of the individual members of the Church, than there was in former years, when religion was only formalism and traditional custom with many members of the Church, even with those who held the highest positions in the Boards of the denomination. Leaders of the Church have clearer conception of their responsibilities in showing good example to the multitudes, attending faithfully church services and taking part in the Lord's Supper regularly. A new history of reformation in Hungary is being enacted with wonderful results. The developing new generation will form a body of more intelligent and more loyal members than were those connected with the Church in the pre-war conditions.

The Reformed Church of Hungary is visibly on the threshold of a regeneration. From a dead church she has become a living body of Christ. It is not the work of men, but of the Holy Spirit. She has gained infinitely more than what she has lost—because she has the gift of the Holy Spirit which will transform the whole Church to a power of God for the salvation of many.

BEST METHODS

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

MISSIONARY MOTHERS' DAY

May brings Mother's Day. Why not be ready with a special program on missionary mothers on Sunday, or some other day, of the first week in May? Such a program should be of interest to the whole church. The Bible lesson on Mary, the mother of our Lord, or Hannah, who loaned her child to the Lord, would be appropriate. The story of Monica, a missionary mother of the early Church, may be adapted from "Brave Adventurers,"* pages 103-104, and given as a monologue. The story of the mother of Bartholomew Ziegenbalg is the very beginning of Protestant missions. As she was dying, she called her children to her bedside. "I leave you a great treasure," she said. "You will find it in this book"—as she handed them her Bible. Largely through his mother's influence, Bartholomew Ziegenbalg became the first Protestant missionary to India, carrying with him his mother's Bible.

William Carey, the scholar and scientist, looked back to the time when, as a little boy, he was allowed by his mother to fill his room with all the interesting specimens of plant and animal life which he brought in from woods and stream, and counted his mother's sympathetic interest one of his sources of inspiration.

During the long winter evenings, in a quiet Scottish home, a mother talked with her boy about the people who had never heard of God. Years afterward the mother sat alone in that home reading a letter from her son, Robert Moffat, the pioneer missionary to Africa:

"Mother, dear mother, your many prayers have been heard. Wherever I am, I never forget how much I owe to your prayers. The first dawn of reflection respecting my soul commenced with hearing you pray."

Robert Morrison bore testimony: "In my father's house and by my parents' example, I was taught at morning, noon and night to cast my care on God."

From any good life of David Livingstone, get word pictures of the home at Blantyre with the boy running in from the mill to lay his first money in his mother's lap. Tell of the family prayer on that last morning when David read the 121st Psalm and of the abiding influence of his mother in the life of the great missionary explorer.

Other stories of missionary mothers of early or modern times may be told.

If there are any mothers of missionaries in the community they should be special guests.

Various other features will suggest themselves to resourceful leaders.

ESSENTIAL LINES IN MISSIONARY EDUCATION

BY MRS. J. M. STEARNS

Secretary of Religious and Missionary Education of the United Christian Missionary Society

Whatever may be the organizational plans and educational methods used, three general phases in missionary education will predominate.

1. *Informing* the church as to human life and its needs, and the Church and its work everywhere.

2. *Teaching* the membership about the peoples of the world that a spirit of sympathetic brotherhood may develop which will undergird the mis-

* Published by Central Committee for the United Study of Foreign Missions, West Medford, Mass. Cloth, 75 cents; paper, 50 cents.

sionary enterprise with prayer, money and life.

3. *Applying the energies* of the church in definite Christian service.

Information arrests attention and awakens interest. Instruction directs the interest toward wise and effective lines of missionary activity, and fits for service.

Applying the energies of the church in definite Christian service constitutes the expressional side of the education program, without which education fails of its purpose.

Disseminating Missionary Information

The bringing of vital, up-to-date, accurate information to the attention of the men of the church, to its young people, and its entire adult membership is an essential phase in missionary education. This informational campaign should be made immediate, intensive, continuous and challenging.

The following plans for disseminating information are suggested:

1. Interesting news items gleaned from the daily press, denominational magazines and the *MISSIONARY REVIEW OF THE WORLD*, current magazines, and missionary books should appear in local church papers and bulletins.

2. Bulletin boards should carry terse, telling statements.

3. Items should be provided for the columns of local newspapers. Usually these, if well chosen, will be welcomed and printed free of cost.

4. Small printed pages of "Missionary Radios," or "News from the Front" may be placed, monthly or quarterly, in church pews. They would be read during the quiet, waiting moments as the congregation gathers for worship.

5. Posters, featuring striking bits of information from the fields, new each week, should appear in the vestibule of the church.

6. Frequent sermons on the mission of the Church, international conditions, needs of various nations and races and the progress of Christianity should be presented.

7. Addresses by home and foreign missionaries as often as possible, also by representatives and field workers of the United Christian Missionary Society, should be arranged.

8. Stereopticon lectures should be used occasionally; also selected slides for introducing certain missionary themes.

9. Pieces of telling missionary literature handed or mailed to non-cooperating members often will bring results.

10. Responsive readings on missionary passages from the Bible, also from compilations of missionary items from the fields, can be used to advantage in many meetings and assemblies.

11. Short missionary stories, debates, impersonations and dramatic presentations before various classes, assemblies and services are effective.

12. Occasional dramatic programs before the entire congregation or school can be presented with good results.

Missionary Study and Instruction

Real knowledge of mission fields and of the missionary enterprise is essential to intelligent cooperation in the work of the Church at home and abroad. Missionary instruction for children and missionary study for more mature groups should be carefully planned and thoroughly conducted. Such work may be carried forward through the following agencies and methods:

1. Mission study classes.

2. Church school of missions.

3. Church training night.

4. Elective mission study courses for regular lesson period in Bible-school classes.

5. Short missionary studies, talks and illustrated lectures on specific courses as part of the mid-week prayer meeting program.

6. Missionary education through pageantry and projects in Bible school or church for regular or special meetings.

7. Book reading contests and reading courses regularly planned and conducted.

8. Systematic use of missionary publications.

9. Hearty promotion of missionary programs and studies as planned for missionary auxiliaries, young people's societies and other church groups and organizations.

10. Study assignments accompanying service activities.

Service Activities

Missionary projects and expressional activities should be planned as the natural, effective and adequate expression of the entire educational program.

THE CIRCUIT PLAN FOR STUDY

By GEORGE A. HUNTLEY, M.D.

The thought flashed across my mind as an inspiration—why not a group of mission study classes conducted on the circuit plan, within a geographical area and with a peripatetic teacher?

Several state workers with whom I conferred were interested and some were enthusiastic. Dr. LeGrand, of Wisconsin, wanted to try the experiment at once and wrote to headquarters requesting my services in that state for six weeks for this purpose. Mrs. W. A. Chalmers, of Philadelphia, took the matter up officially with the women of Pennsylvania who voted their approval unanimously, but it fell to the lot of Dr. A. E. Peterson in Illinois to try out the experiment first.

The textbook chosen was "Prayer and Missions," using "God's Dynamite" as illustrative material. A group of five cities was selected and Rev. Charles Carmen, of Galesburg, arranged the local details as follows:

Monday was Ottawa night; Tuesday, Peoria; Wednesday, Galesburg; Thursday, Elgin, and Friday, Rockford—all in Illinois. Thus I conducted the Ottawa class every Monday night for six weeks, Peoria every Tuesday night and so on through the list.

The pastor or pastors in each city agreed to sponsor the cause and it is to the enthusiastic support of these devoted men that the success of these classes was largely due. Where more than one church existed they combined, as, for instance, in Rockford, where one half of the meetings were held at the First Church and the other half at the State Street Church, the other side of the city.

Some of the churches shifted their week night service to the night allotted, while others put in the mission study class as an extra meeting.

There was some rivalry in the groups as to which would have the largest attendance. The honor went

to Galesburg, with an average attendance of 93 for the six weeks. Elgin came next with an average of 84; Rockford, 68; Ottawa, 54, and Peoria, 48. The interest was well sustained and cumulative—a source of constant encouragement and inspiration to the teacher.

ONE SUPERINTENDENT'S PLAN

One of the many difficulties which beset the way of missionary education in the Sunday-school is the teacher who has had little missionary education and consequently has little interest in missions. Some Sunday-schools have a special week-day mission study class for their teachers each year in which the themes for the year are discussed and missionary plans and policies are made for the school as a whole, to be carried out through different departments.

The ideal is a Sunday-school that is missionary through and through—in all of its rooms, on all of its walls, in all of its teachings and all of its practices. There are many ways of working toward this ideal. One plan that has been successful in a New Jersey town is reported by Mary E. Ewing in *Women and Missions*:

"Three years ago this fall, regular missionary instruction was started in our Sunday-school. For two years, the work was carried on in various ways, none of which was very successful. Last winter we adopted a new plan that seems to have worked.

"First of all, the old Sunday-school library room was definitely set aside as a missionary room. Slowly but surely we are covering the old shelves with maps and pictures as we endeavor to create a missionary atmosphere. To this room the classes come for their missionary instruction. Each class in the junior and intermediate departments of the Sunday-school comes to the missionary room for three successive Sundays some time during the year. The regular teacher of the class is supposed to attend the missionary class which is in charge of the special teacher.

"During the three missionary Sundays, the class simply omits the lessons in the regular course and receives instruction of another nature. Last year our plan of teaching was this: On the first Sunday, we tried to create an interest in China and the Chinese people; on the second Sunday, we studied the daily life of the people of that country; on the third Sunday, we considered the needs of the Chinese people and talked about how we could satisfy those needs. The subject matter was adapted to the age of each class. During the class period we did some handwork on 'The Chinese Village Project.'

"The fifty children who received the special missionary instruction have been responsible for many activities. In September, they carried on a missionary poster contest. In October, one of the classes presented a Chinese play as part of the Rally Day program. In November, some of the children took part in the Thanksgiving program, and made the largest contributions of food and toys in the history of the Sunday-school to an orphanage for the blind. At Christmas time, the splendid program of the Board of Foreign Missions was given by the children who had been members of the missionary class. In addition, the Sunday-school gave the largest offering of the year for missionary work in China. During the winter months the work continued. Each month some phase of missionary work was presented to the entire Sunday-school by the pupils. At Easter time, the program provided by the Board of Foreign Missions was presented by the missionary department.

"The big missionary event of the year was 'The Chinese Evening' given in May. The children made the invitations for this affair and distributed them at the church doors the Sunday before the great event. The Sunday-school room was decorated in as Chinese-y a way as possible. Small boys and girls in Chinese costumes received the guests and ushered

them to seats. The master of ceremonies, aged nine, announced the program. It consisted of a Chinese play, twelve short accounts of Chinese life and Chinese music—all given by the children. After the program the guests were invited to inspect the exhibits. On one table Chinese curios were displayed; the children collected some of them from the neighbors and the rest were borrowed from the Foreign Missions Library in New York. The handwork of the children was assembled on another table in the form of a real Chinese village, with a Christian school and hospital and a native house with three courts as the chief features. On the other table, the children exhibited the scrapbooks, marble bags, dressed-dolls and other things they had made in week-day gatherings for a Daily Vacation Bible School in China. 'The Chinese Evening' helped greatly in the missionary education of the parents as well as the children.

"In all this work the aim has been two-fold: first, to have the boys and girls realize the need of the world for Christianity; second, to show them how to satisfy this need. Because last year's plan seemed to accomplish this aim more nearly than any other method we have used, we hope to follow it again."

WINTER SCHOOLS OF MISSIONS IN FLORIDA

For many years summer schools of missions at summer resorts have had place in the program of missionary education. Winter schools of missions at winter resorts are of later origin. They offer opportunity unparalleled.

Three outstanding schools were held in Florida during January, 1926—at St. Petersburg, DeLand, and Daytona Beach. The registration at St. Petersburg passed the one thousand mark. At the other two schools, the actual registration was not so large, but the reach of the influence on the student life of the two cities was beyond estimate, including two

meetings at Stetson University, and a series of missionary talks in grammar and high schools. The high school students enjoyed a map journey through South America, conducted by a member of the faculty who attended the Montevideo Conference. They revelled in stories of immigrants and immigration, and entered a contest in an English assignment for the best retelling of a story from the book "Brave Adventurers" told to them at Chapel. Copies of the book were presented by the schools of missions for highest excellence in the various grades. On Lincoln's birthday, several members of the faculty were guests of the Daytona Normal and Industrial Institute and had the opportunity of addressing more than four hundred Negro students who are working hard for an education. The melody of "Swing Low Sweet Chariot" and "Standing in the Need of Prayer" will always remain with the guests of that day, together with the strengthening of their own faith by the faith of a woman who began that college with a cash balance of \$1.50.

At Daytona Beach, members of the faculty spoke in the various Sunday-schools, young people's societies and churches of the city. There were three supper meetings for the young people and one supper meeting for church officers for a discussion of plans for missionary education of the entire church.

At two of the schools, the Green Room Players of Stetson University, under the direction of Professor Stover, presented the great religious drama, "Peter the Rock." More than three thousand people attended the two presentations which made such a profound impression that there was a demand for a dramatic presentation of equally high grade for next year.

WHEN CHURCHES ARE SCATTERED

Distances are not taken into account in these days as was necessary in pre-automobile days. The "ar-

rive" and "depart" of railroad schedules are not the last word in possibility. Abby G. Willard suggests a possibility independent of rails.

Our churches in Eastern Connecticut are scattered, and we have only a few of the larger churches.

The only time of year that it is feasible to go "off into the country" is in the fall, although better roads are changing even that condition. We usually have wonderful weather when, in late September, or early October, we meet on some hilltop. We always carry a basket luncheon and the entertaining church provides coffee. Our idea is to make as little trouble as possible, and give the women no excuse for not coming to the meeting.

Our last meeting was at Hampton where there is a cheerful parish house. We sat around small tables. This "getting together" we consider almost as important as the program. It certainly cultivates the cooperative spirit. Five or six ministers were there, so there was a fine opportunity to tell the people about the Every-Member-Canvass plans already being carried out in the state. This year teams are going into the states to give information and inspiration.

The chairman of the association of churches had a few minutes to tell of the plans for the week in the association.

At least fourteen churches of our Branch were represented at the Hampton meeting.

No one could come by train, as so few trains stop at Hampton, and nearly every one had to "arrive" and "depart" by automobile. Two people came a distance of about thirty-five or forty miles. My own way of reaching there was by bus to Norwich, sixteen miles, where a friend took me on in her car with two others. Five, or six miles up the line, the minister of the Lebanon Church met us along the "highway" with another passenger.

Nineteen went from one church.

So, in many ways, in many places, the work goes on, the workers trying to adapt methods to changing conditions. It might be possible for many other rural or suburban communities to have similar meetings.

If One Meeting is Impossible Have Two

"Our children are scattered all over the city, and out through the suburbs," moaned a leader. "It is impossible to get a central meeting."

Sometimes, when one meeting seems impossible, two or three or half a dozen meetings are practicable. A church in Georgia has two meetings of its children's missionary society at the same hour in different sections of the city.

It is possible to preserve the strength of a central organization and have it meet in sections. This plan may be used in either city or rural churches. One leader or superintendent may have general charge and arrange for group meetings wherever a number of children can be gathered together and group leaders found. Occasional meetings of all the groups together will add the enthusiasm which comes through numbers. Many leaders, who would be unwilling to take the full responsibility for the entire organization, will do good work as group leaders.

MISSIONARY PUBLICITY

BY MRS. OSCAR E. MILES

Publicity Chairman of the Cincinnati Branch, Women's Missionary Society of M. E. Church

Publicity is one of the greatest assets of any organization, missionary societies not excepted. If you have devised a program for some special offering or celebration and it has proved successful, let others have the benefit of your inspiration. By sharing your gifts of brain and heart, your own supply is increased immeasurably. By sharing your interest and enthusiasm in the cause of missions, your own supply becomes more firmly fixed. Your aims and

purposes have a deeper meaning from your having given expression to them and they have become a more vital part of your life.

Publicity should be conducted along all possible legitimate avenues. Use the church bulletin for more thought-compelling announcement than the mere date and place of meeting. Tell who is going to have a special part in the program and give some interest-provoking description of the program itself. Possibly the "person" or the "thing" may interest some one whom you have long wanted to reach. Omit some details to arouse a bit of legitimate curiosity.

Do not hesitate to use daily papers but be careful not to submit articles of too great length, always keeping in mind the "news element." A write-up of a public meeting must be on the editor's desk as soon as the meeting is over. By next week it has lost its value as far as the press is concerned.

Church papers are glad to publish outstanding features of missionary activities, for they are recognized as valuable branches of church work, but do not feel hurt if everything you submit is not published, when you think it should be. The editor may have an unusual amount of material on hand and perhaps yours may be all right for some purposes but not just what this editor wants. You can easily discover what is good copy by trying the method of subtraction. From what you submit, subtract the printed article. Do your own cutting after this and spare the editor!

Clever invitations and posters for special occasions are a most successful method of publicity and are often a means of enlisting the talent of some one hitherto uninterested. One never knows when the spark of interest may be kindled. The field of publicity is boundless. Many methods may be tried. Some will prove more effective than others, but if you try some of them you may be surprised at the results.

Woman's Foreign Mission Bulletin

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

THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

THE ANNUAL MEETING—1926

The forty four Boards and Societies of the United States and Canada which compose the Federation, sent delegates to its annual meeting January 9th to 12th at Atlantic City just preceding the Foreign Missions Conference. The delegations included representatives of the Boards from headquarters and local groups from church societies and city missionary federations throughout the country.

An Enlightened Conscience and a New Resolve

The most striking feature of this year's annual meeting was the way in which the 300 delegates, not discounting the importance of the work assigned to the fifteen committees but without giving long sessions to the consideration of such details, swiftly gathered together their collective forces to study certain outstanding world questions, and to determine what the missionary women of North America could do to answer them.

Receptivity and response were assured at the outset, because a quiet "Retreat" on the opening Sunday morning prepared those in attendance through worship, self-examination and consciousness of dependence on God to listen to the message of the conference with unusual acuteness of spiritual hearing.

Four great international subjects were presented and each will be remembered by the heart-searching on the part of the auditors as well as the first-hand knowledge and earnestness of those who spoke.

Missions and World Peace

The first topic presented for discussion, "The Missionary Enterprise

in Relation to World Peace," in which Mrs. E. C. Cronk, Mrs. Carrie Chapman Catt and Mrs. Thomas Nicholson were the speakers, brought home to the Conference the fact that the responsibility of Christians is not alone to take the message of salvation to individuals, but to Christianize all human relationships. The Conference was reminded that the women of 29 nations have now been given the franchise, and that voting women are ruling the world whether they know it or not. Peace is an adventure of faith. We may have peace if we want it. We must demobilize the mind of the world for war and mobilize for peace. Thus a terrible challenge has been given to the Christian Church.

A generation of education lies between declaration of purpose and its accomplishment. Our method should be not revolutionary but evolutionary. We should protest against the militarization of youth in our Church and other schools, and by every means assist in rearing a generation around the world which will "learn war no more," but will learn reliance on justice, love and mutual respect as a basis for a new world order.

The following recommendations were adopted:

1. That we promote the study of books on peace and international relationships.
2. That we seek to create public opinion and to develop a will to peace.
3. That we practice international friendship.
4. That we urge Christian women to train the boys and girls to a program of peace and world friendship.
5. That we protest against military drill in schools and colleges.
6. That Christian women use the right of suffrage intelligently and faithfully.

The conference voted to add a new committee to carry out these findings and other projects of an international

nature, to be known as the Committee on International Friendship.

Present Situation in China

The present situation in China was analysed by Mrs. Charles Roys, Miss Mary Dingman and Dr. A. L. Warnshuis. The discussion brought out the following salient elements of the situation: The unequal treaties that grant extra-territoriality and tariff supervision; special privileges to missionaries, ("toleration clauses"); territorial and commercial exploitation; the student movement; the development of a new national consciousness; the industrial situation.

The following recommendations were adopted:

1. That Christians lead in assuming a new and sympathetic attitude toward China.
2. That we study new books on this new situation.
3. That we seek to promote a proper public opinion in regard to revising the unequal treaties.
4. That we recognize and respect the awakening national consciousness.

The Missionary Enterprise and Inter-Racial Relations

In the presentation and discussion of inter-racial relations emphasis rested upon the thought that race prejudice is subtle and sincere heart-searching reveals some trace of it in each of us. The prejudiced have been fed by ideas from unfriendly sources. Christians bear the responsibility of interpreting the various races to our churches.

Responsibility for prejudiced discrimination against the Orient does not rest solely upon any state nor upon the Senate. Everyone here bears some blame. Mrs. Eddy brought to her hearers the immigration situation in connection with Japan, and Mrs. Fleming stressed the work of the students in overcoming racial barriers. From the consideration of these racial questions the problem was pressed home until each delegate was testing her own sincerity. Each was echoing Mrs. Eddy's statement, "If I saw the image of Jesus Christ

in the face of everyone into whose eyes I look, there would be no race prejudice."

The following recommendations were adopted:

1. That Christian women use their influence to secure:
 - (a) The revision of the Exclusion Clauses in the present immigration laws of the United States and Canada.
 - (b) The passing of naturalization laws based on character and ability, rather than on race and color.
2. That all missionary literature which tends to foster race prejudice and an attitude of superiority be discarded.

The Missionary Enterprise and Industrialism as it Affects the Work for Women and Children

The development of industrialism in the Orient was discussed by Miss Mary A. Dingman of London, and Mrs. Edmund J. Lee of China. Miss Dingman outlined the program of the National Christian Council in its effort to create public opinion to produce favorable legislation. The subject of industrial relations was recognized as one of major importance to all Mission Boards in this new day of changing emphasis. Has the Church in China clearer vision and more courage than the Church at home? We were challenged as we heard of the splendid position taken by the National Christian Council in China (May 1922) when it faced and accepted its responsibility to conserve human values in the rapid growth of industrialism there. The story of the struggle to translate into action the determination to protect the little children under twelve from the deadening effects of work carried on during long hours, and night shifts, with no regular rest days and constant danger from insufficiently guarded machinery, deeply moved the Conference.

The Conference was impressed with facts presented by missionaries engaged in mission industries. They showed that these industries offer large opportunities for service for

Christ in making easier the approach to the people with the Gospel; in improving their economic conditions; in developing the desire for better home conditions; in expressing the love of Christ toward those bearing the burden of poverty.

The following recommendations were adopted:

1. That there be a program of education to enlighten the Christian public, especially the church membership at the Home Base as to:
 - (a) The far-reaching social changes due to the impact of modern industrialism in the Orient, especially as it affects home life and the group consciousness of the workers.
 - (b) The deplorable conditions, wages and hours under which women and children are working.
 - (c) The need of studying and translating into action the pronouncements of our church bodies in relation to these great industrial problems.
2. That we study the way in which the Christian Church in China has approached the relationship of Christianity and industry.
2. That we study the effects of industrial conditions on international relationships.
4. That mission industries always be carried on not for profit, but to serve human needs, to improve living conditions and to develop Christian life.

Another new committee was constituted to work on the matter of mission-operated industries, to be known as "The Industrial Mission Products Committee."

SARAH S. LYON,

*Executive Secretary, Foreign Division
of National Board Y. W. C. A.*

Interdenominational Student Conference

A great message of hope came to the Federation from the fair, logical Christian attitude of our youth as illustrated in the Evanston, Ill., Con-

ference. Students through daily contacts on the campus are doing more easily and naturally what the older generation has a mental struggle to accomplish. If both young and old can see the face of Jesus Christ in the face of every living being they will never be conscious of black, brown or white skin.

The following recommendations were adopted:

1. That the Federation of Woman's Boards of Foreign Missions of North America commend to the constituencies of the Foreign Mission Boards for their careful consideration the report of the commission on Foreign Missions of the Interdenominational Student Conference held at Evanston, Ill., December 29th to January 1st, 1926.
2. That in view of the interest the youth of our country is taking in world problems, the enthusiasm brought to the solution of these problems and the courage with which plans are carried out, more young people be placed on Boards and other agencies of the Church, and be given more definite responsibilities in the local church.

Accompanying this forward-looking program was the ever-present business session, for these delegates were intensely practical. Reports of committees included such important matters as bringing the Federation up to date, the publication of Christian literature in mission fields, the new mission study text books, the Women's Union Colleges in the Orient, conferences and schools of missions, and the numerous activities of the Federation.

A unanimous and grateful vote re-elected the efficient president and executive secretary, Mrs. E. H. Silverthorn and Miss Ella D. MacLaurin.

Next year's conference will have to strike a high note indeed, if it is to equal or exceed that of the meeting just closed.

Woman's Home Mission Bulletin

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

HEBREWS

BY JOHN STUART CONNING

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Dr. Conning, *Chairman*.

During recent years the Jewish press of America has reflected a troubled state of mind on the part of Jewish leaders in regard to two vital matters affecting the life of their people. They are disturbed over the Anti-Semitism which has made its appearance in practically every civilized land. They are especially concerned that this spirit should have manifested itself in America which has been for a whole generation a veritable land of promise for the oppressed Jews of Eastern Europe. The existence of a very active anti-Jewish propaganda has particularly annoyed them. The recent laws restricting immigration and the change of basis for the determination of quotas from the census of 1910 to that of 1890 has been interpreted by them as directed particularly against Jews.

Another matter which has been agitating the Jewish leaders is the rapid spread of irreligion among their people. There are today few observant Jews. The vast majority are religiously adrift. This abandonment of the synagogue has been attended with serious moral and spiritual loss. While feverish efforts are being made to stay the drift, especially along the lines of religious education and social facilities for young people, their success is not yet by any means assured. The appeal is racial rather than religious, and the free atmosphere of our American life is not conducive to the maintenance of racial distinctions.

This is a time when the Christian churches of this land should consider the Jewish situation seriously and seek to accept the responsibilities and opportunities which it presents. In par-

ticular, attention should be given to the cultivation of good will toward the Jewish people. Anti-Semitism should be rebuked as alien to the spirit of Christ and as unworthy of organizations which stand as exponents of divine love toward all mankind. It is a denial of the Gospel and a well-nigh insurmountable obstacle to its triumph.

The religious condition of the Jews also emphasizes the need and urgency of providing for them a really constructive and effective Christian ministry. Hitherto the Protestant denominations, while recognizing a special obligation to give the Gospel to the Jews, have not had any well-defined policy or program which they could follow with assurance. The work undertaken has been entered upon hesitatingly and prosecuted fitfully with the result that it has lacked both permanency and rewarding results.

There is one fact of Jewish life in America which necessitates our thinking of Christian work for the Jews in terms other than that of a mission in a Ghetto. That fact is this: the Ghetto is not characteristic of Jewish life in the United States. The Jews are everywhere. They are found in every state and territory. Even in large cities the vast majority do not live in distinctively Jewish communities but in American residential neighborhoods and in proximity to Christian churches. This movement of Jews into the neighborhood of our churches constitutes a distinct challenge to American Christianity. It is in itself a test of the most searching kind as to whether the churches of this land are thinking as churches should and as to whether they are ready to respond to an unparalleled opportunity. There is a distinct call of God to every church having Jewish

neighbors to include them in its ministry.

The extent of the opportunity may be suggested from the results of a recent survey of the Jewish situation in Philadelphia and in New Jersey by the Board of National Missions of the Presbyterian Church, U. S. A.

In Philadelphia there is a Jewish population of 240,000. There are 88 Presbyterian churches. Only 13 of them were able to say that they had practically no Jews near their churches. Not one asserted that they had none. In the case of 15 churches the Jewish population varied from 25 to 80 per cent of the whole.

In New Jersey the Jewish population in 1918 was estimated, according to the *Jewish Year Book* at 149,476. At the present time it may be conservatively estimated at 200,000. Not counting foreign language or Negro congregations, there are 355 Presbyterian churches in the state. Of these, 187 reported that they had Jews in their community. In addition, there were found six communities with a population of 500 to 2,000 eighty to ninety per cent Jewish, in which there is no Christian church of any denomination.

These facts, with variations, represent the Jewish situation in all the large cities and in many states. They indicate that thousands of churches connected with the various denominations have the opportunity of engaging directly in work for their Jewish neighbors.

In an investigation as to the feasibility and value of this type of approach to the Jews, it was learned that there are scores of churches connected with different denominations which have anywhere from one to fifty Jews in their membership. A number of churches which have recently undertaken this work are able to report encouraging results. Obviously we have here at our hand the possibility of a Christian ministry to the Jews far exceeding in its scope and effectiveness anything that has hitherto been attempted. In view of

this it is urged that every church having Jews in its community include them in its ministry.

ASIATIC EXCLUSION

Declaration by the Executive Committee of the Federal Council of the Churches regarding the Asiatic Exclusion section of the Immigration Law of 1924.

The Asiatic Exclusion section of the Immigration Law of 1924 has created an International situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence on a discriminatory law which Asiatics resent as humiliating, unjust and un-Christian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation.

Many expressions of resentment and of disappointment in the idealism, brotherhood and good will of America have come from India and China, as well as from Japan. While Asiatics know and say that nothing they can do can change the situation or the law, they repeatedly declare their trust in the sense of justice which many of them still believe inheres in the American people and their confidence that the American people will ultimately set this matter right.

The careful consideration of this important and far-reaching problem leads us to make the following observations:

1. No Asiatic nation was or is asking for the privilege of immigration.
2. It was, and still is possible to assure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment.
3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debars as unfit for citizenship, on the basis of color alone, persons

of all other races whatever their individual character or qualifications.

4. The immigration law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of immigration shall come into force. If that quota principle were applied to Japanese, Chinese and East Indians, the number of immigrants annually admissible from those countries to the United States would be 150, 100, and 100 respectively.

5. President Coolidge has declared in his last message to Congress that "we ought to have no prejudice against an alien because he is an alien"; that "the standard which we apply to our inhabitants is that of manhood"; and that "it is fundamental to our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law," which means "the full right to liberty and equality before the law without distinction of race and creed."

In view of the foregoing facts and observations we are impelled to record our convictions:

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings, and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That in the words of former Ambassador Woods, this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from these three sections of the Orient.

We therefore recommend to all right-thinking and peace-loving citizens of the United States the im-

portance of giving these matters earnest study, to the end that in due time appropriate steps may be taken to reestablish right relations between the United States and the peoples of the Orient.

CHURCH BUILDING

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Joseph S. Wise, *Chairman*.

During the year 1925 the enormous sum of six billions of dollars was expended in the United States for the erection of new buildings. It was the greatest building year in our history. The year 1926 promises to equal, if not to exceed this record. In view of this, it is well to devote some time to the consideration of church building.

Bricks, stone and cement are so inanimate to the many, while to the few, only, are these material things endowed and pulsating with life in its most animated form. To them, every brick and every stone speaks loudly and deeply of the things of God. The church building inspires, instructs and improves mankind. It is not transitory. It stands for ages, forever expressing our ideas of God and inspiring multitudes to worshipful reverence. How important it is then that every architectural line or appointment should lend itself in every way to the full development of our spiritual, intellectual, social and physical well being.

During the year, as in the preceding ones, many books and pamphlets were published by the Church Building Boards. In fact, so much literature has been made available within recent years, as well as offers of service and advice by the Boards through their Architectural Departments and Bureaus, that there should be no excuse for the further erection of inadequate or inelegant buildings. These Departments are gradually but surely evolving types of buildings that will ultimately depart from the medieval conception to that of the modern twentieth century expression of religion in its church architecture.

NEWS FROM MANY LANDS

INDIA, SIAM AND MALAYSIA

Progress among Indian Women

REV. SIMEON CORNELIUS, of the Arcot Mission of the Reformed Church in America, who has been visiting America, says: "It is encouraging to note the progress our Christian women have made. Ten per cent of them, as against one per cent of the Hindu women, are literate, according to the last census. The percentage must now be higher. We must remember that the Christians are very poor, and over three fourths of them are of outcaste origin. We have today doctors, college professors, teachers of all grades, preachers and public speakers among women, a great majority of them being Christians. Our municipalities, district and *taluk* boards, have begun to take in women members, and from our own churches there are four women who have become members of such boards."

Indian Students and the Bible

"THROUGH the generosity of the British and Foreign Bible Society every Freshman in the American College in Madura, South India, is entitled," says Professor Saunders, "to receive as a gift a beautifully printed and bound copy of the New Testament and Psalms. Practically every member of the class wants that book; and the encouraging thing every year is, that the non-Christians—Hindu and Mohammedan alike—are just as eager to get their New Testaments as the Christians. . . . The English Bible is becoming rather popular among students in India in these days; it is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of the University of Calcutta. One candi-

date went to a C. M. S. lady missionary in Calcutta to borrow a Bengali Testament. On returning the book the student declared that he had read the whole of it, and had come to the conclusion that Jesus was more than a mere man. He asked for more instruction."

Mass Movement Near Delhi

THE Chamars, a vast group of leather-makers by caste but in fact chiefly engaged as small land cultivators, are moving en masse from under Hinduism and into the Christian fold throughout the Delhi region of India, according to Bishop John W. Robinson, of the Methodist Episcopal Church. He reports over 16,000 inquirers, but says: "If some American pastor asks why we do not instruct and baptize these inquirers at once, the answer is that they live in perhaps seventy-five different villages, most of which are miles from the homes of our workers, who have to cover all these distances by foot; and that to instruct men and women whose minds have been darkened and dulled by centuries of ignorance and dense superstition is not, under even most favorable circumstances, the work of a day or a week or a month. So it is we shall have to wait a long time for these groups of inquirers to be received formally into the Kingdom and given in effective measure the enlightenment they crave and deserve from our hands. But the really great thing is that we are securing the entrance we crave among a multitudinous class."

Hindu Tribute to Christians

PRESIDING over the All-Hindu *Mahasabha* (Parliament), N. C. Kalkan, whose epigram about "the

British trinity of the Bible, the Bottle and the Bayonet" has been much quoted, had this to say of the Indian Christian community: "It must be said to their credit that they are showing the least sectarian or propagandist spirit, though placed in a peculiar position. For on the one hand, they are obviously estranged from the Hindus and the Mohammedans as Christians, and on the other hand, they do not share either the power, the prestige or the political privileges of the Europeans in the country. To be stronger in a numerical sense would be their natural aspiration and yet, I think, they offend the least against the other communities by seeking to make converts therefrom. Also they might have asked for special representation or communal electorates, taking benefit of the prevailing communal madness. But they have not done this, and their spokesmen always give the first place in their hearts to a purely national sentiment, trusting absolutely to their own sterling work, if any, to secure to them the coveted place in the Sun."

Caste Reform in Travancore

THE native state of Travancore, South India, has taken action to abolish the social restrictions imposed on the depressed classes of Hinduism, and has made a beginning by asserting their right to enter temples, and to use public highways and waterways formerly forbidden to them by the laws of caste. Two prominent non-caste Hindus, whose approach to temples is forbidden by custom, were charged by the Government with having trespassed into the temple premises and thereby polluted the deity. Both the accused were, after a protracted inquiry, during which a number of priests and temple authorities cited chapter and verse in support of distance pollution, committed to the sessions to take their trial, where the judge acquitted them. The Travancore Durbar launched this prosecution as a test suit, and the

present decision is in consonance with the policy now laid down by the Durbar that, in the eye of the law, no invidious distinctions are to be perpetuated between the various sections of Hindus, cast or non-caste.

Christ in a Brahman Home

A TOUR in South India brought to Rev. J. C. Winslow, a S. P. G. missionary in Bombay, some remarkable experiences, of one of which he writes: "I stayed with a delightful Brahman family in Bellary. I had not known them before; but a Hindu *swami*, with whom I had struck up a very friendly acquaintance a month previously, was staying in their house and on his introduction they invited me there. After a meal together we repaired to the part of the house where they have prayers, and I found that they had no idol there, but only a number of pictures of Indian saints with a picture of Christ Himself above them all. We had some Indian hymns, and then they asked me to speak to them all; and in the evening again I spoke to them, and told them of the Cross; and we conversed into the night, they speaking freely about Christ as 'the Lord.' Only those who know India can realize how impossible it would have been ten years ago."

Indians Read the Gospels

THAT the gospels "are the most-read books in India today" is the opinion of a missionary of the Society for the Propagation of the Gospel, who, in order to support his statement, tells the following incidents: "A few months ago there came to my house in a dusty village in North India, a Hindu holy man, who produced a thumb-marked New Testament in Hindi and with sparkling eyes spoke of Jesus, the man who wandered about as he did. 'But,' he said, 'He went about as a friend, doing good, and not as I, who go from shrine to shrine trying to find God for myself alone.' On another occasion I was waiting at midnight on the platform

of a wayside station when a burly farmer came up and saluted in military style. He said that when in the army in Mesopotamia somebody had given him a copy of the Gospel of St. Matthew. He produced it, and the state of the book showed that it had been read and not been merely carried in the pocket. Said he, 'The hero was a great and good man, such a one as I have never read of before, and He has made your nation great. We need Him too.' On the hot evenings just before dark, if one goes across any of the large parks in the outskirts of Delhi, one is likely to meet with men reclining on the grass, reading the New Testament."

University Religious Lectureship

THE Senate of the University of Calcutta will proceed in the month of July, 1926, to appoint the Stephanos Ghosh Lecturer to deliver a course of lectures on Comparative Religion at the University. The lectureship was founded with the object that the lecturer should endeavor to show that the highest ideal for man lies in love and service to his fellow men according to the essence of the teaching and life of Christ and that that life lived under the guidance of this ideal constitutes the highest advancement of human personality, the acceptance of a particular creed or dogma being of subordinate importance. The course of lectures is required to be delivered in English and is expected to consist of eight lectures which should be delivered not more than twice a week.

A Burmese Mill Owner

THE first convert in the Baptist mission station at Pyinmana, Burma, was also the first teacher of the station schools. He now owns two saw mills and is one of the most prosperous business men of the town. He is also a very enthusiastic evangelistic worker. Rev. B. C. Case says: "He is taking the Lord into partnership in his business, to win Christian converts through it. Annual evangelistic campaigns at his mills, personal

preaching on his own part and readiness to give from his income for Christian work make him a pillar in our work."

CHINA

American Missionaries Besieged

A GROUP of missionaries in Sinyang, Hunan Province, representing the Norwegian Lutheran Mission of America, were in great peril, according to a cablegram received on February 18th by Secretary of State Kellogg from the American Minister in Peking. It stated that they were under fire and that Rev. Nils D. Nelson had been killed by a stray bullet. Mr. and Mrs. Nelson went out to China in 1890 and the latter was among the thirty-one Americans thus besieged. This number included, beside three Roman Catholics, the following members of the Norwegian Lutheran Mission: Rev. and Mrs. John Bly, Rev. C. C. Skinsnes, M.D., and wife, Rev. and Mrs. Edward Sovik, Rev. Olaf Asper, Rev. O. Helstad, and Misses O. T. Christensen, Mina Hjeldness and Hilda Petterson. The cablegram stated: "The siege will probably continue until the troops within the walls have been starved out."

Prohibits Anti-Christian Campaign

AN ASSOCIATED Press dispatch from Peking (Feb. 28) states that one of the recent acts of the Chinese Cabinet has been the drafting of a mandate dealing with anti-Christian activity on the part of certain elements of the population, and ordering the civil and military authorities to suppress it. The mandate says in part:

The Roman Catholic and other Christian religions have been allowed in this country in accordance with treaties between China and foreign countries, under which they must be duly protected. After the establishment of the republic freedom in religious beliefs was specially given.

There are reports, however, of anti-Christian propaganda by associations organized for that purpose in various parts

of the country. These are detrimental to the spirit of toleration hitherto existing in China and they must be suppressed.

Chinese General Buys Bibles

ONE of the largest orders for Chinese Bibles and Testaments ever received by the China agency of the American Bible Society was placed in Shanghai when General Chang Tze-kiang, one of General Feng's leading officers, recently purchased from the Society's China agency eight thousand copies of the Christian Scriptures for distribution among the officers in his army. These Bibles and Testaments are to be furnished in full leather and half leather gilt binding, and are to contain at the request of General Chang a personally inscribed presentation statement written by the General himself. The cost of the order will be about \$3,000 gold.

Critics of Marshal Feng

REV. CHARLES E. SCOTT, D.D., Presbyterian missionary in Tsin-anfu, Shantung Province, and contributor to the *Review*, is quoted in the *Alliance Weekly* as saying: "In these days in China it is popular to 'cuss out' General Feng. Unregenerate editors, foreign as well as Chinese, love to do it. So do envious generals, his rivals. His achievements with his troops, and their personal affection for and personal loyalty to him—all beyond the realm of their self-seeking, sinister attainment—make them impotently gnash their teeth. So do all who are playing to the anti-foreign spirit, in its 'anti-American religion' form. So do the Manchu princes, who for three centuries have been an incubus pressing the Chinese people, living in luxury and vicious idleness off their toil and poverty, and whose revenues Feng has recently cut down. So do the Au Fu Party, the clique which now is 'the Peking Government,' and which is absolutely pro-Japan and its creature. So do the old Mandarin class who fatten on the disasters of the country and who dislike his plain

living and sharing with his soldiers. So do the younger officials, squandering the nation's resources for personal gain, whom his intense patriotism rebukes."

For Manchurian Independence

ACCORDING to news received in Moscow and reported in the *New York Times*, a conference of delegates from the three Manchurian provinces assembled in Mukden on Feb. 16th, on the initiative of Chang Tso-lin, to work out a new Manchurian Constitution.

The conference considered it unnecessary formally to secede from the other portions of the Chinese Republic, but agreed that Manchuria must continue to be quite autonomous until Peking has a strong government and a properly elected President. The three Manchurian provinces should be united under one Manchurian government on a federative basis, with extensive provincial self-government, they decided, declaring that Chang Tso-lin should remain at the head of the Manchurian Government.

Medical College for Women

THE Margaret Williamson Hospital in Shanghai for women and children, established forty-two years ago by the Woman's Union Missionary Society, is being conducted now by a board made up of representatives of the women's boards of the Reformed Church in America, the Southern Methodists and the Northern Baptists, in addition to the original society. About one thousand babies are born in this hospital every year. A medical school for Chinese women has been established, which has already become an A grade medical college. Already the new administration building, with its laboratories and class rooms and a home for seventy Chinese nurses have been built, land and a residence for the American nurses have been furnished. In the nurses' school a Chinese girl may

enter after passing the required examination and receive a three years' training as a nurse. When she completes her work in the training school, she is qualified to belong to the Nurses' Association of China and in turn to the International Nurses' Association. The Board has part of the funds for the children's hospital and student dormitory but still lacks money for the maternity hospital, surgical and medical wards, equipment and maintenance. Two hundred thousand dollars will be needed for these buildings and equipment with heating and lighting plants.

A Women's Evangelistic Band

FROM Yung kang, Chekiang Province, A. H. Barnum writes in *China's Millions*: "Some of our outstation women came forward with proposals for more definite evangelistic work, which we were glad to further to the utmost of our power. Their greatest effort was made last autumn. First, these earnest women came to Yung kang and spent two or three days visiting homes in the city, speaking, preaching, and singing the Gospel, and disposing of gospel portions and tracts. They then had a week among the adjacent villages, visiting four or five during the course of a day, sometimes meeting with much encouragement, and at other places with hard words. Going out early in the morning, it was generally near sunset when they returned, tired, but full of joy. Later they had their supper, and afterward we met for a short time around the Word and for prayer, and so closed the day. Leaving Yung kang they spent a somewhat similar ten days around Tangsi and Shansi. This work is purely voluntary except that they keep the cash for gospel sales, which is very small, and I supply the simple tracts for free distribution. I wish that our men could see their way to form a somewhat similar voluntary evangelistic band."

5

JAPAN-KOREA

Buddhist Missionary Plans

BUDDHIST imitation of Christian methods along various lines has frequently been referred to in the REVIEW. "The Eastern Asia Buddhist Convention," however, held in Tokyo, Japan, in November, passed resolutions which carry this imitation farther than it has gone before. One, for instance, recommended the observance of the birthday of Buddha "as Christians observe Christmas." Another urged closer cooperation of all Buddhists throughout the world in order to propagate the true spirit of Gautama Buddha, by which, it was claimed, the whole world may enjoy a serene and solemn state of mind as in Nirvana. For the purpose of attaining such an aim, the publication of Buddhist books, magazines and pamphlets in several Occidental languages was advocated. The despatching of missionary workers to all parts of the world was another item of the resolution. One measure urged in the discussion of Buddhist educational propaganda was the establishment of Buddhist primary schools in Great Britain.

Factory Women in Japan

JAPAN is the only country in the world which has more women than men in textile mills. This state of affairs, like the child labor conditions described in the August REVIEW, results from the sudden attempt by Japan to adopt Western industrialism. Mrs. Margaret Wells Wood, a Y. W. C. A. industrial secretary, who has spent two years investigating the problems of women workers, says that one of the worst features of the factory life is the dormitory system, by which the day and night shifts occupy the same quarters under sanitary conditions almost unspeakable. The average day is between eleven and twelve hours. If the factory is unusually busy, the hours may be increased to fourteen and sixteen, and that for twenty-nine days a month. Two rest days a month are allowed,

but these may be taken away during the rush season. The average daily wage of women workers in factories is forty-nine sen (twenty-four cents) while that of the men is just double. Another difficulty in the industrial work of Japanese women is their submissive natures. They have never objected to conditions in their lives whether at home, in school or abroad, and so accept them in the industrial world.

The W. C. T. U. in Japan

AT THE thirty-fourth annual meeting of the "Kyofukai," as the W. C. T. U. is called in Japan, a report was presented on the campaign to send temperance literature to all of the 25,000 primary schools in Japan, supplies already having been sent to nearly half the number. The discussion brought out the fact that because of drinking habits themselves or ignorance of the scientific facts about alcohol, or both, many of the teachers in the primary schools were incapable of giving scientific temperance instruction. This condition, combined with indifference on the part of many officials, resulted in lax enforcement of the juvenile Prohibition Law. Resolutions were passed (1) urging members of the Kyofukai to visit the schools in their districts and instruct the teachers, (2) petitioning the Government to limit the amount of *sake* produced, (3) petitioning the Minister of Home Affairs to enforce the Juvenile Law, (4) asking the national headquarters to send lecturers to the schools, and (5) petitioning the Educational Department to put scientific teaching on alcohol and tobacco into the readers in the primary school.

Japanese Women's Conference

THE progress made in Japan toward Christian ideals, education and freedom of expression has, perhaps, been exhibited nowhere more forcibly than in the First National Convention of the Japanese Young Women's Christian Association. At

the foot of Mt. Fuji last October, about one hundred girls and women met to discuss the policies and plans of the Association. The purpose was declared to be (1) to reproduce the life and ideals of Jesus Christ in Japan in individuals and in groups; (2) to help make friendly and right all international relations.

The high type of cultured Christian womanhood seen at the convention was a clear evidence of the effectiveness of Christian missions in Japan. The delegates were strong women with intelligence, character, purpose and power. Among the speakers were Miss Michi Kawai, a descendant of forty generations of Shinto priests, a graduate of Bryn Mawr and now leader of the Japanese Y. W. C. A.; Mrs. Hana Ibuka, a graduate of Mt. Holyoke and chairman of the National Committee of the Y. W. C. A.; Mrs. Matsu Tsugi, a graduate of Wellesley and, for some years, principal of Miss Tsuda's School in Tokyo; Mrs. Mei, delegate from the Chinese Association and a graduate of Columbia University; and Miss Kim, a delegate from the Korean Association.

Union Campaign in Seoul

THIRTY-FOUR churches of all denominations combined in a recent evangelistic campaign in the city of Seoul. Its first chapter was a week of meetings for Christians, conducted by a deeply spiritual Korean pastor. This was followed by two weeks of evangelistic preaching in the different churches and house-to-house personal work throughout the city. Some forty prominent laymen and pastors were selected to bring present-day messages of the power of Jesus Christ to change the lives of all those who will trust Him. These men spoke each night during the first week in fifteen churches throughout the city. Each speaker had the same subject in all the churches. For the second week, this plan was duplicated in nineteen others. Members from the thirty-four churches spent each morning in visit-

ing the homes in their respective neighborhoods, telling the story of Christ to those who knew Him not, and 559 new members have been secured. The Christian workers in Seoul have formed a permanent organization which will keep alive the ideals that prompted this series of evangelistic appeals.

Fruits of Korean Evangelism

THE evangelistic fervor of Korean Christians is demonstrated in the following report from Rev. Floyd E. Hamilton, of Pyengyang in the *Presbyterian Magazine*: "The missionaries are not the only ones who preach the Gospel; their efforts in evangelism are very small indeed when compared to the well-organized campaigns of the Koreans themselves; but because the Gospel has been preached, first by the missionaries and then by the converts, within the past twenty-five years in the city of Pyengyang alone, fifteen Presbyterian churches have been organized; most of them entirely self-supporting, many of them with well-paid pastors, and with congregations numbering far above 500. Go out of the city within a radius of twenty-five miles and you will find another group of Presbyterian churches numbering 120 in which the Gospel is faithfully preached every Sunday and at the midweek meeting. Go farther out still in other territory under the oversight of this station, and scattered over the fertile plain, or hidden in the deep recesses of the rugged mountains, you will find over 600 churches and groups."

ISLANDS OF THE SEA

The Bible in the Bush

MAJOR C. M. RIXON, of the Salvation Army, pays high tribute to the work of the British and Foreign Bible Society among the widely scattered settlers in Australia. He says in part: "They are not only remote from cities and towns, but are also far removed from their nearest

neighbors. In order to reach them with the Book of books, the Society employs its own colporteurs, and supplies the Scriptures to other Christian organizations who send out colporteurs equipped with caravans, horse-drawn and motor-driven, according to the class of the country which they must traverse. These colporteurs are ardent Christian workers. The navvies' camp, the mining field, the shearing shed, the solitary boundary rider, road-mender or swagman—the colporteurs visit them all. Whether they must work alone, or can associate with an occasional kindred spirit, their ministry with the spoken or written Word counts for a great deal."

Indentured Labor in Fiji

A FIJIAN vernacular paper, *Na Viti*, publishes a Christian native's statement that many Fijians are now being "signed on" for work on sugar plantations and in sugar mills. The writer says:

Last year, 1924, we had been protected by our benevolent Empire of Great Britain for fifty years. It is about ninety years or more since the Christian religion came to Fiji. By these two things, the Christian religion and the Government, we, the natives, have been taught and led upwards, so that we may attain to an enlightened order of things such as some other lands have reached. It appears that in these days we are still progressing, and we are about to attain to an enlightened order of things. We are surprised then, that some of the natives go in large numbers, and submissively, as indentured labour to various places of employment in Fiji for the small sum of £20 or £24 a year. When I saw this, I was inwardly pained, and said to myself, "Alas! It appears that the natives of Fiji are going back to where they used to be before."

Filipino Y. W. C. A. Pioneer

MISS SOLITA GARDUNO journeyed from Cavite, Philippine Islands to New York City that she might take the training to fit her for a secretaryship of the Young Women's Christian Association in Manila. There is no Association in the Philippines, but Miss Garduno is so convinced of the need of one that she

underwent the hardships and the perils of a long journey all alone (an undertaking for a girl who was never out of her own dooryard alone after dark) to carry this message of need to all who may be interested, and to prepare herself for the work when it is begun. In speaking of the Filipino woman Miss Garduno says:

She must have an all-round development; she is thinking of a career and wants to stand on her own feet. I know that she will find her problems solved, and her path made clear, through the friendship and understanding the big sister, the Y. W. C. A., gives to her. That is why I came to the United States—because I know the need of the girls of my country, and want to help them.

Abuses in New Hebrides

CONDITIONS in the New Hebrides under the so-called "Condominium Government," which was described in the March, 1925, REVIEW, continue to be very serious. The minutes of the Presbyterian Mission Synod call attention to some of these as follows: "There is still no Land Court, and at present no Joint Court; there have been many cases of grog selling, notably in Malekula, Ambrim, Paama; Epi and Emae, and even in Vila itself; there have been instances of the irregular recruitment of women, of high-handed ill-treatment of natives, even to the grabbing of their cotton, their coconuts, their land, and to the burning of a village. The natives are forbearing and long-suffering, and do not retaliate, but the failure of the Government to redress their wrongs is having a disturbing and disheartening effect upon the people. . . . The Synod respectfully urges the authorities to continue to press for the redress of these evils."

NORTH AMERICA

Y. W. C. A. Convention

THE biennial National Convention of the Young Women's Christian Associations of the United States of America will be held in Milwaukee, Wisconsin, April 21st-27th. There are 556,000 members of the Association in the United States, who belong

to 1,118 city, town, rural and student Associations, of which 996 are affiliated. There are 922 branches and centers in addition, and 800 registered Girl Reserve clubs. But the missionary aspect of the work which is stressed in the call for the Convention is the fact that the Association is seeking to help the women and girls of forty-eight foreign countries interested in the same pursuits of study and recreation, the same search for ways of serving others, and the same ideals for everyday living.

Ohio Wesleyan Missionaries

OHIO Wesleyan University, in Delaware, Ohio, has the distinction of having given 337 missionaries to the foreign field, of whom 133 have been men and 204 women. China has claimed 103 of them; India and Burma have been served by 79; South America was served by 34; Africa by 18; Egypt by 1; Europe by 6; Java, Malaysia and the Philippines by 21; Japan by 30; Korea by 25; the Near East by 4; Cuba, Mexico and the Canal Zone by 16. Since Rev. Nathan Sites, of the class of 1859, arrived in Foochow, China, September 19, 1861, the college has been continuously represented on the mission field.

Atheist Group Incorporated

THE American Association for the Advancement of Atheism, after failing once, has at length succeeded in obtaining a certificate of incorporation in New York. The papers received the approval of Supreme Court Justice John Ford. Some time before, Justice William H. Mitchell refused to incorporate the organization and ordered the papers impounded by the County Clerk and not returned. After declaring the purpose of the incorporation was to destroy belief in God and attack the Church, the original application for a charter stated that "in prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery

and broadcasting of lectures, debates and discussions on the subjects of science and religion, publish and distribute scientific and anti-religious literature, and conduct a general propaganda against the Church and clergy." The purpose of the association, as now set forth in the certificate, is to "advance atheism." *The Literary Digest*, which gives these facts, quotes a Pittsburgh paper as saying: "The wonder is, that any group of men could be so fatuous as to try to take away one of the main blessings and consolations of virtually an entire nation without offering anything as a substitute."

Rewards for Negro Achievement

THE Harmon Foundation, whose interest in the production of religious moving pictures was referred to in the December REVIEW, has provided for seven annual awards of \$400 each to Negroes who have won distinction in literature, music, fine arts, industry including business, science including invention, education and religion, and an eighth to the person, white or colored, "who has made the greatest contribution toward improving the relations between white and Negro peoples in America." There is also a gold medal for the first award in each of the seven divisions, and a second award of one hundred dollars and a bronze medal; the eighth award will carry with it five hundred dollars in money and a gold medal. This announcement comes from Dr. George E. Haynes, secretary of the Commission on Race Relations of the Federal Council of Churches, to which has been committed the executive direction of the awards. There will be five judges for each award, three of whom will be recognized as outstanding in their particular fields. At least one will be a Negro.

Interracial Work in the North

THE achievements of the interracial committees in various states in the South have been referred to from

time to time in the REVIEW. Now a similar instance is reported from Pennsylvania. After an extensive survey of race relations and conditions in about ninety communities made for the Department of Public Welfare, the Department has taken a competent colored woman on its staff and interracial programs are being developed by means of correspondence, public meetings, organization of local interracial committees, questionnaires and conferences. Thirty-two interracial meetings covering several sections of the state have been arranged and conducted. Interracial committees have been set up in Wilkes-Barre, Lancaster, West Chester and elsewhere, which report definite results achieved. The questionnaires have covered information on vital statistics, industry, leisure-time activities, education, religious life, health, agriculture, race relationships, etc. The conferences have brought together white and Negro leaders of civic, social and religious organizations and encouraging results along many lines have been secured.

How Mormonism Gains Converts

THE Utah Gospel Mission makes these challenging statements: "Nineteen hundred Western Mormon emissaries are out spreading this system; 1,100 working in United States, and more called for, to 'proselyte' from our churches to the evil system. Every man expects to go, and many girls, finding their own expenses; so the system grows, and from us. About 300 Josephite missionaries are at work, also. Thus and by births Mormonism doubles every twenty-five years. Both kinds (Utah and Josephite) make about ten thousand converts a year, nearly all from former members of Christian churches—just because we have not kept our members informed."

The Continent calls for zeal on the part of Presbyterians to match that described in the following announcement:

During the October semi-annual conference of the Mormon Church held in Salt Lake City a call was sounded by President Heber J. Grant for 1,000 volunteers to go on a mission for the Mormon Church for six months, entirely at their own expense. Almost as soon as the call was given men and women throughout the Mormon area began to volunteer. At the lowest possible estimate the mission will cost each of the missionaries \$1,000 in cold hard cash beside the six months' absence on the mission field.

Our Spanish-Speaking People

A CONGRESS on Mexican and Spanish-speaking interests in the United States is to be held in El Paso, Texas, in December. It grows out of the agitation of many workers who are in close contact with the Spanish-speaking people in this country and has also been urged by the Committee on Cooperation in Latin America. Charles E. Vermilya, secretary of the Home Missions Council, is to set up the Congress. Various home mission boards are cooperating. The aim is to go into the whole question of conditions, opportunities and privileges of these people in America, in order that the various religious bodies may provide more intelligently for the service they seek to render and also that a better understanding of the public's responsibility may be had. To this end many civic and industrial organizations and workers are to be included in the Congress. Five commissions are to make the preliminary study under the heads of Education, Religious, Social and Economic Conditions, International and Interracial Aspects, and Literature.

Japanese Christian Students

THE Japanese Student Christian Association, which was an outgrowth of the Student Volunteer Convention in Indianapolis, and some of whose activities were described in the REVIEW in January and June, 1925, is rendering practical service along many lines. It gives information and counsel concerning institutions, entrance requirements, courses

of study, facilities for research work, expense, living conditions, etc., to students in America or coming from Japan by carefully conducted correspondence or through personal interviews. It aids graduates of colleges and universities in Japan by correlating Japanese and American institutions and negotiating for entrance. The Association further helps them, through its nation-wide connections, by introducing them to the local Japanese group and American friends. Monthly throughout the academic year it publishes *The Japanese Student Bulletin*, and annually the "Directory of Japanese Students in America." A series of interesting pamphlets has been announced for this year.

Canadian Presbyterians Still

THAT section of the Presbyterian Church in Canada which last year refused to enter the union of Presbyterians, Methodists and Congregationalists of the Dominion now has an estimated membership of 150,000. This estimate is contained in a statement made to the religious press by Thomas McMillin, chairman of the board of administration of "The Presbyterian Church in Canada." Today this organization, according to Mr. McMillin, comprises eight synods and forty-two presbyteries, representative of every province in the dominion, and has nearly 1,000 congregations. The 980 congregations include 793 which voted, prior to June 10, 1925, not to enter the United Church of Canada and 183 which have been organized from minority groups in congregations voting for union. The woman's missionary society of the denomination has six provincial societies, thirty-five presbyterial organizations and 1,100 branches. Training of the ministry continues at Knox College, Toronto, which under the terms of the union continues in possession and under control of the Presbyterian Church in Canada (non-concurring).—*The Continent*.

"Radiant Light Home"

THE dedication of Ming Quong Home for Chinese girls at Oakland brought together many Chinese and Americans. Ming Quong Home (radiant light), with its new building, is a new incarnation of an old work, Tooker Home, opened by the Presbyterian Board of Foreign Missions but turned over within the last few years to the Board of National Missions. Last year seventy-six Chinese girls ranging from babyhood to their teens found in it a home. At the dedication exercises Miss Julia Morgan, the architect, presented the building. Miss Edna Voss, secretary of the division of schools and hospitals, accepted it in behalf of the Board of National Missions. A historical sketch of the work was given by Miss Donaldina Cameron, known up and down the Pacific Coast for her work in rescuing Chinese girls. The dedicatory address was made by Rev. Ng Poon Chew, Chinese lecturer and editor of national reputation. Mr. Chew was himself educated in a Presbyterian mission school and married a former interpreter at the Tooker Home.

LATIN AMERICA

Churches in the Canal Zone

ON SUNDAY, January 24th, the new Union Church at Balboa was dedicated. The church was erected by gifts from many denominations under the auspices of the Federal Council's Committee on Religious Work on the Canal Zone, but \$15,000 is still needed to complete payment on the edifice. A union church at Cristobal has already been built and paid for. At the dedication service Rev. David G. Wylie, L.L.D., said: "With eighteen Christian communions represented in its membership, and all working in complete harmony, the Union Church on the Canal Zone is a fine example of Christian unity and union."

The Protestant Episcopal Bishop, Right Rev. J. C. Morris, D.D., writes of the vitality of Christ Church in

Colon, but says of St. Paul's, a congregation of English-speaking Negroes in Panama City:

St. Paul's in Panama is away ahead of them all. Just before Christmas I confirmed their third class in a year, making a hundred and six candidates, the largest number on record in the district. There are over six hundred in the church school and about two hundred in the grammar school.

Children's Week in Mexico

THE Aztecas Social Settlement, carried on by Methodist Episcopal missionaries, ministers to the most thickly populated section of Mexico City. Ninety thousand are crowded into these notorious slums. Its director established the first Children's Week in Mexico. It is now a great annual event in the churches. Even the Government has taken kindly to the movement, ordering official posters picturing a beautiful babe crawling toward a coffin, with the following words in flaming crimson: "The death rate of our children is five times that of New York. The reason is that Mexican parents do not know how to feed their babes. The Department of Public Health is at your service." The Aztecas Social Settlement provides lectures by doctors and nurses, clothing demonstrations, "better babies" contests, and literature.

Specialists for South America

THREE special church leaders of wide experience in various fields of religious and social activity in the United States are to be sent this year to South America under the auspices of the Committee on Cooperation in Latin America, to assist South American evangelical churches in furthering movements now taking place in the twelve republics of that continent. One will be a specialist in public health, sanitation and in social service; the second will be especially trained to advise churches and schools in planning their curriculum of religious education; the third will be an especially qualified evangelist to as-

sist the national churches in directing a continent-wide evangelistic campaign. The request from South American Protestants for this help is one of the significant results of the Montevideo Conference. The Committee is asking the Methodist Churches North and South and the Presbyterian Church North each to furnish one of these workers.—*The Continent.*

An Experience in Chile

"IN CHILE there are many schools where the Lord's Prayer is no longer heard. One night I found myself without lodging in a southern city and a North American teacher took me to her home, a North American school. The following day, after breakfast, which was blessed with beautiful words revealing inward faith, I was invited to common prayer with the pupils. The Bible was given me to select the reading for the day. I chose a psalm of David, the common expression of our faith. I read it, followed by the students, with an emotion I have seldom experienced. There was the joy of being in a school where it is possible to study every day the Holy Book, where atheistic effrontery was not able to cast out the Author of Grace, who is superior to all knowledge."—GABRIELA MISTRAL, a Roman Catholic mystic—a crusader for human rights.

Brazilian S. S. Convention

AT THE sixth national convention of the Brazil Sunday-school Union held in Sao Paulo, six states and eight denominations were represented by 157 delegates. This was a large number, considering that there are only 80,000 Sunday-school pupils in a population of 32,000,000. All the important phases of administrative, promotional and departmental activities came up for discussion, resulting in a long list of recommendations which the Convention adopted and passed on to the church and Sunday-school workers of the country.

Especial emphasis was placed on leadership training, and an outline of a three years' course was recommended for use in all churches. Great interest was aroused by a splendid presentation of the Daily Vacation Bible School Movement and in view of the enlarging sphere of activity of the Sunday-school Union, the by-laws of the organization were amended so that now one of the aims of the Union is to "promote the interests of religious education in general" and a new section was added officially constituting a "Council of Religious Education."

EUROPE

A New "Cambridge Seven"

BISHOP CASSELS is of the first one of the "Cambridge Seven," who went out to China forty years ago, to pass away. He died in England in November. At Cambridge University the "Seven" idea has recently taken on a new lease of life. A group of six men and a woman student, fiancée of one of the men, have pledged themselves for work in Nigeria and another group is planning a united work at an Indian settlement. The missionary spirit in Cambridge is so alive that the nine university associations interested in missions, High Church, Evangelical and Free Church alike, have cooperated in a united campaign to stimulate interest in work overseas. The campaign opened with a wide distribution of a leaflet entitled "On Prejudice," in which it is stated that "the trouble is that an average missionary sermon starts off most people with a prejudice (but), we feel that a little more deliberate thought might well be used by those who are at Cambridge with regard to the motives of that body of men and women who have gone and got eaten by savages or acquired chronic malaria in an attempt to do things which to many people seem futile." Public meetings were held in Guildhall, at which the Bishop of Salisbury and Dr. Harold

Balme, President of Shantung Christian University, were speakers. Round table talks were also held with missionaries now at home on furlough. Already there are some two hundred future missionaries in the various Cambridge colleges. The recent campaign is likely materially to increase that total.

Gambling Evil in Scotland

A STATEMENT in a London paper that Glasgow alone spends £10,000,000 in betting is quoted by the *Record* of the United Free Church of Scotland. The editor says: "It follows that if the people of Glasgow—and other great cities—could be induced to spend on better housing, relief of the necessitous, care of the sick poor, and so forth what they throw away on gambling, the squalor, misery, and general social distress of which we hear so much could be transformed into a splendid balance on the other side. Gambling, even more than drink, is playing moral havoc with the people of this country. For one home that is pinched and starving through the drinking habits of its head, there must be at least ten thus affected by his or her gambling. And women and children are infected and infatuated by the vice to a far greater extent than they are by drink. It is a curse which honeycombs and demoralizes society from top to bottom."

Results of McAll Mission

PRESIDING at the annual meeting of the McAll Mission held in Paris, Director Guex said: "One thing has struck me in reading the reports, a thing which to some might appear less important than the fifty-one converts added in three years to the St. Quentin church, and the election as presbyterial counsellor in that church of a man who, four years ago, was entirely ignorant of the Gospel; or even the development of organizations of scouts, guides, etc., which are the nurseries for our Christian

Unions; or the medical visits paid by our visiting nurses; and this thing which is so encouraging is that very often one can note facts which prove that the spirit of helpfulness and brotherhood and thus the Christian spirit is seen developing among the adults and children. These signs are manifest in the visits made by our young girls to the forlorn in hospitals; a Christmas tree prepared for the poorest children in a neighborhood by a troop of girl guides at their own expense; or the children of a Sunday-school who deny themselves dainties to send money to foreign missions or a young people's union that adopts a pupil in Madagascar. I pass over much to conclude that with the development of the spirit of prayer and that of sacrifice appears the surest indication that God is at work and that *La Mission Populaire* continues to be a means of grace in His hands."

Protestantism in Italy

THOSE who think of Italians as all being Romanists are reminded by *L'Era Nuova* of the various denominations to be found in Italy, American and English Methodists, Baptists, Episcopalians, Salvation Army, Pentecostals, Seventh Day Adventists, and the native Waldensian church, "Chiesa Valdese." This denomination towers above all the others, and commands the respect of all people in Italy because of its historical background of fearlessness and loyalty, spiritual aristocracy and social democracy, with which through the centuries, in adversity and prosperity, it has held the light of the Gospel. What most impresses the visitor in Italy is the oneness in purpose of all the denominations as they work together. They know one thing: the preaching of the Gospel in its purity. All denominations work for one and the same end, the evangelization of the Italian people. They have adopted one hymnal, and have one school of theology with professors from all the denominations.

Russia's Wild Waifs

A COMMITTEE of inquiry has estimated that the number of homeless children in Soviet Russia approaches the appalling figure of 300,000, exclusive of those in Ukraine, White Russia, and the Caucasus. A report issued by the Health Commissar groups the waifs in three categories:

The first comprises morally defective children, "of whom unfortunately we have considerably more than is generally supposed." These, he says, can only be looked after in colonies. The second category consists of children still normal, but "merely lacking family life and caresses." These are to be placed in Soviet homes, or adopted. But the majority of the waifs belong to the third category, which consists of children on the brink of the abyss into which those of the first category have fallen. It is most difficult to deal with these children, and although the authorities have had much experience, it is, he says, mostly experience of failure, rather than success.

Walter Duranty, of the *New York Times*, writes of these children in Moscow:

Some day when the canons of political practicability have given way to a demand for stark truth there will be written the epic of Moscow's homeless children—highwaymen, murderers and dope fiends almost before their bones have hardened. Now one can only give scant glimpses of their curious lives and obscure deaths.

AFRICA

Successful Evangelism in Cairo

LAST autumn, Rev. E. Stanley Jones, D.D., on his way back to India held a series of special meetings in Cairo, the results of which surprised experienced workers there. One recognizes the author of "The Christ of the Indian Road" in his words: "When I stood before the throngs of students and others that faced me night after night, I knew my message—A Living Person. My audiences were made up of Copts and Moslems, with a sprinkling of Jews and missionaries. Some nights many were turned away. The first night I had my audience turning hot and cold as I spoke upon 'The Contrasts Between the Revolutions of Turkey

and India,' and told them of Turkey's wholesale acceptance of outward Western civilization and her indifference to its inward message; while India bitterly rejected the outward civilization but was accepting the inward message of the west-Christ."

On the fourth and last night his message was The Cross. He reports:

When the invitation to make Christ Lord and Saviour was given at the close, several hundred Copts and Moslems responded and stayed for the after meeting, and two hundred signed up for the Bible classes, so what will ultimately happen will depend on the work done there.

King Khama's Successors

WHEN Khama, the Christian king of Bechuanaland, died in 1923, after a long and wise reign, many doubts were felt as to what direction would thereafter be taken by his people, the Bamangwato. The personal influence of Khama had been incalculable in its steadying effect, while he had also sufficient strength of character to maintain the integrity of his kingdom against external aggression. His son and successor, Sekgoma, a man of altogether different mental and moral caliber, died some two months ago. The future course of events is now even more uncertain, for a Regency has been established, during the minority of Sekgoma's infant son. The Regent is Tshkedi, the twenty-one-year-old son of Khama, who had three or four years at the Lovedale Institute, the pioneer educational center for natives of South Africa. He had a first-class reputation there as a real Christian and a clever and capable man. "The London Missionary Society, whose work began in King Khama's time and has been carried on under the late Chief, welcomes the Regent with every good wish," says F. H. Hawkins, foreign secretary of the Society.

In the Market Place

A SPECIAL feature of the work in North Africa consists in visiting the markets, which take place either weekly or fortnightly in almost every

town of importance. As most of the people from the surrounding country attend, these gatherings afford a splendid opportunity to reach them with the Scriptures. At one of these fairs, some missionaries stood amid the camels and donkeys, offering the Scriptures. "When the rush hours were over and the crowd had thinned, a man who had seemed interested in our messages," writes a missionary, "took a Gospel of St. Luke in his hand and asked a boy who stood near by to read him something. The child said he could read a little, but was evidently too shy to do so, so I took the book from him and read the parable of the Prodigal Son, accompanying the story with a brief explanation. 'The words are beautiful, they make my heart weep, wait until I bring another to hear,' said the man. . . . Illiteracy is a great obstacle to colportage work among the natives. There are no official figures available, but about seventy-five per cent can neither read nor write. It is almost as painful to watch a man who wishes to read but cannot do so, as to watch a dumb man trying to speak."

Training African Leaders

ONE of the workers in the mission carried on by American friends at Kaimosi, Kenya Colony, writes of their normal school: "We have three months' school and one month's vacation, thus having three terms during a year. The boys are keen to learn in most cases. Many of them make real sacrifices to come, for they are an age to be very helpful at home and some of their parents raise objections. Some of them are married and have to leave their wives at home. Seven newly married boys from the extreme northern part of the Mission brought their wives with them and have settled here for three years. They will be well qualified and have a fine opportunity for Christian service when they go back to live among their people, twenty or thirty miles from any white man."

Growth of Kikuyu Church

THE Foreign Mission Committee of the Church of Scotland has recently heard from its mission in Kenya Colony that eight men would be ready for ordination as native ministers in March or April, 1926. The significance of this step in the development of the Christian Church in East Africa is heightened by the recommendations of the Mission Council that the native Church should undertake three quarters of the support of the native ministers, leaving only a quarter to be provided from European sources. When it is borne in mind that the native Church has not been in existence for more than twenty years it will be recognized that to provide three fourths of the salaries of their ministers is to have reached a remarkable measure of self-support.

A Woman Veteran in Natal

"HER royal deeds make her a queen," is the tribute of an associate to Mrs. Mary K. Edwards, missionary of the Congregational Church among the Zulus for more than fifty-seven years. She is today in the ninety-sixth year of her age, almost totally blind, moving from her chair only with the aid of crutches. The devotion to her of Boer and of Britisher and especially of the Zulu is a fitting tribute to a remarkable life given to the people of Africa. In that more than a half-century of service, which has included only one furlough, Mrs. Edwards has been teacher, principal, agriculturist, horticulturist, nurse, doctor, cook, treasurer, secretary, educational consultant, matron, and, above all, friend to the Zulus of Natal. In Inanda Seminary, which she founded in 1868, and to which granddaughters of her first pupils are now coming, there are more than two hundred girls enrolled. Thousands of native preachers, teachers, and nurses have passed through the institution. More than half the women Christian workers of Natal

and more than half the students at the Normal Training School are Inanda graduates.

THE NEAR EAST

Fruit of Early Seed-Sowing

JOHAN R. VORIS, Associate General Secretary of the Near East Relief, in an article in *Christian Work* on the need for cooperation between American Protestants and the indigenous national churches of the Near East, speaks of the way in which the educational work carried on by American missionaries of a generation ago has borne fruit. He says: "In the varied aspects of the work of the Near East Relief in the different areas where it has been established, several thousand of native teachers and other helpers have rendered invaluable assistance during the last decade, and from my inquiries last winter in Greece, Syria, and the Caucasus I am satisfied that more than nine tenths of the whole number had at one time or another been under the instruction of American educational missionaries. . . . Further, the present friendly attitude of the native church clergy, higher and lower, and the inclination of the clergy and the educated laity alike to adopt modern working methods of religious nurture and of social service in the local churches, is largely to be accounted for by the fact that they have watched with their own eyes the sincerity, diligence, and unselfishness of those godly Americans who so long dwelt among them. The influence of religious education is reflected in every modernized, and modernizing tendency observable today in these Eastern churches, and that means that it is to be seen everywhere."

Victims of Franco-Druse War

A CABLEGRAM received in February from Syria by the Presbyterian Board of Foreign Missions urged that immediate funds be sent to help care for refugees in Beirut and Sidon. A letter received from

one of the missionaries says: "Conditions are very bad here just now. Beirut and Sidon are full of refugees from Damascus, Rashaya and Juleidy, the principal towns that have been attacked by the Druses and bombarded by the French. The people have fled, leaving their homes, which have been burned and plundered. Some have saved a few of their things, others have nothing save what they stand in. The French Red Cross has distributed clothes and blankets, and here in Sidon they are giving bread and cooked food to all who go for it. The Syrians have also come to the fore in giving. Money has been sent by Syrians in the United States and Brazil, in Egypt and in Palestine, and local committees have been formed to distribute relief." In the devastated region the villages are a pitiful sight, the missionary writes: "The houses are burned and the contents robbed and scattered; the people say they have nothing to go back to, and many will emigrate as soon as they get the chance. The churches in four of our centers have been damaged, other mission property is destroyed, some of the schools are disorganized, and the people scattered. . . . We don't know how it will end."

A Church Needed in Baghdad

REV. JAMES CANTINE, D.D., "founder of two missions to Moslems"—the Arabian Mission of the Reformed Church in America and the new mission in Iraq—has been appealing for the remainder of the \$10,000 needed to erect a church in Baghdad. He says: "There are four classes whose spiritual interests may be served by such a building. First, there is the Protestant, Arabic-speaking congregation, which looks to us for guidance. Then there are the scores of native Christians in government and civil employ, who have come up from the mission fields of India, and who here have no place of refuge from the many and strong temptations assailing them in this alien en-

vironment. Also, one's heart goes out to that increasing number of young people who are coming out from the home lands, and who do not care for the ritual of the Church of England. Lastly, and perhaps nearest to the purpose for which the Church has sent us out to Mesopotamia, is the need for a building in this great city of 200,000 people, which will be a visible reminder, even to the casual passer-by, that the Lord Jesus has a claim upon the faith and service of every Moslem."

Brotherhood of Baghdad Boys

REV. Calvin K. Staudt, whose work in the new United Mission in Iraq was mentioned in the November REVIEW, writes of the organization in the boys' school in Baghdad of a society which he describes as being "on the order of a college Y. M. C. A." He says: "Before we organized our Brotherhood we had a few meetings with the students in which the ideals and principles for which our Brotherhood stands were fully explained. At the meeting today twenty-four boys boldly stepped out in front of the other students and signed the pledge, promising, among other things, that they will cultivate the spirit of brotherhood and, with God's help, will try to live a life pleasing to Christ. Those who came forward were Moslems and Christians. They proceeded to elect officers, choosing as president a Protestant, as vice-president a Druse, as secretary a Moslem, as treasurer an Armenian Orthodox. I am confident that this society will grow, that many others will take this solemn pledge and that it will be a mighty force for good in the school."

GENERAL

World Student Relief Work

THIS service carried on by the World's Student Christian Federation which began as European Student Relief has ceased to be only

European, for help has been sent to South Africa, suffering from drought, and to Japan, suffering from earthquake. From a relief agency it has developed into a cooperative venture of students all over the world. Hence the new name: International Student Service, *Entr' Aide Universitaire, Welt-Studentenwerk.*" The Relief Committee, at which people of fourteen nationalities were present, met in Geneva, and faced the work of the future. The budget passed was \$55,000 for the service program. Excellenz Michaelis, of Germany, made the announcement that the German *Wirtschaftshilfe* hopes to contribute the equivalent of £2,000 to the budget in the course of this year. This shows how the countries to which relief has been given are now doing their part in meeting the needs of students in other lands.

Medical Missions to Jews

THE value of this work is emphasized in a paper read by Dr. H. Zeckhausen at the International Hebrew Christian Conference in London. He said: "There is, not far from where I live, a Jewish mission dispensary in which over 7,000 cases were treated last year. As a rule, such a place is well furnished with placards of Biblical quotations, tracts and religious papers are readily accepted and invitations to religious discourses and preaching given, and many Jews and Jewesses have heard the Gospel through such mediums; they would otherwise never have come under the sound of the Gospel. Many Jews have been won, and are being won, to Christian teaching because of the kindness shown them by Christian doctors, missionaries and nurses, who do the most menial work in a willing and cheerful manner. The Hebrew Christian medical missionary who understands the Jew speaks his language, sympathizes with him, knows how and when to impart the knowledge of the higher and spiritual life."

THE MISSIONARY LIBRARY

The Task in Japan: A Study in Modern Missionary Imperatives. August Karl Reischauer, D.D. 281 pp. \$1.50. New York. 1926.

This expanded version of lectures delivered at Princeton Theological Seminary and elsewhere is not intended as a concrete statement of facts as to missionary work in Japan. It is written in the same philosophical style that makes the author's "Studies in Japanese Buddhism" at once so philosophically valuable and so somnolent for less thoughtful readers. The author makes a penetratingly accurate analysis of the real work of missions, not only in Japan, but in other fields where the new psychology and rapidly growing national self-consciousness are nourishing the New Youth Movement.

These lectures consider the general setting of Missions in Japan; the motives, aims and the even more important attitudes of would-be missionary leaders; the native religions, including with the indigenous Shintos, the imported Buddhism and Confucianism; the Newer Naturalism, death with help fully at length for the missionary who deals with Japanese of the student classes. The final theme is "The Status of Christianity in Japan." Dr. Reischauer makes a strong plea for the type of missionary work which he and other prophets of the new day regard as necessary, if Christianity is to hold the field.

Writers of the old order would hardly recognize themselves as reading a missionary volume in noting the points made in the chapter upon "Motives, Aims and Attitudes"; and the first contingent of missionaries in Japan who began their work there in 1859, if they were still among us, would hardly understand what the author meant by working "*with* Japan," and as to the importance of

"attitude" in missionary work. Yet Dr. Reischauer is doubtless right in bringing missionary candidates for Japan face to face with these features that will make or break their lives as workers there, as in no other mission field today. Here is a self-evident proposition which is nevertheless not often fully understood and acted upon in Japan: "Christianity must inculcate a spirit of respect for other peoples. If we fail in this, then it will be more and more difficult for representatives from our so-called Christian nations to go as missionaries to the proud peoples of the East."

Once more, we read these words: "It is quite certain that we American Christians—active, progressive, yea, aggressive as we are—have much to learn from our more quiet, humble and refined brothers of the East." Yet how large a percentage of our Japanese missionaries are truly learning from their Christian brothers there? What is said of Shinto, Buddhism and Confucianism as at once helps and hindrances to Christianity there, will be valuable for prospective missionaries in the Far East.

The heartening words of the final chapter are also well worth a careful reading, even though they do contain such sobering words of truth as these:

While the work of missions is still very much needed in Japan, this does not mean that the form of missionary activities should be just what it has been in the past. Japanese leaders in particular, however much they realize that help from the stronger churches of the West is still needed, insist that this help should, in many cases, take a different form, and, above all, that the relationship between the missionary and the native Church be changed so that the Church and its desires are more and more central in the whole movement. . . . No missionary has any place in Japan today who cannot work on a plane of

equality and as a "fraternal helper" with his Japanese colleagues. Nor has that missionary a very large place who says, "Let the Japanese Christians do their work as they please and I will do my work as I please."

Surely a qualified leadership, foreign and indigenous, is needed for the Japanese task. H. P. B.

Studies in Japanese Buddhism. August Karl Reischauer. 8vo. 361 pp. \$2.50. New York. 1925.

This book is undoubtedly the best exposition of Japanese Buddhism in the English language. It was originally published in 1917 as a series of lectures which are a remarkably able and thorough study of Buddhism by a missionary to Japan. It shows wide acquaintance with its history, its doctrines, its ethics, its influence, and its present status. It shows that a Christian missionary can deal with a non-Christian religion in an eminently sane and philosophical spirit. The volume has proved so acceptable to thoughtful students of the subject that a reprint has become necessary.

A. J. B.

China's Christian Army. George T. B. Davis. 12mo. 136 pp. \$1.00 cloth; 50 cents paper. New York. 1925.

Perhaps the most romantic, dramatic and remarkable story of present-day missionary annals is the story of the Christian Chinese General Feng Yü Shiang and his Christian army. It reads like a chapter from the Acts of the Apostles, with repeated pentecostal experiences and systematic Christian education and service. A Chinese army in China today is perhaps the most difficult place in the world to practice the teachings of Jesus. General Feng is in a most difficult position and may yet make a blunder that will cause him to lose power and, worse than that, to lose the confidence of his fellow-Christians and bring discredit on the cause of Christ. Most of those who know the marshal personally have, however, full confidence in his sincerity and Christian purpose. He has had a remarkable influence on his officers and

men and Mr. Davis's story of his own experience in the camp and of Marshal Feng's achievements is well worth reading.

Native Churches in Foreign Fields. By Henry Hosie Rowland. 12mo. 199 pp. \$1.50. New York. 1925.

In pioneer days, there was little question about the relation of foreign missionaries to native churches for the churches were few in number, widely scattered, largely composed of uneducated people in humble circumstances, and with little consciousness of unity and none of power. Now, however, by the blessing of God upon the faithful labors of many thousands of missionaries, churches on the mission fields have become numerous and influential. Mission schools and colleges are turning out increasing numbers of intelligent, highly trained ministers and laymen so that many native churches today have capable leadership. In these circumstances, the relations of missions and churches have naturally and radically changed so that they are no longer those of superiors and inferiors, but of equals. This book is an interesting and thoughtful discussion of this important modern problem by a Methodist missionary of ten years' experience in northern China.

A. J. B.

The Education of Negro Ministers. W. A. Daniel. 187 pp. \$1.50. New York. 1925.

Among the many startling things set forth in this volume one fact is of great moment—that there is not one Negro theological school in all denominations that is worthy of being compared to those in which white ministers are educated. Even the schools maintained by the Protestant Episcopal, Presbyterian and Methodist Episcopal Churches do not compare with standard theological seminaries for white ministers.

The mass of information here presented is of great importance for the future development of the Negro ministry and should arouse the Church

at large to correct the lack of equipment and proper teaching force.

The data respecting the numerical status of the various Negro denominations is not altogether correct, and much of the material about why students enter the ministry, the difficulties and the unwillingness of young women to marry, clergymen are common to all races.

The author shows care in preparation of facts, accuracy in judging men and things and intelligence in expressing his conclusions. W. A. B.

The Vatican Mission Exposition. A Window on the World. John J. Considine, S.T.L. Illustrated. 177 pp. \$1.40. New York. 1925.

Probably the most comprehensive and widely gathered exhibit of articles illustrative of Protestant Foreign Missions—though not the largest—was that collected and displayed in connection with the Ecumenical Conference in 1900. Yet it was a mere bagatelle compared with that brought from all Roman Catholic mission fields as part of the celebration at Rome in 1925. Some four thousand cases were used to send the \$2,000,000 worth of exhibits to Rome, and when displayed in the Vatican Gardens, they required twenty-six halls, built especially for the exposition. Visitors desiring to see the whole collections traversed paths and corridors a mile and a half in length.

This descriptive volume abounds in half-tones which enable the reader to visualize the main treasures, while the text interprets their source and significance. Protestants have usually stressed statistics, and the late Professor Gustav Warneke keenly criticized Catholic Missions because of their failure to publish such indications of their distribution and success. While they are not tabulated here at all, the final fourteen pages are occupied with impressive charts of "The World's Eight Great Mission Fields," in which the leading statistical items are shown in connection with outline maps. Though Catholics

of the United States are only just beginning to send "missioners" to the fields, it is interesting to read that already the American force in China alone is about two hundred. Protestants may derive much instruction from these pages, greatly as we differ in many of policies, and in the emphasis on martyrdom.

One who is acquainted with the work of Roman Catholics is surprised to find only one sentence devoted to the "brightest page in their story," seen in the Paraguayan "reductions," where a body of 564 Jesuits labored at one time to bring into a settled life its wandering tribes. Though visitors "gave the palm for interest to the Africa halls," less than a sentence is given to the largest mission that the reviewer has ever visited—at Marianhill, Natal—where he found about 300 Trappist Brothers and nuns doing a remarkably varied piece of work on their 12,000-acre property. H. P. B.

Merry-Go-Round. Margaret T. Applegarth. With decorations by the author. 8 vo. 295 pp. \$1.50 net. Philadelphia. 1925.

With her usual ingenuity and charm in suggesting ways to interest and instruct children, Miss Applegarth gives programs and material for forty-five sessions—or five each month for junior and intermediate missionary travel meetings.

The programs have a fascination because of their originality and, at the same time, are informing and practical. They deal with American Indians, Negroes, Japan, Korea, India, Burma, Africa and Foreigners in America. Each session is marked by a different dramatic story, with suggestions for costumes for children, hymns, memory verses and recreation suggestions and handwork. The drawings may be used for notebook work or for scenery.

Many Bible schools and junior mission bands will find these programs a remarkable help in interesting American boys and girls in other children less favored.