

PERSONALS

MRS. HENRY W. PEABODY, chairman of the Women's National Conference on Law Enforcement, represented that organization in Washington in April in the congressional hearings on the prohibition question.

* * *

REV. JOHN W. WOOD, D.C.L., Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, was recently elected president of the Foreign Missions Conference of North America.

* * *

REV. KENNETH D. MILLER is now secretary of the Federal Council's Commission on Relations with Religious Bodies in Europe, and will also act as American representative of the Central Bureau for Relief of the Evangelical Churches of Europe.

* * *

DR. RUFUS M. JONES, of Haverford College, has been invited by Christian organizations in China to give a series of lectures in commemoration of the fortieth anniversary of the establishment of Y. M. C. A. work in that country.

* * *

REV. HENRY SLOANE COFFIN, D.D., for the past twenty years minister of the Madison Avenue Presbyterian Church, New York City, has accepted the presidency of Union Theological Seminary, in which he has taught for the past twenty-two years.

* * *

BISHOP GENNADIOS, metropolitan of Saloniki, recently headed a commission from Greece to the United States to present the thanks of the Greek Government and Church for aid, and to interest Greeks in America in the support of the Y. M. C. A.

* * *

SEÑORA NATALLIA CALLES, wife of the President of Mexico, has accepted the honorary presidency of the Women's Christian Temperance Union in that country.

* * *

REV. ARTHUR B. MOSS has retired from the associate secretaryship of the Methodist Episcopal Board of Foreign Missions to become pastor in Jamaica, N. Y.

* * *

MRS. ANNA M. HARKNESS bequeathed in her will \$2,500,000 each to the Presbyterian Boards of Foreign and of National Missions, \$1,000,000 to the Church Extension Committee of New York Presbytery, and \$250,000 to the Fifth Avenue Presbyterian Church, New York City.

* * *

DR. MARY STONE, well-known Chinese physician and Christian worker, and her friend, Miss Jennie Hughes, of the Methodist Episcopal Church, are now in the United States.

* * *

DR. AND MRS. F. HOWARD TAYLOR, of the China Inland Mission, are now visiting Australia.

* * *

REV. E. STANLEY JONES, D.D., author of "The Christ of the Indian Road," has established a new monthly paper, of which he is the editor, called *The Fellowship of the Friends of Jesus*.

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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

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NEW BOOKS

- F. S. Arnot, African Missionary Explorer.** James J. Ellis. 62 pp. 1s. Pickering & Inglis. Glasgow. 1926.
- William Carey. J. H. Morrison.** 218 pp. Hodder & Stoughton, London. George H. Doran, New York. 1926.
- Hats with Children.** Amy Le Feuvre. 108 pp. 2s 6d. Pickering & Inglis. Glasgow. 1926.
- Moslem Women.** A. E. and S. M. Zwemer. 263 pp. Paper, 50 cents; Cloth, 75 cents. Central Committee for the United Study of Foreign Missions. West Medford, Mass. 1926.
- Modern Education in Korea.** Horace H. Underwood. 323 pp. \$4.00. International Press. New York. 1926.
- Our Templed Hills.** Ralph A. Felton. 235 pp. Paper, 60 cents; Cloth, \$1.00. Council of Women for Home Missions or Missionary Education Movement. New York. 1926.
- Sarangie, a Child of Chosen.** Lois Hawks Swinehart. 157 pp. \$1.25. Fleming H. Revell. New York. 1926.
- Through an Indian Counting Glass.** Elizabeth Wilson. 116 pp. \$1.00. Woman's Press. New York. 1926.
- Two Young Arabs.** Amy E. Zwemer. 216 pp. Paper, 50 cents; Cloth, 75 cents. Central Committee for the United Study of Foreign Missions. West Medford, Mass. 1926.
- The Wonderful Names of Our Wonderful Lord.** T. C. Horton and Charles E. Hurlburt. 191 pp. Biola Book Room. Los Angeles, California. 1925.
- Youth Looks at the Church.** Addresses, Questions, Discussions and Findings. National Interdenominational Student Conference. 295 pp. \$1.00. Abingdon Press. New York. 1926.
- Soonderbai Powar.** K. Storrie. 110 pp. 3s. Pickering & Inglis. Glasgow.
- Treading the Winepress.** Ralph Connor. 394 pp. \$2.00. George H. Doran Co. New York. 1925.
- The Worship of Nature.** Sir James George Frazer. 672 pp. \$4.00. Macmillan Co. New York. 1926.
- India in 1924-25.** \$1.00. British Library of Information. New York. 1926.
- Outline and Object.** J. W. Jordan. 190 pp. 3s. Pickering & Inglis. Glasgow.
- Practical Health Talks.** H. E. Gehman. 75 pp. \$1.00. Stratford Co. Boston. 1926.

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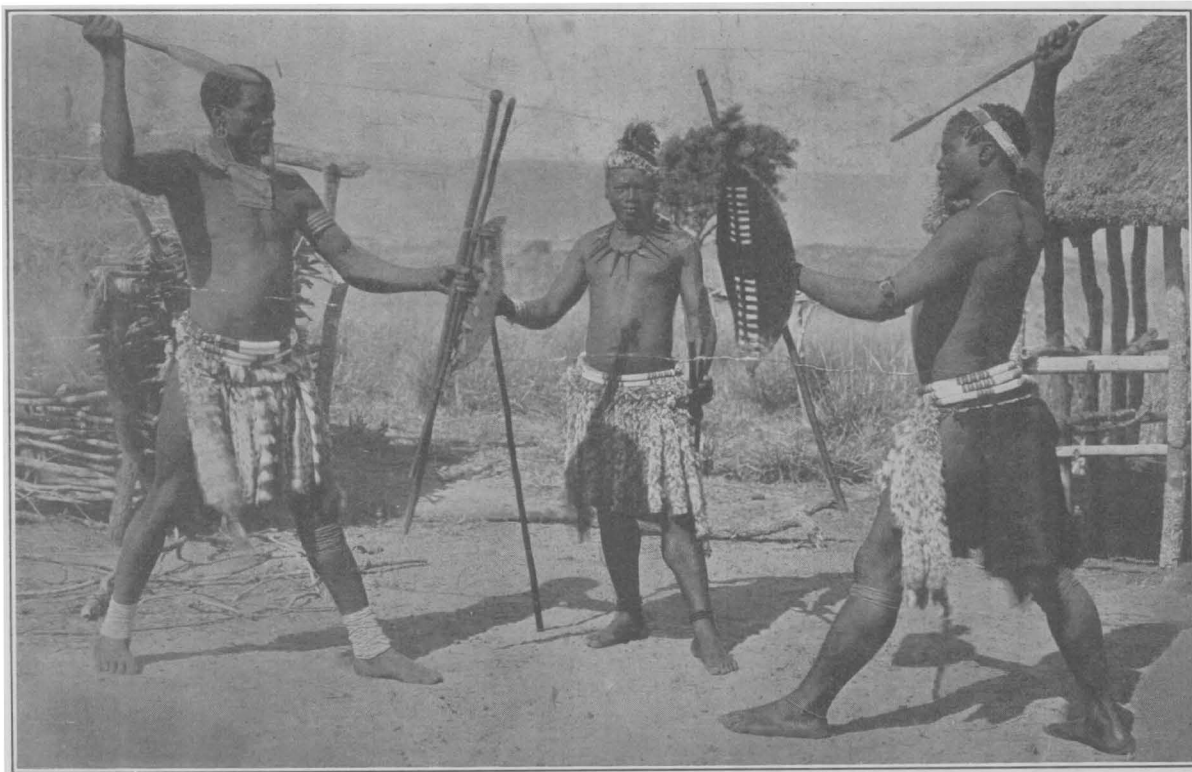
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"GOLD IN THE ORE" — UNCIVILIZED ZULUS, READY FOR REFINING
(See page 429)

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
SIX

ORGANIZED ATHEISM IN AMERICA

NEWSPAPERS have been giving much publicity recently to those who seek notoriety by attempting to found clubs of atheists, agnostics and so-called "free-thinkers" in American colleges and universities. One such society of twenty-five members has been formed in Yale and another in Rochester University where they have blatantly assumed the title of "Damned Souls." The President of the American Association for the Advancement of Atheism announces that they are raising \$100,000 to promote atheism in the colleges, and will make an effort to discontinue the office of chaplains in Congress, to remove chaplains from the army and navy and will fight against the week-day religious instruction plans for school children.

Such agitation and propaganda are not new. Atheism was popular following the French Revolution and spread in American colleges that had been founded to train Christian ministers. Atheism feeds on materialism and all forms of selfishness and sin. "The fool hath said in his heart 'There is no God,' " but that does not disprove God nor prevent Him from carrying on His work of love in the world. Many writers in the secular press today merely laugh at the young atheists and prophesy their early decease. Christians have no fears for their faith or for the Church. There have been many kinds of unbelievers since the world began. The only cause for disturbance is that some foolish and ignorant ones may be misled, may deny God, may fail to receive His gift of Life through Christ and so may bring ruin on themselves and those who follow them. Such propaganda has little effect on intelligent, earnest men and women.

One chief cause for the spread of irreligion is *ignorance*. Parents and teachers, who do not know God, cannot be expected to train the coming generation to believe in Him. Senator George Wharton Pepper, in a recent address made some allusions to well-known Biblical incidents which it was found that less than half of his student

audience understood. Professor Watts, of Temple University, concludes:

"It is extraordinary, with Bible societies reporting millions, if not billions, of Bibles sold, that the knowledge of its contents seems to be reaching a vanishing point. Entirely aside from its religious value, there is every reason why the Bible, with Shakespeare, the Greek and Roman classics, and a few other books, should have a vital meaning for the students who intend to go in for public life or literature."

Much less do the youth of America know the Bible as a revelation of God and of the Christian way of life.

Another cause of atheism is the *desire to be free from the restraints of godliness*. The antagonism of Bolshevism and of many communists to Christianity is due to the fact that Christ upholds the principles of government, of law and order, of monogamous marriage, of unselfish consideration for the weak and teaches the observance of all obligations to God and man. Christianity is opposed to so-called "free-love," disapproves of the tyranny of capital or of labor, and is against the selfish disregard of the property, the lives or the liberty of others.

A third cause of the spread of atheism is *the false conception of religion* such as is promoted by some advocates of eclectic religion. Such men and women look upon religion as a product of human philosophy, the outgrowth of fear, mystery, superstition and a sense of inferiority. Congresses of religions are based on the idea that no religion is revealed or is absolute and trustworthy but that all are the result of human strivings after God and all contribute to the knowledge of a Higher Power and of life. No real benefit has ever come from these congresses of religion (such as is proposed for the Philadelphia Sesqui-centennial). On the contrary, they have only added uncertainty and confusion to the minds of those who are without solid basis in their belief as to God. The calm assurance that comes through intelligent faith in Jesus Christ as the revelation of God and His way of life gives a very different conception of religion and is the only satisfying basis for religious thought and practice.

It is difficult to understand the motive that atheists have in their efforts to spread such disbelief in God. It may arise from a desire for publicity, may show an inclination to "radicalism," may be due to a wish to secure a following, or may be based on a misconception of the meaning of liberty. How different is the motive that actuates the Christian in his missionary work. His desire is to spread the Good News of God's love, of the free gift of life through Christ, as he has experienced it. He knows the comfort, the power and the joyful satisfaction that come from faith in the loving Heavenly Father and all-wise Ruler of the universe. He knows the effect when lives and thoughts are brought into sympathetic harmony with Him.

The atheistic propaganda, so far as it succeeds, can only spread selfish individualism, chaos and despair. The Christian propaganda that produces an intelligent following of the teachings and spirit of Jesus Christ will bring harmony, human brotherliness, unselfish service and calm confidence to face the realities of life or of death.

"The Word was God . . . the Word became flesh and dwelt among us, and we beheld His glory . . . full of grace and truth . . . He that believeth on the Son hath everlasting life."

FINDINGS OF THE MOTT CONFERENCE IN CHINA

THE conference called to meet with Dr. John R. Mott, in Shanghai, January 5th to 7th, was called to study the situation in the Christian churches in China. It was arranged by the executive committee of the National Christian Council and was presided over by Dr. D. Z. T. Yui. The executive committee received the findings with appreciation and recommended that they be referred to Christians in China and abroad "as valuable source material for the study of the Christian movement in China today."

Some of the questions which were discussed and the findings are as follows:

The first series of questions relates to the spiritual condition of the Church in China and the causes of the anti-religious movements. The findings report that temporal prosperity and undue emphasis on material things have imperilled spiritual life. The increased influence of church members may have been secured at times at the expense of spiritual power. Unbelievers have received a wrong conception of the nature of the Church. Complexity of machinery has, in many cases, decreased spiritual power. The remedy for this is greater dependence on the Living Christ, with unhurried Bible study, prayer and meditation, fellowship in spiritual things, emphasis on the spiritual motive and power in preaching, teaching and all activities, and more mutual love, confidence, and cooperation among Christians.

The second series of questions relates to making Christianity most effective in China, with autonomy and thorough adaptation to the Chinese nation. There is need for a truly Chinese expression of Christianity, dropping its Western trappings and foreign control. The purpose is not to make Christianity and the Church Chinese, but to permit the spirit and teachings of Christ to find free and natural expression through Chinese hearts, minds and activities.

The third series of questions relates to Christian literature—its nature, aim, production and influence. The findings recognize the great and growing demand and need for such literature. A constructive literary program is of major importance at present—a program by which all available resources will be utilized effectively. A survey of available literature should be made and capable Chinese

Christians should be employed to produce satisfactory Christian books and pamphlets.

A fourth series of questions has to do with the future policy of Christian missions—the functions of foreign missionaries, their technical training, missionaries to Moslems and other special classes, their relation to the Chinese Church, and the control and ownership of mission property. The findings recognize the aim of missionary work to be the establishment of a self-governing, self-supporting and self-propagating Christian Church with spiritual education, power and freedom. The highest quality of trained, humble, spiritually-minded and loving missionaries is needed in administrative capacities. China still needs many foreign workers but staffs should be adjusted and budgets should be revised to make a larger proportion of the funds available for Chinese work. Religious education and other special forms of work need more adequate support. The Chinese must learn to administer mission property and work. For this purpose, a new survey of this property is recommended and every new project should be considered with a view to its future maintenance by the Chinese Church. Visits from mission board administrators and an exchange of spiritual leaders between China and other nations is also urged.

Chinese treaties with foreign nations is the subject of the next questionnaire and the resultant findings. Extraterritoriality and toleration clauses are unanimously declared to be now prejudicial to the progress of the Christian movement in China.

Christian education is the subject of the sixth series of questions and the findings express the conviction that such education must continue an organic part of the activity of the Chinese Church, with local boards of management, thoroughly Christian in character, maintaining their institutions as private schools, with full religious freedom, elective courses in the Christian religion, and winning Christian personalities as teachers. An international conference in Jerusalem is proposed for the further study of mission problems.

These topics all deal with questions very vital to the future of the Christian Church in China and may well be the subjects for earnest prayer for guidance by Christians in every land.

CHRISTIAN COOPERATION IN MOSLEM LANDS

AS ONE result of the conferences held in 1924 in North Africa and Western Asia by Dr. John R. Mott, Dr. Samuel M. Zwemer and others, the evangelical Christian workers among Moslems in those lands have taken the preliminary step to organize an Inter-Mission Council for Northern Africa and Western Asia. The secretary is Mr. W. B. Smith (Central Y. M. C. A., 6 Sharia Nubar Pasha, Cairo, Egypt). The present plan calls for an executive committee and a council of missionaries. The aim will be to promote

a spirit of fellowship, to meet annually in conference, and to unite in the production and distribution of literature.

One of the results of such an organized council of missionaries should be to prevent, as far as possible, the duplication and overlapping of mission work and should advance the more adequate occupation of the field. Already something has been accomplished in these respects by the United Missionary Conferences of Syria and Palestine, held annually since 1919. These conferences have recently taken up such topics as the best methods of dealing with converts from Islam; the growing menace of alcoholic drink; the development of the native churches; and the most effective way of presenting the Gospel of Christ to Moslems.

Since the close of the war a great change has taken place, in Syria and Palestine at least, in the matter of religious liberty. While there is not yet entire freedom to preach the Gospel or to accept Christ on the part of Moslems, yet, for the first time, open public baptisms of Moslems have taken place in such cities as Beirut, Damascus and Jerusalem. These converts have been able to continue in their ordinary businesses without molestation—something unheard of under Moslem rulers. One large mission has adopted the policy of opening missions in hitherto unreached Moslem areas. Evangelical Christian workers are more definitely organizing their schools, hospitals and other forms of work around the one purpose of effectively witnessing to Christ among the Moslems. The need for good Christian literature adapted to Moslems is increasingly felt and the mission presses and societies are working more energetically to supply this need.

PROGRESS IN LATIN AMERICA

RELIGIOUS liberty made a notable gain in South America last year by the separation of Church and State in Chile when the new constitution was adopted in August. With Uruguay having taken the same action recently, and with Argentina having broken relations with the Vatican, the union of Church and State in South America remains only in Peru, Bolivia, Colombia and Venezuela. In Brazil, an effort to change the constitution so as to form an indirect link between the Roman Catholic Church and the Government was defeated. In Mexico, government officials, in referring to the laws against foreign ministers and the nationalization of church property, have insisted that this is only to curb political activities of the Roman clergy and is not in opposition to religion or to the legitimate activities of foreign missionary societies.

One of the important findings of the Montevideo Congress calls for the uniting of the churches and boards, in certain strategic centers, to support workers among student classes. A significant event last year was the appointment, by the Young Men's Christian Asso-

ciation, of Dr. John A. Mackay, of Lima, to work with the student classes in the different countries of South America. The Association has already been sending Sr. Julio Navarro Monzó to lecture to the student and other intellectual groups, and with marked success. The carrying out of the one hundred and six findings of the Montevideo Congress, as far as possible, with the raising of more than two million dollars for South America and the proper organization of the various conferences for the Caribbean region in order to deal fearlessly with the important questions facing the Christian forces of those countries, challenge us to renewed faith and consecration.

RELIGIOUS EDUCATION IN BRAZIL

NOT union, but division follows the preaching of Christ. Some believe and follow, while others reject and oppose. It is one of the results of human free will and of religious liberty. The Bible and Christ form the greatest dividing line in the world—*for or against!* It is for man to choose. But, even where there is nominal oneness of allegiance, there is great division as to definition, method and the implications of discipleship. In Brazil, for example, where the Roman Catholic Church was long in undisputed control, and where the priests still exert great power, two amendments to the Constitution have recently been proposed—one seeks to declare Roman Catholicism as the religion of the country and the other provides for religious instruction in public schools.

The Rev. Hugh C. Tucker, D.D., Secretary of the Brazil Agency of the American Bible Society, writes:

“As soon as the congressional committee began work on the amendments, public interest was aroused and discussion opened up through the press. Advocates of the two measures were active and voluminous by letter and wire in their pleas in favor; opponents were not less so in their protests and arguments against. The representations and telegrams from Protestant groups and individuals made a profound impression on the members of Congress and those actively at work to secure the passage of the two amendments. One result was a revelation of the strength of Protestantism in Brazil. Liberal elements—positivists, spiritualists, theosophists and others—swelled the ranks of protest, and the first of the two amendments was lost.

“While Protestants recognized that religious instruction should not be divorced from public education, they felt persuaded that the two amendments constituted a move to include the Roman Catholic teaching of religion in public schools. While foreign missionaries refrained from taking part in the discussion, the Protestant nationals took the risk of being charged with unchristian beliefs and principles. The situation in Brazil presents a striking contrast to

what is taking place in the United States, where an increasing number of Protestant Christians are pleading for the privilege of reading and teaching the Bible in the public schools, and the Roman Catholics tenaciously oppose the movement.

"The wide publicity given to the subject in Brazil awakened interest in religion and led to a large number of inquiries for Bibles. Pastors and other Christian workers called for supplies to have on hand at their churches to meet the demands, and a Y. M. C. A. secretary asked for a supply of Scriptures to meet the requests that were coming in as a result of the religious discussion.

"The extension of evangelical Christian activity in Brazil, through preaching by foreign missionaries and nationals, the wide circulation of the Bible in the language of the people, schools, literature, and certain forms of social service, is becoming more and more a recognized factor in the very noticeable intellectual, social, and spiritual awakening of today. Federal, state, and municipal governments, and private initiative of religious organizations, social groups and others are actively at work to combat illiteracy, multiply centers and means of instruction, and popularize education.

"The evidences of awakened interest in religion are apparent. Pastors and evangelists report good attendance at the regular and special services; the Sunday-schools are prosperous; many invitations come to preach the Gospel in communities where there is no established Protestant work. Colporteurs and Christian workers are selling more copies of the Scriptures than ever before. When the presidential candidate for the next term read his campaign platform, he announced that he approves of the complete separation of Church and State, for two reasons: first, the church has prospered under this new régime as never before; and, second, he believes that equality, liberty of thought, and freedom of action for other forces contribute to the development and progress of the country."

THE CHINESE HONOR DR. CHRISTIE

LAST October there was unveiled, in Mukden, a bronze bust of Dr. Dugald Christie C.M.G., who retired in 1922 from active service as a missionary of the United Free Church of Scotland. All kinds of people in Manchuria—officials, merchants, laborers and country men—contributed to the fund of \$6,000. The bust stands on a granite shaft in front of the Medical College, of which Dr. Christie was the founder, and looking towards the hospital which he established more than forty years ago.

The following translation of the inscription on the pedestal of the bust appeared in the *Record* of the United Free Church of Scotland:

Dugald Christie, a native of Scotland, came across the sea to Manchuria in the eighth year of Kwang Su of the Manchu Dynasty, and established

the Mukden Hospital. In the first year of the Republic he organized the Medical College, by which the treatment of disease was for the first time placed on a scientific basis. He won universal approbation for his unwearied labors as a pioneer in charitable work.

In the eleventh year of the Republic he resigned and returned to his native land. He had been in Mukden for about forty years, during which he showed a spirit of self-sacrifice and sincerity. Although he repeatedly met with obstacles and difficulties, yet he never failed in his purpose to go forward. Year by year the sick were raised to life, their number amounting to tens of thousands. All classes, high and low, recognizing his services to society, willingly contributed in aid of the work, which has now greatly expanded.

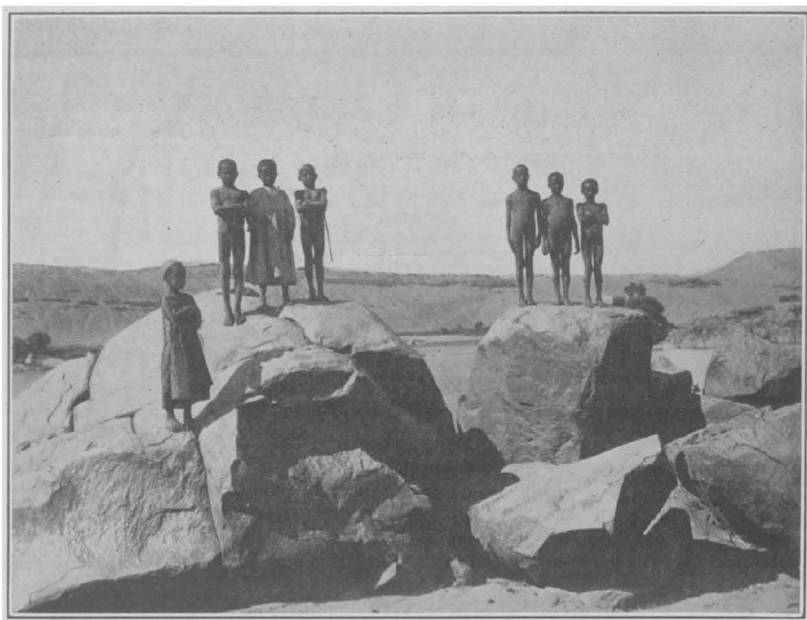
His virtue and merit are imperishable. Accordingly a sum of money has been raised for the erection of this bust in bronze, to preserve his memory, and this brief account of his life has been carved in stone, as a stimulus to all who shall read it.

In the tenth moon of the fourteenth year of the Republic, erected by the public of the Manchurian Provinces.

AMERICA — AN INTERNATIONAL EXCHANGE

INTO America, very many of the blessings of democracy and Christianity have come. In this new world, many dreams of freedom have been realized. It may yet be the arena of the greatest spiritual conflict between Christianity and paganism which the world has ever seen. America is the smelting caldron into which the silver and gold of many nationalities is being melted, to run into the molds of God's purposes. The most important international exchange is the exchange of foreigners fresh from the old world for earlier men and women who came to America to have their characters and their lives smelted, purified and saved. In America, the great plans of God for the people of the earth seem to be ripening.

The Japan Current striking the western shores of North America suggests the spiritual influence which Asia, when Christianized, may exert upon the new world. The Gulf Stream is an illustration of a hundred currents that flow from America to temper the climate in northwestern Europe. If the Gulf Stream should cease to flow eastward, what would happen? If spiritual influences from America should no longer pour toward Europe, Asia, and Africa, especially in these days of conflicts and national testings, there would be a great loss to the Christian ideals of the world, and many spiritual harvests would never ripen. To make Christian the peoples of America would be to make the country the lighthouse for many peoples of the world who are still in darkness.



WHAT IS THE OUTLOOK?—A GROUP OF SUDANESE CHILDREN

A New Nation in the Making—in Africa

Impressions of the Anglo-Egyptian Sudan Revisited

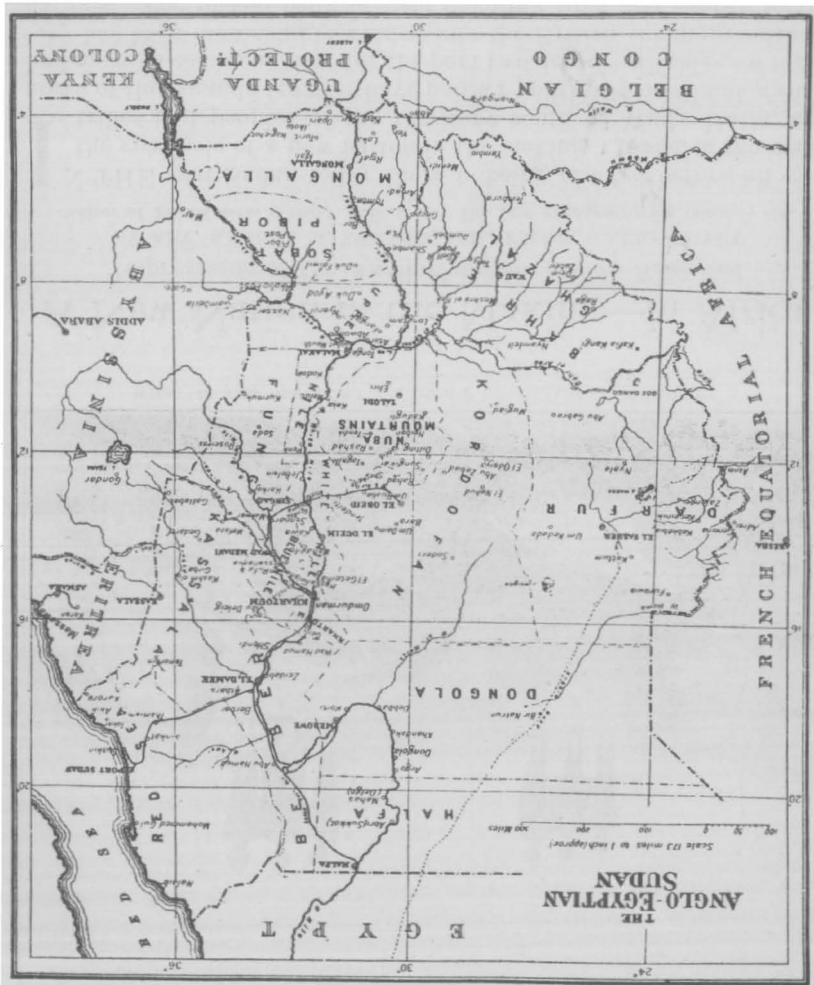
BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

Editor of *The Moslem World*; Author of "The Law of Apostasy in Islam," etc.

IN THE vast Sudan today there is being enacted before all eyes the spectacle of a new nation in the making. Hitherto the many tribes and peoples of the territory south of Wady Halfa, and north of the Uganda frontier have neither politically or ethnologically had much in common. But for the past two decades all this new territory has been increasingly welded into the British commonwealth of nations. The picked body of men devoting time and energy to the material and moral developement of the Sudan deserve all honor. Their task is not easy, for the Sudan is a place where three religions, Islam, Christianity and Paganism meet; and three races, the Egypto-Arabian, the Sudanese and the British must be taught to live in harmony.

At a meeting of Arab notables in Omdurman, at a tea-party in the American Mission garden, recently, I quoted Al Mutannabi's well-known lines:

I am known to the night and the wind and the steed,
To the sword and the guest, to the paper and reed.



These lines summarize the recent history of the Sudan. The night of Pagan ignorance, the coming of the swift cavalry of the Arabian conquerors, the fire and sword of the Mahdi and his Khalifa, and finally, the British "guests" with their new administration, with Gordon College, the missionaries and their schools.

For Allah [as Kipling says] created the English mad—the maddest of all mankind.

They do not consider the meaning of Things, they consult not creed nor clan. Behold they clap the slave on the back and behold he ariseth a man! They terribly carpet the earth with dead, and before their cannon cool They walk unarmed by two's and three's to call the living to school.

In the Sudan we see British rule at its best. The relationship between white and black is in many respects ideal. Something of the manly, independent quality of the Sudanese draws out the best an Englishman has to give. Not only the general administration, but the excellent railways, Gordon College, the Wellcome Research Laboratories, the building of the Makwar Dam and many other things indicate a sense of international stewardship.

The recent development of Port Sudan and the Cape to Cairo railway scheme with its connections show that the Sudan now lies at the crossroads of all East Africa.

Today even West Africa is becoming closely linked up. Many thousands of Nigerians and Gold Coast Moslem natives trek across the great desert areas of the Sahara to the Eastern French and the Anglo-Egyptian Sudan. At the great dam being constructed at Makwar, south of Khartum in the Gezireh cotton fields of the Sudan Plantations Company—in which South African capital has taken a predominant part—Nigerian workers are seen in hundreds. Why do the Moslem tribesmen of Nigeria and the West come to the Upper Nile Valley? Because they are on their pilgrimage to Mecca—from Khartum they go via Port Sudan, to Jeddah, the port of Mecca in twenty-four hours.

I. AREA AND POPULATION

The following table and the accompanying map give the latest available information of this great South Land with over a million square miles area and over six million people. The Sudan is divided into fifteen provinces as follows:

<i>Province</i>	<i>Chief Town</i>	<i>Area</i>		<i>Population</i>
Bahr-el Ghazal	Wau	119,800	sq. mi.	2,500,000
Berber	El Damer	40,800	" "	171,412
Blue Nile	Wad Medani	13,900	" "	259,154
Darfur	Al Fasher	142,500	" "	400,000
Dongola	Merowe	120,100	" "	151,849
Fung	Singa	31,800	" "	114,000
Halfa	Halfa	113,600	" "	40,708
Kassala	Kassala	59,500	" "	140,000
Khartum	Khartum	5,200	" "	186,400
Kordofan	El Obeid	117,400	" "	486,622
Mongalla	Mongalla	60,700	" "	300,000
Nuba Mountains	Talodi	34,600	" "	317,811
Red Sea	Port Sudan	34,900	" "	113,415
Upper Nile	Malakal	60,000	" "	700,000
White Nile	El Dueim	16,500	" "	290,000

The center of urban population for the whole Sudan is still Khartum, the capital, with a population of 30,797, North Khartum, linked by a steel bridge with 14,319, and Omdurman, a great straggling African city of 78,624 people. At present ferry service binds the latter to Khartum but a bridge is being built across the White Nile and there is no doubt that in the near future the twin cities will count two hundred thousand inhabitants. What Gordon in a moment of pessimism described as a "useless possession" has become one of

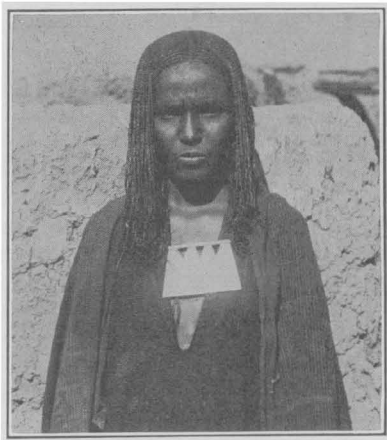
the great future assets of the British Empire in Africa. In 1925 the imports of the Sudan were over five million pounds sterling and the exports over four million pounds; the latter have doubled in five years. Peace and prosperity have gone hand in hand. The population is rapidly increasing. One may travel almost anywhere in the vast area with safety and facility where only a few years ago certain tribes were a terror to each other and such a menace to private property that trade was well nigh impossible. The Sudan Government railways and steamers are the admiration of all travellers. One may travel from Wady Halfa in the north to Obeid the capital of Kordofan in the south and to Port Sudan and Suakin eastward in railway carriages more comfortable than Pullman cars.

The population of the Sudan consists of three classes: the pure Arab, the Negroid and the Black race. The Arabs entered as conquerors and destroyed the old Christian Kingdoms of Nubia and Dongola, as well as those centered at Sobat on the Blue Nile. Only a short distance from Khartum ruins of Christian churches can be seen—granite pillars with crosses—mute witnesses to Christian life centuries before Islam. The Negroids—of mixed blood with their dark brown skins, black crisp hair, long heads, flat noses and thick lips are considered the best workers of the Sudan. The Blacks represent many tribes and races, and until recently they were the slaves both of the Arabs and the Negroids. Today they are overcoming their natural indolence and are engaged in collecting gum, rubber, senna, ivory, in cultivating the land and navigating the rivers. It is estimated that there are over two hundred tribes in the Sudan, some of which, as the Nubas, use a score of dialects. Arabic is becoming dominant in the north. In the south the multiplicity of language presents extraordinary difficulty for the Government and for missions.

Barbarous customs of bodily mutilation, teeth-filing, lip-perforation, face-markings, and puberty ordeals still prevail even among some Moslem tribes. Illiteracy is well nigh universal and, except in urban centers, superstition rules everywhere. At Omdurman an entire bazaar is devoted to the sale of amulets and charms. Less than one half of the total population of the Anglo-Egyptian Sudan is even nominally Moslem. But Islam is slowly extending its influence everywhere. No definite line marks the border between Moslem and pagan tribes on the map or in the mind of the people. Where Islam penetrates it forms an amalgam, a paganized Islam. The Koran has become a fetish instead of the old village idol. Stone and tree worship still exist side by side with the mud-built mosque. Yet in the government scheme of education, which began at Khartum, Islam received the place of honor. The Koran is the primary textbook and for all practical purposes Islam is made the state religion. Friday is the legal holiday and already over six hundred mosques are found

in Khartum and the provinces, some of them handsome buildings built in part by Government grants.¹ Every year thousands of Sudanese go to Mecca and return with fanatic zeal for their religion.

Everywhere one finds the Religious Brotherhoods of Islam in evidence. The Qadariya (here called the Jilaniya) the Mirganiya, Ahmadiya (or Idrisiya) and the Rashidiya orders have their *zawias* or religious houses.² We visited one at Um Dabban near Khartum. It was a beehive of many activities—school and mosque, sacred tree and enclosure, a place for sacrifice and holy graves, a guest-house nicely furnished where they offered us tinned provisions and coffee. In such centers out in the open desert they teach young lad̥s the mystic-way and from here the *wali* or saint goes on his pilgrimage. Finally the saint, male or female, dies and their tombs become centers of miracle and pilgrimage. At Khartum North we visited two of such saints' tombs. That of Nafessa is scarcely thirty years old but she has a constant stream of worshippers and the grave is covered with more "holy curtains" of many hues than the Tabernacle in the wilderness. In the Northern Sudan on every barren hill and under every green tree we may see saints in the making. Worship consists of muttered prayers, touching the grave or tying bits of cloth to the bier and rubbing its dust on the forehead.



A TYPICAL SUDANESE WOMAN

Thank-offerings for recovery consist of white and red flags fluttering on tall poles and so attracting new devotees.

Among the pagan tribes animism with its doctrine of an ever-present supernatural world—seen in the whirling of desert winds, the mirage, the uncanny gnarled tree, the hovering spirits of bird and beast and man—holds myriads of hearts in bondage through fear of death and the beyond.

By the establishment of impartial justice between man and man; by maintaining domestic tranquility and peace; by economic development through irrigation works and the introduction of new agricultural products and methods; by education especially at Gordon College and in the newly opened Kitchener Memorial Medical School; by the wide-spread influence of the Welcome Research Laboratoris in studying and checking disease; by the opening of government dispensaries and hospitals, Great Britain has proved worthy of her

¹ Cf. P. E. Martin—"The Sudan in Evolution," p. 246-247 (London, 1921).

² Carmine Willis—"Religious Confraternities of the Sudan" (Khartum, 1921).

trust. The completion of the great Dam at Sennar, already flooding 300,000 fertile acres in the Gezira plain, marked another step in the evolution of the Sudan. Most appropriately the inauguration of the Dam was not only a civic triumph but a religious ceremony and prayers were offered by the Mohammedan Mufti and by the Anglican Bishop of the Sudan, the Right Reverend Dr. Gwynne.

But the Sudan can not live by bread alone. If any land has a claim and a challenge for missionary enterprise it is this border land.

II. MISSIONARY OCCUPATION

Many centuries before General Charles George Gordon laid down his life at Khartum, other Christian martyrs witnessed for their faith. If the meager records of church historians were altogether silent the very stones would cry out that the Sudan belongs to Christ.

In June, 1698, the Jesuit missionary Father, Charles Xavier de Brevedent, entered the Sudan, then known as the Empire of Ethiopia. The first Catholic Mission however was not established in the Sudan until 1846. It continued to work until the time of the Mahdi rebellion. Father Ohrwalder and others were taken prisoner and with horrible cruelty the mission was destroyed.³ When peace was restored in the Sudan in 1898 this work was again taken up. At present there are four missionary bodies at work: The Roman Catholic (Austrian), the Church Missionary Society (Anglican), the United Presbyterian Mission (American), and the Sudan United Mission (International).

As early as 1878 Gordon advocated the evangelization of the Sudan. In 1905 the C. M. S. sent out its first workers. At present they occupy the following stations: Khartum, Omdurman, Wad Medani and Atbara. In the southern portion of the Sudan the Society's work dates from 1906, when, on the invitation of Lord Cromer, Malek, 1,000 miles higher up the Nile than Khartum, was occupied with a view to reaching the Dinkas (Jiengs), a pagan tribe. Other stations for work among them are Juba, with a boarding school for the sons of chiefs, Yei and Lau. Yambio is the center of work among the Azandi, and at Yilu a medical mission has been established among the Horus. The girls' schools at Omdurman and Khartum are drawing an ever larger circle of friendship among the people and the well-equipped hospital at Omdurman under Dr. Lloyd is like a beacon light for the whole community. The whole Moslem staff of the hospital has caught the spirit of service and are following Christ's example before they have gained sufficient courage to confess Him openly. The work in the Bahr al Ghazal province among the pagan tribes has closer affinities with Uganda than with the north.

Bishop Gwynne writes: "It is a matter of great satisfaction to

³ Cf. "Ten Years' Captivity in the Mahdi's Camp," by Father Ohrwalder.

report that what has been talked about so long will, please God, be accomplished this year: that is the separation of the southern provinces of the Sudan to form a new diocese, with part of Uganda. The Venerable Archdeacon Kitchen, who has been for more than 25 years a missionary in Uganda is to be the first Bishop of the contemplated diocese. With definite objects and magnificent opportunities, that which had already been won through the strenuous efforts of the missionaries will be consolidated and new schemes for advance planned, and thus another section of the line will be completed in that sphere occupied by our Church."

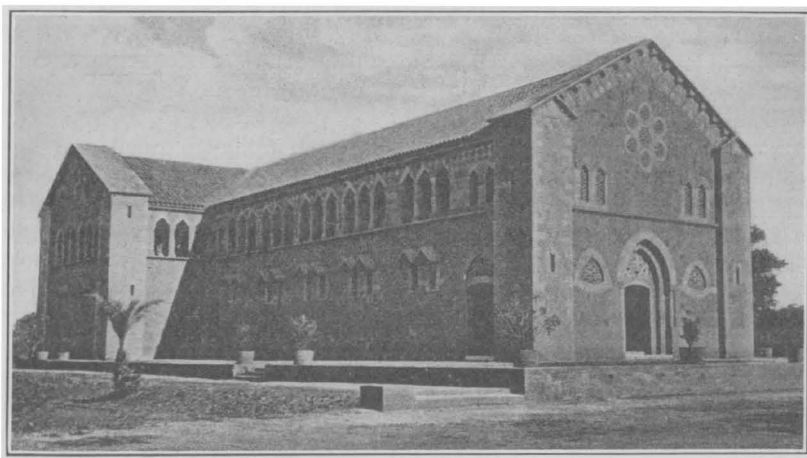
The American United Presbyterian Mission entered in 1900 under the leadership of the Rev. John Kelly Giffen, D.D., and Rev. George A. Sowash, D.D. With similar enterprise and methods as in the Nile Valley their work has expanded until it reaches from Wady Halfa across the borders and into Abyssinia. They have work at Halfa, Khartum, Omdurman, Khartum North, Geraife, Atbara, Sinkat, Wad Medani, Dongola and Port Sudan; in the south at Doleib Hill and Nasser.

Although this wide field is very much under-manned and has suffered irreparable losses by death, recent years have witnessed a distinct advance on every line of endeavor. The schools are crowded with pupils, the hospitals with patients and homes with visitors and inquirers. The largest Bible class of Moslems in all North Africa, as far as I know, meets every Sabbath in the American Mission School at Omdurman; one hundred and twenty are taught the story of Christ and of Paul by a converted Moslem!

Every form of missionary effort indeed finds fruitful results in the Sudan today. Agricultural and industrial schools although only recently opened have proved their value. The education of the African can best follow the lines of such institutions as Tuskegee and Hampton. Primary and secondary education for boys and girls is a missionary necessity since the only government education so far provided is Islamic in its textbooks and tendency. One has only to look into the eager faces of the pupils in any of the mission schools to realize that such thirst for knowledge and such hunger for friendship and guidance are a call of God to teach all these tribes. In Arabic and English and in some of the many dialects the people already read for themselves the Greatest Story in the world. The need for hospitals and dispensaries is self-evident. Where the natives have the choice between a government and a mission hospital they choose the place where "mercy and truth are met together."

During my all too brief visit at Khartum and Omdurman in February-March last the changes I noticed since my former visit ten years ago were, from a missionary standpoint, full of promise. A new day has dawned. Doors once closed are wide open and the people responsive as never before. At Doleib Hill where they toiled

for two decades scattering the good seed in hard and barren soil there now is the joy of the harvest. Nineteen hundred are attending Sunday-schools and some hundred have been baptized. In Omdurman within a stone's throw of the ruined tomb of the Mahdi three to four hundred Moslem men gathered night after night for an open-air evangelistic meeting in the American Mission compound. I spoke on such subjects as, "What is Christianity?" "Who is Jesus Christ?" "Was Christ Crucified?" "Is There Joy in the Christian Life?" and the audience was as attentive as in a church service at home. Over a hundred of the leading men accepted a special gift of Matthew's Gospel after an address on the "Principles of True Civilization." Ten pounds' worth of religious books and Scriptures were sold at these meetings. In the Coptic Cathedral at Khartum two



THE PROTESTANT CATHEDRAL AT KHARTOUM, EGYPTIAN SUDAN

mass meetings were held on week days and at least fifteen hundred were present on both occasions.

Among the young men and boys there is such a demand for literature of the right type that the Church Missionary Society is planning to open a book shop at Khartum. The American Mission Agricultural School at Geraif is conducted on the lines of similar work in the Southern States and promises much for the future. There is sympathy and cooperation with the missions on the part of many of the leading government officials and an increasing conviction that Islam is not the best religion for the Sudan. The many Christian activities centering at the Clergy House and the Cathedral for the British of all classes are also a powerful witness for Christ. The growing native church is becoming conscious of its mission and eager to enter regions beyond. At a general meeting of all the missionaries and native pastors and teachers, men and women, the conviction was

expressed that only by doubling the forces now on the field could the present opportunity be adequately met. Every station and every institution I visited is under-staffed. The places on the map where "the true Light now shineth" are after all like little candles burning in the night of paganism and Islam. Vast areas and millions of people are untouched by all the societies now on the field. The provinces of Kassala, Dongola (for the greatest part) Kordofan, Darfur, the northern half of Bahrel-Ghazal, the Nuba Mountains, Fung and the White Nile district are practically unoccupied. Who holds the mandate for the spiritual and moral uplift of these multitudes?

Remembering the utter destitution and the long neglect of these vast areas and large populations, the lines written on seeing Gordon's statue as it stands facing the great desert and the Sudan at Khartum, have a living message:

The strings of camels come in single file,

Bearing their burdens o'er the desert sand;

Swiftly the boats go plying on the Nile,

The needs of men are met on every hand.

But still I wait

For the messenger of God who cometh late.

The great Makwar Dam at Sennar is a rebuke and a challenge to the faint-hearted and lukewarm in the Christian churches. Here is material investment of eight million pounds (sterling) in concrete and steel, in brain and brawn, with absolute faith that the investment will bring adequate return. Faith in what? in the fertile soil and in the fellahin Sudanese.

We have the reservoir of God's unfailing grace and power; we have the soil of the human heart, fashioned everywhere alike and thirsting for the Living God; we have the Seed of the Divine Word which if it fall into the ground and dies never fails to produce a harvest. Who dares to begrudge the investment of a few hundred thousand pounds and the hundred additional missionaries needed to make Christ known in every province of the vast Sudan?



THE REV. MALEK FANOAS
Pastor of the Church in Khartoum

Obstacles to Christianity in China *

BY REV. JAMES L. STEWART, D.D., CHENG TU, WEST CHINA

Vice-President of West China Union University; Author of "The Laughing Buddha"

PERSISTENT hindrances to the progress of the Gospel among the Chinese are not new today and may therefore be considered briefly. They contain such difficulties as:

I. *Indifference.* One meets occasionally with a "God of Wealth" (the colloquial for our "millionaire") in China, but they are proportionately about as rare as her fabled phoenix. In no nation are the multi-millions nearer the bread-line. To live "hand-to-mouth" seems no great hardship to multitudes. It is rather that willing hands and therefore mouths must too often go wholly or partially empty. Each day is a constant struggle for existence. What has Christianity to offer for such immediate need? These throngs are out for food, clothing, shelter, an opportunity to work. The Christian message seems oftentimes utterly remote to such men. The preacher talks of faith and hope and love and peace and truth. Much of it is lost upon ears tuned only to the stern realities of daily need. The seed in such cases falls upon stony ground. They go their way indifferent.

II. *Already supplied* is the attitude of another vast section. China seems to be full of gods of all grades. The merchant has the god of wealth; the mechanic has Lu-ban, the great artificer; the farmer a tutelary god for each group of fields and special gods for each type of cattle, while the scholar has his great Sage and Heaven. In addition there is Animism with its natural objects containing spirits, Taoism with its deification of higher natural forces, thunder, lightning, fire, flood, Buddhism with its personification of psychic factors, mercy, wisdom, pity, and Mohammedanism with its appeal to one invisible, absolute Being. If more are needed has not each man nearer still his own ancestors with their peremptory demands and promises? Somewhere from among this galaxy of gods one or several have long since been selected and seemingly found sufficient. Can the Christian God give more than these according to their promises? Why add another, or discard all old for one new?

III. *Social customs and sanctions* are disturbed by the advent of Christianity and so protest. The authority and very existence of all the gods suggested above are challenged, and evidence adduced to show they are fictions. It naturally seems to many that the basis of society is being destroyed. Moreover old street customs concern-

* The February number of the Review contained an article outlining certain "Hindrances to Christianity in China." It was an attempted analysis of such hindrances from a cross-sectional aspect of Chinese society. It needs supplementing by more specific statement, especially in view of more recent events. A practical survey can be made from such standpoints as Persistent Hindrances, Present-Day Hindrances, and the Profounder Hindrances of the Messenger. This article presents such an attempt within the usual limits of space.—J. L. S.

ing idol processions, theatricals to the gods, etc., are affected when Christians refuse to assist. More intimate still the old social relations of husband and wife, elder and younger brother, parent and child, sons and daughters are all viewed from a new angle and a new freedom acclaimed. So, to some, it seems that the very family is in danger of dissolution. Even old marriage customs based on the "eight characters," burial customs based on "fung shui" and the sacred philosophy of the past as contained in the Book of Change are all being undermined and unheeded. To the conservative the very basis of society and the nation seem threatened. Who but should decry such disaster!

IV. *Sin and evil* in all their forms are inevitable opposing forces. In times of unrest such as that through which great China is now passing it is but natural that evil in many forms goes almost unrestrained. Foot-binding fortunately seems steadily to decrease, but gambling and lotteries are in places legalized for revenue. Opium which was so gallantly suppressed about a decade ago is now in sections even forced upon the farmers for the sake of funds. Drunkenness and the social evil abound about many military camps. Black-mail, duress, robbery, arson, rape, murder, militarism fill reports from day to day in the papers of big centers and go all unrecorded out in the defenseless countryside. Let no one malign the great Chinese people. They too loathe such iniquities, but they are powerless at present. Christianity alone, in many places, dares raise a voice against these social sins and their roots in the lusts of the human heart, and in consequence she is in turn slanderously accused and attacked. Sin and evil in their most hideous forms are steadfast hindrances to the Gospel.

HINDRANCES PECULIAR TO THE PRESENT

Present-day hindrances form a second kind of barrier to be overcome. These are regularly mentioned in our newspaper and other reports. They may be grouped under familiar captions:

I. *Anti-Foreign Feeling*. Christianity has not always suffered from this in its contact with China. Some opposition, it is true, has been to Christianity as a creed and system of conduct. Thus Confucianism has doubtless ridiculed it and even raised riots to oust it from communities and from the country. Yet it will be also recalled that Nestorianism was quite evidently welcomed to the old court at Chang An by the great Tai Tsung, first of the native Tang dynasty, and that in more recent times under the Mongol, the Min and even early Manchu dynasties, Christians were protected and praised, even Jesuit missionaries holding public office as Schall in his post as Imperial astronomer. Indeed it appears to have been a question of allegiance to foreign Pope or native Emperor that caused the rift in cordial relations, and such fear of foreign aggression has continued to impede the progress of Christianity unto today.

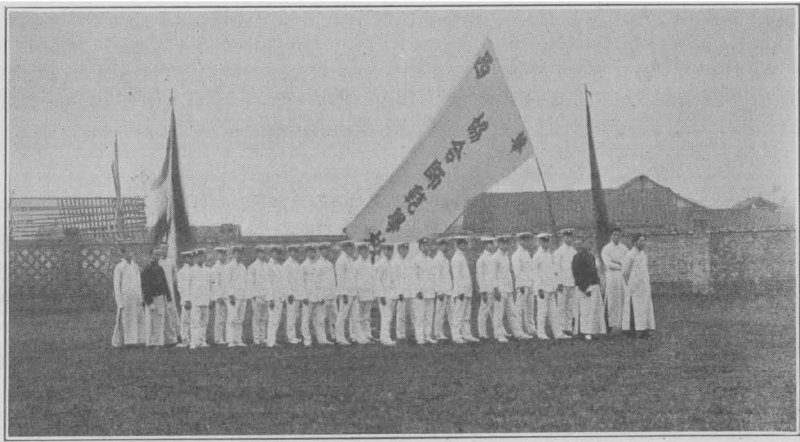
That converts were by becoming Christian also becoming the subjects of France, or Britain or America was quite the common consensus of opinion a quarter of a century ago, following the breaking down of the Boxer Rebellion. The new Republic has done much by its religious freedom and other measures to dispel such difficulties, but now it bursts forth in another form.

II. *Anti-Imperialism.* Fear of foreign aggression has again attained a great emphasis. The Renaissance of the past few years has brought many surprises. Among others returned students from many lands as well as those educated in their own institutions of learning have been reviewing their contacts with Western nations. The investigation shows a record of constant aggression. Burma, Indo-China, Macao, Hongkong, Weihaiwei, Port Arthur, all show lost territory, parts of which were at least claimed by China. Now Manchuria, Mongolia and even Tibet appear to them also threatened. Foreign concessions too seem to have taken on an arbitrary attitude through the years. Customs autonomy has been denied and extra-territoriality still demanded. Such seems to be the history of the last century of contact, and China emerges bound on all sides by treaties won from the Manchus then her rulers. In the enthusiasm of the new Nationalism, all this foreign aggression seems arbitrary "Imperialism." This in turn is turned against Christianity for do not the missionaries come from just these countries? True in their messages, they preach a religion of love, and claim they have no relationship with their governments, but who does not understand the simile of "the dragon head and the snake's tail." And then, are missions not present and protected by treaty forced by these very powers? Many in China today understand the true meaning of the missionary movement, but on the contrary there are others who fail to understand, and oppose Christianity on a basis which they believe is real patriotism. Christianity is "Imperialism" and the missionary its political agent. That should be sufficient.

III. *Anti-Capitalistic Sentiment.* Much of the conflict with the foreign nations in the past has arisen over questions of trade. As commerce requires capital, it is easy to conclude that all is capitalistic. Westernism spells Imperialism and back of Imperialism is capitalism—that is the thesis. All this has been aggravated of late by the growth of industrialism. Child and woman labor, long hours, unsanitary conditions, small pay, strikes are not new things in China. But all these have been emphasized by the mills and factories now springing up in so many port cities. With them have come new forms of labor organizations well known in the west with resultant conflicts, lock-outs, strikes and riots. Such conflicts are all the easier to create and embitter when the mill owners happen to be foreigners. Then the issue seems quite clear. It is Western capitalism crushing and exploiting China's helpless citizens. Who would not heed their cry of distress? And the missionaries and therefore their converts,

what is their relation? They are the "running dogs" for the capitalists. They penetrate into the country. Some trouble arises in consequence, new demands are made of the nation, some new port is opened or seized, and the ultimate fruits of victory go to the capitalist. This reasoning again results in one of Christianity's hindrances.

IV. *Scientific Materialism.* One of the things welcomed enthusiastically from the West, despite opposition to other elements, has been modern science. That has been a great source of enlightenment. Unfortunately the theory of science that has been most readily accepted has been materialism. That perhaps was to be expected. It is naturally the simplest suggestion that all things are but congeries of atoms somehow shaking about and forming a universe.



A CHRISTIAN "CELL" — HIGHER NORMAL STUDENTS, ONE OF OUR BEST ANSWERS TO COMMUNISM IN CHINA

Moreover, much of China's own former philosophy tended toward materialism and naturalism. Science, therefore, spelled Materialism, that seemed self-evident to many of the scholar class. Then all talk of God or gods, souls and immortality, such as religion taught, was utter fable. All religion was said to be but an "opiate" destroying progress and self-reliance. It must be ousted if the nation would be free. Science, with possibly aesthetics added, should suffice. To this challenge the older religions had no reply. Christianity readily answered that her institutions stood wholeheartedly for science. What she did oppose was an inadequate interpretation of scientific fact. She stood for Idealism in some form which in turn demanded the beliefs in God, Freedom and Immortality which Materialism denied and discarded. But such a clearing of the issue as we well know in the West, will take time. Meantime Christianity is widely attacked today as Superstition, the arch-enemy of Science.

V. *Communism* comes next. This is not so much the underlying cause of much of the present anti-Christian movement, as its stimulus and somewhat of its strength. Bolshevistic propaganda could scarce have come to China at a more prepared period, and it has not been slow to make clever capital of the conflict. We need only mention here Russia's gesture of friendship in waiving old indemnities, foreign concessions, extraterritoriality, most of which 'tis true she had already virtually lost, and her raising of her legation to that of an embassy. All this was apparently to aid China in her struggle against foreign imperialism and capitalism. Naturally the anti-Christian agitation was also quite in keeping with her aims. Communism is avowedly materialistic and atheistic. The Third International has then quite readily supplied money and men to the propaganda. Attacks in the approved "direct action" way have been made not alone upon mills, but churches, hospitals and schools. As education was admittedly the open door to capture China's leadership, the main effort has been directed against Christian higher grade institutions and colleges. Thus the effort is to turn the great scholar class, especially those of the Renaissance against Christianity—and the end is not yet!

PROFOUNDER HINDRANCES WITHIN THE CHURCH

Some of these more subtle and internal hindrances to the progress of the Gospel are:

I. *Devolution*. That foreign control in the growing Chinese Church should decrease and native Christian control increase, is a fundamental principle joyfully accepted by practically every mission and missionary in China. The difficulty is not in the postulate but in the personalities who have to perform the task. There are therefore many hindrances. The missionary is abundantly willing, but hesitant. He finds it hard to believe that the young boys who have grown up about him are now capable men. He fears that the work he has lavished his love and labor upon will sag or dissipate. The young Chinese in turn may be over confident. What youth yet did not feel that he could soon reform the world were the power but placed in his hands? Then too, missions as a whole have trouble in making the transition. Some, indeed many of the young leaders are capable and thoroughly reliable. Yet there are sure to be others who need more experience. It is difficult to make rules that will apply to a few and not to all. They smack of favoritism, with the foreigners setting themselves up as judges. The task is not an easy one. It is being solved but naturally not always according to the reason or at the rate some on either side could wish. Hence there is friction. For this cause occasional members leave our ranks and readily suggest that the cause is too much foreign domination within the Church and that were it but wholly under Chinese Christian control all would be well. Fortunately such are few!

II. *Sectarianism.* Most of the sects now dividing the Church in China come from abroad. At the recent Shanghai General Christian Conference it was found that there were approximately one hundred and thirty different bodies at work in China, each claiming to have some special, superior angle on the truth. Next there are national divisions. It may be the same denomination, but it has been adjusted to its own national temperament and government, or the same thing is seen from sections of the same nation dragging to the far-off field, old prejudices. Indeed at times the division is between high and low, regular and reformed, close and open, etc., of the same fold. More recently the discussion over fundamentalist and modern-



CHRISTIAN STUDENTS AT COMMENCEMENT IN WEST CHINA UNION UNIVERSITY

ist has been thrust upon the field, and now the debated question of extraterritoriality is upon us. Such divisions dissipate purpose and power and at times even seem to destroy those great fundamentals of love, brotherhood and good will. Needless to add, that this does not originate with the missionary. It lies at the door of Christians in the homelands.

III. *A Misinterpreted Message.* All Protestantism belongs to the *Fuh-yin*, the "Glad Tidings" group, and despite their differences and divisions men and women all over vast China are being led to the one Christ. In the past the varying denominational emphasis did not so much disturb the believer. But today the doctrines of the schools are being attacked by angry and adverse criticism. Naturally misinterpretations, extreme views which the great majority of

the Christian communion have long since discarded but which still find their way to the field, suit such criticism best, and lead to ridicule of the whole message. Some of the more serious in the anti-Christian movement urge that China needs Christ, her sons should "cultivate the passion and personality of Jesus." They hold that the Church is His false interpreter, and say: "We do not need the Church with its creeds and its contradictions, we can go ourselves to the source." In the light of all this, it is little wonder that our own membership are inquiring, "What really is Christianity"? The confusion and contention may be full of hope for some future time but they are hindrances today. Yet who knows, perhaps the purer Christianity in both precept and practice will come clarified by the Chinese Church. In the meantime, too often, the Christ is being again crucified by the misconceptions of His friends.

IV. *Spiritual Sag.* That perhaps is the most serious hindrance. The earlier missionaries, and consequently their converts, may not have had all the advantages of present-day culture, though not a few of them are still our masters in investigation into and understanding of things Chinese. But one thing the majority assuredly possessed, it is that which we speak of as "spirituality," by which we doubtless mean the Christ spirit, especially as shown in His humility, His hunger and thirst after righteousness, His whole-hearted love of humanity, his heroic self-sacrifice. It would be false to say there are no such missionaries today, but there are doubtless many splendid groups in which these qualities do not dominate. We have superior surgeons, expert educationalists, clear exponents of the evangel, all of which is excellent for the expansion of Christian civilization, those fine fruits of our culture, but many seem somehow to lack in measure that one thing needful which the pioneers possessed and propagated, the very roots of the Christian religion in spiritual regeneration. But here again let us not blame the brave and oftentimes brilliant force of missionaries upon the field. The source of the sag is at home. Water will not rise beyond its level. If hearts in the homeland are not strangely warmed how can we expect them to glow with an all-constraining light and heat among these many hindrances in mighty China!

And yet, despite all these adversaries, He who is for us is greater than all those who are against us. God is working, and there are being added to the Church in China daily such as are being saved! It is well that we recognize our hindrances but it is better that we know Him from Whom our Help cometh!

Frederick B. Bridgman, of South Africa

BY REV. CHARLES NEWTON RANSOM, SOUTH AFRICA MISSION, ZULU BRANCH

IN THE death of Dr. Bridgman (August, 1925), the world has lost a missionary and a statesman; a "missionary statesman"—but we must not miss the emphasis on *missionary*.

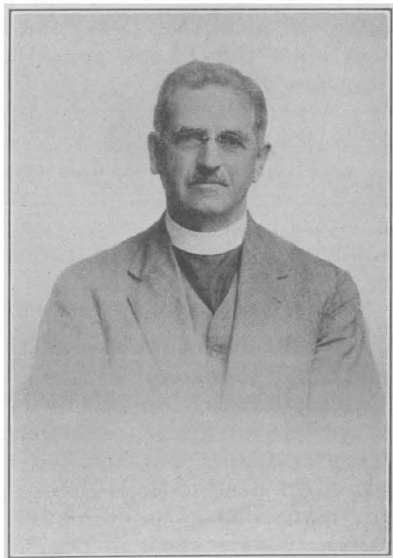
Dr. Bridgman radiated an influence all over South Africa and indeed to the ends of the earth. Some men are great as seen from afar, some, like Dr. Bridgman, are great and good to those nearest also. One's heart is greatly moved in reading the tributes written to Mrs. Bridgman from South Africa. The pastor of our native church in Johannesburg, Rev. G. Sivetye, wrote:

"We are as the dead. In many gatherings I have attended in the Transvaal, both Black and White have witnessed of him. Would that our people in Natal might have heard these testimonies. I know of no man so mourned by his friends as this missionary of ours. Indeed the Lord has called him to some greater work above. . . . What our Father and Umfundisi (missionary) accomplished in so short a time compels me to think that he was conscious that he would be called for higher service soon. It is indeed a higher service for which he has been called or else God could not have taken him from the work in which he was most needed. We all feel helpless. There was so much that was dependent upon his wisdom and clear judgment and so much that cannot be done without his aid."

This pastor is the noble son of Pastor Sivetye who was brought out of heathenism through the influence of Dr. Bridgman's father and mother.

Pastor Sivetye encloses a resolution (in English), passed by the Transvaal Interdenominational Native Ministers' Association:

"That this meeting of Native Ministers tender the Association's sincere condolence in the sad loss which they, the natives of South Africa generally, have sustained in the early demise of Dr. F. B.



FREDERICK B. BRIDGMAN

Bridgman. They feel that his memory will be treasured as that of the most valued and beloved of South African missionaries and champions of the native cause."

A native of Natal writes:

"It is quite obvious today that we are in lost of (have lost), our nobleman of Jerusalem on account of death of our Rev. Bridgman." Another writes: "God has indeed taken away our Moses—what shall we do! . . . Be comforted by a verse in Job which says, 'Though He slay me yet will I trust in Him.' I am too small to say that to you, but I am compelled to say it."

The church of Paulpietersburg, Transvaal, wrote: . . . "Irreparable loss . . . The people of Paulpietersburg say they have lost their bosom father whom they will never forget . . . they thought he would come back to see the fruits of his toil and prayers. But they know that he has gained the crown of his work at Heavenly Mansion."

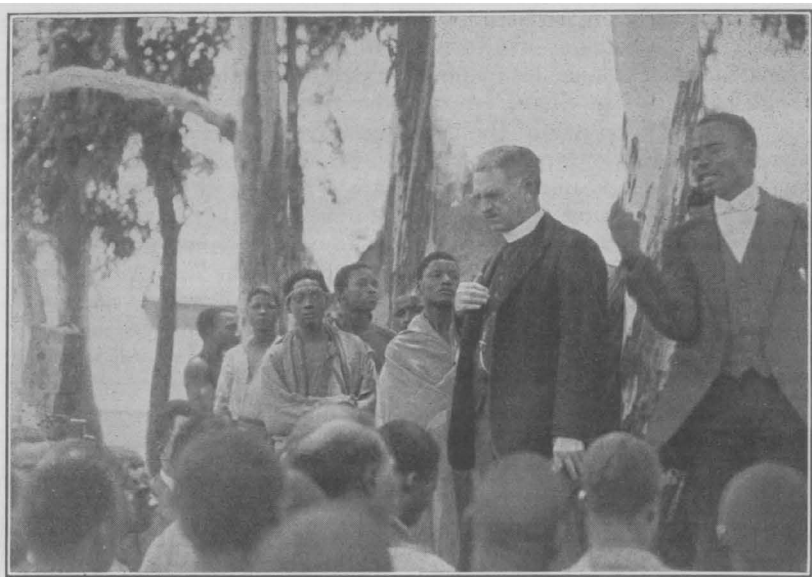
A white missionary of another Mission in Natal expresses, I think, the general feeling:

"I am sure that not only myself but all the other members of our Mission feel that in the loss of Dr. Bridgman the cause of Christian missions all over South Africa has suffered. A brave and mighty soldier has left our ranks, and we bow our heads in sorrow and submission."

DR. BRIDGMAN'S LIFE

Dr. Bridgman traveled twice around the globe and so was known personally to many in different countries. He was born at Imfume Mission Station, Natal, South Africa, May 18, 1869, and was the son of Puritan missionaries who labored long among the Zulus. He had many handicaps as a boy, but an indomitable spirit. While still a lad he came to the United States, and after preliminary studies went to Oberlin College and the Chicago Theological Seminary. He married a fellow student of Oberlin, the brave daughter of one of the bravest and most consecrated missionaries—Dr. Davis, of Japan. In his student days, young Bridgman made an heroic rescue of some of his fellows who were drowning in the sea off the Block Island light-house. This was a forecast of rescue work on a national scale. After the seminary days he and his wife became intensely interested in a church in Wisconsin, but the appeal from the foreign field was irresistible, though his deep humility led him to distrust his fitness.

He and his wife were heartily welcomed to the Zulu Mission in 1897 and began work at Imfume, his birthplace. Long had Imfume been neglected because of the always inadequate staff of the Mission. His course in waking the old mission house, victim of dry rot, white ants and neglect, was far surpassed by his courage in awakening the church. His stern measures were at the risk of popularity, yet he won the undying affection of the people. But the cities of South



DR. BRIDGMAN OFFERING THE CLOSING PRAYER AT A SERVICE IN THE COMPOUND

Africa were forging to the front, and the work there would be pivotal. Dr. Bridgman was put in charge of the Durban work where he captained the enterprise for twelve years. Such was his success that when he left he was accorded an extraordinary farewell by natives, by those of other denominations, by the Ministers' Association, and lastly by the business community and town officials in a great meeting with the Mayor presiding. I think the honor was unprecedented. Then came twelve years of even greater service in Johannesburg. He wrought constructively and powerfully in both cities in the face of difficulties sufficient to appal a giant.

What a tempestuous period was covered in those twenty-four years! Recall the Boer War in 1899-1902; the Zulu Rebellion—1906-7; the complicated war tragedies in Johannesburg—1914-1918; the fearful strikes in Natal and the Transvaal; the boiling race issues, British, Boer, Zulu, Indian; the rapid commercial developments with attending perils; the political upheavals; the amalgamation of four divergent colonies into one South Africa Union. These excitements and changes directly affected the whole missionary cause. Dr. Bridgman, realizing this, studied and mastered public questions with the enthusiasm of a statesman, while patiently pursuing the undramatic duties of missionary routine.

"Seest thou a man diligent in his business? he shall stand before kings." The great qualities in Dr. Bridgman brought him into prominence everywhere, adding to his toils as well as to his honors. Who

could keep tally on the hours which he spent with Governors, Prime Ministers, Secretaries of Native Affairs, with influential Commissions, Mayors, Counsellors and other public servants? While on furlough he was "inspanned" to aid the great missionary campaigns. He was chosen as one of the representatives of the Board to attend the Edinburgh Conference of 1910, over 6,000 miles from his base. In 1911, he was a Board representative to visit the West African Mission, 2,200 miles away. He represented the Mission at the celebration of the 75th Anniversary of the Berlin Mission, South Africa, and bore the brunt of the celebration of the 75th Anniversary of our Mission in 1911. The difficult undertaking was so successful as to affect visibly the attitude of whites towards blacks in all the years which followed.

He suffered from physical handicaps, troublesome eyes, terrible headaches, severe sicknesses. He had his share to bear in the national afflictions of locusts, rinderpest, cattle-fever, horse-sickness, great storms, epidemics, bubonic plague and other ills. His personal perils would need a separate chapter—poisonous snakes, leopards, lions, mosquitoes, which he reckoned worse than lions, wilderness walks, run-away horses, adventures by night, perils of mist and storm and the dangers of the deep. In the civil war in Johannesburg, pitched battles were fought within a mile of his home: shells, bombs and aeroplanes kept the household in danger night and day, and the path of duty was in the valley of death.

To follow even the outline of his detailed work makes one's head swim. How did he keep his so steady? As mission officer, he contended for seven years with Government to secure certain native rights—five years for certain other rights. As chairman, he presided over deliberations on perhaps a hundred topics, and was compelled to consider not only all the details of the work but the detailed interests of each individual missionary. He was called to regular and special meetings of the natives, to long and exhausting councils, to building churches, five in Durban and ten in the Johannesburg field. The central churches in Durban and Johannesburg cost respectively \$6,000 and \$10,000.

He must raise the money, inspire the natives to give enough at least to kindle spiritual fire, superintend the work. He must start and keep up schools, find and pay teachers, that the head might keep pace with the heart. He must train lay preachers, instruct sixty or more a week, know them personally, listen to their grievances and needs, and help in many ways unnecessary in the homeland. Mine compounds must be visited, sites secured, managers conferred with, conditions studied. Visitors from home and abroad must be entertained. Surely he forgot to preach, and trampled on the Great Commission. *Never!* He preached as if preaching was his only business. His sermons whether in English or in Zulu showed the keenness of a

scholar, and the "far ben" depth of one who comes from God, and speaks to the "heart of the people." Some of these were master-pieces, as that on "The Worth of the Individual Soul." The most despised coolie seemed transformed into a diamond.

SOME OF DR. BRIDGMAN'S SAYINGS

How character revealing are some of the off-hand sentences found in his letters:

"Who needs patience more than a missionary?"

"Of course we are right, so we shall win."

"May the day be hastened when the interests of the Kingdom shall be more precious to them (the natives) than those much coveted rights and privileges and honors of recognition."

The celebration of the 75th Anniversary of our Mission was put on the broader basis of "The Coming of the Gospel to Natal," so that other societies might share. He wrote:

"We desire to make the event the fulcrum, and the celebration the lever, to lift work and workers in this field into the higher plane of effective cooperation and ultimate union which are so greatly needed."

"It is only by constantly reminding ourselves of the ultimate spiritual issues of this controversy that we get grace sufficient to keep pegging away."

"We certainly feel the need of revival of spiritual motives and powers both in our own lives and in our churches and pastors and preachers and lay workers."

SOCIAL SERVICE AND REGIONS BEYOND

In reference to the social service work in Johannesburg he wrote:

"I unswervingly hold to the importance of regenerated character, through personal loyalty to the personal Christ." This quotation is most important as showing that in opening the great chapter of social service in Johannesburg, he was not substituting this service for evangelistic work but subordinating it. Before he came to Johannesburg, he began on his own initiative, a study of the social conditions in twelve leading cities of South Africa. He found them, as a South African paper put it, "Augean Stables."

He visualized results in an illustrated lecture. Great assemblies were moved. One response was the formation of Native Reform Associations of influential white citizens. In Johannesburg he saw recreations and amusements open to natives "were almost entirely servants of evil," that sports, music, moving pictures "must be guided by a Christian hand in order to uplift the race." His dream was realized when after years of agitation and hard work, Rev. and Mrs. Ray Phillips, with positive genius for this kind of work, came to make it a reality. The directors of mines each year of late placed

\$30,000.00 in his hands to further social schemes. The Bantu Social Center was built at a cost of \$40,000 and the developments will doubtless outrun even his most ardent dreams.

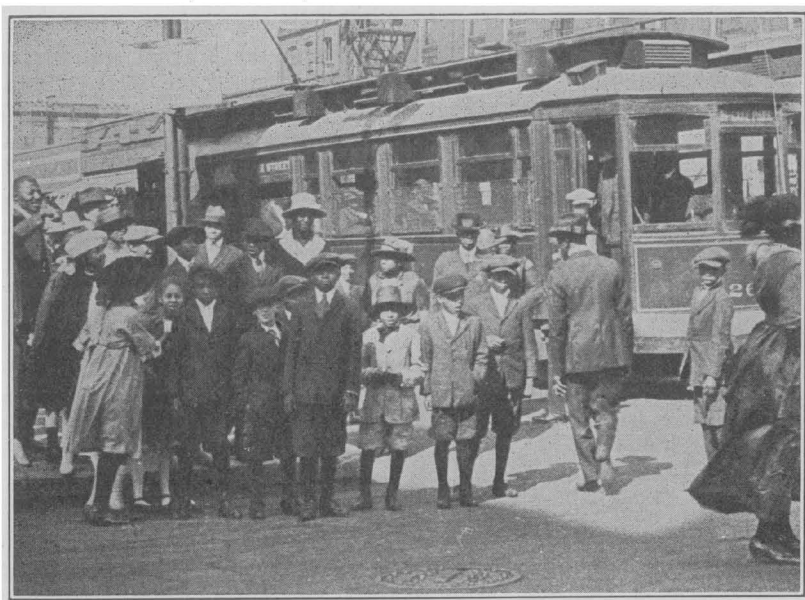
Perhaps the climax of his missionary service was in his struggles to help the "regions beyond." He toiled for Bushbuck Ridge, about 400 miles from Johannesburg, in the Transvaal. Thirty-five thousand natives were living in darkest heathenism. A native leader, converted in an evening school in Johannesburg, was, almost single-handed, carrying the torch of truth with magnificent courage among those people and crying for help.

Thousands of natives working in Johannesburg came from the region of Inhambane, 600 miles away. Hundreds of these were converted, and came under Dr. Bridgman's pastoral care. Some of them, with the zeal and courage of apostles, returned to their home, established seventy centers of work, building churches and schools in the face of heathen apathy, governmental opposition, famine and fever. Dr. Bridgman was melted with compassion for these people. Again and again he left city and home and plunged into that wilderness with all its dangers and difficulties and in behalf of the people appealed to the homeland for just one man at least to help in this desperate situation. The sorrows and agonies over this matter helped break the "silver cord." Any one to whom Dr. Bridgman's life appealed could not do better perhaps than help establish that work at Inhambane, which was on his heart day and night.

A MAN AND A MESSENGER

Oh! Bridgman, you were a *man* and a *messenger*! Your love of humor, love of play, cheerful smile, helped you win when argument alone would not appeal. You wrought for the rights of the native peoples. You sought to reconcile black and white, and make them see their need of each other. You demonstrated the blessing of the Peacemaker. You believed in intensive development, but you would not forget extension and the Macedonian cry. Even your "failings lean to virtue's side." You preached Jesus Christ. You *lived* Jesus Christ. How was it when you came to *die*? Just listen in! "This is my message." "I rest on the three great 'knows' of the Apostle Paul. 'I know whom I have believed'" (the verse was finished for him). "That," he said, "takes care of all the daily toil and work." "We know that all things work together for good" . . . "That takes care of all the hardships, the difficulties, and the emergencies of life. All will come out right." And then, "'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' That takes care of all the rest."

O! Youth in lands of the light, hear in Dr. Bridgman's life, the Master's call, and spring to help finish the unfinished task.



SUNDAY MORNING AT A CAR-STOP NEAR A NEGRO CHURCH IN CHICAGO

The Negro Church in the City

BY THE REV. GEO. E. STEVENS, D.D., ST. LOUIS, MISSOURI

THE Negro church like other churches is established to preach and practice the Gospel of Jesus Christ. There can never be any substitute for this gospel message. Having been a pastor in St. Louis for over twenty-two years, I can say confidently that our preachers are sound on the basic teachings of salvation from sin through the atoning work of the crucified and risen Christ. The older I grow the more I realize the absolute truth and vital bearing of two sayings of our Lord: "Without Me ye can do nothing"; and "Ye shall receive power after that the Holy Spirit is come upon you."

THE NEGRO CHURCH AND NEGRO MIGRATION

Within the last ten years quite forty thousand Negroes have settled in St. Louis. This general movement, which is just starting, marks a new chapter in the life of the nation and constitutes a big challenge to the Church. This movement is the result of the awakening spirit of a whole people bent on improving their condition, seeking better wages, better schools and more security in freer sections. The beginnings of this migration were coincident with the great industrial awakening in the North a decade or so ago, but it was accelerated when the North began to call for laborers.

The World War took from the North the bulk of its foreign labor, which fact, coupled with federal restriction on foreign immigration since, has brought Negro labor greatly in demand in the big industrial centers at the North. Two thirds of the twenty-three thousand colored men employed in the thirty-five or forty big industries here in St. Louis have come within the last decade. Two thirds of the sixteen thousand colored women employed in various ways—as maids, cooks, laundresses, day workers, in elevators and stock rooms of the big department stores and certain factories—two thirds of these sixteen thousand women have settled among us during this decade. These figures do not include the many professional folk, the teachers, doctors and lawyers, preachers, business men and women and mechanics carrying on their own businesses; many of these also have come to us within this period and chiefly from the South. While the South has sent us many serious problems in this migration the general life of the city on the whole is richer for their coming.

Many of the churches help by conducting a sort of labor bureau; many of the 8,000 maids and cooks in the leading white homes of the city were secured through some pastor. We are always recommending these for some position. The message also, from the Negro pulpit has changed somewhat in these years, not indeed the message as to “the faith once delivered”; but the time formerly spent on rousements and the crafty exploitation of emotions, is spent on a message which out of the Scriptures has to do with dependability and integrity of character, efficiency and trustworthiness in service, mastering the job and staying on it when mastered. The characteristic question which pastors put to their men is: “Are you making good?” Many of the newcomers are from the rural districts of the South and the pastors and other Christian workers have had to teach them the A B C’s of proper living in their new environment. It is difficult for one on the outside to realize the fear, the solicitude and sense of responsibility which the Negro Church has felt in respect to getting many of these migrants adjusted to the exacting life of the big city. The wastage in soul values has been great. They are exposed at many points to all sorts of sharks. The Negro churches in the city have been working along these lines too far apart, and to this extent have failed to do all they might have done. As a result of a recent conference of our city pastors of the different denominations, an effective organization is in sight to meet these conditions better.

THE NEGRO CHURCH AND THE PUBLIC SCHOOLS

The Negro Church in St. Louis has rendered a much-needed service by keeping in touch with the School Board of the city. We have kept its members reminded of the big increase of the Negro school population. Nearly one half of the seventeen thousand Negro school children here came to us in this last decade or were born of parents

who came during that period. Unless the school authorities are kept posted so as to make provision for this increase, multitudes of our young become street gamins and court dockets are filled with cases of juvenile delinquency and crime.

In St. Louis we are fortunate in our superintendent and Board of Education. They seem to be alert and responsive and seem to be trying to give to all the city's children adequate school opportunities. But even so it has been found necessary and is still necessary for both the colored and white citizens, working together with a fine spirit, to keep before the Board the tremendous change that has taken place in the Negro population and the imperative need of an adequate and forward program for the colored schools of St. Louis.

In one section of the city, school facilities were so poor, that is, so far removed from where these children lived, that they could not attend; their parents out at work, they were neglected, they lived in the streets getting into all sorts of trouble. The Roman Catholic Church turned one of its abandoned churches in that district into a school. They have under their care daily something like four hundred children. It is a parochial school. These are children of so-called Protestants. What a challenge to the non-Catholic Church and community this is! It shows why we have had to keep close to the Board. I understand that millions of the Drexel family of Philadelphia, given to propagate Roman Catholicism among Indians and Negroes in this country, are being used here liberally. Rome now as ever is on her job. She turned this lack of school opportunity to her own account in some measure an advantage to our young. If there be censure, it is against Protestants. Judging from the progress the Roman Catholic Church has made among us in the last twenty years, St. Louis is destined to become a leading Negro Roman Catholic center.

The more than three thousand cases of delinquency among our young which have passed through the juvenile courts in the last eight or ten years, resulting from bad housing conditions and overcrowded schools and from no schools at all, have stirred our pastors and churches. We have within the last five years made appeal after appeal to the school authorities and the reaction to these overtures on the part of the Board, the press and leading white citizens at last has been gratifying. Some relief is in sight.

Naturally, when hundreds of thousands of dollars are involved in providing new schools it is important to know that this migratory movement into our cities is not a spasm, not an unrest of a few months which will die down and be followed by a tremendous recession, entailing great loss of money and energy. We are convinced here in St. Louis that the spreading of Negro Americans over the nation, in the light of the genesis of this great trek and its inspiring causes, is to be followed by no such recession—it is a permanent

change of habit. If these migrants are here in the North meeting an industrial necessity as they are doing in St. Louis, their children ought to be properly trained and fitted for life and not allowed to perish in ignorance, disease and crime.

THE NEGRO CHURCH AND THE RESIDENCE QUESTION

The Negro Church can do and is doing much to allay friction in the big cities growing out of the purchasing and occupying of homes in the neighborhoods that have been occupied hitherto by white residents. I refer to neighborhoods lying immediately adjacent to colored sections, and in the path of the natural expansion of these sections of colored homes. The Negro pulpit by its counsel and influence is determined to do what it can to reduce irritation and produce interracial neighborliness. We never have had a race riot here in St. Louis, and the Lord helping us, we do not mean to have one. Through the efforts of a splendid group of white men and women in the Interracial Department of the Community Council, in addition to what the Negro church is doing, such an atmosphere of understanding is being generated that when the new rush for homes by Negroes is on, friction may be somewhat allayed, and at least, a group will be ready at hand to pour oil on the troubled waters.

It is the spirit and aim of this interracial group in St. Louis to produce such a healthy public sentiment that residential ownership by colored people may not be abridged or continue a cause of friction in those districts, particularly, lying directly in the path of the normal expansion of Negro neighborhoods, that it may be established that residential blocks and sections should not in a great metropolitan center, be regarded as a limited social circle; neither should there be allowed offensive unneighborly, untidy, noisy conduct without being corrected; that there shall be carried on an earnest, steady, though tactful process of education to effect these ends without doing violence to the Christian spirit, or to a broad civic democracy or to the rights of individuals of either group to purchase and sell at will, and that the races may see each other clearly as neighbors without misapprehension and fear, with all problems of housing settled on individual, rather than upon race, lines.

THE NEGRO CHURCH A CO-WORKER IN CHRISTIAN WORK

We are sometimes tempted to satisfy our consciences by preaching the Gospel to those who may happen to come to our church, contending for denominational standards and looking after our local church and parish needs. But if our sympathies and activities are thus limited in a great city filled with its appealing victims, then such local self-centeredness is a tragedy. The Christ we follow looked after all the people in all their life. He lived and taught and died for all times and races, places and conditions. He was ever making

over anew all unfortunates and handicapped ones, making them units of value in the communities where they had been failures.

To do this Christ bridged all chasms, ignored all traditions, provincialisms and conventions. At Jacob's well He shocked the disciples when He scorned an ancient prejudice against a mongrel race to save a sinful woman and community of that race. What is now greatly needed in these big centers like St. Louis, is the spirit of Jesus in our hearts, and to give and live forth His teachings without reading anything into them—for His words still are spirit and life. Except the Lord build the house they labor in vain that build, except the Lord keep the city, the watchman waketh, but he wakes in vain. If we save the city we save the nation, for the nation is fast becoming a collection of big cities. We must all work together, otherwise this work cannot be done.

A crying need in large centers is inter-church, and interdenominational cooperation, both racial and interracial, to save all these submerged multitudes. If we do not reach them with Christ they will reach us in the general wreck and ruin they will cause.

I believe that there is a great Christian movement on in America which will eventually solve what we call the race problem. I refer to the interracial movement which had its origin in the State of Georgia. I believe that, through this movement, God is taking out of every creed, race and section, a people for His name who are going actually to stand for the fatherhood of God and the brotherhood of man through Jesus Christ the Saviour of us all.

God works that way. In the very palace of the king who knew not Joseph, God had in training His prophet who should deliver the seed of Joseph. The frontal attack is apt to fail; you cannot go up to a man and club him out of his prejudices, we must by indirection emancipate him and win him. God said to Moses: "What is that in thine hand?" A rod. "Cast it on the ground." He did so and it became a deadly serpent. Moses fled from it, but God called to him and said, "Take it by the tail"—not by the head. The frontal approach will not do; the fangs and poison are there; but catching it by the tail the serpent became the mighty rod, the rod of God.

This is a situation in America as relates to the races which must be approached with wisdom, prudence and tact, albeit with honesty and courage, for after all the serpent must be taken. This interracial movement is such a method of approach; the chief thing is to help to realize the great purpose of God. The bitter experiences of Egypt were but a brief schooling in the onward sweep of that purpose. Those slaves in Goshen—ignorant, crushed, besotted and dispirited—must be released and trained though many perish in the process, that in turn they may give their quota of kings, prophets, priests and their high service to mankind, yea, and the Redeemer to the world.

Some Handicaps of the Negro *

BY CHARLES S. JOHNSON

THE Negro question is a state of mind. Lying back of what presents itself as the problem are established beliefs concerning Negroes, embedded in the *mores*, and handed down by tradition from generation to generation. That these beliefs are out of date, incongruous, inconsistent and discredited by science makes not a whit of difference. The institution of slavery was condoned in the minds of the more conscientious by explaining that Negroes liked it; their weaker minds demanded it. Scientists rationalized these very desirable sentiments and settled the matter by "proving" that they were in their rightful station. Dr. Jefferies Wyman, of Harvard, declared that Negroes "afforded the point where man and brute most nearly approached each other." A. H. Keene, anthropologist, gave scientific explanation of the belief that Negroes and Caucasians belonged to different species. Anxious students deduced arguments from the Bible: Man is made in the image of God, but God not being a Negro as every one knows, it follows that the Negro is not a man. Thomas Jefferson was satisfied that not a single Negro could be found who was "capable of comprehending the investigations of Euclid."

When Negroes emerged from slavery 98 per cent illiterate, unsettled, unused to freedom, they could easily have given warrant for that belief. But despite the fact that illiteracy has decreased from 98 per cent to 23 per cent, that Keene, Wyman, Tyler and the rest of the old school have been discredited by the more recent students, and that almost any Negro who has been permitted to go to school can "comprehend the investigations of Euclid" the original judgment stands. G. Stanley Hall is saying in 1900 that his development comes to a partial standstill at puberty, Tyler that it halts at twelve, and President Harding in 1921, that racial differences are "fundamental, eternal and inescapable."

Similarly and for the same alleged reason Negroes are believed to be immoral as proved by the mulattoes and unmoral as proved by their assumed inability to comprehend Anglo-Saxon standards of ethics. A learned professor in an Eastern institution settled the matter by declaring that less than two per cent of Negro women were virtuous. Predilection for sex crimes is "proved" by the fact that out of an average of 8,000,000 Negroes, over a period of thirty years, 480 have been lynched for rape! This thirty-years' record for Negroes about equals the two-year record for white persons indicted for rape in New York City alone.

* From "The World Tomorrow."

Theories of keeping the Negro "in his place" have given occasion for an endless string of other beliefs about him, modified by locality and probably to some extent by degrees of contact, variously expressed but ever present. He is lazy, shiftless and happy-go-lucky, loves watermelon, carries a razor, emits a peculiar odor, "shoots craps," grins instead of smiles, sells his vote for a dollar, shields from the law guilty members of his race, is noisily religious, loves red, dresses flashily, loves gin, and can sing. In the press, the subject Negro is most commonly news when it is sensational—a crime, race riot or "insurrection." On the stage he is presented lying easily, using long words he does not understand, drinking gin, stealing chickens and otherwise living up to the joke book tradition. The popular literature about him appearing in magazines with the largest circulation of any in this country paints the same unvaried pictures. The average white person knows no other Negro.

These are serious handicaps, but they cannot be so easily measured as certain others growing out of them. The belief in the uneducability of Negroes, or fear of them educated, might be said to register in part in the following facts: Fifty-one per cent of the Negro children between the ages of six and nine, and thirty-two per cent of those between ten and fourteen are out of school. For those in school (where separate schools are provided) desiring to complete the standard 8th Grade, on the present arrangement of short terms, short hours and limited curriculum it would take 22 years in Louisiana, 26 years in Alabama and 33 years in South Carolina. For each dollar spent for the education of white children twenty cents is spent for Negroes. Compulsory education was opposed in Mississippi because it meant that Negroes would have to go to school.

In gaining an economic footing there are further handicaps. It is not right for Negroes to hold positions of authority over white men. For that reason 70 per cent of them fill unskilled jobs. They must not expect ever to be foremen, superintendents or owners, but they must be as ambitious, energetic, loyal, efficient and full of initiative as men who have this hope dangling before them.

They are expected to prove their worth by producing great statesmen when they are not allowed to vote or hold responsible office; by developing captains of industry when they are held in menial jobs; by developing great surgeons and scientists when they are kept out of hospitals and laboratories; by producing Napoleons before they can be officers and distinguished soldiers when their regiments are converted into labor battalions.

Children of this generation begin by reading in their fairy stories that black is associated with evil, in their geographies that there are five races of man of whom the Caucasian is superior, in their histories that Negroes were slaves and left no other mentionable contribution to the history of the world; in their science text-

books that the Negro is "prognathous, has a smaller cranial capacity and emits an odor like a goat," all to make up the content of a prejudice in later life for which they can assign no other cause save that of instinct and natural aversion.

Nor can Negroes themselves resist the overwhelming influence of this suggestion of inferiority and incapacity conveyed by every institution and custom of the civilization in which they live. They have in large measure come to look upon themselves in a vague, abstract sort of way as a block to the fulfillment of Anglo-Saxon ideals and civilization. When Negroes themselves refer to the "Negro Problem" they evidence this feeling. Under the pressure of daily slights and rude reminders of their station they have become super-sensitive and suspicious. Natural impulses are balked. Their philosophy is defensive rather than positive. Generation may succeed generation in the Negro world but they must remain the same, living, thinking and acting in the same way, if they are to get along without friction. Molded in the same American institutions with the rest they are expected to have a Negro psychology, to think and react differently to the same stimuli.

After all the burden of the black man is not so much the actual handicaps of which his life is made as the fact that the white world around him thinks itself right in imposing these handicaps. Honest prejudice is difficult to remove, especially when a system of laws and conduct has been worked out on the basis of it.

A Negro View of the Color Problem*

BY JESSIE FAUSET

BEING "colored," in America at any rate, means: Facing the ordinary difficulties of life, getting education, work, in fine getting a living plus fighting every day against some inhibition of natural liberties.

I am a colored woman, neither white nor black, neither pretty nor ugly, neither specially graceful nor at all deformed. I am fairly well educated, of fair manners and deportment. In brief, the average American done over in brown. In the morning I go to work by means of the subway, which is crowded. Presently somebody gets up. The man standing in front of the vacant place looks around meaning to point it out to a woman. I am the nearest one, "But oh," says his glance, "you're colored. I'm not expected to give it to you." And down he plumps.

At noon I go for lunch. But I always go to the same place because I am not sure of my reception in other places. If I go to

* From "The World Tomorrow."

another place I must fight it through. But usually I am hungry. I want food, not a law-suit.

All of us are passionately interested in the education of our children, our younger brothers and sisters. And just as deliberately, as earnestly as white people discuss tuition, relative ability of professors, expenses, etc., so we in addition discuss the question of prejudice. "Of course he'll meet some. But will *they* let it interfere with his deserts?"

I think the thing that irks us most is the teasing uncertainty of it all. Did the man at the box-office give us the seat behind the post on purpose? Is the shop-girl impudent or merely nervous? Had the position really been filled before we applied for it? What actuates the teacher who tells Alice that the college preparatory course is really very difficult?

So much is this difference impressed on us, "this for you but that quite other thing for me," that finally we come to take all expressions of a white man's justice with a cynical disbelief, our standard of measure being a provident "How does he stand on the color question?"

We grow up thinking that there are no colored heroes. The foreign student hears of Garibaldi, of Cromwell, of Napoleon, of Marco Bozzaris. But neither he nor we hear of Crispus Attucks. There are no pictures of colored fairies in the story-books or even of colored boys and girls. "Sweetness and light" are of the white world.

Native Africans are "savages" owing their little knowledge of civilization to the kindly European traveler who is represented as half philanthropist, half savant. How much do we learn of indigenous African art, culture, morals? We are given the impression that we are the last in the scale of all races, that even other dark peoples will have none of us.

More serious still, we are constantly being confronted with a choice between expediency and an intellectual dishonesty. If persisted in it is bound to touch the very core of our racial naturalness. And that is the tendency of the white world to judge us always at our worst and our own realization of that fact.

I have had to leave Philadelphia—the city of my birth and preference, because I was educated to do high school work and it was impossible for a colored woman to get that kind of work in that town.

And so the puzzling, tangling, nerve-wracking consciousness of color envelops and swathes us. Some of us it smothers.

Dr. John C. Young of Aden, Arabia

A Romance of Medical Missionary Service

BY REV. CAMPBELL M. MACLEROY, B.D.

WHEN Ion Keith-Falconer, Professor of Arabic at Cambridge University, died of fever, in May, 1887, at Sheikh-Othman, Arabia, at the age of thirty, Professor Thomas M. Lindsay, D.D., the Convener of the Foreign Mission Committee of the Free Church of Scotland, made this powerful appeal:

"Shall this Free Church, to whose service he gave himself, abandon the work he began? God forbid that it should. Who, then, shall follow where he led the way, and bear aloft the banner of Christ which the young leader of the forlorn hope still grasps in his dead hand?"

In response to this challenge, a little company of men and women in succession have kept the flag flying in that difficult outpost, within sight of the "barren rocks of Aden." To one man of the little band, blessed with a marvellous physique and a spirit that would never yield, it was given, throughout thirty-three years of service, to build on the foundation laid by Keith-Falconer. Now he, too, has ceased from labor, and the unfinished task makes its appeal for some one to take up the banner.

John Cameron Young was born in 1859 in England, where his father, a sergeant in the Royal Field Artillery, was stationed at the time. His boyhood and youth were spent near Steps Road, out from Glasgow. On his mother's side, he was a Cameron, and the Celtic strain showed itself in a warmth of feeling and a dauntless courage, which made him a greatheart among men. His contact with military ideals and discipline, through his father's training, left an indelible mark upon his character. He learned very early, also, invaluable lessons in the school of toil. At ten years of age he began to work, and, in due course, became an apprentice joiner in Glasgow. The great decision was made at a meeting in the Royal Arcade Hall, Cowcaddens, and his dedication to the service of Christ brought to a focus all his gifts and energies.

Having mastered his trade, he went to London to get better work, and there, after a meeting in connection with the London Missionary Society, he offered himself as a missionary. He was told that, without education and training, he could not be accepted, and to obtain these no help could be offered. His native grit and firm Christian purpose asserted themselves, and, with a grim determination, he set himself, like Livingstone, to climb the steep heights of learning. He soon entered Glasgow University, walking each morning from his home—a distance of six miles—for the eight

o'clock classes. In the long summer vacations, he worked at his trade. Next, he began medical studies, and eked out his living by teaching and by some work in connection with the Inland Revenue Office. Having taken his medical degree, he attended divinity classes at the Glasgow Free Church College, studying under Bruce and Lindsay and Henry Drummond, and proving his power to win the hearts of men and women for Christ.

The man who, in spite of every hindrance, could thus, for almost ten years, plod his way steadily towards his goal, was plainly being prepared for some big task. When, in 1892, he was ready, it was seen that the task had been prepared for him. He accepted the call to the hardest mission field in the world, the virtually closed land of Arabia, and on Sunday, November 6th, in his home church at Chryston, was ordained.

In his first seven years of work in South Arabia—a long spell in such a climate—he served his missionary apprenticeship. The difficult language had to be learned; medical and surgical work had to be done in unsuitable premises and sometimes single-handed, except for the aid of native helpers, one of whom, Salem the dispenser, was with his chief to the last. On Sundays, the Medical Missionary of Sheikh-Othman became the Presbyterian Minister of Aden—the two places are ten miles apart—and this arrangement, which seemed to add to the burden of the work, proved to be its inspiration. The little Keith-Falconer Memorial Church at Steamer Point became a real spiritual home for not a few of the exiles, and, in its vestry, which was open during the week also, many a young soldier found what he needed most of all—the strength of friendship, human and divine. Dr. Young was proud of his office as Acting Chaplain to the Presbyterian, Wesleyan, and Nonconformist soldiers of the garrison, and when a Scottish battalion, with its own chaplain, was in the camp, he would still come to early Parade Service, as if drawn by an irresistible attraction. Among the civil population of Aden, in which Asiatic, European, and African rub shoulders with each other, he won his way increasingly by his manliness, tempered by a tact and courtesy which broke down many a prejudice and won for the missionary doctor the esteem and friendship of all sorts of men. For his outstanding services to the populace, especially in seasons of plague and famine, he received two Kaiser-i-Hind medals. He was never too busy—and no one in the whole settlement was busier than he—to show kindness to travelers of whose passing he had heard from home, and for every one of them the name of Aden will always recall his hearty handshake and generous hospitality.

In South Arabia as a mission field, Young found a barren soil—as far as statistics could show. Open conversions were very few, and there is little wonder if we remember that it means certain persecution or death to forsake Islam and remain in that land. Sheikh

Salem, the most noted convert, had to suffer great trials, and once Dr. Young had to make a flying visit to Paris to secure his liberation from unjust imprisonment. But statistics are not the measure of success in God's work, and the healing ministry of those years softened many hearts among Arab tribesmen, and turned foes into friends.

To this beneficent ministry, Dr. Young devoted himself, body and soul, for a whole generation, and when at last his heart's desire and prayer is fulfilled, and "Arabia's desert ranger to Him shall bow the knee," all that the toil and endurance of those years have done in preparation for Christ's day will be made plain. To himself this work was as dear as life. After thirty-two years of it, he wrote: "I revel in the work, if I can use such a word to carry my meaning of real enjoyment in helping the suffering humanity that puts itself under our care."

Twice he visited America, wrote his delightful little book, *Children of Arabia*, besides taking his full share in the visitation of congregations, and speaking at all sorts of meetings which gave an opportunity to advance the cause of Christ. In those visits, he strengthened greatly the ties that bound him to his friends, and everywhere he made new friends.

The War wrought many changes in Aden and the interior, of which the most serious for the Mission was the occupation of Sheikh-Othman, by the Turks, in July, 1915. It was retaken by British troops after eleven days, but, from that time till March, 1921, the hospital was closed, and the poor, suffering people were deprived of their greatest blessing. At the request of the Indian Government, Dr. Young took up the duties of the Port Health Officer for Aden, thus relieving an Indian Medical Service Officer for active service. These duties he discharged till the end of the War, and for some time after. It was characteristic of him that he laid by most of the official salary of those war years, and relieved the Church of any further expense on his account.

Before the veteran left Scotland for the last time, towards the end of 1924, it was evident that even his iron strength was beginning to give way under a strain never endured so long by any European. Last January there was an epidemic of influenza and Dr. Young had a severe attack. To recuperate, he decided to visit Adis Abeba, in Abyssinia, about five hundred miles distant across the Gulf of Aden, and hoped there to see in full operation the hospital, the site of which he had helped the American missionaries to choose. There, out of sight of those grim rocks laved by the Arabian Sea, which had become dear to him, out of sight, too, of the Yemen hills, beckoning ever to the fair regions beyond, on Tuesday, February 2d, he fell asleep, and by friendly hands his body was laid to rest in African soil.

The Plight of the Assyrian Christians

A Letter from the Rev. E. W. McDowell, D.D., Mosul, Mesopotamia

LAST year I made a trip to London and Geneva in behalf of our Assyrian people. As you know, they were driven out of their homes by the Turks and since 1915 have been living in exile. For the last three years they have been camping out beside the road only a day or two's march from their beloved hills, in earnest expectation that the Christian Powers would be able to secure permission for them to reoccupy their own lands. But the question of the boundary between Irak and Turkey proved to be too difficult to be settled directly and was submitted to the League of Nations for a decision. The Assyrian country lies just along the border in dispute, and it was hoped that it might be possible, when the matter came up before the League, to have it included in Irak. It was the purpose of my visit to London and Geneva to speak a word in behalf of our people before those in authority. I was received with the utmost courtesy by the Government in London and by prominent members of the League in Geneva. They were sympathetic and assured me of their purpose to do all that lay in their power to secure the return of their lands to the Assyrians.

As you know, the decision has been rendered and Mosul has been confirmed to Irak. But to our great disappointment the boundary has been so run as just to exclude the Assyrian territory, i. e., throwing it on the Turkish side of the border. This means their permanent eviction; the final loss of all their lands and homes. It has been a grievous blow to them. And what cuts them most deeply, even more than the loss of their lands, is the loss of their church buildings. These churches are very old, some of them dating back to the early centuries of the Church. For more than a thousand years there had been continuous Christian worship at their altars. Now they must crumble into heaps of ruins and some of them be converted into mosques for Mohammedan worship.

The people themselves are in extreme destitution. Many are living in caves; others are housed among the ruins of deserted villages. They are without land and without homes. Some have located temporarily in Kurdish villages where the rents exacted are exorbitant. This last year was "locust year" and that region was devastated, scarcely anything being harvested. Is it strange that they are saying that both man and God have deserted them? Old Eshoo, a friend of mine these thirty-five years, called on me the other day. Like a thousand others he has been living on acorns and roots and is half starved. He is a silent old chap and he did not beg; he did not offer one word of complaint concerning hunger and cold.

He sat before me, with tears streaming down his wrinkled face, as he said over and over again, "We have sinned; we have sinned." It was his solution of the why and the wherefore of their cumulative troubles.

The friends of these people in England, under the leadership of the Archbishop of Canterbury, are endeavoring to raise a fund of one hundred thousand pounds sterling for their relief, and an English officer of high standing has been sent out to administer the fund. A very small proportion of it is being used (about ten cents a person per day), to keep them alive until spring, and the bulk of the fund is to be devoted to the permanent settlement of the refugees on the land in Irak. The people themselves beg to be taken out of the country but they have been told that this is impracticable; it must be in Irak. But the British officials here and also the Irak Government have pledged their assistance. Land is to be donated to them "in freehold" and taxes are to be remitted for several years. Steps are being taken to find locations free as possible from malaria; having fertile soil; water for irrigation; pasturage for sheep; and as little exposed as possible to hostile tribesmen. They will have to build their own houses which they will be able to do out of sun-dried brick. The fund will be used to supply farming utensils, oxen, sheep and seed. It is estimated that this can be accomplished on the basis of about 25 pounds sterling to each family. There are in the neighborhood of 5,000 families.

If the people are left as they are, most of them must slowly perish. This will mean that there will be continuous appeals for funds to keep them from starving. It will be an annual problem. If this settlement project can be carried through successfully the people will be able to put in a small crop this spring and by summer time will be eating their own bread. How much more sensible and satisfactory all around! They will be permanently self-supporting and as Christian communities they will be an asset and not a liability.

The effort in England is not as successful as we had hoped and it has become evident that the fund will fall short of completion. If America takes hold of it the project will succeed.

The cause of these people appeals to me as being distinctly Christian in the widest sense. It is the cry which the pitifully small remnant of the Church of the East raises to its strong sister Church of the West to preserve it from extinction. It is felt generally that Christianity and Christian civilization have reached a great crisis. Importunate prayer is being urged on all sides that our God will stretch forth His hand to save. It may be that God will condition His answer to our prayers on the degree of mercy we exercise toward a sister church now hungry and naked and in prison; strangers in a strange land; and stretching forth their hands in supplication to us.

BEST METHODS

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

INTERCESSORY MISSIONARIES

*A Project for Adult Mission Study Classes**

REPORTED BY NELLIE EARLES QUIMBY

PURPOSE—To recruit members of the home church as intercessory foreign missionaries.

"An intercessory foreign missionary is a laborer who cannot go in person to the foreign field, but who has set himself apart to pray for definite details of the foreign missionary work."—Rev. Alfred E. Street, Hainan, South China.

METHOD—Explain to the study class the purpose and plans for enlisting members of the home church as intercessory foreign missionaries. Let the class decide to what group or groups the appeal for intercessory missionaries shall be made—missionary society, prayer meeting group, adult classes in church school, home department, etc. Plan a special program which will present the need and opportunity for missionary intercessors.

Precede the program with two or three weeks of personal work. Divide the members of your mission study class so that they may work together by twos, and assign them their quota of individuals of the group for whom the special program is to be prepared. They should interest those constituting their quota in the proposed program and in the possibility of becoming intercessory missionaries.

Each of the teams of two should pray together daily, and once a week all the workers should meet for

prayer together during the two or three weeks of preparation for the special program.

PROGRAM FOR A MEETING TO ENLIST INTERCESSORY MISSIONARIES

HYMN—"Prayer Is the Soul's Sincere Desire."

RESPONSIVE READING — Scripture verses on prayer.

The verses may be selected by the leader and typewritten, or mimeographed copies distributed. The leaflet, "God's Answers to Our Questions on Prayer,"† may be distributed and used as a responsive reading.

PRAYER—Thanksgiving and praise should form the major part of the prayer. Pray also that some of those present may pledge themselves to become intercessory foreign missionaries.

LEADER—Prayer is a force as real as electricity. The practice of prayer is the outstanding challenge to the Christian Church. Dr. J. Campbell White says, "Prayer is the first and chief method of solving the missionary problem. Among all the methods that have been devised, none is more practical, more fruitful than this. If we could get a definite group of people at home into the habit of supporting by prayer each missionary in the thick of the fight, by this simple method alone the efficiency of the present missionary force could probably be doubled, without adding a single new missionary to the force."

STORY ILLUSTRATION—(All story illustrations are to be given by someone other than the leader.) Miss Phoebe Emery, an evangelistic missionary in Moradabad, India, writes:

* This project is based on "Prayer and Missions," by Helen Barrett Montgomery, and the stories and quotations are taken from this book. Published by the Central Committee for the United Study of Foreign Missions.

† Literature Headquarters, 723 Muhlenberg Building, Philadelphia. Price 1c, 5c a dozen. Another leaflet which furnishes verses for a responsive reading and also blanks for special objects for intercession is "What God Has Said About Prayer." Price 2c, 15c dozen.

"We had had a day of remarkable success in the village work. Everywhere we went doors flew open and people were touched by the Message. Several times I said to the native preacher and to the Bible reader, 'Someone is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way.

"Out of this thought came a poem which I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying, 'God has led me to select your name for special prayer, and today my five-hour prayer period was given to you.' The date, allowing for difference in time, exactly coincided with the one on which I wrote the poem. I sent her a copy and she has been my staunch prayer comrade ever since."

HYMN—"Tis Prayer Supports the Soul That's Weak."

STORY ILLUSTRATION—After one of the world trips made to study the different mission fields and their needs, some one asked Dr. John R. Mott, "What is the greatest need of our missions today?"

He replied: "The greatest need is not more men, not more money. It is more prayer."

This need is illustrated by the experience of a missionary in South Africa. The cast-off wife of a cruel chief came to the compound pleading to be taken in. There was no money to feed even one more mouth. The missionary and his wife prayed and rose from their knees in peace and full assurance that the needed funds would be supplied. That very night at evening prayers a Christian man in Syracuse, New York, was asking God to direct him in the spending of thirty dollars that had unexpectedly come into his hands. Instantly there came into his heart the conviction that he ought to send it to this missionary in South Africa, who months before had been a guest in his house. At the very hour they were praying in Africa, the answer was preparing in America.

LEADER—"And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

STORY ILLUSTRATION—A Scotch missionary tells of meeting a young girl in a train as she was returning from a Keswick Conference. She learned that the girl had been reading about the conference and longed to become a missionary intercessor and it was agreed that she should take this missionary as her prayer partner. "In ten minutes we had to part," she writes, "but I went back to India feeling that I had a missionary colleague here at home. That was six years ago, and I have never seen that girl since. But we have been in close touch by letter all the time. To be my effectual intercessor, she has read and studied and asked questions till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. And I cannot tell you what unspeakable help her prayers have brought me hundreds of times, how real a fellow-worker I have felt her to be all along. I should never think now of counting up our staff in that district without counting her as one. Only last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership which is as real to her as it is to me. And she tells me, too, that, through becoming missionary intercessor for me, the missionary cause everywhere has become real and dear to her as it never was before."

HYMN—"Blest Be the Tie That Binds," the first three stanzas.

PRESENTATION OF THE PRAYER PROJECT—The leader must put time and prayer upon the preparation of this part of the service. Study thoroughly Chapter VI in "Prayer and Missions," by Helen Barrett Montgomery. Emphasize especially the cultivation of the prayer life (pages 188-195), and definiteness in prayer

(the first paragraph of page 199), and from the last paragraph on page 203 through the first one third of page 207.

Have simple purpose cards prepared. While soft music is played pass these cards with pencils to every one, urging all to sign who will.

CLOSING PRAYER SERVICE — Announce a period of directed silent prayer, followed by all singing softly as a prayer a suitable hymn. Have all locate the hymn before the prayer so there may be no confusion at the end. Handel's *Largo*, or other quiet music may be played very softly during the prayer period. Ask your audience to bow their heads in silent communion with God. A minute later suggest a prayer of thanksgiving. Don't hurry. Take time to offer an earnest, sincere prayer yourself, then you can be certain you are not hurrying your audience. A minute later ask for prayers of consecration to the work of intercessory foreign missionaries.

Then have some one at your signal sing as a solo:

"We love thy name we heed thy rod,
Thy word our law; O gracious God!
We wait thy will; on thee we call;
Our light, our life, our love, our all."

HYMN—"Spirit of God! Descend Upon My Heart."

LEADER—Dismiss the meeting with the earnest words: "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

A TOUR OF TWELVE

REPORTED BY MRS. JAMES C. LEWIS

When I was a little girl I heard that a girlhood friend of my mother's had come home for furlough after serving as a missionary in Africa. I longed to go to the city, sixteen miles distant, to see a real, live missionary and to hear of her wonderful experiences, but I did not get to go. Thirty years ago the visit of one missionary to a town was an event of great importance. In these modern days

when many missionaries are on furlough every year, it is not unusual for them to go two and two, as did the first disciples under the direction of Jesus, to visit every town in certain localities. Not only in churches but also in schools, and before men's and women's organizations of various kinds these team mates speak so that practically every one may have opportunities to hear of their experiences, their reports of what has been done, and their plans for future work.

Recently a team composed of not two but twelve missionaries, representing the four foreign fields occupied by the United Presbyterian Church of North America, made a tour of two synods including many cities and towns in Ohio, and some places in the bordering states of Indiana, Michigan, West Virginia, and Pennsylvania. On Sabbath days, the individuals in the team spoke in different churches so that every congregation of this denomination in these synods had the privilege of hearing a missionary. Special conferences were held with pastors and missionary workers of the churches on week days.

Two unusual features presented by this team, marking an advance in missionary methods, are worthy the consideration of those who welcome successful ways of impressing missionary facts. Three of these special programs were given weekly, on alternate evenings, in centrally located churches with members of several congregations in attendance.

The first of the special features was a presentation of the United Presbyterian "Missionary Movie"—ten reels of excellent motion pictures taken in Egypt under the personal supervision of a missionary who was formerly a newspaper man. In this particular tour, the "movie" was in charge of an industrial worker in Nasser, the Sudan.

The experiences of missionaries from the time they sail from the homeland are most interestingly de-

picted, especially their ways of living and working, and their contacts with Eastern peoples. The glamour of the Orient holds the observer oblivious of time as he views on the silver screen the Egyptian and other Eastern people in their costumes, picturesque or sordid, and notes their interesting customs, crowded streets, wonderful mosques, primitive methods in rural districts. The beautiful historical scenes of this romantic Land of the Nile have a splendid educational value. In no other way could the people at home obtain a better grasp of the work of their church abroad than by seeing these actual pictures of missionary buildings and equipment, students at work, hospitals in operation, and other activities made very real by the familiar faces of missionaries on the field whom they know personally.

These motion pictures are, so far as we know, the most extensive undertaking of this kind released by any mission board. Two complete outfits are now in operation and it is planned to continue their presentations until all the members of this Church in the States have had opportunity to see them.

The second special feature was a pageant. In several respects this pageant is "different." The story is not merely realistic—it is real. It was lived first. So forcefully did it impress the missionary who had part in the experiences, and so graphically did he tell it to others, that a pageant was chosen as the best form in which to present it to audiences. Real names of real people are retained in the pathetic story of Khan Chand, a wealthy young Indian who, as a result of a visit in Rawalpindi City, later became a Christian and was driven from his home. Members of his father's family, heartbroken over his disloyalty to their gods, could not forgive him. When a reconciliation with his wife seemed possible, his tragic death in a wreck occurred. The closing scene is an appeal to carry the Gospel to Khan Chand's people. This affecting story

is presented as only those who have witnessed such experiences, or lived them with their converts in non-Christian lands, can portray them most vividly.

It is not often that a pageant is presented by those who have first lived their parts. This cast included the Associate Secretary of the Board of Foreign Missions, the President of Gordon College at Rawalpindi, India, who has been in missionary service for thirty-four years.

The part of the hero was taken by a missionary of Pathankot, a personal friend of Khan Chand, who has lived among the foothills of the Himalayas and been in close contact with the Pathans who come down from the mountains into the plains. Another missionary played the part of Khan Chand's mother and directed the entire presentation.

A representative of the work at Sangla Hill, India, and four missionaries from Egypt added greatly to the realism of the play. These included an evangelist from Beni Suef, a teacher from the boys' school at Zigazig, a kindergarten teacher from Alexandria, and a member of the faculty of the Girls' College at Cairo.

From the Sudan, too, came a missionary engaged in educational work at Doleib Hill, and from Assiut Hospital in Egypt, a doctor and his wife.

A missionary nurse from Sayo, Abyssinia with the unusual experience for a woman of trekking across that country had a background for making her message real.

Seldom, if ever, has such a group of players presented in pageant form as gripping a message as the one given in connection with this tour of twelve.

The entire tour accomplished much. By visits to the churches, valuable personal contacts aroused greater missionary interest. In the conferences, special problems have been heard and helpful solutions offered. The pictures gave valuable information in an attractive and impressive way, while

the pageant opened the eyes of thousands of people to a new understanding of what it means to "leave all to follow Christ."

FOR THE WEEKLY GROUP MEETING

BY MILTON STAUFFER

Student volunteers and other groups will welcome these suggestions from the Educational Secretary of the Student Volunteer Movement.

The following suggestions may be of help to group leaders who find the weekly volunteer group meeting settling into a rut and not creative of much inspirational and educational benefit. The character of our weekly meetings may be an index of how much real life there is in our individual membership. Beware of stagnation! Someone must think and work and pray for these meetings if their largest values are to be realized. Have you a purpose for your group? Does your plan for its meetings extend over a whole semester? These weekly meetings offer volunteers the largest single opportunity for mutual helpfulness. They should not be "prayer meetings" or "missionary meetings" as these are generally understood, but group meetings *in the sense that they are planned with the special needs of local volunteers in mind.* Some of the following suggestions call for an uninterrupted series of weekly meetings, some for one meeting monthly, while others are responsible of realization within the limits of a single hour.

1. One meeting each month might be given over to an informal discussion of the devotional side of our religious life.

2. Many groups may feel the need of greater emphasis on "the things most surely believed among us." One meeting each month is not too much for volunteers to devote to matters of Christian faith and doctrine. Have we sufficient reason, not to mention experience, behind our religious convictions? Are we preparing to in-

terpret our religious beliefs to non-Christian Orientals in terms which they can understand and which will win their sympathetic consideration? Too many volunteers do not know their English Bibles. They merely hope to some day. They are not yet able to introduce Jesus intelligently to others and to interpret Christian belief. It is a painful confession and alarming. Why not regard the other members of your group as non-Christians once each month and "tell the story"? Why not discuss within the group at least three or four of the most recent books on Christian faith and doctrine each year?

3. A limited number of well chosen books and pamphlets, dealing with the preparation of volunteers, would constitute admirable material for occasional group meetings at a time when so much emphasis is placed on quality. As future missionary candidates we can well afford to give the subject of preparation a large place in our weekly meetings. "The Foreign Missionary," by A. J. Brown, "An Introduction to Missionary Service," by G. A. Golloek, the special literature issued by the Committee on Missionary Preparation, such pamphlets as "The Aim and Motive of Missionary Service," by Stanley Jones; "Why Leave non-Christian America for the Orient"? by Dr. Walter Judd; "The Measure of a Modern Missionary," by W. N. Wysham; "Not Leaders but Saints and Servants," by J. C. Winslow; "Preparation for Missionary Service," by Paul W. Harrison, and "The Christian Enterprise Abroad" suggest the wealth of material at the disposal of your group. Why not order some of these books and pamphlets immediately from headquarters?

4. A short but uninterrupted series of meetings each semester in which the group engages in an intensive study of some great mission field or some special type of missionary service, may also be features in any program extending over a semester. Of the material one might use for such a

series, "Looking Toward a Christian China," and "Missions and World Problems" are discussion courses specially prepared this year for student groups. "The Christ of the Indian Road," by Stanley Jones; "The Moslem World in Revolution," by W. Wilson Cash; "The Task in Japan," by Reischauer; "New Days in Latin America," by W. E. Browning; "The Future of Africa," by Donald Fraser, and "The Way of the Good Physician," by Henry Hodgkin, are books which offer interesting reading and which would furnish admirable subjects for weekly discussions. "The Gospel and the Plow," by Sam Higginbottom, is an interesting account of the Allahabad Agricultural Institute which undertakes to bring the Gospel to needy millions of India by teaching them how to draw a little farther away from the starvation line.

5. It would be fine if each semester the group could give several meetings to a review of more technical books on missions such as the "Report of the Educational Commission to East Africa," the report of the Conferences held by Dr. Mott in India and the Near East, now published under the title, "The Moslem World Today," or the "The Report of the Conference on Christian Work in Latin America," now published in two volumes and quite readable, or the China Mission Year Book for 1925, published in Shanghai, or the Year Book on Christian Missions in Japan. If any large number in the group happen to be interested in one country above another why not subscribe to the chief missionary publication from that country?

6. The occasional use of foreign students, if necessary from neighboring campuses, is heartily recommended. These students should be encouraged to speak frankly on the peculiar needs of their homelands, and if qualified to interpret the character and longings of the indigenous churches abroad especially with reference to future missionary coopera-

tion, should be urged to do so, in order to familiarize the volunteers with the changing aspects of missionary service in many sections of the still relatively non-Christian world.

7. Each semester's program might well include occasional meetings in which volunteers will be reminded of their individual responsibilities as expressed in the fourfold purpose of the Movement. These meetings will also furnish an opportunity to consider together the history, principles and activities of the Movement, as well as matters of more personal interest to individual volunteers.

8. At regular intervals the weekly meeting might be given over to intensive Bible study. As volunteers we could concentrate with great profit on the missionary purpose of God as revealed in the Bible. The most recent help for such a study will be found in Hugh Martin's "The Kingdom Without Frontiers," Lapham's "The Bible as Missions Handbook," and Dr. Gilkey's "Jesus and Our Generation." You may not agree with the author at every point, nevertheless in his general presentation he is accurate and inspiring.

9. Some groups might welcome a series of meetings on "Non-Christian practices and relationships in America" or "areas of life and thought in this country which are still non-Christian." We need frank consideration of these subjects because these are the things which militate against the effective witness of American missionaries abroad. What is Jesus' way of life for Americans and how can we make the total impact of our life and thought upon the rest of the world consistently and effectively Christian?

10. Occasionally one may secure variety in the program by devoting a meeting or two to current events which have a direct bearing on missionary activities, especially such events abroad as present difficulties and challenges to indigenous Christianity.

11. The presentation of recent facts regarding the progress of Christianity in other lands in the form of a world survey stressing the growing triumphs and magnitude of Christ's Kingdom, always results in new interest and enthusiasm among volunteers. It gives them material for their deputation work, and enables them to interpret intelligently and sympathetically the Christian missionary enterprise as it is today. Without this progressive interpretation, the educational work of missions in American churches is bound to suffer and the policy of the American Church sure to lag behind the accepted program of indigenous churches abroad.

12. No semester's program of meetings will meet the need without a generous place for biographies. "One burning heart sets another on fire." If our volunteers are not burning it is because of the company they keep. Why not let such biographies as "Henry Martyn: Confessor of the Faith," and "Robert Moffat, One of God's Gardeners," rekindle the flame? Loyola's charge to his companions was "Go and set the world on fire." Someone has suggested that each local group provide itself with a circulating library of great missionary biographies.

13. If the group is large enough or if enough interested students can be added for the purpose, why not tackle a missionary play?

14. For two or three meetings in each semester the volunteers of any group might be asked to represent the different countries of South America, Africa, the Orient or the Moslem world. The leaders would then suggest two or three problems related to missions and common to all countries represented. In the discussion that follows each volunteer would be expected to express the views of the country he represents.

15. Occasional meetings might be devoted to such general subjects of primary interest to volunteers as "The Evangelization of the World in this Generation," the declaration card

of the Movement, the relation of the Christian life to the missionary spirit, the Union Conference, summer possibilities for home missionary experience, the realization of our four-fold purpose through our identifying ourselves with the religious organizations of our campus.

16. "And when the Day of Pentecost was fully come they were all with one accord in one place." Every living volunteer group will insist on setting apart at least one weekly meeting each month primarily and solely for united prayer. To the extent that group intercession for foreign missions receives secondary emphasis, missionary enthusiasm and spiritual victories "take the air."

A RADIO PROGRAM

REPORTED BY MARION KING THOMPSON,
Lynchburg, Va.

Several months ago we wrote to the three missionaries supported by our congregation, telling them we were planning a radio program and asking them to write what they would like to say to our Sunday-school if they were broadcasting.

After the several months required for the passage of letters, we received their messages and arranged our radio program for the Sunday-school. A radio was placed in front for the occasion.

A woman and two men stood behind a curtain with a megaphone through which they gave the message. Of course we had some static and other realistic necessities. In the front of our room there is a large map of the world with electric light bulbs placed to represent the location of our missionaries. While the letters were being read the lights shone at the place at which the missionaries were working.

The fourth member of this school to go as a missionary will likely sail during the year. She also will be supported by the school.

Woman's Home Mission Bulletin

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

A NEW VENTURE

BY GERTRUDE CODY WHEATON

The following article on the way the Women's Department of The Federated Churches of Cleveland, Ohio, conducted their conference on the study books, September 21-30, 1925 will prove suggestive and stimulating to other Women's Departments. Mrs. Bradley or Mrs. Wheaton would be glad to give further information. Either may be addressed at 701 Hippodrome Building, Cleveland, Ohio.

The church women of Cleveland feel the need, yearly, for some sort of interdenominational presentation of the current study books, for an enthusiastic conference on "How to Use, What to Use and When to Use" these splendid books. The chairman of our women's department, Mrs. Dan Bradley, asked Mrs. Gertrude Cody Wheaton to be program chairman and to arrange for their presentation at the usual Fall Institute of Missions. A new plan presented itself to the committee, namely, to have the books taught entirely by lay-women of our own city, none of whom were to receive any remuneration. We were attempting to disprove that a prophet is without honor in his own city. That is very difficult because there is a charm and advertising power about the expert from another city.

There were eight one-day regional meetings of the Institute held in eight widely separated churches, taking in each of the main districts. The results were satisfactory enough to make us feel that many cities could do the same thing. Forty women were lined up for the program: some presided, some reviewed the various books, some gave dramatic presentations, some gave demonstrations of how to interest children or young people in missions. Two had charge of exhibits. One woman spoke on each of the following subjects: "Prayer and Missions," "South America," "The Slav," "Peace." Four women were prepared on Mrs. Montgomery's book, "Prayer and Missions," using for the

devotional part of each Institute, prayers and Bible readings suggested in the book. This was followed by a short talk on the value and need of such a book. Two other women presented the book, "On Earth Peace," to which was added the outline study, "The Search for Peace," these books supplementing each other and together making an excellent study course. Two women, one who had traveled in South America and one who was born there of missionary parents, presented the three books, "Looking Ahead with Latin America," "New Days in Latin America," and "Makers of South America." More than one woman had to be prepared on each book as the Institutes were on consecutive days and one woman could not give eight successive days. Two women who knew the problems of our young people talked about ways of getting the "teen age" interested in missions.

The home mission study book had the distinction of having the one man speaker of the entire program. Mr. Prucha of The Federated Churches staff, who knows our immigrant problem of Cleveland and the Slavic problem in general, spoke at several meetings. At others, we had "Peasant Pioneers" presented by book reviews. Added to these deeper presentations we had "Slovak Susan" in costume borrowed from one of our own Slovak women, speaking for the needs of the Slavic women right here in our own city. The monologue by Mrs. Kretschmann, in *Best Methods*, August, 1925, *MISSIONARY REVIEW*, was used as a basis for Slovak Susan's plea for co-operation on the part of missionary-spirited women in her behalf.

The best part of the program to many was the demonstration, "How to Teach Missions to Primary and Junior Children in the Church School

or Mission Band." Dolls and pictures, maps and articles of various kinds were used with the stories in simple and appealing ways so as to teach through the eyes as well as through the ears. Many people are realizing that an effective way to interest the world in missions is to begin with the child. The women were not ashamed to confess that they enjoyed the children's program for themselves apart from their interest in learning how to teach children. The study books for Juniors were exhibited and a graphic explanation was made as to why they are of value and for what special groups they are adapted.

Another part of our programs was called "Missionary Hymns: New Uses for Added Inspiration." Here were suggested and outlined the stories of hymns and their authors, followed by the singing of these hymns and the suggested use of slides with other hymns. An inspiring program of worship and praise was in this way demonstrated for a pleasant missionary night or entertainment.

At each church, the Central Publishing Co. of Cleveland put up a table of study books, old and new, for sale, and other helpful missionary literature, plays, leaflets, magazines. For, as the leader said, "How can we enthuse others unless we know, and how can we know unless we study for ourselves? No missionaries or speakers can pour into our minds enough knowledge to make the kind of enthusiasm which stirs others." Besides the books, there were charming posters by Miss Maude Bradley of Providence, Rhode Island, and Mrs. Mary Telford of Dayton, Ohio. No Institute of Missions is complete without some illustrations to show the church folks how to advertise.

In a city of over a million people it is hard to determine where to take eight One - Day - Demonstrating - Missions-Institutes. Since this was all under The Federated Churches we had to be sure to use churches of a variety of denominations. Next, the churches must be easily accessible, and

equipped with a dining room to accommodate at least one hundred women for the noon luncheon. A committee on places and hospitality was necessary. The twenty or more churches in the various districts were invited by the president of the entertaining church and the whole missionary society acted as hostesses. To one Institute a large delegation of colored women came from several churches. The prominent missionary women who were hostesses deliberately sat with some of this group at lunch so that they would be sure to feel entirely welcome.

One woman remarked, "You are wasting your energy in putting on these very difficult programs. Our Boards write us letters telling us what books to use and how to use them. Why should you women think you must go to all this hard work?" The program chairman replied, "Do you think that letters can do what personalities standing right up in front of women can do? A letter can't have a bright, interested face, a pleasing voice full of enthusiasm, eyes which say, 'I love this great cause of missions, come let's work a little harder together for Christ's Kingdom.'"

The results were that most of these women who taught the books were lined up on our Cleveland Lay-Women's Christian Service Speakers Bureau, and in five weeks fifty calls have come to the Bureau and many calls have gone directly to the speakers themselves, so that there need be no speakerless meeting in our city through lack of capable lay-women speakers.

Another result has been that one group of women in a very prominent church decided that they, too, would study missions. There had never been a group studying by themselves in that church. As they purchased their books they said, "This is the result of seeing these other women so interested. It comes out of your Institute." We know there are great results we cannot measure but we feel sure that we are working hand-in hand with Christ. "My Father works

and I work" is a good motto for these lay-women who are trying to spur on our Cleveland women to greater study and better programs.

PAR STANDARD

For a Rural Church

Physical Equipment

1. Comfortable and attractive parsonage, modern conveniences, rent free.
2. Auditorium adequate to seat maximum attendance at regular service.
3. Organ and piano.
4. Good lamps, acetylene, electric lighting, if possible.
5. Parking space or horse-sheds.
6. Properties kept in good repair and in good order, inside and out.

Total points, 6. Highest possible score, 60.
Local church points..... Score.....

Finance

1. Church budget, including both local expenses and benevolences, adopted annually by congregation.
2. Every Member Canvass for weekly offering, made annually on basis of budget; all church members, attendants and unattached persons solicited; envelope system used.
3. Budget of benevolences meeting denominational apportionment or a minimum sum equal to one third of expense budget.
4. All current bills paid monthly, and an arrangement at the bank whereby minister's salary is placed to his credit on the first day of every month.
5. Systematic plan of payments, on principal and interest of any church indebtedness, with additional provision for any yearly refunds due Church Building Society.
6. Properties adequately insured.

Total points, 6. Highest possible score, 60.
Local church points..... Score.....

Meetings

1. At least one service of worship and Sunday school each Sabbath.
2. Some form of occasional or week-night service.

Total points, 2. Highest possible score, 20.
Local church points
Local church score

Religious and Missionary Education

1. An every-Sunday Church School with an average attendance of two thirds of its membership.
2. Efficient Home Department and Cradle Roll.
3. Provision made for enlistment and training of leaders for church and Sunday school work.
4. Definite and regular attempts to bring pupils into church membership with specific preparatory instruction.

5. Missions presented from the pulpit and in Sunday school.

Total points, 5. Highest possible score, 50.
Local church points..... Score.....

Ministry

1. Resident pastor in the community or area, giving full time to one church, or two or more yoked churches.
2. The church, or churches, helping financially in matter of pastor's membership in some form of Annuity Fund.

Total points, 2. Highest possible score, 20.
Local church points..... Score.....

Program

1. Systematic attempts to serve over as large an area of the countryside as possible, meeting every need, condition and opportunity revealed by a careful study of the same.
2. Definite plan and program setting goals for year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
3. Assumption of responsibility for some part of the church program (i. e., regular stated service) by at least twenty-five per cent of church members.
4. Regular system of farm-stead visitation participated in by both pastor and people.
5. Systematic evangelism of the educational sort reaching entire area served and every resident therein.
6. Definite effort to interest various age and sex groups in religious, social and recreational activities.
7. Established goal for yearly increase in membership.
8. Service rendered to all occupational classes and all racial elements not otherwise provided for.
9. Community service a definite part of church work.
10. Yearly systematic survey and mapping of area served, with view to a constant adaptation of the church program to changing needs and opportunities as they may arise.

Total points, 10. Highest possible score, 100.
Local church points..... Score.....

Cooperation

Cooperation with:

1. Local or near-by churches.
2. State and county interdenominational religious agencies.
3. Local community organizations.
4. County, state and national welfare agencies.
5. Local and county agricultural agencies.
6. Denominational boards.

Total points, 6. Highest possible score, 60.
Local church points..... Score.....

Summary

Total points, 37. Highest possible score, 370.
Local church points..... Score.....

Woman's Foreign Mission Bulletin

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

AN INTRODUCTION TO MRS. CHIU, OF SHANGHAI

It is with special pleasure that we introduce to our readers Mrs. W. T. Zung Chiu, of Shanghai, China. She is a graduate of a mission school and of Smith College (1919) in America. She also studied in England, was a delegate to the international labor conference at Geneva and is now an officer on the staff of the National Committee and the National Christian Council of China. This splendid article from the pen of this brilliant young woman will be read with keen interest.

E. D. MacL.

THE INDUSTRIAL SITUATION IN CHINA

By W. T. ZUNG CHIU, *Shanghai, China*

Not until very recent years have people taken any interest in the welfare of the workers. The products of Chinese handicraft have been admired and treasured far and wide, for centuries. But how many people have ever troubled themselves with the conditions under which those beautiful silks, tapestries, carvings, linens, potteries and so forth are made? Likewise for more than thirty years since the introduction of machinery into China nobody seemed to be concerned with the multitude of evils in connection with modern industry such as child and woman labor, long hours, unhealthy conditions or low wages. We might say that some people, either Christians or non-Christians did appear to take interest in the poor people by doing excellent charity work but few have ever tried to seek the roots of poverty, misery, and wretchedness. Among these few are the Y. M. C. A., Y. W. C. A. and the Christian Church which find their expression in various ways. The Y. M. C. A. through its social and industrial workers is doing educa-

tional and welfare work among the workers in different places; the Y. W. C. A. has been doing work along the line of creating public opinion and studying the conditions of labor; and the Church definitely adopted a labor standard in May, 1922, at the National Christian Conference.

Then what are the actual conditions in both the old and modern industrial places? It will take pages to



MRS. W. T. ZUNG CHIU (ZUNG WEI TSUNG)

write about the apprenticeship system alone. Suffice it to say that save for very exceptional instances in all the work-places, new or old, these conditions are nearly identical, namely, long working hours, no rest day, low wages, child labor, unhealthful conditions, and no chance of development. Perhaps one can understand better if some of the terms are accompanied with a few words of explanation. They are as follows:

1. Long working hours.

Fourteen or sixteen hours in old work

shops per day with few holidays during the Chinese New Year and one or two big festivals.

Twelve hours in mills where two shifts are worked with two days' rest per month.

Fourteen or sixteen hours in silk filatures where there is one shift.

Fourteen, sixteen, or eighteen hours in mines with or without weekly rest day.

2. *Low wages.*

Dollars and cents will not mean much to those who do not know the money value and the prices of food in China. A silk woman worker testified before the Child Labor Commission in Shanghai in 1923 that thirty-six years ago when she was seven years old she began to work in a silk filature as stirrer of cocoons in the boiling basin. She got 15 cents a day then. The little workers doing the same process now get 18 or 20 cents a day. The reelers at that time received as a daily wage, 30 cents and the reelers today get 37 or 38 cents a day. A picul of rice thirty-six years ago cost \$2.50 and today \$13.00 (dollars and cents here are in Mex., about half the gold value). Prices of other kinds of food have gone up at the same rate as rice; so has rent.

3. *Child labor.*

It is a very common sight to see young tots of five, even four, or six work in both the cotton and silk factories. When parents' wages are low, babies have to earn money to buy rice.

4. *Unhealthful conditions.*

In old work-shops it is fairly customary for employees to sleep in the places where they work in the day time. In modern factories practically no attention is given to the comfort of the workers. Many eat their meals while they work. Ventilation, temperature, first aid are in most cases unheard of luxuries. The cotton mills in the North have adopted the dormitory system. The little workers share beds with each other—that is to say, when the night shift works, the day shift crawls into the beds just left by the former. The housing conditions in the mill districts in Shanghai are just appalling. Dozens of people are often found to be curling up in one room. These people are exposed to all kinds of diseases all the year round.

With conditions as aforesaid, who can wonder that so-called agitators could find reasons for agitation? On the top of all that there is the foreign capital which creates misunderstanding by adopting the contract system. Through the barriers of language, lack of sympathy, and racial prejudices, the rank and file are suffering greatly.

China is a member of the League of

Nations so she is not excluded from partaking in the International Labor Organization activities. In March, 1923, the Chinese Government issued a set of factory regulations but up to this time they are not yet enforced. China is also not uninfluenced by the ideas of human value and equality of opportunity for every human being, so we find the rapid growth of a labor movement—a consciousness among labor. In spite of the fact that there is no sanction for labor to associate, unions of all kinds are found in this country, headed by people who are usually known either as "rotten politicians" or "radically-minded youths."

As the Church has just begun to take interest in the labor conditions there is plenty of reason to say that the Church as a whole has not yet awakened to the vitalness of the question. There is plenty of reason too for anti-Christians to say that the Christian Church is allied with capitalism and imperialism. There are already instances where labor groups refuse to cooperate with the Christian social workers. They seem to have very little faith in the Christian Church. We have to recognize this fact—that there are very few Christian leaders in China, missionaries or non-missionaries, who can pretend to understand what the labor movement means.

The Church has done her part in medicine, education, and bringing the Christian message to the thousands of Chinese people in the past. China is progressing despite the fact that she is handicapped by all kinds of internal and external disturbances. If we wish to see the Church in China as the leading spirit in all phases of life, the Church should cultivate herself in knowing and understanding more fully the needs of the people. The Church should consider it her duty to find means to help remove the causes of social unrest. Until then the Church will be looked upon as something that helps to maintain the present social order which is beneficial to the favored few.

NEWS FROM MANY LANDS



AFRICA

Purity Work in Cairo

ARTHUR T. UPSON writes in *Blessed be Egypt* of the purity movement which was started during the World War and which "has never stopped, although it has now taken the form of distribution among Egyptian students and others rather than among British soldiers, the latter having had to be dropped from sheer lack of time. Any Thursday the faithful four may be seen distributing in the bad quarter of Cairo, and the usual number of tracts distributed any evening is about one thousand. We have very often patrolled the distribution in the neighborhood and watched the men coming away after receiving the leaflets, but we have never seen as many as one per cent torn up. As one small illustration of observable result—a government official wrote to us from the Delta sending a Christmas poem for insertion in *Al-Bareed*. When we inquired how he came to do this, the answer was given by Sheikh Iskandar, 'Oh, this is one of our friends that we fished out from the bad houses through the tracts that we were distributing; he is now a reformed man and regularly reading *Al-Bareed*.'"

Sowing Seed in Suez

REV. H. E. Jones, of the Egypt General Mission, writes from Suez: "On one occasion Pastor Sadek and I got into the hands of some fanatical men, who seized all our literature and took us by force to the Omdeh (the headman of the district). He threatened to bring us before the authorities in Suez unless we signed an agreement not to distribute literature in his district. We refused to do so, and he, reconsidering his threat, eventually allowed us to return home,

which meant some hours of weary trudging. On this occasion we did so much appreciate the calm fortitude that Pastor Sadek showed when so many insulting remarks were poured upon him.

"Another God-given opportunity has been that in the Moslem private school. Here between forty and fifty Moslem boys have had a Scripture lesson each morning in Arabic before their English lesson. Sometimes there has been opposition from the bigger boys, specially when emphasis has been laid on the Lordship of Christ. At times one has been asked, 'What about our prophet?' or one has heard during the lesson a whisper, 'Empty words.' Some of the bigger boys have called to see me, and we have thus got into more personal touch with them."

Sudanese Sunday-Schools

THE successful work which is being done by the United Presbyterian missionaries among the people of the Shilluk tribe at Doleib Hill in the Sudan is described as follows by Rev. Stephen Trowbridge, secretary for Egypt of the World's Sunday-School Association: "Mrs. Oyler concentrated especially upon developing a training class for Sabbath school teachers. This was started in March, 1925. She proposed to the class to make the effort to secure an attendance of 100 in Sabbath school. That seemed then the most that could be hoped for. But the members of this training class have gone out into the villages, and with earnest, quiet enthusiasm have taught the life of Christ and the dramatic stories from the book of Acts. The training class has now grown to 60, the station Sabbath school to 167, and the number attending the village Sabbath schools

to 1,350. A year ago there were no village classes. The use of large colored pictures in teaching has raised an interesting problem. The Shilluks very naturally suppose that Joseph, Moses, Jesus, and Paul were black. The Shilluks, with native dignity, regard the black race as superior. Is it best to dispense with the pictures and let these tribesmen form their own impressions?"

Yoruba Christians Loyal

THE persecution of Christians is by no means a thing of the past in the Yoruba country of West Africa. For instance, twelve men living at an outstation of the Church Missionary Society in the Benin district were fined £5 each in the native court for disobeying a summons to heathen sacrifice. In that district it is the custom when the priest requires a sacrifice, to put a staff or other emblem in or near a house. The owner of the house must go at once to those in charge of the idol worship, taking an offering of a goat or some other animal. In this case the staff was put in the church; and because the Christians removed it and brought no offering to the priest, they were fined by the heathen chiefs. In another part of the district some converts were fined for planting yams, etc., on their farms before the day arranged for holding the festival of the Orisa-oko, a pagan rite.—*The Christian* (London).

Whole Heathen Village Won

THE Rev. W. J. Payne, working for the Church Missionary Society in Benin City, in the Benin Province of Nigeria, writes that the work at Ewonika, a new outstation sixteen miles away, is remarkable for its rapid growth. Only last April there was not a single Christian in the village. A special evangelistic effort throughout the district was made during Passion Week, and some Christians from Benin City went to Ewonika. The people had just been celebrating the annual festival of the

village idol; but they listened to the Gospel, and asked the Christians to stay with them a few days, and then to return to teach them on Sundays. After a few weeks practically the whole village decided to become Christian, and they had a public burning of idols. Just after this a tree fell across the pathway leading to the place where the village idol had stood, and this was taken by the people as a sign of approval from God that the idol had been destroyed. They are now building a church and teacher's house, and twenty-five children are attending school.

Courthouse Dedicated with Prayer

THE chief, who is president of the native court of Owo, in the Yoruba Country of West Africa, is a Christian. At the opening of the new courthouse recently by the Resident of the Ondo Province, the chief said that the building would not be used until the African pastor and the missionary of the Church Missionary Society had had a special service of prayer in it. A day was appointed for this service, which was attended, at the president's invitation, by all the chiefs and court members, many of whom are Moslems or pagans.

Union in Central Africa

THE Presbyterian Church of Central Africa, recently formed by the union of the Church of Scotland, United Free Church, and Dutch Reformed Church in that region, is to be further strengthened by the inclusion of the two German Missions—the Moravian, and the Berlin Missionary Society—that have now returned to their former fields of labor. "This," says *The Indian Standard*, "is good news on two grounds. It shows that the process of reconciliation has not been confined to the efforts of statesmen at Geneva or Locarno but has found practical illustration in the mission fields of Christendom. It is also another proof that the distinctions of Lutheran and Calvinists are breaking down in the common effort

to build up the Kingdom of Jesus Christ both abroad and at home."

THE NEAR EAST

Protesting the Lausanne Treaty

A PROTEST, signed by 110 bishops of the Protestant Episcopal Church, against the ratification of the pending Lausanne treaty with Turkey was sent to the U. S. Senate early in April. At about the same time 108 American residents of Constantinople petitioned the same body asking favorable action. The signers in Constantinople include the president, vice-president and eighteen teachers of the Constantinople College for Women, representatives of the mission boards, Near East Relief, the Y. M. C. A., and the principal American business firms there. These petitioners say that the terms of this treaty are in some respects more favorable than those included in the treaties already concluded between Turkey and several of the European powers. *The Living Church*, supporting the action of the bishops, contends that the former treaty with Turkey, which protected American interests better than does the Lausanne one, has not been abrogated by war as was the case with the treaties between the European Powers and Turkey, and declares that "those senators who are leading the fight against ratification have the moral sentiment of the American people behind them." The opponents of the treaty also charge that 100,000 Christian women and girls are today kept in worse than slavery in the Moslem harems and that the Kemal Pasha regime is responsible.

Moslem Praises Missionaries

THE methods of Christian missionaries in Turkey have evidently commended themselves to a writer in a Mohammedan newspaper published in English in South Africa, *The Moslem Outlook*, who says: "Why are the missionaries so much more liberal and tolerant in Turkey than in China, for example? They do not cry

'heathen' in Turkey. They do not force proselyting on those who are unwilling. They do not proselyte among the Muslims at all, and where they do they are tactful. They are even broad-minded about the right to proselyte. They do not force their way into houses of worship to preach their own doctrines without regard to the religious sensibilities of others. They do not ride rough-shod over the feelings of those countries in which they are guests. Where they are bigoted they have learned not to voice their bigotry, and many have been broadened out of their bigotry. In Turkey you will not hear missionaries gloat over their exploits, as I have heard missionaries in China boast of their invasion of the native village of Confucius over the objections and pleas of his descendants."

Present Activity in Turkey

THE American Board has now over a hundred missionaries at work in its Turkey Mission and while there are serious restrictions, especially in educational work, much is being done both educationally and medically, and through personal friendship with the people in the mission stations. There is a growing demand for the Christian Scriptures in Turkish.

The present period is characterized by great literary activity. The daily as well as the periodical press discusses religious questions with great freedom. Mohammedan literature outside Turkey is engaged in defending Mohammedanism or attacking Christianity, whereas in Turkey there is a large amount of criticism of Islam itself by Turkish writers who desire to see their religion brought into closer contact with the actual life of the present day. Books are being translated which deal in a friendly way with some aspects of Christianity. Along with the incoming of general disbelief in any religion there is a desire on the part of the more seriously minded to find a way to make religion a moral and social force in the daily life of the Turkish people.

At present direct religious teaching in the schools and colleges is forbidden, but the prohibition does not apply to ethical and social teaching nor to the actual practice of religion in the lives of the missionary and other teachers. The desire of the Turks to achieve a real independence in all departments of life is one with which we should sympathize and should be willing to help in every way we can.

L. G. M.

Leaders Needed in Persia

JOHAN R. VORIS writes in *The Continent* of the Presbyterian Mission in Persia: "One could wish that the Mission might be able to organize and finance industrial and agricultural work. The mission schools are training intellectual leaders, but not industrial, commercial or farm leaders. This must come eventually. In a small way the Near East Relief orphanage schools are giving industrial training, but there is here no agricultural training, as in the Caucasus. Industrial and farm projects, however, require leaders trained along these lines. As Persia begins to emerge from the realm of individualistic into organized industry, and from the stage of peasant farming to that of modern agriculture (a long and slow process) there will be needed youth who can lead in these occupations. And as the country begins to have some gleam of community service, with nurses and social workers, there must be some training along social lines."

In Irak and Arabia

A MISSIONARY at Baghdad reports that never in his long experience has he known so many Moslems coming for conversation on religious topics, with a sincere desire to know more about the life and teaching of Jesus Christ. On the other hand there is a rapidly rising tide of materialism that is causing devout Moslems much disquiet. This field from Mosul on down to Muscat is fairly well organized by the two so-

cieties—in the south, the Arabian Mission; in the north, the United Mission. At the south, the trend seems to be to strengthen the medical department; at the north the educational, though this latter is shadowed at present by the unwillingness of the local authorities to allow "Bible study" to be made compulsory in the mission schools. But everywhere the opportunity and the promise makes an insistent call for devouter, fully equipped "evangelists" to minister to and foster the awakening consciousness in Islam of an unsatisfied spiritual craving for better things.

New Plans in Bahrein

A RECENT letter from Paul Harrison, M.D., says: "We are planning a little advance work here at Bahrein for this year, an effort to harness the reputation of the hospital to the evangelistic enterprise. We are hoping to hold an afternoon clinic in one or two of the outlying villages, stay on for an evening *mejlis* (reception) of guests, and finish up with a Christian service. The new Women's Hospital is taking shape rapidly as a substantial and beautiful thing, an objectification of a dream of years."

School for Boys in Aden

REV. CARL J. RASMUSSEN, of the Danish Church Mission, which works in Aden in close cooperation with the mission of the Free Church of Scotland, writes: "In our mission school all seats are engaged and we could without doubt get many more students if we had more ample accommodation and a better equipped teaching staff. Our work is carried on in a rented building where we can have about ninety students. It is conducted on the same principles as the Government's educational work. Religion as a subject is not included in the curriculum, but we have Bible reading and prayers every day. It has been most inspiring to watch its effect upon the students' minds. Those who in the beginning looked angry when we began the Bible lesson and often put

their fingers in their ears to prevent any new idea interfering with their train of thought are now unwilling to leave the schools without prayers. The ones who at first would not touch the Bible will now read it and openly ask questions regarding it."

INDIA, SIAM AND MALAYSIA

Remarriage of Hindu Widows

THIS question is being approached from various angles beside the Christian one. The January REVIEW called attention to the activities of a society which concerns itself with widows of high caste only. Recent pronouncements by Gandhi on the subject are being widely quoted. He holds that no girl should be married before she has completed her fifteenth year (it will be remembered that a bill raising the age of consent to fifteen was defeated in the Legislative Assembly last year); that all widows less than fifteen years of age should remarry; that girls married at fifteen and widowed within a year thereafter should be encouraged to marry again, and that the relatives of widows should treat them with the utmost kindness and make arrangements for their education. "The spirit of these rules is to be followed, not the letter," he says. "Hindu society will not easily accept these changes. But these parents who feel the necessity of acting according to these rules, must try to introduce these reforms, and should not be afraid of being put out of caste."

Witness of Indian Laymen

ASPECIAL evangelistic campaign conducted by Canadian Baptists at Vuyyuru, Madras Presidency, is described as follows by Rev. A. Gordon: "The two-weeks' effort was conducted at the end of November when the weather was settled, the moon shining and the people free from labor prior to the commencement of harvest. The period of preparation had been carried out most heartily at most of the villages, as is evidenced by the fact that 2,171 Christians learned the

campaign story, hymn and Golden Text. Then of the Christians who actually gave up a day or days' chances of coolie work and went to other villages along with the workers to help in the preaching, there were over 250. The importance of this type of willing Christian service cannot be over-emphasized, for it is in this wise that India must be evangelized. It is the witness of the Christian laymen and women which induces so many of their heathen brethren and sisters to give up their names as desiring to know more of this matter; hence a record of 2,500 inquirers. Probably the most interesting feature in the reports of these 490 meetings held during the two weeks was the increasing demands made by caste people for more preaching among them. Ever so many definite invitations to come and present their message were made by these classes to our poor out-caste pastors and workers."

The Gospel for All Groups

AMETHODIST worker in the Punjab writes in *The Indian Witness*: "Practically all our Christians are from the outcastes; but there is a readiness on the part of all castes and classes to hear the Good News, in spite of the fact that we are preaching just that which will erase all caste distinction. In one village we held a service for a community of Chuhra (outcastes) who were inquirers. Afterwards, a group of Moslems came over and said it was not right that we should preach just to the outcastes, but that we should preach to them too. After this service, some high-caste Sikhs came along and requested a service in their quarter. In another village we came upon a group of wealthy Jats (farmers). We asked if we might preach to them. Forthwith they took us over to their *gurdwara* (a building much like a church and used as their place of worship), brought out a rope bed for us to sit on, and a big carpet for ourselves. About forty of them sat down and listened while the 'Old Story' was

told, then asked some questions and listened some more until an hour and a half had passed. Yes, indeed, India is wide open to the Gospel, and many of us feel that a movement on the part of the upper classes has begun. We must not slacken, but redouble our efforts to be found faithful in this time of opportunity."

Versatile Indian Preachers

THE Indian clergyman at Narowal, in the Punjab, the Rev. Barakat Ullah, sends to the Church Missionary Society some interesting details of his work among the depressed classes in the district. Over 200 village congregations round about Narowal are distributed among fifteen preachers, whose work is to conduct services, teach people, examine them in the elements of the Christian faith, build up their church life, superintend the work, act as judges to settle their disputes, and help them when maltreated by their non-Christian masters. In one village Mr. Ullah found that the Christians had challenged the local *moulvi* (Mohammedan teacher) to hold discussions with their *padre sahib* (Christian minister). The challenge had been accepted, the *moulvi* appeared on the scene, but at the last moment had decided not to hold any discussion. In another village Moslems and Christians decided to discover the true religion by throwing the Koran and the New Testament into the water and then following the book which did not sink!

Mrs. Naidu, Swarajist

THE election of Mrs. Sarojini Naidu, a Hindu poetess, to succeed Gandhi as President of the Indian National Congress was announced in the April REVIEW, as an event of great significance for India. The following facts in her life story are, therefore, of interest: Born in 1870 at Hyderabad, the capital of the powerful Mohammedan Nizam, she came of a distinguished Brahmin family. From her father, Dr. Agor-

nath Chattopadhyaya, a versatile scholar, she had a rich training. After spending some time in Girton College, Cambridge, England, she returned to India and plunged ardently into zenana reforms, and the Moslem Nizam supported her efforts. After marriage she withdrew from these activities for a time to educate her sons and write poetry, but presently resumed her pioneer work with redoubled zeal. When Gandhi rose to leadership in the years before the war Mrs. Naidu eagerly acknowledged him. It is certain that in Mrs. Naidu the Swarajists have chosen a dynamic figure that will appeal to the imagination of India's masses.

Pioneering in Assam

AERICAN Baptist missionaries are at work in little-known Assam, and one of them writes as follows of a tribe called the Rengmas: "No missionary had ever given any of his time to them, nor any European learned their difficult language, but the spirit of God came upon a young man named Viliezhn. While in Kohima as a civil policeman he was led to accept Christ by another policeman who was an earnest Christian. He obtained leave twice to go to his own tribe, to whom he now felt impelled to carry the story of salvation. Great crowds came to hear his strange message. Soon he came back to report that sixty had become candidates for baptism. After three years there are now 200 baptized Christians, and a nominal Christian community of 500. Three more of this tribe have caught the fire and are teaching and preaching. Their children are bright-eyed and eager to learn, and Viliezhn has worked hard with the missionary to get out a little hymn book with Scripture readings. It is the first book ever published in that dialect."

Britons and Burmese Slaves

THE proposed expedition to the wilds of Burma, to be conducted by government officials with the purpose of stamping out both slavery and

human sacrifice, was announced in the February REVIEW. A wireless message to the New York *Times* April 29th told of the return of the expedition, headed by Deputy Commissioner J. T. O. Barnard, of the Burma Frontier Service. It had been stated that the slaves would be bought for about \$30 apiece, but the report says that 3,445 had been set free for 19,000 rupees, which would make the price about \$1.80. Commissioner Barnard reports that there was no limit to the gratitude and joy of the Kachins who were emancipated through the act of the "Great White Chief," Sir Harcourt Butler, Governor of Burma. Thirty-four villages agreed to give up human sacrifices. Others suggested that if the Government would provide the victims for holding a final sacrifice the practice would be stopped.

Siamese Christian Lepers

THE deeply religious atmosphere of the leper asylum conducted by American Presbyterian missionaries in Chiengmai, Siam, is one of the characteristics of the institution which has often been noted. The latest report from Chiengmai throws further light on this subject. Practically every leper in the asylum is a Christian and it is only a matter of time before they express their desire to join the church. This is brought about by constant teaching on the part of the leper elders who make it their business to teach all newcomers. Thaw Chapel, which was dedicated January 11, 1925, is the gift of Mrs. Mary C. Thaw, of Pittsburgh. It forms the central edifice of the asylum, and is the center of the Christian life of the people. It represents an answer to the prayers of the leper people of ten years ago and only a small number of the original group remain to enjoy worshiping in their new chapel. This year sixty-three lepers were received into full communion. This number includes five lepers received from Ta Pee village some forty miles south of the city. The trip to Ta Pee was

made by motor. There are there fourteen families, all of whom are former inmates of the asylum. It is worthy of mention that these lepers have maintained their Christian services, have sent in their contributions and have added to their numbers. The Chiengmai lepers have just sent down an elder to give them encouragement and instruction.

CHINA

To Limit Missionaries

IN a recent discussion of the number of missionaries needed in China the *Chinese Recorder* (interdenominational journal published at Shanghai) as quoted in *The Christian Century*, holds that the national Church should have the final word as to the number of missionaries to be employed in each field. Says the *Recorder*: "The missionary body is still growing numerically. The original sending impulse is still operating. And yet during the last five or more years we have heard frequent reference to the wisdom of reducing the number of missionaries and have sometimes been asked how we think this could be done. We have no answer. This conference, however, suggested to the National Christian Council to take steps to study the need for missionaries in China. This is important. For a steadily-rising number of missionaries tends to continue the emphasis upon the foreignization of Christian work in China. With the best of motives it takes considerable time for foreign missionaries to become 'indigenous.' Many never do. The decision as to the number of missionaries, who 'still have a large place in China,' is left to the Chinese Church. The central task and aim of Christian work in China is now to support the program of the Chinese Church."

Anti-Christian Agitation

THE Rhenish Mission reports that in spite of Bolshevism and anti-Christian movements the Gospel is finding an open door in China. So

far there have been more baptisms of converts than for many years. The Rhenish missionaries have decided to continue their schools under the conditions laid down by the Chinese Ministerium. Although these conditions make the study of religion optional, they can continue religious instruction in Bible classes, Sunday-schools and in various forms of religious meetings.

The following details in the *Dansk Missionblad* relate to the attacks on Christianity in the press. Out of ninety-five anti-Christian articles in Chinese papers

36	attacked mission schools,
34	“ Christianity in general,
11	“ Christians,
5	“ the Christian Church,
5	“ preachers,
2	“ Christian literature,
1	“ the Bible,
1	“ Jesus Christ.

New Name for Canton College

ASSEMBLYMAN F. TRUBEE DAVISON, a trustee of Canton Christian College, incorporated under the laws of the State of New York, announced April 15th that the Board of Regents had granted his petition to change the name of the college to Lingnan University. The purpose is to give the institution its Chinese equivalent and to denote the expansion from college to university. In twenty years Lingnan University has grown to have 1,200 students, with a College of Arts and Sciences, a College of Agriculture, a Department of Sericulture, a Department of Business Administration and a Department of Education. The campus covers 350 acres and has fifty-two buildings. Three fourths of the annual budget comes from Chinese sources.

Street Evangelism in Szechwan

DURING the Chinese New Year holiday Rev. T. Darlington, of the China Inland Mission, Wanshien, Szechwan Province, conducted a week of open-air evangelism. He says: “Thirty-six men and ten schoolboys

formed the band. Each morning we gathered in the church for a prayer meeting, and then went forth in procession through the streets—working to plan, so as to cover as much ground as possible during the week. Our procession was headed by two church members carrying the Bible poster pasted on cloth in banner form. Then came five Christian ‘sandwich board’ men carrying blackboards on which something new was written every day: e. g. one day we had (1) ‘Whatever is this?’ (2) ‘What concern is this of mine?’ (3) ‘You cannot do without it.’ (4) ‘It is the great salvation.’ (5) ‘How will you escape if you neglect so great salvation?’ Then came the boys carrying the flags of the evangelistic band. I took my place in the center of the procession with an accordion and as we went along the streets singing hymns and choruses the people flocked to the doors just in time to be tackled by the tract distributors and colporteurs who were bringing up the rear of the procession. The houses of Christians and inquirers and any favorable open spaces were made use of for preaching stands and in this way thousands heard the Gospel daily.”

Real Religion in Saigon

A REPRESENTATIVE of the Christian and Missionary Alliance in French Indo-China tells of an Annamese young man, assistant station master in the Saigon railroad depot, who was converted and who, after living a consistent Christian life and bearing faithful witness for several months, was taken ill and died. On his deathbed the young man called together the members of his family and testified to the power of Christ to save from the sting of death. As a result practically his whole household accepted Christ and the village was opened to the gospel message. Some time later a man was inquiring for the home of this young man and asked, “Where is the house of the young man who used to be the assistant station master at Saigon but who

died last December?" The people did not know, but after explanation said, "Oh, you mean the young man who had religion? He lived over there." His neighbors had forgotten that he had been assistant station master, although he had held this position with a good salary for several years, but they remembered him as the young man who "had religion," though he had been a Christian only a few months.

Chinese Christian Giving

THE Chinese Church is giving of her new riches, says Rev. Wilmot D. Boone, of Tsinanfu, Shantung province, in a measure that American Christians have not yet equaled: "The total budget of the Presbyterian China Missions is over \$1,250,000. If salaries of foreign workers are excluded, the Chinese are now paying approximately sixty per cent of the cost—a different story from the day when the only gifts were curses and orphans the only students. Our largest and smallest native contributions came to me upon the same day. The non-Christian but philanthropic wife of our *tuchun* or military governor sent a real windfall amounting to \$49. In the local currency this is equivalent to 19,300 coppers. The companion gift was just two of the same copper coins—'two mites,' 'all her living'—for this came from a blind Chinese woman who heard an appeal to a wealthier neighbor and borrowed this little sum (half an American cent) from another of the four families in the little three-roomed court where she lived, so that she too might give."

JAPAN-KOREA

Students Against Militarism

THE statement that Japanese students are protesting against military training in schools and colleges was made in the March Review. An article in the bulletin published by the Japanese Student Christian Association in America gives expression to this protest. It says:

America is not the only country in which military training in schools and colleges is becoming a vital issue; the youth the world over are revolting against it. The Japanese youth are no exception to this world current, as they are also human and object to wasting time in training for war. While their freedom of expression is very well bandaged with laws and customs, they do not hesitate in demanding their right to do their own reading and to think their own thoughts. . . . It is becoming clear that such requirements as these can not remain indefinitely in force without strong student protest. The news from Japan, even during the past several months alone, continuously and increasingly told of student agitations against these measures.

Influence of Modern Buddhism

THE thought life of Japan today is compared by Rev. Robert S. Spencer, writing in *The Christian Advocate*, to a sea lashed by winds. He says: "To the careful student, not the least significant thing about this state of flux is the way in which any commanding voice, no matter how empty or strange its message, receives attention and following, and modern Buddhism," Mr. Spencer says, "is making a strong effort to capture the enlightened thinking of the country. Christian missions in Japan face today, not a Buddhism which sends out its priests to stone the missionary on evangelistic service, as my childhood memory records, but a Buddhism which has laid hold of 'the edged tools of civilization,' as the Japanese phrase has it, and is eagerly inviting the missionary to meet it on intellectual grounds. Absolute idealism, the latent pantheism of the Western philosophical world, has been taken into the Buddhist grasp, its terms translated into Japanese thought, and thus Buddhism in Japan is bringing to its own support the thought of Western lands. And on the basis of such intellectual appeal, Buddhism is carrying the battle into Christian trenches."

Superstition and Suicide

IN THE old Japanese calendar, says a writer in the *Missionary Herald*, the years are named in accordance with a scheme governed by

two systems. Certain combinations in the names of years that are thus brought about are considered unlucky, and girls born at a certain one of these have the reputation of slaughtering three husbands before settling down to a peaceful life with a fourth. The year 1906 was of this unlucky character, and girls born then are now of an age when they would naturally think of marriage. Young men hesitate about becoming their victims, and their old-fashioned parents are still more solicitous lest their sons should be entrapped into marriage with girls now twenty years old. Care must be taken against deception on the part of the go-betweens, who arrange the marriages. Grief over the breaking off of engagements when the truth has been discovered, or the feeling of disgrace at being unable to get a husband, has been the cause, it is said, of many suicides.

An Unexpected Defender

A STUDENT in Meiji Gakuin, Tokyo, Japan, had been impressed unconsciously by the Christian influence under which he had been living at the school, but he had not professed Christianity and did not realize his loyalty to it until he heard it attacked. He was walking through the city park one day when he heard a man by the roadside preaching Christianity. He stopped to listen to the sermon. Suddenly one of the bystanders took exception to the statements of the preacher and began to harangue the crowd, saying that they should not believe what they had just heard about Christianity, that it was not a good religion for Japanese people and was merely the religious ideas of foreigners. The student, who had not been long acquainted with Christianity himself, recognized this as foolish talk and was indignant as he saw the influence which this bystander was having with the crowd. He stepped forward and said, "What do you know about this Christianity which you are attacking

in this way? Have you ever read the Christian Bible? If you would read just one page of that Book you would no longer go around saying such foolish and untrue things." The eloquent bystander was overcome with amazement and the crowd was impressed by the earnestness of the young student.—*The Continent*.

Veteran Korean Christians

SAW SANG YUN, the first Korean converted to Protestant Christianity, is still living an honored Christian life in a small village thirty miles from Haiju. As picturesque and as honored a Christian as Saw Sang Yun is his younger brother, Saw Kyeng Cho, now pastor emeritus of the first Protestant Christian church ever built in Korea. These men have together served Christ for more than a century in Korea as representatives of the Presbyterian Church. But they are honored by Christians of every denomination. Fifty-two years ago, when Saw Sang Yun was traveling as a merchant in China, he was treated in a mission hospital and there became a Christian. When he came home with a supply of Christian books, the police caught him and all but beat him to death. A friend on the police force secured his release on condition that he get rid of his books. This he did by hiding them for future reference. Although it was nine years after this before the treaty between the United States and Korea permitted missionaries to come, it was only three years after its signing that the church was built in the native village of Mr. Saw. Meanwhile his brother had embraced the new faith.

Koreans Sacrifice for Schools

THIRTY day schools in the Pyongyang District, Korea, have been cut off the Methodist mission budget by reason of the "cut in appropriations" two years in succession. So to keep the school open and alive pupils and parents in Nonghung formed a "Chicken-Growing Association."

Each member makes an offering of a chicken a year for school support. Chickens cost in Korea sixty cents each, or twice the day wage of an ordinary workman. The non-Christians of Kowanne omitted their annual sacrifice, sold the animals and food, and gave to the Methodist mission to prevent closing the day school in that community. In a third community a "prayer and fasting band" has been organized. Each Saturday evening the members pray for the mission school and omit supper. There are forty-five members each contributing ten cents (the value of the meal) for the continuance of the school.

Outcast Brings Back Blessing

THREE years ago the people in a certain Korean village told the parents of a fifteen-year-old boy who had developed leprosy that he must leave the village. He refused at first to go, and they tried to drown him and threatened him with a knife. He found his way to the leper hospital in Taiku, seventy-five miles away, and after treatment for nearly three years was discharged as cured. A. G. Fletcher, M.D., Presbyterian missionary in charge, writes:

Last month the hospital evangelist preached in this boy's heathen village and, with the lad's cooperation, won many converts. A new church was started consisting of eighteen men, mostly young, modernly educated and very enthusiastic. Three years ago these villagers, thinking to protect their own lives, urged the parents to cast out their leper son. Little did they dream that the outcast would some day return, and still less could they have known he would come with a cleansed body, no longer a menace to their lives but a witness for Him who came "that they might have life and might have it more abundantly!"

ISLANDS OF THE SEA

New Zealand's Sunday-Schools

SUNDAY-SCHOOL work in New Zealand has made distinct and gratifying progress during the last few years. The extension of the work done by the existing Sunday-school unions and the establishing of young people's departments by the various

denominations has helped to quicken the interest in the problem of religious education. The last Sunday-school census revealed that fifty-eight per cent of the boys and girls of the Dominion attended Sunday-schools. Owing to the sparsely settled condition of many parts of New Zealand, there are hundreds of very small schools and consequently difficulty is experienced in adequately supervising them. In many cases there is only one teacher and the children gather from several miles around to one homestead to learn together the stories of the Bible and to be taught in the way of righteousness. Recognizing that the training of the Sunday-school teacher is a matter of supreme importance, much attention has been given to this aspect of the work during recent years. — *American Friend*.

Filipino Youth Movement

THE fact that a real, vital, growing Student Youth Movement is present in the Islands cannot be doubted, according to a writer in the *News Sheet* of the World's Student Christian Federation, who says: "There is a general striving after certain ideals. There is a certain spirit of dissatisfaction with the bases, concepts, and methods of all phases of human activity—of education, religion, society, etc., and a united effort for better conditions. There is an obvious, concentrated 'movement' on the part of students for better and more satisfactory things everywhere. These things which have been gradually developing in the past few years have recently found certain forms of expression and organization. As a whole, the ideals of the Philippine Youth Movement are one with those of other lands as expressed in the Federation: (1) the abolition of war; (2) the abolition of race hatreds and prejudices; (3) Christian internationalism; (4) Christian basis of industry; (5) Christian unity. With such worthy and noble ideals and objectives, students of the Islands in

different schools, colleges, and universities feel united in one movement, so that it may be truly said that there is a real movement of, by, and for, the Christian youth of the land for the triumph of Christian principles in the Islands."

New Hebrides "Talking"

A MISSIONARY in the New Hebrides, quoted in the *Moody Institute Monthly*, tells how the native Christians carry their testimony aggressively into the enemy's camp. Natives love a big "talk." Often after a big church meeting the men gather outside and exhort and harangue by the hour. Such meetings have been held at various centers on the fringes of heathen districts and have afforded an opportunity for both Christians and heathens to show reason for their adherence to their respective beliefs. That the heathen consented to appear at all was in itself a concession, and almost invariably the bulk of the "talking" came from the Christian party. At one meeting a man who had been a leader among the heathen, and whose name was one to conjure with, challenged anyone to say when and where he had said certain things abusive of "the worship." This indicated the beginning of a change. Gradually he became more friendly to the Christian party, and finally he took a definite stand, publicly acknowledging his change of mind and telling the heathen present that if they would only give proper heed to the Word they too would change their minds.

NORTH AMERICA

A. B. C. F. M. Reorganization

FOLLOWING the recommendations of the meeting of the National Congregational Council held in Washington recently, the American Board of Commissioners for Foreign Missions at its meeting March 16th, amended its by-laws so as to allow (1) its membership-at-large to be increased from 150 to 225, not less than one third of whom should be women;

(2) its Prudential Committee to be increased from twelve to thirty-six, not less than one third of whom should be women; and elected seventy-five women as members of the Board and twelve women as well as twelve men to the Prudential Committee. Sub-committees were appointed, and steps taken generally toward completing as soon as possible the unification, administratively, of the American Board and the three Woman's Boards. In due time women officers will be elected to the executive staff of the Board, and all the foreign missionary work of the Congregational churches will function as one.

National Y. W. C. A. Convention

THIS gathering, held in Milwaukee, Wis., April 21st to 27th, was not only thoroughly representative of the Association movement, but was also attended by official delegates from numerous other organizations. The convention passed with only one dissenting vote a resolution opposing any action to weaken the Eighteenth Amendment, and pledging hearty co-operation, not only for the enforcement of law, but for the building of an intelligent public sentiment for law observance. The action most hotly debated by the convention, but which was passed by a vote of 1,174 to 199, was the optional membership plan, which permits others than members of evangelical Christian churches to become full voting members of the Association.

Presbyterian-Reformed Merger

BY FORMAL action at Atlantic City March 3rd the General Council of the Presbyterian and Reformed Churches in America was united with the American Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. While these two bodies differed somewhat in constituency and in scope, their purposes were in many particulars similar. The Canadian Church was not

connected with the Council, as it is with the Alliance, but the two organizations otherwise represented practically the same group of denominations, and many of the delegates served in both. It was proposed at Richmond in 1925, when the two organizations met at the same time, that there should be a merger, and the plan prepared by a committee then authorized was adopted at Atlantic City. Besides its maintenance of standing committees on foreign and home missions, work on the continent of Europe, Christian education and literature, ministerial pensions and church history, which bring these subjects before the Alliance for discussion, the organization will have power, "in connection with home missions, evangelism, work among colored people, church erection, Sabbath schools, publications, education, ministerial relief and comity," to establish and appoint administrative agencies to "maintain and conduct the work representative of any one or more of the causes mentioned, as consented to by the several supreme judicatories concerned."

"Building Christian Citizenship"

THIS was the announced theme of the convention of the International Council of Religious Education, attended by about five thousand people in Birmingham, Ala., April 12th to 19th. Addresses were delivered by outstanding leaders, including President Coolidge, and conferences were held on such subjects as children's work, church and Sunday-school publicity, leadership training and fine arts in religion. There was also a conference of denominational editors. At other sessions the executive committee submitted its report, the program of the International Council of Religious Education was presented by the general secretary and staff, and reports were submitted by the lesson committee and the committee on education. The International Sunday-School Association and the Sunday-School Council of Evan-

gelical Denominations voted in 1922 to disband and to merge their combined forces into the International Council of Religious Education, of which new organization this was the first convention.

School Bag Gospel League

THIS organization, established in 1922, whose activities have been referred to in the REVIEW in the past, now reports work in 181 centers in thirty-four states. The card signed by the children who join the League reads as follows:

I hereby apply for membership in The School Bag Gospel League. I promise to carry in my school bag and read through the Gospel according to John. When finished, I agree to pass on the Gospel of St. John to some boy or girl, thereby securing a new member; I further agree to notify the League, which promises to send me a second Gospel; when that is finished, I am to get the third Gospel, then the fourth. When I finish the last Gospel, the League will give me a New Testament as a prize for my reading through the four Gospels.

Striking spiritual results in the lives of many children and in their homes have been reported as resulting from this plan.

Keswick Colony

SUCH sacred associations gather around the name of Keswick, England, that it may surprise some to learn that the United States has a Keswick, too—a colony near Lakewood, N. J., and founded twenty-four years ago by Wm. Raws of Philadelphia. Himself a reformed drunkard, Mr. Raws had established a large rescue home and two missions in the city, but felt the need of a place where his converts could be out of reach of their old temptations. With no funds, but with great faith in God, he got hold of a 500-acre plot of land, on which he built up Keswick Colony, which during its quarter century of service has cared for more than 5,000 men, including many doctors, lawyers, ministers, priests, professors and mechanics of all kinds, and has pointed them to the One who alone could meet their need. Many of these men have

found the Colony a refuge, and a gateway to a new life. All over this country men are thanking God for Keswick and the freedom they found there. The place stands for regeneration, not reformation. Since the death of Mr. Raws, friends have remodeled one of the buildings so as to make it a rest home for missionaries and other Christian workers, and arrangements have been made with the "Council of the Victorious Life Testimony" which point to a development of at least a portion of the property as a summer conference center.

Progress in Interracial Work

AT THE seventh annual meeting of the Commission on Interracial Cooperation, held at Tuskegee Institute April 8th-10th, sixty members of the Commission and staff were present from all parts of the South, beside more than a hundred visitors. Among the number were many well-known ministers, educators, business and professional men, Y. M. C. A. secretaries and leaders of women's religious and civic organizations. The reports from the field dealt with the following lines of successful interracial effort: Assistance rendered in hundreds of colored school projects; health campaigns conducted; clinics and hospitals established; sewer, street paving, water, lights and other public improvements secured for Negro sections in a number of cities; library facilities, rest rooms, parks, playgrounds and pools provided; appointment of Negro probation officers, the furnishing of legal aid, and the inclusion of colored welfare agencies in community chests. The Commission was especially gratified with the wide-spread anti-lynching campaign.

Our Mexican Immigrants

A GREAT tide of Mexican immigration is spreading all over this country into the industrial regions of the interior. Paul H. Buchholz writes of it in *Women and Missions*:

"Mexicans used to be thought of as confined to the Southwest, but today they are going into Michigan beet areas by companies as large as 6,000—such as invaded the Saginaw district over a year ago. There are more than 13,000 in the steel district around Pittsburgh. They are found by thousands in Gary, Indiana; Joliet, Illinois; 10,000 are in Chicago, and in proportionate numbers in other communities of the Central West. Coming as they do from the lowest class in Mexico, they bring with them a heritage of more than 400 years of peonage, with its ignorance, superstition, illiteracy and suspicion. Equipped only to adopt the questionable social and recreational phases of the average community, they present a real problem as neighbors and potential citizens. The Presbyterian Board of National Missions is meeting their needs with a program of evangelism, education and social service which, in its wisdom and scope, appeals to industrial leaders in almost every instance where work is established.

Japanese in Los Angeles "Y"

THE directors of the Los Angeles Y. M. C. A. have contributed to better race relations by providing for a Japanese department in one of the city branches. This is the result of an experiment which has been conducted quietly for the past year, during which from fifty to seventy-five Japanese have been members of the branch and have participated in its activities. There are three other coast cities which conduct special Japanese Y. M. C. A. branches, to which no white members are admitted. But the Los Angeles action for the first time admits Japanese to membership in an established branch under the control of a special Japanese committee. "The Japanese of Los Angeles," says *The Christian Century*, "have responded to this action both financially and emotionally to an astonishing degree."

LATIN AMERICA

The Y. M. C. A. in Mexico

DR. ANDRES OSUNA, Commissioner of Education for sixteen years in the State of Coahuila, and vice-president of the National Council of the Y. M. C. A. in Mexico, stated during a recent visit to the United States that the general Association program is teaching cooperation. The Y. M. C. A., in training the people socially, recreationally and hygienically, is of material help also along general educational lines. It has the good will of the Government and government officials. That the people, too, are impressed by its program is demonstrated by the fact that it is governed and financed almost entirely by Mexicans. In a campaign held last October in Mexico City to raise 500,000 pesos (\$250,000) for the Y. M. C. A., the Government gave 100,000 pesos. About ninety-five per cent of the members there are Catholics, and although the Archbishop called upon all Catholics to leave it, only nine or ten obeyed him.

Church Union in Porto Rico

THE foundations for an indigenous church in Porto Rico are being laid these days. Congregational and United Brethren forces are leading and the early cooperation of the Christian Church is expected. The name proposed is the United Evangelical Church of Porto Rico. These three bodies, with their thirty-five churches, fifty-one additional preaching places, and 3,093 communicant members, represent one fifth of the Protestant life on the island. The invitation is extended to the other denominations represented on the island to join in the United Church, and the affiliation of some or most of these eventually is anticipated. Seven denominations, Northern Baptists, Disciples, Methodist Episcopalians and Northern Presbyterians, Congregationalists, United Brethren, and Christian, have from the beginning conducted their work under a comity agreement called the Evangelical

Union. Aside from the capital city, San Juan, and the second largest city, Ponce, which are common territory, the island has been allocated in exclusive areas to the different denominations and there is no overlapping or competition. A union evangelical theological seminary and a union evangelical board of publication are maintained.

Church and State in Chile

AN ARTICLE in *El Herald Cristiano*, published in Santiago, says: "The Roman Catholic Church in Chile is now separated from the State. The wound which this has caused is enormous, notwithstanding the palliatives administered in the shape of some millions of dollars which the Church will receive from the State through the coming five years. The heads of the Church pretend to be satisfied with the new state of things, from fear of greater losses, and also because they expect to reap benefits that do not appear on the surface. The separation of church and state in Chile is a triumph for the Protestant cause. It is the fruit of the seed that has been sown in past years. The idea of religious liberty was made the battle cry of political parties opposed to the R. C. Church, but although they fought on purely political grounds they were made the instruments in God's hands to prepare a way for the Gospel." The writer goes on to show that the Church of Rome, which for motives of self-interest, apparently bows her head to the storm, at the same time in ways far more difficult to combat, is reaching out after her old temporal power.

Forest Indians of the Amazon

THE Christian and Missionary Alliance reports the establishment of a pioneer station among one of the largest of these tribes, the Campa, who dwell in northern Peru on a great plateau of fine pasture land at an elevation of about 4,000 feet. Thus far they have been able to resist all

the efforts of the white man to penetrate their country. They are fine specimens of physical fitness, unusually intelligent, and, while savagely jealous of liberty, are kindly disposed to those who show themselves friendly. The party of four young men now studying Spanish in Peru, is preparing for the establishing of a station on the borders of this Campa territory. A site has been secured from the Government where formerly a Roman Catholic station was built, which was burned to the ground in 1912 because around it gathered the brutal rubber hunters who oppressed the Indians. This station at Cahupanas on the Pichis River is in the heart of the jungle, and the missionaries will need to clear the land, erect their house, and provide their own living after the manner of the early American pioneers.

EUROPE

British Evangelicals Aroused

A MOVEMENT has been on foot to secure cooperation between the Evangelicals in the Church of England and Free Churchmen respecting the position of Protestantism, especially in regard to Prayer-Book Revision. Under the auspices of the World's Evangelical Alliance, a meeting along the lines of the one last year is to be held June 1st in Albert Hall, London. The Free Church of Scotland states the purpose of this meeting to be "That London and the country may witness the resolute determination of the churches of the Reformation by all means in their power to oppose the insidious as well as open assaults on gospel truth and liberty established at the Reformation." Its announcement continues: "It is necessary to be prepared to contest in Parliament any measure of the National Church Assembly which, under cover of Prayer-Book revision, may seek to introduce into our national worship a counter-Reformation, or the sanction of mediæval doctrines and practices repudiated by the Re-

formers and opposed to the Word of God."

Gospel Campaigns in Glasgow

IN THE account given in the December REVIEW of the meeting attended by three thousand people which was held in Glasgow to commemorate the fiftieth anniversary of the visit of Dwight L. Moody to that city, it was stated that many fruits of Mr. Moody's work are still evident. Charles Inglis, writing in the London *Christian*, of meetings which he has been conducting recently, says:

Glasgow is, perhaps, one of the greatest and most fruitful centers for aggressive gospel work in the whole of Great Britain, and this may be attributed largely to the enduring influence of the campaigns conducted there by Mr. Moody. In the Tent Halls belonging to the Glasgow United Evangelistic Association, some fifteen thousand men, women and children are brought under the sound of the Gospel each week; and scarcely a meeting passes without souls being turned to the Lord and born again of the Spirit. A remarkable feature was witnessed in the processions of believers, hundreds strong, that sang through the streets, thus bringing the meetings to the notice of many by whom they would otherwise have been neglected.

No Religious Liberty in Spain

A TRIBUTE to the high character of Spanish Protestants was paid in the May REVIEW. The following quotation from *Evangelical Christianity* indicates some of the difficulties under which they are laboring:

It is generally believed by those who are not in contact with facts that Spain today enjoys religious liberty. Since the beginning of the Dictatorship, obstacles have been placed in the path of the reformers. It is unwise to publish details other than those which have been noted in the Spanish press. The constitutional guarantees have been suspended, and the articles which bear on the liberty of meetings, the freedom of the press and of public speech, and others which affect Evangelicals, are not in operation. The Governor of the province of Soria imposed a heavy fine on two Evangelicals for singing hymns and the Evangelical press was forbidden by the Censor to draw attention to the fact and discuss its importance. The two men condemned sung the hymns within their own home. In Alicante the usual procession of children with their banner and a band was prohibited, and in Soller a burning of Protestant books publicly took place.

THE MISSIONARY LIBRARY

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

Modern Missions in Chile and Brazil.
W. Reginald Wheeler, Robert Gardner
McGregor, Maria McIlvaine Gillmore,
Ann Townsend Reid and Robert E. Speer.
Illus. and maps. xviii, 434 pp. \$2.50.
Philadelphia. 1926.

Secretary Wheeler's collaborateurs in this portly volume are members of a commission appointed by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. to visit the countries described. The tour was accomplished in 1924-25 and hence this is an up-to-date report of what keen observers and devoted friends of missions found in these two great Latin-American Republics.

Like its predecessors, the volume contains vivid accounts of the countries traversed and of the stations visited. There is the added inspiration resulting from the special meetings held and the introduction to leading workers as they meet in conference and are seen at work. No efforts carried on by the Northern Presbyterian Church in those countries escapes the searching eye of the Commission, so that we outsiders also see their visions. Clear maps and well-chosen pictures show us the route of the Commission and the mission sites and scenes visited. The most remote station at which the travelers called was Cuyaba, in far Western Brazil near the Bolivian border. Going up interior rivers, accompanied by countless mosquitos and other unmentionable "small cattle," with only one sheet on your bed and no chair for anyone, are details which suggest hundreds of other accidentals mentioned. In a word, the reading public is the victim of a plot to make it impossible to be ignorant of South American travel and society, not forgetting such fine specimens as the oldest living convert to Protestantism in

Chile and the great Protestant statesman of Brazil, Erasmo Braga. Glimpses of the Montevideo Conference are given, with its epoch-making meetings. Even those not interested in evangelistic and educational work will be impressed by the business-like presentation of facts and the prophetic view of missionaries as they make their sane appeal for enlargement. The volume is a conglomerate, full of fun and the delights of travel, inspiring to the Christian who is moved by progress in the Latin-American branch of the Kingdom of God, sobering because of the plain facts which face the Church and threaten serious loss unless early reinforcements and increasing funds are placed in the fields. The main results of the books are summarized in the chapter upon "Impressions of South America and the Mission Work There." Its personal effect should be what one sentence in that chapter states: "We are going home to be a company of advocates of South America. . . . Let us go home to summon our Churches to respond to the call we have heard set forth with such urgency and friendship and good will." A book that accomplishes this is well worth reading. H. P. B.

The Moslem World of Today. Edited with a foreword and closing chapter by John R. Mott. 420 pp. \$2.60. New York. 1925.

This is a readable presentation of the important papers (twenty-two in number), that leading workers among Moslems read at "Conferences of Christian Workers Among Moslems," in 1924, held at Jerusalem, Constantine, Helwan, Brumana and Baghdad. Some of the papers are products of wide studies and experiences of specialists. Previous conferences do not

compare with these either in comprehensiveness, in the value of the addresses, or in the grasp of actual present-day situations with their opportunity and obligations. No paper in this entire volume is prosy or lacking in interest. Brilliant and forceful writers, like Basil Mathews, Canon Gairdner, and our Lady of the Algerian slums, Lilius Trotter; Islamic specialists, like Professors Margoliouth, and Snouck Hurgronje; and the rising luminary of Cairo, Professor Jeffrey, speak from accurate studies; platform advocates of the missionary cause, like Dr. Samuel M. Zwemer, "the rhetorical apostle of Moslem Missions," as the late Professor Dr. Warneck once characterized him, speak from intimate contact with sympathizing fellow workers; three other Moslem women workers, all of them most helpfully contribute to a wonderful program.

Even the well-informed readers who may know much concerning Moslem work, will be surprised at many of the facts given, especially those relating to Moslem modernity and the recent forward movements in Islam, educational, social and even religious—facts that are most interesting and prophetic. Surely these conferences came "to the Kingdom for such a time as this," and all who desire ammunition for agitation and the enlargement or promotion of work among Moslems will find here the ammunition and the inspiring generals of the coming campaign.

There are here many topics dealt with that give information not commonly known. But perhaps the two chapters more convincing and path-pointing than any others are the two closing ones, Dr. Robert E. Speer's "The Issue Between Islam and Christianity," and Dr. John R. Mott's "The Outlook in the Moslem World." The latter gives a nine-fold program, "with reasons annexed." It is greatly to be desired that every pastor who would be intelligent on a missionary religion which numbers nearly a quarter of a billion should read this volume carefully, and then in a pic-

turesque and convincing way base upon it arguments for a new forward movement to win the Moslem world to Jesus Christ. H. P. B.

The Bible: Its Christ and Modernism. T. J. McCrossan. 208 pp. \$1.50. New York. 1925.

This volume presents the extreme conservative position with numerous references to the Scriptures and the proof text method.

The five divisions are: "Why We Know the Bible Is Inspired"; "Why Christ Ought to Be Our Highest and Final Authority on Every Subject Upon Which He Declared Himself"; "Six Great Teachings Which Modernists Deny"; "Five Reasons Modernists Dare to Criticize the Bible"; "How the Bible Estimates Modernists." J. F. R.

The Key To Faith. Michael O. Gershenson. Translated by Herman Frank. 156 pp. \$1.50. New York. 1925.

The subject is alluring, but the treatment is disappointing. The author is a Russian scholar, versed in literary criticism and modern philosophy, who, in the closing years of his life has attempted to give a realistic study of Old Testament religion. He offers no proofs for his views, and seems to know nothing of exegesis. Instead of using the Bible as the basis for his conceptions, he reverses the process. The author pictures God as passionate and impetuous, yet in sore need of man whom He fears because of man's freedom of will. The struggle between humanity and deity is bitter and jealous on both sides and morality is created when myths give way to codes of religion. Only pronounced "modernists" will commend such a book. J. F. R.

Quiet Talks on the Crisis and After. S. D. Gordon. 224 pp. \$1.25. New York. 1926.

This latest volume in the series of "quiet talks" is in a new vein and deals with prophecy, particularly as to a present and future crisis in the world. The somewhat picturesque vocabulary which has been a marked

characteristic of Mr. Gordon's writings is much less evident and this is an advantage in the present case.

The first half of the volume is a review of the great crises narrated in Scripture, the Eden crisis, the Flood crisis, etc. These are treated in a single chapter under many sub-headings in a way to suggest Papini's arrangement of New Testament material. The remaining half of the book is made up of a striking analysis of present-day conditions, religious, social, moral, educational, commercial, etc., all foreshadowing a great consummation in the coming Kingdom. The array of facts presented is startling and of compelling interest. While some will feel that the picture is overdrawn in certain particulars, it will be difficult, nevertheless, to escape the author's general conclusion. The book will be read with profit, for it strikes a clear and positive note on the subject of the great essential doctrines of Scripture, a fact which will reassure those who have been disturbed by certain ambiguous statements in one or two of Mr. Gordon's earlier volumes.

H. R. M.

Our Lord's Earthly Life. David Smith. 8vo. 494 pp. \$3.00. New York. 1926.

Lives of Christ are so numerous and written from so many angles that the publication of a new biography is justified only by some new light or peculiar excellence. The justification of this life, by the professor of New Testament Criticism in the Presbyterian College of Belfast, Ireland, seems to be in the combination of devout faith, Biblical knowledge, scholarly viewpoint and good sense. Dr. Smith believes in the Bible as, on the whole, a reliable record of facts; he is loyal to Jesus as Son of Man, Son of God and Saviour; his purpose is to present a simple, full and reliable life of Christ during His earthly years. There are other "lives" as good, but none of the non-critical and non-technical are more comprehensive in use of Biblical material. The arrangement is simple and chronological. Dr. Smith holds

that our Lord's birth took place in August B. C. 5 and His crucifixion on Friday, April 17, 29 A. D. He takes the temptation as a spiritual experience, accepts the superhuman explanation of the miracles, believes in the physical resurrection and in the reality of the ascension. In some of his interpretations and conclusions, we cannot follow the author, but his views are clear and deserve a careful study.

Soonderbai Powar. K. Storrie. 12mo. 110 pp. 3s. Glasgow. 1925.

The father of Soonderbai Powar was of the Mahratta caste and became a Christian through attending a Bible class conducted by Dr. Murray Mitchell at Wilson College, Bombay. His daughter was born in 1856 and died in 1921 after being in Christian work for forty-five years. She taught her sisters in the zenanas, was a friend of Pandita Ramabai and established a combined Christian training home, Bible college and orphanage that was greatly blessed. Three times she visited England and was received with honor. The story of her life is full of evidence of the power of God and the need for Christ in India, but it is not told with any literary skill.

Jesus and Our Generation. Charles Whitney Gilkey. With author's preface and account of Barrows Lectureship Foundation. 8vo. 180 pp. \$2.00. Chicago. 1925.

The Barrows Lectures in India, interrupted by the World War, were resumed November, 1924, to February, 1925, in a course given by Dr. Gilkey in Bombay, Lucknow, Lahore, Calcutta, Rangoon, Madras, and Ceylon. The audiences were chiefly university students, a majority of them non-Christians. Strikingly different in matter and manner are these lectures from the earlier courses of Dr. Barrows, Dr. Fairbairn, and Dr. Charles Cuthbert Hall. They are perhaps better adapted to the modern student temper. In the Western world, and probably also in the East, students are not ready to give a pa-

tient hearing for any message not expressed in simple terms. The East has never lost its taste for metaphysics and its capacity for meditation, but the younger generation everywhere is practical. Dr. Gilkey is aware of this, and shapes his message accordingly. Eminently practical, yet not devoid of elements of mysticism, are the author's discussion of "Jesus and Our Generation," "Jesus' Way of Life," "Jesus' Life with God," "Jesus and the Mysteries of Life and Death," "The Lordship of Jesus," and "Jesus and the Future." The author believes and declares the substance and summary of his lectures may be stated in the concluding words of Albert Schweitzer's "The Quest of the Historical Jesus":

"He comes to us as one unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same words: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

C. C. A.

Making a Nation. D. S. Hibbard. 127 pp. 50 cents. New York. 1926.

Few men in the Philippines are better fitted to speak of the Filipino people, their customs, their accomplishments and their aspirations, than is Dr. Hibbard, President of Silliman Institute, of Dumaguete, and one of the first missionaries to go out to the Philippines. He early turned his attention to Christian education and his institution, which began as a grammar school, is now of full College Grade and duly authorized by the Government to grant the same degree as that offered by the College of Liberal Arts of the University of the Philippines.

The book shows what has been accomplished by Presbyterian missionaries to bring the influence of the Christian Gospel to the aid of Filipinos. They have done this by preaching, teaching and healing; by

the establishment of schools, hospitals and dormitories. Silliman is unique in its approach and is known throughout the length and breadth of the Islands. The Silliman spirit and Silliman boys are known everywhere and many former students have come to the United States for advanced study. The best work is in the kindly Christian service rendered wherever they go and in whatever profession or occupation they take up.

"Making a Nation," gives a brief and fascinating picture of present conditions. In the wonderful changes which have taken place during the past quarter century, much credit must be given to the American officials, but "unless there had been real ability, desire for enlightenment and push in the people themselves, there would have been no progress." Dr. Hibbard feels there is, unfortunately, a growing distrust between the two nations. It is due to the Filipinos, to the American business men in the Island, and to the missions that some definite goal be fixed toward which all could work harmoniously together.

It is clearly shown that the mission work has not been proselyting from the old Catholic Church. An attempt has been made to educate and train for life, and to offer a remedy for sin, superstition and unbelief. The message has gone deep and many Christian heroes and martyrs bear witness to the Power of the Word of God. Some thrilling stories are told of faithfulness in times of great stress. Christian statesmen are found in all branches of the Government helping to bring the New Day. Such an one is Senator Camilo Osias, formerly President of the National University. His caliber may be seen in this quotation from one of his addresses: "Perchance the great and distinct contribution of weaker nations may lie just in this, that in the definition of international philosophy they, more than the others, the smaller nations more than the bigger ones, may be the instruments of Divine

Providence for the teaching of the wisdom of peace and the criminality of war, peace as an attribute both human and divine, and war as a grievous wrong and an enormous crime."

H. F.

Life and Letters of St. Paul. David James Burrell. 12mo. 527 pp. 1925.

St. Paul is a fruitful topic for study, and the aged but virile author of these popular studies knows how to draw many practical lessons from the apostle's life. Young teachers and preachers will find these studies exceedingly fruitful.

A Parent's Guide to Children's Reading. Mary Graham Bonner. 12mo. 161 pp. \$1.75 net. New York. 1926.

The proper guidance of children's reading is one of the most important responsibilities of a parent or teacher, but, in these days of trashy fiction, it is exceedingly difficult. The Editor of the Children's Book Department of the *Literary Digest*, who is also the author of a number of volumes of "Bedtime Stories" has here rendered a real service to parents of children up to sixteen years of age. Her suggestions comprise not merely a list of recommended books, new and old, but include brief descriptions of the books mentioned. They are classified under imaginative tales, history and historical romances, nature books, poetry, religion and general fiction. The list of Bible and religious books is weakest, though it contains a few Bible story books. Some volumes recommended, like those of Van Loon, are neither reliable nor truly educative. With such a wealth of religious literature for children, there is need for a guide and a great opportunity for real service. Miss Mary Stewart's Bible stories, Foster's, Hurlburt's, Dean Hodge's and others should have a place. There are also religious books of fiction, biography and missions that will delight and help to educate any child or youth.

There is an index to about 400 authors and over 700 books—also blank pages for additions.

Demon Possession and Allied Themes. John L. Nevius. 8 vo. 518 pp. \$2.50. New York. 1925.

Demon possession, or spiritism, is by no means an out-of-date subject. In Asia and Africa evil spirits are still worshipped; in America and Europe, the spirits of the departed are still invoked. There is always an interest in the occult and the spirit world. Dr. Nevius was a student of religion, a student of science and a student of men. Therefore, he was interested in men's belief in spirits, good or evil. He made a thorough study of the subject, conducted a very wide correspondence and wrote down the results of his studies. He does not give his definite conclusion, but he relates his own experiences in China as well as those of other missionaries in India, Japan and elsewhere. Then he studies the various theories and explanations—pathological, psychological, superstitious and biblical—but fails to reach any very clear cut conclusions. The author rather presents facts and testimonies and allows readers to reach their own conclusions. It is still one of the best books on the subject of spiritism.

Missionary Art Blotters. Five Series. 25 cents a set. \$2.00 ten sets. For sale by Mrs. T. J. Howells, 324 Spencer Avenue, Carriek, Pittsburgh, Pa.

These attractive missionary blotters are educational, artistic and useful. The sets of five, each in an envelope, contain pictures and quotations selected to impress missionary ideas on the minds of children and adults. One series is on "The World's Children," another on "Prayer and Missions."

Exposition of the Epistles to Timothy. W. E. Vine. 114 pages. 2s net. Glasgow. 1925.

These notes—the basis of a series of lectures given at St. Andrews Convention in July, 1923, are suggestive rather than exhaustive. They would form an excellent guide for a series of prayer meeting studies, or Bible class discussions, on the character, testimony, and care of the local church. There is a full outline of each epistle.

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