

## TWO MILLION LEPERS

of the world await the response of Christians to Christ's command: "Cleanse the Lepers."—*Matthew 10: 8.*

PETE NO. ONE was a real pig, fed with corn by a Kansas school boy. Later he was sold, and the proceeds saved the life of a leper.

PETE NO. TWO was an iron bank, made in imitation of Pete No. One. He was fed *coin* in the back instead of *corn* on the ear, and he, too, saved the life of a leper.

FORTY-EIGHT THOUSAND of these "Pete" banks are now being fed, by individuals and groups.

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### THE AMERICAN MISSION TO LEPERS

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### BOOK REVIEWS

**Hymn Stories.** Elizabeth Colson. 88 pp. \$1.25. Boston. 1925.

With exceptional success, the author has attained her purpose of showing leaders how to create among children and youth interest in hymn singing. A year's worship services suitable for the junior department of church schools, for weekday schools of religious education, Daily Vacation Bible Schools, or junior or young people's organizations are suggested. The church year is followed in the arrangement, and the programs of worship are centered upon. Twelve great hymns of the Church are used as a center.

In addition to the stories of the hymns, there are also suggestions for spontaneous dramatizations and conversations and for varied activities. Leaders of juniors will count this book most valuable. K. S. C.

**Sarangie, a Child of Chosen.** Lois H. Swinehart. 8vo. 157 pp. \$1.25. New York. 1926.

Here is an unusually interesting story of a Korean girl whose mother was a courtesan and a sorceress and who sold her into the life of a dancing girl. Sarangie was twice rescued by an American missionary with much difficulty and adventure. Those who begin the story will be sure to finish it and will find it worth while.

**Song and Worship for Young People's Conferences.** Edited by Sidney A. Weston. 84 pp. 50 cents each or 35 cents each for 50 or more. Boston. 1926.

Fifty-four good hymns—old and new—fourteen orders of worship for various occasions—a conglomeration of various religions—and three

pages of prayers make up this pamphlet. It will not satisfy conservative Christians. The topics covered include morning and evening worship, nature, praise, prayer, consecration, service, brotherhood and patriotism. They are devotional and educational rather than evangelistic. The old hymns are better than the new.

**Progressive Christianity.** William A. Vrooman. 8vo. 377 pp. \$2.50. New York. 1926.

Here is an effort to review and appraise all kinds of Christian faith—Roman Catholic, Evangelical, Unitarian, conservative and radical. About two hundred and fifty authors are quoted or referred to—most of them so-called "modernists"—but most of the clearest and best Christian exponents are ignored. The result is a conglomeration—informing but not clarifying to constructive thought.

**Fundamental Christianity.** Francis L. Patton. 12mo. 324 pp. \$2.25. New York. 1926.

The former president of Princeton University is a thinker and an educator. His latest book is made up of a series of lectures that he delivered in Union Theological Seminary in Virginia in 1924 and in many churches all over America since that time. They are popular lectures for thinking Christians on the Theistic View of the World, Authority in Religion, the New Christianity, Christ and Pauline Theology. Dr. Patton is clear cut, conservative, logical, well informed and courteous to opponents. These lectures are worthy of careful reading.

(Concluded on 3rd cover.)

# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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## PERSONALS

REV. CHARLES R. ERDMAN, D.D., of Princeton, who was Moderator of General Assembly last year, has been elected President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., to succeed the late Rev. J. C. R. Ewing, D.D. K.C.I.E.

REV. ROBERT H. GLOVER, M.D., F.R.G.S., for eighteen years a missionary in China and for the past five years Director of Missionary Education at the Moody Bible Institute, has accepted the position of Assistant Home Director for North America of the China Inland Mission.

MRS. KATHERINE W. EDDY, former hostess of the International Friendship House of the Y. W. C. A. in Japan is planning to sail for Honolulu this month, to become the head of the Y. W. C. A. work there.

REV. ARTHUR J. BROWN, D.D., Miss Jean K. Mackenzie, and Miss Irene Sheppard are to represent the Presbyterian (U. S. A.) Board of Foreign Missions at the world conference on Africa in Le Zoute, Belgium, September 14th to 21st.

DR. W. H. LESLIE and the Rev. and Mrs. Joseph Clark, all three Baptist missionaries in the Belgian Congo, have been decorated as Chevalier de l'Ordre Royal du Lion by the King of Belgium. Dr. Leslie has worked for more than thirty years in

the Congo, Mr. Clark for forty-eight and Mrs. Clark for forty-six. Mrs. Clark is the first woman to receive this decoration.

REV. GEORGE G. S. GILLET has been appointed Editorial Secretary of the Society for the Propagation of the Gospel, with headquarters in London.

MISS JOY TAYLOR is the newly-appointed head of the Department of Missionary Education of the United Christian Missionary Society.

REV. MORDECAI W. JOHNSTON, of Charleston, W. Va., has been elected president of Howard University, Washington, D. C., the first Negro to occupy the position.

REV. ARTLEY B. PARSON, associate foreign secretary of the Department of Missions and Church Extension of the National Council of the Protestant Episcopal Church, left New York in August, accompanied by Mrs. Parson, for a six-months' trip, during which he expects to attend the Le Zoute conference and to visit the missions of his church in Liberia.

REV. HENRY H. PROCTOR, a Negro whose parents were slaves, was recently elected Moderator of the New York Association of Congregational Churches, a body whose 31,000 members include fewer than 5,000 Negroes.

MR. RALPH F. BARTON has been elected Executive Secretary for the Continuation Committee of the Evanston Interdenominational Student Conference, with headquarters at 150 Fifth Avenue, New York City.

MISS Y. J. FAN, one of the secretaries of the National Christian Council of China, has been obliged for reasons of health to resign from her position.

## OBITUARY

REV. H. JOHN COOPER ROBINSON, D.D., for thirty-eight years a missionary in Japan of the Church of England in Canada, died suddenly in July, at the beginning of his furlough.

REV. MAXWELL CHAPLIN, a member of the Kiangnan Mission of the Presbyterian Church in the U. S. A., died of cholera at Tsingtao, China, in July, in his thirty-sixth year.

DR. FRIEDRICH WUERZ, a well known writer and lecturer and the editor of the *Evangelisches Missionsmagazin* of the Basel Mission, Switzerland, died suddenly on June 4th.

DR. HAACIUS of the Hermannsburg Mission, Germany, died on June 4th at the age of seventy-nine. He has been director of the Hermannsburg Mission for thirty years.



MISS RUTH MUSKRAT, A FULL-BLOODED CHEROKEE INDIAN FROM OKLAHOMA

Miss Muskrat, a student at Mt. Holyoke College, recently presented President Coolidge with a copy of "The Red Man in the United States," an intimate study of the present-day Indian, gotten out under the auspices of the Institute of Social and Religious Research. In this presentation she acted as the representative of the Indian students of the United States.

"Our old life has gone," Ruth Muskrat said in her appeal to The Great White Father. "A new trail must be found, for the old is not good to travel farther. We must have schools. We must have help and encouragement from our white brothers." (See page 672.)

# THE MISSIONARY REVIEW *of the* WORLD

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## THE CHURCH AND STATE IN MEXICO

MANY people fail to understand the present conflict in Mexico because they look for an intellectual or moral explanation and overlook the historical basis. The Constitution, which President Calles is endeavoring to enforce, is a revision (with some additions) of the Constitution of 1857. That instrument provided for the complete separation of Church and State, prohibited monastic orders, and nationalized church property. The adoption of this Constitution led to a long civil war and to foreign invasion; it enshrined liberties that were secured at the cost of blood. When the clerical party was defeated and Benito Juarez became president, the activities of the Roman Catholic party were transferred across the seas to the chancelleries of Europe. Napoleon III lent himself to their purposes, and ostensibly for the collection of a debt sent an army to Mexico in 1862. Defeated in a famous battle at Puebla, it was reinforced by fresh troops from France, and drove the republican army with Juarez and his cabinet to the remote corners of the country. The clerical party then invited the Archduke Maximilian to rule over Mexico as Emperor and, for two years, he was sustained in power by French bayonets. In 1866 the Government of the United States protested the presence of French troops on this continent and Napoleon was obliged to withdraw them. This action led to the triumph of the republican forces and to the downfall and death of Maximilian. The Church had staked its all on Maximilian, and consequently when he fell, it suffered the woes of the conquered. Church property was confiscated and the Constitution of 1857 was enforced amid protests similar to those being heard today.

In the conflict that followed the famous Reform Laws were proposed for the purpose of making effective the separation of Church and State. These laws were first enacted in 1859 and were consolidated into a single law in 1874 during the presidency of Lerdo de

Tejado. They were finally incorporated in Articles 3, 5, 37, and 130 of the present Constitution, adopted in 1917. One of the most important of these provisions states that "only a Mexican by birth may be a minister of any religious creed in Mexico." This is the crucial point in the present conflict.

Many American newspapers give the impression that the Mexican Government is persecuting the Church and is prohibiting its public worship. The same impression seems to prevail also in Mexico, for apparently a great wave of religious devotion swept over the people as the first of August drew near, when by order of the Roman Catholic Archbishop, all priests were to be withdrawn from their churches and religious services were suspended. In anticipation of being deprived of religious rites, multitudes thronged the churches in order to confess or to have their infants baptized. A society of Catholic women of the capital sent an appeal to the wife of President Calles, and asked why their church should be so bitterly attacked. The natural inference from these demonstrations is that after August 1 the Roman Church is not to be free to go on with its religious services. In reality the outcry is against the regulation prohibiting *foreign* priests from exercising a religious ministry in Mexico.

According to *The New York Times*, unofficial figures, obtained at the archepiscopal offices of the Church of Rome in Mexico City, give an estimate of between 20,000 and 25,000 priests stationed in about 12,000 churches in Mexico. Undoubtedly a large number of these priests (at least two thirds) are Mexicans who can continue to officiate at church services in harmony with the law. But the Church of Rome considers the presence of foreign priests necessary to maintain a living connection with its center of authority. As in England, in the days of Henry the Eighth, the issue turns on the right of a foreign power, as represented by the Vatican, to interfere in the government of a national church. President Calles says that the Church must be Mexican; the Pope says that it must be Roman.

The Government, while not on the defensive against Protestant churches as it is against the Roman Catholic, has impartially applied the law to all. The constitutional restrictions, instead of hampering Protestant work, have helped the missionaries to be more consistent and more urgent in realizing their goal of establishing self-supporting and self-governing Mexican churches. More responsibility will be upon Mexican pastors and leaders.

According to the "World Missionary Atlas" (published in 1925), there were then 280 Protestant foreign missionaries in Mexico, of whom only 62 were ordained missionaries. None of these are pastors of churches. There were reported last year 680 Mexican Christian workers connected with these missions, of whom 133 were ordained. The Protestant communicant church members numbered

less than 25,000 out of a population of over fifteen million. In Protestant mission schools there were 12,724 pupils, the vast majority of whom were in elementary grades.

The Protestant Mission Boards are endeavoring to conduct their work strictly in harmony with the constitution and laws of Mexico.

There seems still to be a place for foreign missionaries as teachers in secondary schools and theological seminaries, but it is not quite clear as to the limitations under which they must work. Of one thing we are certain: the pioneer stage of missions in Mexico has passed; foreigners can help Mexico only as they manifest a fraternal, rather than a paternal spirit.

C. S. D.

### A MEXICAN VIEW OF THE CRISIS

THE religious agitation in Mexico is not religious persecution on the part of the Government but arises from an effort on the part of the Government to enforce existing laws so as to put an end to the political activities of the dominant church which has been a State Church for more than 330 years. This Church, which used to control all public activities, has not given up her political program. This program produced dissatisfaction and created divisions in her own ranks. The task of education was left in her hands by the Government, but in spite of the fact that she had more than three times as much income as the Colonial Government and had a real army of religious teachers, she did not educate the people. When Mexico secured her independence only about one half of one per cent of the people knew how to read and write. In place of training and giving preferment to the native clergy, who loved their country and desired the well-being of the people, she brought from Spain ecclesiastics to occupy the high positions of the church in Mexico. That created a division in her own ranks of the clergy and a great animosity between the lower and the higher clergy. The church formed a political party and when an election could not be secured in behalf of her party, she appealed to all sorts of unworthy means to obtain power. The leaders in the liberal party could not accept the plan of combining the religious with temporal affairs, and tried to separate the one from the other. So the Constitution of 1857 and the Reform Laws of 1859 separated the Church from the State, establishing the liberty of worship, the liberty of thinking and of teaching, which the Church never accepted.

The fight has gone on up to the present day. About ten years ago, when the last revolution was at its highest point, one of the leading Catholic Mexican priests, the Vicar General of the Archbishopric of Mexico, published the following statements which will explain this most unfortunate long and bitter struggle, from the point of view of the clergy itself:

The Catholic clergy in Mexico is divided into two large groups—the creole clergy, self-denying and poor, who have, as a rule, charge of the village parishes; and the imported clergy, mostly European, rich and proud, who have great influence in the episcopates and bishoprics, as also in the rich parishes. The creole clergy have sympathized with the movements which have broken out from time to time for the progress and freedom of the Mexican people.

The other group in Mexico has worked in favor of reaction and against freedom. They have tried to constitute themselves a privileged class and have incited to civil strife ever since Mexico became an independent country. . . . They have abused the pulpit and their moral influence over the ignorant classes and have forced lay teachers to bind themselves that in the instruction of children they would not observe the principle of liberty of creeds, and that they would act in the interests of the Catholic Church. . . . The majority of the people of Mexico today, as in the memorable time of Juarez, cannot and will not tolerate the existence in Mexico of a privileged class, however respectable, who, under the pretext of defending a dogma, perpetrate all kinds of excesses and constantly disturb the public peace, unmolested and unrestrained. . . .

The Mexican Government is now trying to enforce existing laws to suppress the political activities of the small group of the hierarchy of the Roman Catholic Church, or of any other church which may have a similar program. There is no attempt to interfere with religious liberty, but rather to protect the liberty of worship by keeping religion out of politics, so as to leave every person free in matters of conscience. If every church would confine itself to a religious program there would be no conflict whatever for the Government is also doing a real human and highly Christian labor. President Obregon said some three years ago to the Catholic bishop of Mexico:

The fundamental program of the Catholic Church, as it is interpreted by those entrusted with its destinies, consists principally in guiding all souls along the path of virtue, morality and brotherhood—using these terms in their broadest sense—aiming on the basis of these noble purposes to assure infinite happiness for all in the life eternal.

The fundamental aims of the present Mexican Government, in which it believes it is faithfully interpreting the desires of people, may be summed up thus: To guide all the people of Mexico along the path of morality, virtue and brotherhood—using these terms in their broadest sense—aiming on the basis of these purposes to achieve a greater well-being for the earthly life. If these two programs can be realized there will result the most far-reaching conquest of well-being ever known on earth because the well-being and happiness thus sought would have been attained both in this life and in the next. . . .

In this basic conception of the two programs there is not only nothing mutually exclusive, but there should be on the contrary, indisputable harmony.

Some local authorities may misinterpret the constitutional provisions, but the government officials have said publicly that the spirit of the Constitution is to control only political activities of any church and that such spirit will always prevail in interpreting the law.

ANDRES OSUNA.

## MISSION SCHOOL REGULATIONS IN CHINA

**A** NATION that is in the throes of a new birth should be dealt with patiently. With political, social, intellectual and religious upheavals disturbing the whole fabric of Chinese life, it is not to be wondered at that Christian missionary work is subject to many difficulties. The Church at home and Christians in all lands should pray most earnestly for China and her leaders, should sympathize with them in their difficult task and should continue to work with them patiently.

Among the difficulties that confront the missionaries are those in Christian education. Regulations recently issued by the Ministry of Education in Peking not only provide for the proportion of Chinese in the management of schools which the Government will recognize, but declare that "the institution shall not have as its purpose the propagation of religion, nor shall it include religion among its required courses." Mr. Gilbert McIntosh, a Presbyterian missionary since 1891, says:

Many of the students in missionary schools feel that their careers are being endangered if the schools refuse to register with the Ministry of Education. If their diploma was from an unregistered school there might be handicaps in the future. They forget that many Chinese from mission schools have risen high in public life without having the advantage of a diploma from a registered school. Another thing that is forgotten at the present time is that if the new educational order was carried to a logical conclusion, courses in Buddhism or Taoism, or in comparative religions, would be illegal.

Many Chinese Christian educators are in favor of registration; an equal number feel it would be a mistake to modify the Christian character of higher education. Instead of compromise there should be endeavor to discover ways and means of making the colleges more Christian. Among the missionary educators there is the recognition of the fact that one must expect opposition; it is part of the price to be paid in any endeavor to spread the teaching of Christ. Many would rather close the schools than lower the standard. We ask your prayers that God will overrule and guide His servants, and maintain the glory of His name.

Lloyd Balderston, recently sent to China by the Society of Friends in the United States to study conditions there, writes that "whatever adverse criticism the total work of missionary education may merit, it has in many ways rendered to China inestimable service, generally acknowledged. These and all other schools are continually struggling with the problem of how to persuade Chinese youth that it is honorable to work. The corollary to the ancient honor accorded the scholar is the idea that scholarship is the road to ease. This idea dies hard. The new regulations requiring all mission schools to register with the Government place certain disabilities upon graduates of unregistered schools. Terms of registration include a Chinese principal or vice-principal, a Chinese majority on the managing board, and restrictions in regard to required courses in religion."

While the Chinese, doubtless, have a right to regulate the educational system in their land, they should recognize the principle of religious freedom and the benefits of religious education. Missionary schools and colleges that cease to teach the Christian religion and that do not have as their chief aim the winning of their students to Christ and loyal obedience to Him have ceased to be Christian missionary institutions and should not ask support from the home Church on the ground that they are such. Missionaries can better afford to give up their property, their salaries and their lives than to be disloyal to their offices and ministries as ambassadors of Jesus Christ, winning men and women of all nations to His standard.

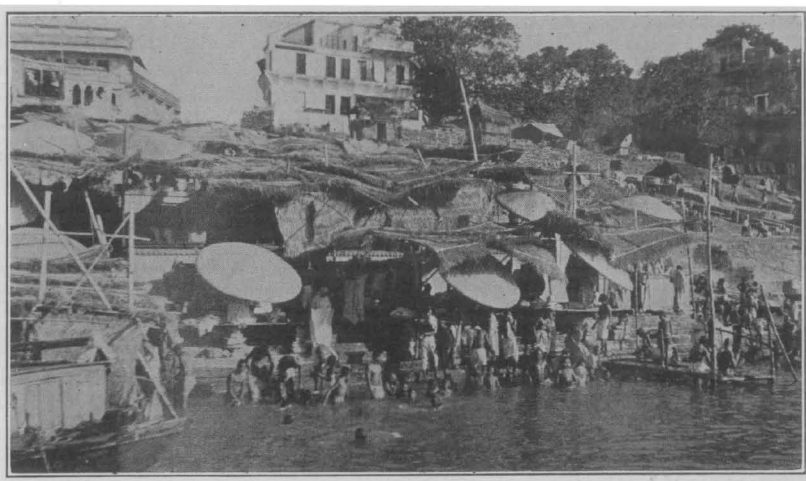
## Present Christian Situation in India

BY REV. JAMES F. EDWARD, POONA, INDIA

Editor of the *Dnyanodaya*

**W**HEN I first arrived in India in 1908, the attitude of India to Jesus was mostly what might be called hard and unyielding, if not hostile. Within the first six months, missionary duty called me to Lucknow and, on the way, I visited a friend at *Kashi* or Benares, the holy city of over two hundred and sixteen millions of Hindus. Taking a little boat on the Ganges, we sailed up the sacred river as far as Ramnagar, on the opposite bank, and I can never forget the cry that greeted us as our missionary party sailed past some of the orthodox who were engaged in holy ablutions. "Jesus be accursed!" was the greeting that fell on our ears.

That took place seventeen years ago. The change that has taken place in India's attitude to Jesus can only be described as a revolution. The question today that confronts the student of India's religious development is not whether Jesus will ever win India's heart, which was the question in 1908. The question, rather, is to discover the methods whereby Jesus is actually accomplishing this wonderful thing before our very eyes. To every such unbiased student, the chief thing that impresses him is not merely that Jesus is attracting to Himself individual Indians at a rate several times larger than that of the country's annual increase of population, though this is a fact worthy of note. But the twofold wonder of India at the present hour is the Christianizing of well nigh every movement in India, and the Indianizing of the Christian movement itself, with Jesus as the dynamical center of attraction in both these cardinal facts. The situation, in truth, is one of the biggest in the history of Christendom, the only fear being whether we, who are living in the actual situation, will be big enough to deal with it as it requires.



THE SHORE OF GANGES AT BENARES WHERE WE TOOK A BOAT TO SEE THE SIGHTS

## A Traveler's Observations in India

BY REV. ANTHONY W. EVANS, D. D., NEW YORK

Pastor of the West Park Presbyterian Church

ON THE steamer *Pilsna*, going from Port Said to Bombay, I met a family of Parsees who were returning from a visit to England. The two men wore modern dress and their wives were clothed in the graceful flowing Parsee garments. They were thoroughly cultured, the men showing evidence of high intelligence and speaking English fluently. One was the collector of a district in the province of Bombay, and was familiar with the British Government throughout India. He declared himself a nationalist and was looking forward hopefully to a government in India by Indians similar to the Dominion Government in Canada. At the same time he believed that it would be a calamity for the British to withdraw from India as he considered their administration wise and just, and necessary for the maintenance of order and the promotion of progress. He cooperated with them heartily, while working for the extension of home rule. He spoke highly of Christian missionaries, emphasizing particularly their sympathy with the people and their humanitarian services.

The other Parsee gentleman was a man of spiritual insight and strong religious feelings. He revealed his devotion to Zoroaster, whose songs he had translated into English. "When I was young," he said, "I was taught to repeat every morning the prayer, 'O, Lord Almighty, help me to live a righteous life this day.'"

There are about 100,000 Zoroastrians in the world, most of them

in India. They are the commercial leaders of Bombay, and are preeminent in culture and good works. Their contact with the British has proved most profitable and they have used their opportunities for advancement. Their obedience to the laws of righteousness and mercy has brought them abundant material blessings. Fire is not worshipped by them, as is generally supposed, but is to them an honored symbol of a deity, who is light and purity.

Bombay is a great and thriving, modernized city, with beautiful views from the top of Malabar Hill, burning ghats, where the bodies of the Hindu dead are burned, towers of silence where the Parsee dead are consumed by vultures, Elephanta Cave across the bay, where the Hindu gods in mutilated figures are still worshipped.

The heat was almost unbearable. Leaving Bombay, we travelled north through the night in a comfortable sleeping car. At Ahmedabad we were surprised to find the streets crowded with people notwithstanding the intense heat—104 in the shade. Here we had our first contact with idolatry which we were to see so continually. It awakened in us strong reactions: surprise that the human mind could be so blind in its thought of God, and pity, pity that people could be so ignorant and degraded. Some thought that the system could only be overthrown by some extraordinary judgment, bringing about a wholesale destruction of temples, shrines, images and institutions connected with idolatrous worship and teaching. The Mohammedans who are so fanatical in their antagonism to idolatry, might some day rise and sweep over the land exercising vengeance upon idolatrous persons and places. But this wholesale use of force did not seem to us to be the Christian way of solving the problem.

Can the British Government do anything effective by law? Already it has forbidden the imolation of widows, the sacrificing of children and other evils. But the abolition of idolatry by the British Government would be attended with danger and would be considered as violating the principle of religious freedom. "That which is impossible with men is possible with God."

At Ahmedabad we visited a Jain temple. Originally Jainism was an offshoot of Hinduism, emphasizing extreme asceticism and protesting against caste and the sacrifice of animals; now it has merged more or less with Hinduism, though retaining an independent organization with over a million people. Before entering the ornate and beautiful temple, it was necessary for us to take off our shoes and put on sandals. At the sides of a square court was a raised porch, with fifty shrines containing idols of Hindu deities—Brahma, the creator, Vishnu, the preserver, and Siva the destroyer. In the center of the court was a beautiful shrine, containing a life-sized figure of a woman, the supreme deity of the place. In the marble hall of worship we found a number of worshippers, kneeling on the polished floor, making little figures with sacrificial rice on smooth boards and

offering them to the goddess, saying, "O God excuse (pardon) and help me to go to heaven." So much external beauty enclosing so much spiritual darkness!

A few miles from Ahmedabad is the home of Gandhi, the famous prophet and reformer of modern India. The national college, founded by him, has three or four hundred students in attendance. An industrial colony has also been organized by him near by. His house is a simple unpretentious building in the midst of a garden. His secretary or representative, although a high caste Hindu, shook hands and greeted us heartily as he explained that Mr. Gandhi was on a lecture tour. He told us that the labor colony was an effort on Gandhi's part to solve the industrial problem of India, by teaching the people spinning and weaving. Between five and six hundred were receiving instruction there. The spinning and weaving movement was not for the purpose of boycotting British goods, he said emphatically, but for the more positive purpose of promoting industry among the people who are constantly facing poverty and starvation.

The Indian mind is said to be mystical, immaterial, but what is the use of mysticism that is blind to truth, that has no real God, and achieves neither holiness nor wisdom? At Amber, the ancient capital of Jaipur, a place of towering hills and deserted fortifications, amid surroundings of faded splendor, we visited a little temple sacred to the worship of the most popular and revered of the Hindu deities, Kali, the wife of Siva. At the bottom of the steps leading up to the shrine of the goddess, in an angle of the wall, was a pile of sand, and behind it in a corner, a collection of long knives. In former times, we were told, children were sacrificed here. Now, every morning, a goat is sacrificed, for this goddess can truly be worshipped only by the sacrifice of blood. The gruesome scene is repeated in myriads of places throughout India. But later we became aware of a growing sentiment against these animal sacrifices. A regent in one of the southern provinces has recently forbidden them throughout the province and has ordained that cucumbers should be used instead.



A "HOLY MAN" NEAR KALI TEMPLE  
AT CALCUTTA

We visited Benares, the most sacred city in India—but such sacredness! Thousands of temples, priests and gods, and so little real and effective religion! The morning after we arrived, at a little after six, we saw crowds lining the shores of the sacred River Ganges and wading or worshipping in its waters. We boarded a two-story boat with seats on the top, shielded from the heat by a big umbrella. The place where we embarked was crowded with boys and women, and some families. Not all were worshippers. Some were there for bathing and others to wash their clothes. As we rode along near the shore, we noticed a group of men in a boat engaged in contemplation, and many individuals up to their waists in the water going through a ritual of worship, pouring the water over their heads and shoulders for purification, and even taking it into their mouths for the same purpose. Close at hand was one of the big sewers of the city pouring its filthy contents into the river. But no one seemed to care. There were booths for rich and poor on the shore. We saw ghats where bodies were being burned, the remains, with the ashes of wood, thrown later into the river. On our return, we saw men pawing over the ashes in search for bits of gold or silver. The shore for more than a quarter of a mile presented a series of pictures unmatched anywhere on earth. Behind, on the hill overlooking the tents and the people, was an impressive line of palace-like buildings and temples, one temple, the Nepalese, being one of the most notoriously indecent in the city. The river itself is a broad noble stream with a strong current and a mighty flood of water. If it were not so it would be a more prolific source of disease and death to its worshippers.

The holiest (?) place in Benares is the golden temple, having three towers plated with gold. The place was full of priests, beggars, lepers and diseased of every kind. Our compassion at the human misery exhibited was accompanied by a feeling of deep disgust at the uncleanness on every hand. How degraded that conception of holiness which tolerates and approves such uncleanness! A dead rat left in one of the passages to be revered intensified our sense of horror. The principal god of the temple is Siva the destroyer. The sacred heart of Benares produced in us intense repugnance, and antagonism to the whole idolatrous system of India, which protects and encourages the worship of animals, as cows and monkeys, and which makes sacred innumerable spots of darkness, filth, and iniquity. Over two hundred millions of Hindus are victims of the deadly poison of this false worship.

How is India to be rid of idolatry, the perpetual cause of ignorance, sadness, poverty, wretchedness, and shame? Not by an easy toleration, as if the system could produce valuable effects and might develop into something uplifting; not by indifferentism, as if the rest of the world had no responsibility in the matter; not by aggres-

sive opposition and efforts at destruction; not by shutting our eyes to the facts and deceiving ourselves by statements that the idolatry is not real but apparent.

In a beautiful temple in Calcutta, standing in a shrine of the goddess by the side of the high priest and the guide explaining the image I made bold to ask if the image were a symbol or an object of worship. The answer was plain and positive, "We worship the image of course." The idolatry of India is as real and as destructive of morals and human welfare and progress as was the idolatry of Israel under Jeroboam and the kings that followed him.

The solution of the mighty problem of India is universal enlightening education, and the tactful but determined spread of Christian-



OUTSIDE THE KALI TEMPLE AT CALCUTTA

ity throughout all its provinces. The false gods must be displaced by the living God. Religious leaders among the natives must become followers of Christ, the Saviour and Lord of mankind. The Christian forces now in India, with their station schools, colleges, hospitals and institutions of helpfulness are the supreme instrumentality there for the enlightenment and transformation of the people. More consecrated and competent missionaries are needed, more Christian schools, more Christian evangelism. Cultural influences, emanating from small groups of educated and idealistic men are helpful, but India will not be saved except by the promotion of the program of Christ, Who alone can bring light and love and salvation to all the people.

# Miss Ruth Muskrat Wins the Prize

(See Frontispiece)

**T**HE prize of \$1,000 offered some months ago by Henry Morgenthau to the graduate of the class of 1925 from Mount Holyoke College, who during her first year out of college would do the most to pass on to others the benefits of her education has been awarded to Miss Ruth Muskrat, a full-blooded Cherokee Indian.

Miss Muskrat went from the public schools to work for the Young Women's Christian Association in New Mexico. Her efforts in behalf of her race were so sincere, and so capably undertaken, that she attracted the attention of Mrs. F. S. Bennett of the Board of National Missions of the Presbyterian Church. Cooperating with Miss Woolley, president of Mount Holyoke, Mrs. Bennett secured for the Indian girl a scholarship in Mount Holyoke, and there four fruitful years were spent.

On the afternoon of Commencement Day Miss Muskrat left Mount Holyoke for Tahlequah, Oklahoma, to accept the post of Dean of Women of Tahlequah College. There she took up her work for her race, without any thought of a prize. In nine weeks' time she not only helped personally many unadjusted girls, some of whom were in extreme need of help but she organized the social life of the 1,100 women students at the college. She corrected housing conditions, especially the habit of letting girl and boy students room in the same building, and formulated rules to govern their behavior, modeled on those in force in the Universities of Kansas and Oklahoma.

By the end of the summer Miss Muskrat had done the thing most needed to bring the morale of the college back to what it had been some years before when parents were confident of good care in sending their daughters there. She arranged for speakers to come to the college to talk to the women on mental hygiene, etiquette, religious and spiritual growth, vocational guidance and kindred subjects. Since practically every one of her students was going out as a school teacher she felt that through them she was reaching the whole state. In the fall she left Tahlequah to be a teacher in Haskell Institute, Lawrence, Kansas, the largest school for Indians in the United States. This had always been her ambition and she felt that here lay her great opportunity to help her race.

Without taking any time for rest Miss Muskrat went direct from the Tahlequah Summer School to the Ponca Reservation and there spent "four long weeks of constant heartache." She wrote: "These people on the Reservation are a constant prey to grafters, bootleggers and shysters. They have no way of knowing who is a friend and who is an enemy." In this brief month she set to work

to make new and interesting kinds of social gatherings for the girls,—picnics, sewing parties, evening parties, and lawn parties on the mission lawns—a blessed and appreciated change for these girls from summers spent before in trailing after nomad parents from Indian dance to Indian dance.

At Haskell Institute Miss Muskrat was assigned to teaching in the eighth grade; but teaching is the smallest part of her work. In every way she has tried to pass on to members of her race all the best that she had found in college, and in her contacts with other races. "I knew what they wanted," she says, "because I came from the same background as they." In giving these people what they needed, with no thought of self-aggrandizement, Miss Muskrat did more than any other Mount Holyoke girl in the graduating class of 1925 to pass on to others the benefits of her education. She deserves the award of the Morgenthau Prize, and her work is only just begun!

Some months ago Miss Muskrat was delegated to deliver to President Coolidge a copy of Mr. Linderquists's valuable book on the American Indians. Her speech on that occasion, as the representative of her race, was as follows:

Mr. President:

This volume of, "The Red Man in the United States" is presented to the "Great White Father" in behalf of the many Indian students of America. It is a book which bears the best we have to offer—the story of our struggles and our tragedies, of our victories and our development. The volume presents the results of an exhaustive investigation made under the auspices of what is now known as the Institute of Social and Religious Research. It gives for the first time a comprehensive account of the social, economic and religious conditions among my people, as they are today. . . .

Back on the Cheyenne Reservation in Oklahoma Indian women have worked with loving and painstaking care to make this gift worthy for the "Great White Father," weaving into this beaded cover the symbolic story of our race—the story of the old type of Indian, greeting with the hand of friendship the founders of this great nation, and the story of the new Indian, emerging from his semi-barbaric state, tilling the soil, and building for the citizenship under the guidance of the school.

Mr. President, there have been many discussions of the so-called Indian problems. May we, who are the Indian students of America, who must face the burden of that problem, say to you what it means to us? You know that in the old days there were mighty Indian leaders—men of vision, of courage, and of exalted ideals. History tells us first of Chief Powhatan who met a strange people on the shores of his country and welcomed them as brothers; of Massasoit, who offered friendship and shared his kingdom. Then appeared another type of leader, the war chief, fighting to defend his home and his people. The members of my race will never forget the names of King Philip, of Chief Joseph, of Tecumseh. To us they will always be revered as great leaders who had the courage to fight, campaigning for their honor, as martyrs on the soil of their fathers. Cornstalk, the great Red Jacket of the Senecas, and Sequoyah of the Cherokees were other noted leaders who have meant much in the development of my people. It was not accidental that these ancient leaders were great. There was some hidden energy, some great

driving inner ambition, some keen penetration of vision and high ideals that urged them on.

What made the older leaders great still lives in the hearts of the Indian youths of today. The same potential greatness actuates the Indian students who must become the leaders of this new era. The old life has gone. A new trail must be found, for the old is not good to travel farther. We are glad to have it so. But these younger leaders who must guide their people along new and untried paths have perhaps a harder task before them than the fight for freedom that our older leaders made. Ours must be the problem of leading this vigorous and by no means dying race of people back to their rightful heritage of nobility and greatness. Ours must be the task of leading through those difficult stages of transition into economic independence, into more adequate expression of their arts, and into an awakened spiritual vigor. Ours is a vision as keen and as penetrating as any of old. We want to understand and to accept the civilization of the white man. We want to become citizens of the United States, and to have our share in the building of this great nation that we love. But we want also to preserve the best that is in our ancient civilization. We want to make our own unique contribution to the civilizations of the world—to bring our own peculiar gifts to the altar of that great spiritual and artistic unity which such a nation as America must have. This, Mr. President, is the Indian problem which we who are Indians find ourselves facing. No one can find the solution but ourselves.

In order to find a solution we must have schools; we must have encouragement and help from our White Brothers. Already there are schools, but the number is pitifully inadequate. Already the beginnings of an intelligent and sympathetic understanding of our needs and our longings have been made through such efforts as this book represents. For these reasons today, as never before, the trail ahead for the Indian looks clear and bright with promise. But it is yet many long weary miles ahead until the end.

It is out of gratitude for the opportunities of education and culture which have been afforded us by the interest of the White Man, and out of our love for this nation to which we are eager to contribute our best, that this book is presented to the "Great White Father" in behalf of the Indian students of America.

### THE RISING TIDE

THOUGHTS FROM DR. JOHN R. MOTT

The spiritual tide is rising. There has been nothing like it in all history.

There is a rising tide of *opportunity*. It is difficult to mention a country not open to the Gospel.

There is a rising tide of *beneficence* and interest in Christian missions.

Viewing the rising tide of *expectation*, it seems to me that the loving Heavenly Father is brooding in love over all His earthly family.

Up and down the world I see the rising tides of *faith*, a turning from irreligion to Christianity.

I see the rising tide of *vitality*, like a river flowing from the city of God and the Lamb bringing life for the healing of the nations.

If ever we needed strong pilots and a definite goal, we need them now. We need wise pilots, who know the Port, who know the course, and know the sources of power. May God help us that we may not miss the opportunities of this hour.

# Dan Crawford: Christian Pioneer of Africa

BY DR. GEORGE EDWIN TILSLEY, F.R.G.S., LUANZA MISSION, CONGO BELGE

IN THE Long Grass Lands of Central Africa see the hunter, bow and spear in hand, returning from the chase. Out of the all-hiding bush, he marches into the clearing of his king's village. He is observed. Up goes the shout, "*Mavingo! Mavingo!*" which, being interpreted, means: "Justification! Justification."

"Hi! you there! All this time you have been off, hidden out of sight in the long grass; produce something to show that you have made good use of your time."

No soft enquiries after comfort and safety. He has been soaked by dew, torn by thorns, in danger from wild beasts; he is weary and an hungered. But first—what results? "Justification!" "*Mavingo!*"

Then the proud moment as the hunter shows the cut-off tail of the kill. "*Kanyama, Mwane.*" (Just a tiny animal, Excellency.) Represented by that tail, or tails, there may be half a ton of meat cached in the long grass waiting to be fetched by the subjects of the king. If elephants are in question, it may be ten tons. Still, his report is "A tiny animal, sir."

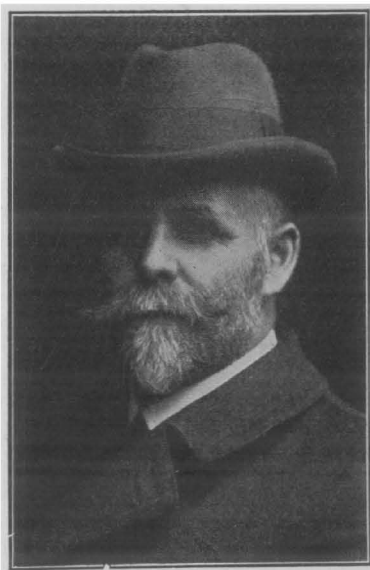
Out of Central Africa's Long Grass where constantly he sought souls for his King, Dan Crawford has marched, suddenly, into the clearing of the King's presence.

"*Mavingo, Dan.*"—"Justification!")

"*Kanyama, Mwane.*" (Only a tiny animal.)

Only a life time hidden away in the African bush. Only a life time of consistent seeking for souls. Only hundreds of those African souls saved by the blood of Christ. Only African churches founded and established. Only the whole Bible translated into a foreign tongue. Only a *kanyama*!

Dan Crawford's accomplished work was "just a tiny animal." He had expected to do more, much more. In these last years, many a time he discussed with me the work that he had hoped still to do for God in Central Africa. "And you, dear old boy," he would say, "you must be my Timothy."



DAN CRAWFORD IN HIS PRIME

About Dan Crawford there was no "shouldering the crutch to show how fields were won." His slogan for 1926 was "Hats off to the past, coats off to the future."

I met him first—it was in my imagination—when I was six years old. He had married my father's sister, Miss Grace Tilsley of Bath. The stories of "Uncle Dan" constantly heard in childhood constituted to me a definite call to go to Luanza as a doctor to lend a hand. "The dominant wish comes true."

Now, after twenty years of forward looking, at last here we are in the train rattling into Elizabethville whence we are to start on our long march to Luanza. It is nearly midnight. Uncle Dan is to meet us. We draw to a standstill, but he is not there. We wait nearly an hour for him. And the reason? There can be one only—and that Dan Crawford's rule of life. The Gospel first. "Give me the Gospel to the whole world," he often said, "and you can have all the rest." At that late hour of the African night and in that devil-darkened mining town of Elizabethville, he had been busy about his primary business—*preaching the Gospel*. Always that came first with him. He made it a rule never to let the day close without having dealt individually with at least one soul. No one ever came into contact with him and went away without the Gospel. This I saw to be so during the years that followed, while we lived with him in Luanza during the last years of his faithful life of bush-Gospelizing.

The gift of tongues was upon him. As a translator, his work was preeminent. Not a few Africans have said to me "Konga Vantu!" ("Gatherer of the People" was his native name.) "That one, does he not know more about our language than we do ourselves?" Of the New Testament, when it was read in their hearing, they would exclaim, "Our own tongue, verily our own, own tongue!"

Sometime ago the National Bible Society of Scotland published a revision he had made of his former New Testament. When the first of those beautiful red New Testaments with their splendid illustrations arrived in Luanza, his excited joy and his thankfulness in God were delightful to see. His manuscripts of the Old Testament are complete. They have still to be printed. \$10,000 would produce the edition and crown his life's work. "The whole Bible in every hut of the land" was his great objective.

The morning came, under the hot African sun, when, for the last time, we scrambled with him down the cliff to the shore of Lake Mweru. We were off to England; the Old Testament was to be engineered through the press. All the way down he talked plans for our future work together when, the Old Testament printed, we should have returned to Luanza.

The Lady of Luanza, his noble wife, was there. Miss Bryde from Australia was there. They edged toward the dug-out till they were standing in the water. With yearning he kissed each of our

three children and they were carried aboard. We gripped hands as we said: "Good-bye—Good-bye. Till we meet!"

The African sun shone on his white hair as he bared his head. The wavelets of Lake Mweru lapped his feet. Round him were crowded his beloved Lubans. The paddlers began their endless chant. The canoe began to dance across the shallows. The sturdy upstanding figure of Uncle Dan, dearly loved figure in the knickerbocker suit, grew smaller and smaller and we caught our last glimpse of him. An abutment of the cliffs shut him from view. We thought of those years, those wonderful years with Uncle Dan; those years crowded with vivid lessons in the deep things of the Word, and in "thinking black."

On the night of Saturday, May 29th, 1926, in his tiny, cell-like bedroom, Dan Crawford lay asleep. He awoke as he has waked a thousand times before, the richer by a fragment of new-found truth. As he had done a thousand times before, he stretched for the paper and pencil to record his thoughts in writing. He knocked his left hand abrasing the skin. There was iodine there, but he was too sleepy to use it. On Sunday morning the hand was painful and there was much swelling, but by Monday afternoon the pain had lessened. On Wednesday there was no pain at all. At two o'clock on Wednesday afternoon, June 2nd, the mail having arrived, he dictated his last communications. Then he said: "My left arm is poisoned and this poison is knifing my very heart; so we are in God's hands and all is well. It is harrowing and might have been avoided, only I was sleeping in my little cell in a deep sleep. This made me forget the iodine which is the panacea of my life. To say that it is *harrowing* is only to remind you that it is the harrow that produces the smiling lands of corn, and this explains that "We-glory-in-tribulation" verse—but, *do we?* Good-bye, dear friends, we will meet at The Appearing in the excellent glory."

During Thursday, June 3rd, he was in deep sleep all day except when roused twice to take nourishment, and at about 6:30. without further sign or movement, "he was not, for God took him."

The church elders joined the kneeling group at the bedside. Oh, how they prayed! From the village there came the terrible sound of the wailing of many hundreds of stricken women. All night heart-broken men worked at the necessary preparations, messengers hurried through the night. The elders tenderly pillowed his head on a copy of his translation of the New Testament. Then up the side of the Kundilungus went the great procession to the quiet cemetery amongst the African forest trees, and the soil of Central Africa received the body of Dan Crawford—a Greatheart of Africa.

## A Letter from Dan Crawford

I AM all flushed up by the quarterly incoming of our black gossellers with their "reports." They being fresh likewise freshen me up. I must get fresh enduement from on high, or I cannot touch God's holy things. Is it not written both in the Book and in our bones, "Take heed unto thyself (first of all) and to the doctrine"? And, so these fine young Timothys gush out the old Gospel, even our local lake here being just like dear old Galilee. I love that name "Galilee of *the Gentiles*" because it means to me all the wide grace of God to "the Gentiles" gushing out on the lost races of mankind far beyond the lake limit. No lake without that figure treading its waters! No storm without that voice mightier than its roar! No meal without that face uplifted in blessing! No grave without that tender heart touched with sorrow! No burden without those willing shoulders to share the yoke!

These preachers are all lakeside men, hence anything with lash of wave or sinking ships in it seems very local and lively. Of all the metaphors outside the Bible, to me nothing can excel the life-rope in a wreck. This is a parable of our living and growing faith in the storms of life. For a very personal reason this life-rope is a perfect symbol for a growing faith—and if it does not grow it is not faith. I tell them of what they never saw in their far interior—a great ship wrecked; the eager crowds on shore; the sending up of the rocket; the first flash of the life-line, in its first phase a mere thread—that is our first faith contact. Then comes the beautiful part, the "my faith is growing" part, when those on the wreck grab the rope with no gainsaying. They go on and on, pulling on it, until the thin thread thickens into a larger rope. Yes, the self-same rope, growing from thick to thicker until it thickens at last into the thickest rope of all.

There was a sad day when it was not so with me; that day when God rebuked my petulance in this very life-line metaphor. I overheard a cheap scratchy gramophone shrilling out that dear old revival hymn, "Throw out the life-line." Since then the thin life-line thickening on from thick to thicker and thickest has become the mightiest metaphor unto my soul. The loving life-line of faith may grow thicker and thicker unto the perfect day of escape from all the storms of sin!

I have been a month at "house-to-house" evangelism. I always go with an elder of the Church so that in the mouth of two witnesses the testimony for Christ should follow Christ's own demand. The whole family must be there and the children's chatter is very amusing. Over the fence one little child, a mere toddler, heard her little

friend (about 30 inches long) receive some very sprightly maternal correction. The cries of her tiny friend made the other tiny one disconsolate. "Oh! mother," moaned she, "you must beat me also so that I can console (*dishya*) my little chum." To merely talk consolation, even to this bundle of screams, would be false—so thinks this thirty inches long little nobody! Even our word "sympathy" merely means to "suffer together": so mere verbal sympathy is only half the truth.

Here at close quarters we find a dark mentality where through fear of death they all their lives are subject to bondage. In plain print, this means that evil spirits breed evil surmises in the soul. *Mupamba* is the word on all their lips for an evil omen, and this swings you away back to the black days when any such *mupamba* is a demon-warning to avoid trouble. It blinds and benumbs their minds. Take this case of these four women with four fateful phases in their story. They who do not know what coal, "the black stone," is went out into the woods to get faggots. Picking out a biggish tree the four of them tackled it, taking turn about with their little axes in the felling. Their *mupamba*, their evil omen, came when the falling tree in its crash killed one of the four. This they call "a telegram from Eternity"—what a translation! Then comes aftermath. These women being in the grip of lying demons are under some hidden ban of destiny. Therefore, they should most surely obey the tribal demon-dictum and "get right with God." For these lying spirits profess to speak for God. This means they must get a devil-priest and confess to him all hidden wrong, thus (that lie again!) getting "right with God." This they did not do. This they did not have time to do. Do devil-priests grow on every tree? Therefore this they say was why that that very evening the second demon-blow fell, with a crocodile killing the second of the four, the other two remaining "under the club," the African Sword of Damocles.

This, then, is the queer kind of atmosphere one meets when one tackles "every house" for the Lord. Ilunga's case is almost akin to this, and has five links. (1) Morning saw her off among the manioc, shipping off some roots for soaking in the river. (2) Then the great snake *Lukungwe* struck at her, coiling around the body. (3) She had a hard struggle when finally her son appeared cutting off the snake's head with one gash. (4) Then they go back late. But though late, water must be drawn for an evening meal. (5) Then it was (so they say) the *mupamba* was manifest for a crocodile did kill her in one grab. Certainly it is neither exaggeration nor extenuation to say that this is the true mentality we must tackle.

From over the mountains here come two kings who have just received their official investiture. I was the friend of both their fathers so it is a far accepted act of etiquette that all such must come over the

plateau to visit their grandfather here on the cliff overhanging the great lake. Then they go back fortified to support our Bible School. Back to "presence" the Gospel meeting, that is to say, to encourage all their people "to give God His date" and listen, only listen to the Glad News. All these absurd African kings have a dash of dignity about them and being kings, "the maximum of manhood," they are presumed to have no bodily deformity. They even commit suicide when any such calamity of deformity befalls them. Chilumba's case points that way. The chief was sleeping, snoring in fact far too fatuously not to attract the prowling spotted hyena. Coincidental with his last great orchestral flourish came the intruding wild beast and sad to say, away went the front of the royal face in the animal's mouth. In his helplessness the king fell into the fire. Finally seeing a life of *infra-dig* deformity ahead he "royally" rushed to the river and the crocodiles finished the story. Alas! never a hint that deformity of soul should have a prior abhorrence to mere deformity of body.

Born in the outlying villages our preachers have all been in and out of Luanza as mere children. Getting a taste of it so early, he resolves to return at a maturer age or even as soon as he has anything to say about it! This means, almost literally, that the whole floating population of the country, having formally passed through our hands, has received an offer of life and love eternal. But, out far, farther, farthest out is our desire, in the will of God, for these young gossellers. I promise never to desert them. God never will desert His African apostles so why should I?

In my old field out west God's work has lost a humble native who was a prince in Israel. Sometimes we tremble for such high-strung ones: we wonder, will they last? Something must burst, we think. Then at last the great "begone unbelief" day comes, and even they die gloriously in the Lord full of fragrant memories. Such a great loss we have suffered through the death of dear Setosi, God's man in Christ.

*First Fact.* One of the elders said, "Shall we ever see another man like him? I think not," and few, white or black, few have shown more of the Spirit of Christ than he did.

*Second Fact.* When first converted, more than twenty years ago, he was a paltry slave, and his master was very angry and threatened to sell him for getting saved! Does not a slave master own soul as well as body? However, before this was done Setosi had a royal opportunity of showing what Christ was doing for him in the deeps of his soul.

*Third Fact.* One day the very slave master of Sasenda capitulated to Christ and said, "I have watched that slave of mine Setosi, and I can see that he is a changed man; Christ has changed him, and if that is what is meant by being a Christian, then I want to be one also."

*Fourth Fact.* After his old slave's death this same Sasenda, speaking with tears in his eyes, told how Setosi the slave had brought them all to the Lord. "He went straight, never swerving to the right or left and we just following; a long way off, it is true, as he was far ahead of us, and it is owing to his straight life that we are here to-day."

*Fifth Fact.* Ah, this makes an African missionary weep for joy. One after another told how Setosi brought them to Christ. One even told how *his whole village had been won through Setosi's faithfulness.* Another showed a full-length painting of the man when he said: "We called him '*Osoma yakuenje*,' because among the elders he was an elder, among the young men he was a young man, to the children he was a child." Know ye not that a prince and a great man has fallen in Israel? Black but comely! They will miss much, especially in the new district where he has lived the past few years.

It was a black man who carried Christ's Cross for Him along the *via dolorosa*. And he it is, the same blessed black, who carries many a lesser cross for us. Another most noble worker fallen, *Mulene* they loved to call him. "Only a black man!" yes, but as white as many a white is black. This stalwart was a Standard Bearer if ever Christ had one since the days of Paul.

## James Chalmers—Martyr of Papua\*

*The Twenty-fifth Anniversary of the Death of Chalmers and His Associates in New Guinea*

BY REV. B. T. BUTCHER, PAPUA

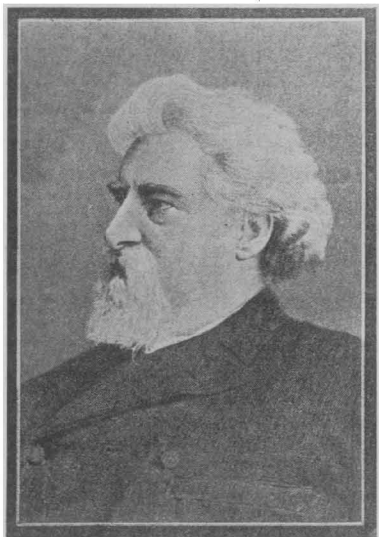
*On April 8th, 1901, James Chalmers, Oliver Tomkins and eleven Papuans were slain in an attempt to carry the Gospel to the savages of Goaribari in the Gulf of Papua. Chalmers had lived for thirty-five years in the mission field; Oliver Tomkins had left his Norwich home little more than a year before*

**B**ETWEEN the Fly River and the line of stations that reached from the east to the Purari Delta were the cannibals around Cape Blackwood and the Island of Goaribari. These were still untouched; tribes fierce and numerous who counted the skulls of their victims by the thousands. It was impossible for Chalmers to resist the challenge of their presence; one journey more; one more great tribe to win to friendship as a step towards winning them for Christ. And so the *Nine* set out from Daru with the chief of one of the Fly River villages and ten young men from the same locality, and Chalmers and his young colleague, Oliver Tomkins. They cautiously threaded their way through the mudbanks towards the low shores lined by the dull mangrove forest, and, as they dropped anchor opposite Dopima, canoes shot out from different villages and surrounded them, while crowds of tall, wild, painted savages forced their way on board. The forbidding aspect of the country, so low and sombre, so uninviting, was a fit setting for the haunts of these fierce warriors whose yells split the air as they called to their comrades or trod fearlessly on the deck of the white man's boat.

\* From *The Chronicle* of the London Missionary Society, April, 1926.

The day was closing and no visit ashore was contemplated before the morning. The sun set and darkness came quickly and "Tamate" and his young colleague ate their last meal together in the little cabin of the *Niue*. There were plans made for the morrow; a suggestion that was never even entertained by the younger man that the older should land alone, and then a night with sleep broken by the shouts of men ashore or the movements of the watchers upon deck. Then dawn and everyone about before the sun rose, a cup of coffee, and thirteen men in the whaleboat starting for the shore.

There is a creek running up alongside the great house or *dubu daimo* of the men, and they pulled the boat up this and fastened it. The landing party marched towards the great house, climbed to the entrance platform and sought to make friends with the crowd that there awaited them. But through the night these men had been plotting, and messengers had called in the braves from other villages, and in a moment a murderous onslaught was made upon the visitors, which ended in the death of the grand old missionary and all who came with him.



JAMES CHALMERS  
Killed in Papua, April 8, 1901

Not long ago I was talking to one who was near by when it happened. He saw the corpses of the slain carried round to the different villages where all were eaten, *except* the bodies of the white men. There was something awesome in their white skins. These were surely the children of another world. For a time the headless body of Chalmers was placed in the whaleboat, which, left unfastened, drifted to and fro upon the sullen tide. Those lives were never wasted. They have never even died, but still speak, and call us on to high endeavor. Their work lives, too, and the man who told me of all the tragic happenings he had seen about Goaribari is now a follower of the Master whom James Chalmers served, and with his hair all streaked with grey, goes out to preach Christ among the people. In Dopima, with all its sad memories, when I enter the house on the site where these thirteen men were slain, the people welcome me with gladness and call me father. They come to me with their troubles and their sicknesses, while the children learn to read the story of their Saviour. The seed that the two men died to sow is bearing fruit. Some dozen years ago in that same village, with its house still adorned with scores of human skulls and with the women of the village passing us in all their filth and degradation, I was talking to the Governor of Papua, who had landed from his yacht that day. We stood watching the scene, and then as he turned to me he said: "Butcher, there is only one thing that can raise these men and women and that is Christianity."

James Chalmers blazed the trail. His strong voice still calls. His challenge to the Church is still a challenge, and as the Church follows where he and many other pioneers have led, that Church, in seeking to save a world, will save herself and find an even greater meaning in her faith.

# A Miracle Wrought in West Africa

*Social Service in the Nana Kru Mission, Liberia*

BY REV. WALTER B. WILLIAMS

Superintendent of the Nana Kru Methodist Episcopal Mission, West Africa

THE social Gospel of the Lord Jesus Christ is starting to take root in loving and divine and humane service among the Kru folks here in West Africa. The change is a miracle. The Krus were bloody, warlike, quarrelsome, eaten up with superstition. After eighteen years preaching the Gospel, the new birth of a new nation is taking place and the young people are crying for education and civilization.

The parable of the Good Samaritan, the lesson of social service in the name of the Father has been taught and impressed daily for eighteen years upon the consciousness of the Krus until the seed has begun to germinate and grow into deeds of Christlike service.

After eighteen years of close contact, and painstaking observation of the Kru tribe, we have come to the conclusion that the only thing of real and permanent value to the Krus is the gospel of actual service done in Christ's blessed Name by loving and surrendered hearts. Preaching stirs the Krus but they soon forget its real import. Unselfishness, expressed in service, is, however, a staggerer to the Kru man. He stands off and is amazed and confounded when he sees it. Unselfishness is an unknown quantity to him. The cup of cold water, the widow's mite, or the box of alabaster ointment service is absurd and foolish to him, in his barbaric state. With him it is self first, self last and self all the time. But when the regenerating power of the Lord Jesus Christ comes into vital contact with his heart, a marvelous change takes place! His face changes and shines. His life is clean. His cry becomes: "What wilt Thou have me to do?" not "What will you do for me?"

In the Kru barbaric state, woman is property, bought and sold at man's whim; passed on, after his death, to his relatives. She does all the hard and rough work. She is the freight train of Africa. When the Kru man goes with her on the road, he will walk ahead without any load, but she will come behind, with a baby on her back and a heavily-loaded kinjar of cassava or wood on her head. He, in front, with his umbrella raised, keeps from his precious head the tropical sun or rain. She, trudging in the rear, minus an umbrella, takes what comes in the way of weather.

But when the soft, life-giving touch of the divine Spirit of the Lord Jesus rests upon his inner life, it is then that his hard and cruel heart feels the warmth and the magnetic influence of the Master's words: "Whatsoever ye desire ~~men~~ to do to you, do ye even so to

them." It is then the deep waters of African life are stirred, and real chivalry toward women begins. Then some very sweet fragrance of holy service distills from lovely flowers of kindness and helpfulness toward womanhood. And this is more striking on the West Coast of Africa because such flowers are seldom to be seen growing in this soil. Those who break away from the old, old order of Africa pay a good price for it. Christ's call to leave "father, mother, children, houses, lands" is literally fulfilled on the West Coast.

Under the old order, no man will eat with his wife, or help her in her cassava farm, or cut wood for her, or carry a bucket of water. To do so would mean utter degradation to him. So, to prepare the way for the difficult lessons in chivalry at the Nana Kru mission, when boys want to enter our boarding department they are told, as the first crack out of the teaching gun, that "We are women; Kru Christians are women, too." With open mouths they stare at us in dumb amazement. To curse ourselves by classing ourselves as women is an insult too great to be understood.

We tell these applicants that we white men make cassava farms and carry water, cut our own wood and even go so far as to cook our own food. The boys feel now that this can't be real; they must be in a nightmare! We tell them further that we help the women with heavy loads; do their work for them when they are sick (the average Kru man would send a sick woman back to her mother's people to take care of her since her lord and master doesn't want the trouble!) and when tired send our boys and girls to help them. "This," we explain, "is the way God palaver works." When the boys have partially recovered from this succession of shocks from Christian Africa, we tell them: "If you do not like these conditions, you have come to the wrong place."

The road is steep and rugged to travel. Many, in walking it, lose father, mother, brother, sister, country, often wife as well. Persecutions accompany intense opposition. All their families turn their backs upon these spiritual social-service knights who, by their new manner of living, actually turn old Africa upside down! For are they not seen working side by side with their wives in the cassava farm? Are they not known to cut wood and carry it for their women, and tote the water, too? Even cook the food when their wives are sick? And instead of sending them away, try to nurse them? This treatment of women is so foreign to the pagan African; as foreign as the changed heart which is responsible for it. To his mind, only two solutions to the problem present themselves: Either "our men's heads have gone sick!" or "The Mission has bewitched them!"

This African social service is heroic and brings a vast amount of ridicule from fellow-Africans. There is perhaps no human being more painfully sensitive to ridicule than an African; it is death to him to be the butt of ridicule.

Then our boys are taught to be ready at a moment's notice to carry in a hammock any distressed traveler, or any sick or tired person who comes along the Coast, and to do it with or without pay. They must be ready, day or night.

One afternoon two Roman Catholic priests sat drinking tea with us on their way from Sinoe to their own Station. After a pleasant chat, we grasped hands in parting and the fathers called to their heathen hammock carriers to bring up the hammocks. To their amazement the carriers had disappeared, having calmly set the hammocks down on the grass and quietly departed. Not a carrier was to be seen anywhere! And the fathers' station thirty miles away! At the distress signals, our Kru knights came to the relief of the priests who started off quite comfortably, with heretics instead of heathen, toting them.

Unexpectedly an African woman teacher comes along, needing carriers to tote her hammock to her destination. The call for volunteers is given and eight strong knights offer their services and cheerfully start on a fifteen-mile hike. They are in luck this time for they are offered pay. But they refuse to take it. They say to the astounded lady: "You are a teacher and you are in trouble; we are glad to help you, for nothing." The teacher wrote us that this act of kindness took the wind out of her.

At Nureh Town two chiefs are locked in deadly combat over stealing women from each other's quarter (or borough), with the element of personal ambition figuring largely, each chief aspiring to be head chief. The strife has gone on for months, with great bitterness and intense fury until at last this hatred bursts into flames of revenge. At dusk one evening each chief and his followers start forth with knives, cutlasses and flaming torches to burn each other's borough to the ground. The whole town would have been in flames had not the news of the uproar reached our Kru knights six miles away. No horses have they, like King Arthur's knights, but on their own shank's mares they rush to that town post haste. With physical force they separate the combatants and force them back to their own houses, snatch the torches from the chiefs' hands and extinguish the flames, and save the town. When the excitement is over, and men can think calmly, these very chiefs affirm that our knights have done "a good deed." Had our knights six miles away merely shrugged their shoulders, old Kru fashion, remarking indifferently: "It no be our palaver," that town would have been destroyed and many lives lost.

One day a steamer anchored in the port of Grand Cess. But Neptune was angry and lashed the sea into fury. Great walls of water swept in and broke upon the beach and the surf roared through the rocks along the coast. As the Krus express it: "The sea was plenty vexed and was wet." No ship's boats were lowered. Some

Kru passengers, however, tried to land in a small canoe. Midway to shore, it capsized and three young men were seen struggling in the cold, angry waters, by the folks on the beach. Nothing was done to help the drowning men. The people simply said: "They are not our tribe's men and we are not going to die for them."

But among the crowd were three young Kru Christian knights. One of them said to the others: "Push that canoe into the water." Then what a yell went up from the crowd: "The canoe is not yours, and you will break it. Leave it. Leave it. You yourselves will die for nothing. Those are not your people."

But the Kru knights, like Bunyan's Christian, stopped their ears, crying: "Life! Life! Ahead!" and went steadily on with their work of rescue. Pull! Pull! Pull! Beaten back repeatedly by the heavy waves! Pull! Pull! Beaten back again! Once more their paddles dug into the surf. An extra burst of strength and they reached the capsized canoe. *Two out of the three were gone! Gone where?* The knights picked up the third man and brought him safely to land. That rescued man is now a Methodist Episcopal preacher at Sueh and has done a real man's work there. Christianity makes these Krumen brave.

And brave, not only in emergencies, but in steady, everyday performance of the day's duties whatever they be. Two of our knights each week carry the Gospel to distant towns in the interior, their road passing through a wide river and a broad swamp. No eye save God's rests upon them as week after week, month after month, they walk those miles and struggle through the mud and waters. We know, that for six months out of twelve, the water in the swamp comes up to our knight's chin—there is no bridge—no canoe. He must strip and wade through, carrying his Sunday suit of clothes on top of his head. We never hear a complaint nor a wish for an easier preaching appointment. They are God's true knights.

#### SOME INTERESTING FACTS

Africa contains about 42,000,000 Mohammedans.

Of the 3,600,000 people of Madagascar, 3,000,000 are still heathen.

China still has more than 300,000,000 adherents of heathen religions.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

More than 118,000 Shintoist temples and shrines are found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.

Multitudes among the 340,000 Indians of the United States still believe in the old pagan superstitions of their ancestors.

Today the total number of missionaries of Protestant churches is no fewer than 40,000, with a communicants' roll of 4,500,000. In addition, there are adherents numbering many millions more.



JUNIORS OF A THREE HOUR WEEK CHURCH SCHOOL

## Rural Religious Education

BY REV. WALTER ALBION SQUIRES

Director of Weekday Religious Instruction, Board of Christian Education, Presbyterian Church, U. S. A.

**T**HE great cities of our nation are in a sense parasitic. Recent investigations have shown that in many of them the death rate exceeds the birth rate. They draw in human life from other sections of the country and consume it. In so far as human life is concerned, they are not self-sustaining and would pass out of existence were they not sustained by human life nourished in more favorable regions.

Great cities dissipate something besides physical life. They dissipate moral and spiritual values which form the foundations of our civilization. In this respect their disintegrating influence is felt far beyond their own borders. Some of our largest and most populous states count on the wrong side of great moral issues because of the fact that they have one or two large cities within their boundaries. Many large cities must therefore be counted as liabilities rather than as assets, in so far as moral and religious values are concerned. The problem of America is therefore largely the problem of her great cities. It is not with this problem, however, that we are primarily concerned in this article. We are to consider a problem related to the city problem and one which is so fundamental to it that one can hardly be solved without the other.

Great cities have probably always been more or less of a menace to the civilization in the midst of which they existed. The spiritual degradation to which Rome sank had much to do with the downfall

of that empire of which it was the head. So long as the great cities of a nation are few their adverse influence may pass unnoticed, but when they become numerous and the nation becomes city-centered rather than rural-centered in its population and its modes of life, the dissipating influences of the cities begins to become manifest. As a nation we have just passed beyond the point indicated. We now have more people living in cities than we have living in small towns and in the open country. The number of our large cities has greatly increased during the past few decades.

The problems of the city are made doubly serious in our day because, while the cities have been increasing in size, many rural districts have been declining. Many have declined in population and not a few have declined in morals and religion. The streams which have been pouring a saving element into the great cities of the land show signs of becoming dry at their source. Our rural communities have problems of their own and they are, as a whole, becoming less and less capable of combatting the bad influences of the great centers of population. The salt which has heretofore preserved the great cities of our nation is in danger of losing its savor.

The causes which lie back of the moral and spiritual decline of rural America are too numerous to mention here. The depletion of the population in some rural sections has brought serious problems. Empty farm houses are abundant in many agricultural districts and it is in such districts that most of the abandoned churches are to be found. Public school leaders have met the changing conditions by consolidating country school districts and providing conveyances for the children. For some reason church leaders have not manifested equal foresight. The depletion of the rural population has often meant the passing of the country church with its Sunday-school. Denominational competition has often been keen in villages and in the open country. A divided Protestantism is peculiarly incompetent to deal with many of the rural problems of our times. For many years the annual revival was a feature of rural religion, but the revival is passing away with nothing to take its place. As a method to be depended upon almost exclusively, it had serious defects, but it did serve to keep the country church alive.

As a result of these conditions there are today more than 10,000 rural communities in America which have no religious facilities whatever. There are 10,000 more which have religious services so irregularly and at such long intervals as to be of little value. In these 20,000 communities and some others only a little better provided with church services there are approximately 10,000,000 children and youths growing up without any religious nurture worthy of the name. By the term "community" is meant a country neighborhood, approximately a country school district.

This may seem pessimistic and it would indeed be disquieting were it not for the fact that not all of our people live either in large cities or in rural communities. Practically every great city is surrounded by a broad ring of suburban population. A study of "Who's Who in America" indicates that most of our notable people have been reared in such suburban sections. They have lived as children and youths near great cities but not in them. It is probable that in these suburban districts our civilization is at its best. Out from these more favored sections of our population must go forth the ideals and the help which will enable both our great cities and our rural communities to solve their problems.

Several distinct movements have been organized for the moral and spiritual betterment of rural America. One of the most im-



BEGINNERS, A WEEKDAY CHURCH SCHOOL IN A KANSAS VILLAGE

portant of these is the work carried on by Sunday-school missionaries. They have shown heroic devotion to their task. They have gone into out-of-the-way places in the mountains. They have sought out the scattered homesteads on the great arid stretches of the West. They have lived on the frontier and have safeguarded pioneer life from the spiritual dangers to which it is peculiarly exposed. Their work has had special importance because it was largely educational and because it had much to do with children.

Nevertheless, the work of the Sunday-school missionaries has been but a drop in the bucket compared with the vast task which they have before them. The plan would seem to be limited by certain severe restrictions. It has lessened the evil results of rural conditions, but as a thoroughgoing remedy its value is open to question. The religious education which it has been able to secure for

the spiritually neglected children of America has often been meager and transient.

Several denominations have attacked rural church problems by a vigorous program of what they have called "Country Life Work." They have sought to restore the rural church to that central place in the life of the community which it once occupied. They have conducted certain demonstration centers which have also influenced other communities to some degree. And yet this movement, like the Sunday-school missions movement, has hardly touched the fringes of our problem. Both ought certainly to be continued and both ought to be enlarged, but it is not certain that either is fitted to become an agency capable of securing a full solution of our problem.

There is need for a thoroughgoing and statesmanlike approach to the whole problem of rural America and its spiritual uplift. Such an approach can hardly be said to have been made. It was rather clearly visualized and partially outlined at the time of the Inter-church World Movement, but the collapse of that enterprise cut short all attempts to carry out plans which had been laid. Nothing less extensive will suffice. We are dealing with a big problem and we must think in large terms. We cannot dispose of our difficult task by working at it after a piecemeal fashion and by the use of side-issue methods.

The approach to the problems of rural America must be fundamentally educational. We must make it our main objective to reach the children with religious training. The spiritual problems of rural America have their roots in the spiritual neglect of the children of rural America. Our remedy must begin where the problems had their beginning. We have made secular education available for practically every child in the land. We must make religious education equally available. We have raised secular education to a high state of efficiency. We must make religious education equally efficient. The times demand a Horace Mann. As that great-souled educator visualized an America wherein every child was given adequate and efficient secular education, so must we visualize an America in which every child is offered adequate and efficient religious education. We have given forty per cent of the children of the nation religious teaching. We must reach them all. We have been offering fifty hours a year of religious teaching. We must offer four or five times as much.

There are certain agencies which in the providence of God have come to the kingdom for a time like this. The Daily Vacation Bible school has demonstrated its value in country communities. These schools have been organized on Indian reservations, in farming districts, in mining towns, in meager villages which dot the deserts along our great transcontinental railroads. They have doubled the time available for religious instruction and increased its efficiency

many fold. Why not have a nationwide system of Daily Vacation Bible schools? What the few communities have done the many can, do if they will.

The weekday church school is another agency of great promise of which we may avail ourselves. These schools have been organized in the open country. They have been carried on successfully on the Pacific coast of Oregon, in the cut-over lands of Upper Michigan, and in the farming communities of northern Illinois. They have enabled church leaders to reach practically all the children in scores of communities. Weekday church schools can be organized wherever public schools can be organized. They can be maintained wherever public schools can be maintained. There is no insurmountable difficulty confronting the erection of a weekday church school system which shall be co-extensive with our public school system and on a par with it in every detail of efficiency. We can do it if we will. Such a system in bringing religious nurture to the millions of America's spiritually neglected children would unlock the solution to the problems of the great city and of the rural community, and we shall likely find that nothing else will suffice for this great task.

## The Cooperating Country Church

BY MARJORIE PATTEN, NEW YORK

Institute of Social and Religious Research

THERE are two kinds of rural churches in America today—those which go out to meet their people half way, and those which do not. As in the old days, the latter are Sunday-meeting houses dedicated only for religious services. Their doors are closed during the week—excepting perhaps for a midweek service. They take no active part in the activities of their communities. They recall the days long ago when people came from miles around to attend service, but lament that the coming of the good roads and the automobile have caused the present decline. So they struggle on, dejected in spirit, as they watch the cityward procession along the paved highway, shake their heads as their congregations dwindle and their Sunday-school classes decrease in membership.

The country churches that go out to meet their people present, another picture. They are few and far between but they offer a warmer welcome to the traveller who seeks them out. They have changed their program to meet the needs of the changing times. They count the good roads and the automobile as blessings. Their doors are open to the young people on the door steps and there is music in their auditoriums. They are a part of the communities in which they are counted as leaders. They work side by side with the other agencies already at work and endeavor to take the place of those agencies that are not yet in service.



READING, WRITING HOME, PLAYING GAMES—THE ROOM AS IT LOOKED NATURALLY  
AND AS IT WAS USED

There was the church in the heart of a great peach orchard of southwestern Arkansas, serving both the year-round workers and the host of migrating harvesters who came during the peach season. A full time resident pastor was in charge and his Sunday-school held the banner for the district. This church was the social as well as the religious center for the orchardmen.

In Virginia, close by the Washington country club, was found a project in process in the erection of a church which will offer early morning services to the Sunday golf player who otherwise would undoubtedly attend no services anywhere. In the old days the people came to the churches. Today the church must go to the people or it will fail to reach them.

In northern Arkansas a church sought to share the farmers' problem by joining forces with the Farm Bureau in an effort to organize a cooperative marketing association. Because the church showed itself to be interested in berries, apples and grapes, the farmers rallied to a new interest in church affairs. The farmer and his church met on common ground.

A New Mexico community church was failing to reach the cowboy population in its midweek prayer services until it transformed these into church-night services, introducing moving pictures, short talks, and community singing. Thus the auditorium was filled to overflowing every Wednesday night. The cowboys became persuaded that the church was on their side.

New ties were formed between church and community in an Indiana village by a project introduced by the church when its Boy Scout troop was turned into a village fire department. An Arkansas



"CHUCK" ON THE PRAIRIE—THE CHURCH MEETS IMMIGRANT HALF WAY

church, through its boys and men, helped to build a good road through the community. When lack of proper sewerage in a western village was endangering the health of the people, a business-like church took up the project for laying a new system as part of its job in ministering to all groups in the parish.

In Richmond, Virginia, a city church saw that a rural county near by needed a neighbor as much as it needed a sermon. It became responsible for the erection of a community house and for two trained workers—one to preach and the other to act as neighbor to people of all denominations. In one year good neighborliness changed the whole situation. Pageants broke down barriers and brought people together. The community house became the real meeting house for the entire county, and it now serves as church, health and recreation center, polling place, meeting room for the junior clubs, farmers' meetings, Sunday-school. Through its activities isolation has become a thing of the past. Service to folks through every-day neighborliness instead of through a stereotyped denominational program, has been the policy adopted by this city church toward its farm neighbors.

A mission in San Gabriel, California, went out to meet the Mexican migrant worker in the fruit groves. It furnished him with church and school, clothing bureau, clinic, and recreation center.

Another outstanding church which met the migrant half way was that of Larned, Kansas. When a rainy week overtook the community in the midst of the harvest season, the church with the cooperation of Farm Bureau and the local authorities turned the Farm Agent's office into a rest and recreation center. The room was

furnished with writing tables and chairs. Reading and writing material were contributed. Entertainments by the various church groups enlivened the week day evenings and on Sunday special services were held for the men with a large congregation present. Street loafing was diminished and a dull week was made interesting for this band of harvesters who had hitherto been looked upon as strangers necessary for the earning of the season's income but not to be treated as neighbors.

In its recent study of agricultural villages the Institute of Social and Religious Research found few churches entering wholeheartedly into the daily life of the villages. For the most part they carried on a strictly religious program. Many of them were apparently blind to the needs of their young people, though no other agency in the community was helping to solve the problems of the coming generation.

There were few churches with the vision of that church in Iowa which adopted the motto, "What shall it profit a church if it gain the whole world, and lose its own children?" Nor were the village churches outstanding in their service to their open country neighbors. An exception was found in a barren wheat center of Oregon where a church was working far out into the isolated sections. It had organized country Sunday-schools where no other agencies were at work, with the exception of the little one-room schoolhouse. The Sunday afternoon services were the only get-together meetings in the great area. Families came from miles around and stayed all day. If the average Sunday-school in the average village could develop one one-hundredth of the enthusiasm evidenced in the crowded little school house on Easter Sunday of last year, the future of the village church for tomorrow would be bright indeed. Young and old filled the benches, and the children sat on the desks. The village church orchestra had come out to help with the music. The wheezy little organ was out of tune but the spirits of the people were not and that service was one long to be remembered.

There are churches that realize their responsibility to encourage their farmers to adopt better farming methods. One has a demonstration farm; another is influential in organizing a cooperative creamery; a colored church preaches farm ownership and tries to turn its members' minds from the growing of cotton alone to the advantages of turkey raising in order to better their financial condition and so raise their standard of living.

These are a few of the methods that have taken deep root in the life of farming communities, where service to folks is valued more than denominational prestige. To the preaching of the Gospel is added the development of neighborly understanding. Whatever the need of the community may be, these churches are alert to meet it as part of their regular program.

# How Kim Nam-Po Helped Build a Church

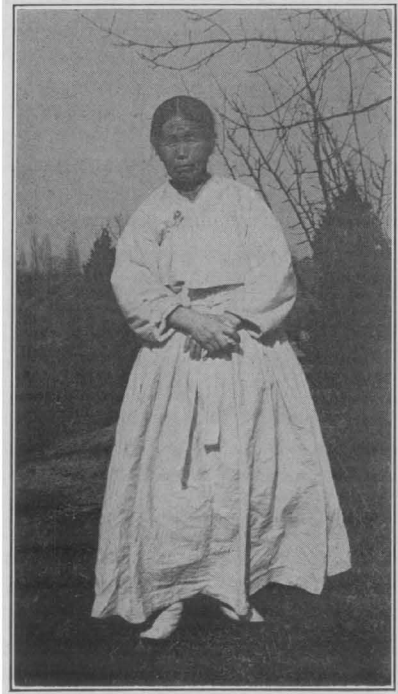
BY WILLIAM NEWTON BLAIR, PYENG YANG, KOREA

**T**HE large increase of believers in Korea the past two years has created many building problems. It is fairly easy for a small group to buy a three-room thatch-roofed house, tear out the walls, and with a little fresh paper convert the building into a church. Back in the country such a three-room house can be purchased for twenty-five dollars and even a poor group of new believers can usually raise that much.

As the church grows, addition after addition can be added until the original building is transformed into a cross or into an "L" shaped church with the women sitting in one wing and the men in the other.

But a time comes when additions can no longer solve the problem. Hence when a hundred or more believers are assembled a new church building becomes imperative, one with high walls and a tiled roof. Such a church building costs from three to five hundred dollars, besides much labor in assembling material and in erection. But nothing has given me more inspiration these years than the way the Korean Christians get under a church building proposition like this. Every one gives to the limit and many beyond. I have known men to sell their work cattle in order to share in the offering. I have seen many a deed for a part of a small farm given by farmers without money. Hundreds of wedding rings are placed on the plate by Korean Marys, and many dry the Master's feet with their hair, pulling down the long coils of shining black false hair so prized by Korean women and piling them in heaps before the altar.

There are forty-five church buildings now in my country district and twenty-seven of them are tile-roofed buildings. As the church grows, these tile-roofed buildings are enlarged from time to time, but by and by if a congregation of several hundred is gathered, the second-stage church must also be replaced by a much larger build-



KIM NAM-PO

ing. Now the congregation is faced with the serious problem of erecting a church building that will accommodate from five to seven hundred. This not only requires a small fortune in Korea, but demands an expert knowledge of truss construction not possessed by the ordinary Korean carpenter. An experienced contractor must be engaged from the city and large timbers hauled from the far-away mountains or brought by rail from the Yalu.

There are only seven "third-stage" church buildings in my territory. The largest of all is in Anju, the building of which made history in that part of Korea several years ago. Not only did the Christians give as never before, but the magistrate of the city helped them by giving stones from the wall of the city and tile from devil houses no longer valued. The Anju church was built on a hill in the center of the city and was fashioned after the mother church in Pyengyang, a great white temple looming high above every other building in the city. Two years ago a congregation of seven hundred filled the Anju church building, but last year God poured out His Spirit in double measure and in one year the seven hundred Christians increased to fourteen hundred. So Anju Church has another building problem on its hands which brings me to the point of this article.

After weeks of prayer and planning the church officers decided to divide the congregation and build a second building. It was estimated that at least ten thousand yen would be needed and that amount seemed impossible to obtain. But the Christian Church has grown all through the ages by undertaking the impossible. I will tell what happened in the words of Kim Nam-po, a widow who has been a Christian only a few years. She is possessed of some property, but is by no means a rich woman. When she came to my house in Pyengyang and sat on the floor while telling me the story, my wife who had never seen her before thought from her clothes that she must be very poor. Kim Nam-po said:

"Elder Kim asked every one to give all they could for the sake of Jesus so I put down my head and prayed and then raised my right hand with one finger up to tell the elder that I would give the first one thousand yen. After that everybody gave gladly till five thousand yen was pledged. But Elder Kim said that five thousand yen was only half enough and asked us all to pray. He looked straight at me, so I put my head down and prayed once more and then I raised my right hand with two fingers lifted to show that I would give two thousand yen. Everybody clapped their hands and said, '*Han-animkei kamsahamnada!* Thanks to God!' and in a few minutes five thousand yen more had been pledged for the building."

This is the largest single offering I have known to be made by a Korean for a church building and it was made by an old woman only escaped from heathenism five years; made very simply with two uplifted fingers.



THE MAIN HALL OF THE ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL, SEOUL, KOREA

## A Center of Christian Activity in Korea

The Arthur T. Pierson Memorial Bible School, Seoul

BY REV. CHAS. S. DEMING, SEOUL, KOREA

**F**OR many years the youth of Korea have been facing Seoul and seeking the light of truth and progress in its halls of learning. Among these crowds are a goodly company who have tasted of the Water of Life and with the new thrill of sins forgiven and fellowship with the Son of God have come to Seoul to learn more of the Word of Life and to fit themselves for service in the Master's Kingdom.

Situated upon a hill just inside of West Gate, looking out over the extensive campus of the Boys' High School, is located the Arthur T. Pierson Memorial Bible School. The campus of the Boys' High School, with the background of the majestic mountains which surround Seoul, is a pleasing sight. Here at the edge of pine forests, originally the grounds of the Mulberry Palace of the former dynasty, is laid out a large and beautiful athletic field. In front of the main school buildings to the left are set out many of the beautiful cherry trees whose blossoms in the springtime are the pride of Japan and the inspiration of many poems.

The Bible School, located amidst such pleasing and cultural surroundings, has an advantage easily recognized. The beauty of God's handiwork, the rugged strength of the hills, the value of clean sportmanship, the worth of education, are thoughts that impress themselves upon the mind from the very atmosphere of the surroundings.

Then the fine grounds and buildings of the Bible School, capped with the cross the symbol of love and sacrifice and filled with eager students of the Word, create an atmosphere of prayer and devotion.

Over fifty young men came to this school on the first of April this year with high hope and with great joy that an opportunity for study had been opened to them. Some have been wanting to come for many years but funds were scarce in their little thatched homes in the country. This year the Bible School has announced that it will take in, without further expense, all worthy students who will bring their rice for sustenance.

It will cost the school per student \$15 each year to provide for these eager devoted students and an appeal is made to those interested in Korean Christian training to contribute at least fifty of these scholarships.

Heretofore the school has helped in the preparation of many ministers for the Church in Korea. In its reorganization, under the energetic and resourceful administrator Rev. W. J. Anderson, it will send out many more devoted workers to hold aloft the banner of the cross and to spread the light of the Gospel of Christ in darkened corners of the land among an otherwise despairing people.

Four years ago there came to the school a young man who, in his early youth stirred by the Spirit of God, had left his home and friends and had gone to an island people off the coast of Haiju. There he preached and taught and loved the people for two years, establishing in that time two churches and two schools. Urged by an inner hunger for more of God's Word he came to the school and received a scholarship. He was diligent in his studies, a leader among the young men, a daily witness to his Lord. He was soon given an appointment to supply a congregation in the suburbs of Seoul. Many were brought into the church under his ministry. He was graduated, and entered the seminary. During his first year there a call came for volunteers to go to preach to Koreans in Manchuria and this young man was among the first to volunteer. With his wife and two children he met hardships and sorrow valiantly. One night Chinese bandits came and shot up his village. His devoted wife was killed with a testimony to Christ's love upon her dying lips. He bravely brought his children back to Korea after holding a two weeks' Bible Class already planned. Then again with all his strength he set out to serve his Master through the Church.

Who can measure the ever-increasing body of influence that can be traced to this life and the lives of others who have gone out from this school to glorify their Lord and to bring Heaven's Way of Life to this sin-torn earth!

Your prayers are solicited for the further progress of the school and the upholding of the hands of the new administrator in preparing these young men to be ambassadors of the Great King in the land of the Morning Calm.

## Some Advantages of Cooperation \*

*Why Christian Forces Should Work Together at Home and Abroad*

BY JOHN R. MOTT, LL.D., NEW YORK

**I**N my thirty-five and more years of work among the nations, never has the missionary undertaking seemed to me to be so difficult as at present. Never have our Christian forces seemed to be so inadequate for the task. In my judgment, the next fifteen years will be the most difficult in the history of the Christian religion. Not because of the forces which oppose us; nor because we are called on to deal with so many great issues simultaneously; nor because of the stern challenges that are sounding in the ears of the churches of all lands; but principally for the encouraging reason that never before have so many Christians awakened to the awful implications of the Christian Gospel. Thank God, we have come to a time when large numbers of followers of Jesus Christ seem to think that He meant what He said, and believe with depth of conviction that He must be Lord of all or not at all, and are dominated by the vision of the kingdoms of this world becoming the Kingdom of our Lord. At such a time, we need to utilize the united wisdom and experience and the sacrificial devotion of Christians of every name.

New or added forces may be released for the missionary movement through interdenominational, international, and interracial cooperation. Without doubt, such cooperation will augment the financial resources placed at the disposal of the missionary movement. Almost every church and missionary organization is hampered through lack of sufficient funds. What is the difficulty? The situation is surely not due to any lack in adequate resources. Nor is the financial embarrassment of the missionary cause due to the fact that people in America are not disposed to devote money to unselfish causes. Nor is it due to the fact that there are not abundant resources in the hands of the Christians. Why, then, are not the financial energies of our constituencies more largely liberated for the missionary cause? One of the most important answers to this question is that our policies and plans do not impress those who should give as representing the wisest, most economical, and most productive use of funds. They are not staggered by the magnitude of the sums required for world-wide missions. On the contrary, they cannot but wonder at the smallness of our plans and demands. They do not object to large expenditures, but they do object to waste due to unnecessary duplication of expenditure and of effort caused by the failure of different groups of Christians to cooperate.

They commend what we might call the zoning plan, followed by

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\* From an address delivered at the Washington Missionary Convention.

the churches at work in Korea and Mexico, by which each denomination assumes responsibility for the work in a given part of the country. Another economical and effective method is that employed by the churches that unite in the support of union educational and philanthropic institutions in different parts of the mission field, or the multiplying value of the work accomplished by the National Christian Councils of China, India, and Japan, or by the Committee on Cooperation in Latin America, or, above all, by the International Missionary Council. All of these agencies have united in study, in planning, and in action, the various churches and missions responsible for work in certain great areas. Well conceived plans of cooperation will result in relating new tides of financial power to the missionary enterprise.

Cooperation entered into heartily by various Christian denominations and by the Christians of different nationalities will inevitably result in strengthening the intellectual leadership of the missionary enterprise. Here our need is admittedly great. It reminds one of an article that appeared in the *London Spectator* entitled "First Rate Events; Second Rate Men." In the world today, events of the first magnitude and significance are transpiring, but we have far too few leaders of the highest ability to cope with these great and pressing issues. We need in the Christian missionary movement more thinkers and fewer mechanical workers. There are too few creative minds. Great is the need of men and women who can rethink, restate, reinterpret the missionary message and, where necessary, revise the missionary methods.

Cooperation augments the intellectual resources of every cooperating body through pooling the intellectual abilities and contributions of all. Great benefits have come to all the churches at work in China, and to every missionary society interested in that field, from the work of the educational commission sent out to China. International cooperative plans made available to all agencies interested in the uplift of Africa, both missionary and governmental, the results of the discerning and constructive studies of the Phelps-Stokes Commission headed by Dr. Thomas Jesse Jones. The experience and conclusions of W. J. McKee, a Presbyterian industrial missionary in India, who has accomplished an educational work of great originality and of the utmost practical value, should be made available to a score of other mission boards.

It is expensive business for each mission to have to acquire in its own way a rare experience, which, through cooperation, can be shared with all. It is the very essence of cooperation, thus to make possible the thinking of one complementing or supplementing that of others. The need for the enrichment of mind and comprehensiveness of view which comes from such united study and thought is more imperative just now than ever before. Why should certain denominations, mis-

sions, and national groups suffer intellectual impoverishment, and fall short of the intellectual mastery of their problems, and fail to afford a real intellectual leadership, through intellectual isolation, due to the failure to cooperate?

Cooperation on the part of the churches, as well as of the different nations which are engaged in missionary undertakings, will develop a larger and truer statesmanship for the kingdom of God. Senator Root one day remarked to me that we may judge of the stage of advancement of the statesmanship of a nation by its ability to cooperate with other nations. We might reverse his statement, and say that only through cooperation do we make possible the development of the most advanced stage or type of statesmanship.

The manner of life of too many administrators, board members, and church leaders is not conducive to the development of Christian statesmanship. A disproportionately large amount of time and attention is today given to promotive activities. We need to be drawn out of the meshes of our ordinary financial and administrative routine into fellowship with kindred minds of other bodies. Every genuinely cooperative, unselfish enterprise brings us out into a land of larger dimensions.

The missionary message will be wonderfully enriched through the most intimate cooperation of all true Christian believers. In fact, is not genuine cooperation and unity essential to ensure the giving of full-orbed expression to the message of the Church of Christ? He has not revealed Himself solely or fully through any one nation, race, or communion. No part of mankind has a monopoly of His unsearchable riches. The help of all who have had vital experience of Him is necessary adequately to reveal His excellencies and to communicate His power.

How much the rising native churches will be profited from entering into such cooperative relations as will keep them in touch with organized Christianity of other lands! Surely every church will profit from preserving intelligent contacts with historical Christianity. Name the century in the life of the Christian religion which does not have its contribution to make to every living church of today. Name the Christian creed which does not state truths in terms which will help to buttress and strengthen every Christian communion. What cannot each rising and struggling, as well as each strong and expanding church, gain from the most intimate relation to vital and applied Christianity wherever it is found the world over?

Such cooperative relations will not only enrich our message, but also, therefore, enrich our lives, enrich our spiritual experience, and wondrously enrich our spiritual fellowship. This leads us into one of the most profound mysteries and most transforming truths and processes of the Christian revelation. Well may we ponder, and ever and again ponder, the enriching and unfathomable ideas contained in

the words, "Until we all come in the unity of the faith, and the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fullness of Christ." Through the knowledge of one another in the pathway of sacrificial service for one another in the great cooperative and unifying activities of the kingdom, as well as through the knowledge of the Son of God, we may become perfected.

The influence of the Christian religion will be enormously increased through genuine cooperation and unity. The unity or oneness among His followers down the generations, for which Christ prayed, was not to be regarded as an end in itself, but rather as a means to insure the great central end of Christian missions, namely, "That the world may believe." Thus this is the great, the triumphant apologetic. Wherever and whenever we find the Christian faith failing to sweep the field in triumph we do well to examine ourselves as to whether one of the chief causes, if not the chief one, may not lie right here. Divisions among the Christians—denominational, national, racial—have ever been a stumblingblock; but with the recent rapid shrinkage of the world these divisions have become more serious and intolerable than ever.

In recent visits to different parts of the Moslem world I was solemnized and humbled to find that the principal argument Mohammedans were using against us is our divisions. The same is true with reference to the attitude of unbelievers everywhere. For Christians to preach the Headship of Christ, and then to stand aloof from one another on the mission field, or at home, or to fail to fraternize or to cooperate with other Christians, belies our teachings and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its followers or promoters shows that it is impracticable.

We must do away with this stumblingblock. To this God is unquestionably calling us. If we can forget that we, the followers of Christ, are Americans, Canadians, British, French, Germans, Dutch, Scandinavians, Japanese, Chinese, Indians; or that we are Presbyterians, Baptists, Episcopalians, Methodists, Congregationalists, Lutherans, Disciples, Friends, in the work of making Him known to peoples in Asia, Africa, Latin America, or of North America or Europe, we have gone a great way toward proving to unbelievers, who are moved by facts, that the religion of Jesus Christ is the great solvent of the racial and national alienations of the world, and therefore is the mightiest force operating among men. The present is the time of times to present this apologetic.

Well-considered policies and rich experiences in the realm of cooperation will give the missionary cause a fresh power of appeal to men and women of large affairs, of large capacity, and of large influence. We stand in need of just such a power of appeal. We

have lost something which in the pre-war days we had in the inter-denominational and international Laymen's Missionary Movement.

What was it that enabled the Laymen's Missionary Movement to make such a powerful appeal to the imagination and the will of leading laymen? In the first place, it was the largeness of the task presented. In the second place, these men of large vision and large affairs were appealed to by the wholeness of the task. Above all, they were impressed by the presentation of the oneness of the task; in other words, it was presented as a colossal cooperative undertaking which could not be accomplished apart from the united planning and effort of all the Christian forces. This was, and still is, the language which the modern mind, especially of men and women of large views, could understand.

The great powers of the new generation will be enlisted through large programs and plans of cooperation, federation, and unity, whereas a failure at this vital point may lose this younger generation to our cause. At present our plans do not powerfully appeal to the young men and young women of from twenty to thirty years of age. I have in mind the new generation, not only as we find it in North America, Europe, and Australasia, but also throughout Asia, Latin America, and parts of Africa. We must present to them a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury, love of ease, pleasure, and softness, and overwhelming enough to drive them to God.

Moreover, to win their whole-hearted allegiance, we must be able to show them that ours is a united task. They will not stand for divisive policies and plans. Their intimate collaboration with us and their increasing acceptance of the burden of responsibility for initiative and leadership are indispensable. They have powers to bring to us which we simply must have. Their abounding hopefulness can counteract the pessimism which still so largely obtains even among Christians. They will bring to us a flood of idealism, for, thank God! many of them are still living on the mountains, and have refused to come down into the midst of the valley in these days of reaction. They will bring to us that priceless power, the power of vision, for this is a distinguishing characteristic of youth. This new generation will enormously augment the spirit of adventure in the Christian Church, and this is supremely desirable, for we are entering upon a period of unexampled warfare. We of an older generation stand ready to die fighting in our tracks for the same ideals and the same vision which command so largely the most discerning and unselfish of the new generation, but we will not live long enough to fill in the vision. The new generation, however, have at their disposal the necessary unspent years to fill it with living content of reality.

Effective, fruitful, triumphant cooperation is ever accompanied with fresh accessions of spiritual power. The reason is a simple one, but one that we are so prone to forget, namely, that cooperation can never be realized apart from the help which comes from superhuman wisdom, superhuman love, and superhuman power. Therefore, wherever it is achieved, it is found to be in line with the tides of divine power. No other great desirable process and result is beset with such difficulties. There are the difficulties resulting from narrowness and prejudice—denominational, national, racial; difficulties due to pride and selfishness—personal, ecclesiastical, as well as of nationality or race; difficulties due to conservatism, fear, and lack of vision.

Moreover, there are unquestioned dangers which attend the development of cooperation between churches and between nations. These difficulties and dangers, however, are in a very real sense our salvation. They will inevitably drive us to God, and serve to deepen our acquaintance with Him, and thus lead to the discovery of His ways, His resources and, therefore, His abundant adequacy. If we who cherish the vision of a coming better day of cooperation and unity were not confronted with situations which we honestly know are too hard for us to cope with, not only singly, but also collectively, we would by no means be so likely to seek His face, and to come to know His wondrous power. Some churches, nations, and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership, rather than on the limitless power of God.

Jesus Christ was familiar with the problem of disunion. His solution was strikingly unique. He summoned His followers to love one another, to serve one another, and thus actually to unite with one another. By His own example and teaching He made it clear that this wonder work of vital union among those who bear His name is the work of God. Before He left them Christ instructed His disciples to tarry until they entered into a corporate experience—an experience where, as a result of having their differences submerged or gathered up into an unselfish comprehension, the conditions were realized which made possible the outpouring of the Holy Spirit sent down from heaven, and the triumphant progress of the early Christian Church. That through all time there might be no doubt among Christians with reference to the deepest secret of achieving not only triumphant cooperation but genuine spiritual unity, He Himself set the example by praying that His followers through all time might be one. Only as we enter into the mind and heart of Christ by simple reliance upon a presence and a power infinitely greater than our own, will we gain the spiritual dynamic essential for the realization of genuine cooperation and unity.

# The Courage of Kuramoto San\*

BY JEAN M. PALMORE

WHEN Kuramoto San and his wife were appointed six years ago to Ako, a town back in the mountains from Himeji, Japan, there was not a single Christian or a Sunday-school scholar to be found in the town, but the hottest kind of anti-Christian feeling existed. These two energetic people, however, faithfully went out street preaching, singing all the way until they had attracted a small crowd. After a short talk Kuramoto San would announce a meeting to follow immediately at his home, the chapel. The few who followed them to the chapel doors almost never came in, but after standing for a few minutes would either scoff aloud and depart or simply melt away into the darkness.

After a year and a half, this discouraging monotony was broken by one man at last giving his heart to God and receiving baptism. Then it was possible to have "morning worship," and the evangelist preached to this one-man congregation with as much energy and careful preparation as if he had a hundred there to listen. Even when the convert, being a sickly fellow, felt unable to stay through the sermon and would walk out, Kuramoto San, "to keep the devil from laughing at him" would go on preaching to his good little wife with all his might. Together the two of them would finish up the service to the very doxology before they would stop. Theirs was a spirit unconquerable.

Perhaps the secret of their strong faith was their habit of morning worship. Sometimes this service of prayer lengthened to two or three hours as they poured out their hearts for that town, pleading that God would lead them into the hearts of the people, that His name might be glorified there; literally besieging the walls of Jericho with the same deep faith and dependence on God's leadership as Joshua of old.

One morning as they were thus praying—Kuramoto San's voice raised to a high pitch of his earnestness—the front door was rolled open and some one called, "*Gomenasai.*" But they paid no attention and went on praying. After a time, again came the greeting. However, as they were communing with the Lord of heaven and earth, they saw no reason to stop and speak to one of His creatures; so they kept on praying. After a moment they were startled almost to silence in the sudden realization that the caller was doing the unheard-of thing in Japan, coming up into the house uninvited, and what was more, that he was opening the doors of the rooms intervening and was coming to take his seat on the floor beside them.

\* From *The Missionary Voice*, Nashville, Tenn.

After a short, "Excuse us, we are at prayer," the pastor went on praying. The stranger listened for a time, then he, too, raised his voice in prayer, so that the two prayers rose intermingled to God's throne. The newcomer prayed, confessing his sins, calling on God to have mercy on and save him. Then, and not until then, did Kuramoto San change the tenor of his prayer and begin to pray for this man who had entered so strangely into their holy of holies. When that prayer was finished the newcomer rose. He had never heard the Gospel before and had only been attracted from the street by Kuramoto San's voice raised in prayer. God spoke to him and saved him on the spot, as was soon proved by the fact that he brought his wife to Christ also. These two with the one man already a Christian formed the nucleus of the present earnest little band of fifteen who have been brought to God.

Soon after Kuramoto San's arrival in Ako the opposition came to a head in the organization of an anti-Christian association with over a thousand members. One day they paraded great banners through the streets with such inscriptions as: "To be a Christian is to be disloyal to our emperor and country. Let us kill it out!" "Christianity is immoral. Down with it." The mob gathered in front of the chapel, and there producing a picture of Jesus, they stamped upon it and tore it to bits with shouts and yells until the police broke them up. This demonstration of a thousand against one would have intimidated more than one of us, I fear, but this quiet little man went to see the mayor of the town the next day and charged him with lack of attention to his duties. Freedom of religious thought is a law in Japan. Hence, to have such an anti-demonstration in the town was a confession of an unlawful element of which said town should be ashamed and should put down at once for the sake of its good name. Furthermore, if he, as a Christian, was disloyal to his emperor, then truly he should have been arrested and put into prison. How could the honorable mayor have been so blind to his duties! Then this clear-eyed little preacher extracted a promise from the confused and apologetic mayor that no more such demonstrations would be allowed. Following this with a warm invitation to investigate thoroughly this immoral, dangerous religion for the good of the country if nothing else, Kuramoto San wended his triumphant way homeward. There, he and his wife together poured out their thanksgiving and praise to God who had fulfilled in them as He had so often done in the children of Israel the promise, "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

# BEST METHODS

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



A SECTION FROM THE NORTHFIELD MOSLEM FASHION REVUE

Among the costumes of especial interest were one of exquisite beauty worn by Dr. S. L. Hosmon, of Arabia, and the Kurdish dress of Miss Augusta Gudhart, of Kurdistan

## COSTUMING MOSLEM PLAYS AND PAGEANTS

The dramatic presentations of the coming year call for correct costuming of dwellers in Moslem lands. At the Silver Bay Conference of the Missionary Education Movement and at the Northfield Foreign Missions Conference the showings of costumes were interesting and helpful features. The pictures here given were posed by Rev. M. T. Titus of the Methodist Episcopal Mission in Moradabad, India. The costumes belong to Miss Jeannette Perkins, co-author of "Musa," who spent the past year in Mohammedan lands. They are not for rent, but may be copied from these illustrations. At Silver Bay and Northfield these and other costumes were used in various ways suggestive of best methods in local churches. Monologues, based on story material taken from the textbooks, were given in costume. A young woman who had studied "Two Young Arabs" represented Noorah and recounted briefly the story of the journey with her father and brother when she was a little girl. A boy wore the costume suitable for Musa and delighted a class of children with his visit to them. At a story hour the story teller appeared in the costume frequently worn by story-tellers in the East. At Northfield the impromptu dialogue of missionaries, attired in the costumes for a Moslem fashion revue, was an educational as well as an entertaining feature.

A boy and a girl dressed in costumes of Mohammedan children of India delighted a group at the Demonstration School of the Gettysburg Assembly. The possibilities in effective costuming and poster making were further demonstrated when ten posters, each giving a succinct fact concerning Islam, were displayed by young women dressed in costumes of Mohammedan lands.



1. A Moslem sheik of the desert may wear a brown *aba* with white stripes, with a white scarf for a headdress. The coil around the head is a double circle of horse hair.

2. A rear view of the sheik's *aba* shows the simple pattern of twelve-inch wide strips alternating, unbleached and brown. The original costume is made of camel's hair. The scarf is square, fringed with tassels and folded diagonally.



3. A Mohammedan sheik wears an *aba* of camel's or goat's hair with a gold border. The gay colored scarf of purple and white with long fringe is held in place with a double coil of black, wound with silver or gold, indicating that he is a head man. The *aba* is worn over a close fitting coat-like garment called a *galibeah*.

4. Syrian boys may wear an inside *galibeah* of red and white striped sateen or cotton with girdle and dark *aba*, like the *abas* of the men. The headpiece is square with a small fringe and a cord to hold it in place. The accompanying picture shows the costume of a high-class Moslem boy of Syria.



5. A teacher or *hoja* wears an undergarment of striped material (like bed-ticking) gathered in at the waist by a voluminous sash; a plain red fez, wound with white at the bottom edge, provides the turban. Over the *galibeah* he wears a dark blue serge coat with long sleeves. This costume, without the *aba*, is worn by a merchant in market places.

6. A city official, such as one of the Sultan's guards or a special police, may wear this costume, although it is rapidly going out of date as the silk hat and the frock coat come in. The coat of velvet is heavily embroidered in gold. The trousers of blue serge are trimmed with black cord and gold and are four yards around the waist.

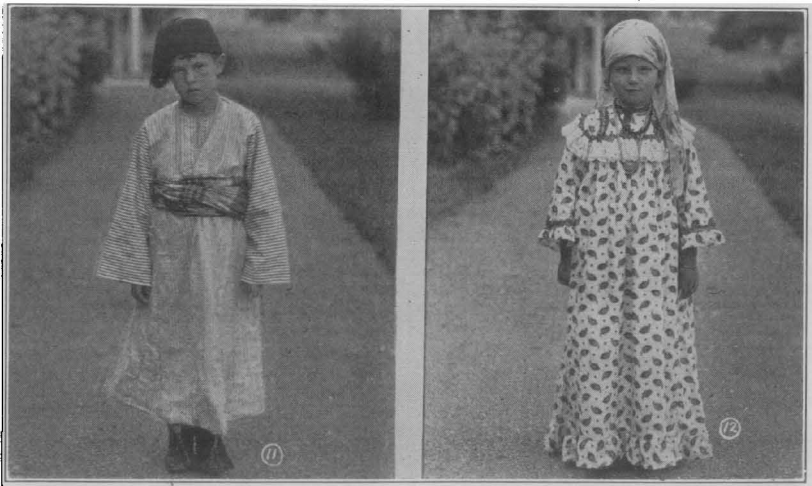


7 and 8. A city Egyptian woman or an Arab woman of the town, high-class and wealthy, may wear a dress of white satin heavily embroidered in beautiful shades of red, brown and yellow. The side drapery is made by fastening a tassel to a button. Over this is worn an *aba* of brilliant silk, of the same pattern as those of men. On the street Arab women wear over this costume a sheet-like outer garment and a heavier face veil.



9. On the street an Egyptian woman may wear a distinctive lace veil and nose piece of brass shaped like a double spool. Her outer garment is of black as is the headress.

10. In North Africa one sees the *burnoose*, a graceful garment made of soft yellow broadcloth. The pattern is like that of a cape, circular and very large. The *burnoose* is slung over the shoulder with the headpiece hanging loose.



11. Musa, the hero of one of the children's books, may be represented by this costume of a little Egyptian boy. The coat or *galibeah* is of blue and white. There is a voluminous sash and a fez with a tassel. This boy wears red leather shoes and tassels and does not go without his beads with the charm.

12. The little girl's dress is bright flowered calico with white lace berthia. The thin gauzy head veil is decorated with gold beads on edges, and there are four strings of beads in red together with the blue beads and the charm. The dress should reach to the ground, and be ruffled at the bottom.

# Woman's Home and Foreign Bulletin

COUNCIL OF WOMEN FOR HOME MISSIONS AND FEDERATION OF WOMAN'S  
BOARDS OF FOREIGN MISSIONS

## A PROGRAM FOR STUDENTS

Suggested for a meeting held under the auspices of a Women's Church and Missionary Federation.

**SUBJECT:** The Share of the College Student in the Missionary Enterprise.

**AIM:** To show what is being done by students, and what may be done, if students will accept the leadership offered to them.

**Hymn:** "O, Brothers, Lift Your Voices."

**Responsive Reading:** Psalm 96.

**Prayer:** by leader.

**Short presentations:**

### I. How Students Are Sharing at the Present Time in the Missionary Enterprise.

1. Farm and Cannery Migrants.
2. Women's Union Christian Colleges in Foreign Fields.
3. Foreign Work of the Y. W. C. A.
4. Inter-racial Student Movement in America.

(Four five-minute talks by students. Sources of information listed below.)

or

### II. Student Organizations and Their Contribution to the Missionary Movement.

(Short presentations of some of the various student denominational and interdenominational organizations, such as, the Lutheran Student Association, Wesley Foundation, Y. W. C. A., etc., by students who are members of such groups, if such can be found.)

### How Interest in Missions May Be Promoted on the Campus.

(Various students tell methods that have been used. For those who wish to follow out the idea of student work on the campus this topic can be used instead of the following topic on the students' conception of missions.)

**Hymn:** "We've a Story to Tell to the Nations,"

or

"In Christ There Is No East Nor West."

**Short reports:** **SUBJECT:** The Stu-

dents' Conception of Missions as Expressed in Students' Gatherings.

(Two five-minute talks, preferably by students. Based upon the Evanston Interdenominational Student Conference, the Louisville Methodist Student Conference, or the Student Volunteer Convention.)

**Note:** If this is not feasible, both of the suggestions under "Short Presentations" could be used.

**Address:** The Challenge to Students to Become Sharers in the World Task of the Church of Today.

(By an adult or some outstanding student, if available.)

**Hymn:** "Lead on, O King Eternal."

### Prayer and Benediction.

**Note:** This program has been projected for a meeting held in the interest of and for college students who may be at home on vacation or may be resident in the community. Its purpose is to arouse interest in the missionary program of the Church on the part of these college students, or young alumnae.

The program should be, as far as possible, in the hands of students, and if adults are used, they should be persons who are in touch with the thinking of students.

It will be quite impossible to use the whole program as outlined, and those parts should be chosen which can be best arranged for by a community in the light of the material available, including both speakers and subject matter. For example, use the topic on "Student Organizations" if there are students available to represent these various organizations, or some of them. Printed material is always available, of course, by application to the proper source, and for this reason, the program should be planned well in advance.

If possible, have a group of students to lead the singing, and introduce as much music as possible. The hymns indicated are merely suggestive, and others chosen by the students could be substituted, if desired.

### Sources of information:

Farm and Cannery Migrants—Council of Women for Home Missions, 156 Fifth Ave., New York.

Women's Union Christian Colleges in Foreign Fields—Miss Florence G. Tyler, Executive Secretary, 25 Madison Ave., New York.

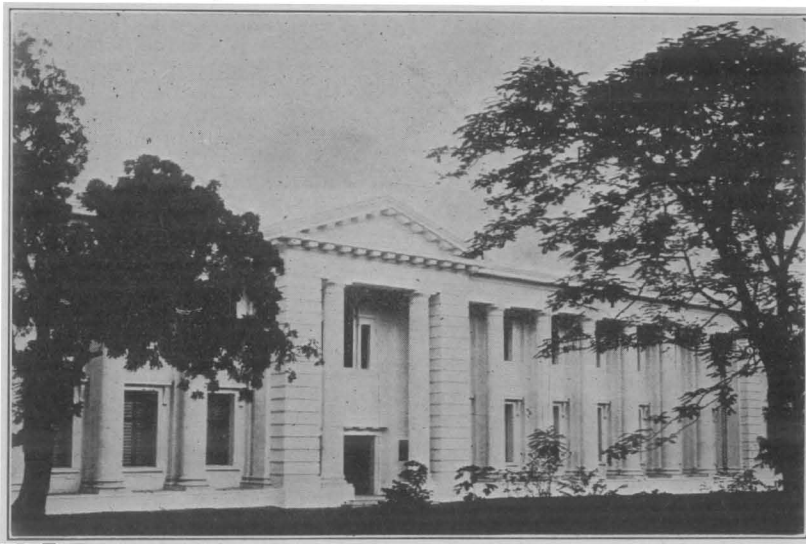
Foreign Work of Y. W. C. A.—Student Department, National Board, Y. W. C. A., 600 Lexington Ave., New York.

Interracial Student Movements—Commission on the Church and Race Relations, Federal Council, 105 E. 22nd St., New York; Commission on Interracial Cooperation, 409 Palmer Bldg., Atlanta, Ga.

Denominational Student Organizations—Denominational headquarters.

"Youth Looks at the Church" (Evanston Conference, \$1.00)—Abingdon Press, 150 Fifth Ave., New York.

"Through the Eyes of Youth" (Louisville Conference, \$1.00)—Abingdon Press, 150 Fifth Ave., New York.



THE SCIENCE BUILDING OF THE WOMAN'S COLLEGE, MADRAS, INDIA

## FOREIGN MISSIONS

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

### A PROGRAM OF GROWTH

By FLORENCE G. TYLER

January first 1923 marked a new day in the education of women of the Orient. On that day the campaign for building funds was completed and the cable "BUILD" sent to the seven Union Christian Colleges for Women of the Orient.

They have built. Twenty-nine beautiful new buildings are completed and are housing six of these colleges, and nine more buildings will be ready before the fall when Yenching College will move into its new home which is a part of the entire plant of Peking University. The North China Medical School which used to be located in

Peking has now become a part of the Medical School of Shantung University at Tsinan.

Last year two hundred trained and equipped young women were graduated from these seven institutions—the total enrollment being over 1,000 students. At least 75% of the graduates go into the teaching profession. There are now about thirty-five students from these colleges taking graduate work here in America.

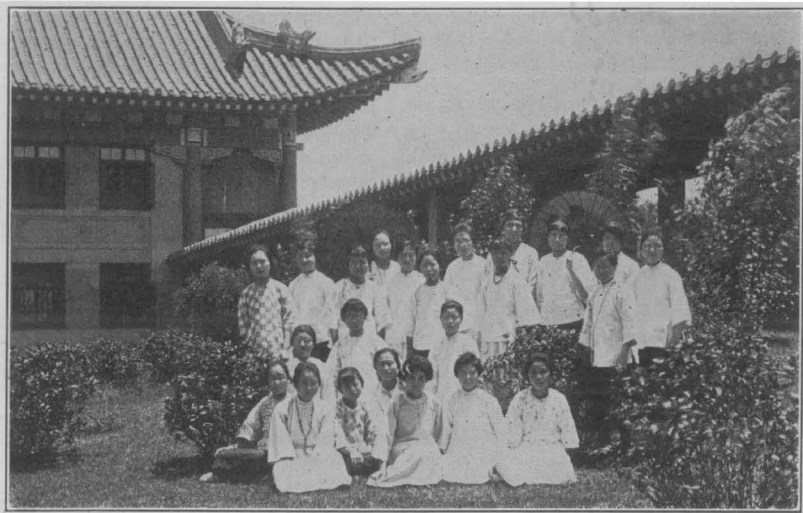
Isabella Thoburn College, Lucknow, India, holds the record for being the oldest college in the Far East. Yenching follows close behind with a record of twenty years of service while three of the colleges have recently celebrated their tenth anniversary.

The Woman's Christian College of Japan has the largest registration, having almost three hundred students and the faculty consists of forty-five members of whom thirty-nine are Japanese.

Ginling has strengthened its Science Department in order to be able to do premedical work for students who are planning to make medicine their profession. The Woman's College of Madras gives premedical training for

Home Economics for the Chinese high schools. A model practice house will be built on the new campus and under the direction of a Chinese specialist trained at Oregon Agricultural College will provide opportunities for actual supervised practice for all students majoring in this department.

The Woman's Medical School at Vellore, India, was opened in 1918 with fifteen students. The number enrolled this year is seventy-eight.



A GROUP OF STUDENTS AT GINLING COLLEGE, CHINA

students planning to attend the University of Madras Medical College. Among the alumnae are thirteen qualified women doctors. However, the majority of the graduates of the Woman's College of Madras are teachers.

Yenching College has done a most interesting piece of work along the line of Home Economics. After a careful and extensive survey of home conditions in many parts of China, Dean Milam of Oregon Agricultural College, Corvallis, Oregon, established a Home Economics Department at Yenching which is not only revolutionizing the ideas of the students along the lines of dietetics and home sanitation, but is also training teachers of

The graduates number about forty and these doctors are engaged in medical service in hospitals and private practice all over India where the need for them is exceedingly great, owing to the fact that the vast majority of the women of India are not allowed by custom to receive medical attention from men physicians. Extensive training is given in village dispensaries and wayside clinics in addition to regular studies. A recent British visitor to Vellore after seeing the splendid work done there wrote a check wiping out the deficit in the budget of the current fiscal year.

Ginling College has a splendid Physical Education Department

which is the result of the strong work built up by the Young Women's Christian Association and now taken over by Ginling College with coöperation and material assistance from the Association. Out of a total of sixty-eight Ginling graduates, forty are teaching in the schools of China and fifteen are taking graduate work either in America or in medical schools in China.

The record of the Women's Union Christian Colleges is a record of achievement and one of which the women of America may well be proud. Growth always brings added responsibilities. The enrollment in each of the seven colleges is greater than ever before. Several of the departments which formerly had one professor in charge now require two. This growth necessarily increases the operating budgets of the colleges. Mission Boards do not see their way clear to

increase their gifts to these college budgets at this time. Either the budgets must be disastrously cut or an additional sum of money must be raised from outside sources to meet this pressing need.

The Coöperating Committee for the Women's Union Christian Colleges in Foreign Fields has taken upon itself the task of raising fifty thousand dollars to complete the budgets of the colleges and enable them to proceed in their work unhampered by debt. They believe that this money can be raised from the following sources: American colleges, college clubs, woman's clubs, local missionary federations and individual givers. The building of a list of annual contributors is a slow process. The need is immediate. We need fifty thousand dollars this year. **YOU HAVE BUILT—WILL YOU MAINTAIN?**

## HOME MISSIONS

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

### HEBREWS

By REV. JOHN STUART CONNING, D.D.

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

The past year has been one of unusual activity in Jewish circles. Out of the efforts of Jews to adjust themselves to new conditions in the free life of America there have emerged tendencies which are seriously affecting their whole life and thought. Jewish leaders are devoting themselves with utmost zeal to the maintaining of a distinct Jewish consciousness. Through press and platform, synagogue and communal organization, they are seeking to safeguard their people from the assimilative influences to which they are subjected.

There has been in evidence an extreme sensitiveness to adverse criticism. Manifestations of anti-semitism here and there in America have greatly disturbed the Jews. This has been the one land in the earth where their enjoyment of liberty, fellowship, and justice seemed assured.

Here they have suffered no civil or religious disabilities. They have shared with their fellow citizens the same freedom of educational, economic, and political opportunity. And nowhere has Judaism been characterized by such outward marks of prosperity. But today the Jew is ill at ease. He is less sure of his position. In certain quarters he has encountered suspicion and ill will. A definite anti-semitic propaganda has singled Jews out as an undesirable element in the life of the nation. The present quota immigration law is interpreted as an action especially directed against them. As a consequence the Jew has been put on the defensive. He is eager to prove his patriotism and the greatness of Jewish contributions to America. He is ready to cooperate in every movement calculated to create good will and a better understanding with his neighbors. It is surely the duty of the Christian Church at this time to rebuke intolerance and express to the Jews our desire to share with them

every liberty and privilege which we ourselves enjoy.

Another matter of grave concern to Jewish leaders is the revolt of the people against traditional Judaism. The conception that the Torah as given at Sinai, orally and in writing, with all its minutiae as developed in the Talmud, is complete and unalterable and binding on all ages, is no longer taken seriously by the Jewish masses. They are neglecting the synagogue and are looking elsewhere,—in socialism or in some modern cult—for spiritual satisfaction. To meet this situation Jewish leaders are displaying feverish activity. Organizations and institutions of all sorts—mainly patterned after those of Christians—are being multiplied to stay the drift and develop larger loyalty. The appeals, however, are racial rather than religious. Zionism is emphasized as a means of uniting the divergent elements of Judaism. Jewish education has received increased attention. The Reform Movement is earnestly seeking to bring the Mosaic ceremonials into accord with modern life and thought.

Among changes to be noted in modern Jewish attitudes is the place now being given to Jesus. For centuries His name was never mentioned in the Ghetto. If learned rabbis had occasion to refer to Him, He was designated as "That Man," or "The Nazarene," or "The Crucified One." For centuries the only account of His life circulated in the Ghetto was a scurrilous and blasphemous production called the *Toledoth Yeshu*. But there are today signs of a change. Though official orthodox Judaism is as hostile to Jesus as ever, in other quarters there is a disposition to claim Him as one of the great men of their race. Such books as Joseph Jacobs' "Jesus as Others Saw Him," and E. G. Enelow's "A Jewish View of Jesus," hold this position. Quite recently there was published in Jerusalem in Hebrew a comprehensive biography, "Jesus of Nazareth," by an eminent Jewish scholar, Dr. Joseph

Klausner, of the University of Jerusalem. This book has carried the name of Jesus into every ghetto of the world. A large number of Jews go as far or further than the author in their appreciation of Jesus. This change of attitude is due to many causes, but mainly to contacts with Christian men and women, the influence of consecrated Christian workers, the circulation of the New Testament and other Christian literature, occasional visits to churches, and the influence of Christian messages over the radio.

Another factor which has added greatly to the problems with which Jewish leaders have to deal is the wide distribution of their people. Every state and territory has its Jewish population. Jews are found in every city, in most towns and villages, and in the open country. Even in cities with a large Jewish population the majority do not live in ghettos, but in American residential neighborhoods. For the first time in their history Jews in large numbers live in proximity to Christian churches and are in contact with evangelical Christianity. This unique situation is bringing about two noteworthy results. First, numbers of Jews are losing their anti-Christian prejudices. In many communities, especially those in which there is no synagogue, they occasionally attend Christian churches and frequently send their children to Sunday school. Another result of free Jewish and Gentile contacts is a marked increase in the number of intermarriages. While occasionally a Gentile wife enters the synagogue with her Jewish husband, in the great majority of cases intermarriage means loss to Judaism. Even where connection with the Church is merely nominal, the children are almost invariably brought up as Christians. To meet these conditions Jewish leaders are seeking to keep closer contact with Jews in scattered communities, and a very definite propaganda against intermarriage is in progress.

While the conditions indicated are

in some respects peculiar to America, corresponding changes have been taking place elsewhere, especially in Eastern and Central Europe. Of particular significance is the movement toward Christianity in various European Jewish communities. In his annual report to the General Assembly of the United Free Church of Scotland, Rev. J. Macdonald Webster, D.D., Secretary for Jewish work, presented some interesting facts which deserve repetition for our information and encouragement.

In the city of Vienna, during the past seven years, many thousands of Jews have entered the Christian Church, the most notable conversion being that of Hans Herzl, son of the founder of modern Zionism. In the territory of the old undivided Hungary a Jewish authority estimates that since 1918 no fewer than 97,000 Jews have professed conversion to Christianity. In Budapest alone, during the past seven years, over 2,500 Jewish converts were added to the Presbyterian Church and half as many more to other Protestant communions. In certain cities in Ukraina, Jewish converts have been so numerous that whole congregations have been formed of Hebrew Christians.

Such information, coupled with what is taking place in this country today, can but impress us with the unparalleled opportunity which we are facing of interpreting Christianity in a vital way to the Jews. The situation constitutes a veritable call of God. If American Christians will but heed this call and bring to this challenging task their resources of prayer, gifts, and consecrated personality a work may be done for Jews in this new land, so far removed from the scene of their ancient wrongs, far exceeding anything which has been attempted in any preceding generation.

Several denominations have already made work for the Jews an integral part of their missionary program. Other denominations have a growing

conviction that the time has come for them to accept some responsibility for a Christian ministry to the race of Jesus, but hesitate to employ the traditional methods of approach. Fortunately, here in America, Providence has placed within our reach a means of winning the Jews, than which there can be none more satisfactory or more worth while. The fact that thousands of Christian churches have Jews living within their bounds suggests at once the possibility of including these Jews in their ministry. That this ministry is both practicable and effective has already been demonstrated. Some churches which have taken up this truly apostolic program have received into their membership thirty or more Jews. The possibilities of this service are incalculable. If every church in America having Jews in its parish could be definitely enlisted in a kindly, sympathetic, and intelligent ministry to its Jewish neighbors, the aggregate of such service would immeasurably exceed anything that has hitherto been attempted. This program calls for no vast expenditures of money. It requires no additional buildings and little, if any, additional equipment. In some congested communities, one or more trained workers might be desirable, but in the average church this is unnecessary. What is needed is an understanding of the Jewish people, large sympathy, and a sincere desire to win them to a true and adequate knowledge of Christ and His Gospel.

In view of the present situation, and the need and urgency of a Christian ministry to the Jews, it is recommended that the denominations be urged:

1. To place themselves on record as opposed to anti-semitism in every form, and as in full sympathy with every effort to promote good will and a better understanding between Jew and Gentile.
2. To encourage every church having Jews in its community to show a friendly interest and interpret the Christian Gospel to them in terms of sympathy and kindness.

# NEWS FROM MANY LANDS



## JAPAN-KOREA

### The Gospel in a Model Village

**Y**OGO, the so-called "model village" of Ehime Prefecture, is quite model in many ways, but the missionary and his associates, writes Rev. R. J. Dosker, of Matsuyama, Japan, "have felt for some time that they would like to see this village become a truly model village by annexing to its title 'Model' the name Christian, making it the 'model Christian village.' Regular meetings are being held twice a month at Yogo. Not long ago a short Life of Christ in moving pictures, which is the property of Matsuyama Station, was presented to the Yogo public in the open square before the village railroad station. It is estimated that not less than eight hundred people, practically the whole village crowded into that square that night, the great majority of them to hear for the first time the life story of Jesus Christ, their Saviour, as it was being explained while displayed before them in hand-painted moving pictures. That double impression through eye and through ear will not easily be erased."

### Missionaries Needed in Japan

**C**OMMENTING on an interesting article by Bishop Kogoro Uzaki in the *Monthly* of the National Christian Council of Japan, which points out some of the spiritual qualifications of the missionaries needed in Japan today, the editor of the *Bulletin* published by the Japanese Student Christian Association in the United States says: "A few of the things to which the younger generation hope that missionaries who come to Japan will give more careful attention are: (1) Thorough study of

Japanese institutions and civilization in order to enable them to understand the Japanese mind and national characteristics which will, in turn, enable them to do Christian work well; (2) careful study and understanding of native religions and meeting them with respect and tolerance instead of prejudice; (3) clear understanding of economic and social conditions in modern Japan so as to enable them to give the right kind of message in the face of acute problems of living which Japan is today facing; and (4) strong emphasis on educational work, both secular and religious, and careful leadership among the younger and growing generation."

### A Japanese Pastor's Secret

**D**URING the remodeling of a church in Tokyo, writes Rev. Howard D. Hannaford, a Presbyterian missionary, the pastor used to go to the church every morning early and offer prayer with the workmen before they began the day's labor. Most of them had never come into contact with Christianity before and they were impressed particularly with the personal, intimate quality of Christian prayers, being really touched because the minister prayed for the families of the workmen. In this way the labor on the house of God was consecrated. One day during the plastering operations, after the workmen had left the building, he pasted on the wall back of the pulpit a series of twelve Scripture verses, designed to express the purpose of his ministry in the church and the truths for which the church stood. No one knew of this quaint ceremony; to the minister it was a trust with God. The next day the workmen covered the paper on which

were written these texts, with plaster, but it is a constant reminder to the pastor of the high purpose to which he and the church members have dedicated themselves.

#### Church Giving in Kobe

**T**HE organization in February of the seventh self-supporting Presbyterian church in Kobe, Japan, a city of about 650,000 people, and the dedication of its building are described by H. W. Myers, who writes: "There are only about forty Christians in the church, none of them possessed of this world's goods, but from March, 1926, they have undertaken the support of their church and pastor, with no help from the Mission. The pastor of the new church is the Rev. N. Uemura, a graduate of Kobe Seminary, an earnest, capable young man of thirty-two, whose faith and zeal have made the present step possible. Next to him honor must be given to Dr. Mizokuchi and the Shinko Church, of which he is the pastor. They provided about fifteen hundred yen to pay half the cost of the manse, and have agreed to make a generous subsidy this year and next if the little church finds itself in financial difficulties while it is getting on its feet. I think the subsidy will not be needed, as these people 'have a mind to work.' One of the elders works at a laundry and preaches the Gospel; one is a clerk at the Monopoly Bureau; one works at the dockyard, and all four give like princes."

#### Saying "Thank You" to God

**MISS KATHERINE STOKES**, kindergarten teacher in Kobe, Japan, writes of her visiting in the homes: "A small girl, aged five, entered the kindergarten in April. When we visited the house for the first time in June, we were received by both father and mother, who, in the usual Japanese manner, overwhelmed us with thanks for our care of the child at school. Then I inquired tentatively of the father as to his religion; he replied, 'I am really an ardent follower of Buddha; but

Kazuchan will not eat any food since she came to your kindergarten, unless I pray first to the Christian's God. She says, 'My teacher at school told me that I must always give thanks to God before I eat—please say 'Thank you' to God, father.''" He added: "I said 'Thank you' to my own Buddhist god to satisfy her, but she only cried and refused to eat, and said, 'No, no; it must be the true Christian God who made the world—your god does not hear.'" And now, lest she should not eat, and should be ill, we give thanks every day to your God," he added."

#### A Korean Gambler Won

**REV. C. F. BERNHEISEL, D.D.**, of Union Christian College, Pyongyang, Korea, describes his recent trip to southern Korea, and the missionary opportunity there is in a certain district. He writes: "A man who has been secretary to the magistrate has decided to become a Christian and has taken a bold stand before his neighbors. He has been one of the chief gamblers of the place. About sixty persons of all ages assembled there that afternoon and evening for the services. They seem genuinely interested and we have good hopes for the establishment of a good group in that neighborhood. A house has been secured and turned into a church building. The ex-secretary and gambler says that if some old Christian can be secured to come to the village to live he will give all his time going about with him preaching the Gospel. Elder Kim and three other good men from other churches have agreed each to go one Sabbath each month for a year to this place and conduct the service. Thus on the Sabbaths at least they will have good leadership and it is hoped that in this way local leadership will be developed, so that after a year or so they can take care of themselves."

#### Korean Desire for Education

**GORDON W. AVISON**, now Y. M. C. A. secretary in Seoul, writes: "After having been brought up in

Korea, the writer spent some twenty years in America before he returned to the land of his youth. Naturally a great many changes have taken place the greatest of which is, perhaps, that found in the attitude of the mass of the people towards education. Formerly a good Chinese scholar was regarded as educated and women were left entirely without schooling. Today the young men and women do not care whether they learn Chinese characters, so long as they can get a Western education. With education, the people think they see the opportunity of taking their places in the world, and once more the Korean people will have the chance to become real factors in the new world. As medicine opens doors for the preaching of the Gospel of Jesus, so Christian education will fling wide thousands of closed doors."

#### ISLANDS OF THE SEA

##### "Mott Conference" in Melbourne

**R**EV. J. W. BURTON, editor of the *Missionary Review*, published by the Methodist Church of Australia, describes with enthusiasm the conference held in Melbourne during the recent visit there of Dr. John R. Mott: "The 400 delegates gathered from every state in Australia and from various points in the Pacific. A Continuation Committee was set up to conserve the results of the conference and to form a body which would express the mind of all the missionary organizations, and also provide a means of linking up with similar organizations in other lands. In this way we shall have a representative body, Australian in character, which will be able to utter itself on behalf of the various churches and missionary societies in such a way as to command the attention of those in authority and to speak with solemn voice to the great masses of Christians in our Church, many of whom are not yet Christian enough to realize that our Master's command is binding upon every member of His Church."

#### Winning Filipino Students

**R**EV. CHARLES R. HAMILTON, D.D., who, in addition to his other duties in the American Presbyterian Mission in the Philippines, is pastor of the college church in Laguna, says in *Women and Missions*:

"The vast field of student work constantly reveals new possibilities. To reach the great Filipino student body is to capture the Philippines for Christ. No other work yields more promising results, for the students hold the key to the future. The mission is meeting the challenge by student dormitories, preaching services, student centers, Bible classes, etc. In Cebu the student center building is occupied as a residence by a Filipino pastor and his family, who work among the students in a personal way and assist the missionaries in the teaching of classes. More than 300 students make use of the building for reading, rest and study each week. Seventy-three students have accepted Christ and dedicated their lives to His service during the year. Nearly 100 students of the Christian Endeavor Society go out two-and-two each Sunday into the needy *barrios* of Cebu and conduct services, reaching between 400 and 500 persons."

#### New Days in the New Hebrides

**R**EV. F. G. BOWIE, a veteran missionary of the United Free Church of Scotland in Tongoa, New Hebrides, writes: "We are all that are left now of the United Free missionaries in the New Hebrides, but there are missionaries from other churches, New South Wales, Victoria, Tasmania, and New Zealand Presbyteries, and we all work together. There have been great changes, not the least being among the natives. For those around us and in the nearer parts the old days and the old life are gone. Instead of being killed the children are being cared for. On the mountains there are still many heathen, who are always friendly enough to us personally, but who make it

plain that they wish to be let alone in their old way. Every now and again, however, some join our Christian people, and it so happens that at the present time the people of two districts, far apart, are asking for teachers. Perhaps the greater part of our work lies in the Training Institute for Teachers, which is here, and which is supported by all the churches interested."

## NORTH AMERICA

### Sunday at the Sesquicentennial

**T**HOUGH it was stated in the May *Review* that Mayor Kendrick of Philadelphia was planning to give a special place to religion in the Sesquicentennial Exposition, later events have led to a very different outcome. The Presbyterian Church, U. S. A., notified the mayor of Philadelphia that that denomination had withdrawn its support, because of the policy of keeping the exposition open on Sunday. For a time the exposition was closed on Sunday, but the management yielded to popular clamor and the consequence has been that a number of Protestant churches have withdrawn their support from it, and also abandoned participation in exhibitions on the grounds. The American Bible Society and the W. C. T. U. have taken similar action. *The United Presbyterian* comments:

The action of the directors of the Sesquicentennial, in opening its gates on the Sabbath day, is not only a discourtesy to the masses of the Christian people of Pennsylvania, but is a flat violation of the condition and pledge on which these men obtained a grant of \$750,000 by the Legislature of Pennsylvania. The churches generally have passed strong resolutions condemning this action, and the Governor of the state has protested against it and ordered the state building closed on that day.

### Generations of Stewardship

**O**NE paragraph in the will of the late Cleveland H. Dodge furnishes a striking illustration of the way in which the tradition of Christian stewardship can be handed down in a family. Mr. Dodge, who had given away millions in his lifetime,

left his entire estate to his wife and children, "feeling sure that they will use the property entrusted to them liberally for humane and benevolent objects." But he made one specific bequest, which is thus described in the will:

My honored and revered great-grandfather Anson G. Phelps bequeathed to my father, William E. Dodge, as one of his grandchildren, \$5,000, with the injunction that the same should be considered as a sacred deposit committed to his trust to be invested, and the income therefrom to be devoted to the spread of the Gospel and to promote the Redeemer's kingdom on earth, and to be transmitted unimpaired to his descendants, to be sacredly devoted to the same object.

In a similar manner, Mr. Dodge directed that the income of this amount shall be spent and the principal be passed on to succeeding generations "for the like purposes and objects."

### New Y. W. C. A. Conferences

**A**SERIES of eight conferences for national and local leaders of the Y. W. C. A. is announced for early fall and winter. Under the chairmanship of Mrs. Frederick M. Paist of Philadelphia, each conference will have a general theme such as youth, or a kindred general problem of today. Approximate locations announced are Texas, Virginia, Colorado, California, Iowa, Washington and Florida. New York may be added as a meeting place for those in the East. Each locality, according to Mrs. Paist, will choose its own programme. Each conference committee will be made up of local as well as national members. The demand for this type of conference grew out of the success of the Y. W. C. A. convention last spring. While those within the Y. W. C. A. movement meet frequently for sectional conferences on kindred technical problems, these new meetings will deal with general surveys of all Association work. It is expected that the new series by absorbing many of the highly specialized conferences, will prove a time saver. The series will in no way interfere with the summer

conferences that yearly attract 10,000 girls. Mrs. Emma F. Byers of New York is executive secretary.

#### Virginia Rural Church Survey

**T**HROUGH the provision made in the Purnell Bill, which passed Congress about a year ago, the Experiment Station of the Virginia Polytechnic Institute, in July began a scientific study of the rural church situation in Virginia. In May, W. E. Garnett, Professor of Rural Sociology, V. P. I., who will have direct supervision of the work, met in conference leaders of various denominations of Virginia, as well as representatives of state departments interested in rural problems. The object of this conference was to enlist the support of church leaders so that the survey might be made with the general co-operation of an inter-denominational committee. Practically every denomination in the state was represented, and the leaders favored the plan heartily, adopting the following resolutions:

*Resolved*, First, That we, unofficial representatives of different denominations, endorse the proposal of the Experiment Station of V. P. I., to make a scientific study of the entire rural church conditions in Virginia.

Second, That we ask the V. P. I. authorities to appoint representatives from the various denominations to act as an advisory council, cooperating with the department in its survey.

#### Bibles Given to Circus Folk

**T**HE employees of a circus are people in a class by themselves. They are constantly traveling from one town to another and aside from their own associations live among strangers. For several years a delegation of workers from the New York Bible Society has visited each spring the circus of Ringling Brothers and Barnum and Bailey, and Sparks's Circus. An entire day has been spent with each circus giving the Scriptures to the employees. One day in May last, 1612 volumes of the Scriptures in sixteen languages were given at one circus and on a later date 440 copies were given at the other circus.

5

Some who had received the Scriptures the year before were still carrying the books and reading them. Several who last year had received Testaments now asked for Bibles.

#### Christian Reformed Church Missions

**T**HE Christian Reformed Church, the smallest of the three Reformed Churches in America, has been doing much for the cause of missions among the Indians, where this church supports thirty workers in the southwest. New missionaries are also being sent to China, where the main station is located at Jukao, Kiangsu Province. Work among the Jews is carried on in Chicago, Illinois and Paterson, New Jersey. Several churches have been established among the Hollanders in Canada.

#### The Gospel in Alaskan Tundras

**A**MORAVIAN missionary in Bethel, Alaska, writes: "The visit to the members in the tundra villages was very satisfactory and encouraging. We can see how an experience of God is becoming more distinct in their spiritual life. Again we rejoiced in further evidence of fuller trust in God's leading and less fear of the powers of the devil. A young man in the last stages of tuberculosis was repeatedly urged and coaxed to resort to the medicine man's powers. Said he: 'I have no faith in the power of the medicine-man to heal me. He cannot help me. I know my days here are not many. Why should I then endanger my eternal living by giving myself to the power of evil now?' It was a pleasure to have him partake of the Holy Communion. It is a happy experience to work among our appreciative tundra people. How different it used to be when the missionary's coming was looked upon with the utmost indifference!"

#### LATIN AMERICA

##### Exchange Students in Mexico

**A**MERICAN students have been flocking over the Mexican border to attend the summer school of the

University of the City of Mexico. Last year three hundred students, both men and women, from the United States chose Mexico for post-graduate study. "This is the fourth year of the exchange system inaugurated by the University," says Miss Elena Ramirez, as quoted in *The American Friend*. "Much is done by the University to make the stay of the Americans pleasant. The altitude is high and the climate clear and bracing." The Y. W. C. A. of Mexico City co-operates in making arrangements for women students and hospitality. Miss Ramirez, after a year's study in New York, will return to become one of the first Y. W. C. A. secretaries in Mexico.

#### Sancti Spiritus School

SOON after Cuba won her independence, the Presbyterian Church in the U. S. A., selected Sancti Spiritus, a town of 20,000 inhabitants, which was founded in 1514, as one of the centers of its work. In 1903 a school was opened in connection with the church and has been maintained as an effective part of the evangelical work until the present day. In February, 1925, a beautiful and commodious school building was dedicated. It is unique in the educational life of Sancti Spiritus, as the first building ever erected there exclusively for school purposes. Other schools have always been housed in rented or remodeled buildings. The school has been a vigorous factor in building up a strong church at Sancti Spiritus. The number of pupils matriculated during the year 1924-1925 was 240, and almost without exception they were attendants upon the Sunday-school. The Bible has always been taught very efficiently and is probably the most popular subject in the school curriculum. The school has recently been incorporated with the Provincial Institute and the state professors now visit it annually to examine the pupils and award degrees.

#### Use of Bible in Chile Commended

THAT the Roman Catholic Church is beginning to respond to the influence of the new day in certain parts of South America is suggested by a decree of the Archbishop of Santiago which went into effect January 1st. In his decree the Archbishop says, "Priests of the secular and regular clergy less than seventy years of age shall be prohibited from celebrating mass in public on feast days unless they, or other priests, read the gospel to the public in the vernacular with at least five minutes' explanation. Rectors of churches are charged with the fulfilment of this decree and with the notifying of priests who say mass on feast days that they must comply with these requirements to secure permission to celebrate mass." —*Christian Century*.

#### United Evangelistic Effort

IN Santa Anna do Livramento, a large city on the Uruguayan frontier of Brazil the Methodist Episcopal Church, South, and the American Episcopal Church have well-organized mission churches. Each mission has a resident minister, whose field extends over a vast territory beyond the city. Rev. G. D. Parker, describing in the *Missionary Voice* a cooperative evangelistic campaign, which had some unusual features, says: "The two missionaries and their wives met twice a week for several weeks for consultation and prayer. Then the city was divided into thirteen zones and a prayer circle formed in each, which met twice a week. The groups were led by laymen of both churches and the meetings, which were held in private homes, were largely attended. On the Sunday evening preceding the first meeting of the prayer bands there was a consecration service held in the Episcopal church, which was conducted by the Methodist minister with the thirteen lay leaders kneeling at the altar. The general meetings of the campaign, which were conducted alternately by the Method-

ist pastor and the Episcopal rector were held in the Methodist church."

## EUROPE

### Postal Evangelism in Europe

WHEN, several years ago, evangelistic meetings in Ireland were made practically impossible, Tom Rhea, an Irish evangelist, was led, says the London *Christian*, into "a fresh method of service in the Gospel." The work, started in hostile circumstances, has now quite outgrown its original limitations, and now operates, as the "Scripture Circulation Movement," among Catholics in some parts of the Irish Free State, North of Scotland, Spain, Portugal and elsewhere. Friends furnish lists of names of people otherwise practically inaccessible, to whom are mailed an envelope packet, which usually contains a book of Scripture portions compiled from the Roman Catholic Bible, "God's Way of Salvation," and similar proved gospel messages. Each envelope is sealed to give it the appearance of ordinary correspondence, stamped and sent in prayer upon its mission. About 300,000 such packets have been sent out in three years, and news of definite conversion to God has been received by the workers.

### Scottish Women Ministers

AN EVIDENCE of the rapidity with which thought is changing in portions of the Christian Church referred to by *The Christian Century*, is to be seen in the proposal to admit women to the ministry in Scotland. The presbytery of Edinburgh has resolved to submit to the approaching General Assembly of the United Free Church an overture regarding the ordination of women. The overture asks that the assembly initiate legislation "declaring the eligibility of women for admission to colleges of the church, regular theological students who, on completion of their full course of study, may be licensed to preach and be ordained to the ministry on the same terms as men, or

otherwise, as the assembly, in its wisdom, may determine."

### Boy Refugees in Greece

L. RAY OGDEN, Director of the Near East Relief on the island of Syra, says of the boys with whom he is working: "They are the product of World-War demoralization. They came into American orphanages suffering from starvation and almost every form of disease . . . Now every Sunday night they gather for their evening meeting. We grown-ups marvel at the way in which the boys themselves do it all. This is the program given last Sunday: The boys sang both Greek and Armenian chants, then 'Faith of Our Fathers' in perfect English. There were a few musical numbers, then a fifteen-minute talk by one of the leaders, a boy of sixteen. He read his Bible verse and then gave his talk without the least hesitation or embarrassment. The meeting closed with one unit singing in beautiful harmony 'Abide with Me.' These boys are from seven to ten years of age, taught entirely by their seventeen-year-old leader, who is now also teaching in the orphanage school."

### Russian Students in Germany

SOME of the difficulties under which these students are laboring are described as follows in *The Intercollegian*: "The most usual income-producing activities are work in theatres, orchestras, choirs, teaching typing, kitchen work and work on railroads. Jobs as motor-car drivers are well-paid, but make study impossible. In the provinces the situation is worse, as the market for odd jobs is much smaller. Most of the men live on credit, which in the provinces seems to be still freely given to students. The need is so great that sometimes it becomes a tragic-comedy. Recently a big picture concern hired sixty Russian students to act as slaves for a few marks a day. All the men had to shave their heads completely. They all did it. This seems to be a

fact of very little importance, but if one remembers that in Russia only criminals have been shaved, one realizes how appalling the need must be when a student is ready to undergo such a humiliating experience for a few marks."

#### **Christian Books for Albania**

**T**HE Scripture Gift Mission received recently at its headquarters in London a grateful acknowledgment from a Christian worker in Albania of 10,000 copies of a tract entitled "God Hath Spoken." He wrote: "We are able to distribute these as we go to the villages to hold our evangelistic meetings, and in connection with our regular missionary service working out from this center here. As you know, some seventy per cent of the population of Albania is Mohammedan. We recently went to the Mohammedan village of Puláh. One of our teachers and two boys went with us. There was no carriage road the last part of the way, and we had to leave the carriage with the driver and walk. The two boys helped me carry the folding organ. Then we came to a bridgeless stream and had to construct a passage. Knowing that the village was particularly fanatical, we prayed as we walked along that our heavenly Father would open the way. On going to the center of the village we found a large crowd of men and boys. One stepped forward and in broken English welcomed us."

#### **Spanish Monk an Evangelist**

**A** WELL-KNOWN Capuchin preacher in Spain has come out from his monastery and joined the evangelical forces. He has preached in many of the cathedrals of his native land and is an orator who was accustomed to draw large crowds to hear his eloquence. He has already shown his sincerity by preaching in many evangelical pulpits the Gospel he has accepted, and it is hoped to use him as a mission preacher in many parts of Spain. "This," comments

*Evangelical Christendom*, "is a new departure in Spanish evangelization, for Dr. Aguirre is a type of preacher that has never filled the pulpits of the evangelical churches. It is said that oratory has had a great part in inspiring the ultramontanist of Spaniards. It can be used to nobler purposes, and we pray that the Capuchin may be used by God to lead his countrymen to the light of the Gospel."

#### **Traveling Y. W. C. A. in Lapland**

**G**IRLS in Sirma, Lapland, near the Finnish border, are reported to be enthusiastic students in what is known as the Y. W. C. A. "traveling school." To reach the girls of Sirma, the teacher of the winter school traveled sixty miles in an open sledge on a frozen river. Many of the girls had difficulty in reaching the points where the traveling school made temporary stops. For the summer course two young girls traveled over one hundred miles in a rowboat. "I met one girl from a tiny fishing village who had been traveling over twenty-four hours to reach her nearest church," writes Froken Braathen, of the World's Committee of the Y. W. C. A. "Scores of little fishing villages lie along this northern coast. Many of them are very isolated. The people are mainly Laplanders." The Y. W. C. A. courses include handcraft, cooking, anatomy, nursing and first aid.

#### **AFRICA**

##### **Roman Catholic Gains in Africa**

**T**HE Roman Catholic society in Great Britain which sends out to Africa the so-called "White Fathers" reports the following progress in the last six years: "Six new missions have been founded. In Sudan, the Apostolic Vicariate of Bamako and Ouagadougou, and the Apostolic Prefecture of the Gold Coast have taken the place of the former Vicariate of Sahara and Sudan. This shows what has been the extension of the Apostolate work in those countries. In the

region of the Great Lakes, the Apostolic Vicariates, Ruanda and Urundi, and the Apostolic Prefecture of Albert Lake also, give an idea of what has been the progress of the old missions that gave them birth. In 1920, the total Catholic population of our missions was as follows: 305,000 neophytes and 120,000 catechumens. Just now we have a real great gain: 425,000 neophytes and 166,000 catechumens—a gain of more than 160,000. The number of missionaries has also increased. Our Society has actually 1,011 missionaries, 733 priests and 278 lay Brothers.”

#### Suez Bookroom for Moslems

**D**URING the season of the pilgrimage to Mecca Rev. Herbert Mercer, of the Egypt General Mission, was in Suez helping the native pastor there. He writes of the new book depot: “Moslems use it as a reading-room, sitting very quietly reading the tracts and then asking questions. We get some splendid openings in this way. One day a man asked, ‘Who is Jesus Christ?’ and there was a good opportunity for conversation, about five other Moslems listening. Out with the colloquial Scriptures in the town, I am having some hot times. Every day I have met with fierce opposition, and have been forced to depart from my usual rule a number of times and talk straight to men who sought to hinder. Praise God, though, the books are selling, and these very men unwittingly have caused others to buy right on the spot. Thus the devil oversteps himself.”

#### A Christian Funeral in Morocco

**T**HE death in Mazagan, Morocco, of a native Bible woman, Rachmah, who twenty-one years ago left Mohammed for Christ, was the occasion of the following tribute from a Scotch missionary who had known her well: “She loved Christ her Saviour, and would, I honestly believe, have laid down her life for Him, if the call had come. To see her with

Bible in hand facing a big meeting of women, all staunch Moslems, and proclaiming to them the Way of the Cross was an inspiration. . . . At her funeral, which I conducted with the help of a fellow-missionary, I reminded the people of Rachmah’s faith in the Saviour whom she loved and served. We sang hymns in Arabic, and the body was then carried away amid much weeping, the school-girls crying, ‘O my teacher, my teacher.’ It was a most touching scene. There was a large funeral procession of Moors, but we told them there was to be no mention of Mohammed’s name, as Rachmah was a believer in Jesus. She, as far as we know, was the first native in Mazagan to be given a Christian funeral.”

#### Women’s Rights in the Cameroon

**H.** L. WEBER, M.D., Presbyterian missionary in Elat, West Africa, writes in the *Presbyterian Magazine*: “Some little time ago the Ntum women banded themselves together into a Woman’s Rights Society. The men of the old school who considered woman as a slave to be bought, sold, or gambled away, were forced to remove their hats and show proper respect, or take a most disgraceful beating for noncompliance at the hands of this organization. This brought a much needed change of attitude into the men’s corner. Quite a contrast from the ‘good old days’ when if a woman dared to run away from her impossible environment into which she had been sold in infancy she was hunted with guns by the men, and when found and still persistent was shot to death. As late as twenty years ago we witnessed such a hunt for a run-away woman. . . . The regions beyond are still steeped in all the horrid charm of fetishism. To the untamed, fetish-medicines are everything. The stronger men are banded together into a secret society called the Ngi. They carry forward the worst of heathenism, superstitious custom and cruelty. They determine the cause

of death. Life is of no account. Death lurks in their wake."

#### Village Burns Its Idols

**REV. W. J. PAYNE**, C. M. S. missionary in Benin City, Nigeria, reports that three new out-stations have been opened during the past year. One of these, Ewonika, is remarkable for the rapid growth of the work. Mr. Payne writes: "In April, 1925, 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, a village about sixteen miles away. 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."

#### King Khama's Son as Regent

**THE** death of the king of the Bamangwato tribe, a son of the great Christian king, Khama, was announced in the April REVIEW, and it was then stated that during the minority of his son his twenty-year-old brother would act as regent. Word has now come of the installation of the latter, Tsekedi by name. "Tsekedi was at first unwilling to break off his studies at Fort Hare, but in answer to the call of duty he set aside his own tastes and inclinations to take up the heavy responsibility of office, transferred his church membership from Fort Hare to Serowe, and presented himself for the installation ceremony. In the presence of a large audience, the headman, the Resident

Commissioner, a representative of the traders, and the Rev. J. H. Haile, of Tiger Kloof, made speeches welcoming the new regent, who replied briefly and said that he felt the difficulty of following in Khama's footsteps as everyone recommended, and that he should always consult his father's advisers. The speech made a good impression by its simplicity, directness and its lack of extravagant promises. It was noticed that Tsekedi, in manner and presence, bore a striking resemblance to Khama."

#### King Pleads for a Missionary

**A** MEMORABLE scene at the annual conference of the American Presbyterian Congo Mission is described in *The Bible in the World*. Two years before the new king of the Bakuba tribe, which had formerly been very hostile to missionary effort, had publicly invited the mission to begin work in his capital. He was then assured that as soon as a missionary could be spared, one would be placed in his capital. In the meantime, an African evangelist was settled there and a school opened. Two years had gone by, and no missionary had been available. Hearing that the missionaries were assembled in their annual conference, the king determined to appeal to them in person. Now a helpless paralytic, but with his mind still keen and alert, he was carried 150 miles by his faithful men, to the schoolhouse where the conference was assembled. Lying in his hammock, with these men around him, he said to the members of the conference:

For weary months you have put me off, saying tomorrow, tomorrow and tomorrow, until my heart is sick. Now I have come myself before you to demand that a missionary be placed in my capital. I will no longer be contented with an evangelist, I want a missionary. Do not send me away with grief and shame, a laughing stock to my own people, and to my enemies. Give me a missionary now.

He went away joyfully with the promise that a worker would be taken from another station and sent to his capital.

### Pentecost in South Africa

WHAT has been called by Rev. Donald Fraser, D.D., of the United Free Church of Scotland, "the most notable missionary awakening in modern times" has been that of the Dutch Reformed Church of South Africa. "Forty years ago," he says, "they gave £1,700 to missions. Today they give over £80,000. One country congregation gave £700 at a collection during a communion season. The Church has scores of missions in South Africa, Central Africa, and the Soudan. The secret of their revived interest in the Kingdom is to be found in the Pentecostal season. Every year this is their great church festival. All over South Africa the churches gather for a week of prayer, and talk about the Holy Spirit at Whitsuntide (Pentecost). That is the season when young people are won for Christ, when the missionary claims of the Church become most insistent, and there is the source of the awakening evangelical spirit of the Church."

### THE NEAR EAST

#### Old School with New Name

SEVEN years after the war Central Turkey College (Aintab) still finds itself in an anomalous position. Its name is "Central Turkey." Its buildings and hospital are in Turkey. But the Treaty of Lausanne has run a new boundary east and west through the middle of the field, separating Syria from Turkey, and the Christian constituency of the college has been forced south of this line into Syria. Here the college is building up again, under the name of the Aleppo High School. Staff, 12; students, 132; grade, secondary, with five forms, preparing for college; budget 1926-7, over \$7,000, for which gifts are invited. Eight racial and religious groups are represented. Aleppo has a population of 300,000, two thirds Moslems, chiefly Arab, the rest Christian, Syrian, Armenian, and Jews. The population of school

age is 60,000, of whom less than 15,000 are under instruction in Moslem, Roman Catholic, Jewish and Protestant schools. Aleppo High School is the only Protestant higher school for boys.—*Record of Christian Work.*

### Conference for Girls in Syria

THE first gathering of this kind ever held brought together in Beirut in the spring forty-five girls, Armenians, Turks, Kurds and Syrians. There were Moslem and Druze as well as Christian girls, though it had been emphasized in the announcements that it was to be a Christian conference. One of the American workers writes: "There was a theme for each of the three days, 'Looking In,' 'Looking Up,' and on Friday, the last day, 'Looking Out.' The evenings were given over to the most interesting speakers we could secure and the talks were evangelistic followed by group meetings. . . . The girls were interested, earnest, far more amenable to rules and arrangement than girls at conferences I have attended in America. And when they were given an opportunity to express themselves, the emphatic statements as to the value of such a gathering were most gratifying. They just took for granted that we would have another conference for girls next year. And indeed, a permanent organization has been formed for the purpose."

### Biblical Hebrew in the Holy Land

IN A LETTER from Mt. Carmel, Rev. S. B. Rohold, of the British Jews' Society, says: "The use of the Hebrew of the Old Testament in all the Jewish schools in the Holy Land, the immediate adoption of it as one of the official languages when the mandate was given to Great Britain and its spread over all the land is most impressive. The older jargons are rapidly giving way before it. The common speech in the Jewish quarters of the city and in the colonies, the widely circulated press, the business transactions, the shop notices, the pub-

lie signs, the conduct of the Law Courts and general administration and the fact that Englishmen and Arabs also are learning it, cannot be ignored."

#### **Robert College and the Turk**

**P**RESIDENT GATES, of Robert College, has expressed as follows his confidence in the value of educational missions in Turkey: "The members of the Government of the Turkish Republic have repeatedly taken pains to express their appreciation of the work which our college is doing. The Secretary of Commerce has sent twenty-five students to be trained in our engineering school. We have in Robert College the sons of many prominent Turkish officials. There is a strong and widespread opinion that the training given in the American schools is very valuable for the Turkish youth. The Turks set a high value upon the moral training given in our schools. They know that they need men of upright character and unselfish aims. The Turkish students in Robert College are giving a very good account of themselves. They are active in the student association, and they show a desire to maintain the traditions of the college, such as brotherly relations between students of different nationalities, truthfulness, honesty, and upright character. The questions of international relations and principles are discussed with the utmost candor and sincerity."

#### **The Outlook in Arabia**

**T**HE Arabian Mission of the Reformed Church in America reports "something of progress in each district. Muscat announces that the door into the interior is open. Bahrain reports many outward signs of changes which are destined to influence the life and thought of the community in course of time and undermine the wall of prejudice with which the Arab surrounds himself. Kuwait presents strong evidences of genuine friendship and appreciation

of the work done there. Basrah tells us that the boys' school has many more applicants than it can receive. Most gratifying of all, Amarah speaks of definite inquirers who are attracted by the message itself. Surely we have grounds for hoping that the persistent witnessing of many years is destined to bear fruit in the near future."

#### **Baptisms in Persian School**

**A**REPORT from Mrs. A. C. Joyce, of Teheran, East Persia, contains this encouraging news: "We rejoice over several school girls and three boys who have recently confessed their faith in Jesus Christ by joining the church. One of these boys is a sturdy personality, son and grandson of two of Persia's most famous bandits. He himself had expected to follow in their steps, but on seeing them hanged by the Government some years ago he decided it would be better to follow some other profession and his determination to get an education finally brought him to our school in this city. Now we hope that his splendid energies will be devoted to bringing men into the kingdom of God. Christian work in the school is prospering; groups of earnest Christian Armenians, Hebrews, and Persians are working to bring their schoolmates to Christ. We have a larger number of people under instruction for baptism than ever before."

#### **INDIA**

##### **Missionaries Still Needed**

**W**HEN Bishop Azariah was recently asked the question, "When the work now under the foreign missionary societies is obviously and permanently related to the Church in India, what will still be required from the Church of the West?" his answer was as follows: "This does not mean that these fields will not require men and money any longer. The Indian Church will still require all the sympathy and help that the older churches of the West

can give it for a long time to come. Even if the Indian Church in some of the districts should become entirely self-supporting tomorrow, yet for the training of the workers and of the clergy, for manning the educational institutions for its youth, for conducting its colleges and hostels for non-Christians, and for developing in its workers a strong spiritual life and a spirit of self-sacrificing service, it will need for some long time to come the best men that the Church and the universities of the West can produce. Financial support also will still be required for the training of the clergy and other leaders of the Church, until Indian Christians themselves can equip and endow their theological colleges."

#### India's Largest Church

**REV. CHARLES W. POSNETT** is a missionary of the Wesleyan Missionary Society in the Nizam's Dominions, with headquarters at Medak. Of him the *Dnyanodaya* says: "After many years of loving toil he has had the privilege of seeing completed his magnificent temple of Christian worship which has cost, they say, about ten lakhs of rupees and will seat about five thousand people. There is nothing like it in all India, and, indeed, it is one of the biggest and most splendid churches in Christendom; and, says one who knows, 'it is not an extravagance, or a mere provision for the future. It is wanted, and wanted now.' This great edifice, which is a symbol and sign of the triumph of Christianity in the very heart of India, is 'wanted now' to help give the Gospel in a mission which runs like a thread of light through the dark territory of the Nizam's Dominions. And when Indian Christianity enters upon its Pentecost throughout the land, there will be a series of Christian temples such as no land can show. At Medak there were several days given to the opening ceremonies. There were from three to four thousand present, and there was great rejoicing. Bishop

Azariah, Indian bishop in the Anglican Church, preached on the first Sunday."

#### "We Cannot Make Them Stumble"

**I**N FARIDPUR, Bengal, where the English Baptists have a school for boys, "there was trouble recently," writes one of the teachers, "with two Mohammedan converts, because our boys ate pork. Their Mohammedan prejudices were too much for these new Christians. It is a long story, but the end of it was that, on their own initiative, our boys' council banned pork, and all other delicacies to which Mohammedans object, from their meager dietary, saying: 'We are responsible for these new converts, and we cannot make them stumble because of what we eat, even though we have a right to eat it.'"

#### Tribute to Devoted Worker

**I**NDIAN Christians in Tanjore, South India, among whom he had labored for forty-eight years, have sent to London a tablet in memory of Rev. Wm. H. Blake, which has been placed in the chapel of the Society for the Propagation of the Gospel in Church House, Westminster, Bishop Montgomery, in dedicating it, said: "William Herbert Blake, of Cambridge, a scholar, was sent to India in 1875 and straightway adopted India as his own land and its people as his life-long friends. He laid out his life on quite clear-cut lines. He would accept nothing which would take him away even for a day from his flock. Therefore he refused a Canonry. Once only did he leave his Mission, when ordered to England for a few months by medical authority. The hills had no attraction for him—what others called holy days for change made no appeal to him. Never could it be said more truly of any servant of God that he pursued the even tenor of his way. You will not be surprised that this carried him straight into the hearts of his beloved flock. Nowhere so much as in India is stillness in life appreciated. Here was their ideal."

### "Jesus Christ's Hospital"

MR. ERNEST NEVE, a well-known medical missionary of the Church Missionary Society, writes hopefully of prospects in Kashmir and Jammu, on the Indian Frontier. Hitherto there has been no religious freedom in the State, and very strong influence has been brought to bear to reclaim any convert from Hinduism. The new Maharaja, however, has shown himself friendly to the medical mission, being grateful for personal service received; and it is possible that gradually there will be greater tolerance throughout the country. The relative of a leading *moulvi* was ill, and had been under the treatment of various *hakims* (doctors). The Moslem priest advised the patient's friend to take him to "Jesus Christ's Hospital," where he was speedily cured.

### Helping Mill Workers

IN NAIGAON, near Bombay, intensive social welfare work for mill laborers and their families is being undertaken by the Bombay Y. M. C. A. Housing has been provided for 16,000, with recreational, medical and educational facilities. W. E. D. Ward, Association secretary at Bombay, writes: "At the night school at Naigaon, there is an enrollment of over 100 men, boys, and a few girls, studying English, Marathi, and Urdu. Reading and writing are the primary subjects, as most of the pupils have hardly been to school at all. Play under adequate supervision, engaging in an evening from 150 to 250 men and boys in this concentrated area, has been a very happy way of winning the confidence of these naturally suspicious folk, and has given them a much-needed relief from the monotony of their mill life. It has broken down many barriers of caste, creed, and class, and has brought them under an acceptable discipline which many of them sorely need."

### Progressive Indian Queens

TWO significant reports have recently come from India of reforms instituted by Indian women rulers.

The Maharani Regent of Travancore, south India, has issued a general command that no animal sacrifice shall be conducted at government temples in the whole of her state. Her Highness, in the beginning, introduced this measure as an experiment in certain temples of the state, and, finding that it found popular support, has issued the present general command, applicable to all the temples. The Begum of Bhopal, central India, has instituted prohibition there, and it is said that she speaks of great changes for the better resulting from the law, for which her women subjects are especially grateful. The loss in revenue she regards as "a small thing compared with my people's greater happiness and welfare."

### A Javanese Christian Village

THE oldest Protestant mission at work in Java is the *Netherlandsch Zendeling Genootschap* (Netherlands Missionary Society). This society is more than a hundred years old, and has been at work in Java for about seventy years. Practically all of its work is in small villages far from the larger centers of population. The oldest station is Modjowarno in the Residency of Surabaya. This village was established by a small group of Christians, and is governed by them. Others may live there, but gambling and similar vices are prohibited. Modjowarno has become a model for other villages. Yet another kind of Christian village is to be found in this mission. At Pareeredjo the mission owns the land which is rented out to Christian natives. The difficulty here is that the missionary is also the landlord, an undesirable arrangement. However, since practically all of the Christians of this mission live in small villages which are wholly or largely Christian, they are not beset by the temptations which hamper those in the cities. The mission now has more than 15,000 Javanese Christians.

## CHINA

### Creators of Public Opinion

**C**HINA has a good telegraph system which reaches every important city in China. Newspapers are multiplying rapidly. They have grown in number from ten or less fifteen years ago to more than one thousand dailies and several hundred magazines today, filled with items and comments on international affairs.

More important, however, than the newspapers are the student lecturers. In every large city and in many of the important market towns boys and girls from high schools and colleges are speaking on the streets, several times each month. Whenever anything important happens, these volunteer lecturers get busy and explain the whole affair. They are the creators of public opinion, and because they reach many more millions than can possibly be reached by the newspapers, they are undoubtedly the most important group in China today. The newspapers and lecturers are fertilizing the minds of the people with dynamic words and ideas. Think of what it means that tens of millions of Chinese in the past two years have actually come to understand and to feel in their hearts such words as "reform," "freedom," "democracy," "rights of women," "no child labor," "imperialism," "racial superiority," "self-destruction." — *World Neighbors.*

### Discarded Bible Wins Souls

**W**RITING from western China, a C. M. S. missionary, quoted in the *London Christian*, states that not long ago a man who had bought a Bible, and who had not given himself wholly to God but had gone back to his old life, felt that he had no further use for the Bible, and so gave it to a farmer who could read. This man, named Feng, took it home, and read it both to himself and to his family. The more he read, the more he became interested, but, of course, he did not really understand. One day he came into the city near to his

farm, and brought his Bible with him. He went into a shop to make some purchases, and asked the shopkeeper if he knew anyone who could explain "this Book" to him—producing the Bible. The shopkeeper was one of the churchwardens of the little church there, so he took him to the Mission Hall, and introduced him to the evangelist, who was only too glad to explain the Bible to him. Mr. Feng came again and again, and Mr. Huang, the evangelist, went out to his farm; and now this Mr. Feng is a Christian, and all the idols are gone.

### Personal Contact with Students

**S**HANTUNG Christian University, in Tsinanfu, is an outstanding union enterprise. Mrs. Harold F. Smith writes of the blessing which a Christian home is bringing to some of the students: "We are asking several students each Sunday noon to dine with us, and enjoy this simple means of meeting them very much. Yesterday we had boys from Canton and Shanghai and they were a delight in every way. This is their first term here, and they are all hoping to bring back a number of their friends in the autumn. Due to the utter disorganization of the railways of China, few if any can return home for the New Year's holidays. Sunday evenings, we invite any of the girl students who care to come, to bring their hymn books and sing with us their favorite hymns. These girls come from all China—for example, a group of seven girls will come from six different provinces. They are such sweet, gentle girls, but full of ambition and perseverance, which they must have to keep up with the men students."

### Agriculture and Religion

**"B**Y THE improvement of seeds, the combating of plant diseases and pests and the introduction of better methods and machinery, the friends of China," writes W. R. Warren in *World Call*, "are bringing her more than increased prosper-

ity. To double the yield of corn and cotton, wheat and silk is a service in itself that deserves all praise, but the processes by which it is done free the minds of the people from many of their old superstitions and fears and prepare them for learning moral and spiritual lessons. To find, for instance, that smut in their grain fields is not sown from the air by the wandering spirits of persons who have died childless, is to enter into an entirely new world. . . . All through the rural districts—and China is distinctly an agricultural country—there are earth god shrines, little temples four to six feet square and six or eight feet high, built of brick or stone or earth and roofed with tiles. Through the opening on one side can be seen two images, the earth god and his wife. These the farmers worship with prostrations and burnt offerings, to ward off drought and flood and destructive insects."

#### "Nurses All Christians"

**T**HE Nurses' Association of China claims the above slogan for its initials N. A. C., says Miss Elizabeth Pollock, who goes on: "I think I am right in saying that the Nurses' Association of China is the only nursing association in the world that is a wholly Christian institution. An interesting feature of the program was a discussion regarding the N. A. C. pins. These pins bear the ideograph for the word meaning 'service' one of the highest words in the Christian vocabulary—one of the lowliest words in China, which stands for the lowest service in the realm, manual labor, drudgery, coolie's work. Its great meaning as taught by the One who said, 'I am among you as he that serveth,' has not come to China yet. A great many of the nurses objected to this character for the pin. They wanted it replaced by the more honorable word, 'love.' There was a great deal of discussion. But finally it was decided to keep the old word, and to show to China how love could glorify service."

#### Among the Moslems of Kansu

**A**T THE annual meeting of the China Inland Mission, held in London, Miss Grace Eltham spoke of the great northwestern province of Kansu, which is bigger than the British Isles and has a population of 10,000,000 people of varied nationalities: Tibetans, Mongols, Moslems, Manchus, Aborigines, and Chinese. The Tibetans have been hostile for many years, but now friendly relations have been established. Today Tibetans and Mongols are coming to the Lord Jesus and are taking gospel tracts into their countries. Work is also going on among the Moslems. Four years ago a very high official brought his six Moslem daughters to be trained in the mission school. They had never previously had the Bible in their hands, but they accepted Christ and today are living as Christians. A hospital has been opened for Moslems.

#### GENERAL

##### The Y. M. C. A. Congress in Finland

**A**N INTERNATIONAL Congress of the Y. M. C. A. was opened in Helsingfors, Finland, on August 1st. There were about fifteen hundred delegates, including two hundred and fifty from America, one hundred and fifteen from Great Britain, three hundred from Germany, three hundred and forty from Scandinavia and one hundred Orientals. Some of the delegates came by airplane, and one of them, Dr. K. T. Paul, the secretary of the Y. M. C. A. in India, met with a slight mishap on the way. Among the delegates were two hundred and fifty boys under eighteen years of age, sixty of them from America, some having worked their passage as deckhands. For discussion the delegates were divided into fifty groups, each containing Anglo-Saxons, Scandinavians, and Orientals. Following the resignation of the President of the Congress, Dr. Paul des Gouttes, Dr. John R. Mott was elected President.

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THE REVIEW.

**Mary Dobson: Musician, Writer, Missionary.** Una M. Saunders. Foreword by J. Rendel Harris. 191 pp. Sixteen illustrations from photographs. London and New York. 1926.

Mary Dobson, the eldest daughter of Austin Dobson, the poet, was a woman of great culture and refinement. As warden of the Woman's University Settlement in Bombay she gave twenty-three years of beautiful service to the students of Western India where her name is fragrant. The title of the book styles her "Musician, Writer, Missionary," but the study of her life makes it plain that in her own estimation she was a missionary first and always. While she was a talented musician who composed a large number of charming songs, and a writer of some prominence with a number of volumes of poetry and prose to her credit, music and writing were avocations indulged in without sacrificing her missionary duties.

Mary Dobson was a present day missionary—she died in 1923—but she was nevertheless a missionary of the old school, keeping Sunday as a day of rest and worship and her pleasure in the deeper things of God. She was, however, not a recluse and was much sought after in social circles both in India and England. But she was a loyal and devoted Christian, who lived close to God even in the midst of adverse conditions. To missionaries on the field and workers at home who still believe that Christians should practice the old-time doctrine of entire consecration to God, the book will prove very stimulating and helpful.

B. M. B.

**The Missionary Idea in Life and Religion.** J. F. McFayden. 12mo. 178 pp. \$1.50. New York. 1926.

Christianity is essentially a missionary religion. Those who have no

interest in extending the sway of Christ over the hearts and lives of men are not truly and intelligently Christian. Dr. McFayden, who was formerly principal of Hislop College, Nagpur, India, and is now professor in Queens College, Kingston, Canada, discusses in simple terms the place and ideals of missionary work in the Christian Church. The book is well adapted for use as a text-book and is a brief, but valuable, contribution to the subject.

Dr. McFayden deals with the missionary impulse in life, religion and history. It is a normal, healthful impulse to share our best with others. The missionary idea in the gospels is clear and positive in Jesus' teachings. In the apostolic church and in later history, the missionary idea is an essential part and has been responsible for the growth of the Church.

Many objections made to the missionary enterprise are frankly and fairly considered—objections due to ignorance, indifference, selfishness, a lack of discrimination and a false sense of the value of Christianity. Finally, the author takes up the missionary aim and motive, the handicaps and hindrances, the power and results of Christian missions.

There are very few dates and figures in the book, but there is a wealth of facts from life in non-Christian lands, from Biblical history and from missionary experience. We know of no better compact statement of the missionary idea and ideal.

**Grace H. Dodge.** By Abbie Graham. 329 pp. \$2.00. New York. 1926.

The Dodge family has been one of Christian philanthropists, the parents having the enviable and important secret of knowing how to train their

children to take a vital interest in Christian work and to be good stewards of their inheritance.

Grace Dodge, "Merchant of Dreams," was the granddaughter of the original William E. Dodge. 'She was born in 1856, inherited business sagacity and was trained to use it in Christian service. She became a power in the Young Women's Christian Association work and was president of its National Board. She was a prime promoter of Teachers College, Columbia, the founder of the Working Girls' Societies and a practical force in many industrial, social, educational and religious enterprises that have become permanent and uplifting institutions.

Miss Dodge was a woman worth knowing and her life story is worth reading, revealing her as a woman of unusual ability, of noble character, of great energy and remarkable success.

**Paraguay, the Inland Republic.** Clement Manly Morton. Map and Illustrations. 12mo. 177 pp. \$1.25. Cincinnati, Ohio. 1926.

To the United Christian Missionary Society has been assigned the evangelization of Paraguay. It has long been neglected by evangelical churches and only a few scattered and independent missionaries, inadequately supported, have been presenting the Gospel there. Paraguay is a backward republic, impoverished by war, handicapped by ignorance and blighted by sin. Mr. Morton tells, in a vivid way, the story of his three happy, busy years in the "Inland Republic." He learned to know and love the people and endeavors, in this volume, to help others to know and love them. He criticises the Roman Catholic system severely for its neglect, weakness and failure, while he loves and admires many members of that church for their fine Christian character and devotion to Christ.

The twelve chapters are packed full of information and make this volume the best missionary book on this subject.

**William Carey.** J. H. Morrison. 8vo. 218 pp. London. 1926.

The romance of this pioneer British Protestant missionary to India has been the theme of many volumes. Here it is told in a brief, popular narrative in the "Master Missionary Series" edited by W. P. Livingstone. William Carey, the cobbler, the plodding student, the scholar, the preacher, the pioneer missionary, the translator, the educator, the founder of a college, the "Grand Old Man of India," lived a life and accomplished a work that continually inspire to worthwhile deeds. The story is told in a simple, direct way to carry its message.

**Paul Kanamori's Life Story.** By Himself. 12mo. 111 pp. 2s 6d net. Glasgow. 1926.

This is a British edition of the story of how the so-called "Moody of Japan" was converted fifty years ago, drifted into skepticism, was brought back to Christ and the Christian ministry and has been widely used in his testimony for Christ. It is a narrative stimulating to faith and missionary zeal.

**Grains of Rice from a Chinese Bowl.** Ida Belle Lewis. Illustrated. 12mo. 123 pp. \$1.25. New York. 1926.

These "grains of rice" are well cooked and seasoned for American taste, are wholesome and suited to young and old. Each kernel is a short story relating to mission work for girls. They have a Chinese taste and give a true idea of opportunities and difficulties, rewards of mission working and the changes that have come over Chinese life and customs. The chapters are especially suitable for reading in mission circles and young people's organizations. Miss Lewis is also the author of "Education of Girls in China."

**A China Shepherdess.** Margaret Applegarth. Illus. 18vo. 323 pp. Philadelphia. 1924.

Twenty-two fascinating stories of China, graphically told, and twenty-two pen and ink drawings by the

author showing things Chinese make up this volume for those who would learn more about the country, customs and people and who would teach others — especially children — about them. Regardless of your age, interests, race, or "previous condition of servitude," you cannot fail to find these stories delightful and interpretive.

**A Joy Ride Through China for the N.A.C.** Cora E. Simpson, R.N. Map and Illustrations. 12mo. 249 pp. \$1.50 net. \$3.00 Mex. Shanghai. 1925.

The unique feature about this book is that it is written by a registered nurse about nurses and their work in China. Miss Simpson tells of the birth of the Nurses Association of China (of which she is secretary) and of its subsequent history. She visited many provinces, met many interesting Chinese and foreigners, had unusual experiences in famine, flood and plague during her journeyings. The facts and many of the incidents are interesting, but the book would have been greatly improved by condensation and careful editing.

**God's Picked Young Men.** Henry K. Pasma. 12mo. 96 pp. 75 cents. Chicago. 1925.

The inspired and immortal character of the Bible is shown in its un-failing supply of fresh, practical and vital truth. These sixteen studies of Bible characters are inspiring and up-to-date, but they are founded on faith in the authenticity and the authority of the Book. In the study of Abel, we are reminded of Alexander the Great and of Jack Dempsey, the pugilist, and Gideon is compared with George Washington. Each character stands out for some special excellence, but Jesus only is "the perfect young man." The studies are excellent for Bible classes.

**Practical Health Talks.** H. E. Gehman. 8vo. 75pp. \$1.00. Boston. 1926.

This true Christian science of health is written not by a physician, but by a layman of experience and

good sense. He shows how simple a matter it would be for most of us to maintain health by simple eating, sleeping, deep breathing and good exercise. He gives facts to show how determined most people are to sacrifice health. He believes that health education would solve many difficulties, but that moral and spiritual training are even more important. The Bible is a good medical guide and Christ is still the Great Physician for both body and soul. Parents and teachers will find this book especially useful.

**The Repair Shop for Human Lives.** John W. MacDonald. 12mo. 45 pp. New York. 1926.

True stories of lives transformed by the power of Christ never grow old or out-of-date. "Down in Water Street," "The Drydock of a Thousand Wrecks," "Twice-born Men" and "The Repair Shop for Human Lives" are all stimulating narratives. Mr. MacDonald, who has recorded these latest stories of redeemed lives, is the devoted missionary of Yale Hope Mission, at New Haven, Connecticut. This Mission was founded by the late William Borden and other Yale students and here, year by year, students come into personal touch with the "down and outs" and seek to lead them to Christ and to useful manhood. The result is blessing both to students and to fellow-humans. Professor William Lyon Phelps of Yale expresses his appreciation of the work in a foreword and Mr. MacDonald describes, briefly, the best type of rescue work and tells the stories of eleven conversions vividly and inspiringly. The work is not merely rescue but regeneration and reconstruction.

**A Gold Dollar.** Joseph M. Duff. 12mo. 138 pp. \$1.25. New York. 1926.

Not a book on finance or stewardship, but a clergyman's sketches from nature and life. They reveal God and character. The "Gold Dollar" was one that belonged to an elderly lady and passed on to the writer. The re-

minisceses — of friends, family, churches, vacation days, war, funerals, graves and nature—vary greatly in uniqueness, but they have human interest.

**Chats with Children.** Amy Le Feuvre. 12mo. 108 pp. 2s 6d. Glasgow. 1926.

The author of "Probable Sons," "Teddy's Button" and other children's stories includes in this volume a dozen Bible talks, well told and practical. Parents and teachers will find them useful.

**The English-Speaking Peoples: Will They Fail in Their Mission to the World?** Wilbur P. Thirkield. 16mo. 58 pp. 50 cents. New York. 1926.

This address, delivered in Buffalo, discusses briefly the mission of English-speaking peoples to the world—namely to present high and practical Christian idealism.

**Funds and Friends.** Tolman Lee. 12mo. 138 pp. New York. 1925.

These practical suggestions on raising money for social work are born of experience. Many will find the ideas helpful and may learn here to make an agreeable service what has been considered an unpleasant task. Money raising so as to win friends for a work is an art that requires study and experience. Here one may learn from the experience of others.

**Studies in the Forgiveness of Sins.** Jesse R. Kellems. 224 pp. \$2.00. New York. 1926.

These are biblical studies of a divinely revealed truth—not theoretical discussions of a philosophical conception. Dr. Kellems is a scholarly writer and a minister of the Disciples of Christ who has conducted successful evangelistic campaigns in America, Britain and Australia. He considers sin as individual and social transgression of God's laws and forgiveness to be based on God's love, on the sacrifice of Jesus Christ, the Son of God, and on personal and living faith in Him. "There is no forgiveness apart from Jesus." The author considers baptism in the name of Christ as an essential part of the appropria-

tion of God's forgiveness since "In baptism, the penitent believer comes into His death." The studies are clear and worthy of very thoughtful consideration by those who do and those who do not agree with every detail of the author's exposition.

**Treading the Winepress.** Ralph Connor (Charles W. Gordon). 12mo. 394 pp. \$2.00. New York. 1925.

Another story by Ralph Connor is always welcome. It is sure to be a vivid narrative, full of action, with clean, strong heroes, and a villain or two added; some exciting fights, balanced by some serious talk and one or two characters transformed by a new vision of God and a wholesome human love story to stir the pulse. Such is this new novel about life in eastern Canada during the war and post-war days. Dr. Gordon has a masterly pen in describing scenes of action and his stories are marked by a high moral tone and definite purpose. This one will hold the attention of young readers.

**F. S. Arnot. African Missionary Explorer.** James J. Ellis. 16mo. 62 pp. 1s net. Glasgow. 1926.

The story of Mr. Arnot, pioneer of the Garenganze Mission in Central Africa, is full of adventure and of heroism. He was a friend of King Khama and King Lewanika. He went out to Africa in 1881 and died in the Zambesi country in May 1914. This is a stirring story of what God did through one missionary in tropical Africa in spite of ignorance, disease, slavery, witchcraft, warfare and other evils.

**Through an Indian Counting Glass.** Elizabeth Wilson. 16mo. 116 pp. \$1.00. New York. 1926.

These are bright, sketchy observations of a Y.W.C.A. worker in India. Miss Wilson tells of her adventures in Serampore in the School of Industry where characters also are made and Indian women attain self-support. It is a worth-while work told in a worth-while way.

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## BOOK REVIEWS

(Concluded from page 657.)

**Insulinde—a Survey of the Dutch East Indies.**

**A Bird's-Eye View of Latin America.**

**Education in the Native Church.** Roland Allen.

**Indigenous Ideals in Practice.** 6d each. World Dominion Press, London, 1926.

The character of these interesting and informing pamphlets, prepared under the supervision of Dr. Thomas Cochrane of London, is revealed in their titles. The first two have maps and statistics, brief reviews of the situation from a Christian viewpoint and articles by missionaries.

The second two, from the series on the "Indigenous Church," deal with problems in the native churches in North China and India. They are worthy of study.

## NEW BOOKS

**Grace H. Dodge.** Biography. Abbie Graham. 329 pp. \$2.00. Woman's Press, New York, 1926.

**Funds and Friends.** Second Printing. Tolman Lee. 138 pp. \$1.50. Woman's Press, New York, 1925.

**From Japan to Jerusalem.** Christine I. Tinling. 144 pp. \$1.25. Fleming H. Revell, New York, 1926.

**Gethsemane in Our Lives.** B. A. M. Schapiro. 155 pp. 4 cents. Hebrew Christian Publication Society, New York, 1926.

**Grains of Rice from a Chinese Bowl.** Ida Belle Lewis. 123 pp. \$1.25. Fleming H. Revell, New York, 1926.

**A History of Southern Methodist Missions.** James Cannon III. 356 pp. \$1.50. Cokesbury Press, Nashville, Tenn., 1926.

**The Land of the Vanished Church: A Survey of North Africa.** World Dominion Survey Series. 2s. World Dominion Press, London, 1926.

**Our Parish in India.** Isabel Brown Rose. 191 pp. \$1.50. Fleming H. Revell, New York, 1926.

**A Short Introduction to the Gospels.** Ernest D. Burton and Harold R. Willoughby. 156 pp. \$1.75. University of Chicago Press, Chicago.

**They Who Weave Gold, Silver and Precious Stones.** (Dramatizations showing importance of religious education of children). Martha Race. 43 pp. 25 cents. Pilgrim Press, Boston, 1926.

**Home Missions Council Annual Report, 1926.** Home Missions Council. 156 Fifth Avenue, New York.

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