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### PERSONALS

Dr. JOHN R. MOTT, General Secretary of the International Y. M. C. A. and Chairman of the International Missionary Council, has left, with Mrs. Mott, on a Pacific Basin tour during which they expect to travel about 45,000 miles. They plan to visit Japan, Korea, China, the Philippines, Sumatra, Java, Australia, New Zealand and Hawaii, arriving home on June 4, 1926.

REV. ROCKWELL HARMON POTTER, D.D., of Hartford, Conn., has been elected President of the American Board of Commissioners for Foreign Missions to succeed Dr. E. C. Moore. The new vice-president is Dr. Ken-yon L. Butterfield, formerly of Amherst, but now President of the Michigan Agricultural School.

HON. YEN HUI CH'ING, the newly-ap-pointed ambassador of China in Great Britain, is the son of a Protestant Episcopal clergyman and was graduated from St. John's College, Shanghai, and Yale Universitv.

REV. ROBERT LAWS, M.D., for fifty years a missionary of the United Free Church of Scotland in Livingstonia, Africa, has been decorated by King George, a Commander of the Order of St. Michael and St. George.

. .

\* BISHOP H. ST. GEORGE TUCKER, of the Protestant Episcopal diocese of Kyoto, has found it necessary, on account of his wife's health, to give up his work in Japan. \* .

REV. G. CAMPBELL MORGAN, D.D., enters, on January 1st, on a six months' service as special preacher, in the First Presbyterian Church of Columbus, Ohio.

REV. SIMEON CORNELIUS, one of the leading Indian preachers in the Arcot Mission, South India, is making a tour of the churches of the Reformed Church in America.

MISS CHENG YOA HSUT, the first Chinese woman to receive the degree of Doctor of Laws from the University of Paris has been appointed a member of the newly-established Law Compilation Bureau in Peking.

### OBITUARY

REV. CHAUNCY GOODELCH, D.D., who had just completed sixty years of missionary service in China under the American Board, passed to his reward on September 28th at the age of ninety. He labored twenty-nine years to complete a mandarin version of the Bible.

MRS. EUGENE P. DUNLAP, a missionary of the American Presbyterian Church in Siam for fifty years, entered into rest at Ken-sington, Pa., on December 1st.

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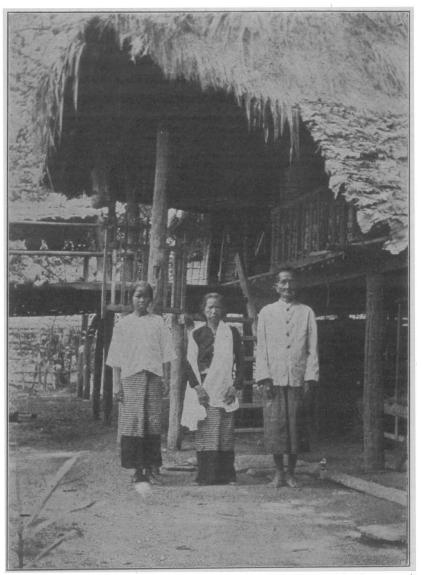
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### THE RECIPE FOR A HAPPY NEW YEAR

THE NEW YEAR opens with countless new possibilities—for good or for evil. The past year opened with similar promises and forebodings, some of which have been fulfilled. The disturbances in China, in India, in Egypt and Turkey, in the Balkans, in Russia and America, have been counterbalanced by hopeful signs of progress shown at the Washington Convention, in the Conference on Latin America held at Montevideo, in the agreement to promote European peace reached at Locarno, and in the religious awakenings in various parts of the world.

But past achievements do not give sufficient ground for con-The continued unrest in social, industrial and national fidence. affairs, the prevalence of crime and immorality, the growing indifference to the laws of God and of man, and the selfishness exhibited by all classes, all these tendencies increase the conviction that a new year is not of any great value unless men and women have a new heart-a new purpose and a new power that come from a new and vital relationship to God. The turning over of a new page will not change a man's program. The coming of a new general into power in China will not insure national peace. The election of a new National Council in India will not give prosperity to the people. The enactment of new laws in Turkey will not establish justice and brotherhood. The signing of new treaties in Europe will not obliterate suspicion and strife. Something more is needed to put an end to international jealousies, to bring industrial justice, to put down crime and to raise standards of morality and brotherly love.

A NEW YEAR! What might it mean if it were marked by new faith in God, new loyalty to Christ, new love for man, new obedience to the Great Commission to teach and to live Christ among all peoples and in all circumstances. It is a new heart—"a new creation"—that is needed so that "old things will pass away" and "all things will become new." A new year of life and hope and power may begin at any time when men and women surrender to the control of Jesus Christ and begin to live His life among men. This and this alone assures a Happy New Year.

### OUR NEW FRONTIERS

MERICA has frontiers of superstition, ignorance, and prejudice. In our cities are solid national colonies differing in no way from areas in Italy, Poland, Greece, Russia and other countries. The language, customs and habits are foreign. There are rural areas where counties are solidly foreign and where the language of the schools is foreign.

Near many cities and towns foreign people are buying cheap land along electric lines and in areas with good roads on which with bicycles, motorcycles, cars, electrics, they go to their work and return. Shortened hours of work allow such men to clear their land, build fences, plant gardens and care for cows and poultry and still by rapid conveyance avoid loss of time. In their cheap, second-hand cars they carry their eggs, milk and vegetables to market and by barter and sale they make ends more than meet and become savers.

To reach these foreign groups permanently, with sure and spiritual results, calls for methods and wisdom of a type not generally shown by churches and their spiritual leaders. And yet non-Christian forces are making their influences felt among these foreigners in the cities, towns and in the open country. Propaganda of dangerous ideas is widespread and these foreign groups are the fertile soil for teachings that are subversive not only of our civilization, but of faith in God and in the Way of Life revealed through Jesus Christ.

C. L. W.

### TURKEY, RELIGION AND THE MISSIONARIES

URKEY was once the stronghold of Mohammedanism. The Sultan was the Caliph, the acknowledged head of all Islam, which was the state religion. Education was vitally related to the mosque and the Sheikh-ul Islam was appointed by the Sultan. The laws of Mohammed were the laws of the land. Turkey was as truly a Moslem Empire as Italy was a Catholic Empire when the Pope's temporal sway was acknowledged over all the land.

What a change has come over Turkey! Not only has the Sultan been expelled and the caliphate abolished, but the Republic has been made a secular state, with nominal religious liberty. Government and religion have been separated by decree of the State; the office of Sheikh-ul-Islam been abolished so that Islam is not directly represented on the National Council; the mosques are under the Commissioner of Public Instruction and the teaching of religion in public and private schools is forbidden.

In the Turkish schools, this last regulation has not yet been fully enforced. In Christian schools, Moslem students are not allowed by the law to attend chapel exercises or Bible classes. The management of some of these schools has taken the position officially with the Government that they cannot be expected to act as police and drive out any Moslem students who may wish to attend voluntarily. Some actually do attend from choice. In schools where there are Christian students, chapel exercises and Bible classes for such are permitted; but the effort is being made to have such classes held outside the regular program of the school. Where only Moslem students attend, no general chapel exercise or Bible class is permitted.

On the other hand the Turkish University in Constantinople has a course on religion, with a regular Hodja (Moslem religious teacher) in charge. The Government has also made provision for separate religious schools elsewhere through the country, showing that they are not opposed to the teaching of Islam in public and in private, as has been said. Many of the leaders of the present administration are, however, men with no belief in any religion, and deeply religious Moslems accuse the whole Government of being atheistic and antireligious. This accusation is probably too sweeping, but Islam has not now the hold on the Government of Moustafa Kemal Pasha that it used to have.

Agnosticism and even atheism have made great strides among the Turks since the failure of the call to the *Jihad*, or holy war in 1914. Nevertheless the vast majority of the common people are still deeply religious; and if Turkey is really a republic ruled by the people, there is likely to be a reaction against the growing atheism.

The present situation forms a testing time for Christian missionaries. While the Government has not put an absolute ban on missionary teaching or the preaching of Christianity to Turks, such work can only be done individually and privately, not in schools or churches. The Government contends that in America and in France the schools are completely secularized, so that the same should be true in Turkey. According to law, every one is free to profess whatever religion he chooses so that Turks may become Christians. In that case, however, they must face opposition, bitter persecution and possibly death at the hands of their families and friends. While the Government does not punish them for professing Christianity, it may accuse them of disloyalty and try to convict them of treason on other grounds. A Turk is not usually persecuted or punished for attending a Christian service; and in spite of the fact that mission schools are known as Christian institutions, Turks not only enroll in them in increasing numbers, but the Government itself places children in mission schools.

As a result of the present governmental restrictions, emphasis must now be on personal work with individuals. "For this there is

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everywhere abundant opportunity," writes a missionary in Turkey. Most interesting reports come from the Missions, telling of individuals seeking private interviews, and delighting in the systematic study of the Bible with missionaries. Several Moslems have already professed their faith in Jesus Christ as their personal Saviour. While the number of Turks baptized since the war is small, a large number are genuinely and deeply stirred, and are learning what it means to be a Christian. Women missionaries find cordial reception in Turkish homes, and are frequently asked to read and explain the Bible there. There has been no instance thus far of any missionary being obliged to leave the country because of such personal work. Formerly most of the mission work was among Christian sects but today practically the only place in Turkey where such work is being carried on is in Constantinople. Missionaries work among Turks, with the permission of the Government, in Brousa, Merzifoun, Cæsarea, Talas, Smyrna, Tarsus, Adana, Aintab, Marash and Mardin, but the Government understands that they are not in Turkey to give a secular education, but to *live* Christ so as to win men to Him.

As the political horizon clears and Turkey feels itself less liable to foreign complications, a greater freedom for religious effort will probably result, especially as Turkey is looking *westward* and not eastward for its models. It is well worth while to be patient with present restrictions, and be in on hand when the conditions become more favorable. The missionaries should be able to count on the whole-hearted support of the American churches in the present situation.

### A REPORT FROM A MISSIONARY

"The Turkish Government has adopted a policy of breaking the shackles of Islam and doing away with the religious superstitions which have held the Turkish people in bondage for so many centuries, but does not oppose the worship of God in the mosques or in the Christian churches. The Koran is taught as a regular subject in the curriculum of the government schools for from two to four hours a week. Many of the Turkish leaders are becoming practically atheistic or agnostic, and the atmosphere of the Government may be regarded as one of agnosticism, but the Government has refrained from attacking the right of the individual to worship in any way he chooses.

"Public institutions, such as schools and hospitals, are not allowed to teach religion and many Turks, including government officials, strongly oppose any attempt on the part of the missionaries to interpret Christianity to individual Turks. The missionaries are free to live in the country, to visit in the homes of the people, to have the people visit their homes and to carry on any kind of personal conversation. The Government has done nothing to stop the circulation of the Old and New Testaments in the Turkish language and many Turks accept gladly copies of the Bible and place them in their houses.

"It is still possible to do vital and effective missionary work in Turkey today, as is shown by the fact that so many missionaries, with excellent qualifications for their work, are united in the belief that this is possible. Many of these men have remained in Turkey at great personal sacrifice and in the face of invitations to attractive positions in missionary work in other fields. One refused an invitation to the presidency of the American University in Beirut because he is not only firmly convinced of our opportunity to present Jesus Christ in Turkey but is also enthusiastically hopeful about the results of this presentation.

"To one who has lived in Turkey for any length of time with an open mind, the attitude of the Turkish Government towards religious teaching in our schools is easily understood. Religion in Turkey has always been a nationalistic affair, and the word 'Christianity' bears the connotation of nationalistic groups opposed to the Turkish Government in the past. Mission schools are still regarded with suspicion because in the past they so largely served the Christian minorities. Any attempt to teach religion to Turks in these schools is interpreted as an attempt to re-introduce into Turkey a divisive factor which has been infinitely troublesome in the past. We feel sure that this suspicion is gradually being dispelled and that within a reasonable length of time the Turkish Government will realize that Christian missionaries have no ulterior motives in educational work or in religious teaching. When this time comes we are confident that we will have a very great opportunity for presenting Jesus Christ to the people of Turkey.

"The missionaries are not so much troubled about the restrictions placed upon our work by the Turkish Government as by the fact that so many Americans, who call themselves Christians, show a most un-Christlike and unforgiving spirit of hatred towards the Turks and use all kinds of false arguments with great insistence for our curtailing or abandoning missionary work in Turkey."

### A LETTER FROM CONSTANTINOPLE-THE OPPORTUNITY

"Islam has not been abandoned as a religion either theoretically or practically by the Turkish government or people. I might add (1) that a complete separation between church and state has not taken place, (2) that Islam as a religion is still taught in many Turkish government schools, and that Christianity as a religion is taught to Christian students in private schools, (3) that the Turkish people as a whole are very far from being practically atheistic or agnostic.

"A determined effort is being made, without immediate success, by the present rulers to free the people from the ecclesiastical and

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religious trammels of their Moslem past, in the belief that religion is a private matter, if it indeed has any value at all to modern men and women. The first article of the present Constitution declares Islam to be the religion of the country. The Moslem clergy, though greatly reduced in members, are still supported by the Government. The usual services of scores of mosques in Constantinople and proportionately throughout Asia Minor are maintained, although poorly attended. In some cases services have been suspended. The present School Law provides that the religion of the founder of the school may be taught to members of the same religion who are pupils in the school.

"The present rulers of Turkey as a class seem not to be men of any religious faith and experience. They are nominally Moslems but Islam is a culture as well as a religion. It is also a social system as well as a culture. A man does not readily free himself from it by refusing to perform the stated daily prayers, or to keep the regular feasts and fasts, etc. A man may become an agnostic in matters of faith but he still allies himself with his fellow-Moslems in most of the habits of his daily life. No doubt there is a very strong current against religion of any kind among educated Turks, especially among the younger men and women, but influential government officials and others seem to take particular pains to emphasize the fact that religion is a private affair and that any one is free to profess any religion he chooses when and where he chooses. The acid test of this statement may come sooner than we anticipate.

"All Christian missionary work does not consist in running an institution on conventional missionary lines. A missionary's life speaks so much more effectively for good or for evil than anything he can say, that there would be ample basis for the continuation of missionaries in a country even though no institutional work were permitted. The Government of Turkey has always sought to prevent the teaching or preaching of Christianity to Turks. For some reason or other however they are not now carrying on their crusade in such a way as to prevent (1) the publication of Christian literature and wholesome literature generally in Turkish, (2) personal work on the part of many missionaries, teachers, physicians, nurses, social workers, dealing almost exclusively with Turkish men, women or children, (3) the activity of the Y. M. C. A. and Y. W. C. A. in respect to their physical, intellectual and social program, shot through as it is in every part by the spirit of Christ. The Government of Turkey, after placing severe restrictions upon every Christian institution with regard to so-called 'Christian propaganda,' nevertheless tolerates Christian missionaries as teachers, physicians, writers, social workers, etc., knowing that they have a reputation for character-building, Christlike influence.

"While Turkish students are not permitted by law to attend

Christian services or Bible classes in schools or colleges, some of them do so in spite of the law. So far as it can be prevented no personal Christian work is allowed among Turks but for the last century personal Christian work of the most vital kind has been going on among Turks. Persecutions come and will continue to come. That is the way the religion of Christ has spread throughout the centuries. Turkey is no exception. It would be perfectly possible for a missionary to act in such a way that the Turkish Government would expel him from the country. Few of the 108 American Board missionaries in Turkey are now working among Christian sects and many of us believe that at the present time we are engaging in the most vital missionary work that we have ever done. Just because we suffer under the handicap of not being able to fill the pages of missionary journals at home with stories of what Christ is doing among the Turks, we are frequently supposed to be doing nothing and are threatened with lack of support just when we need support most and when the opportunity for doing what we really came to Turkey to do is greatest in spite of restrictions.

"There is a wonderful opportunity in Turkey today for the Christian missionary if he is willing to accept service on Christ's terms. A virile nation is being reborn. It is shaking off the trammels of the barbarism and formalism of the past more rapidly than the most sanguine missionary ever believed possible. 'We do not see many ripe grains yet but the whole field is getting yellow.' Unprecedented opportunities for friendly contact and personal intercourse with Turks are ours today. We are face to face with a Moslem people to see what Christ can do for them through us. Whether He can use us or not depends more largely on us than on the Turkish Government. We feel, as never before, the necessity of complete surrender to the Spirit of Christ, that we may rise to meet the opportunities He has given us. Will you become an active prayer-partner with us in the Turkey Mission?"

### FAITH, FAITHS AND NO FAITH

<sup>66</sup> N EVER before, any where in the world, has there been such a Fellowship of Faiths as that recently demonstrated in New York and now developing in Boston and other cities." So reads an announcement of a recent effort to bring together Jews and Christians, Catholics and Protestants, Bahaiists, Buddhists, Confucianists, Ethical Culturists, Hindus, Zoroastrians, Moslems, New Thoughtists and others of any faith or of no faith, all in a common "fellowship" for conference and cooperation. Similar movements have been started in the Congress of Religions and conferences of various faiths in Great Britain and elsewhere. Frequently these have been promoted by those who have no deep conviction as to the truth of any one religion but who think that any religion is good and that all are based on the same "spiritual fundamentals."

Is such a "Fellowship of Faiths" likely to be helpful in leading men and women to God? Can Moslems, with their exaltation of Mohammed over Christ, and Hindus with their devotion to Krishna and a myriad other deities, Buddhists with their belief in karma and Jews with their rejection of Christ—can all these, by public debates, reach any satisfactory basis of agreement as to the true revelation of God and man's relation to Him?

All religions reveal man's need for God and the search of his soul after God. The diversities of ideas, the differences in method of search and the conflicting conclusions do not, however, offer any hope for true fellowship among earnest seekers after God. Such conferences and unions have in the past resulted only in confusion—a babel. We see no basis of agreement between those who receive and those who reject God's revelation of Himself and the Way of Life made known through His Son Jesus Christ.

The announcement above referred to invites us to attend the discussion of "What Hinduism Means" as explained by ten representatives of ten different religions, including Bahaim, Christianity, Judaism, Islam, New Thought and Ethical Culture. This is the program set up in a Christian church in New York under avowedly Christian auspices! What can come from such a presentation but a jumble of ideas, a conflict of statements and opinions, a religious hash made up of various views—true and false, poisonous and wholesome, godly and ungodly?

The religion of Christ has nothing to fear from a frank and full comparison with other religions but it is difficult to imagine Christ or His apostles setting up in Jerusalem, Antioch, Corinth or Rome a "Fellowship of Faiths" where friends and foes were invited to discuss the merits of their various cults. Such a method develops partisanship through argument. The Christian message is a testimony — a witness to Christ and to what God's revelation of Himself means to one who has experienced new life in Christ. While loyal disciples may appropriately invite those ignorant of such revelation and experience to investigate freely, and to have their difficulties removed, there can be no real "fellowship" between those who accept and those who reject the Son of God.

The Christian religion welcomes frank, earnest investigation, but loyal Christians have no time to waste in promoting fruitless debates in which adherents of various cults seek to uphold their particular philosophy. Christians should seek to understand the views and obstacles that prevent others from following Jesus Christ but they cannot unite in any "fellowship" that is not in harmony with fellowship with the Father and with His Son Jesus Christ.

### TWO VETERAN MISSIONARIES TO INDIA

VER fifty years ago, on October 29, 1874, Robert A. Hume arrived in India to begin his work as a Christian missionary under the American Board of Commissioners for Foreign Missions. For half a century he has continued his strenuous and manifold work in behalf of the inhabitants of the Deccan and has become widely known and highly honored by the people. Dr. Hume's jubilee last year was worthily celebrated in Ahmednagar where he was acclaimed "its most distinguished citizen and one of India's worthiest sons."

Robert Hume was born of missionary parents on March 18, 1847 in the city of Bombay. At the age of seven he set sail with his dying father for the long journey to America via the Cape of Good Hope, the Suez Canal not being opened until fifteen years later. His stricken father passed away and was buried at sea, having comforted his wife and children with the words: "We are not where we ourselves chose to be but where our Heavenly Father would have us be." The character of Robert Hume's mother is indicated by her words to him when he was sailing as a missionary twenty years later: "Half my life goes with you to India, but God knows it has been my dream that you should go there."

Dr. Hume has done a remarkable work on religious, philanthropic and national lines. He has many intimate friends in every Indian community and years ago was elected to the National Congress by his "fellow-Indians" as he delights to call them. He has been able to take a great and helpful part in the public movements of the day in India and in recognition of his leadership in famine relief operations the Government conferred on him the Kaiser-i-Hind gold medal for Public Service. One of his latest accomplishments has been the erection of a number of dwellings to improve the housing conditions in the city where he has lived for the past half-century.

Dr. Hume is well known as a notable preacher, editor, author, philanthropist, publicist, theologian and ambassador of Christ to India. On several occasions he has been English editor of the weekly English-Marathi Christian journal, the *Dnyanodaya*, and two books on Indian Missions have come from his pen, viz., "Missions from the Modern View," and "An Interpretation of India's Religious History." Perhaps his most distinctive contribution to Indian Missions has been his championship of the Indian Church and the support he has given to its leaders.

Dr. Hume's missionary career would have been notable had there been nothing else to his credit beside his more than twenty years' influence as "guide philosopher and friend" to the Christian poet of Maharastra, the Rev. Narayan Vaman Tilak, and the converted Chitpavan Brahman who in those two decades gave poetry to India. There are scores of other Indian Christian ministers upon whom Dr. Hume has exerted the same unique influence.

The missionary's sympathy with the Indians and his remarkable adaptability and readiness to meet every possible situation have given him a great place in the hearts of the peasants of the Deccan. He has worked long for church union in India and has been elected first moderator of the United Church of India North, which combines the Congregationalist and Presbyterian Churches of Western India.

### JAMES C. R. EWING

Another honored veteran missionary, "an ambassador of Christ to India" was the late Sir James Caruthers Rhea Ewing, D.D., LL.D., D.Lit., K.C.I.E., who passed to his reward from his home in Princeton, New Jersey, on August 20th. Dr. Ewing was seventy years of age and had spent forty-three years in India—thirty of them as President of Forman Christian College, Lahore.

Dr. Daniel J. Fleming, formerly of India, writes of some of Dr. Ewing's characteristics that made him a great man, a great Christian and a great missionary. He says: "I name first Dr. Ewing's mastery of the vernacular. From the first moment in India his will was bent to overcome this preliminary condition for witnessing and for oneness with the people. Not every one knew that behind this easy flow of Hindustani in Dr. Ewing's sermons and addresses had been exceptionally faithful application. Dr. Ewing had a democratic freedom from any sense of racial superiority and a frank, natural liking for human folk. In his prime he could have called by name three-fourths of the student body of what is the largest mission institution of college grade in the world. His warm fellowship took in young and old, men and women of the non-Christian community as well as of the Indian Christians, government officials as well as nationals.

"Service disregarding cost to self marked his career in India. Many a day he went about his duties as principal of the college with a splitting headache although he might have been free from that in America. Many a time he would go to class while suffering from fever. For years he definitely faced the possibility of shortening his life by continuing in India in accordance with God's will as he saw it. There was not one shred of shirking in him, and he held all the college staff up to their best by the example of his own loyalty to duty.

"Preeminent among Dr. Ewing's characteristics was his loyalty to his Saviour, Jesus Christ. At governor's reception or senate hall he always wore, as was his custom, clerical dress which was symbolic of the unhesitating outspoken way by which he made it plain to all where he himself stood in all moral and religious questions. In a college which in the nature of things was made up largely of nonChristian students and where the tension between Christian and Hindus or Mohammedans might easily become disastrous, he made it perfectly plain to his staff that they should speak unhesitatingly of Jesus Christ. As a good administrator he discouraged any artificial religious excitement, but was quite willing to face the disruption of the college through the baptism of one who was found in Christ his Saviour. It is not surprising that Dr. Ewing's last words were, 'I know that my Redeemer liveth.'

"Dr. Ewing was a big caliber missionary. Not infrequently did men say that no man in northern India, whether civilian or governor, surpassed Dr. Ewing in widespread and varied influence. Hence it was, that responsibilities came heavily upon him in mission, in college and in university, and in all sorts of public and governmental relations. His honors betoken this. Yet through it all, Dr. Ewing would be the first to say, 'Not by might, nor by power, but by my Spirit, saith the Lord.'"

### DONALD FRASER --- "ONE WHO SMILES WITH ANY ONE"

<sup>66</sup>C HISEKESEKE," the African name given to the Rev. Donald Fraser, D.D., means "one who smiles with any one." After many years in Nyasaland, Dr. Fraser has become Home Organization Secretary of the Foreign Mission Committee of the United Free Church of Scotland. The following address was presented to Dr. Fraser by the African Christians on his departure from the field:

"We, as members of the Mombera Native Association, have heard with deep regret that you have received a call from the Home Church to leave your post here for ever that you may serve God in another noble work in Scotland. As by God's grace our eyes have been opened, we must frankly say that we have observed the following things in your long and blessed service:

"1. The people among whom you came were utterly lost, so that their spiritual life was uncared for; but you, with your care for the salvation of souls, proved yourself an earnest follower of Christ's Gospel by preaching and by opening schools in very many villages, so that people in these villages might be redeemed from sin and its consequences. As the result of your preaching and opening of schools there is today many a saved soul. These are the crown of your ceaseless activities.

"2. Your heart, which was full of compassion for the unsaved, was restless and unsatisfied in spite of many conversions, and so you resolved to hold annual conventions for the following reasons: (a) to deepen Christian truths in those already converted; (b) to bring to the Light those who were still in spiritual darkness. These conventions have been the means of salvation to hundreds of souls in Angoniland.

"3. On the day when you first left Scotland you had only English music in your mind, but, after you lived among the Ngoni here, you drew very sweet music out of the native mind by encouraging us to sing praises to God in purely native tunes, and now Ngoni tunes are sung in many languages in and outside Ngoniland. Our Ngoni and Tumbuka hymn books are rich in native hymns, which today are another means of spreading the Gospel.

"4. As you saw a Christian Church forming in Ngoniland, you resolved to teach the infant Church that a Church that is sympathetic with the unsaved is a Church that is blessed and that grows strong within itself, and so you sent teachers to Marambo and Usena to make Christ known to those faraway lands. Glory be to God that you did not only send teachers to Marambo, but yourself went there constantly, preaching, teaching, baptizing, celebrating Communions, organizing the Church, opening and inspecting schools . . .

"5. Many of those who had the opportunity of understanding you have found in you a passion for winning souls for Christ. as you have again and again been found pleading with backsliders and infidels to come to Christ. Your study was ever open to those who came to you for spiritual help, and you, in turn, have visited many a hut to teach and plead for Christ in the individual home.

"6. Through God's grace and help your intellectual powers have been a great store out of which new and helpful ideas and plans have come from time to time to feed and nourish the infant Church of the Ngoni, and those who are spiritually minded will never forget you in this.

"7. In 1915 the Ngoni learned something new from you—that you did not come from Scotland simply for the redemption of men's souls, but for the redemption of their bodies as well: We remember when the Boma wished to punish some parts of Ngoniland because of the chiefs' unwillingness to lend a hand in the Great War, you were the man who encouraged the Ngoni to go and take their share in that War. We must never forget that memorable day when, at your word, hundreds of men, with teachers among them, thronged to the Boma at Mzimba offering themselves for service in the Great War. Chiefs and Indunas have always found in you a great and sympathetic helper in political matters.

"8. In difficult circumstances, both spiritual and physical, you have stood firm in faith and hope for brighter days. Surely you have proved yourself a real optimist; and your encouragement to us in many dark times has put new life in us. We admit that on the part of the people you came to help there have been ingratitude, disappointment, sin, and apostasies from the Christian faith, but amid all these you have been found faithful to them. Hence, many love you dearly, and call you a father who has begotten them through forbearance and sympathy."

### THE BIBLE HOUSE OF LOS ANGELES\*

THIS Bible house, of which Mr. R. D. Smith is the secretary, has for twenty-five years been publishing and distributing a high type of evangelical literature. The workers cooperate heartily with the regular denominational missionary agencies by supplying underscored Spanish New Testaments and other Christian literature, especially for Spanish-speaking peoples in the United States and in all parts of Latin America. Missionaries are most grateful for this help and the blessing of God has abundantly rested on the work.

<sup>\*</sup> An unsympathetic reference to this highly respected evangelical agency was printed by mistake in our November number. This we deeply regret as the work has our hearty sympathy.— Entron.

## Christianity at Home and Abroad-A Comparison

BY MRS. HELEN BARRETT MONTGOMERY, ROCHESTER, NEW YORK Author of "Prayer and Missions," etc., etc.

NE cannot comprehend the magnitude of the task confronting the Christian Church in non-Christian lands except by comparing the Christian forces of those lands with our forces in America. It is difficult enough here, with all advantages of centuries of Christian tradition and Christian institutions. What must it be in lands blighted by superstitions, ignorance and idolatry?

In the United States there were in 1925 more than fifty million communicant members of the Christian Church (Catholic and Protestant). This means about one professing Christian to every two

There are members of the population. thirty-three million Protestants  $\mathbf{at}$ home, or nearly one Protestant communicant to every three non-Protestants.

In India, on the other hand, the Christian communicants (Catholic and Protestant) numbered about one in every one hundred of the population. This is proportionately only about one CHURCH MEMBER RATIO TO POPUfiftieth of the strength of the Christian

Church in America. If there were no more church members in the United States proportionately than there are in India, there would be but a little over 1,000,000 all told (Catholic and Protestant), or less than the Spiritualists count in their membership. If these members were evenly distributed, a city of ten thousand population, where there are now four thousand church members, would have less than one hundred Christians.

In China there are about two and a half million Protestants and Roman Catholics, many of them only nominal Christians. The Protestants number about one in eight hundred of the population. America were no better evangelized, there would be only one Protestant Christian in 150,000 in the United States or three thousand Protestant church members in New York City. At this rate, the whole Christian body (Catholic and Protestant) in America would equal the present membership of the Lutheran Churches.

In Japan there are nearly 250,000 nominal Christians (Protestants, Roman Catholic and Russian Orthodox)-about 155,000 of them being Protestant. This means one professing Christian in less than three hundred of the population. In the same proportion,



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the professing Christians of the United States are, as a body, one hundred times stronger than they are in Japan. The same proportion of Christians to the population as in Japan would mean only 330,000 Christians in America. Evenly distributed, a village of six hundred people would have only two church members and the nominal church members in the United States would be less than the Mormon Church membership.

Comparing evangelical Christians, those in possession of the open Bible and best fitted for intelligent evangelism, the thirty-three million Protestant church members of the United States are nearly sixty times as many proportionately as the evangelical Church in India, two hundred and seventy times stronger proportionately than in China, and one hundred and fifty times stronger than in Japan. If the Protestant Church of the United States were no stronger than in China, we would have only 150,000 or about as many as the mem-



RATIO OF CHURCH MEMBERS TO POPULATION IN CHINA

bership of the Reformed Church in America. In Japan there is one Protestant Church member to every five hundred of the population; in the same proportion, the Protestants in the United States would be no more numerous than the Greek Orthodox or about 200,000 members. Or on the basis of evangelical Christianity in India, instead of 33,000,000 Protestant Christians in America we would have only about half as many as the present membership of the Northern Baptist Churches. If these were evenly distributed, a city of thirty thousand would contain less than two hundred Protestant church members.

When, to the numerical disparity between the Christian forces of America and those of other lands we add the lack of spiritual training and experience, the contrast becomes even more startling. The comparatively strong American Church is supplemented by Christian schools, newspapers, books, hospitals, the Young Men's and Young Women's Christian Association, and many other institutions. In America there is at least one minister, one teacher, one doctor, one nurse in every five hundred of the population; more than twenty out of every one hundred of our population are in school, college or university; books and papers abound; travel is easy; the postal service reaches every corner of the land; railways and good roads bring people together. In China and India, illiteracy is the rule and education the exception; physicians and nurses average less than one to every five hundred thousand. Multitudes in Asia and Africa are without the possibility of going to school, or of reading books and papers. Besides this there is lacking the general background of common traditional knowledge about the all-wise and loving God, the soul and the divine Saviour from sin. The Church in these non-Christian lands is weak, still hardly free from the superstitions of heathen traditions in the midst of which it lives.

How can these Christian allies carry on without our aid?

Any one who studies the present conditions from a Christian viewpoint must be convinced of the absolute necessity of Christianizing the world if there is to be any hope of setting men free from oppression, selfishness and strife. Hence the call comes to Christians in America and Europe in an inescapable challenge. Our allies on Asiatic frontiers must have help if the battle is to be won either here or there. Their battle is our battle and so is their victory, as much as if the conflict were waged in our very neighborhood. The cause is one and we have one Great Commander.

When one considers the effort and the money expended to give the Gospel to the unevangelized in America, we feel ashamed of the failure to do more for those who have not our opportunities and advantages. We are not doing too much at home. There is need here for trained Christian ministers and doctors, for teachers and nurses, but if we need so many in America what about the other millions whom Christ came to save but who have not yet learned of His salvation?

Here is the failure of our modern Christianity. So long as this failure continues we can have no power for the conquest of our evils at home. A Church that is disobedient to its Lord in this primal obligation—the spread of the Gospel throughout the world—is certain to be a Church shorn of power. We should have at least as many missionaries abroad as in our own land, and we should give at least as much money to evangelize those in Asia and Africa as to maintain the Church in America, where the population is only one eighth that of the unevangelized world. Under the present conditions, how can we hope that our protestations of loyalty to Christ will be taken seriously?

The men, the money, the earnest effort put into war register our determination to win the conflict. So the men, the money, the prayer and effort put into the effort to win mankind for Christ register our loyalty to Him and our sense of the value of the Gospel. When we give to world evangelism only about \$40,000,000 a year, or the price of one ice cream soda and the cost of a moving picture ticket each week, the taint of unreality must affect all our prayers and our service. To amusements we give twenty-seven cents out of every dollar spent, while to benevolence and religion we give less than one cent.

To attack the tremendous task of world evangelization with courage and intelligence, with determination and with the sacrificial spirit, would transform the life of the Church at home and the spirit that actuates all our endeavors. The great lack is not funds, but fervor; the greatest need is not numbers of workers so much as it is the need for spiritual power, with a deep conviction of the efficacy and supremacy of the Gospel. We need a more whole-hearted loyalty to Jesus Christ, our Saviour and Lord, and the Saviour of the whole world.

## A Japanese Tribute to Christianity

A testimony by Mr. Juichi Shimomura, the head of the Bureau of Religions of the Government Department of Education, in his address before the third general meeting of the National Christian Council of Japan, October 9, 1925. What a marvelous change has come in Japan when the governmental representative of the Department of Education can make such an address!

AM most thankful to the Christian Council for what it has contributed towards the improvement of the spiritual life of the Japanese, for what has been done for the nation as a whole and for the great success attained in the propagation of the spirit of Christianity in more than two hundred cities and towns during last year's nation-wide Evangelistic Campaign. The work that your Council and its cooperating bodies are doing is not limited only to the problem of faith, but they have done and are doing much in charity, rescue work, and educational work. It is an undeniable fact that it was chiefly the example shown by Christianity that has stimulated the other religions and has changed the whole religious world of Japan.

One wish I would like to express has to do with the solution of our social problems—chiefly the solution of the problems of capital and labor. From time to time, various ideas have been made public concerning these problems, but they have always emphasized the material side of things: they have mostly had to do with the production and distribution of wealth or with political problems. In my opinion, problems of the mind or heart are the most important. In the solution of social problems right religious knowledge is most essential.

The purpose ascribed to education for adults in England is after all, to give them a true knowledge of Christ and to teach them to be faithful to Him. Influential men of the Church take the lead in this work. It seems to me that it is this work that makes the English different from any other nation in the way they seek to solve all sorts of problems. The problems which seem very hard may easily be solved if Christian education is given to the youth.

## Christian Movements in the Non-Christian World

BY GEORGE SHERWOOD EDDY, LL.D., NEW YORK

ORD MORLEY'S description of what is taking place in India may apply to almost the whole continent of Asia: "We are witnessing a vast and stupendous process parallel to that which took place in Europe from the fifth to the twelfth century, a people in transition; and to guide that transition may well be called a glorious mission."

The leaders of these plastic nations, the leaders of Asia, with over half the human race, are today being educated. Three forces have brought about this great awakening: European trade, Christian missions, and Western education.

Three centuries ago, with the founding of the East India Company in 1600, European trade reached out and entered the East. A little more than a century and a quarter ago, in 1793, William Carey went out as the first Protestant missionary from Great Britain to northern India; a little less than a century ago Alexander Duff went out and began the great educational crusade in India. Gradually these forces, working through the masses and among the leaders, have wrought tremendous changes.

Today, we are witnessing a transition so vast that it may well be called the renaissance of Asia. The intellectual awakening has been greater than the revival in Europe five centuries ago. There are three million pupils in the new school system of China, about seven million pupils are studying modern education in Japan and India has a wonderful system. Japan has become a nation of leaders, with 98 per cent of her children in school, a stupendous feat of education, achieved in a single generation. China by one stroke swept away the system of two thousand years, adopted modern education, turned temples into colleges, and replaced old classic examination halls by modern schools and colleges.

In India, with forty or fifty thousand college and professional students, a million pupils in secondary schools, and seven million in the great educational system, the foundation of society has changed.

There is a thirst for modern education among the masses of Asia; the leaders of half the world are being educated. This is affecting life, bringing about social, political, industrial and religious changes. In our lifetime a change has come by which Japan has passed from mediæval feudalism into modern constitutional government. China has in a day become a republic and is seeking to establish a real democracy. India is throbbing with new national consciousness that is the mainspring of motive and action today.

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Among the leading classes this sense of liberty and the rights of the individual is sweeping with force.

The great intellectual and political awakening in Asia is accompanied by a great economic, industrial, and commercial awakening. The trade of China has increased sixfold, the trade of India tenfold, Japan twenty-fold. Great cities are bristling with smokestacks like Pittsburgh or Birmingham, with great hydro and electric works and marvelous irrigation systems. The whole of Asia is changing. There is a great social awakening. Structural changes permeate society as the result of this education spreading a new sense of rights of manhood, uplift of womanhood, and the value of childhood, the rights of the individual, and a new passion to uplift the lower classes. Caste is doomed in India and the family system of China is changing from communism to individualism, from bondage to liberty. The students and educated leaders are becoming imbued with a new passion for social service, so that almost unconsciously all Asia is pulsing with a new social awakening.

The moral and spiritual awakening is still more marked. The preaching of the Word of God, the healing in the hospitals, the dissemination of new ideas through colleges and schools are bearing fruit. The great thought of God as the Father, the living holy God, the value of the individual, the sense of man's brotherhood, the higher Christian morality, and above all the conception of Jesus Christ, are all creating a new moral and spiritual atmosphere far beyond any record of conversion, permeating all the educated classes of Asia.

Think what a change has taken place in the last century. One hundred years ago there were only about one hundred Protestant foreign missionaries in the world. Today there is an army of thirty thousand, the Bible in over six hundred languages. Then there was not a hospital or medical missionary in Asia; today more than a thousand missionary physicians with their hospitals and dispensaries, carrying healing of body and soul into the homes of rich and poor. Then there was a little handful of small mission schools, while today there are fifty thousand colleges and schools in the non-Christian world, training two and a half million future leaders in every department of thought and life for Africa and Asia.

One hundred years ago there was not a Protestant missionary in Korea or Japan, not fifty in China, and but a little handful in India. Today there are three hundred thousand Protestant Christians in Korea, half a million in China, and two and one quarter million in India. There are signs of progress.

Every week thousands of new members are added to the Church of Christ. Thirty years ago Japan was in the midst of her great anti-foreign, anti-Christian reaction; Korea was unknown, and China was gathering for the Boxer uprising when foreigners would be

killed and Christianity stamped out. India was caste-ridden and conservative, and there seemed not a ray of hope in the Near East that the Mohammedan world would ever change. Today the world is broken wide open. Japan is modern and is marked by great forward movements in evangelism. Korea has been swept by the power of Christ so that there gather at prayer meetings 30,000 or more every week. The Christian Korean is a witness and the Gospel is still good news in Korea. Evangelistic movements have also swept over India and China, creating a new mental, and moral, and spiritual atmosphere. Brahmins, Mohammedans, and Buddhists listen to the Christian message. One young Brahmin whose ancestors wrote the philosophy of the Upanishads when ours were savages, a few years ago bitterly hated Christianity and burned down a mission school, beating the missionary with sticks. Then he became interested and bought a copy of the New Testament. He was gripped by the Sermon on the Mount, his heart was melted by Jesus Christ; he was baptized and suffered the loss of all things, but entered the service of Christ and took charge of a large district with Indian pastors, catechists, and teachers, with schools and churches, uplifting that great district in Christian civilization. As in ancient Rome, here and there a Tertullian or an Augustine, so one by one among the British Indians are won to Christ and these will be used to win the masses. Thank God there is a Christward movement among the educated classes.

The leading Brahmin of India, knighted by the British Government and made a British judge, has in his bedroom the picture of Christ crucified on the Cross, that he may see it night and morning. Every night he reads the Bible, and has read it again and again. His favorite passages are John's Gospel and Paul's Epistle to the Corinthians. Every morning from six to seven, though not a Christian in name, he spends in meditation and prayer. He draws his inspiration from Jesus Christ. He is not baptized, not on the records of the Christian Church but he believes and worships Christ. The ideas that lie at the heart of the Christian Gospel are permeating every department of Hindu thought and society. There are thousands of secret followers of Jesus Christ outside the range of the Christian Church in India.

Twenty-five years ago, in 1900, China had her Boxer uprising, when the Dowager Empress sent out the decree to kill the foreign devils, and thousands of Christians laid down their lives. Today, officials of the government and officers of the army, and leading educators are outstanding Christians. Thousands of students are studying Christianity in Bible classes. A young college president said to Prof. Robertson: "Where do you Christians get your power and hope and comfort?" Professor Robertson answered: "Let me introduce you to my unseen friend, Jesus Christ." That college president joined a Bible class. Later he began to pray and testified that

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suddenly it was as if a great light filled his whole soul, as at the conversion of Saul of Tarsus. He stood before the college trustees and confessed Christ. Now he is the head of a modern institution with students from the eighteen provinces. There is a Christward movement among the educated classes as well as among the masses.

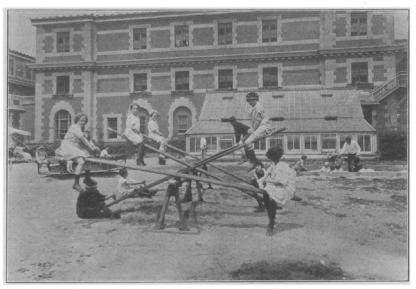
Thank God Christ is at work in the length and breadth of Asia, and there is not only an intellectual renaissance but a spiritual and moral reformation, a movement among the masses, a movement among the millions at the base, and among those educated ones at the top, a movement Christward. Here is a great challenge-shall we meet it?

Here in Christian America we spend three times as much, to mention only miserable despicable trifles, for chewing gum, as would give the Gospel to half a world; twelve times as much for soda water; seventeen times as much for candy as for world-wide missions; one hundred times as much for moving pictures; seventy times as much for tobacco. Here is half the world without Christ and we are laying up a billion dollars a year. They need what we have, and we are playing with it. Two thousand dollars will run a Christian college for a year, not including the missionary's salary. A thousand or twelve hundred will support a missionary. I know a man whose daughter offered to go to the field. He took two tenths of his income to support her; then they took in boarders and gave more; he is now giving six tenths of his income from a slender salary. A teacher in a school, supporting her mother, has her own foreign missionary abroad. Does not this challenge come as a call from God? If you could see what money will do out on the mission field. I believe you would try to meet this challenge from the masses and from the educated leaders, and that you would try to support a missionary. "Give ve them to eat."

God, our Father, have mercy upon us, that having known Thy Gospel so long and having had it for centuries, we hold it back in selfish luxury. Open our eyes to see the poverty and the need and the hunger, the great movement among the masses, the great movement among the students, the great movement sweeping through these plastic nations of the Asiatic and the non-Christian world. Oh God, give us to see, give us to feel, give us to care, that we may rise up as the Church of the Living God, and carry the Gospel to these our brothers in other lands, that we may hear the call of our Lord Jesus who died for them as for us.

	Dr.	Jonathan	Goforth	once	said to	) General	Feng,	''You	are	becoming	known	all
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<sup>&</sup>quot;"That's my danger," the General replied. "The devil will make me a special target for his attacks." "Yes," Dr. Goforth answered, "but there are thousands and tens of thousands who will become intercessors to pray for you." "That's my salvation," he answered.



THE CHILDREN'S PLAYGROUND AT ELLIS ISLAND

# Treating Immigrants as Brothers

BY COE HAYNE, NEW YORK CITY

T ONE O'CLOCK the door leading from the great porch on the second floor of the Administration Building on Ellis Island, Uncle Sam's chief port of entry for aliens, was unlocked, and down the new, steel, outside stairway there came a stream of people of many races. Some of them for the first time felt beneath their feet the soil of America, the "Promised Land" of the Occident. Husbands, wives, little children and older boys and girls, bachelors of both sexes, widows and widowers, all passed quietly into the sunlight from detention quarters. There was no babble of voices as when school children are "let out for recess." These newcomers in a strange land had been granted the use of Ellis Island's playground for an afternoon as a part of the new plan for daily recreational activities for men, women and children. They separated into groups, determined by ties of kinship or chance acquaintance. The aged and the mothers with very little children made their way to benches. Others lay upon the soft grass from which there arose a fresh, sweet smell. The fleeting fragrance was dimly reminiscent of meadowlands and village lanes of the lands across the sea from which the strangers had come. One man lay flat upon his back and held a baby at arms' length above his face. laughing and rocking the child in his cupped hands.

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Silent groups stood at one end of the park, their eyes caressing the tall buildings of Manhattan. These were enduring an enforced detention which had not been anticipated. They were tragic figures suspended between two worlds, people without a country; having broken the old home ties they were not permitted readily to form new bonds. The strain of waiting and the fear of exclusion moved them deeply.

Now down the center of the green comes an American, sounding a referee's whistle, soccer ball tucked under his arm. Smiling, he approached a group of young men, with the remark:

"How about a game of soccer?"

The immigrants stared at the young American and turned away, but cutting diagonally across the playground he blew his whistle invitingly, halted in front of a tall, red-cheeked, flaxen-haired youth and invited him to join in a game of football.

But the youth shook his head and walked to a high wire fence from which point he could obtain a nearer view of the Battery. Beside him stood a lank Asiatic whose swarthy brow mounted high and broad above blue-black spectacles. On one of the benches sat a huge peasant who stroked the hand of a little old woman upon whose face was a smile that drew a second glance. It was the banner of courage, lacking in vitality, as though acquired and preserved through many years. Washed ashore upon a mysterious island, the gaunt old couple faced life in a new world, or death in an old, lovers to the end.

In another corner of the field a young woman social worker tossed a basketball gently into the arms of immigrant women, one after another, who laughingly tossed it back. Soon a semi-circle of women, one with a toddler by her side, were enjoying a game, the point of which was to catch the ball and so keep at the head of the line. A "miss" sent one to the foot as in the spelling test in the oldtime district school.

But some cannot be happy. When a social worker asked an Englishwoman to join in a game she replied:

"Play? How can I play? I have never been kept under guard before. I have always been decent. I am most unhappy. I'll play, but only because you want me to."

A soccer game began when the director kicked the ball toward a youth who had been out the day before. A match was arranged between two teams that included two Scotchmen, one Italian, two Irishmen, three Germans, one Hungarian and one Jew. It furnished good sport for the players and for many who looked on in need of some distraction. The gloomy blonde immigrant with the rosy cheeks sat on a bench with elbows on his knees, head gripped between his hands. No doubt he would join in the game the next day.

Swings, merry-go-rounds, flying rings and slides were in demand,

while a young woman from the Ellis Island kindergarten directed games for the younger children.

In permitting religious and social agencies to send representatives to Ellis Island the Government has been mindful of the special need of immigrants for friendliness and sympathy by reason of their abnormal mental condition occasioned by their detention. Passes are issued by the Commissioner for a limited number of workers who have been recommended by the General Committee of Immigrant Aid representing thirty-three religious and social organizations—

Catholic, Jewish and Protestant.\* The workers plan their daily program with the view of meeting the religious, social, educational and recreational needs of these detained immigrants.

Manual work has also its place on this program, for acute cases of mental depression are often averted by occupational therapy. The Daughters of the American Revolution supplement the work of the General Committee by keeping two large material closets well stocked with cloth, yarn, thread, knitting frames and other equipment. Rug-making, scarf-weaving and bead-work have been introduced. A Hindu boy whose case was on appeal helped to introduce scarf-weaving. Though unable to speak English he used a rough pencil



SIX NATIONALITIES AT ELLIS ISLAND Polish, Russian, Czechoslovakian, Armenian, German, Scotch

sketch to show the D. A. R. representative how to make a hand knitting machine out of a narrow block of wood. Another alien invented a way to knit slipover sweaters for little children in need of them. The simple contrivance has kept scores of men busy during

<sup>•</sup> The following are the thirty-three constituent societies composing the General Committee of Immigrant Ald: The American Baptist Home Mission Society, American Tract Society, The Belgian Bureau, Board of Domestic Missions of the Reformed Church in America, Board of Home Missions and Church Extension of the Methodist Bpiscopal Church, Congregational Home Missionary Society, The Council of Jewish Women, Danish Evangelical Lutheran Church in America, German Society of the City of New York, Hebrew Sheltering and Immigrant Aid Society of America, Holland Immigration Bureau Christian Reformed Church, Home Missions Council Evangelical Denominations, The Immigrants Mission Board of the United Lutheran Church in America, Holland Immigration Bureau Christian Association, National Department of Immigration and Foreign Communities Young Womer's Christian Association, Italian Welfare League, Lutheran Immigrant Society, Irish Emigrant Society, Mission of our Lady of the Conference, New York Bible Society, New York Protestant Episcopal City Mission Society, Norwegian Lutheran Church of America, Polish National Aliance of the United States, St. Raphael Society for Italian Immigrants The Salvation Army, Swedish Evangelical Mission so Convent of America. The Swedish Lutheran Immigrant Home, The New York Travelers' Aid Society of the Resenter Baptist Home Missions of the Presbyterian Church, Woman's Christian Temperance Union, Woman's Home Missionary Society of the Methodist Episcopal Church.

trying periods of detention. No questions are asked as to what disposition they make of articles they produce. They may sell them, give them away, or retain them as personal property.

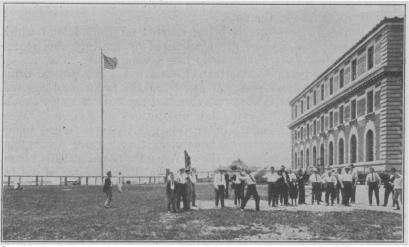
Dress materials are freely distributed to mothers whose mental suffering is alleviated by work. A yard of delicate Persian lawn with a bit of silk ribbon, to be made into a child's dress, has a tremendously soothing effect upon a panic-stricken mother separated from her sick baby in the hospital. Another great boon is the day nursery consisting of three large rooms, one equipped with a modern porcelain bathtub for infants and all well supplied with cribs. Not a few immigrant mothers gain their first real understanding of sanitation in the care of infants in the Ellis Island nursery.

The kindergarten and day school on the Island are the outcome of the joint endeavor of the immigration officials and the General Committee of Immigrant Aid. Children of many races here turn the hours of profitless monotony into pleasant social, physical and mental activities. In the one room available, as many as two hundred children have been cared for in one day, with classes for pupils ranging from two to seventeen years of age. The principal of the school was born on Ellis Island and therefore has a sympathetic understanding of her task in this child-garden, under conditions that have no parallel. She speaks Spanish, French, Italian and Portuguese, and is learning Yiddish. She says:

"I take some time each day to make the rounds of the detention rooms to see if new children have arrived on a recently unloaded ship. It is not easy to get them to come to school, for they are timid and the parents are more so. The strange surroundings, the necessary physical inspection, the unexpected deportations, with their incidental wait here on Ellis Island, combine to frighten these strangers at our port. The fathers and mothers themselves are little more than children and must be coaxed and comforted and persuaded to give their children into our care."

Religious services are held every week; on Saturday for the Jews and at different hours on Sunday morning for Roman Catholics and Protestants. The General Committee of Immigrant Aid cooperates with the Commissioner to provide speakers and music and also to arrange special programs and gifts for the celebration of Christmas and other holidays. Bibles are distributed among immigrants as they arrive, 71,027 copies in thirty-four languages having been given the newcomers in 1924. Diglot gospel portions are especially useful for aliens who are eager to learn English and when they find their own language printed in a book parallel with the English version they soon acquire the use of English words. At the same time as their vocabularies grow they learn from the Scriptures the moral standards and ideals on which American society is founded. This is a great help in the solution of the immigrant problem. Carefully selected religious tracts in many languages are also distributed as is a manual issued by the Daughters of the American Revolution, which contains the first principles of American citizenship.

Free concerts, one each week throughout the year, with special concerts by other organizations volunteering, are made possible by the cooperating organizations. Violin and vocal solos, orchestral, band and choral music and piano and organ recitals do much to entertain and comfort. A large radio receiving set with amplifiers has been installed in detention rooms and motion pictures are regularly shown under a liberal arrangement with a film company. Recently a machine has been given and is in use by a trained operator every Friday night.



TEACHING THE NEWCOMERS HOW TO PLAY AMERICAN GAMES

The immigration station on Ellis Island not only affords the Government opportunity to examine alien arrivals but makes possible the protection of immigrants from exploitation by unscrupulous persons waiting to prey upon them. The transfer of baggage and the routing of immigrants to their destinations are in harmony with this, policy. Government and social workers act as guides to near-by points and provision is made for the chaperonage of girls coming to intended husbands. In the custody of one of the workers of the Social Service Department the intended bride, after securing a license, may have her nuptials performed on the mainland by a minister of her choice or before a magistrate. Relatives and friends of immigrants must furnish satisfactory identification before the authorities will entrust newcomers to their care.

Other forms of helpful service under the supervision of the immigration authorities and the General Committee of Immigrant Aid in-

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clude the assembling of complete layettes, the distribution of clothes to needy immigrants, library facilities, the social cup of tea, the ministrations of the chaplains, and classes in English.

The Social Service Department at Ellis Island is a connecting link between organizations, social workers, friends and relatives of immigrants. The Government has taken into account the value of the friendly contact of each immigrant with an intelligent person speaking his language. In the handling of a single case a worker may be obliged to solicit the help of several outside constructive agencies such as hospitals, settlement houses and societies of foreignborn.

The new quota law has reduced the number of people landed from steamers but has increased the individual immigrant's expectancy of a welcome at the gate.

A drama of progress is being enacted on Ellis Island which should represent a way of life symbolized by the imposing statue dominating New York harbor with her flaming torch. The aim of the system is to produce American citizens, but it is a process often fraught with human anguish. At heart America is just and humane. Commissioner Curran is of the opinion that the Port of Entry should be one of the great humanitarian institutions of America. Why should immigrants dread to enter this great port? When immigrants secure our consular officers' visas they receive an implied invitation to come as far as the door. When they land at Ellis Island or elsewhere they become the wards of the United States, if not invited guests.

In his Toronto address, June 27, 1924, Professor Julius Drachsler of the College of the City of New York, declared that "a deep and abiding sense of the inviolability of the immigrant's essential humanity" constitutes the first principle in a policy for the incorporation of newcomers into the life of America. What shall be done for those who are excluded from American society? Shall there not be a "deliberate policy of humanization" that will make of the deported immigrant a lifelong booster of America's particular brand of hospitality? It should not be possible for him to return to his land of origin to say with more or less truth that there was not sufficient water at times in the dormitory building on Ellis Island for sanitary and drinking purposes.

Professor Drachsler's idea is at the foundation of Commissioner Curran's desire that a concrete covered way be built to replace the old wooden causeway connecting the main Island with Islands Nos. 1 and 2 upon which the hospitals are situated. The present structure is a menace and should be replaced.

The transformation of Ellis Island is possible; in its place may develop a powerful agent of human welfare that shall interpret the heart of America to wanderers in search of a better life.

# Parables of Life in Christ

BY SADHU SUNDAR SINGH, SIMLA, INDIA

I N 1921, there broke out a jungle fire in the Himalayas. While most of the people around were busy in putting it out, I noticed several men standing and looking fixedly into a tree. "What are you looking at?" I asked. They, in reply, pointed to a nest full of young birds on the tree whose branches were already burning. Above it, a bird was flying wildly about in great distress. They said,

"We wish we could save that nest but we cannot go near because of the blazing fire." A few minutes later the nest caught fire and I thought, "Now the mother-bird will fly away." Instead, to my great astonishment, I saw her fly down and spread her wings over the young ones. In a few minutes, the poor bird was burnt to ashes along with her youngsters. I had never seen anything like it before and said to those standing near, "Are we not astonished at this wonderful love? Think how much more wonderful must be the love of Him who has created such an unselfish love in His creatures. The same infinite and unselfish love brought Jesus Christ down from heaven into this world to be-



RECENT PORTRAIT OF SADHU SUNDAR SINGH

come man that, by giving His own life, He might save us who were dying in our sins."

Life is in the blood, and by shedding His blood Christ gives life to us. As serum is not infrequently injected for the cure of disease, so by His blood Christ saves us from sin's deadly disease and from death.

The whole universe is a body. Every limb is connected with the body. If there is pain in one part the whole body feels it. If serum is injected into any particular part the whole body feels the effect. Though Christ was crucified in Jerusalem—a small spot on this earth —the whole universe feels the effect of His death, and the whole world will continue to participate forever in the benefit of His vicarious sacrifice.

In 1922, when traveling in Palestine with a friend, I was greatly

refreshed by drinking the sweet and soothing water of a famous well. An hour or two later I was again thirsty, and those words of our Lord came forcibly to my mind: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 3:13, 14.) I had just drunk of a well that men had dug and was again thirsty. In all humility and thankfulness I can say that during the two decades since I gave my heart to Christ and drank of that water which He gave me, I have never been thirsty because He is indeed the Fountain of Life.

Once on a journey in the hills of India. I sat down to rest on a rock. Below the rock was a bush in which was a nest from which came the cry of the young birds. The mother-bird had come with food and as soon as they heard the rustling of her wings they began to cry out. When the mother had given them food and had flown away, they were quiet again. I examined the nest and found, to my surprise, that they were not old enough to have their eves open, yet without seeing their mother they opened their mouths at her approach. They did not say: "Until we shall see our mother or our food, we will not open our mouths, for we do not know if it is our mother or an enemy; or whether she brings food or poison." If they had acted on this principle they would certainly have had no opportunity to eat and to see, for before their eyes were opened they would have died of hunger. They did not doubt their mother's love, but took on faith what she brought. After a few days, when their eyes were open, they were happy in seeing their dear mother and. growing stronger and stronger in her likeness before long, were able to fly away in the upper air. Are not men, the highest of God's creatures, often inferior to these insignificant nestlings, for often we have had doubts about the existence and love of our Heavenly Father. Jesus said. "Blessed are they that have not seen, and yet have believed." (John 20:29.)

Many who never see their own defects and shortcomings are forever looking for faults in others. The eye that sees all external objects sees neither itself nor its defects. Only when we look into a glass does the eye see itself and its defects. By looking into the mirror of God'<sub>1</sub> Word and by living in fellowship with the Word made flesh, we can truly know ourselves. Not only will He show us our sin, but He will reveal Himself to us in healing and saving power. If we turn to Him in obedience and, continuing in prayer, live in His holy fellowship, He will take away our defects and transform us into His glorious image for all eternity. Thus we will share with Him His glory. (John 14: 26; 17: 24.)

Once in the hills, I saw an ant running about looking for food. It found a seed which it touched and at once went off again. T thought that the seed was bad. But no! soon the ant returned with a number of companions. It had no thought of keeping the food to itself but wished them to share in it. Selfish men may learn a lesson from the ant. Those who have received spiritual blessings from living with God should take His word to those who have not heard of Him, that they also may receive the fellowship and blessings of God with eternal joy.

Until a lump of salt is dissolved it cannot salt a single grain of pulse, and till the sun's heat has melted the snow of the mountains, it cannot flow down and irrigate the sun-dried and thirsty plain. Until the snow is melted it cannot be drawn as water vapor to form clouds from which it can come down as rain to make the parched and thirsty land green and fruitful. If we are not melted by the rays of the Sun of Righteousness and by the fire of the Holy Spirit, we can neither quench the thirst of any famished soul nor bring him to the Fountain of Life, where he will be satisfied and alive for ever.

May God give us grace to live Christ so that we may be instrumental in bringing others to our Saviour.

# Reaching the Moslems in Africa

R. SAMUEL M. ZWEMER is busy in Egypt giving lectures to those preparing to work for Moslems, preaching on week days and on Sundays at Cairo, Alexandria, Assiut, Ismalia, Benha, Menuf and Old Cairo; giving addresses to audiences of four or five hundred young men at the Y. M. C. A.; and attending committees. Recently he again visited the great Mohammedan University (Al Azhar) and distributed over one hundred and fifty copies of Matthew's Gospel and a dozen Bibles and Testaments. He writes: "I have never before witnessed such accessibility and responsiveness among these students. We are facing a new day in Egypt. Politically things are in a dreadful tangle, but religiously there is much less opposition or antagonism. The literature of the Nile Mission Press finds eager purchasers and our circulation is far larger than any year before." In South Africa, on his recent visit, he found that the Moslem menace is real and the problem needs to be laid on the heart of the churches.

In Egypt there is strict government censorship of the press, especially to stop seditious publications. Five copies of every new book must be submitted to the examiners at the Press Bureau. Every press must also submit architect's plans of its works, the excuse being "danger from electricity"; the real reason is that the license to print may be revoked as soon as the Government (or Al-Azhar) is offended. "It therefore," he says, "behooves all to be careful."

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# Mahatma Gandhi's Address to Missionaries \*

Parts of an address delivered at the Calcutta Christian Missionary Conference, July 28, 1925

Y association with Christians—not Christians so called, but real Christians—dates from 1889, or even 1888, when as a lad I found myself in London. That association has grown riper as years have rolled on. In South Africa, where I found myself in the midst of inhospitable surroundings, I was able to make hundreds of Christian friends, some of them intimate friends. I came in touch with the Director of the South African General Mission, the late Mr. Spencer Walton, and we had many a conversation on matters of common interest. I came in touch with that great divine, Mr. Meyer of South Africa, and I attended one of the conventions that took place at Wellington.

There was a time even in my life when very sincere and intimate friends of mine, one of them a great and good Quaker, had designs upon me. He thought that I was too good not to become a Christian. I was sorry to have disappointed him, but I know that he never left off praying for me. I daresay that even now he is praying for me as I know one missionary in South Africa does, because almost every six months he writes to me and asks "How is it with you?" If it was prayer that they expected me to make, I was able to tell them that every day a heart-felt prayer within the closed doors of my closet went to the Almighty to show me the light and give me the wisdom and courage to follow that light.

In answer to a promise made to one of these earnest Christian friends of mine in 1905, I sought out one of the biggest of Indian Christians—the late Kali Churn Banerjea. I went to him with my mind absolutely open in a receptive mood and I met him also under circumstances which were most effective. I found that there was much in common between Kali Churn Banerjea and myself. His utmost simplicity, his innate humility, his courage, his truthfulness, all these things as a child I had admired and he met me when his wife was on her death-bed. I told Mr. Banerjea, "I have come to you as a seeker, and I have come to you in fulfilment of a sacred promise I have made to some of my dearest Christian friends that I would leave no stone unturned to find the true light." I came away not sorry, not dejected, not disappointed, but in one way I was sorry that that was my last chance. He did not convince me, he talked to me about the Vedas, he was a learned man, he was saturated with Hindu Law.

\* Reported in The Christian Patriot, India, August 22, 1925.

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I do not profess Christianity today—and I am here to tell you in all humility that for me Hinduism, as I find it, entirely satisfies my soul, fills my whole being and I find a solace in the Bhagavad-Gita, in the Upanishads, that I miss even in the Sermon on the Mount. Not that I do not prize it as dearly as life itself, not that some of the precious teachings in the Sermon on the Mount have not left a deep impression upon me, but I must confess to you that when doubt haunts me, when disappointment stares me in the face and all alone I see not one ray of light, I go back to the Bhagavad-Gita. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming sorrow, in the midst of overwhelming tragedies-and my life has been full of external tragedies -and if they have left no visible or no indelible scar upon me, I owe it all to the teachings of the Bhagavad-Gita. I have told you this in order to make absolutely clear to you where I stand so that you may have, if you will, a closer hand-grip with me: that here is a man who has approached Christianity with prayerfulness, with all the humility that he was capable of showing and expressing, with all the truth that he could command and with fear of none but God.

I came to another conclusion in my search. Having been a student, I did not stop at studying the Bible and all the commentaries that these great friends of mine had placed in my hands. I said to myself if I was to find satisfaction through reason, I must study the Scriptures of other religions and I pored over the pages of the Koran, I devoured what I could of Zenda Avesta, I tried to understand what I could of Judaism as distinguished from Christianity. and I came to the conclusion that all religions were right, but every one of them was imperfect-imperfect naturally and necessarily so, because those religions, we, with our poor intellects sometimes with poorer hearts, interpret, most often mis-interpret. It was a matter of deep grief to me to see those commentaries, every one of them, giving me a different interpretation of the same verse. Not that it is a peculiarity with Christianity, I know the same thing with reference to the Vedas. I pored over the commentaries of the Zenda Avesta, of the Vedas or the Upanishads, and I found the same bewildering differences, and I said to myself, "Not this thing for me. If I want to seek God in this way to the satisfaction of my soul or the intellect I shall fail, but I must wait constantly upon God asking him to guide me." There is a beautiful verse which we sing every day at our little Ashram at Sabarmati, which says, "God helps only when man feels utterly helpless and utterly humble." When I was studying Tamil, I found in that inestimable work by Dr. Pope, a Tamil proverb, which I remember; it simply means this-that God is the help of the helpless. Now, I have given you this story of my own experiences for you to ponder over.

You, the missionaries, come to India thinking that you come to a

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land of heathen, of idolaters, of men who do not know the true meaning of religion. One of the greatest of Christian divines, Bishop Heber, allowed himself to write two lines, which have always left a sting upon me, "Where every prospect pleases and only man is vile." I wish he had not written those lines. From my experience of the masses of India—I have gone from one end of India to the other without any prejudice, without any prepossession, in a relentless search after Truth and nothing but the Truth. I have not been able to say that here, in this fair land-watered by the great Ganges. Brahmaputra and Jamuna, man is vile. He is not vile, he is just as much a seeker after God as you and I are, possibly more so. reminds me of a French book that a French friend placed in my hands and translated. It was an allegory, but there the writer pictures to himself an expedition in search of Truth. The members of the party go out in all parts of the world, and the one who lands in India says that throughout all his wanderings, he found Truth personified, humility personified, God Himself in a little pariah hut. There are many such huts belonging to the untouchables where you will certainly see God and find Him also; the pariah has every reason, if there is any man who has reason, to deny God, but he persists in affirming that there is God. No matter what man does, he will depend upon God for assistance and finds his assistance also. There are stories told throughout the length and breadth of these noble untouchables. Vile as some of them are, there are the noblest specimens of humanity in their midst.

But does my experience exhaust itself with merely the untouchables? By no means. I am here to testify to you, a non-Brahmin, that there are Brahmins in India who are as fine specimens of humanity as you may find in any place of the earth. There are Brahmins today in India who are embodiments of self-sacrifice, who are embodiments of godliness, who are humility personified. There are Brahmins who are devoting themselves, life and soul, to the service of the untouchables, without expectation of any reward from the untouchables and with execrations from orthodox Brahmins. They do not care, because they know that in serving the *pariah* they are serving the God who is made manifest in the Vedas. I place this fact, this truth, before you in all humility for the simple reason that you may know this land better, which you are here to serve as its servants, as its friends.

You are here to find out the distress of the people of India and the reason of that distress, but I hope you are here also in a receptive mood. If there is anything that India has to give, you will not stop your ears, you will not close your eyes, you will not steel your heart, but you will open your ears, open your eyes and most of all open your heart, to receive all that may be given in the land. I give you my assurance that there is a great deal of good in it. I therefore ask you to approach the problem that you have undertaken with a new sense of openheartedness, receptiveness and humility. If you have prepossessed notions, so that you will refuse to see the other side, if you will refuse to understand what the Indian is thinking, you will deny yourselves the real privilege of service. I have told so many of my missionary friends "Noble as you are, you have isolated yourselves from the people whom you want to serve." Not so St. Francis Xavier. At the Language School in Darjeeling, Lord Salisbury was waited upon by a deputation of missionaries. That deputation wanted protection in connection with China. Lord Salisbury said to them: "Gentlemen, if you want to go to China and take the Message of Christ, then do not ask for the assistance of temporal power. Go with your lives in your hands and if the people of China want to kill you, think that you have been killed in the service of God."

Christian missionaries, who come today to India come under the the shadow, or protection of a temporal power: and it creates an impassable bar. Statistics show that so many orphans have been reclaimed and have been brought to Christianity, so many grown-up people do not represent your Mission. You will have to go to the lowly cottages not to give them something, may be probably to take something. I miss that receptiveness, I miss that humility, I miss that willingness on your part to identify yourselves with the masses of India.

If anything that I have spoken has given you pain, know then it has not been said in order to cause you pain, it has not been said in order to criticize you, but as a friend to a friend I have exercised that privilege. May God bless you all.

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At the close of Mr. Gandhi's address an opportunity was given for questions, and many were asked by missionaries, Indian teachers, students, and Indian Christians. One of the important questions from a missionary was in regard to "receptivity" on the part of Christian missionaries. The question was asked of Mr. Gandhi: "How do you feel, not only about the Christ of history, the Christ of Judea, but about the living Christ, the Christ of the Resurrection?"

Mr. Gandhi replied: "If I understand correctly my friend's very sincere question, he wants to know whether I feel within me the presence of the living Christ. If the living Christ is the same as the historical Christ, then I must confess that I do not feel that presence. If 'Christ' is a convertible term with 'God,' the living God, not a God who lives somewhere in the clouds or in the Himalayas, but God who lives nearer to me that any one of you, nearer to me than my hands and feet, if that is your meaning of Christ, then I say that both Christ and Krishna of the Bhagavad-Gita live in me, because to me they are convertible terms. I do not talk now of the historical Krishna, but I talk of the seer, the one who is supposed to have given the Gita. And yet I do not even mean the one who is supposed to have given the Gita. What I mean is something which is indefinable, which is inexpressible. If, then, you will allow me to interpret the living Christ as that indefinable Essence, I believe in that Christ. If I did not realize the presence of that living, speaking God in me, I should become a raving maniac, and the waters of the Hughli would be my destination. Such is the pessimism that would possess my soul, as I analyze the conditions that confront me throughout the world. Only the Presence, the realization of that Presence, enables me to keep body and soul together, and, in spite of all that disturbs me from outside, I enjoy in an abundant measure an inexpressible peace."

Dr. George Howells, the President of Serampore College, Calcutta, and chairman of the meeting, said in his concluding remarks: "I most heartily thank the Mahatma for his very straight talk to us. There is much in his speech which is convincing-and there is a great deal which has not convinced me in the least! He has revealed, if I may say so, an abysmal ignorance in regard to what is going on among Christian thinkers regarding the relations of Christianity with Hinduism and other religions. The idea that Christians in general think of other religions as satanic, is something totally out-of-date. If Mr. Gandhi knows anything of missionary activities in recent years, he must recognize that it has been the Christian missionary, more than any other, who has revealed to the world the richness of India's spiritual heritage. I need only mention, in illustration, the 'Heritage of India Series' published by the Y. M. C. A. Indians themselves can show nothing comparable to what the Christian missionaries have done in revealing to India herself, and to the Western world, the great heritage of the Hindus and of India. I think, that in this respect, the Mahatma has done us less than justice.

<sup>47</sup>There is one other thing, perhaps, which I may mention. I do not think Mr. Gandhi has realized the heart of the Christian message, and perhaps we ourselves are to blame for that. We have not, as Christians sufficiently revealed to the people of India, what has come home to ourselves with telling force, that Christianity is Christ, that our religion is nothing except, in so far as men see in it, Christ. It is not a creed, not a commentary on Christianity, not a philosophy, but a living, abiding reality, going where we go. It means living in the spirit of Jesus among men, serving as He served men. With all that I have learned of Eastern philosophy and Eastern thought, Jesus remains a figure incomparable, unlike anything that India or any other country has produced. I say that we have failed to bring home as a reality to the people of India, as a reality even to the Mahatma himself, that our Christianity is not merely a creed, but a life lived by faith in the Incarnate God Himself as revealed in Christ.

"Now if we have a message, if the Mahatma is to have a message for India, I think it is there. We must be consistent Christians before we can bring home to people of India, to the Mahatma himself, what our religion stands for. And further, I think from what I know of India, that the philosophy of the 'Gita'-much though it may have attraction-and even the great but shadowy personality of Krishna as set forth in the 'Gita,' as a Hindu once told me, will never win and bring to manhood the masses of Your Eastern philosophy, even the 'Gita' itself, is without hope for India. the masses. However much it may appeal to a man like the Mahatma, to the cultivated, philosophic-minded Hindu, I believe that we have a message in the Christian revelation-the concrete personality of God in Christ, the supreme revelation of the divine Fatherly heart-that alone will bring to life and to manhood the millions of India, millions who find nothing in the 'Vedas,' nothing in the 'Gita' itself or in Hindu philosophy. But we know from experience that in living contact with Christ, and in appropriation of Him, they can find their life eternal."

# A Banker's Verdict on Christian Missions

**F**. W. STEVENS is a prominent American business man in the Orient whose headquarters were in Peking while he represented international banking interests negotiating for the Consortium loan authorized at the Paris Peace Conference. He had time to study China, with unique opportunities to see the inside, and to study conditions with the eyes and mind of a hard-headed American banker.

When Mr. Stevens addressed the faculty and students of the Peking Union Medical College all Peking took notice and the *Peking Express* carried a report of it in full. Having evidently been stirred up by anti-religious agitation the speaker devoted his attention to religion as a factor in the development of China, and rendered a clear-cut tribute to the work of the Christian missions.

"I do not speak as a religious man, only as an American business man who has become deeply interested in China. My remarks will be the first I have ever made upon a religious subject," said Mr. Stevens.

After discussing the place of religion in the life of any nation. Mr. Stevens turned to Christian missions and said:

"Now and then I hear reputable foreigners in China—I am not now speaking of the excessively intellectual class—express the opinion that the Christian missions are not helping China. The Christian missionaries have long been about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject.

"These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. When I hear a man express such an opinion, I want to be a lawyer again and have the privilege of asking him questions. I want to ask him:

"What do you really know about the work of the Christian missions in China?

"How many of their twenty-four Y. M. C. A. city centers or their twelve Y. W. C. A. centers and eighty student associations, how many of their many schools, academies, colleges and universities, workshops and hospitals, churches and Sunday-schools and other places of activity have you investigated or even visited?

"With how many Christian missionaries themselves have you talked seriously about their work? Or with how many Chinese who know about such activities?

"Have you read any issue of the China Mission Year Book that tells about them?

"Do you know what is being done in the cities of China through homes for boys and homes for girls, and otherwise, by the Salvation Army, a great and worthy Christian missionary organization? "Do you know of anything more repulsive than Chinese beggar women and do you know that it is educated, genteel Christian missionary women who are little by little getting them and their children off the streets, cleaning them and getting them into self-supporting condition?

"Do you know that about 80 per cent of the Chinese people are farmers; with about 50,000,000 farm holding; that they are backward in methods; that their position in respect to adequate food supply and articles to be sold in foreign markets is threatened; that about 85 per cent of China's exports are products of the soil; and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare.

"Do you know a single thing about the importance of agriculture in the yearly program of the missionary organizations—about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse?

"Do you know that there are about 236,000 Chinese children in missionary day schools, not counting the 190,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?

"Do you know that the Chinese modern system of education in China began with the work of the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries?

"Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort; and that now there are over 300 mission hospitals in China, nearly 100 of which are conducted on approximately modern standards with up-to-date equipment and nursing; and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?

"Do you know that although leprosy has existed in China from time immemorial and there are now estimated to be 400,000 in China, the first leper hospital or asylum was established by a missionary society?

"Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries?

"Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries; and that they are advisers and friends to the whole community in all kinds of trouble?

"Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China?

"Do you know of a single organized activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian missions?

"Careless talkers with little or no learning about Christian mission work in China, go home, and, wishing to seem wise on all things pertaining to China, express their opinions about the ineffectiveness of the Christian missions. It is a common mistake in foreign lands to regard all former residents of China as oracles upon all matters pertaining to China and the Chinese; while in fact there are hundreds of foreigners in China who are as ignorant of the real facts about Christian missions in China as if they had never come to China."\*

\* From The Christian Advocate,



SIAMESE "LITTLE MOTHERS" WITH THEIR SMALL CHARGES

# Life of Women and Children in North Siam

BY HAZEL E. HANNA, SAN ANSELMO, CALIFORNIA Missionary of the Presbyterian Board of Foreign Missions

"And Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life."

This sounds like a 10,000% investment. Starting to Siam twelve years ago I did not go in a mercenary spirit. I did not take this promise, at least the part concerning this world, at all seriously. But as the years passed and I began to count my increasing wealth, and rejoice over it, I found that it was being fulfilled literally. It is about my hundred mothers, my two hundred grandmothers, and my several hundred children that I wish to write; also of some of the many thousands whom I still long to possess in the close fellowship of the family of Jesus Christ.

Daily contact with the women and children of the Lao, or Northern Siamese, shows that each woman or child is an individual even as one's mother or sister is distinct, and that each one is just as important to Christ as any other woman or child. It is only people whom we do not know intimately that we describe in general terms.

There are, however, certain groupings and classifications which we may make. In Siam, as through all the world, there are the two great divisions—the saved and the unsaved; those who may be our friends in this life only, and those others who are bound to us by ties that eternity itself shall not sever. There are also the city women, and the country women; the rich and the poor. To the new-comer they all look alike, but after a few months of daily contact one learns to distinguish the faces of friends, and to discern the points of Oriental beauty. There are even those who attract us because of their resemblance to some far-away friend in America.

Within its own borders Siam is known as "Muang Tai" or "Land of the Free." The freedom does not extend to the men only. Woman holds a position to be envied by the women of any other non-Christian land. Though she does not receive the respect and religious equality that is enjoyed by women of Christian lands, still she is neither shut away in a harem nor compelled to veil her face in public; nor is she the slave of her husband. She has liberty to come and go. A man evangelist may teach her, or a man doctor may care for her in illness. She holds the family purse and may buy and sell, make contracts, and own land.

When a tiny brown baby girl is born in the little bamboo house in the jungle village or in the rambling tropical city, she is just as welcome as if she were a boy. There is an economic reason back of this. When a girl marries she does not go to the house of her husband's people. The husband comes to live for at least a year with the family of his bride. He gives gifts, and helps to support the family. The man with several marriageable daughters is quite to be envied, for even after the bride and groom have gone to a little bamboo home of their own they will continue to help her parents. So the baby girl is welcome and her father carries her about the street as proudly as if she were a son.

In a good family, a girl's training in the social graces begins very early. Long before she can walk she is taught to make a proper bow. As soon as she sits up well she is taught to arrange her chubby feet properly so that the soles of her feet are not indecently exposed. Her fingers, arms and legs are frequently stretched so that she will become graceful and supple, even to the point of double jointedness. After her daily bath she is covered with dots of powder, sometimes white, sometimes yellow. A tiny pair of anklets, a wee bracelet, and sometimes a necklace and other jewelry, are put on her as soon as she can walk. Her grandmother ties a spirit string around each wrist, and a charm about her neck, to keep her little spirit from leaving her, or another spirit from entering. This is the business of grandmothers. But she is very little troubled with clothing until she is four or five years old. Her hair is done up in a smooth tight top-knot, which her mother does over dozens of times each day.

When a little girl reaches the age when her mother thinks clothes would be becoming, a tiny short bodice is made for her, of gay foreign material or, if she lives far from a city, of coarse white homespun cotton. The sewing is done very crudely with a coarse rusty needle. In the absence of scissors a sharp knife is used to cut out the pattern; when it is finished (except the sewing on of the buttons), it is dipped into the indigo pots of the village dye woman, and comes out a lovely dark blue. Perhaps the buttons are sewed on, and perhaps they are not, so that the little bodice gaps widely down the front. On the crude heavy loom under the house the mother weaves a little skirt with many bright stripes in it. It is a straight piece with the ends sewed together and the stripes running around. The extra width is folded across the abdomen, and knotted. Little girls spend a great deal of

time readjusting these knots. Perhaps that is the reason that one-piece American dresses and rompers are becoming popular in the cities. The costume for a woman is the same from babyhood to old age, though there is endless variety in the color combinations and the cut and trimmings of the bodice.

The Lao woman is usually quite clean. She bathes every day, either in a stream or pouring the water over herself with a cocoanut-shell dipper. A skirt is worn during the bath, it being an outdoor sport, and a fresh one put on afterward. Soap and towels are considered a great luxury, and are almost unheard of except in cities. The Lao girl blackens her teeth with pitch from a certain tree, shining ebony being pre-



WHERE WOMEN ACQUIRED THE HABIT

ferred to gleaming ivory. The constant use of tobacco and betel nut make teeth very dark brown, for a picture of a Lao woman is not complete without a cigarette or a large mouthful of betel or pickled tea leaf. These filthy habits often begin before the child is weaned. She stops nursing occasionally to receive a puff from her mother's cigarette.

Housework in North Siam is not burdensome, and has the advantage of being done mostly in the open air. The house is ordinarily a square structure of bamboo, built up on posts, and reached by a ladder. The roof is of thatch or leaf. There is a sleeping room; a large, partly covered veranda, and a small lean-to kitchen. The fire is made on a box of earth, and the smoke finds its way out through the roof. One or two curry pots and a wooden rice steamer, a knife, a large brass spoon, and perhaps a few bowls comprise the kitchen

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utensils. The water pots are kept in a shaded rock nook on the veranda and are filled several times a day. Buckets are hung from the ends of a flexible bamboo pole, which is carried on the shoulder. The women are very skillful in carrying water up the rickety ladder without spilling it. All burdens are carried in this way, and very graceful, erect carriage is the result. The rice, which is of a different variety from that used in America, is soaked over night, steamed in the morning, and put away in covered baskets to be used as the principle article of diet through the day. A few vegetables, partly cooked, some tiny dried fish or roasted frogs, or perhaps only a sauce made of red peppers, is eaten with the rice. In the cities where there is a better market, the people have a much greater variety of food, and a great deal of imported canned goods is being used. One of the problems of the missionary is to teach the Christian people to raise more fruit and vegetables, and to cook them properly. At meal time the family gathers together, sitting on the floor, about the curry pot or bowl. Each one takes a handful of rice from the basket and rolls up a large mouthful into a hard gluey ball. This is dipped into the curry or pepper water, and put into the mouth and is very slightly chewed. The meal is soon over and the two or three utensils washed in cold water and left to dry of themselves. Betel nut, pickled tea leaves, or cigarettes, taken at frequent intervals during the day try to make up for the deficiencies in diet, and their vicious effects are seen in the weak bodies, hearts, and nerves of the people.

Each member of the family sleeps on a small cotton mattress and a very hard pillow. Mosquito nets are suspended over these, for the mosquitoes are very numerous and malaria is a constant visitor. After breakfast the nets are pulled up, the mats and mattresses straightened and the few blankets folded. A quick brush with a soft grass broom scatters the dirt down the numerous cracks that are indispensable in Lao housekeeping. In cases where the family is sufficiently well to do to have a floor of real boards, a square is cut in one board, which may be lifted up to sweep the dirt down, and to use as a spittoon. When a green girl from the village comes to take service with the missionary it is a very serious problem—what to do with the sweepings. I have seen one sweep it all to one side of a room, then finding no crack to sweep it down, sweep it back across two rooms and a veranda, and over the edge. Especially in the city, where the people come in more constant contact with the missionary, the houses are better built, and the whole plan of living is on a much higher scale. But there are still the thousands of villages where life goes on much the same as it did centuries ago, and where the Gospel of Jesus Christ is still unknown.

After the indoor work is done there is the rice to be beaten out for the next day's food. The unhulled rice is put into a hollowed-out stump, over which a heavy weight is raised and lowered by the woman, who jumps up and down on the end of a long lever till the hulls are loosened. She then tosses the rice from a tray-like basket in skillful manner so that the chaff flies away.

Then there is the little garden to be tended, and the cotton to be prepared and woven. When she has a little leisure, there is nothing more enjoyable than a fishing trip to some mud hole or stream. When the river rises the women have fishing parties, about twenty women each with a hand net, forming a line across the stream, and fishing up the river. Going to market is another joy for the love of a bargain

seems to be deep in the heart of every woman. She will walk many miles to trade a small basketful of peppers, salt, red ant eggs, greens, water jars, or rice.

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The care of little children demands a large part of the mother's time. A very young child sleeps in the mother's arms, and day or night, whenever he cries. he is fed. After six weeks the mother or some other person chews up rice and bananas and puts them in the infant's mouth. As he begins to creep he demands constant watching lest he fall from the veranda, and much of the mother's work is done with a baby on her hip. The older children are set to watch the younger and it is very difficult to keep little Even after it girls in school.



CHRISTIAN GIRLS IN NORTH SIAM

walks a little child is constantly guarded from snakes, scorpions, stinging ants, mosquitoes, and mad dogs. The mothers try to make up for their ignorance by their affection, and the children are frequently badly spoiled.

Should a woman die in childbirth, there is very slight chance for the child's surviving long. Every one fears to take the helpless infant for fear the spirit of the mother should be jealous and work evil. The body of the mother is taken from the house through a hole cut in the floor for that purpose; the hole is at once securely closed so that when the spirit comes back it cannot find the way in. The husband runs to the nearest temple and dons the yellow robes of priesthood for a season, so that the spirit of his wife will not recognize him and lead him away to the spirit world.

I took care of one child for eleven months, because the mother had died and, as my nurse-maid said, "He is such a nice fat baby it is a

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shame to let him die." He was sixteen hours old when I took him, and he had already had a very cold bath and a meal of rice. He soon learned to prefer milk, and to wear the left-over clothing of my own three babies. When I saw him last he was a healthy two-year-old child, adopted by a fine Christian family. We hope that some day, through him, we may gain his father and his five brothers and sisters for Christ.

As the non-Christian woman grows older, there seems to be a hardening and darkening of the face. She grows more regular in her temple attendance, in her gifts to the priests, and in her offerings to the spirits. She looks forward to the time coming when she must go out into the great dark place of wandering souls, and when her children will make regular offerings to feed her spirit after she has gone. Stubbornly she clings to the traditions of her ancestors and the merit she has been laying up for herself all her life. Her ears are open to the teaching of the Gospel, but her heart is so full of the rags of her own righteousness that there is no room for the shining robes that Christ offers her.

How vastly different are the old women of our Christian community! Their faces shine with the light of love, and their minds are alert to learn new truths out of the Word of God. Even in old age many have been persuaded to begin to learn to read. They, too, are regular in temple service, but it is the temple of the Living God. To these women death comes as a welcome home going and a reunion with loved ones gone on before. God grant that the day may soon come when many more of these dear brown sisters of ours in Siam may know the joy of the Lord.



A FAVORITE OCCUPATION - LAO WOMEN FISHING



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

#### OBJECTS AND METHODS FOR SPECIFIC GIFTS

BY REV. GEORGE H. TRULL Secretary for Specific Work, Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Would you rather give your money toward an outfit for Willie Jones, or for a hat, suit, shoes, and overcoat, which comprise the outfit required said Willie Jones being your son and heir? Would you prefer to give to a general Christmas fund, or provide one hundred boxes of candy for a particular mission school? Some people are prepared to give a total sum for equipment of a hospital requiring \$1,000 or \$5,000 and not bother with details. Others, however, do not react to "equipment," but enthuse over a sterilizer \$300, microscope \$125, operating table \$100, autoclave \$100, \$25, and forward the incubator money.

Most people respond to stimuli which produce a rich association of ideas. "Fatehgarh, Industrial School Equipment," to most minds connotes little and carries no challenge; whereas "Ponte Nova, farm machinery plow, disc harrow, corn planter, cultivator, wagon, ensilage cutter," may paint a picture of definite needs that is associated with the experience of boyhood days on the farm, and create a sympathetic emotion and the determination to provide one of the implements needed.

Girl power washing clothes in the cold water of a river far removed from the school buildings at Castro, Brazil, is an argument for a pipe line and plumbing which can be understood by any person using modern necessities for wash day in Columbus, Ohio.

Objects for specific missionary giving are of three general types. Things, as already described, persons, and localized activities. A missionary, home or foreign, goes out from a certain church. He is Missionary Spirit and Consecration personified. He is real, personal, concrete flesh and bone. Supporters can visualize him long after he has departed for his field. Every letter from him refreshes their memories with his buoyant personality. They can see him move among his patients in the hospital ward, and are quickened as they read of his trip thirty miles on mule back through the tropical forest at night to see an urgent case, losing the trail in the darkness and returning to his station to find scores of sick and needy waiting for him.

The individual native worker, or the particular pupil in the foreign field, should not be assigned for support by American donors. Long experience in attempting such connections by the Foreign Mission Boards has proved it impracticable, unwise, prejudicial to the best interests of the beneficiaries, and administratively impossible on any large scale. The alternative is application of money, equivalent to the approximate support of such an individual, to a particular mission station in which are located pupils or native workers of the type that enlist the interest of the American donor. Or gifts to a scholarship fund in a particular mission or station, or support of localized evangelistic, educational or medical work, are possibilities. Even better is it to designate gifts to a mission station, which offers the donor opportunity to support not merely a particular bit of mission work, but the big challenging, comprehensive task in all its varied activity at one definite center.

### GIFTS FOR SPECIFIC PURPOSES

## A. E. CHENOWETH

Secretary, Department of Designated Income, Board of Foreign Missions of the Methodist Episcopal Church

Gifts for specific purposes are called by various names by the several Boards, such as Special Gifts, Designated Gifts, Station Plan, Parish Abroad Plan, Share Plan, etc. But in each case the plan consists in the application of specific amounts contributed by individuals, churches, or organizations in churches, to specific purposes in the foreign field.

Special Gifts, Designated Gifts, or by whatever name they are called, are gifts to be used for specific items as a preacher, teacher, nurse, student, etc.; or for definite property needs, as a church or chapel, a school, a dispensary, a residence for a missionary or a national worker, or for equipment for church, school, hospital or other building. This type of giving is attractive to individuals.

Gifts on the Parish Abroad Plan, the Station Plan, the Share Plan, etc., are more often made by churches, or classes or organizations within a church to whom are assigned shares of \$25, \$50, \$100, or more, in the regular running expenses of a station, school, hospital or other unit of work. On the part of the church the regular giving, or a part of the giving, may be connected with the regular expenses of the unit of work on the field.

From the standpoint of the Board or organization administering the work it would probably be more desirable if funds were provided in sufficient amount to care for the needs without specific designation of individual contributions. But such amount is not provided, and as individual donors and organizations desire to give for specific purposes most of the Boards are glad to receive such gifts even though there are some difficulties that are inherent in the administration of them.

In missions just as in many other forms of philanthropic and benevolent work, people who contribute like to know what their money is doing. A person who supports a preacher or teacher or student thinks of his representative on the other side of the world as working for Christ while the giver sleeps. He prays for his representative. Often he sends extra personal gifts to provide books or clothing. He receives pictures and letters. He becomes interested in the mission country and people, and reads literature about that country and its people. The person supported also becomes interested in the country and people from which his support is coming. There is, therefore, a process of education and development of sympathy and interest which affects both giver and receiver.

There should not be any attempt to obtain gifts for specific purposes from reluctant donors by an over-emphasis of some urgent emotional appeal. There must be a genuine desire on the part of the donor to help meet a real need. Do not make appeals but tell the story of the needs, and the opportunities for investing some of the Lord's money in ways that will result in bringing more abundant lifephysical, mental, and spiritual-to people who through no fault of their own have been born into unfavorable conditions. The need and the opportunity will make their own appeal. Usually when followers of Christ see and realize the need they are eager to respond with their gifts.

Memorial buildings offer a very attractive proposition to those who want to do something in memory of a loved one and at the same time help in making brighter and better the lives of less fortunate people in mission lands. Those who provide such memorial buildings may have pictures of the buildings and receive regular reports of the work being done. A memorial tablet may be placed on the building, and thus the example of commemorating lives in loving service will through the years influence the lives of all who are helped in their growth and development by the Christian ministries carried on in the building. Often those who have given expression to their love in this way have visited mission lands and have had the joy of seeing the memorial buildings and the still greater joy of seeing the lives which have been transformed as a direct result of the gifts.

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Many who support workers, students, or other persons, desiring that their influence may live after them, establish permanent funds by depositing with the Board an amount to be invested, the income of which is to be used perpetually to support a worker, or to provide a scholarship for a boy or girl or for a theological student. The income of a fund of \$1,000 will provide a scholarship, while the income on \$2,000 to \$4,000 will support a preacher or teacher in most mission lands. And such a permanent fund established with any of the regular Church Boards will continue its beneficent work down through the years so long as the Board shall last. Some Boards have already been in existence more than a hundred years.

The experience of the Methodist Episcopal Board is that the income from Designated Gifts and on the Parish Abroad Plan continues more stable and constant than undesignated giving. But sympathetic attention must be given to the whole proposition. It will not work automatically. Returned missionaries, church papers, and missionary speakers must continually tell the story of needs and opportunities. Reports, letters and pictures must come from the missionaries for the donors. Careful and accurate records must be kept so that full information about any gift and correspondence about it may be quickly found when wanted. Donors often need to be tactfully reminded when payments are due. Missionaries need full information about each gift. and also need constant reminders about sending letters and reports at regular intervals.

All of this requires system, organi-

zation, and involves some expense, especially when one Board receives gifts from many thousands of individuals during the year, and the gifts, usually not large, total more than a million dollars during the year. But the experience of the Boards which have tried to handle the matter in a sympathetic manner has shown that many people will give for specific purposes, and that churches receive inspiration and larger vision from a vital connection with a particular unit or task.

# A YEAR'S WORLD PROGRAM FOR A SUNDAY SCHOOL

Court Street Methodist Church, Lynchburg, Virginia, has a good world program and is training its Sunday-school to enter fully into the missionary activities of the church.

Three volunteers from the Sundayschool are now working in foreign mission fields. Their pictures hang on the walls of the Sunday-school auditorium and beside them is an empty frame silently calling for the fourth volunteer.

Recently the full world program was presented at a Sunday-school session and later at the evening service in the church.

The leader introduced the program by saying: "Have you ever had a dream come true? I am going to tell you today of two dreams of the Missionary Committee of Court Street Sunday-school. The first dream was that some day our Sunday-school might have a world program. Our Mission Board has eleven fields. We dreamed of having some special work in each of those fields and wrote to our Board Headquarters in Nashville asking for such a plan. In response we received an outline of a real world program for our school, which was accepted by our officers and teachers, and put into operation by our school. Our first dream has come true and now we present to you the world program of Court Street Church.'

At this point the attention of the audience was directed to a large wall

map of the world which had been fitted with electric bulbs placed to represent the location of each missionary or station. As the speaker proceeded the lights were turned on one after the other to indicate the work being done.

First and best of all, our Sundayschool has three flesh and blood representatives in the foreign mission field. In Africa is Frank Johnson Gillian back for the second time at his station after spending eighteen months at home studying and enlisting volunteers to take up work along educational lines, and Dr. Charles P. Sheffey who has recently been elected Superintendent of the Mission at Nyama.

In Manchuria, too, we have our flesh and blood missionary, Miss Constance Rumbough, who has been in her field about two years teaching, doing social service work and caring for orphan children.

The light shines also in Brazil. Last year we had Mr. Al Staton, who had to return to North America on account of his health, so this year we have given \$150 on the support of Dr. W. H. Moore at Granberry College.

Now we go on to Korea with four shares of \$25.00 each in the country clinics in the Choon Chun District. Dr. Phillip Hill who is in charge of these clinics visited our church last year and described in a most interesting way his work for both children and grown ups. Sometimes the clinics are conducted in the country though they are at the hospital whenever possible.

Last year we had a day school at Huchow as our special work in China. The school has been discontinued by our Board but we are glad to know it is being carried on by native Christians. Our gift to China this year has been \$70.00 toward the support of Dr. Li, a Chinese doctor in Soochow Hospital.

In Japan we have a ministerial scholarship of \$125.00 in our school at Kobe. This school, Kwansei Gakuin, was founded in 1889 by Bishop Lambeth, and while it began in a very small way it is now one of the largest Christian schools in Japan. Some of you remember Bishop Usake who visited our Sunday-school. He is a graduate of Kwansei Gakuin. Our student's name is M. Shiomi.

We have gone on to Cuba in our world program. The church of the Cuban pastor, Rev. Constantine Gonzales, to whose support we contributed last year, has become self-supporting and we have taken, for this year, partial support of Rev. Sterling August Neblett, who is a fine and experienced missionary and has been working in Cuba for ten years. He is editor of the conference periodical and superintendent of Sunday-school work, and serves also as pastor in Havana.

In Mexico we are working through our gift of \$155.00 for the support of our evangelist, Senorita Maria I. Oaxacca, Bellaze Circuit, Parral District, Mexico. Our missionaries write that, inasmuch as Mexico celebrated her fifty-year Jubilee last year, the opportunities are greater now than ever before.

On our walls is the picture of a boy in a Children's Home in Warsaw, Poland. Our greatest relief work has been done in Poland. Our Sundayschool is giving \$100 a year to make possible a home, food, care, and education for this boy.

In Czecho-Slovakia we are paying \$75.00 on the support of Rev. Frederick Wagner, colporteur and pastor. He discarded Romanism in his youth. While he was in the trenches during the World War some one gave him a Testament. As he read it he promised God that if his life were spared he would give it in service to Him. His work in distributing Bibles and preaching the living Gospel has been especially successful.

In Belgium we are helping to support colporteurs and evangelists by a gift of \$75.00 a year.

Now if you are quick at figures you know by this time that our Sundayschool has pledged \$1,000 for our

world program. Divided by twelve we have gifts of \$85.00 a month needed to carry out this program. When our pledges are met up to date the lights on our map shine brightly at each session of the Sunday-school. If the pledges are unpaid we see a dark map until we bring them up to date. We are thankful that only once has our school faced a dark map. In addition to the missionary offerings of our congregation which amount to more than \$6,000 a year, and the offerings of the Women's Missionary Society, our Sunday-school can readily meet its obligations for its world program if we remember to give a little more than we have been giving and as S. D. Gordon says, "Add to your bit of money a bit of prayer."

Now our second dream is that some day we may have a flesh and blood representative from our church in each of our eleven fields, and some of you may help this second dream to come true.

## SUCCESSFUL EXPERIMENTS IN DESIGNATED GIVING

Actual experiences of individuals who have made special gifts, or who have enlisted the interest of other givers, contain many best method suggestions.

"Our Lives Against Your Money." The words printed in letters clear enough to be read by every one in the great auditorium were flung out to a convention having an attendance of more than a thousand men.

The streamer with its challenge was held aloft by about a score of young men and women who were volunteers for missionary service but who were detained at home because there was no money with which to send them out.

A wise committee, realizing that some expenditure of money is frequently a requisite for obtaining more money, paid the expenses of these volunteers that they might attend this convention and present their own challenge.

After a genuine interest had been awakened by a program presenting the call of God and the needs of the various fields, the volunteers were introduced. They flung out their challenge, "Our Lives Against Your Money," and held it before the audience until one after another of the laymen, singly or in groups, answered the challenge with pledges sufficient to send the volunteers to the needy fields which waited their coming.

#### Working in Two Parishes

A young pastor took charge of his first parish. The geography of his life had ended far short of his dreams and expectations. He had thought to serve in some far mission field. Instead of an ocean voyage a short train journey only was required to bring him to the home mission field in a coal-mining section, to which he had been called. Instead of missing his opportunity he doubled it. With Livingstone he discovered that "The end of the geographical feat is the beginning of the missionary enterprise."

It seemed that the end of the geographical feat of his life was within a few miles of his birthplace, but it was only the beginning of his missionary enterprise. There was no doubt of the need and opportunity in his own parish and its outlying territory. As he met that he said to his people, "I can't be satisfied about not being in the foreign field unless I know there is some one else there whose work I am helping to make possible."

Quietly, earnestly and persistently he kept the subject before his people until the support of a second pastor was assumed for a foreign mission parish.

#### \* \* \*

## Opening Up a Foreign Branch Office

"Why don't you extend your business and open up a branch office in some foreign land?" said the mission secretary to the man of big business.

"Oh, we have a number of foreign offices," replied the man of big business.

"Anything in Korea?" was the next question,—"I mean anything in the line of your Father's business."

Then in a way that challenged the man of great affairs he told of a new mission station that should be opened up. The result was that he opened up that entire station in Korea providing for all the equipment and the missionaries needed.

## Giving a Missionary and Supporting Him Too

In many instances the congregation or Sunday-school or class from which a missionary goes may be enlisted to support him by gifts of money as well as through constant interest and prayer.

A young man from South Carolina went to Japan. To the Young People's Society from which he went it was another call of "My Life Against Your Money." The members who stayed at home pledged their gifts to provide his salary and the frequent communications between Japan and South Carolina resulted in deep interest and fine support on the part of South Carolina and a constant encouragement and help to the representative in Japan.

In another instance a member of a Business Woman's Council who accepted a call to home mission work in the mountains of North Carolina was supported by the members of her Council who remained at home.

When a member of a Sunday-school class was commissioned for service in India, the seventeen other members of the class accepted the commission they recognized in their own hearts to go with her through prayer and gifts, and assumed her financial support with the promise that through their prayers they would work with her constantly.

## My Missionary for a Day

This plan is not a new one but it is an effective one. When it was presented in one large and listless rural church it suggested a possibility hitherto unheard of. In that congregation the apportionment for missions was considered a burdensome tax levied by designing officers of synod.

A young student returning home from college arranged for the presentation of a series of missionary subjects during a period when the congregation was without a pastor. At the closing meeting of the series he proposed that in addition to the regular gifts for missions the support of a native evangelist in Japan should be assumed. The amount required was \$1.25 a day. Pledging thirty days himself, he asked for volunteers to make this worker "my missionary for a day."

There were few people present who were not earning at least \$1.25 a day. Almost any one of them would volunteer to work for one day during the year in Japan if the difficulties and expense of transportation could be eliminated. The idea of working a day or a week through this plan appealed to them.

In rapid succession hands were raised with pledges for one, two, or more days, for a week or two weeks, or a month until they had provided for the entire year.

### An X-ray for India

For many years the doctors in charge of a mission hospital in India longed for an X-ray apparatus. At a missionary rally in Chicago one of the doctors who was on furlough mentioned this need.

There was no begging for help, no impassioned appeal. She simply told of a need and an opportunity. At the close of the meeting a man came to her saying that he was a dealer in X-ray apparatus and would be very glad to donate a machine to her hospital.

The plain statement of facts and needs in meetings, large and small, and to individuals is one of the best of methods for enlisting special gifts.

# \* At Work in Brooklyn, Also in North Carolina

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A summer conference; an earnest group of young women delegates; a

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statement that a girl from a mountain mission church in North Carolina who had been in college last year would not be able to return this year unless some one provided for her expenses; a pledge from a young business woman of Brooklyn; a bright young girl back in second year in college training for a life of service; a young woman going happily to her business knowing that she is at work in Brooklyn and also in North Carolina every day that is the sequence in a story of one special gift.

#### \* \* \*

#### "Standing By"

When a missionary started to Korea years ago an old college friend said, "Well, old friend, I won't forget you."

Throughout the years he sent newsy, cheering home letters out to his friend He seemed to have a in Korea. marvelous way of understanding what his missionary friend needed most. Money, clothing, and other supplies followed the letters with an occasional shipment of candy for the missionary family. During the years that have passed since those days of beginnings this donor has grown in wealth and in giving also. Last year he gave to one church enterprise \$75,000 and this year he has added \$100,000 to his designated giving. One gift built a school in China, another a missionary home in Korea. In the meantime the dormitory of a mountain school has been erected and many other gifts made for designated purposes.

His right hand has not known what his left hand was doing and scarcely any one knows him as a generous giver. He has never been impoverished by his large gifts and reminds one always of the man of whom it was said:

"A man there was, some called him mad, The more he gave the more he had."

He began his giving with small sums very early in life before he had great possessions. Now he is a very wealthy man and his gifts run into hundreds of thousands.

### He Couldn't Stop

In a Southern city lives a man who had never given away any money in all of his life, that is, anything more than small change which he had in his pocket when the collection plate was passed.

A representative of a Mission Board went to talk with him about larger possibilities of giving. He went in fear and trembling, for his prospective host was known among his friends as a man who would speak his mind on all occasions rather candidly and the mind that was in him at that time was not a giving mind.

To the amazement of the Board representative the information which he gave concerning the need and the opportunity in the mission field was received with an interest which seemed to increase as he talked. When he presented the opportunity of taking the full support of a missionary, to his great amazement his host said that he would like to do that, and forthwith wrote his check to cover the entire amount necessary for the first year's work. That check was written ten years ago, and it has been followed every year by many others. Recently this man, who is now recognized as a generous donor, said, "That man got me started and I can't stop."

He has contributed liberally to a splendid new church in a needy part of his own city, moved his own membership to it and is standing back of it in every way. Lately he has gone into the great business of giving mountain boys an education through church schools. Already he has invested more than \$300,000 in the Lord's work, since the writing of that first check ten years ago, and now he is laying all of his plans to invest about \$3,000,000 more in the Lord's He is trying to sell a skywork. scraper and a bank which is housed in it that he may put the proceeds from the sale into building Christian character. His own time and energy are being devoted to that Christ-like work. Under the process the man himself has grown toward the full stature of Christ.

\* \* \*

# The Solution Offered by a Chicago Church for the Book Problem of Its Foreign Pastor in Korea

One of the great problems of the missionary's life is how to keep fitphysically, mentally, and spiritually. Nor is keeping fit mentally the least of these three difficulties. The number of those who pursue any systematic method of continued mental development from their school days throughout life is few in any land, but there is perhaps more excuse for the neglect when one lives in a foreign mission land where the work is exacting and arduous; the literature such as there is in a foreign tongue; opportunities for stimulating social contact very limited; books and magazines expensive; and public libraries entirely lacking. In the midst of such environment and conditions the missionary must depend largely upon his determined effort in reading and studying good books and magazines, but even if he has the determination, and jealously guards his time, he still has the problem of getting books and magazines. No one, besides himself, is more vitally interested in the wellbeing of a missionary than the church in America that has undertaken his Here in one place the support. church can help him.

It is common for such churches to furnish magazines, either new ones or second-hand ones, forwarded after they have been read, but the Buena Memorial Church, of Chicago, Illinois, during the past year has undertaken to supply good books in various fields of interest for its missionary in Seoul, in addition to the magazines it sends. In response to such an offer the missionary sends long lists of books that he desires, adding year by year to the list new books as they come to his attention, and from this list the members of the Buena Church send throughout the year from time to time, and only in such amounts as the missionary can really read and digest,

books of their own selection. This plan preserves the pleasant element of surprise in the gift; insures that only desirable books shall be sent; furnishes the books to the missionary at such times and in such quantities as he can best use them; keeps such a long list of books before the churchmembers as to make it possible for them to find among them some that are already in their own libraries or some books they would love to buy and read before sending; and builds up for the missionary a library that is always up-to-date and available for his own use and the use of other missionaries near him. Thus the gift of a book becomes like the "gift of mercy, thrice blessed "---it blesses the donor, the recipient, and all his missionary friends who may read it.

Are there not many other churches in America that will welcome such a chance to be of real service to their missionary, and through him to the work he is doing?—*Exchange*.

#### **IDLE BOOKS WANTED**

In many places there is a famine of good literature while elsewhere there is a surplus. Idle books and unused magazines that clutter shelves in many homes and libraries, might, with little trouble, be sent to bring light and joy and blessing to homes and churches that are in need. A letter from a missionary in the Ozark Mountains, Arkansas, says:

"Our little communities have no reading matter except an occasional paper or cheap book. If we only had a few good books to start a circulating library—especially of simple, inspirational books—it would be a great boon. No better work could be done for this people."

Many people in the southern mountains and on the western plains and many Christian workers in isolated mission stations in America and in foreign fields have no libraries accessible, and their salaries are too small to buy books. They need all kinds of interesting, helpful literature—biography, popular science, history, essays, fiction with high moral tone, travel and general religious books that stimulate faith and Christian living.

If any reader will write a card to the office of the REVIEW, stating the kind of books or papers they have to give away, we will gladly send the addresses of Christian workers to whom such literature may be sent.

# Woman's Foreign Mission Bulletin

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

#### CHRISTIAN WOMEN AND THE WORLD TODAY

By GERTRUDE SCHULTZ

The annual meeting of the Federation of Woman's Boards of Foreign Missions will be held in Vernon Room, Haddon Hall, Atlantic City, January 10th and 11th. The Executive Committee will meet the afternoon and evening of January 9th at the same place. The first public meeting will be held Sunday afternoon at 2:30 o'clock, with Mrs. E. H. Silverthorn, President of the Federation, presiding. The underlying theme of the meeting will be:

- THE SPIRITUAL FELLOWSHIP AND RE-SOURCES OF CHRISTIAN WOMEN IN FACING:
  - I. The Missionary Enterprise in Relation to World Peace.
- II. The Present Situation in China.
- III. International Relationships and Prejudice.
- IV. Industrialism as It Affects the Work for Women and Children.
  - V. The Contribution of Youth to This Enterprise.

A whole session will be given to each one of these vitally important problems facing Christian women today. The first forty-five minutes of each session will be given to the presentation of the topic by men and women who are vitally in touch with the problems. The next hour of the session will be spent in full and free discussion of the topic. Among those who will lead in the presentation and in the discussion will be the following:

Mrs. Thomas Nicholson Mrs. Charles K. Roys Mrs. Robert E. Speer Mrs. Daniel J. Fleming Miss Mary Dingman (London) Mrs. Katherine Willard Eddy (Japan) Mrs. J. H. Warnshuis (India) Mrs. Frank Gaylord Cook Miss Margaret Burton Mrs. Herman Butler Dr. William Paton (India) Dr. A. L. Warnshuis.

A large group of missionaries, Board members and secretaries will be present to help with the discussions.

A group of Oriental women will be the guests of the Federation:

Miss Tze of China Miss Grace Yang of China Miss Esther Kantayya of India.

The formal reports of the work of the Federation will be presented to the Executive Committee so that the business of the Federation may be put through rapidly in order to give the time for the discussion of these very vital world problems.

The officers of the Federation feel that these problems are of such vital importance to the future of all the missionary work being done by women that most serious consideration should be given to them. The Chris-

ROM 9:30 to 12:30 SUNDAY MORNING THERE WILL BE HELD A RE-TREAT FOR THE MISSIONARIES, OFFICERS, MEMBERS OF THE EXECUTIVE COMMITTEE, PRESIDENTS OR CHAIRMEN OF LOCAL FEDERATIONS, NA-TIONALS FROM MANY COUNTRIES, AND ALL PERSONS TAKING PART IN THE PROGRAM. A CORDIAL INVITATION IS EXTENDED TO THE OFFICERS, MISSION-ARIES AND SPEAKERS ON THE PROGRAM OF THE FOREIGN MISSIONARY CON-FERENCE, WHICH FOLLOWS IMMEDIATELY ON THE CLOSE OF THE MEETINGS OF THE FEDERATION OF WOMEN'S FOREIGN BOARDS OF NORTH AMERICA.

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tian women of the world are facing TREMENDOUS OPPORTUNITIES and responsibilities; only as they unitedly face these problems can real results be achieved. Together these representatives of the Christian women of the Occident and the Orient will face not only the problems, but the great undeveloped SPIRITUAL RESOURCES available for the solution of these problems. Such a meeting should mean real progress in the advancement of Christ's Kingdom.

The result of this meeting should be far reaching, for the recommendations of the Findings Committee will be sent to all local Federations and to every mission Board for consideration and action. Every Christian woman who can possibly arrange to be at Atlantic City for these days is urged to be present.

# JOINT HOME AND FOREIGN MISSION PLANS

#### SUGGESTED PROGRAMS FOR A YOUNG PEOPLE'S MEETING

under the auspices of a

#### WOMEN'S CHURCH AND MISSIONARY FEDERATION

These programs are suggestive merely and may be adapted to suit the specific community. The two may be combined if desirable.

#### Suggested Program Number One

- I. Preparation for the meeting.
  - 1. Invite cooperation of city officers of Young Men's Christian Association, Young Women's Christian As-sociation, Young People's Union, Christian Endeavor, Epworth League, Guilds, etc., calling a meet-ing of such officers for help in arranging date, methods of promo-tion, and suggestions for the program. Have a responsible chairman chosen by this group to work with the Federation's committee, as well as members to serve on the various committees of arrangements for USE YOUNG PEOPLE the meeting. TO HELP PLAN THE MEETING AND PROMOTE IT.
  - 2. Begin preparations a long time in advance.
  - 3. Plan the meeting for and with young people, and not about young people.
  - 3. Be willing to try experiments in arrangement of church or hall, music, program, etc.
  - 5. Divide up the work of preparation, but hold frequent meetings to receive reports and check up on the progress made.
  - 6. Enlist the cooperation of the pastors, and form prayer groups of those interested in young people.
  - 7. Use all denominational agencies for
  - publicity and promotion. 8. Have posters displayed in all churches, with full information as to date, place, program and arrangements.
  - 9. Provide for group seating and singing, with banners or standards, if

possible. Have a roll-call or processional.

- 10. Have plenty of ushers, leaders of music and good ventilation.
- 11. Do not take a collection, but make plans to follow up the meeting with a service project which will appeal to the young people, and stimulate a desire to give.
- п. Meeting.
  - 1. Processional hymn-""We march, we march to victory."
  - 2. Scripture reading in unison-Psalm 1 or Psalm 103.
  - 3. Prayer, closing with the Lord's Prayer.
  - 4. Brief introductory word from the Women's Federation, expressing the interest of the church in youth, the need for the cooperation of young people in all religious problems, and the desire to have the help of the young people of the community.
  - 5. Theme of meeting: "Our Town-Our Part In It."
    - A. Speech-""What a fine town we have," by the Mayor or some other public official.
    - B. Some questions-"'Is there anything that could be better in our town among the unprivileged groups?" (These could be given by a number of people, each outlining briefly a com-
    - munity problem.) C. Answers from y young people themselves. Brief talks giving some way to meet each of the
    - problems outlined under B. D. "What can we do to help?" Practical suggestions either by
    - one person or by many, or free discussion, if possible. E. Summary of discussion, and challenge to youth to find the way of Christ for the solution of the problems in question. (Brief talk by a church leader of young people.)
    - F. Hymn.
    - G. Prayer.

- III. Other themes for such a meeting.
  - 1. What young people are doing in other lands.
  - 2. Debate on religious education and the best methods of securing it.
  - 3. Poster contest on mission study textbooks and address by some missionary author on the "Power of Missionary Books."
  - Summer programs, conferences, etc., and what they offer to young people. Opportunities for summer service.
  - 5. The race problem in our country and in the community in which we live. Can we find a Christian solution, and how can we as young people have a share in it? (Discussion based on a preliminary survey of the race problem in the community, and the contribution which each race is making to the life of the town.)
  - 6. A study of the significance of student movements in Europe, India, China, Japan, and the United States, in their bearing upon present international problems. What would be the effect of a world-wide movement of Christian young people to change or improve international relations?
  - 7. What is the responsibility of the young people of today in the movement for international peace?

#### Suggested Program Number Two

- 1. "Fling Out the Banner." Processional carrying Christian flags and flag or pennant of each organization.
- 2. Scripture Reading—Psalm 67.
- 3. Prayer.
- 4. Greetings by the President of the Federation.
- 5. Theme: "What Christian Young People Are Doing in Other Lands."
  - a. A Symposium, each country presented by a chosen person from the respective organizations.
    - What Christian Young People are doing in
      - (1) Europe (4) India
      - (2) China (5) Africa
    - (3) Japan (6) Latin America
    - (10 minutes each. Chairman keep each within time limit.)

Or an address on this subject if someone who is really informed can be secured. A missionary may be available.

- b. Song-"O Zion Haste."
- c. What are the great tasks which American, European and Oriental youth must carry through together to produce a truly Christian world? (Address or discussion.)
- d. Short prayers by one chosen from each

organization, closing with the Mizpah Benediction led by the Chairman.

FOOTNOTE: Be sure your facts are up-to-date. Procure the latest information from the headquarters of the various denominations.

# STANDARDS FOR CONFERENCES AND SCHOOLS OF MISSIONS

# Affiliated with the COUNCIL OF WOMEN FOR HOME MISSIONS and the FEDERATION OF WOMAN'S BOARDS OF FORFIGN MIS-

# BOARDS OF FOREIGN MIS-SIONS OF NORTH AMERICA

# Affiliation

An interdenominational Conference or School of Missions which has three or more cooperating denominations whose Women's Boards are Constituent Boards of the Council of Women for Home Missions may become affiliated with the Council upon recommendation of the Committee on Schools of Missions.

An interdenominational Conference or School of Missions which has three or more cooperating denominations whose Women's Boards are affiliated with the Federation of Woman's Boards of Foreign Missions may become affiliated with the Federation upon recommendation of the Committee on Conferences and Schools of Missions.

For affiliation with the Council and Federation, application should be made to the headquarters of each organization.

## Committees of the Federation and Council

The Committees of the Council and Federation have for their purpose the rendering of every possible service to the Schools in their efforts toward bringing the sessions to the highest point of efficiency, by suggesting teachers and leaders upon request, and by aiding in the advancement of all the interests of the School.

Each School is entirely independent in the management of its meetings

January

and in the preparation of its program.

#### Appropriation

When a School affiliated with the Council needs financial assistance for the purpose of securing a teacher for the home mission textbook, the Council will grant \$50 per year upon re-quest, this assistance to be maintained for a period not to exceed three years.

Conferences and School of Missions

I. Objectives:

Training leaders for the missionary program of the Church.

Promoting intelligent Bible study.

Developing missionary technique.

Developing cooperation among women and girls in the churches.

Promoting interdenominational fellowship.

Stimulating discussion of national and international problems.

Christianizing race relations.

II. Standards:

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The following "minimum standard" is the basis of affiliation with the Federation and Council.

1. Minimum:

(1) Committee:

- The managing Board or Committee to be composed of representatives from at least three evangelical denominations, appointed or approved by their respective Boards.
- (2) Bible Study:

A course helpful in developing the spiritual life of the individual and in preparing for the devotional periods in the regular missionary meetings of the women, young women, 'teen age groups and children. (3) Mission Study:

One-hour discussion groups or two-hour normal classes, daily, based on the textbooks of the vear.

(4) Methods:

Classes for leaders in women's societies and in young women's or junior organizations.

(5) Faculty:

a. Experienced leaders in Bible, mission study and methods.

b. A Dean who shall assist delegates in the selection of courses and shall keep in touch with class registration to see that all attend classes best adapted to their needs. c. A Registrar who shall su-

pervise, in collaboration with

the Dean, the records of regis-tration by classes.

- (6) Lectures or Addresses: Popular presentation of missions.
- (7) Time:

Five days, not including Sunday.

2. Maximum:

- (1) Committee: The managing Board or Committee to be composed of representatives from at least three evangelical denominations, appointed or approved by their respective Boards.
- (2) Bible Study: At least four courses helpful in developing the spiritual life of the individual and in pre-paring for the devotional periods in the regular missionary meetings of women, young women, 'teen age groups and children.
- (3) Graded Missionary Instruction: a. Two-hour normal class, using the group method of teaching, for those who are to prepare to teach or promote study classes, and a sufficient number of classes so that not more than thirty are registered in each class.

There should be classes of this type for leaders who expect to teach.

- 1. The Adult book,
- 2. The Senior book,
   3. The Intermediate book,
- 4. The Junior book.
- b. Discussion groups for

those not preparing to teach.

- (4) Methods:
  - Courses for leaders of the following missionary groups: a. Women's Societies, b. Young Women's
    - - Societies,
    - c. 'Teen age groups,
- d. Children's groups. (5) Addresses by missionaries or others:
  - a. On Missions,
  - b. On themes allied to the
  - textbooks of the year.
- (6) Forums: The holding of at least one forum which shall demonstrate the technique and practice of this method.
- (7) Dramatics:
- Technique and practice. (8) Story Telling:
- Technique and practice. (9) Faculty:
- a. Experienced leaders in Bible, mission study and methods.

b. A Dean who shall assist delegates in the selection of courses and shall keep in touch with class registration to see that all attend classes best adapted to their needs.

c. A Registrar who shall supervise, in collaboration with the Dean, the records of registration by classes.

(10) Young Women's Department: Camp or other activity with

# Woman's Home Mission Bulletin

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

## IN EVERYTHING BY PRAYER

Last month the section of the Woman's Bulletin devoted to foreign missions carried an announcement by Mrs. Montgomery telling of the observance of the Day of Prayer for Missions to be held on February 19th. Mrs. Montgomery modestly did not state that she is the author of the program. It was thought most fitting this year when *Prayer and Missions* by her is one of the current study books to have her prepare the program for this next observance of the united Day of Prayer for Missions. In Everything by Prayer is the title of the program.

A *Call to Prayer* has also been printed, as usual, for preliminary use, the chairman of the Joint Committee, Mrs. S. S. Hough, having prepared this card. Wide use of the card helps much toward a successful observance.

It is most advisable that orders for both card and program be placed early with your denominational headquarters, for each year some are disappointed when they send belated orders to find that the supply is exhausted and there is not sufficient time to reprint. The card is sent free in quantity by most boards; a few charge postage. The program is 2<sup>2</sup> cents each, \$1.50 per 100.

If no plans have yet been made for interdenominational observance of the day in your community, call up the leaders in the various communions and see if arrangements cannot be made for such a meeting. You will be missing a real opportunity for felcarefully chosen leadership. Faculty as for adult school. (11) Time:

a. A day for preliminary conference of the leaders. b. Seven to ten days, including Sunday. One day for registration, opening sessions of classes, etc., followed by six days of regular class sessions. c. Periods not less than forty-five minutes.

lowship in prayer, for inspiration toward further service, and those who are representing you in the various mission fields will be deprived of the help the united intercession would have been to them. Shall we send them forth and not uphold their hands? Do we believe in the power of prayer? Let no one interested in missions fail to do her part on February 19th.

#### EACH DAY

Into the basket of thy day Put each thing bright and each thing gay That thou canst find upon thy way.

Neglect no joy, however small, And it shall verily befall The day can scarcely hold them all.

Within the basket of thy day Let nothing evil find its way, And let no frets or worries stay.

So shall each day be brave and fair, Holding of joy its happy share, And finding blessings everywhere. —PRISCILLA LEONARD.

#### FACING THE FACTS; FACING THE FUTURE

The Home Missions Council and Council of Women for Home Missions have taken this as the theme for their Annual Meeting, which this year is to be held in St. Louis, January 21st-25th, and is to include a National Missions Conference, such as was held in Rochester, N. Y., and in Dayton, Ohio. In each case these National Conferences are planned and carried through in cooperation with the local Council of Churches or Church Federation. As usual, most of the sessions of the Annual Meeting will be jointly conducted by the Home Missions Council and Council of Women for Home Missions. All sessions, except two when technical executive matters will be discussed, will be open to the public and as large an attendance as possible will be welcomed.

While this announcement goes to press before plans are perfected, they have progressed far enough to indicate most interesting addresses and discussions on vital matters. After separate sessions of the two Councils on Thursday, January 21st, all will come together for a dinner, after which Dr. Charles L. White, President of the Home Missions Council, will address the gathering on "The Greatness of the Task," and Mrs. John Ferguson, President of the Council of Women for Home Mis-sions, on "The Oneness of the Task." Other addresses at this dinner will emphasize the necessity of confidence in and loyal obedience and devotion to our Lord and Master.

Friday afternoon will be devoted to the various activities now being carried on cooperatively by the Boards through the Councils. A great lack of religious books for the blind having been evidenced, the Councils have during the past year printed the first of what it is hoped will be a series of Fittingly at this books in braille. afternoon session the devotional reading will be by a blind person. The providing of Religious Work Directors in Government Indian Schools is another cooperative project and it is expected that Mr. Isaac Greyearth, a Sioux who serves as one of these Directors, will tell of this work. The functioning of the Bureau of Reference for Migrating People, the followup of Protestant Immigrants, another of the joint activities, will be explained.

One of the most interesting phases of missionary service of late years has been the work among Farm and Cannery Migrants which is conducted by the women's boards through the Council of Women for Home Missions. The fundamental Problems of Migration will be presented Friday evening. Other possible items of joint endeavor will also be discussed.

The Church Federation of St. Louis requested especially that one session be given to a review of the St. Louis Church Survey made by Dr. Paul Douglass. This will occur on Saturday. On Saturday, also, in accordance with the plans of the local Women's Missionary Federation the Day of Prayer for Missions will be observed, instead of on February 19th.

Saturday evening representatives from the Interdenominational Student Conference held in Evanston, Ill., Dec. 29th-Jan. 1st, will tell of the Contribution of Youth through the Church to Present Day Needs, followed by an address by Dr. John McDowell on the same general topic.

Ample time for discussion will be allowed throughout the sessions.

On the Sabbath, visiting delegates —both men and women—will fill many of the pulpits of the city, morning and evening. Meetings are being planned for Sunday afternoon and Monday. Hotel Buckingham will be headquarters, the sessions being held in the assembly rooms of the hotel.

Consisting of the Boards of twentyeight denominations, and having successfully launched various pieces of actual cooperative service, it was felt that now all should together face the facts—the facts of need, of opportunity, of service—and then face the future and determine goals, discuss methods, and bend energies to accomplish the desired end—the bringing in of the Kingdom in all its fullness here in the homeland for the sake of America and of the world.

Nor the funds that we can pay,

But the everlastin' teamwork of every bloomin' soul. —KIPLING.

It ain't the guns nor armaments,

But the close cooperation that makes us win the day.

It ain't the individual, nor the army as a whole,



#### **Protestants** of the Earth

**C**TATISTICS presented to the J Stockholm Conference on Christian Life and Work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,900,000, divided as follows: Anglican, 28,600,000; Free Churches, 800,000; Church of Scotland, 2,700,-000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,-000; Canadian Presbyterians, 1,400,-000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,-Norway, 2,300,000; Sweden, 000: 5,700,000; Finland, 3,300,000; Esthonia, 1,000,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Czechoslovakia. Poland, 1,500,000; 2.100,000; Austria, 300,000; Hungary, 3,600,000; Roumania, 1,300,-000. The same figures give the Protestant population of the United States as 74,500,000.

These figures are probably overgenerous to the Protestants. They are based on an estimate of about one hundred and fifty per cent sympathizers or adherents to Protestantism in addition to the actual members of Protestant Churches. This would mean only about 75,000,000 Protestant communicants or open confessors of Jesus Christ as their Lord and Saviour. They number about one in twenty of the earth's population.

#### The Tyndale Centenary

THE four-hundredth anniversary of the publication of William Tyndale's New Testament in English was the theme for Universal Bible Sunday on December 6, 1925. Tyndale's translation shaped the whole course of succeeding translations of the New Testament. A circular on Tyndale may be obtained free on application to the National Association of Book Publishers, 334 Fifth Ave., New York, N. Y., or to the American Bible Society.

#### "Rid the World of Leprosy!"

WITH this slogan, William M. Danner, General Secretary of the American Mission to Lepers, started September 16th on a round-the-world tour. The Mission, cooperating as it has done for many years with denominational boards of foreign missions, has established a chain of nearly a hundred leper asylums in lands where the affliction is most severe.

Mr. Danner carried letters of introduction from the Japanese Ambassador and the Chinese Minister at Washington, which will secure him access to the strongest statesmen in these two countries. In Siam he will seek an audience with the King, who personally founded the extensive public leper asylum in its capital city, Bangkok. He will bring to the attention of all the officials he meets the excellent results that have been obtained from segregation of lepers in Hawaii and the Philippines, as well as in the United States. If he can induce them even to begin on the American policy the end of the historic scourge could be said to be in sight, since quarantine on a national scale would stop the infection of new victims.

#### The Gospel by Mail to Jews

THE British Society for the Propagation of the Gospel among the 61 Jews, believing that to most Jews the Bible, especially the New Testament, is "a hidden book," carries on "postal mission work," that is, sending through the post copies of the New Testament chiefly, in part or whole, to Jewish families on the five continents of the earth. The first batch of postal packets was sent out from Liverpool, in November, 1910, and others have been sent at least three times a year, ever since. With each gospel or New Testament there is enclosed also an introductory note which reads in part as follows:

This is a message from God to you. Do not turn a deaf ear to it. Like your Scriptures it was written by a holy man of God, moved by the Holy Ghost, written that you might believe that Jesus is the Christ (the Messiah) the Son of God, and that believing you might have life through His Name. In Him and Him alone is pardon, peace, hope and heaven. . . Read, therefore, believe and be saved.

#### NORTH AMERICA The United States Dollar

THE Year Book of the Young Men's Christian Association for 1925 deals with the American dollar and how it is spent. According to the American Education Digest, here is the accounting:

	Cents
Living costs	$24\frac{1}{2}$
Luxuries	22
Waste	14
Miscellaneous	$13\frac{1}{2}$
Investment	11
Crime	$8\frac{1}{2}$
Government	
Schools	$1\frac{1}{2}$
Church	0%

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

- 1. Spend nearly as much for luxuries as for living costs.
- 2. Spend one half as much for investment as for luxuries.
- 3. Waste more than one half as much as it costs to live.
- 4. Spend only one fifteenth as much for school and education as for luxuries.
- 5. Waste nine times as much as they spend on school and education.
- 6. Spend six times as much for crime and its punishment as for school and education.

- 7. Spend twice as much for school and education as for church and religious interests.
- 8. Spend eleven times as much on crime and its punishment as on church and religious interests.
- 9. Waste \$19 for every \$1 they spend on church and religious interests.
- 10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,-945 churches in our country should have influence and power enough to start something worth while.

#### American Bible Society

T its 109th annual meeting in A May, this great society, which has more than 3,000 workers scattered all over the world, reported encouraging growth along many lines. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages and dialects and Scriptures for the blind. In the Arabic-Levant Agency the work of manufacturing Arabic Scriptures has proceeded at a greatly accelerated pace. The total for the year was more than twice the number manufactured in 1923, and three and one third times the annual average. All printing of the Scriptures for the Levant Agency is now being done at the American Press in Beirut and for the first time in its history a representative of the American Bible Society, Mr. S. T. Cassapi, is living in Beirut and supervising the work. In China, the three Bible Societies-the British and Foreign, the National Bible Society of Scotland and the American Bible Society -have cooperated in the publication of an edition of Scriptures with what is termed a "common title page."

#### Y. M. C. A. Help for Strangers

S TRANGERS in strange lands whether they be Japanese, German, French, Polish, West Indian,

African or American-find the numerous difficulties of travel made easier by the service which the Y. M. C. A. extends to them. In the fourthfloor backroom of a Chicago tenant, a new arrival from Poland has framed the "Y" introduction card, which helped him so much all along his wearisome way, and has scrawled under it in Polish: "Trust the Y. M. C. A. It is your best friend !" The Y. M. C. A. was the first organization to promote service among foreigners on a world-wide basis. Its activities now extend to most European and Oriental countries, frontier towns, fifteen strategic ports of embarkation, ten ports of entry, and several hundred cities of destination. Even on shipboard, the hours are enlivened by games started by Y. M. C. A. representatives. During the last six months of 1924 special migration secretaries at the British ports alone have distributed nearly 14,000 cards and letters of introduction and sent more than 10,000 letters regarding emigration cases. During the same period over 4,000 people of thirty-nine different nationalities were assisted in numerous ways at Ellis Island.

#### Detroit Congress on Peace

THE chief message of the tenth an-I nual meeting of the American Council of the World Alliance for International Friendship Through the Churches, held in Detroit, Mich., November 10-12, 1925 and announced as "A Congress on Peace and Security," consisted in an appeal to all churches and all citizens to obtain congressional approval this winter for American adherence to the World Court. The congress also asked that committees in all churches arrange for study classes on "how the principles of the gospel may be applied to international and racial relationships" and urged all pastors to "lay especial emphasis in their preaching on the unity of mankind," with particular reference to Japan and China. One of the resolutions adopted read: "It is clearly our duty to exert every

possible effort to perfect the necessary organization of those world forces whereby the people of our time and of succeeding generations shall be able to reach agreements and to adjust grievances."

#### Tract Society Centennial Fund

THE American Tract Society, which ▲ has printed and distributed in all 815,669,200 pieces of Christian literature, and which celebrated its centennial last May, now appeals to the public for \$200,000 with which to start its second century of service. The present work of the society stresses particularly the Christian Americanization of the thousands of foreigners who come to America each year. Through its colporteur at Ellis Island, it gives out Christian books and tracts and books on Americanization in many languages, and it distributes in the great foreign centers of America tracts and books in twenty-seven languages, and hymnals in ten languages.

The sum of \$200,000 which is the goal of the Centennial Fund Campaign of the American Tract Society is to be used to develop and increase colporteur service among the foreign groups in New England; to endow the Spanish Sunday-school periodical, *Manzanas de Oro;* to republish the "Self-Explaining Bible" with notes, and the pocket Bible; to print new tracts in English, more books in foreign languages, and foreign hymnals in five different languages.

#### White and Negro "Y" Secretaries

A PRACTICAL demonstration of the Christian spirit in race relations, which was given at the recent annual meeting of Y. M. C. A. secretaries has received little attention except in the Negro press, where it has been greeted with deep appreciation. During these meetings in other years secretaries of the colored department of the Association have roomed at hotels conducted by Negroes for Negro patrons. Last year the feeling was strongly expressed that arrangements should be made so that colored and white workers could be accommodated in the same hotels. An effort was made to arrange this with the hotelkeepers of Atlantic City, but when the secretaries reached their meeting this year they found the old segregation perpetuated. Whereupon eight white secretaries of the Student Department took up their residence in the colored hotel where their Negro fellow-secretaries were, perforce, staying. Two of the men who took this step were Southerners. Christian Work comments: "These student secretaries deserve all the praise which has been given them. They have made it harder to maintain segregation in future avowedly religious gatherings."

#### **Christian** Chinese Uniting

eer HE steady growth of a real vouth movement looking toward unity in the religious work of the San Francisco Chinese community and toward initiative and responsibility in social service," is reported in The American Missionary, which says: "In one of the Chinese mission buildings of San Francisco generously granted for such use by a mission board, the younger Chinese of several denominations are carrying on a very significant work to serve the community in educational, social and recreational activities. This includes a Chinese language school, a society for training in chorus work, a society for amateur dramatics, and the regular work of Boy Scouts, Camp Fire Girls, besides frequent union social and religious meetings. All these activities which could scarcely develop to any great strength in a single small church are flourishing as the young people get together in this way. The competition of the purely secular organizations of the Chinese community, on the one hand, and of the strong Catholic mission, on the other, make it clear to most of the Christian Chinese of the Protestant churches that they must work together more and more. They are not yet ready for a united church,

but they are practicing unity in these ways that will make a united church possible in time."

#### Santee Indian School

FOR fifty-five years the American Missionary Association (Congregational) has been conducting a school at Santee, Okla., and F. B. Riggs reports that the last year has been the best of all. He says: "We pursue all the studies that are taught the public schools. Besides those, of course, we teach subjects that are especially necessary to our main purpose as a missionary school for the training of Indian leaders. Our academic limit was only the tenth grade. Now this year, we have advanced to the eleventh and are on the way to become a full-fledged accredited high school next year. This year our Indian students made marked improvement in studying, in class recitation, and in general reading. We excel other Indian schools in vocal music. We give non-sectarian religious instruction in all our grades. And for non-resident students we have a correspondence school, seven courses in the Dakota Indian language (Sioux) and three courses in English. Our Bible correspondence school is rapidly improving."

#### LATIN AMERICA

#### A Missionary Appointed Mayor

DR. EUGENE A. MacCORNACK of Whitehall, Wisconsin, a medical missionary of the Methodist Episcopal Church, who served as superinof the British-American tendent Hospital in Lima, Peru, has been appointed *alcalde* or mayor of the city of Callao by President A. B. Leguia. The president of the republic and a score of congressmen and other governmental officials have had members of their families treated in this hospital. It is also giving medical services to several thousand needy poor. Dr. MacCornack is the first North American to be appointed mayor of a Peruvian community, and probably the first appointed anywhere in South

America. He has recently received the degree of Doctor of Medicine from San Marcos University, Peru, the oldest university of the Western Hemisphere. It is unusual to grant this degree to physicians from the United States. It will enable the doctor and his staff to earry on their work in Peru with the full sanction of the Government.

#### **Conditions in Central America**

 $\mathbf{R}^{\mathrm{EV. R. R. GREGORY, secretary}}$  of the Caribbean Agency of the American Bible Society, thus sums up the impressions he gained in a recent tour of thirteen weeks in Central America: "On the one hand, saloons are doing a flourishing business; too many still believing that governments cannot be run without the license tax The movie picture business money. is a veritable gold mine in these republics. American capital is making bigger success of raising bananas and swelling dividends, than in building up men and women in character. Everybody is in love with the American dollar, and it circulates freely side by side with the currency of the various republics. On the other hand, the Church in Central America has never faced such opportunities for advancement as she faces there today. Evangelical missions are everywhere undermanned and underfinanced. There is little difficulty in establishing private schools. Pupils abound-all that is needed is money and teachers. The Central American people are appreciative of genuine help and friendship, and, in a larger measure than we give them credit, are capable of absorbing our best. More Bibles are being circulated this year in Central America than ever before."

#### Missionary Farm in Peru

**F**ORTY miles from Cuzco, Peru, is the Urco Farm conducted by Mr. and Mrs. T. E. Payne, of the Evangelical Union of South America. Mrs. Payne writes: "Let me tell you how the agricultural part of the work helps the spread of the Gospel. From time to time we receive visits from wealthy farmers, often fanatical, and coming a distance of several hundreds of miles, solely to buy pure-bred animals and grain. They bring a whole retinue with them-Indians, foremen and under-men-and often they have to stay several days. But during that time they not only purchase cattle; they hear the Gospel preached, and see for themselves the change that has taken place in the Indian Christians; take note of the characters and capabilities of our lads and children; out of curiosity enter the school; and, led to acknowledge the power of the Gospel in the lives of many, they are won over to a new view of Christianity, and gladly accept a copy of the heretic's Book, and the printed message of salvation."

#### **On the Brazilian Frontier**

FROM the town of Patrocinio, which is called "the frontier station of the Western Brazil Mission' of the Southern Presbyterian Church. Mrs. Alva Hardie writes : "There has been strong opposition from the first on the part of the priest and good Catholics. We are denied the press, but every week the little paper, City of Patrocinio, is filled with articles against Luther, Calvin, the Reformation, non-Catholic schools, Protestants in general. In every way they seek to turn the people away, not in the least minding the use of gross untruths put in strong language. Never has the town been so religious! During May, the month set aside for the exclusive worship of Mary, a procession took place solely and expressly as an insult to the Protestants here. I did not believe this when I heard it, for I could not conceive of a religious ceremony being used to insult any one! But the weekly paper published the fact; triumphantly announcing this brilliant achievement! There are now twenty preaching points in our field which is as large as the state of South Carolina. Only two of these points can be reached by train."

#### EUROPE

#### Plight of European Protestants

REV. GEORGE STEWART, D.D., associate minister of the Madison Ave. Presbyterian Church, New York, pictures in an article in *Current His*tory the plight of the Protestant churches in Europe. They have suf-fered a "series of unprecedented calamities." Three great communions, the Evangelical Lutherans of Germany, the Roman Catholics in the Dual Monarchy, and the Greek Orthodox Church in Russia, have been pushed off the raft of state subsidy and told to swim for themselves in a stormy sea. The inflation of currency has wiped out all endowments, not only for local churches, but for missionary enterprises, colleges, theological seminaries, hospitals. and orphanages. Dr. Stewart says that the endowment of the church institutions of Germany could not be exchanged for a street-car fare. Protestant teachers and ministers in France are remaining at their posts in a starving condition. Numbers of them receive less than five dollars a month in American money. Three thousand ministers, teachers, and doctors have been recalled from overseas missionary service.

#### Belgian Gospel Mission

ESPITE opposition and many D difficulties, this Mission, under the direction of Mr. and Mrs. Ralph C. Norton, has grown until today in all of the nine provinces save two there is established work; some eighteen posts in all, where regular preaching services are held; there are over fifty workers, representing seven different nationalities; two Bible schools in the two different languages spoken in Belgium have been founded, and the latter, the Flemish, for its second term of enrolment, had seventy applications and enquiries from the adjacent country of Holland alone; an extensive campaign of colportage work goes on the year round, the summer months being exceptionally fruitful, as open-air meetings are held in markets and fairs; also during the summer months two gospel tents visit the different parts of the country, reaching many communities where the Gospel has never been heard. Some of the most fruitful stations are the permanent outcome of these summer tent visitations. During the past year in Belgium 373,117 copies of Scriptures and gospel literature have been distributed.

#### Active Protestantism in Italy

EV. PIETRO S. MONCADA, an K evangelical pastor, reminds those who are disposed to think of Italy as entirely a Roman Catholic country, that "from the Alps to the last point of Sicily and Sardinia, in every city and in the small villages there are churches and missions, elementary and secondary schools, hospitals and charitable institutions, besides pensions and Y. W. C. A.'s, under the direct control of the Protestant denominations." He emphasizes the activities of the historic Waldensian Church along many lines, and continues: "Denominations are to be found also in Italy; American and Anglican Methodists, Baptists, Episcopalians, Salvation Army, Pentecostals, Seventh Day Adventists. Rome. the 'Eternal City,' is becoming more and more the center of Italian Protestant-There are there about twenty ism. churches, Y. M. C. A., Y. W. C. A., the offices of the British and Foreign Bible Society, printing offices for publication of Protestant literature, the International Methodist College on high Monte Mario, just overlooking St. Peter's and the Vatican gardens, the imposing Waldensian Cathedral on Piazza Cavour-the gift of Mrs. John S. Kennedy, of New York City; the theological school, which trains not only the Waldensian ministers, but also the Methodist and Baptist."

#### AFRICA

#### Christian and Moslem Heroes

THE following story of how Christians penetrated into Nigeria is quoted in the Islamic World, a paper **19**26]

published under Mohammedan auspices:

Nineteen years ago a young Irish doctor who went to Southern Nigeria to take up government service, while travelling in the Owerri district, was set upon by the natives, stripped of his clothing and made to march, naked as he was, in the hot tropical sun to a large market-place some miles away. Here he was put to death. Early in the present year Bishop Lasbrey visited the stations of the Church Missionary Society in this neighborhood and found eloquent proof of the change which a few short years of gospel influence had brought about. The Bishop visited a place which is less than a mile from the market where the doctor met his tragic fate. No threatening mob of infuriated enemies escorted the white man on this occasion, but a band of earnest Christians, rejoicing that they were workers together with him for the Kingdom of God. There are now more than 13,000 adherents of the Church in this district.

The editor goes on to comment: "This shows the wonderful tenacity of purpose and the extraordinary perseverance which the Christians have. If the Muslims cherish the great hope of spreading the light of Islam in the world far and wide, they should also exhibit such qualities. As a matter of fact the Muslims of the good old times were the embodiments of these heroic virtues, and the Christians have only borrowed these from them. The pity, however, is that now the Muslims are almost devoid of these virtues."

#### Fruits of a Boys' School

**E** NGLISH Baptist missionaries in Africa are now rejoicing in the achievements of the graduates of their schools, and are recalling the early days, when it was difficult to persuade the people that the object of the missionaries in caring for the boys in school was not to sell them later as slaves. F. W. Savidge writes from South Lushai: "Among our 'old boys' now are sub-assistant surgeons, preachers, teachers, compounders, evangelists, overseers of the Public Works Department, road-surveyors, carpenters, tailors, blacksmiths, cobblers, book-binders, soldiers, government clerks, language-interpreters and many others, and almost all of these without exception are Christians. I

asked a chief's son the other day why he had come to school. 'To learn how to be a good man and how to be a good ruler when I have a village of my own,' was his instant reply. A number of the present chiefs belong to a new generation, and are, without exception, old boys trained in our school. These show their influence everywhere in every way."

#### "I Want to Know This God"

**D**EV. T. E. BUCK, of the London **R** Missionary Society, writes of spending a night last year in a village in Madagascar, where all the people were heathen. "I called the villagers together," he says, "and gave them a simple talk about God and Jesus I could see that they were Christ. impressed. One of the headmen came to me and said: 'You have told new and wonderful things about the true God today. Will you tell me more? I feel I want to know this God.' Soon after davbreak eleven men were awaiting me, and they told me that they had made up their minds to go forward in the new faith. We made an application to the Government. The reply was received last February. When I visited this little church in June I was astonished. The little place where the services are held was packed to the doors. The men of the village finished the teacher's house in two days. About twenty people are learning in the catechumens' class. Now thirty of them have made an application to the Government asking for permission to build a school."

#### A West African Opportunity

**F** OUR hundred and sixty-two miles from Lagos is the little town of Minna in which the Sudan Interior Mission has been working for several years. Here a spacious mission building has been erected as this is a central station and many missionaries pass through Minna to and from their work. Here, too, the Niger Press does its great work of sending out the Scriptures in many different languages. In Minna there are several canteens and a number of Europeans live here. Owing to its being a railway junction a number of trains pass up and down the line each day, and to anyone who has been living in the "Bush," Minna is a wonderful place of civilization! The inhabitants are mostly Hausa speaking. There is a large market which affords good opportunities for preaching to missionaries who can speak this language. The people are always glad to welcome the white teacher to their own compounds, and they listen attentively to his message. But besides the Hausas there are representatives of at least other twelve tribes. These facts are stated by the Evangelical Christian as the basis of an appeal for a man to offer himself as pastor of the church.

#### After Ninety Years in Natal

THE first missionaries sent by the American Board to Africa established themselves in Natal and began a work for the Zulu people which has continued uninterrupted for ninety years. The results of this missionary effort have been unusually great. A strong and virile African tribe has. largely through the influence of the missionaries, been brought to a place of Christian leadership in South Africa. The native Church has its own council and largely administers its own affairs; and if it had not been for the multiplication of problems due to a rapidly advancing civilization this native Church might already have been entirely independent. Aside from the salaries and expenses of the missionaries the appropriations of the Board amount to less than \$10,000 a year, while the amounts coming from local sources, including corporations and the Government, amount to over \$145,000 annually. Not a small proportion of this local support is given to the social work in Johannesburg. It is almost impossible to overestimate the unique opportunity presented by the thousands of heathen native Africans gathered in the compounds of the gold mines on the Rand.

#### THE NEAR EAST

#### A. B. C. F. M. in Turkey

WITH the reopening of its stations in Turkey, closed because of the World War and the destruction of the Armenian population, the American Board is entering upon a new phase of its work. The annual report of the Board says of it: "Not institutions but personal relationships are the means; not classroom instruction but personal friendliness is the method; not converts to Christianity but those who will follow Jesus' way of life are the fruitage of missionary toil. It is not wise to try to tabulate results. but those who are in closest touch with the present methods of the missionary in Turkey are enthusiastic over the prospects. The International College at Smyrna is filled to capacity, and the Christians among its students and teachers, with the approval of the authorities, meet for daily prayers and Sunday service. Closed for some months by the Government, St. Paul's College, Tarsus, reopened. Five other missionary schools are crowded with Turkish pupils to a number never exceeded before. Each pupil is the open door to a Moslem home, and friendliness is daily more general and more genuine."

#### Turks Suspect Y. M. C. A.

THE new "Turkish - American Clubs," which Asa K. Jennings, a former Y. M. C. A. secretary, had set out to organize were described in the August REVIEW. It was then stated that Mr. Jennings had the confidence of the Turkish leaders, but the latest report indicates that some Turks at least are growing anxious over the purpose of these clubs. A Constantinople newspaper recently stated:

Since religion and politics have been separated in Turkey, these fanatical Protestants, working like people trying to save valuables from fire, have become inimical to our existence. The Turkish Republic does not deny freedom in religious convictions, but, for all that, it does not intend to make room for religious propaganda. But we know that the Y. M. C. A., under whatever veil it may appear, is a sort of dervishism which first makes friends and then wins followers. Every American school is a shrine where Christ's songs are sung. The ability of the members of the organization is so great that the young minds fall a prey to them as the fly is caught in the web.

#### **Cooperation in Palestine**

FIN and women of the Jewish **VI** faith from every corner of Europe and America have joined together to establish what they frankly label a 'cooperative commonwealth' similar to that set up by the leaders of the chosen people millenniums ago," says the All-American Cooperative Commission in describing the efforts of Zionists in rebuilding Palestine. The main economic instrument in the Palestine of the Zionists is to be the cooperative guild, which has already attained significant results. In Samaria, Judea and Galilee there are more than 50 workers' land settlements with 2,500 tillers working together cooperatively. Eight unions of 5,000 building trades workers are banded together in a National Building Guild which owns its own quarries and contracts on work, with a business already amounting to \$4,000,000. The General Federation of Jewish Labor has also constituted a Workers' Fund to build up producers' coopera-Twenty shops have been set tives. up, giving work to 400 operatives. Consumers' cooperation is carried on by a subsidiary of the Federation, and now handles an annual turnover of \$600,000. Three town clinics and 34 farmers' clinics are established on a cooperative basis, maintaining a wellappointed sanitarium. On the educational side everything from kindergartens to lectures is conducted cooperatively. Eighty-five branch libraries with 30,000 volumes supply reading matter for the farm and labor cooperators.

#### A Mussolini for Persia

THE deposition of the young Shah of Persia by an overwhelming vote of the National Assembly has been reported in the newspapers and stories have been told of his extravagant and dissipated life in Paris. Reza Khan

Pahlevi, Premier and former Minister, but earlier still a private soldier in the Cossack army, seems to be a man of very different type. He is of very humble origin, both in ancestry and education. His father was a farmer, which means that Reza Khan could not obtain in his childhood even an elementary education. Before the World War Persia had come under the joint control of Great Britain and Russia, but the latter's hold slipped because of its own upheaval. Reza Khan saw his opportunity, and his rise to power was rapid. He has been virtual dictator since February, 1921, using many methods which have led some to call him "the Mussolini of Persia." The first act of "King" Pahlevi, the name assumed by Reza Khan after the Shah was deposed, was to order the liberation of all political prisoners, grant amnesty to the former Shah, members of the late dynastic family, and members of the royal household, who will be pensioned. The new ruler also ordered that the price of bread be reduced through government subsidy.

#### INDIA, SIAM AND MALAYSIA Gandhi on Race Hatred

THE address delivered by Gandhi A at the meeting of the Calcutta Christian Missionary Conference in July is quoted on page 34 of this issue An Indian writer in the Christian Patriot has recently protested vigorously against what he calls "the unique spectacle of Christians letting themselves be preached to by a staunch, out-and-out Hindu like Gandhi." During his stay in Calcutta numerous speeches on both political and social questions were made by Gandhi, and the paper published by the Oxford Mission to Calcutta quotes one on race hatred as follows: "The world is weary of it; we see that the song of hatred has not benefited humanity. Let it be the privilege of India to turn a new leaf and set a lesson to the world. Is it necessary that 300,000,000 of people in India should hate 100,000 Englishmen? In my humble opinion it is derogatory to the dignity of mankind, it is derogatory to the dignity of India to entertain for one single moment hatred towards Englishmen." Mr. Gandhi himself, says the editor, "sets a golden example in this respect. He thinks he has just reason for hating the English rule in this country, but he carefully distinguishes between doing so and hating the whole ruling race, or even the actual rulers. On the contrary he has among them many warm friends."

#### The Scudder Family in India

HE recent death of Mrs. John Scudder of the Arcot Mission in South India of the Reformed Church in America, after sixty-four years of missionary service, has reminded many of the remarkable record of the Scudder family, the fourth generation of which is now connected with the Arcot Mission. The first John Scudder, M.D., reached India in 1819 and served in Calcutta, Jaffna, Madura and Madras. All his seven sons served in the Arcot Mission. In the past one hundred years, twenty-five of his children and grandchildren have been missionaries in various foreign lands. When the Dr. John Scudder whose widow has just died went from Boston to India in an ice ship in 1861, the trip took four months. He died twenty-five years ago, and she is survived by their five sons and one daughter-the three eldest being in America and the three youngest in the Arcot Mission; namely, Rev. Henry J. Scudder of Punganur, Rev. Walter T. Seudder of Tindivanam and Dr. Ida S. Scudder, Principal of the Women's Medical College in Vellore. Two of her grandchildren and a great-nephew are also at work in India.

#### **Hindu Widows Remarrying**

**S** OCIAL service work in which Christians are unable to take an active part but which, according to *The Indian Witness*, "deserves their hearty good will, is being done by the

Vidha Vivah Sahayak Sabha, an organization richly endowed by Sir Ganga Ram for promoting the marriage of high-caste Hindu widows. This excellent society is achieving notable success in the work that it is undertaking. In 1922, 452 widow marriages were solemnized under its auspices. In 1923 the number rose to 892 and in 1924 to 1,603. During the first half of 1925 the number reported is 1.020. Brahmins and Kshatriyas are most numerous in the cases recorded. During 1924, 160 inter-caste widow marriages were solemnized by the Sabha's representatives. We rejoice in the relaxation of caste consciousness, and of the proof which it affords of the freedom of the Society's paid representatives from rigid caste prejudice, but we hope that the main work of the Society will not be jeopardized with overzealous propaganda for inter-caste marriages. The lot of the child widow is one of the most appalling in the world and an organization that has proven its ability to promote the rescue of these innocent victims of an ancient abomination should be very careful not to fritter away its strength on anything less vital to human welfare."

#### Community House in Bombay

THE Marathi Mission, in facing the new industrialism which is developing factory life in India and causing a rapidly increasing inflow from country districts to the cities, is addressing itself to the changing conditions by seeking to promote the social applications of Christianity, and particularly through organized community service. By gifts from America. amounting to something over \$50,000, to be matched, it is hoped, by a similar amount which has been promised from funds held by some broad-minded Indian philanthropists, first steps have been taken towards erecting a community house on the mission compound in Byculla, Bombay, where it is planned to provide a center for the life and activity particularly of young men coming into the city from upcountry Christian centers; also not less to open to them Christian lines of work for their people in Bombay, that may tend to safeguard them from the temptations and demoralizing associations of the big city. The enterprise is to be largely under the direction of Rev. Alden H. Clark, formerly of Ahmednagar, who received the degree of D.D. from Amherst, his Alma Mater, last June.

#### Mass Movement in Tinnevelly

CHRISTIAN mass movement of Α outcastes is reported from Tinnevelly, the southernmost district' of Madras Presidency, where the Church Missionary Society is at work. The Diocese of Tinnevelly consists of 120,-000 Christians, scattered over ninetyone pastorates—a term which is used to describe not one congregation, but an area over which there is one pastor. He may have from four to ten communion centers and many villages in his parish, and he works through catechists. There are about 100 Tamil and only six European clergy in the diocese, which is largely self-governing. It is also almost self-supporting. For every shilling that the home societies give, the Church in Tinnevelly gives at least three. The diocese supports its own pastors, about 100 in number, and has built eighty-nine churches of stone or brick in the last ten years. The Tamil is a very generous giver. He loves his Church. He may be abroad, for he is a great adventurer, but he always sends home his church contributions, and he is an insatiable church builder. Some of the Tinnevelly churches are as large and as beautiful as the great parish churches of England. Bishop Tubbs says that one day they will build a cathedral, and it will doubtless be one of the architectural features of South India.

#### Christian Hymns Remembered

TWO instances of the unexpected influence of Christian hymns are described by Mrs. Horton, of the Ceylon and India General Mission. In

the first case, the heathen parents of a village boy reported that when dying he was singing to himself a little hymn that the Christian teacher had taught him. Of the other she says: "One day the way home from a distant village lay through some rice and ragi fields. Women coolies were planting out young ragi from the nursery beds, and were singing as they worked, as is the custom out here. But the listeners' ears were arrested by hearing a familiar Telugu Christian hymn instead of an unseemly song in praise of some god. There were fifteen women at work, and one seemed to be the leader. She sang a line, and the others all repeated it after her in unison. Enquiries elicited the information that this woman had learned several hymns from a missionary on tour some fifteen or twenty years ago."

#### Christian Shrime in Pari

N experiment defined as "an attempt to present the Gospel on more indigenous lines" has been carried on for a few months in the city of Puri, Bengal, where the famous temple of Jagganath is located. A writer in the Indian Standard thus describes it: "We have a room in the bazaar-a room daily passed by the pious and impious alike on their way to Puri's sacred tank of Norendra. Here we consecrated our shrine. The only furniture is a picture of the Crucifixion with a low altar in front of it. and on the far side a low reading-stool and such copies of the shastras as best befit the devotional mood. Neither shoes nor chairs are allowed inside, and the floor is covered with mats. Here, then, is our place of devotion. Every evening our guru, Rev. B. C. Sircar, M.A., of the National Council of the Y. M. C. A., who has so long advocated this line of approach, performs the *puja* (worship). Gongs are set ringing, the incense symbolic of unuttered prayer rises in a cloud, songs are sung, prayers are offered. The puja over, the lights flicker, the incense dies away,

and there in the quiet of meditation, sometimes an hour, sometimes long into the night, we sit one or two or three, and remember Christ."

#### Illiteracy in Java

ILLITERACY still prevails among ninety-five per cent of the 35,000,-000 people of Java, and less than 900,000 pupils are provided with instruction, the amount spent for education annually being less than £80,000 sterling. At the meeting in August last, where missionaries of all Java were in council, it was estimated that the total of literates for Java was as follows: One million who read Malay, one and one-half million who read Javanese, 400,000 Sundanese readers, and 200,000 Madurese readers. Dutch is becoming more known among all educated Javanese. Today sixteen societies work on the Island of Java and have 456 missionaries in the Dutch East Indies. The methods followed are practically the same as in other mission fields, with the exception of the establishment of Christian villages by the development of land and virgin forest under grant of the Dutch Government. By this method the Dutch missionaries were able to protect their converts and give them educational advantages in a center of social and spiritual life.

#### CHINA

#### Demand from Chefoo Christians

N open letter to the American A Presbyterian missionaries in Shantung Province, which was signed by five hundred Chinese Christians, called upon them to "make a righteous manifestation" on the subject of the Shanghai incident, and stated: "There is now a splendid opportunity to enable you to express your love for the Chinese and to demonstrate that you are strictly opposed to political aggression and to such ruthless and inhumane procedure. To act in this way would not only be the means of spreading the Gospel widely, but every one would be compelled to respect your character and Christian spirit, and it would remove many hindrances to evangelistic efforts in the future, and no one would ever again dare to say that you are the spies of your governments or the advance guards of imperialism. Such action on your part would completely remove the opposition of the anti-Christian movement."

#### A Bible Verse Each Sunday

HE efforts during the past ten I months of an evangelistic group of thirteen Chinese Christians, trained in the Bible Institute at Changsha, Hunan Province, have led to the founding of ten churches. Rev. Frank Keller writes: "The Christians in this district know something of what it means to sacrifice and to suffer for their religion. It is not an uncommon thing for old women to walk five, ten or in some cases even fifteen miles in order to attend the services on Sun-When they reach the church dav. they do not expect to be entertained with a flowery sermon or to hear a professional choir, but they come to study their Bibles. For most of them the study is of a simple but intensely profitable nature, consisting of memorizing a golden verse each Lord's day. In this way many who have formerly not known a single character have learned to read their New Testaments with a fair degree of readiness, and it is the regular thing for the Christians to be able to repeat all the verses they have learned, which, of course, after several years of study, number several hundred."

#### A Living Testimony

**F**U GIN DJANG is the leading evangelist and preacher of the Kiating district of the West China Baptist Mission, though his home is in a city in the Yachow District. Rev. Archibald G. Adams writes of him in *Missions*: "He is a living testimony to the power of the Gospel, having been saved from an opium addict's grave about ten years ago. He was well educated under the old Chinese system and has been urged

several times by his fellow citizens to be the mayor of their city. He has preached the Gospel for about eight years, part of the time in Yachow and in Chengtu, the capital of West China. He has a happy disposition, and is enthusiastic and sincere in his work. He has experienced the power of the Gospel to save, and daily finds inspiration and help in God's Word. He has attracted a lot of friends to the church and maintains the largest regular Bible study class we have known in the local church. He is outspoken against evil, and has suffered no little persecution for righteousness' sake. Moreover he has an unusual conscientiousness in money matters. Though entitled to the middleman's fees in the recent purchase of our church property he contributed all to the church, setting a splendid and unheard-of precedent for the future. Withal he has an attractive spirit of genuine humility and the influence of his Christian character and leadership is deepening and widening in the best sense.

#### **Hospital for Chinese Moslems**

R. GEORGE E. KING, of the Borden Memorial Hospital at Lanchowfu, Kansu Province, China, writes that, as the provincial capital and "the mart and exchange for the millions of Kansu," Lanchow was the right place for the Borden Hospital. "On the other hand," he continues, "Lanchow is mainly a Chinese city, the country around it is Chinese, and the real Moslem center of influence is Hochow, sixty miles to the southwest. Hochow is often called the 'Mecca' of Chinese Moslems, but it lacks the veneration of a sacred city. It is rather a Damascus, full of influential Moslems; or a Constantinople, a seat of Moslem government; or perhaps a Cairo, the educational center of Chinese Mohammedanism. In Hochow, work for Chinese and Tibetans is carried on by the Rev. C. F. Snyder, of the Christian and Missionary Alliance. The Moslem center is in the south suburb, because till recently no

Moslems were permitted to live within the city walls. Some years ago land for a Moslem hospital was acquired in connection with the Borden Memorial Hospital, and some special gifts were received last year, enabling us to put up some wards, a chapel, a dispensary, and a house for the staff. We still lack about a thousand dollars to complete the scheme."

#### Prayer for Language Teachers

TP to a few months ago out of fifty teachers in the language school at Nanking, China, only two or three were Christians-and even those two or three had not joined the church. The class of missionary pupils was distressed. It seemed to the newcomers that here at hand was their first work, but their inability to talk with their instructors because of the handicap of language seemed almost unsurmountable. They decided, however, to pray for the conversion of their Chinese teachers. One of the older missionaries held a service with the teachers every Monday morning, and while he was holding this service, the new missionaries and the other "old" missionaries in their chapel service at the same time concentrated thought and prayer on the teachers. The result was that twenty-five of them have signed decision cards and asked for Christian baptism.-The Continent.

#### Mongolian Lama a Seeker

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TWO workers of the China Inland I Mission visited a Tibetan lamasery, and one of them writes: "Two months later a young lama walked into the Kanchow compound with the request that he might have some of our books in the Tibetan language. He told us that a Mongolian Prince had met him and told him to come here, ask for some books and see Dr. Kao, who would tell him some wonderful things. From Mongolia he had passed over to Kanglung Lamasery. There he found the people reading Tibetan gospels. Being a scholar of some renown, he had been appealed to for an explana-

'The more I tion of the contents. read the more I knew these to be true words,' he said. Then he earnestly added: 'Is your religion for such people as I?' For several days he spent many hours on the mission compound, reading, listening and asking questions. This young lama from Mongolia is one for whose conversion we pray. His scholarship and knowledge of many Tibetan dialects, Mongolian and Chinese, his alert intelligence and inquiring mind, mark him as a man who might well be an evangelist to his own people."

#### Tibetan Gospel Inn

FROM Siningfu, Kansu Province, **f** Mr. Learner of the China Inland Mission writes of this institution: "The place has been well filled almost all along. Hundreds of Tibetans have thus come within the sound of the Gospel, who otherwise would never have heard it. This 'ever open door' is a great attraction, and our Tibetan visitors cannot understand why it is that we take so much trouble in seeing to their comfort when they come and visit us. Some are still horribly afraid, and more than once I have seen our Tibetan evangelist standing at the door trying to persuade the Tibetans to come and receive our free hospitality. Gradually opposition is being lived down, fear is being changed to friendship, and one by one the barriers are being removed. There is a great change coming over the people, and they are being won by love. In the course of a year thousands of gospels and other religious books are being scattered among the people, and not a few are carried across the frontier, for Siningfu is only a day's journey from the ethnographical border wall. Who knows where these books go? It is certain that many of them travel hundreds of miles, and one has heard of some even landing in the 'Forbidden City.' Lhasa. The time is coming and perhaps is not very far distant when there will be a great awakening among these dark heathen people. The

printed word, which has gone on beforehand, will to some extent have prepared the minds of the people to receive the Gospel."

#### JAPAN-KOREA

#### Democratic Tendency in Japan

F the five "Elder Statesmen" of Japan, only Prince Saionji is still living, and he is eighty-four. For a little while after the death of the next to the last of them, Marquis Okuma, two years ago, the Privy Council was the real authority in Japan. The Council was composed of great men in public life and members of the House of Peers. But a month or two ago, when the presidency and vice-presidency of the Council were to be filled, instead of appointing politicians and aristocrats, the Government selected two professors from the University of Tokyo, men who were not politicians in any sense, although one of them, Dr. Okano, had served as Minister of Justice, and Baron Hozumi, the new president, is the ablest international lawyer in Japan, several times proposed as president of The Hague Tribunal. "The appointments mean," says Christian Work, "that the Council will in time become what it always nominally has been-a place for recommendations to the Throne after expert examination of proposed laws. They also mean that Japan is accepting for good and all the principle of party government which Mr. Hara, the first commoner Prime Minister of Japan, put into force five years ago."

#### Moral Problems in Japan

**D**<sup>R.</sup> NORMAN, a Canadian missionary in Nagano, writes of the increasing strength of the moral reform and prohibition movements in Japan, but goes on to say: "The licensing of prostitution is becoming more and more a live question in Japan. Last fall petitions signed by over six thousand adults were presented to the governor of this province asking for the abolition of the system. The Governor replied that he did not think public

opinion was sufficiently advanced yet for such a step. A month ago there was a convention of brewers and distillers in our city. They distributed literature telling of the good things connected with drink, they held public meetings here and in a neighboring city, and some of them got drunk, evidently thinking that, as example is better than precept, they should give examples of what drinking will One thing that struck me was do. that the brothel keepers and the brewers used the same arguments. Both admitted that their business was bad, but they said this evil has always existed and the best way to deal with it is by license and government control."

#### A "New God" in Japan

J. E. COURSAR, JR., writes in the Presbyterian Survey that the citizens of his town in Japan have recently "manufactured a new god." He tells of a half-witted man who "seemed to have no friends or kinspeople, and lived a vagabond sort of existence, picking up scraps of food wherever he could find them, sleeping wherever night happened to overtake him, and dressing himself in the rags that kindly disposed people gave him. He had, however, one trait which made him popular with every one. He was kind to children. Soon after his death a movement was started to raise funds with which to erect an image and a shrine for him. Already numbers of people are worshiping him and praying to him."

#### Would-be Suicides Rescued

"WAIT a moment! God is love. If you must die, come and see me first." Thus reads a sign, set in a prominent place in a beautiful spot near Kobe, Japan, which has long been a favorite place for people to commit suicide. This sign is one of five, kept illuminated at night, which were placed at different points near Kobe in 1919 by a Japanese Christian, Mrs. Nobuko Jo. Her work has been supported by the Kobe Women's Welfare Association, to which both Japanese and foreigners belong. About seven hundred prospective suicides have come to the home provided for them where they may stay until they are ready to face life again. She had also taken in fallen girls and led them back to the right way. Many of those whom she has helped have become earnest Christians, and the number of these is daily increasing.

#### What a Japanese Bishop Asks

NE of the speakers at the recent General Convention of the Protestant Episcopal Church was Rt. Rev. J. S. Motoda, D.D., Ph.D., Bishop of Tokyo. On the subject of the relations between the two countries he said: "We as a nation trust the Christian community of the United States, rely upon you, we depend upon you, for the solution of this most difficult problem. We all know that you can do it and we all know that you are the only set of people who can do it. We have said what we have to say, we have said it all, now we keep ourselves quiet, we will not say anything, simply depend upon you in the solving of the problem."

Later in his address he made this striking statement:

We all know that our Lord, Jesus Christ, is an Eastern man, not Western man. He belongs to us, but you got Him. Now we ask you to return Him to us. In returning Him I sincerely hope you will come yourselves with Him; in that way not only Japan, all Asia might be Christianized so that, hand in hand with the Western brethren, we can attain the peace of the whole world and the happiness of the whole mankind.

#### Korean Budget for Missions

THE General Assembly of the Presbyterian Church of Korea (made up of all the Presbyterian bodies at work in that country) adopted at its last meeting a budget of nearly \$9,000 for its foreign missionary work. This is always an item of outstanding interest to the Assembly. Last year it was decided to separate the bona fide foreign mission work, which is being done for Chinese in Shantung, China, from that done for expatriated Koreans in Siberia, Japan, Peking, Nanking, Shanghai, etc., and a home mission board was created to take over that work. Three Korean pastors are working in Shantung, China, supported entirely by the Korean Church. They have under their charge nearly 1,000 Chinese Christians, of whom over 600 are baptized. There are twelve churches, eleven boys' schools and two girls' schools, with nearly 400 pupils. A self-supporting Korean doctor, graduate of Severance Medical College, works with them. For the new home board a budget of about \$3,000 was adopted.

#### ISLANDS OF THE SEA A Jubilee in the South Seas

A USTRALIAN Methodists have been celebrating the fiftieth anniversary of the beginning of their missionary work in the islands of the western Pacific. The 39,000 Christians who are the fruit of that work have joined in the jubilee. The native Church of New Britain, in an address of welcome to the Australian representatives, said:

We are a happy people today, happy because for us now shines the Light of Christ . . . happy too because of the treasured memory of Talatala Doctor Brown, our first great earthly comforter, who came to us fifty years ago, came from out the far lands to teach us to know the Word of the Father . . . There are some few of us here today who remember Dr. Brown; there is none who does not know his name; a name that has been so often heard, spoken in soft tones of love and sadness, by our fathers as they sat around the village fires of a night. We, too, we younger ones shall pass on that name until it shall shine as a giant star in our earthly history.

#### Maoris of New Zealand

THESE people have made extraordinary progress in recent years. A century ago they were almost savages, and on certain ceremonial occasions actually indulged in cannibalistic feasts. Today there are among them numerous capable doctors, lawyers, merchants, farmers, ranchmen and holders of university degrees. A bulletin issued by the National Geo-

graphic Society says: "The Bible was translated into a made-to-order written Maori language in 1820, and by the middle of the century the former savages were pretty generally Christianized, at least superficially. Then came the wars with the whites in the 60's. Bitterness was engendered, and many fell away from the white man's religion. The losses at that time have never been completely made up, it is said. Although numerous individual Maoris have made good in trade and in the professions, the Maoris as a whole still constitute a problem in New Zealand. They are keenly intelligent and easily follow the ordinary school courses; but their learning is not always helpful to them. A great many youths and girls, after an excellent schooling, revert to primitive life in the villages."

#### Indian Teacher in Fiji

THE problem created in the Fiji Islands by the presence of about 60,000 Indians — nearly half of the population—was referred to in the September REVIEW, and it was then stated that Hakim Din, a Christian teacher, had gone from the Punjab to take charge of a school conducted by Australian Methodists in Lautoka. A missionary of the United Presbyterian Church writes of this man:

It means much for an Indian to go and live so far from home, but Mr. Hakim Din is a man of big timber, and is not hesitating. He has risen up from the humble community for whose interests he has since given himself, and he has not stopped with any halfway attainment. His collegiate work was taken in our college in Rawalpindi and in the Presbyterian college in Lahore, then his postgraduate degree of bachelor of teaching in the Government Training College. After that he was enlisted for some years in the Y. M. C. A. for war work overseas, and before he came back to India he went to London and took further teacher training in one of the best institutions there.

Sialkot city always has been his home. It was here that he grew up and attended school, here that he rendered unusually faithful and efficient service in the Christian Training Institute, here as an administrator, as a teacher, as a counsellor, and as a friend, that he filled an extraordinarily large place, not only with teachers and students, but in the community at large.



Bolivar, Liberator of Venezuela, Colombia, Ecuador, Peru and Bolivia. Henry Rowan Lemly. 452 pages. 1 map. 22 illustrations. \$4.00. Boston. 1923.

"South of the Rio Grande, every man, woman and child knows who was Washington. Surely we should not be ignorant of one whom Henry Clay called 'The Washington of South America.'"

Thus Major H. R. Lemly, some time director of the National Military School at Bogota, a former colonel in the Colombian Army and a retired officer of the United States Army, writes in the preface of his biography of Símon Bolívar. There have been many lives of Bolívar in Spanish but this is the first book in English which attempts to record in detail the career of one who has been called "the greatest personality of the heroic age of South America."

Major Lemly tells of the rise of Bolívar to the command of the revolutionary armies in Venezuela and to the practical dictatorship over the Caribbean colonies of Spain. Ħе points out some of the difficulties which the South American patriots had to combat in their war of independence, difficulties which, in many ways, were even greater than those which the American colonies faced in their war with England. "The territory which became free as the result of the war between Spain and her colonies was about seven times as large as the territory conceded to the United States by the treaty of 1783."

Major Lemly has given in detail a description of the various campaigns in which Bolívar took part and many of the addresses of Bolívar are given in translation. If any criticism is to be made of the book, it would be that it follows too closely the South American sources and is subject to the limitations and, in some respects, to the lack of critical and unbiased judgments of these national writers. This picture of the Liberator will help to fill a vacancy in historical and biographical literature of the period; but the ideal and enduring biography of Bolívar is yet to be written.

#### W. R. W.

Modern Missions on the Spanish Main. By W. Reginald Wheeler and Webster E. Browning. Illustrations, map, xii, 334 pp. Philadelphia: Westminster Press. \$2.75. 1925.

Early in 1923 a secretary and a prominent South American missionary of the Presbyterian Board went to investigate its missions in Colombia and Venezuela. This popular report of that visit is somewhat technical and yet contains enough geographical, historical, sociological and religious material to enable the reader to picture the environment and understand the problems connected with the work.

The account shows clearly the large relative place of the Presbyterian work in these two republics and reveals the educational and evangelistic results that have come despite the lamentably imperfect equipment and inadequate force of workers.

Chapter 17 will surprise those who have thought of Colombia as a leading Latin American Republic in its educational program for Mr. Wheeler's statistics show that the results are disappointing, with only 358,928 pupils and students enrolled in its schools and higher institutions. The percentage of Colombians who are illiterate and illegitimate is very high. In Venezuela, also, the official census places its illiteracy at eighty per cent, while other publications make it still higher. In the two republics these figures and other facts fully justify the Presbyterian emphasis of educational work. One regrets that, in addition to the detailed estimate of equipment needed for a five-year program, there is not also a strong appeal and an equally detailed estimate of the missionary force required. H. P. B.

Sidelights on the Crisis in India. Letters by H. Harcourt. 12mo. 118 pp. \$1.25. New York and London. 1924.

In an Indian civilian's letters to an Indian friend and the latter's replies we see pictured the present crisis in India. The author is a retired civil service man of twenty-five years' experience who has a warm regard for India and Indians, and a clear knowledge of conditions. It is worth while to read his views on British Law and Administration, Religion, Gandhi, Women, Education, etc.

The Sunday School and the Healing of the Nations. Edited by John T. Faris. 12mo. 270 pp. New York. 1925.

The World's Sunday School Convention at Glasgow in 1924 brought together from fifty-four countries, 2,693 delegates, including a notable body of Christian teachers whose addresses and discussions are here reported. The world-wide influence of the Sunday-school, the progress made and the program for the future is here recorded. Many stimulating addresses were given on prohibition, stewardship, the Sabbath, teacher training, lesson making and the supremacy of Christ. The book lacks an index. The statistics reported show total enrollment of 32,677,611 a teachers and pupils in 347,001 Christian Sunday-schools of the worldtwo thirds of them in North America.

Islam and Its Need. W. Norman Leak. Pamphlet. 6d. London. 1925.

Here is an excellent statement as to the history, distribution, beliefs, practices, ideals and characteristics of Islam and its followers, with short chapters on the contact of Islam with Christianity, methods of approach and the effect of the war. The author came into close contact with Moslems in Palestine and Arabia while engaged in medical work. He loves them and seeks to lead others to understand them and to seek their conversion to Christ.

An Outline of the Religion of Islam. H.
 W. Weitbrecht Stanton. Pamphlet. 49
 pp. 1d. London. 1925.

beginners, who seek to understand Islam, will find here a short and exceptionally clear and helpful study of the origin, sources, doctrines, observances and effects of this religion, together with statements of modern changes and results of the contact of the Gospel with Islam. It is an excellent introduction.

An African Church in Building. Rt. Rev. J. J. Willis of Uganda. 8vo. 118 pp. 2s 6d. London. 1925.

The jubilee of the Uganda Mission of the C. M. S. makes this volume of especial interest at this fiftieth anniversary of Henry M. Stanley's letter to the *Daily Telegraph*, the event that led to the founding of the mission. Bishop Willis, in well-chosen language, tells of the spiritual church that has grown up there and of its marvelous beauty and strength. Read the story to see how God has wrought.

Bits of China. Christine I. Tinling. 12mo. 220 pp. \$1.50. New York. 1925.

A traveler often notes many things that those of long residence in a country miss. Miss Tinling (whose name sounds Chinese but is not) traveled for three years in China organizing temperance societies for the Woman's Christian Temperance Union. She saw much besides intemperance and women and, having a gifted pen, describes many things that are informing and entertaining-Shanghai with its foreign and Chinese quarters; Nanking, with the Ming tombs and pulsing student life; a river trip up the Yangtze on a Chinese boat; Peking, the capital, with its schools, missions and politicians; Kiukiang, with its teachers' institute; Canton, with its boat people, market, insane

asylum and Christian college; Chungking, a great western walled city of Szechuan, and Chengtu, with its modern Christian university. Miss Tinling vividly pictures the opium evil, the oddities and discomforts of travel, exciting experiences of fire and bandits and the encouraging results of mission work.

1926]

Ben and Kit. M. E. Drewsen. 12mo. 104 pp. 1s 3d net. Glasgow. 1925.

American Christians are prone to forget the home mission problems of England. This little story of the London waifs gives a glimpse of the darkness and of the Light that is shining in "Darkest England."

Life Story of David Livingstone. J. J. Ellis. 12mo. 64 pp. 1s net. Glasgow. 1925.

This biography of one of the "Mighty Men" of missionary annals is brief, cheap and poorly printed but it gives the main incidents of the hero's life and the lessons taught.

A Nature Mystic's Clue. Dwight Goddard. 8vo. 281 pp. \$2.00. 1925.

In the story of the son of a Canadian woodchopper and a school teacher, the author gives his ideas of God, the soul, and of love as the "ultimate cosmic principle."

Dr. Fosdick's Book: A Review by I. M. Haldeman. 12mo. 116 pp. \$1.00. Philadelphia. 1925.

Clearly and candidly one famous Baptist preacher of New York dissects another famous Baptist preacher's lectures on "The Modern Use of the Bible," pointing out their definite disagreements with the Bible and their logical rationalistic outcome. Dr. Fosdick asserts his loyalty to Christ as the Son of God, his belief in salvation through Him and his faith in immortality, while at the same time he discredits the reliability and authority of the Bible as a true record of Jesus' life, works and teach-Dr. Haldeman points out the ings. inconsistency of these two positions and the way that rationalism undermines faith in God's omnipotence and

the superhuman character of Christianity.

Stories of Great Hymns of the Church. Silas H. Paine. 12mo. 795 pp. \$3.00. Montelair, N. J. 1925.

A former officer of the Standard Oil Company and an officer in Broadway Tabernacle, New York, rendered a useful service to many pastors and other workers by gathering stories concerning eight hundred and five great Christian hymns,

Later Evangelistic Sermons. W. E. Biederwolf. 12mo. 125 pp. 75 cents. Chicago. 1925.

Eleven sermons on faith, life, sin, salvation, and God's love have been used to save and transform hundreds of men and women. They are biblical and gripping.

Die Herren der Erde. (The Lords of the Earth.) Ferdinand Brockes. 385 pp. C. Ed. Müller. Halle, Germany. 1923.

This, a "romance of future days," as it is called by the author, is an interpretation of Biblical passages bearing on the second coming of Christ. Most missionary leaders of America, Great Britain, and the Continent of Europe, will not accept the author's viewpoint that missions have ceased for the Gentile Christian Church and have become a part of the new task of the restored Israel after the great battle of the Christ and Anti-Christ, and the casting out of Satan from this world has been accomplished. The whole romance is centered about the three cities of Moscow, Berlin and Constantinople, which latter city is regarded as the Babylon of Scripture prophecy. D. B.

The Gospel of John. A Handbook for Christian Leaders. Benjamin W. Robinson. 275 pp. \$2.25. New York. 1925.

The writer of this handbook holds that John the son of Zebedee, is not the author of this Gospel and that the "Disciple whom Jesus loved" was another John, a young disciple, not one of the twelve apostles. Dr. Robinson believes that the author lived in Jerusalem, and though an eyewitness

of the scenes described, was unfamiliar with Galilean topography. He John later holds that this became the preacher at Ephesus and that this Gospel was intimately connected with the life of his Ephesian converts, as for instance, the sixth chapter which "consists of a talk that John gave on communion day" (p. 140). He believes that the Gospel was published in completed form in 100 A.D., after the death of the author; chapter 21 being an appendix.

Robinson stands squarely for the trustworthiness of the Gospel narrative though he does not assign the authorship to John the son of Zebedee —in spite of the weighty arguments advanced from the book itself by such scholars as Westcott and Sanday. He senses the spirituality of the book, and in some cases may be thought to over-emphasize it without denying the reality of its character. C. B. S.

#### The Leading Themes of the Gospel of John. W. E. Vine, M.A. 12mo. 141 pp. 2s. net. Glasgow. 1924.

The outstanding feature of this book is the author's thorough appreciation of the purpose and construction of the Gospel according to John. Without pausing to discuss critical problems, such as those of disarrangements in the contents of the Gospel, he points out that it has a "Divinely arranged order" (p. 10); and a reverent sense of its profundity is shown throughout. It is viewed as the revelation both of Christ's glories and His grace, and each revelation is seen to be connected with a particular purpose of God for His children. The question of authorship is not raised, the Gospel being allowed to testify to its own genuineness.

The leading themes of the Gospel are concerned directly with Christ, and with closely related subjects. They include: The Prologue of the Gospel; Christ as the Word; Christ as the Light; Christ as the Life; Christ, the Sent One; The Subject of "Believing"; Witnesses to Christ; Divine Love; The Death of Christ; The Holy Spirit. The method is topical, but the arrangement of material in each study is analytical. Thus Chapter IV traces through the references to Christ as the Life, up to the climax at 20:31.

The book is scholarly as well as practical. Care has been taken to give the most satisfactory readings of disputed passages. The author has definite opinions on exceptical questions, but these are introduced only when they add interest and value to the study. Several of them are given in footnotes, including some excellent discussions of New Testament Greek synonyms.

Especial attention is directed to the chapter on the Holy Spirit, which forms a fitting climax. The book is readable and its great value lies in its presentation of the standpoint of John himself in writing his Gospel. C. R. S.

The Hebrews Epistle in the Light of the Types. Sir Robert Anderson, K.C.B., LL.D. 16mo. 182 pp. Glasgow. 3s, 6d.

Bishop Westcott, in the 1892 edition of his Commentary on the Epistle to the Hebrews, said: "The more I study the tendencies of the times in some of the busiest centers of English life, the more deeply I feel that the Spirit of God warns us of our most urgent civil and spiritual dangers through the prophecies of Jeremiah and the Epistle to the Hebrews." These words are quite as appropriate today. Sir Robert Anderson's timely volume does not aim to be a commentary on the Epistle, but rather to bring the light of the Old Testament types to bear upon it. He emphasizes the importance of the Pentateuch. pointing out that the Christian revelation is based on historic Judaism.

Of this Epistle he writes: "Its purpose is not to tell how sinners may be saved, but to unfold the infinite fulness there is in Christ for sinners who have obtained salvation." (p. 126.) He sums up the thought of Hebrews by saying that it "unfolds the truth that the divinely appointed shrine, with its divinely ordered ritual, and all its gorgeous furniture living and dead, were but the shadows of heavenly realities; and that, with the coming of the Son of God, the morning of shadows was past, for the light that cast them was now in the zenith of an eternal noon." (pp. 38, 39.)

In discussing the problem of authorship, two names are suggested—Luke and Paul; others are said to be mere conjectures. It is claimed that the author is Paul, speaking not as Apostle to the Gentiles, but as the Messianic witness to Israel. A resemblance is pointed out between this Epistle and Paul's sermon to the Jews at Pisidian Antioch (Acts 13). The author suggests that the last chapter of Hebrews, which "sounds like Paul," is a "covering letter" written to accompany the treatise. He thinks Paul may have had Luke for his amanuensis, and that this partly accounts for the peculiarities of style.

A glance at the table of contents and the appendices suggests the scholarly character of the book which shows careful study and a wide knowledge of the Scriptures. The author's exegesis of specific passages is interesting, though sometimes open to question. It is supported by frequent appeals to the Greek. C. R. S.

Negro Year Book-An Annual. 1925-1926. Edited by Monroe N. Work. 520 pp. Maps and charts. \$1.00, paper; \$1.50, boards. 1925.

Every subject related to the Negro -statistical, political, physical, social, occupational, educational and religious—are dealt with concisely and intelligently in this Year Book, edited by a Negro for the information of all races. Dr. Work of Tuskegee Institute shows the magnitude and importance of the problem and the progress that the American Negro is making. This is an excellent book of reference.

Toto and Sundri. Emma A. Robinson. 16 mo. 103 pp. Paper, 40 cents. 1922.

A story of a boy and girl of India in a Methodist mission school, with questions at the close of each chapter.

Toto and Sundri are like other interesting boys and girls, but become Christians and finally enter Christian service. The last chapter is a list of suggestions for teaching the six chapters in six lessons.

#### NEW BOOKS

- Arnot of Africa (Missionary Lives for Children). Nigel Grahame. 59 pp. 65 cents. George H. Doran Co. New York. 1925.
- Moffat of Africa (Missionary Lives for Children). Norman J. Davidson. 59 pp. 65 cents. George H. Doran Co. New York. 1925.
- Between Black and White. Henry Hugh Proctor. 189 pp. Congregational Pub-lishing Society or Pilgrim Press. Boston and Chicago. 1925.
- Chrysanthemum. Mrs. Robert Gillies. 18 6d. China Inland Mission. London. 1925.
- Education of Christian Ministers in China. Samuel H. Leger. 118 pp. Union Theo-logical Seminary. Foochow, China. 1925.
- The Key to Faith. Michael O. Gershenson. Translated by Herman Frank. 156 pp. \$1.50. Macmillan Co. New York. 1925.
- Never Again: Everyland Stories. 200 pp. \$1.50 each. Four copies, postpaid, \$5.00. Everyland Publishing Co. West Medford, Mass. 1925.
- Penny Object Lessons: 25 Lessons for 25 Cents. C. H. Woolston, Homer Rodeheaver and F. B. Lane. 25 cents. Rodeheaver Co. Chicago and Philadelphia. 1925.
- Peace on Earth-A Study for Today. Edited by Rhoda McCulloch and Margaret Burton. 144 pp. 30 cents. Central Committee on the United Study of Foreign West Medford, Mass. Missions. 1925.
- A Parent's Guide to Children's Reading. Mary Graham Bonner. 143 pp. \$1.75. Funk & Wagnalls Co. New York. 1925.
- Surveying Your Community: A Handbook of Method for the Bural Church. Edmund de S. Brunner. 109 pp. \$1.25. George H. Doran Co. New York. 1925.
- Tales of Young Japan. Pie Series. Contributed by People Who Lived in Japan. 61 pp. 1s. Church Missionary Society. London. 1925.

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After a visit to South Africa in the interest of work for Moslems there Dr. Zwemer held Summer Conferences in Europe and returned to Cairo about October 1st. Next year he will go to Mesopotamia and India. By your prayers and gifts you can help in this far-reaching work and can supply the much needed Christian Literature for Moslems.

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# Review of the World

DELAVAN L. PIERSON, Editor

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#### PERSONALS

FRED B. SMITH has been appointed chairman of the Executive Committee of the World Alliance for International Friendship through the Churches.

MRS. JEANNETTE W. EMRICH, for many years a missionary in Turkey, has became a secretary of the Federal Council Commission on International Justice and Goodwill,

REV. JAMES H. SPEER, D.D., has been ap-pointed by the General Council of the Presbyterian Church in the U.S.A. secretary of its promotion work.

MRS. ELLA A. BOOLE, for fifteen years head of the W. C. T. U. in New York State, has been elected President of the National W. С. Т. U.

MISS AMY BLANCHE GREENE is now secretary of the Fellowship for a Christian Social Order. ×

REV. ROBERT H. GLOVER, of the Moody Bible Institute, is now visiting Central America, as one of a commission of three appointed at the request of the Council of the Central American Mission.

#### \* \* OBITUARY

-#

BISHOP W. W. CASSELS of West China, the celebration of whose fortieth anniversary as a missionary in China recently took place, died in Paoning on November 8th. His death marks the first break in "the Cambridge Seven."

DR. WATTS O. PYE, one of the outstanding and most successful missionaries of the American Board in China, died suddenly of heart disease in Fenchow, Shansi Province, China, on January 10th. He was born in Fariball, Minnesota, in 1878 and went to Shansi in 1907. Dr. Pye trained more than three thousand Chinese teachers. The story of his life and work will appear in a later number of the REVIEW.

MRS. HENRIETTA T. ROBINSON, widow of Bishop John E. Robinson of the Methodist Episcopal Church, died in Bangalore, India. on December 12th.

H. CONWELL, Baptist DR. RUSSELL preacher, popular lecturer, founder and president of Temple University, died December 6th at the age of eighty-two.

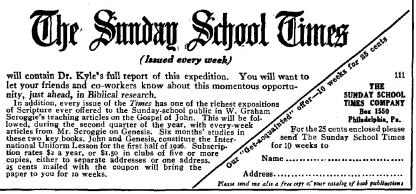
REV. HOWARD B. DINWIDDIE of Philadelphia, field secretary of the Gospel Pio-neer Agency, promoter of the Victorious Life Conferences, and associated with the Christian and Missionary Alliance, died of typhoid fever at Aijal, North East India, on December 28th. Mr. Dinwiddie had recently returned from a missionary exploring tour in South America and had gone to India in the interests of the Pioneer Mission Agency and the Christian and Missionary Alliance.

## May we find tablets of the Pentateuch?

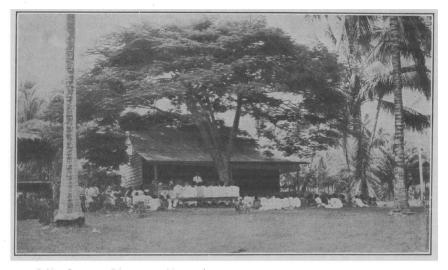
STUPENDOUS discoveries are opening up in the Holy Land since the World War ex-pelled the Turk and a Christian nation was given control. Professor Melvin Grove Kyle, Archeological Editor of The Sunday School Times, sails this month for an expedition to Kirjath-Sepher, a city between Hebron and Beersheba which flourished when Joshua led the Children of Israel into Canaan. Dr. Kyle has had his eye on that city for more than thirty years, for it is not

impossible that actual tablets of the Pentateuch may be found there.

The town has been undisturbed since Nebuchadnezzar destroyed it 2500 years ago. Remembering that the critics say that Deuteronomy was not written until Josiah's time, eight or nine centuries later than Moses, it would be a bombshell in the camp of the Higher Criticism if any portions of the Pentateuch, dating from Moses' own day, were found.



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SIGNS OF THE OLD AND THE NEW LIFE IN EASTERN PAPUA

# THE MISSIONARY REVIEW The WORLD

#### FEBRUARY, 1926

NUMBER TWO

### The New Crisis in China Missions

From a recent article by Professor Hu Shih, Ph.D. of the Chinese National University in Peking showing the point of view of an educated non-Christian Chinese

SENT BY REV. JOHN C. GRIFFITH, CHANGTE, HONAN, CHINA Honan Mission of the United Church of Canada

THE difficulties which confronted missionary work in China twenty-five years ago have almost entirely disappeared, but there are now new obstacles which are not easily overcome. The first obstacle is *the new nationalistic feeling*. After the Boxer movement of 1900 many Chinese came to realize that such blind and ignorant reaction is futile. During the first decade of the twentieth century they were non-resistant to foreigners. They lived in constant fear of foreign intervention and the partition of the country. Though humiliated they remained quiet and patient, not daring to take any positive action.

During the last ten years, however, conditions have altered. The revolution of 1911 and the establishment of the Republic encouraged the Chinese people and awakened in them a consciousness of their nationality. The European war disclosed the true note of Western civilization. The Russian revolution and the fall of Germany and Austria have helped to develop a new spirit in the Chinese. Their fear of Western nations has gradually disappeared. Their nationalistic reaction includes the following aims:

- 1. The abolition of existing customs regulations, and the development of Chinese industry and commerce.
- 2. The abolition of Consular jurisdiction, and the trial by Chinese courts of foreigners guilty of crime.
- 3. Chinese control of all education.

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- 4. The prohibition of religious propaganda by foreigners.
- 5. The cancelling of all special privileges granted to foreigners in China, including extraterritoriality, foreign concessions, and the withdrawal of foreign armies and navies from China.

Dr. Hu Shih concludes this point by saying: "Why is objection taken to religious and educational activities by foreigners? It is due to a belief that these are a means of 'cultural imperialism'; that religion is an agent of Imperialism, used to hypnotize people in other lands; and that the Church is the vanguard of Imperialism abroad.....The Boxers were easily put down because theirs was a superstitious and undirected movement, but it would be impossible for any military force to check the present Nationalist movement, because it is deeply rooted in the minds of the members of a great nation. Twenty-five years ago missionaries survived the Boxer crisis. How will they meet the new crisis that faces them now?"

The second obstacle is *the new Rationalism*. "Twenty-five years ago the chief enemy of mission work was ignorance and superstition. Today it is educated rationalism. The Chinese no longer fear lest missionaries boil our eyes to make medicine. We have gradually come to know the principles and the creeds of Christianity, and there are among us people who question its fundamental principles. Some of us ask whether God and the soul do really exist. Since the introduction into China of the modern scientific thought of the West our own philosophy of naturalism has revived. These are two important factors that have produced the new naturalistic movement of today. This attitude is based upon the following convictions:

- 1. That the universe with its movements and changes is self-existent, and that there is no necessity to assume a supernatural god or creator.
- 2. That the cruelty and waste in the struggle for existence among living beings makes it impossible to believe in the existence of a kind and loving God.
- 3. That human beings are but members of the animal world and that after death their bodies decay. This is but part of the fact of nature and we should not be disturbed by it. We should do all we can to build our paradise in this world and not to seek for a heaven after death.

"The fundamental attitude of the new rationalism is critical. It desires doubt before belief. It faces each assertion with the demand for a proof. Although only a small minority of the Chinese people accept the new rationalism its influence and power should not be despised. The Chinese are not a very religious people. Ancient Taoism and the rationalism of the Sung and Ming dynasties were both strongly naturalistic. When Naturalism comes to China from the West it finds a fertile soil and is likely to bear much fruit. In view of this demand for proof, not only the new forms of Taoism face criticism and attack, but also the creeds of Christianity. The missionaries overcame the crisis that arose from the attack of the Boxers twenty-five years ago. How will they face the new crisis? Will they quietly decline the conflict or will they face it bravely?"

The third obstacle is weakness within the missionary body. To quote again: "Fifty or sixty years ago it was a difficult and dangerous thing for a man to be a missionary in China; communications were poor; the language was difficult; life in the interior among hostile and ignorant people had its risks and there was danger of loss of life. As a result, those who came as missionaries at that time had two marked characteristics. They possessed an extraordinary religious faith and a very strong spirit of self-sacrifice. Without the former they would not have cared to come to China. Without the latter they would not have dared to come. Those who came at that time gave up ease and comfort. Through a process of natural selection they were men of unusual personality. Before the achievements of men like Matteo Ricci, Robert Morrison and others we cannot but bare our heads in silent respect.

"Today conditions are different. Communication is easy. Protection is secured. The customs of the Chinese have changed; life is more comfortable. New missionaries have books to explain the customs of the Chinese people. They have language schools in which to study the language. They are no longer in danger of life. They are assured of comfortable salaries......

"Since life has become easier and more comfortable all kinds of people are coming to China as missionaries. At the present time it is not necessary for them to pass the same strict selective process as did the missionaries of several decades ago. Some come to China as teachers who cannot earn a living at home. Some come for recreation, some to have a good time, some to secure Chinese curios. It is not necessary to have a strong Christian faith, or courage, or self-sacrifice. Many members of the missionary body indeed are most admirable persons; but I fear that missionaries today are not selected with the same care as are the managers of the Oil and the Tobacco Companies. Many missionaries are not qualified for their task and are not needed in China. Christian missionaries in the past faced and overcame many difficulties and dangers. How will they face the three which I have mentioned?"



NEW CHINA IN THE MAKING

### Hindrances to Christianity in China

BY REV. J. L. STEWART, D.D., CHENGTU, WEST CHINA

Vice-President of West China Union University, Editor of the West China Missionary News, and Author of "The Laughing Buddha"

W ERE it wise to do so, one might simply tabulate a long list of hindrances to Christianity in China. Or we might take a single deep-seated antagonist such as the ancient philosophy of the Yin and Yang, a discussion of which would require long pages. Let us rather take a cross section of Chinese society, leaving details to volumes already written upon such subjects.

It is customary, according to the ancient Chinese system of classification, to divide all society into four great classes: scholars, farmers, workmen, merchants. A more fantastic yet faithful classification would be to divide all into Bees, Bears, Drones, and Buzzards.

The Bees are the great toiling masses of the people, including farmers, merchants, and workmen. These are the industrial heart of the nation. From the far north by the Amoor to the far south in Annam, from the great port of Canton in the east to the great plain of Chengtu in the west, up and down over watershed and river, are scattered these hives of industry. They are not simple homes for a husband, wife and a few children. They are rather social settlements for a clan, sons and daughters-in-law, grandsons and granddaughters-in-law, and their children, uncles, aunts, and cousins —and over all some aged great grandfather or great grandmother who is patriarch in chief, the queen bee of the hive.

Each hive is a world in itself. It asks little of the rest of humanity save to be let alone, with the great exception that it wants wives for its sons from other households. The secret of its existence will be found upon investigation to be a small thin board upon which are written the name and dates of birth and death of departed It is the ancestral tablet of the clan, and symbol of all parents. their striving. According to the belief of each member of that small colony all the ancestors now are dependent upon the efforts of the present generation for their support in the land of shades. That alone when pondered might keep each restlessly active, but to this is added the thought that some day, soon or late, he too shall shuffle off this mortal coil and must then be dependent upon his sons' sons for his support. Should then this line of descent ever cease, only a struggling, starving eternity awaits him. Who can face such a prospect with indifference? The thought appalls each. The paramount aim must be posterity. But for posterity to prosper there must also be property. These two, posterity and property, then are the purposes in life for each small colony. For it the workers come and go, may even wander far to east and west; but they never forget

the small tablet and the old home. Thither flow their fondest hopes and their funds, thither their corpses are carried over land and sea for burial, and thither their children will come, bearing sacrifices for their support in the land of shades.

What is the Christian missionary to do in the presence of such a problem as that? If he could assure the people that if they would but be believers in the true God their business would undoubtedly prosper, their crops would be abundant, their flocks would multiply, grubs would not destroy their vegetables, nor disease their cattle and children, above all could he assure them that sons would be born in ever-increasing numbers, then he would be eagerly heard and be given that warmth of welcome which the East can extend. Their own gods promise them all these things. Why should they change for an unknown, untested, foreign god? Their fathers before them followed along these lines and the family has at least continued to exist, if not flourish, until today. Would these ancestors ever forgive them, would they ever forgive themselves, if now they should take this venture and risk and perhaps lose all? More preposterous still, this foreign religion actually demands that the worship and support of these ancestors be given up. What blasphemy! What unnatural doctrine contrary to the very nature of things! What terror to those passing away today should such a teaching succeed some future day! Is it wonder then in the face of this, that as yet Christianity has won no great victories among the farmers, the merchants, the workmen of the land? Ancestor worship is a great and a grim adversary.

Under the Bears may be included the students, gentry and They differ from the former class in knowledge, power, officials. purpose, organization. They form the educated head of the nation. This in itself is power. Furthermore, membership in it is necessary for eligibility to official position with all its emoluments, honors and opportunities. It is the dream of each member of this class to see himself some day a magistrate, a prefect, a governor-general, or some other of the ten thousand times ten thousand officials invented to give the indigent relative and friend a livelihood. Naturally this class produces nothing. They hover about the hives. These they give what measure of protection from others they must to keep the hives at peace. But at bottom the chief purpose of the protection is that more honey may be had for themselves. The hives are their legitimate prey. "Keep the bees busy and beneath your power. Squeeze all the honey you can by every scheme you can. Do it quickly before another ousts you." These seem to be the injunctions which the century-old system has instilled. It is true that there are some, men of real patriotism and self-sacrifice. But they are the exception, not the rule; and even they are offtimes powerless in the presence of such a system. To get government position means

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honor, power, wealth; which in turn means property and posterity.

What is their attitude when the appeal of Christianity is presented? Here again are antagonisms: intellectual, moral, social, political.

Intellectually it is true that there is a great revolution going on. Let no one minimize its meaning. It is one of the great and effectual doors now open, and we must enter with all earnestness. with all wisdom. Young men are eagerly seeking and securing at least a smattering of the sciences. They are also studying Western law, history, social systems. But the general tendency at this stage, here as elsewhere, is to break with old canons and moral sanctions before newer and better can be bestowed. Thus to ridicule all religion and talk patronizingly of the falsity of all faiths, to dispense with all morality, is popular with the majority of the youth of college and middle school age. Some, especially returned students from Japan, favor Christianity. Unfortunately, a study of recent events would force the conclusion that this attitude has been more commonly a matter of political policy than of conscience. Their morals when they sit in the seats of the mighty have brought small credit either to themselves or to the Christian cause.

The great majority of this class cannot but be, consciously or unconsciously, Confucian to the core. Each has repeated whole books in boyhood even before he knew the sense of a single sentence. Since then he has memorized essays, commentaries, principles. He is steeped, saturated with its system and sayings. He cannot get away from it because he cannot get away from himself. It has moreover come to him with the authority of antiquity: it has guided his fatherland throughout long centuries while as yet the West was savage and pagan; it has stood the test of time. Why cast it aside for a newer, later system, which though it may help others, may not be adapted to the masses of the Middle Kingdom? Then, too, Confucius refused to discuss things pertaining to gods. Was he not right? The god myths of Taoism and Buddhism are but old fables fit only for grandmothers. And Christianity also pins its faith to the gods. Why believe new superstitions any more than the old? Thus is his intellect saturated and circumscribed.

So too, his moral ideals present their antagonisms. Though theoretically the ethics of the East also point out the dangers of certain vices, still the scholar, the gentleman, the official, may within reasonable limits relax with impunity. He may drink. Indeed no hospitality is complete without it; and now especially foreign wines and whiskeys are the proper thing. He may smoke. Formerly this included opium. Now that must be done secretly. However, the cigarette has become an almost equal curse. He may gamble. The idle, subtle, sedentary pastime with its passion for unearned profits appeals to tens of thousands. Father and sons, women and girls are at it, always at it, in private home, in barracks, in the back rooms of public buildings. The republic, if anything, is worse than the old empire in this. He may lie. Who would be so stupid as to speak the truth, or especially be encumbered and embarrassed by it, when a glib fabrication will answer? And who will reprove him? His friends, even his father, would upbraid him as a stupid dolt should he speak the truth when a lie might save the situation. He may, provided he can afford it, have concubines; indeed if his true wife gives him no son, it is his duty to take this or other means, such as adoption, to secure offspring. Does not the classical dictum declare, "There are three ways of being unfilial. To be sonless is the worst"? That sets the moral sanction. It requires only sensuality to suggest extravagant multiplications.

Politically, he may sell justice, take bribes, work out ingenious schemes of squeeze. Little legitimate salary goes with public positions. In fact it is hopelessly and acknowledgedly inadequate. Add to this that large sums have probably been given to secure the post, and that the nominal salary is filched by fines from higher circles; and what is to be done save to squeeze honey from the hives?

Probably stronger still, is the social bond. First, family ties in the Orient are fixed, tenacious. The ordinary church member, as we shall see, is usually of low social position. To associate with such would be for the scholar loss of caste. Possibly most tenacious of all are the political aspirations. To be an official, to hold a place in the great government system, is the restless ruling passion in each breast. But to secure such is a matter of endless adjusting of pressures, political pull, face, all of which spells *social* standing. To be a Christian is to cut one's self off from a circle of friends, to abandon probable prestige, to sign one's political death warrant. For a flaring, fitful day during the Revolution, the Christian was, it is true, much in evidence and in power. But the reaction has all but utterly ousted him.

Against all these intellectual, moral, and social defects, Christianity utters her steadfast and strenuous protest. But it is not easy to win men even in Europe and America from these political appeals, social ties, saturations of doctrine, lusts of life. Would a Chinese teacher calling upon us to obey in the name of Confucius win many of our university students, government officials, or men of higher culture? Somewhat similar is the difficulty for the missionary. The foreigner finds the subject of religion avoided if possible. If the topic is intruded, he is listened to courteously and agreed with, for that is due a guest. But secretly the matter is often one for levity, ridicule, scoffing. It is admitted that the Westerner has learned many things about the manipulation of materials. Indeed he is quite ingenious when it comes to making machines; and his scientific discoveries are eagerly to be found out and filched. But when it comes to his ethical and especially his religious theories, then Confucius, not Christ, is still *the* teacher. Yes, among these intellectual classes of the nation there are many and mighty adversaries.

There are still the *Drones* and the *Buzzards*, two other classes of society among China's millions. They are the "sluff-off" from the workers and the rulers. Of the Drones some are poor students, both financially and intellectually, who can find neither hope nor market for their semi-scholarship. Some are small merchants whose business has failed. Some are simple workmen looking for a job. These are largely weak, yet not wholly worthless. Indeed some are quite worthy. Of these the Church has many. Into their discouraged, despairing souls she brings a new hope, a new joy, a new courage; and saves them to themselves, to society, to the Kingdom of God.

And last there are the Buzzards, who are the outcasts because of moral, social, and political unfitness. They comprise professional gamblers, robbers, procurers, bullies, numberless rowdies, and the general riff-raff of society. One of the strange social phenomena in this land of contrasts is that these outcasts are thoroughly organized. There are countless secret societies each with its rules and regulations and sinister motives. But all are insignificant as compared with a great and an ancient organization known as the Ko Lao Whei or the Pao Ko, that is the "Long-Gowned Elder-Brotherhood." Courtesy has sometimes called them the Chinese Masons. That may somewhat express their secrecy and strength; but it is a sad misunderstanding of their aims and morals. Briefly, they are organized opposition to all order. They have their lodges, "horse-heads," upon every street of the cities and small district of the countryside. Members are known as "third" or "fifth" or "fiftieth" brother according to the seniority, and the Master of the lodge as the Chief. Then they are divided according to social status into "Dirty Water" and "Clean Water" members. The former are the lower strata of outcasts, and do the "dirty" work. The latter include the man higher up, even at times prominent gentry, and officials who are expected to help when the "dirty" element get into trouble. Thus organized they often control whole neighborhoods, counties, cities, and effectually offset even the highest officials. Thus China has a constant Camorra, a Black Hand big, bold, and powerful. A strong official may stop its excesses for a time; but when a weakling arrives then all the subtilities and brazen badness are let loose. Respectable families are blackmailed, some of the well-to-do are seized as "fat pigs" for ransom, open robberies are the rule, and an awful vengeance is meted out upon any who have formerly dared to inform against them.

Strange to say, it is this class most of all which has taken the Kingdom of Heaven by violence. How has it happened? After the Boxer convulsion of 1900, it immediately became evident that the foreigner had power. Had not Western troops seized the nation's capital and the very "old Buddha," the Empress Dowager, been forced to flee? Naturally the officials in the years following made a complete change of front. Formerly scornful, overbearing to the foreigner, they suddenly became fawning, subservient. The missionary, despite his protests, was treated with official honors. Indeed it was freely rumored that the nation was to be "divided as a



TEACHING CHINESE GIRLS TO PLAY AND GROW STRONG

melon" and the missionaries were to be the respective national officials. Naturally none were more quick to see this turn in the tide than the underworld. Taking advantage of the Gospel's free invitation to all they came by herds of scores and hundreds—more accurately perhaps, by whole lodges—into our churches. Skilled in all the subtilities of dissembling, they deceived the very elect. They attended services, repeated prayers, sang hymns, subscribed funds, donated buildings, made long heart-breaking confessions, exhorted others with extravagant unction. This was during the missionary's presence. During his absence—for owing to the widely scattered nature of the movement in cities, towns and villages, the few workers could pay visits scarce more than once or twice a year—these vagabonds used the chapels for their lodge headquarters. There they gambled, smoked opium, gathered the goods from robber raids, plotted in general against society. No official dared to enter these sacred precincts. At times enraged citizens pelted the plague spots down or smashed the doors and furniture to pieces. When the missionary came the "faithful" gathered around to pour out piteous tales of "persecution for righteousness' sake" of which this destruction of property was but a paltry example. Naturally the foreigner went to the official to claim protection for his flock. The official conspicuously complied. Then these buzzards of society were ready for other depredations.

Is it wonder that the foreigner was fast becoming a being accursed, that the name of Christ and the Christian became a thing of stench, and self-respecting citizens of the toiler and ruler classes held aloof from the Church as from a plague zone? But many of the worst of these vagabonds have left us today. And even among them the Gospel has in conspicuous cases cut its way through to the quick, and turned some arch leaders of evil into active evangelists. But we still have many districts where the old miasma is felt, and where far and wide their mark of the beast brands and belies our effort. Their friends, their sons, their protegés form too often the asset out of which the coming Kingdom must be formed. Up to the present, at any rate here in West China, this movement of China's underworld into our churches has been an appalling, an awful adversary.

It is not mine to give the other side of the picture. There are "great and effectual doors" opening. But the side I have sought to paint is also a tremendous fact. A few shouting, surface-skimming doctrinaires could start a republic, in name; but they could not so readily revolutionize these mind-bound millions, or even themselves. The call today is the call again for more men and better men to face these stupendous and subtle forces arrayed against us. As a great and good Bishop has said of missionaries—"If a poor man or no man is the option, then send us none." The challenge is for the choicest, cleanest, clearest of the Christian Church. We need men and women who will investigate, missionaries of vision, of valor, of virility. Then slowly but surely victory will be, must be, with Jesus Christ, the Captain of our Salvation.

#### THE CRISIS AND THE CHURCH IN CHINA

The Boxer outbreak of 1900 was more terrible in certain of its aspects than the present crisis, but it was probably not so full of subtle temptations to the spiritual life of the Chinese Church as is the crisis of today, which may cause a serious cleavage between the missionary body and the Chinese Church, which may be turned aside from its main mission.

The burden should be laid upon our hearts so that we feel the urgency of the problem and necessity of intercession to God for China.



A KINDERGARTEN CIRCLE AT CHRISTOPHER HOUSE, CHICAGO

# Christianity Through the Neighborhood House

## BY REV. WILLIAM P. SHRIVER, NEW YORK

"I HAVE no doubt," I inquired of the director of the Music Department of the Neighborhood House, as we looked out from the window on the drab surroundings of an immigrant quarter in Chicago, "that these foreign people respond to the appeal of music?"

"Music is a thing that no Neighborhood House should get along without," she replied in a glow of enthusiasm. "Foreign peoples come to us from a hand-made country and we dump them down into the backyards of our machine-made country. We have an opportunity to bring a little joy to these people. Those of us who live in Neighborhood Houses know how little of the beauty of the seasons we see. All time is just the same, excepting that one season is hot and another cold. We must instil something into their hearts to help to do away with the grimness of their outside surroundings."

"And they are themselves musical?" I asked.

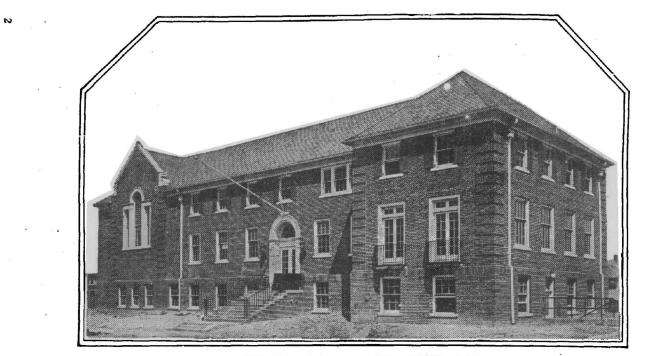
"I was talking the other day to our barber who lives next door and is a Croatian," she continued. "He said he could remember back in his school days in Croatia how they were taught songs by rote. No music has ever been written for those songs. How hungry he gets for those folk songs that he used to hear so many years ago. This same man has a collection of Croatian folk songs that are very valuable. We have some songs on our programs that the children sang to me and that were sung to them by their mothers."

"And so through the music department of your Neighborhood House you are giving these neighbors of yours a chance to contribute something to America?" I inquired. "That seems to me to be the right notion of Americanization."

"You cannot transplant a plant successfully into another climate without giving it some of the elements of its own environment," was her answer. "You cannot plant violets in the desert without giving them water and shade. So with our foreign people. You cannot bring them into this country and expect them to grow into well-rounded American citizens without carefully nourishing some of the traits that were their heart and soul in the old country. Some of these traits you would not want to nourish. We do not care to have them continue to feed coffee to their babies or to sleep between unhealthy feather beds. We do not ask them to wear their foreign clothes in this country. We require them to learn the American language and drop as much as possible of their foreign language. But music is different. In the old country there was no gathering of any kind without folk songs and folk dances. The folk music of foreign peoples is the most beautiful of any music."

"And how do you carry on work in the Neighborhood House?" What is your program?"

"You will be surprised," she replied, "to learn that the boys of the neighborhood furnish us with one of our largest and most interested groups. Most people think boys are interested only in games, baseball, basketball and the gym. We have thirty-two boys enrolled in a Boys' Chorus. At first we must go through certain bits of fun before we can get settled down. Generally we "swap stories" and some of them are good ones. I can tell you. On Tuesdays and Fridays we have a Junior Choir. There are forty-two members in this Choir and it does more work for our House than any other organization. On Tuesdays we have a woman's chorus. They sing only Bohemian songs. Tuesday night we have a harmonica club. On Wednesdays we have our intermediate chorus and folkdancing class. Wednesdays also, there are violin pupils. Thursdays there are piano lessons. Piano lessons are given, however, every day in the week. We have a large piano class, fifty-two students. Friday at seven o'clock we have orchestra practice. Saturday is our



THE DODGE COMMUNITY HOUSE, DETROIT, MICH.

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big teaching day. On Sundays we have our regular church service with our Junior Choir always there."

From this brief conversation I gathered something of the spirit, purpose, and method of the Neighborhood House. The understanding sympathy and enthusiasm of my friend were contagious. She was a real neighbor, to begin with, along with the ten or more other young American men and women who made up the staff. While not blind to the sordidness of much of the life about them, they cherished a faith that these New Americans would make good if only they were given a chance. The Neighborhood House was there for that purpose.

## THREE LINES OF APPROACH

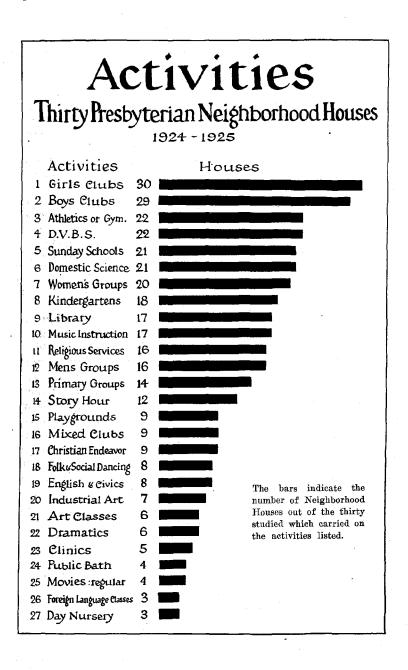
In their aroused interest in the recent immigrants in America, the churches and National Mission agencies have resorted to three main lines of approach. The first is the very obvious foreign-language church, with the leadership of a racial and foreign-speaking pastor. These churches have carried on the traditional church program. The foreign-language churches have met largest success among Italians and the least success among the Slavic peoples, notably the Poles.

The second line of approach has been through English-speaking churches with institutional equipment, a service chiefly for children, but by no means to be discounted; in the long run, where carried on with Christian sympathy and understanding, it may prove the most effective means we have of relating our recent immigrants to the Evangelical Christian Church.

The third approach has been through the Christian Community Center or Neighborhood House. The Woman's American Baptist Home Mission Society of the Northern Baptist Church and the National Mission agencies of the Presbyterian Church in the U. S. A. have developed this line of approach more largely than any of the other denominations. The Board of National Missions of the Presbyterian Church has recently published a Survey of "Thirty Neighborhood Houses," the most thorough-going study so far made of this type of service. That the movement is still a current one is indicated in the fact that of the thirty Neighborhood Houses included in the Survey, eight have been established in the last five years, and one of these with an expediture of \$150,000 for its property and building.

#### THE NEIGHBORHOOD HOUSE

The Neighborhood House as a more or less unique form of institutionalized Christianity has been inspired by a number of converging factors. In the foreground is the thoroughly commendable purpose of our American Christian churches to do something to meet the immediate and critical needs of our congested city and



industrial neighborhoods, and without first concern as to what such service may result in by way of converts or recruits to the Christian Church. Furthermore, the Neighborhood Houses in nearly all cases are located in polyglot communities. A Christian Community House in an iron mining town in Michigan reports thirty-nine nationalities enrolled in its activities. Even where there are five or six races in a neighborhood, it is clear that any effort to minister to so many foreign-language groups would be attended by great difficulty. Aside from this matter of language, most of these recent immigrants maintain at least a nominal loyalty to Old World faiths, Roman Catholic, Greek Catholic, and Orthodox, with their highly vivid and picturesque services. Our American Protestantism is not at the outset easily understood nor acceptable to such immigrants. It is as foreign to them as their Old World religions would be to us. Meanwhile there is all the obvious need of these foreign neighborhoods, where the streets swarm with children, and where in the homes of the workers each new day brings some new problem of adjustment to this strange and hustling world of industrial America. The churches could not be true to the spirit of Christ and turn away from such human and social need. The Neighborhood House has furnished a ready and practical answer. It has unquestionably demonstrated its effectiveness as a form of Christian service.

## RELIGIOUS NEEDS MET

But the Neighborhood Houses are not unmindful of the religious needs of their foreign neighbors. With but few exceptions they provide Christian teaching in Sunday-schools, Daily Vacation Bible Schools, week-day religious education, or other groups. In a number of Neighborhood Houses small but active church organizations have developed. The survey of thirty Neighborhood Houses under Presbyterian auspices discovers, however, that "the emphasis is on the development of individual and community Christian ideals, standards, and character, rather than the development of ecclesiastical organizations." As one worker put it, and the Neighborhood House in a Slavic community in Milwaukee of which she is director happily incarnates her notion, "the Neighborhood House exists to demonstrate the power and beauty of practical Christianity. America and Christain America are very different. The Neighborhood House aims to interpret Christian America to the neighborhood and the neighborhood to Christian America. Christian America will be caught rather than taught." The Neighborhood House would appear to be a fresh and unconventional expression of the Christian life and purpose called out by the unique conditions and deep human and social need of our polyglot communities. It is an outreached hand of the Church, not a substitute for it.

The program of the Neighborhood House in contrast with that

of the Church is marked in its emphasis upon the group as the unit of interest rather than the mass gathering. In this it is on very excellent educational ground. A church puts in the very foreground of its program preaching and the service of worship. The size of the congregation is a measure of success. The Neighborhood Houses begin with smaller units, a boys' club, a group of little children of pre-school age, a girls' cooking class, a chorus, a class in English and civics. The survey of "Thirty Neighborhood Houses," listed one thousand stated groups in the winter programs of the thirty centers. The frequency of occurrence and types of such stated group activities appear in the accompanying graph. It makes clear at a glance just what the Neighborhood Houses are about.

While designed for an inclusive service to the whole community, the Neighborhood Houses have registered largest success with the children and young people. They have not been notably successful in reaching the adult immigrant. Among approximately a thousand stated group activities in thirty Neighborhood Houses, only one hundred and forty were specifically for adult groups, though adults participated in other groups in which all ages are included, such as lectures and entertainments. The reason for this failure to reach the adult immigrant is undoubtedly to be found in the fact that the staff workers in most instances command only the English language. Miss Christine Wilson, in her Survey of Presbyterian Neighborhood Houses comments, in this connection—"not enough time and thought have been given to planning activities which are suited to 'grown up' interests. There has been too little utilization of the immigrants' background as a starting point."

There is much interested discussion as to the effect the restriction of European immigration will have on both the foreign-language church and the Neighborhood House. It is believed that with the retarding of immigration the process of assimilation will be speeded up. With their native American and English-speaking leadership, and their wholesome contact with the youth of our foreign communities, the Neighborhood Houses are in an advantaged position for a timely service. They have, however, as well as the social settlements, to reckon with the constantly increasing and comprehensive service programs of our municipalities in the fields of education, health, and recreation. But the essence of the Christian religion, as of the truest Americanism, is best understood when incarnate, when it "dwells among us." Perhaps this is the significant contribution of the Neighborhood House, after all—that of genuinely American and Christian neighbors.

## Sixty Years in China

The Diamond Jubilee of the China Inland Mission BY HENRY J. COWELL, LONDON, ENGLAND

THE name "China Inland Mission" first came into being in an entry dated 27 June, 1865, in the private diary of a thirtythree-year-old medical man, J. Hudson Taylor:

"Opened an account for the China Inland Mission: paid in £10." Two days earlier (Sunday, 25th June) the writer of those few

words had wandered out upon the sands at Brighton. He was in agony of spirit, and had been so for some time. After a few years of strenuous service in Shanghai, Ningpo, and elsewhere, he had been invalided home, and told that he must not return to China unless he wished to throw away his life.

But an urgent longing to go back to China took possession of his soul more and more. The call of inland China could not be silenced. The inner conflict could no longer be endured; a decision must be made and before Hudson Taylor left the shore of the boundless ocean on that Sabbath morning the China Inland Mission had been born in his heart. A new thought came into his soul: "If we are obeying the Lord, the responsibility rests with Him—not with us." This conviction, born of the Spirit, led to the decision: "At Thy bidding I go forward, leaving results with Thee." On the margin of his Bible he wrote: "Prayed for twenty-four willing, skilful labourers at Brighton, 25 June, 1865."

Exactly sixty years from the date of that entry, on June 25, 1925, I was present at a thanksgiving and commemoration gathering held upon the sands of Brighton when over 1,100 missionaries were working under this mission. Since the founding of the work, more than 100,000 Chinese have professed their faith in Christ by baptism, while that first £10 has grown into almost three and a half million pounds sterling. Besides the 1,100 missionaries, there are 3,649 Chinese workers. Stations and outstations exceed 2,000 in number, and there are 545 schools (other than Sunday-schools), 712 school teachers, 12 hospitals and 91 dispensaries.

The C. I. M. is an illustration of the oft-repeated experience that when a great pioneer or forward movement is to be done, the Spirit of God calls out one man upon whose heart is laid the "burden" of the work to be accomplished. Hudson Taylor was by no means the type of a man likely to be called to accomplish a mighty work of liberation; but upon his heart was written indelibly the word *China*. For China he worked and prayed and strove with all his powers so long as those powers remained. His life-story is a great epic—a wonderful example of what it means to "follow the Lord fully."

Hudson Taylor was preeminently a man of prayer and a man of faith. His father, before the child's birth, had been deeply moved by the spiritual needs of China and, being prevented from going out as a missionary, he and his wife definitely prayed that, if a son were born to them, he might dedicate his life to that great land. The hope treasured in the parents' heart was fulfilled, although the son knew nothing about the parents' desire until he had already seen

seven years' service abroad. The lad found Christ (and was found of Him) when seventeen, and very soon the claims of China had begun to come home to his soul. At the age of twenty-one he set sail from Liverpool and after a voyage of over five months, accompanied by great dangers, he landed safely at Shanghai in March, 1854.

The next six and a half years were crowded with many and varied experiences all of which were to teach and to test the young man. In a very practical way he had to learn to "lean hard" upon his Heavenly Father, not only for protection from great dangers but for daily bread. Eventually the incessant physical and mental strain became more than health could endure, and in order to save



J. HUDSON TAYLOR Founder of the China Inland Mission

his life, he sailed for England in July, 1860.

When he reached the homeland, physicians told him that a return to the Far East for some years was impossible. He completed his medical studies at the London Hospital, and undertook a retranslation of the New Testament into the Ningpo dialect. On the way home from China he had prayed definitely for at least "five helpers" to labor in Ningpo and the province of Chekiang. In the next few years he had the joy of seeing these "five helpers" go forth upon their great task.

Increasingly there came upon him a feeling of responsibility for "the vast regions of inland China." He approached the leading British missionary societies in regard to the needs of inland China, but was told that their hands were full and their funds short; moreover, at that time inland China was more or less closed to evangelistic effort. The consciousness grew upon Hudson Taylor that he was called to found a new mission. While ready to trust God for himself, he shrank from leadership and held back from assuming responsibility for others. "The feeling of blood-guiltiness became more and more intense," he tells us. "Perishing China so filled my heart that there was no rest by day and little sleep by night." "Finally," he says, "on June 25, 1865, the Lord conquered my unbelief, and I surrendered myself to God for this service. There and then I asked Him for twenty-four fellow-workers—two for each of the eleven inland provinces which were without a missionary and two for Mongolia."

In the next two or three months applications came from more than forty volunteers. It was decided to form a new mission upon a broad interdenominational basis, the work to be evangelistic. On 26 May, 1866, Mr. and Mrs. Hudson Taylor, with sixteen others (besides four young children), embarked on the *Lammermuir*, and arrived at Shanghai on September 30th. Hangchow, the capital of Chekiang, was selected as the first great city to be occupied. By the close of the year there were four central stations in Chekiang province, and the following year the number grew to eight.

After five and a half years, Mr. Taylor again returned to the homeland, to face serious problems at the home base, but in October, 1872, he was once more on the field. In spite of almost insurmountable difficulties the workers not only maintained their ground but planned what seemed almost impossible advance. In 1873 eleven new stations and outstations were entered, one of these being Shanghai, which became the Mission's chief business center.

From the beginning Mr. Taylor's desire was to depend mainly upon the evangelization of China by Chinese Christians and he prayed for fifty or a hundred additional Chinese evangelists. In 1874, on a voyage up the Yangtze to Hankow and Wuchang, with a view to opening a new station at Wuchang, Mr. Taylor fell and seriously injured his spine, but with a companion he pressed on to Wuchang, where he saw a worker installed. Two years later China was on the brink of war but the conflict was averted, and fuller freedom was given for carrying forward the work. Four more provinces-Shansi, Shensi, Kansu, and Szechwan-were occupied and at the time of the annual meeting in 1878 not only had all the nine unoccupied provinces been visited but twelve missionaries had already been appointed to four of them. The first issue of China's Millions appeared in July, 1875, and it has been published regularly each month ever since.

In November, 1881, a little band of eight or nine missionaries gathered at Wuchang to confer with Mr. Taylor. In the past they had been very definite in asking God for open doors—which prayer He had answered; now the obvious need was a like definiteness in asking for reinforcements. A careful survey, province by province and station by station, led to the conclusion that if the existing work was to be sustained and new openings developed, forty-two men and twenty-eight women—seventy new workers in all—were required. They determined, therefore, to pray for seventy additional helpers for the Mission, as well as for large reinforcements for other societies at work in China. So assured were this little company that the matter was of God that ere they separated they held a praise meeting. Nine new helpers were given in 1882, 18 more in 1883, and 46 in 1884—or 73 in all. Moreover, the income of the Mission kept

pace with the increased number of workers.

In February, 1885, when the Mission had almost completed twenty years of work, "the Cambridge Seven" set sail for Chinaan event which attracted widespread attention not only in the British Isles but elsewhere, and which led to marvellous results.\* The first break in this Cambridge Band of young university men occurred last November, when the Right Rev. W. W. Cassels, who had been set apart as Bishop in Western China in October, 1895, was called Home. The present General Director of the Mission, Mr. D. E. Hoste, is himself one of "the Cambridge Seven" and the other mem-



D. E. HOSTE Director of the China Inland Mission

bers of the Band are all still active in Christian service.

When, at the close of 1881, Mr. Taylor began to pray for seventy new workers, there were less than 70 members of the Mission, but in four years there were 177. The work on the field was more thoroughly organized, and at the first meeting (at Anking, in November, 1886) of the newly formed China Council, definite prayer was made for a hundred new workers during the year 1887. "Sure I am," said Mr. Taylor at the annual meeting in London in May, 1887, "that God will answer prayer handsomely." Several hundred candidates applied, and by the close of the year the full hundred extra workers were either in China or were on their way thither.

The following year Mr. Taylor visited Northfield, Massachusetts, and held meetings in other places in the United States and Canada. By the time he was ready to return to China (in October, 1888) over forty candidates had offered, fourteen of whom sailed from Vancouver with Mr. Taylor. An American Council was formed in the following year.

\* See the Story of the Cambridge Seven in the September, 1925, REVIEW.

At a Field Conference held at Shanghai in May, 1890, an appeal was adopted, asking for a thousand new evangelists for China within the five following years. In July of the same year Mr. Taylor sailed for Australia, and with the appeal for a thousand workers still fresh in his mind suggested that Australia and New Zealand might send out a hundred of these. Sixty candidates offered, and eleven sailed for China with Mr. Taylor when he re-embarked in November. In less than nine years the full hundred had sailed for the field from Australia.

When the five years had expired from the time when the Conference at Shanghai asked for a thousand men, it was found that 1,153 new workers had actually arrived in China.

The fourth decade of the Mission (1895-1905) witnessed a very real testing time and a marvellous recovery. Following the defeat of China by Japan in February, 1895, came the outbreak of serious disturbances in the provinces of Szechwan and Chekiang, and the massacre of C. M. S. missionaries in the province of Fukien. Yet in that same year—1895—more converts were baptized by the C. I. M. than in any previous year.

The Boxer Riots and massacres of 1900 were the climax of China's anti-foreign policy. When the storm of persecution broke, the C. I. M. had nearly 700 missionaries in the field, most of whom were at inland stations. It was in the province of Shansi, under the viceroyship of Yu Hsien, that the storm did its worst. Here 113 missionaries and 46 children (64 connected with the C. I. M.) lost their lives. Many Chinese Christians were put to death, while thousands of others lost all their possessions. Nevertheless, in little more than a year from the outbreak of the troubles, missionary work had been resumed in most parts of China.

In June, 1905, at Changsha, Hunan, in the city to whose evangelism he had given so much prayer and effort, Hudson Taylor passed away, forty years from the founding of the C. I. M. Accompanied by his son and daughter-in-law, Dr. and Mrs. Howard Taylor, the veteran had made his way in a kind of triumphal procession to Hunan, and here it was fitting that he should receive his Homecall, from the last province to be opened to the Gospel.

The work of the Mission continued without diminution and the fifth decade saw both mass movements and revival, with considerable consequent growth and development. Several Bible Training Institutes were founded for the better equipment of Chinese pastors and evangelists.

In 1915 the jubilee of the Mission was celebrated with much rejoicing. "The Jubilee Story of the China Inland Mission," prepared by Mr. Marshall Broomhall, tells of the labors of the halfcentury as a "record of God's faithfulness dedicated to the memory of those who laid the foundations and to those who by their gifts and service are building thereon." Mr. Broomhall calculated that to visit all the central stations alone would require five years, while if the outstations as well were seen, another fifteen years or so would be needed! In fact, the area of the provinces in which the Mission was at work exceeded one and three-quarter million square miles. The money needed to inaugurate and carry on this widespread work for the whole period of fifty years came "in answer to prayer." More than 50,000 converts had been welcomed into church fellowship, and this by no means recorded the full measure of what had been accomplished.

Apart from the English-speaking world, there were in 1915 eleven "Associate Missions" allied to the C. I. M. These eleven Missions were: The Swedish Mission in China, the Swedish Holiness Union, the Scandinavian Alliance Mission, the Swedish Alliance Mission, the Norwegian Mission in China, the Norwegian Alliance Mission, the German China Alliance, the Liebenzell Mission, the German Women's Missionary Union, the Friedenshort Deaconess Mission, the Finnish Free Church, and the St. Chrischona Pilgrim Mission. The C. I. M. is thus not only interdenominational but international. Each of the eleven "Associate Missions" is practically autonomous, with independent financial arrangements, but all have accepted the C. I. M. "Principles and Practice." In 1915 there were 282 workers in China in connection with the "Associate Missions." In the fifty vears 1865-1915 the C. I. M.'s total income in Great Britain and Ireland, North America, Australia, New Zealand, and China (without taking into account the amounts raised by the "Associated Missions") exceeded one and three-quarter million pounds sterling (nearly \$8.750,000).

The ten years since the jubilee are described by Mr. Marshall Broomhall in a booklet which is entitled "Our Magnificat." "Today," he says, "that little Mission, begun in such weakness, has churches established throughout the length and breadth of China. As we look back upon the sixty years of the Mission's history, it is with the firm conviction that the Mission itself was begotten of God. During the last ten years, in spite of the widespread civil strife and devastating brigandage, which have made missionary activities both painful and perilous, more than 54,000 persons have confessed their faith in Christ by baptism—a greater number than during the previous half-century. The total income received from the commencement of the work in 1865 is no less than £3,389,189: that is to say, more than £1,400,000 has been received during the last ten years, the years of the Great War and subsequent financial depression. The Mission by its faith has discovered that

> Who trusts in God's unchanging love Dwells on the Rock which nought can move."

## Fung Hin Liu of Canton

BY MISS WILMA DUNTZE, JERSEY CITY, NEW JERSEY

When the Vestern world, her people were amazed at the progress of Japan—a country no larger than one of her own provinces. The new progressive atmosphere so evident in her neighbor made the Chinese ask the cause. Some believed Japan's new strength was due to Western organization, to literature, and education. The keynote, however, seemed to be freedom not only for the men but for the women also. The seed was sown. Women began to seek education and to take a part in public affairs. They have since come into new power.



FUNG HIN LIU-NOW MRS. C. F. WANG

One of the first institutions to offer opportunities for women was Canton Christian College, which at first had no room for girls. When Women's Department was its opened there were needed several educated Chinese women teachers. The first native member of the teaching staff was Miss Fung Hin Liu. Her parents, who were Christians, prayed fervently that God would help their daughter devote her life to the women of China. Back in the sixties, when the life of a Christian was beset with dangers, her grandparents accepted

Christ. They had five daughters and no sons, a dire calamity in a Chinese family. The neighbors were convinced that the lack of a son was the result of this family's having turned away from their old gods. Without a son there would be no one to worship the family ancestors. While attending Sunday-school Grandmother Liu heard the missionary tell of Hannah, who prayed for a son. So greatly was she impressed that she hurried home to tell her husband the wonderful story, and together they prayed to God to send them a son. Within two years their son was born and was named "Begotten by Prayer."

This young boy was brought up in a Christian atmosphere but was educated in native Chinese schools and later studied medicine under Dr. Kerr. About the time of his father's death Mr. Liu married a bright, capable Christian woman who had studied in missionary schools and who continued to teach until there were seven children in the family. She made all of their clothes and embroidered their shoes. \* Fung Hin Liu's father, who had come into contact with missionaries and other foreigners and had read much of Western civilization, realized that in the next twenty-five years China's greatest problem would be the education of her women. Contrary to Chinese tradition, when Fung Hin was born neither he nor his wife were disappointed that their first-born should be a daughter; they rather thanked God for His wonderful gift in sending one who could help China's women and they named their daughter "Consecration."

Everything was done to give her as thorough an education as was possible in China. Until she was ten Fung Hin studied with her mother, as she was not well enough to attend school regularly. Her father was quite eager to have her learn English. There was no place where this was taught but Canton Christian College. There was much opposition to admitting girls to the institution but Mr. Liu urged that the college should train them to be the leaders of the women of the future. Finally Fung Hin was allowed to study at Canton Christian College where she was one of the first resident group of seven girls. She had a keen hunger for knowledge and in order to prepare for her future work she was eager for the larger opportunities offered in America.

As the Liu family was large funds were correspondingly small,



FUNG HIN LIU'S PARENTS AND SISTERS, WHO WORKED FROM THE FIRST TOWARD THE GOAL OF BETTER EDUCATION FOR CHINESE GIRLS

but Mr. Liu's determination to help his daughter carry out the hopes they had cherished for so many years made it possible to face the difficulty. He mortgaged his house to secure funds with which the daughter might begin her studies in America. Fung Hin had not been used to manual working, as in China everything had been done for her, but she knew that she could learn how and for two years she earned her board doing many things which were entirely strange. At first she attended Wooster University, while she lived a mile away on a farm. After two years she turned her eyes longingly toward Wellesley—but her complete capital was \$8.00!

"I was determined not to worry," she remarked. "When I came to this country I told father I did not want him to send me money, for I was the oldest of ten and the others should also have an education. I could go and work, and I would."

The Wooster girls asked their Chinese classmate to speak at a Y. W. C. A. meeting and her talk aroused the interest of many. Invitations came to speak in other towns, so that four or five times a week and often three times on Sunday for the remainder of the summer attentive audiences listened to the story of this Chinese girl. During her junior year at Wooster she and nine of her classmates kept house together to reduce expenses to the minimum. But Fung Hin could not keep her thoughts from her dream of going to Wellesley and she made it a subject of prayer. Through the travelling secretary of the Y. W. C. A. in China Miss Liu learned that a scholarship was offered at Wellesley for an Oriental girl and a trip to Lake Geneva to meet the committee resulted in her securing the Helen Gould Scholarship. Through her old teacher, who had been made Education Commissioner, she secured the remainder of the money required to take the Junior and Senior years at Wellesley. This experience convinced her clearly that God had heard and answered her prayers.

After one year's study at Teachers College, Columbia University, Miss Liu returned to her own country as one of the first five women to start systematic higher education for Chinese girls. Though young and inexperienced, she successfully organized the Women's Department of Canton Christian College of which she was the Dean. In 1925, out of the twenty-six graduates, twelve were women, a class started by Miss Liu.

Looking back over the years she spent in America and the many difficulties surmounted, Fung Hin Liu says: "Everything shows that God answers prayers. My father and mother hoped and prayed that I might help the women of China. Everything has worked to this end. It has been ideal that I have had all these struggles. They were part of my education."

Fung Hin Liu is now the wife of Mr. C. F. Wang, a brother of Dr. C. T. Wang, and is living in Mukden, Manchuria.—EDITOR.



NON-CHRISTIAN PAPUANS AT ONE OF THE HARVEST DANCES IN KIRIWINA

# Missionary Work in Papua, New Guinea

BY REV. W. E. BROMILOW, D.D., DOBU, PAPUA

Chairman of the Papuan District, Australian Methodist Missionary Society

HERE are four different ways of treating the primitive races of the world.

1. The Scientific, or the Way of the Anthropologist and Ethnologist. 2. The Administrative.

3. The Commercial.

4. The Way of the Missionary.

A fifth way is to leave them alone, which is an impossibility; the advance in exploration, the realization of the white man's burden, and most of all the Saviour's commandment will not allow us to leave them to themselves.

## I. The Scientific Method

In recent years there has been a very considerable advance in scientific research with regard to the native races, and especially the animistic peoples. As one result of ethnological research and comparison of the manners and customs of the various races with those of civilized peoples, it has been stated as an actual fact that in sensory perception, memory, imagination, reasoning, emotion, self-control, the primitive races allowing for their circumstances are equal to the highly civilized peoples. The anthropologist advises that there should be no interference with manners and customs, and the result of this keen interest in the characteristics of the uncivilized according to our ideas, is, that there has been very little reference to what was considered the only law for the advancement of the human race, "the survival of the fittest." One notable example of this was seen in the attitude of the Pan-Pacific Congress held in Sydney in August, 1923. Again and again when reference



A DOBU WIDOW IN PAPUA

was made to Polynesians and Melanesians, the thought was expressed that all investigation and research would be useless unless something could be suggested which would be of service to these backward races and which would prevent their dying out. A special resolution of the Congress, moved by a Doctor of Medicine, recommended that a large sum of money should be contributed by the governments surrounding Oceania for medical service.

For the sake of knowledge, the anthropologist and ethnologist should be encouraged and assisted in every possible way. But that "no native customs should be interfered with" cannot be, for with the impact of civilization many of the customs and manners which are indigenous to the animistic races will of necessity be compelled to give way. Recently an address was delivered by Sir J. H. P. Murray, the Lieutenant-Governor of Papua, in which he stated that certain of the customs of the

Papuans, for instance, must pass away, and the only way that we can help the people is to give them Christianity. This he said, was not a matter of belief in Christianity, but the only thing to do.

Missionaries to do their work well, must be anthropologists. For a missionary to enter upon his field of work and recklessly strive to uproot all the customs of the people, would be most unwise. While the anthropologist might say that the races in the Pacific would evolve to a higher plane if left alone, the missionary practice must be to encourage all native customs which are neither evil in themselves, nor inseparably connected with evil, and strive to uproot only things evil or inseparably connected with evil. Cannibalism, immorality in its various forms, barbarous customs such as burying the surviving infant with its dead mother, the killing of one of twins, cruelty to animals, the drinking of human blood raw—assuredly no good could come out of these and similar practices.

Papua is a fascinating country because of its wonderful variety in fauna, flora, geological conditions, and manners and customs. For instance, in the Methodist sphere of influence, the houses at Dobu are built on piles mostly in the shape of a saddle with a high peak at each end; at Kiriwina 100 miles away, the houses are built very close to the ground; at Panzati 100 miles to the south, the houses have the shape of a whale boat turned upside down. The cances



CHRISTIAN PAPUANS GIVING A DANCE OF WELCOME

again are different and have been adapted to necessity. At Dobu and Kiriwina they are built more for paddling than sailing; they are long and sometimes there are fifteen men with paddles propelling a single cance. These cances have a sail triangular in shape, but if the crews wish to beat against a wind they have to remove the mast from the stern to the bows at the end of each task. At Panæati the cances are built after the shape of a whale boat, the sides being built up by planks tied together and caulked with native material. There is a mast at the center of the cance and a sail the shape of the figure "8" with a line drawn down each side.

Domestic customs are also different. At Dobu exogamy prevails, and a polygamist's wives have houses and gardens in their own tribe and are not gathered for permanent residence at the husband's

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village. At Kiriwina the wives gather together at the husband's village, even to the number of seventeen in the case of the leading chief, the houses of the wives forming a semi-circle around his enclosure.

It is gratifying to know that a School of Anthropology is about to be established at the Sydney University, and the appointment of a Professor of Anthropology and Ethnology is being considered and arrangements made for the work of the new school. This school will be of special service to the Government in Papua and the Mandated Territory. Missionary students also may be trained there, and specialized research will be undertaken throughout the Pacific. If Australia can succeed in producing cadets and officers after the plan of the Imperial Service great good will result to the Island races. Already a government anthropologist has been appointed in Papua, and Sir Hubert Murray writes: "Incidentally, such an officer will be of assistance in collecting the various objects of interest which are gradually passing out of use in the native villages, but this will not be his chief value. His chief value will be to help us in reconciling an intelligent, though very backward, race to the inevitable march of civilization, and in finding the easiest way for its advance."

## II. The Administrative Method

In many places primitive peoples have been annexed to a European power at their own wish, but in most cases, no consent has been asked. In British New Guinea, or Papua as it is now called, the Queen's sovereignty was finally declared by the first administrator, on Sept. 4, 1888, with the usual formalities, to whom the oath of office and allegiance was administered by His Excellency Sir Hort Day Bosanquet, G.C.V.O., K.C.B., etc., then in command of H. M. S. *Opal*, which had been ordered by Admiral Fairfax to transport the Administrator to Port Moresby." Dr. (afterwards Sir) Wm. MacGregor was that administrator. In his introduction to J. H. P. Murray's book on Papua he writes:

"Mr. Murray, with characteristic modesty, does not discuss the question of missions in Papua, because he professes to not have sufficient detailed knowledge of their working. I cannot advance that plea. The two finest and best Institutions I left in New Guinea were the Constabulary and village police, and the Missions. The great distinguishing feature of the four Missions of Papua is the division of the country into four specified working areas. The fundamental ideas in that were: to prevent overlapping; and to not confuse the native mind by conflicting doctrine and practice. No attempt at encroachment was ever encouraged or facilitated by the Government, which was, however, always ready to procure land for any new settlement, without regard to Church or sect. To encourage Mission work in every possible way was considered a sacred duty by the Government. To not do so, would, indeed, have been a complete departure from the principles upon which British or English colonisation first originated. British New Guinea was indeed fortunate in her early missionaries. No book on New Guinea would be complete without the names of such men as the intellectual G. W. Lawes, D.D. of Glasgow University, and of the Rev. James Chalmers, both of the London Missionary Society."

Four years before the arrival of Sir William in 1888 the following terms of proclamation were read by Sir James Erskine and interpreted by James Chalmers:

"You are placed under the protection of Her Majesty's Government; evil disposed men will not be permitted to occupy your country, to seize your lands, or to take you away from your homes. I have been instructed to say to you that what you have seen done here today is to give you the strongest assurance of Her Majesty's gracious protection of you, and to warn bad and evil disposed men that if they attempt to do you harm they will be punished by the officers of the Queen. Your lands will be secured to you; your wives and children will be protected."

These words were translated to the natives who were present, and as other tribes were visited, the proclamation was made known.

Sir William proceeded at once to introduce a true sense of justice in the punishment of native offenders against the law. He established the system of finding out the real culprit and not punishing a district or even a village in the aggregate. He first segregated the district where the offender lived, then on becoming acquainted with the inhabitants of the district he segregated the village from which the offender came, and then the offender himself. This, of course, was directly opposed to the native system which carried out the law of indiscriminately killing any member of an offending tribe whether that individual was innocent or not. He established the wise plan of putting the interests of the natives in the forefront, and while he was always fair to the white man he treated the native as entitled to receive justice and mercy.

When Australia took over British New Guinea from the Home Government in 1906, there were many of the white men who imagined that very stringent rule would be introduced, and that especially the natives would be compelled to work for companies or private individuals at a small wage. When this was suggested, the missionary societies combined in making representations to the Australian Commonwealth, and were gratified to find that all political parties were united in the determination to prevent forced labor of such a kind, and would not allow slavery to be introduced under another name. Since Sir William's time the Lieutenant-Governors from his immediate successor Sir George LeHunts have carried out his policy, and the administration of the present Governor. Sir J. H. P. Murray, has been thoroughly approved of by the missionary societies. Laws have been introduced to compel the natives to improve their village life, and a system of taxation has been established to raise means for practical education and medical attention. All the money raised for this tax is being spent on the natives themselves, and grants are made to assist the various missionary socie-

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ties in technical work and the employment of nurses and doctors, who not only themselves heal the sick, but also train native practitioners and nurses.

With regard to the native policy in general, the Lieutenant-Governor in his "Review of the Australian Administration in Papua from 1907-1920" states:

"If the Papuan is (as he has been) confirmed in his title to his land; if he is shown how to make reasonable use of it; if he is taught to read and write; and if, in addition, he has the opportunity of learning a trade, and is shown how to keep his village clean and free from infection—if all this is done for him he will have as good a chance as any native ever had, and Australia will have shown that it is possible to introduce our civilisation among these primitive peoples in such a way that it may endure to their lasting advantage. And if, at the same time, we increase the total agricultural production, as I am convinced we shall do by the adoption of the system of what I have called native plantations, we may rest satisfied in the conviction that Papua, at any rate, has given the world 'that economic contribution' (to quote Alleyne Ireland) 'which it has a right to expect from every territory which nature has endowed with economic resources.'

"However, it is a policy which has taken a long time to inaugurate, and will take a much longer time to establish. I do not suppose that those who helped to start it will ever see it as a going concern; and it is a policy which may excite bitter opposition, on the pretext that it will discourage the native from working for white men. I have already stated that I do not for a moment believe that this will be the result, and in any case it is hardly likely that it will come into full operation in time to affect even the longest-lived of present employers of labor; and, further, I should be sorry to think that life will never hold anything better for the Papuan than to work as a 'signed-on' laborer for a wage of a few pence a day. The objection which I have indicated rests, in fact, upon the assumption, long since abandoned in British colonies, that a native population exists solely for the benefit of its white employers.''

### III. The Commercial Method

We must acknowledge that the advancement of commerce into the far regions carries with it many blessings, and no one would object to such advancement when carried out on proper lines and not for the purpose of exploiting the people in the so-called uncivilized parts of the world. In the Pacific many evil practices have been carried out for the purpose of making money; for instance, the "Carl" massacre in 1871 was attended with evil results, innocent people losing their lives because of the wrongdoings of others. The Carl was a recruiting ship, and when the captain could not obtain voluntary recruits, he proceeded to use violence. He and the mate of the vessel dressed themselves in what would appear as ecclesiastical garments, one representing the Bishop and the other his curate. By this means they enticed the natives on board, got them down the hold, and cleared away from the Islands. When the natives created a disturbance they were cruelly fired upon, and then the ship was made to appear as if nothing had happened, so that

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when the man-o'-war examined the vessel nothing was known of what had been perpetrated. But the results came when Bishop Patteson and his party landed at the same place not knowing what had occurred. They were attacked, and the Bishop and others were killed. The islanders were quite ignorant of any punishment meted out to the brutal kidnappers. A similar occurrence might easily have happened on Dobu Island when we landed there in 1891. A few years before our arrival, a recruiting ship called the Hopeful passed among the Islands and through the Dobu Straits, recruiting unlawfully, and kidnapping. Just a short time after we landed, the



TWO PAPUAN PASTORS AND THEIR WIVES

warriors of Dobu and Bwaiowa determined to massacre the whole of our mission party in revenge for what had been done by the visiting ship, but one of the chiefs advised that the plan to massacre us should not be carried out, that it would mean fighting again and again with other white men who would be sure to come in search of those they would kill. They determined then not to kill us but to watch whether we were the right sort of people or not, stealing from us and trying to get all they could out of us in other ways. Fortunately for us we were considered as the right sort, and myself, wife and daughter were adopted into the tribe with due ceremony.

It is a matter for thankfulness that the old days of snatchsnatch and kill-kill boats have passed away, but still wrongs may be done under the flag of commerce, and the presence and message

of the missionary are a means of assisting the administration to protect the natives from being exploited for purposes of trade. The spirit of many of the prospectors who visit Papua, looking for minerals, and of the planters and others who are engaged in commercial pursuits, is helpful to the development of the native character. But alas, too often commerce is used for the purpose of simply making money out of the native. There is a goodly number of the foreign residents who believe that there can be no success commercially unless local labor is exploited.

We thank God that no revenue is obtained by the Government, nor profit by the hotel-keeper from the sale of intoxicating liquor to the Papuans. While it is to be regretted that there are so many licenses to sell alcoholic drinks to whites, the Territory of Papua is to be congratulated on the carrying out of its law of prohibition for the native inhabitants and other colored people. Heavy penalties are inflicted in case of conviction, and very few cases of transgression occur. The penalty is truly a deterrent, but the sentiment of the whole white population is with the prohibitory law. The Papuan also, has no desire for "grog," and uses his own stimulant, viz., the areca nut chewed with lime made from coral, and an astringent creeper. This chewing of the nut is considered to cause warmth as a blanket on a cold night, and certainly has none of the evil consequences which follow the drinking of alcohol.

### IV. The Missionary Method

First and foremost and always this must be the way of love, and of moral suasion. The whole world needs the message of love, the cultured races are glad to have it; and the animistic peoples need that message more than anything else. Some say that for colored peoples the only treatment should be that which produces dread of man and terrifying fear of God. An experience of ten years in Fiji, twenty years in Papua, and sixteen years of active service in Australia has given me unshaken confidence in the power of the love of God in Christ Jesus.

That the true idea of love opens up in the minds of savage cannibals is proved in the case of Gaganumore the Chief of Dobu, and a notorious headhunter, who said good-bye to the missionary when he left Papua not expecting to return, in these words:

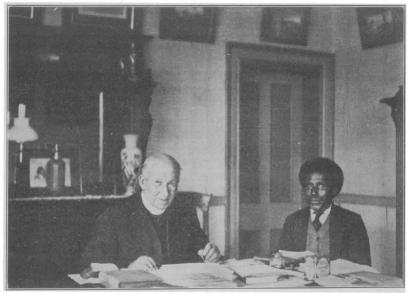
"I shall not stay to see the ship take you away. I could not bear it. Before you came to us, Dobu was like hell, but you brought love to us, and now in going yourself and removing your goods, you cannot take that love away. It will remain with the Sacred Book you have given us."

I shook hands heartily with him. His hands had been covered with blood, and were black in hue, but the black hand did not prevent love passing between us two.

In the year 1889 the attention of the Wesleyan Methodist Church

#### MISSIONARY WORK IN PAPUA, NEW GUINEA

of Australasia was directed to British New Guinea as a sphere for missionary enterprise. The large island shaped like a "huge bird hovering over the north of Australia," was divided among three European powers. Holland had been in possession of the western half of the island since 1828, and the Germans had hoisted their flag in the northeast a short time before the British Protectorate was proclaimed over the southeastern portion of the island in the year 1884. British New Guinea, which has borne the name of Papua since the direct control of the territory was taken over from the



REV. W. E. BROMILOW, D.D., AND ELISSA DUIGU, A NATIVE OF DOBU, PAPUA, TRANSLATING THE SCRIPTURES

Home Government by the Commonwealth of Australia in 1906, has been "likened to the bird's tail, and an enormous tail it is." It is 800 miles long, and 200 miles wide near the Dutch boundary, tapering off to a small promontory in the east. The area on the mainland and the islands is estimated at 90,540 square miles, and the coastline at 3,664 miles.

In 1890 the native population of the territory was estimated at between 400,000 and 500,000. The London Missionary Society first introduced the Gospel amongst this animistic people, when the missionaries MacFarlane and Murray stationed a number of South Sea Island teachers there in the year 1872. The Roman Catholic order of the Sacred Heart followed in 1886, establishing their headquarters at Yule Island. The area to be covered was so large that the London Missionary Society welcomed the proposal that the Anglican

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and the Methodist Churches should send Christian workers to the possession.

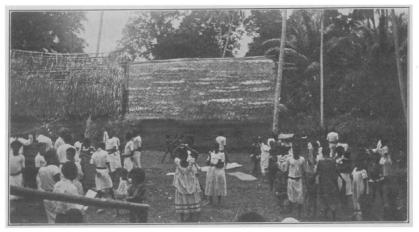
The Rev. George Brown, secretary of the Australian Methodist Society visited Papua in 1890 at the request of the Lieutenant-Governor, Sir William MacGregor. A conference was held with representatives of the London and Anglican Societies and the boundaries of each society's operations were assigned to prevent overlapping, and to cover as much ground as possible. The area allotted to the Methodists included the twenty miles of coastline on the mainland between East Cape and Cape Ducie, and all the islands in the eastern part of the territory, with the exception of one or two near Samarai, which were retained by the London Missionary Society. Lately the London Missionary Society have exchanged a further ten miles of coastline on the mainland for two other islands.

A large party reached Dobu in June, 1891, in the chartered vessel *The Lord of the Isles*. We had gathered at Sydney from Australia, New Zealand, and the South Sea Islands, some as reinforcements for the Mission in New Britain (now part of the Mandated Territory of New Guinea), and the others for the New Mission in British New Guinea. The Rev. George Brown, General Secretary of the Methodist Missionary Society of Australia, accompanied the party. He was a missionary genius, brave but not foolhardy, bighearted and ever sympathetic with even the most degraded savage.

On the day of his departure, when the ship was in the offing, an occurrence happened which showed us the attitude of the native population. A Fijian woman died in childbirth from the effects of malaria, and we arranged for the funeral. When the procession wended its way along the sandy beach, under the cocoanut palms, the wizards and witches sat on their haunches with a devilish grin on their faces. After the funeral was over a native who knew some pidgin-English told us that the sorceress had killed the woman and would cause the death of the whole party. The husband of the woman was our head catechist, and a true missionary. He pleaded not to be sent back to his own home, but to be appointed to a station where he would learn the language and preach the message of love. "Has not my wife died for the New Guineans? Did not Jesus die for us? Shall I not be ready to die for this people?" So he remained, and was sent with a companion of his own race to a station, where he died in the work saying that messengers had come for him. Nehemiah Sole was one of many who have died for the Papuans.

As time passed, and the people understood that we were messengers of love and peace, requests came in for missionaries, until, sending the South Sea Islanders two by two under white men who were superintendents of circuits, our supply was soon exhausted, and we were compelled to disappoint many who came from long distances to beg for missionaries.

Each missionary learned the dialect in his particular sphere of operations and the Gospel was preached in the vernacular. The speech of Dobu was chosen as the literary language of our sphere of influence, it being the widest known of all the many dialects. By the invaluable assistance of the British and Foreign Bible Society the gospels, the whole New Testament, and eight books of the Old Testament have been printed in Dobuan, and the complete Old Testament is now being published. These books have been provided for the whole district, the total population of which is 64,000. But wherever necessary single gospels are also being translated and printed in other dialects.



A SCENE AT THE LITTLE METHODIST CHURCH AT TUKOUKWA

So the Gospel spread to other islands and peoples and while the first and main object of the Mission was, to use John Wesley's words, to "save souls," by preaching the Word, other necessary developments arose which gave interesting and constant work to missionaries and their wives, missionary sisters, the first two of whom arrived in 1892, lay missionaries, and South Sea Islanders. Nurseries for children saved from burial alive or neglected or orphan, boarding schools and reformatories, local training institutions, week-day and Sunday-schools were established; the ministry of healing and training in the use of tools were undertaken. The ministry of women has found a large place in missionary activities, and the only martyr to violence was a beautiful Tongan woman, who fell under the knife of an enraged savage one of whose wives had been forcibly taken away during his absence by a man of foreign blood.

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[February

The first conversion came through the message of love preached and sung in the vernacular. At the same time this conversion was a miracle in that it was taken out of our hands and wrought by the Spirit of God. For some time previously there had been a spirit of enquiry amongst many of the people, and our hearts were cheered by men and women coming to us with seemingly sincere desire to know "whether these things were so," while on the other hand there was a spirit of opposition which proved to us that the Enemy saw that Dobu was to be wrested from his sway. A gracious influence was often felt in our services and the demeanor of the congregations had greatly improved, but there was one clear and remarkable case of conversion which was really the first-fruits of Dobu unto Christ.

A woman, past middle age, living at a small village called Gaula, or The Cave, because of its situation between two high cliffs, was thought to have died. She was a pleasant woman, was accustomed to visit us often, attended the services regularly, and kept the Sabbath well. On her supposed death, all preparations were made for the funeral, and Alesana the Samoan teacher was called upon to conduct a service. When he went, he found the people mourning around the body which was dressed up according to the usual custom in the woman's own grass dresses and ornaments. The appearance of the woman impressed him strangely, and he recommended their postponing the burial till next morning. This was consented to, notwithstanding the strong opposition of many of the sorcerers, who protested that it was customary not to delay burial in the case of those of low rank. To the astonishment of everyone after midnight the woman revived. She said nothing, however, until Alesana visited her, and then, in response to his question as to how she was, she said, "I was dead, and my spirit went up to heaven. I met Jesus there. He is so good! I am so bad! He told me to return and tell my people that tapwaroro (worship) is true. He also said that I was to return because I was not ready, and that the missionary and his wife were to tell me all about it."

Mrs. Bromilow and I visited her at different times, and heard the same story, with the addition that the place was all beautiful. When I saw her she was lying very sick and weak, but spoke very intelligently and clearly. A crowd of natives, with eager, solemn faces, gathered around. After telling me her story, she said, in response to a question: "Yes! Jesus is so good! very good!" And, again, "There is no *bonu* (a scrofulous sore from which she had suffered) there! no hunger! no sickness!"

"Are you afraid of death now?"

"No! No! I want to die now to get to the beautiful city."

Knowledge of the Papuan character is needed for the full realization of what this meant. *Confession of sin* was unknown amongst

them: they always said, 'We are not bad, we are good:' have we not given up fighting? Have we not given up cannibalism?" It was a revelation of the Saviour's actual personality that wrought the feeling of sorrow for sin in the heart. The view of Jesus which she had in her trance, filled this woman with the true penitent's thought, "Jesus is so good; I am so bad." Then to have no fear of death was a very strange experience. It is true that occasionally a man or woman will commit suicide in passion. I knew a chief who threw himself down from the top of a cocoanut tree because his young men would not prepare his canoe for a journey. That is one case out of several, but under usual circumstances they are very much afraid of death. This woman's testimony surprised them. The woman was asked whether she would not like to be cured and get better, but she said she wanted to get away to the place where there was no pain. This story, as one would expect, confirmed those who were drawing near the Light and led others to confession of sin.

Three weeks after the trance the woman passed on to the better world-the first-fruits of Dobu unto Christ.

Shortly after the woman's death, five men came to my study one week evening and began to ask questions concerning the conversion that had taken place. They asked me particularly whether I was sure that she had gone to heaven, and when I told them that I was confident that she had passed on into the presence of the Saviour they said: "But she was as bad as we are, and perhaps worse. How then could she go to the place where God is?" I then told them how she had confessed her sins and turned to the Saviour for salvation. The next question asked, illustrates the attitude of the native mind towards the missionary.

"We have heard much concerning Jesus Christ the Son of God, and we would like to know where He is. Is the Church the house of Jesus Christ? Is this, your house, the house of Jesus Christ?"

"Yes," I replied.

"Then where is He? We cannot see Him, we cannot hear Him. Are you Jesus Christ?"

I would have liked to have retired to some quiet spot for forty days and forty nights to have been fit to answer the question in the right way. I led them to confess their sins and receive Jesus Christ as their Saviour. My study was consecrated that night by the regeneration of sinful hearts.

Shortly after this, at the close of a Sunday morning's service, three little girls came to see me in my house, and asked whether they were too young to go to heaven. My heart was gladdened when I found that they understood what it meant to be converted.

So the work began, and classes were formed to meet after each Sunday morning's service, and the membership of the Church was truly established when after a time of trial these converts were

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baptized. From that time to this the Church has increased in numbers, until now we have 96 churches; 200 other preaching places; 67 Papuan pastors; 58 Papuan local preachers; 209 class leaders; 2,169 full members; 1,341 members on trial; 6,363 catechumens; 31,238 attendants on public worship.

There have been, and are, difficulties of no light character in establishing the Gospel amongst the Papuans. It is sad to have to say it, but it is true, that one of the chief hindrances to the spread of the Gospel is the conduct of many of the white residents, who either directly oppose Christian missions, or whose lives are, to say the least, not good examples to follow. It seems pitiful that we should succeed in making converts, and then as soon as they have a desire to improve their mode of life, to be compelled to hand them over to employers of labor many of whom are so antagonistic to missionary enterprise. The recruiting system under which men and youths "sign on" to planter, or miner, or trader, for from one to three years, away from their own homes, is under most careful supervision by government officers, but it is generally acknowledged to be a necessary evil, but an evil whereby natives find work and employers make their various industries pay. But the sooner this system gives way to the employing of free labor, the better it will be for the race. Missionaries agree that if only they had the natives to themselves for some years, mission work would be much easier.

The Rev. F. W. Walker with his Papuan Industries Ltd., and the Rev. Charles W. Abel of the K. E. A., with his community around Kwato, are to be congratulated on their efforts to lead the people to engage profitably in industries which will benefit the native population directly and give them the opportunity of becoming valuable assets to the community.

In the Methodist Mission the Rev. N. K. Gilmour, the wise and able leader, has succeeded in teaching converts of the mission to understand the sacredness of manual labor, and training them to repair boats, build launches, saw timber, and engage in other practical technical work.

There are difficulties also amongst the natives themselves. For generations they have lived under the law of custom, and either through fear or inclination, have with persistent obstinacy obeyed such law. When they realized that missionaries had come to live amongst them with a message of peace, they gave up cannibalism, the last case of which occurred when we had been resident a few weeks, and buried the skulls that had adorned their houses, but when the missionary's wife attended the funeral of a woman friend who had died soon after childbirth, they claimed the right to bury the live child with the dead mother, and were only dissuaded from the act by the strong determination of the white woman who was then compelled to adopt the child to save its life. On another occasion the missionary's wife and a South Sea Island teacher's wife held the fort at an open graveside where a woman was being buried alive, until the missionary came and by strong moral suasion had the woman taken out of the grave and nursed until she was truly dead. Many evil customs have passed away where mission influence has been felt.

Even amongst the true converts there is the great difficulty of lack of leadership. Every man thinks himself as good or better than his neighbor, which is true communism. On one occasion I exhorted the native captain of a mission ship, that he should make his crew do more and himself do less, but he said that if he were to talk to them too much they would say, "Is he the only wise man amongst us? We know as much as he does." The hesitancy of that seacaptain is an illustration of the difficulty there is in persuading even Christian converts to become true leaders.

At this stage of the Mission's operation leaders are being trained, but for some time yet it will be no light task to choose leaders who will take due responsibility amongst this communistic people.

Thank God encouragements are many, and the time is not far distant when we shall have not only acting catechists as at present, but full catechists and native ministers. Many of the people are clever and brave and now lovable, loving and faithful. As a race they are not orators, but some of them after training have become good preachers of the Gospel. A spirit of self-dependence is being generated in the native Church, and the members are themselves taking in hand the ruling of native customs in their own villages. At first generosity was not known amongst them, but lately they have been educated to give in support of their own native pastors, and to contribute to outside interests such as the "Red Cross" and "Children's Relief Funds."

The impact of civilization increases the difficulties of missionary work, but we have faith to believe that the Gospel which has led so many of the Papuans to an experimental knowledge of the salvation of Jesus Christ, will also be the means of uplifting the people as they rise in the scale of civilization.

When we first went to Papua in the year 1891, the people looked upon our message and our living amongst them as something not to be understood; it was as if they were looking into a pall of darkness, but by the preaching of the Gospel and by living the Truth, there came a mist in the place of darkness in which they could see some new form appearing. Out of the mist there came a composite figure made up of the missionary and Jesus Christ; then by the influence of the Holy Spirit the light has broken in and the missionary has been able to retreat behind the Christ, so that it is He whom they see. This is the great object of our mission work, and is a revelation of the worthwhile work that has been done.

## An Apostle to the Slums of Japan

The Work of Toyohiko Kagawa, Japanese Social Leader BY MISS HELEN TOPPING, KOBE, JAPAN Y. W. C. A. Secretary

**OYOHIKO KAGAWA**, of Kobe, is probably the foremost social worker of Japan. When he was a theological student in the Presbyterian seminary, he became possessed of the social passion to serve his fellow men and braved opposition to do the unheard-of thing of going and living in a two-mat house in the slums, with his wife, who was a former factory girl. In twelve years they had created an embryo settlement and had raised the level of life in that slum a perceptible degree. Meanwhile Mr. Kagawa has been writing books—he is a thorough-going expert in sociology—and has put the social message into popular novels. The first, "Over the Dead Line," is a "best seller" among modern Japanese novels; and its sequel is having a similar success. The reason, he says, is that everywhere the young people are hungry for real Christian love.

The whole life of Kagawa San is lived for the people. Wherever there is human need he fearlessly gives himself. Most of the better folks in Japan are now on his side—princes are his inquirers, counts his converts, thousands of the laborers are his devoted friends and followers. His name is one to conjure with among the common people, as he organizes the farmers for mutual help, or starts a school for laborers—there seems to be no limit to his activities. He is working always at the limit of his strength.

He was still in his teens when he wrote the story of his life, "Crossing the Dead Line." The enormous income it produces is devoted to the support of his settlement, dispensary, medical staff of two doctors and several nurses, and a Sunday-school. Proceeds from sales of his books, though he is still a young man, are contributory to the work of carrying on his benevolences.

While Mr. Kagawa is small in stature, his little wiry body is alive with schemes for bettering conditions, plans for housing, plans for free medical care, and extension of evangelistic work. He refused to become the director of the government Social Bureau because in this work he could not preach Christ. He is often called into consultation by capitalists and peers seeking advice on labor and social questions. He is aiding various public movements, speaking to great assemblages all over the Empire, and has given valuable advice on the industrial work of the Y. W. C. A. The present social awakening is leading to a great spiritual revival all over Japan. Pray for Kagawa San, foremost as a social worker, labor leader, novelist and Christian minister.



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

#### CALL JOSHUA

UR responsibility is not covered by the days of our life. We are debtors also to the days after our death. A man's obligation to his post-mortem days is so important that God talked with one man about it. For many years Moses had been in a position of leadership, but God does not count that a man's responsibility ends with two score or even four score years of service. "And the Lord said unto Moses, Behold thy days approach that thou must die: call Joshua." With divine directness the Lord stated the certainty of approaching death. Here was no human weakness that cautiously suggested: "Now, in case anything should happen." There was no evidence of the professional finger of a physician or nurse warning against "undue excitement." The statement of the Lord was one of simple and certain futurity: "Behold thy days approach that thou must die." Neither was there any avoidance of the delicate subject of succession—"Call Joshua." The matter of supreme importance was not the choice of a suitable epitaph for Moses. The drawing up of specifications for his mausoleum, and the drafting of resolutions of appreciation of his work were not mentioned, nor the selection of hymns to be sung at his funeral. Above everything else the Lord set the on-going of the work which Moses had begun. When Joshua received his commission from the Lord, Moses was not found wailing because he had been laid on the shelf and his work was not appreciated. Deuteronomy 31:14 paints a picture which should be on exhibit throughout the ages. It portrays the cooperation of age and youth in leadership—"And Moses and Joshua went and presented themselves in the tabernacle of the con-gregation." On the same day Moses wrote a song and taught it to the children of Israel. His song was not of lamentation but of loyalty. To Joshua he gave the personal assurance, "I will be with thee."

No call is more needed in the missionary leadership of today than the Joshua call. Why should we deal evasively with ourselves? Only short-sighted leadership winces at the inescapable certainty of approaching death. Even for the youngest, the working days are few. At the very beginning of any important work there should be training for the leadership which provides for its continuance. There is no glory to the man whose work falls in crumbling ruins when he leaves it. Age should call youth. Experience should enlist and train inexperience. Together age and youth should present themselves in the tabernacle for the blessing of the Lord. There is no danger of youth running riot if, when Moses presents himself before the Lord, he calls Joshua to go with him, and if, when Joshua faces his tasks, Moses blesses him with the assurance, ''I will be with thee.'' No leader has a right to die until he has called Joshua.

#### A LACK OF PERCEPTION

Leaders of advancing years have difficulty in realizing the corresponding advance in the years of their juniors. In "Vignettes from Real Life" the artist, in portraying a young man as he looks to his friends, printed under the dimpled features of a cherub, "As Mother Sees Him and Always Will."

In upbraiding a daughter for independence of thinking and planning, a mother, with apparent sincerity, announced to her twenty-four year old daughter, "When I was your age I stayed at home and minded my mother." Now the truth of the matter was that at eighteen that mother was married and at twentyfour she not only attended to the affairs of a household but was training two or three children to "mind"

We continue to assign tasks of juvenile proportions — mere "busywork" in missions—to young people who are taking important places in business and professional life.

Recently a young woman was asked to be one of a group of girls to pass the offering plates in a convention session. She was a dainty little mite who appeared to the bi-focaled eyes of the convention officers to be about sixteen. They had a general impression that the passing of that silver collection plate was the biggest and most serious work she had ever done, and hoped that when she was through school she might settle down and take an active part in the work. As a matter of fact she was a capable young woman in her twenties, who had already "settled down" in a splendid position as director in charge of an important department of her city's largest store. She was handling \$25,000 contracts in the business world, but had never faced anything larger in missionary work than walking the length of the church with a collection plate.

More than a hundred years ago when young Williamt Carey, in an ecclesiastical meeting, assayed to give utterance to the conviction that stirred his soul concerning the responsibility of Christians to give the Gospel to the whole world, a devoutly indignant leader called out, "Sit down, young man! When God pleases to convert the heathen He will do it without your help or mine." Antedating this experience by several thousand years was that of another elderly leader who lacked perception of God's call to youth. When the Lord called Samuel, Eli instructed him to "lie down again." Three times the call came before Eli "perceived that the Lord had called the child."

May no lack of perception on the part of adult leadership soothe back to sleep the children and youth of today who are called of God to do His work,

#### WORKING PLANS

"We made excellent plans for a Missionary Rally for our young people," announced a business man who

was a leader in his AVOID READY-TO- church, "but they WEAR METHODS didn't take hold. It's hard to get anything

across with the young folks of today."

Why not plan to give the young folks a part in the plan making? They know the mind of youth and the best avenues of approach. If you pool the ages of your committees who have the young people's work in charge, is an average of thirty-five years too low? This would admit to the committee one member with the seasoned judgment of fifty years, another of thirty-five years, and three with the enthusiasm and creative ability of the twenties.

Success does not attend the handing down of ready-to-wear plans. A better method is to cut by good patterns and then make plans to order, measuring carefully the situation they are expected to fit.

Again and again there are banquets for young people with an unbroken line of grey heads at the tables reserved for officers and speakers. At

high schools and colleges young people are found abundantly capable of presiding over their own functions. Voluntarily they often invite speakers who have attained grey-haired distinction and at the same time a considerable amount of wisdom.  $\mathbf{As}$ guests of honor whose counsel is sought they are heard with deep interest and great profit. As members of committees their leadership is While there is reason for prized. membership on a committee on young people's work for one or more members of sixty or fifty or forty years of age, there is no reason why the average age of the committee should be held to sixty or fifty or even forty. If we would have youth take counsel with age let us beware lest age fail to take counsel with youth.

Read this quotation from a 1925 letter from a fine young physician: "We had in the

SKILL COMES hospital for an opera-THROUGH OBSER- tion yesterday a little VATION FOL- boy with the worst de-LOWED BY ACTION formed legs I have ever seen. Dr. Blank

started in to fix the left leg and when he had made his incision he handed me the scalpel and directed me to go ahead and fix the right leg. The operation consisted of cutting down to the bone, stripping back the periosteum, cutting through the big bone of the lower leg, breaking it and then breaking the smaller bones, and then the closing of the wound. I had to put the bandages and casts on both legs.

"It was a whale of a responsibility and if that lad doesn't get a straight pair of legs it isn't going to be my fault. Believe me, I'm watching over him as a farmer watches over his watermelon patch !"

Here is something worthy of adaptation in missionary methods. If a great surgeon can safely hand his scalpel to a young interne to operate on one leg out of two, cannot a mis-sionary leader hand the gavel to youth for at least one meeting out of twelve?

In making up councils and convention delegations too little thought is

given to including at least CONVENTION young people. a. few AND COUNCIL Boards and committees DELEGATIONS may be constituted chiefly of men and women of experience, and yet have in their membership a sprinkling of youth in line for experience.

The youngest daughter of a farmer's family consecrated her life in service. "How did it happen that you have so much interest in missions?" asked a friend.

"When I was a very little girl," she replied, "I used to ride behind my sister on her big horse when she went to her missionary meetings and I inhaled a great deal of missionary atmosphere.'

Young people soon learn to be creators as well as inhalers of missionary atmosphere if we make room for them instead of riding off to our councils and conventions and leaving them behind.

In this day of substitutes nothing has yet been found to take the place Mission Study of MISSION STUDY whether it is in the CLASSES AND DISform of a class, or a CUSSION GROUPS discussion group. In every church there should be one or more classes especially for young people. In many of our churches we feel that if we can report, "A Mission Study Class," we have reached the standard of excellence required by Whatever other our organization. classes we have there should be at least one study class or discussion group especially for young people.

At the polls it is mentioned with blunt interrogation, "How old are you?" In the courts THE MATTER there are no hidden mys-WE FEAR TO teries of age, but in the MENTION missionary society we fear to speak of age. In scores of churches there is a subconscious recognition of the fact that the majority of the members of the young people's society have passed the age limit but it seems a heartless thing to speak of it. In reality it is a more heartless thing not to speak of it. One might think that excommunication from the church was being proposed when promotion to the proper age group is the only thing involved. It is more absurd to fear to make it known that adults of thirty or thirty-five years of age should not be in the young people's group than to fear to say that intermediates of thirteen should not be in the beginners department. The integrity of young people's groups should be preserved inviolate.

The age grouping now adopted by practically all agencies in the field of religious education is:

Beginners:	3-4-5
Primary:	6-7-8
Junior :	9-10-11
Intermediate:	$12 \cdot 13 \cdot 14$
Senior :	15-17
Young People:	18-23
Adult:	Above 23.

Scientific and educational recognition is given to the fact that at twenty-three young people enter the adult group. At that age in our churches they should be transferred to adult organizations. There is need of a new age grouping and designation in most of our churches. Formerly we have been accustomed to use the terms junior and senior as they are applied to college courses and not in reference to the ages of 9-10-11 and 15-17.

Promotion to the adult group does not of necessity involve membership in a society with a membership composed entirely of advanced age. There may be various adult groups—the young matrons may have their own meetings, and various other groupings may be formed as occasion demands. But, as a rule, membership in young people's groups should be limited to eighteen to twenty-three, except in the case of official or advisory relationship, unless some other age grouping is recommended by the denomination.

It used to be that books afforded the only opportunity for young peo-INTERNATIONAL FRIENDSHIPS ple of different lands to learn to know each other. Now there are few localities in which there are not some representatives of different races and peoples. Reading courses may be followed by studies and friendships in real life. "Never," confessed an American student, "have I been so charmed as I was by some stories of India told by a student of that land."

That Indian student's Christianity and his interpretation of fine idealism as revealed by some of the high points of his story gave new illumination to a prosaic lesson which America has dully endeavored to teach. Not every city or community can have New York's or Philadelphia's International House, but every eity and community can foster international friendship.

#### PRACTICAL METHODS IN STRENGTHENING INTER-NATIONAL FRIENDSHIP By Elmer Thompson

BY ELMER THOMPSON

A Filipino student, but a few hours in Philadelphia, was introduced to a South American at the International Students' House. On learning the latter's name Mr. Lavidea, delighted at finding a mutual bond of friendship, burst out, "Why, yours is a Filipino name!"

"No," said the South American, with some hauteur, "mine's a Spanish name."

"And," chimed in the Foreign Student Secretary, who had done the introducing, "Mr. Lavidea's name is also Spanish!"

This little incident but obviously illustrates that "methods of working with foreign students" are not so important in their technical detail as is the point of view of the worker. Foreign students are not different from other students except that they are more strange to their surroundings than the American students. A homesick freshman from California may be best fitted to work effectively with his brother from Japan if he can realize brotherhood at the beginning and what mutual humanity demands in that regard, because they both

come at their new surroundings from a sympathetic point of view. No condescension or reasons for patronizing are due from either. Each has a free field to learn with and from the other. With motives of mutual equality and a spirit of absolute interestedness in the other man and his country, should we meet our guests from abroad, eager to learn all we can from them of their people, their point of view and ways of doing things. Oddly enough, it very often happens that the "foreigner" (we don't like the word) doesn't realize either his responsibility or his opportunity to represent his nation before the American people, giving us the education in which we stand in need. Therefore, to draw him out in a wise and helpful self-expression in the same way of which we work with the American student is our job. The same methods are effective.

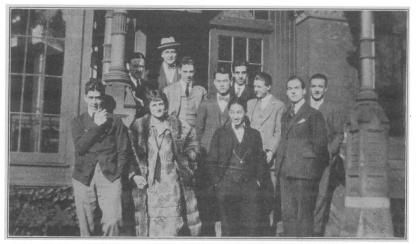
The International Students' House in Philadelphia is "a great asset" (to use the words of an English student just two weeks in the country), as a center where the men and women from abroad meet each other and make American friends. The regular Friday evening Open House with interesting and profitable entertainments, stereopticon lectures, etc., affords the contacts we seek. Forums where international subjects are frankly and freely discussed give the opportunity for friendly volcanic outbursts that relieve the feelings and do no damage. The dining room is a



IN THE RICH FELLOWSHIP OF THE IN-TERNATIONAL HOUSE IN PHILADEL-PHIA, STUDENTS OF ALL THE WORLD SHAKE HANDS

most effective means for forming friendly associations.

Those nations with the most students, e. g., China, Japan and Russia, give national evenings when the students may entertain their friends. A constant stream of invitations is steered in different directions among the foreign student group into private homes, for Thanksgiving and



NINE OF THE FIFTY-THREE NATIONALITIES REPRESENTED AT THE INTERNATIONAL HOUSE IN PHILADELPHIA MEETING TOGETHER

Christmas dinners, and at other times. The Provost of the University gives a Christmas dinner to all the students unable to go home at that time. The Philadelphia Chamber of Commerce has given five annual dinners to the foreign students in Philadelphia, exhibiting the city's good-will and spirit of brotherly love to people of all nations. This occasion was originated by the International Students' House management.

Little informal Sunday afternoon teas, given by the director and his wife, convey a sense of "homeness" most acceptable to those who have no other home touch. Sightseeing trips to historic points in the eity and to industrial plants are often taken. Special occasions are arranged for the unprejudiced discussion of religion and the presentation of the historic facts of the Christian religion upon which our faith is based.

By these and various means is good will disseminated and to judge from the expressions of appreciation by foreign students in Philadelphia, by those returned to their homelands, and by the parents of those who have but recently arrived in our midst, we are convinced beyond all doubt of the strategic value of a center like the International Students' House, with its full program, as an important agency for the maintenance and development of the peace of the world.

#### RELATING EUROPEAN IMMI-GRANTS TO AMERICAN CHURCHES

Constantly our attention is called to the shrinkage of the world. In these days nations as well as states are neighbors. Russia and Poland are not far from America. In the olden days up-to-date pastors whose members were moving to another eity wrote to the pastor of their faith in that eity advising him of their coming so that a welcome to the fellowship of the Church would await them.

Of late the welcoming hands of the Church are stretched further. European countries are as near us today as adjacent states were yesterday, and American pastors are being advised to be ready to welcome members from European churches to their folds.

Among the best methods of connecting up these newcomers to America with their own churches are those planned and operated by the Home Missions Council and the Council of Women for Home Missions through their "Bureau of Reference for Migrating People."

Instead of waiting until the immigrants reach America and hoping that then they will make themselves known to the pastors of churches of their faith, the work of connecting up begins in Europe as soon as their passage is booked. Approximately eight hundred names of immigrants sailing for America are sent every month to pastors of American churches.

As a result a glad hand of welcome to the churches of their choice awaits these strangers at the end of their journey and they find to their amazement that some one knows their names, how many children they have, and what they hope to do. Best of all they discover that some one is interested in helping them to make a home and friends in the new land.

An unusual type of cooperation is being employed in this comparatively new method of work. It begins with a special worker at Ellis Island who reaches one hand in the direction of Europe for information regarding immigrants who are sailing, and the other toward the welfare workers at Ellis Island and the secretaries of the various mission boards in New York who are cooperating. Next in line are church federations and church officials in every state in the union and pastors and rectors to whom the names of Protestant immigrants are sent.

Now in every state Protestant pastors are cooperating heartily in the plan, and are reporting their approval of it as the following extracts from letters, received from pastors to whom names have been sent, indicate: "I am impressed with this method of keeping in touch with the new arrivals in our country. I think this family will come into church life as a result."

"Were surprised and quite pleased to find the church followed them with her motherly interest."

"I think this is a fine procedure and I will be very glad to look after any references here."

"They seemed very appreciative of the attention and promised to associate themselves with our church work and life."

"These people assured me that they greatly appreciated the kindliness and helpfulness of your representatives."

fulness of your representatives." "Member of Methodist Church and had letters of introduction to local pastor; gave necessary information to put her in touch with him."

"Catholic family. They appreciated visit. He has found a church home in a near-by Catholic church. We are calling to the attention of Father Butler (a fine Catholic man) all we know of this family and asking him to cooperate in obtaining him employment. The fact he is a Catholic does not prevent-our attempting to secure employment for him."

The experience of one Scotch girl shows in a very concrete way the type of helpful work being accomplished:

She started out from Scotland to marry a man in the "Promised Land" expecting to go with him to settle in Pennsylvania. When she was leaving, her minister said, "Lassie, you must have a letter. It will help you on your way. I have a printed form here of the 'Bureau of Reference' to churches in the United States."

Giving little thought to the letter, Mary stowed it away in her purse. All went well until she reached Ellis Island. Here there were legal difficulties delaying her admission. Long weary hours she waited in the detention rooms, not knowing whether her fiance was coming for her or whether she was to be deported.

But on the second day after Mary's arrival, a Christian social worker at Ellis Island sought her out. The worker had received through the Bureau of Reference a notice in the mail from Mary's minister back in Scotland and from the port chaplain at Liverpool. Mary remembered her own letters. Church greetings and credentials were exchanged. Through this worker of the Church many personal services and special comforts were given to lighten the tedious hours of waiting, and, a systematic effort was made through the facilities of the Social Service Department to locate the fiance and to expedite the adjustment of Mary's difficulties.

The government telegram to the fiance had failed to reach him because of change of employment and address. After some persistent tracing, he was located. He immediately came to Ellis Island, greatly relieved of a burden of anxiety.

Through the assistance of the Ellis Island worker, Mary was soon able to leave under the proper guardianship. The necessary safeguards in agreement with the government regulations for girls coming to America as brides, were promptly complied with. Accordingly she was discharged to the custody of the Social Service worker, who took her and her fiance to the Court House for their marriage license and arranged for a duplicate of the license to be filed with the Immi-The worker also gration officials. conducted them to the chapel of a near-by community house where the ceremony was performed by a minister. Their hearts were filled with gratitude as the worker bade them "Good-bye" on the train.

When the voung couple reached the new home community in Pennsylvania, a group of friends were waiting for them at the station. "We've been looking for you," they cried. "We had a telegram that you were on your way. Welcome! and happiness to you!"

The minister of the local church called upon them in their new home. He had received notice of their arrival through the Bureau of Reference. In the days that followed, these young people became staunch members of the church, loyal and dependable in their support of all its enterprises.

Church ties had become "Hands across the Sea."

### Woman's Home Mission Bulletin

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

#### MILLSTONES

Excerpts from the leaflet recently published by the Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions, and Young Women's Christian Association.\*

"We like us," said a small boy of his family. "We like us" in the United States, too, and we think of ourselves as an unusually progressive nation. We believe we have a high standard of living, widespread opportunities for education, and a real regard for the future of our citizens. Have we?

Compare our industrial standards with those of the International Labor Conference which met in Washington in 1919. Thirty-nine nations were represented there and twelve international agreements were adopted about some of the everyday needs of people who work. Among other things it was agreed that no children under fourteen years of age should be employed in an industrial undertaking and no young persons should be employed at night. Each nation was left to put these standards in practice for itself. Have we?

From people on the mission field we hear that we are a cause of stumbling to other nations, particularly to those of the Orient where modern industry is developing so rapidly and where there is very little public opinion demanding laws for the protection of childhood.

We come into close contact with this problem through our foreign mission work—in China, for example, where the Church is taking a stand for the protection of children in industry. However, in the efforts of the Chinese Church to create public opinion and to change deplorable conditions, it is faced with the failure of America to protect her children and such a statement as this is made, "But America has not settled her own child labor question. Why, therefore, should Christians and Americans preach to us?" The reflex of the child labor situation in America is thus seen to complicate our foreign mission problems.

We have child labor in every state of the United States. Why? In some places people may not care, or they may care but have no law to help them prevent it. Perhaps there is a law without adequate provision for enforcing it. Some children may be caught by an inter-state situation where even a good state or local law cannot protect them. Or do we let child labor continue just because we do not know much about it?

#### **Canned Childhood**

There is a government study of families working in oyster and shrimp canneries in the Gulf Coast region-Mississippi, Louisiana and Florida. The study included 544 working children under sixteen years of age; 332 were youngsters between six and fourteen. There were even two workers under six (one four and one five). These children shuck oysters and peel or pick shrimp. The work depends on the catch. It begins anywhere from three to seven o'clock in the morning. It may last a few hours, or all day, or on into the evening. Considering the way they work, it is not surprising to learn that a quarter of the older ones-those between ten and fifteen years-are illiterate.

The work is wet and dirty. Shells are sharp, and the shuckers use knives, so cuts are frequent. Sheds are cold, damp and drafty. No seats are provided. The shuckers stand at oyster cars, swaying back and forth as they work, bending over farther

<sup>•</sup> Single copies free. In bulk for free distribution, \$21.25 per 1,000, plus transportation; \$2.15 for 100, plus transportation. Send requests or orders to Council of Women for Home Missions, 156 Fifth Ave., New York City.

and farther to reach the oysters as they empty the cars.

An acid in the head of the shrimp eats into the hands, making the flesh raw and sore. Some employers provide alum water in which the workers can rinse their hands to toughen the skin.

Some of the children come from the North and return in the spring to the Middle Atlantic states where they work until fall, perhaps in corn, tomato and fruit canneries under conditions much the same as those in the oyster canneries of the Gulf.

An inquiry in the State of Washington showed children under sixteen at work in practically all of the canneries—chiefly fruit, vegetable and fish. In several canneries girls were standing on wet floors; in one the water was two inches deep. In most places there was not room enough to pass between the rows of workers.

#### Mill Children

"The real tragedy," says a North Carolina teacher, "is not the child when it goes to work but this child ten or fifteen years later, sunken chested, emaciated, with depleted vitality." A health officer reports from a survey of one thousand children that the mill children on reaching the age when usually put to work "began a decline which continued through the entire period of growth." Picture to yourself the conditions under which many of these children work. "The rooms are of necessity kept hot and the air moistened in order that the thread may be pliant;.....the atmosphere is deadening......The constant monotonous roar of the machinery cannot help but have a deleterious effect on the nerves of the workers, especially the adolescent."

A visitor to New England mills describes one of the best factories he saw: "The floor of the great cotton mill vibrated under my feet...... The weaver beside me, as I stood watching the shuttle shooting back and forth, was a kid in short pants. He was little. He seemed dull. He was very busy..... There are two or three thousand boys and girls working in that center."

#### How About Your Community?

In one Pennsylvania community over a tenth of all the thirteen-yearold children had commenced regular work.

Two hundred and forty-five girls from thirteen to fifteen years old were employed full-time in clothing and eigar factories. Full-time meant from nine to ten hours a day for most of them, but it meant from ten to eleven hours every day for thirty-three of these young girls.

#### **Children Under Fourteen**

The most accurate statistics for the entire country are the 1920 census figures. They do not include the children under ten and they were collected at a period of the year when the industries employing children were not working full time. Even so, there were counted over 10,000 ten to thirteen-year-olds at work in factories, mills, canneries, workshops and mines. Many more youngsters of this age were engaged in other gainful occupations-378,063 to be exact. Picture to yourself just those in the factories. mines and canneries-a line of 10,000 -the oldest thirteen. Is it because we do not see these children that we let this go on in America?

#### Fourteen and Over

There are 182,408 children fourteen and fifteen years old working in mines, manufacturing and mechanical establishments. There are over 50,000 more in other kinds of work.

Physicians, appointed to formulate a code of standards for the Children's Bureau of the United States Department of Labor say that no children under sixteen should enter industry. In scientific terms they say: "Since it is recognized that the physiological and psychological readjustments of pubescence determine a period of general instability which makes great and special demands upon the vitality of a child, it is of paramount importance that he should be protected during this period from the physical and nervous strain which entrance into industry inevitably entails."

#### Accidents and Illness

One thousand one hundred and sixteen cases of industrial accidents happened to children between fourteen and eighteen years of age in Massachusetts in one year. Only accidents which caused "disability" of more than ten days' duration are counted in this number. In one year, in the three states of Wisconsin, Massachusetts and New Jersev there were 7.478 industrial accidents to young workers under twenty-one years of age. These states were not picked out because they are worse than others but because official records were available. These 7,478 include in one state, only accidents which caused disability of over seven days, in the other two states, disability of over ten days. Thirty-eight of these young people died; 920 of them were more or less completely disabled for life. This happened in one year-in three states. And there are forty-eight states.

"Because they are too young to appreciate the risks involved either to themselves or others," the United States Children's Bureau tells us, "boys and girls will not observe the precautions necessary for self-protection in industries in which there is danger of industrial poisoning or accident due to power-working machinery."

Even for children who escape accident there are dangers in industry in the loss of strength and vitality and in increased susceptibility to disease. One study reveals the tuberculosis death rate for minors of fourteen to nineteen years to be about twice as high among boys and girls working in the mills of that state as among boys and girls not so employed. Children are not only more prone to accident than adults are but are more susceptible to industrial poisoning and are affected more severely by rock dust, lint, poisonous fumes, varieties in temperature and long periods in cramped positions. Limitation of hours of work and regulation of health conditions seem to be needs as obvious as that of protection from dangerous machinery.

#### Home Work

Antoinette goes directly home from school and then stands and embroiders until late at night. If she works all the time she is not in school, she earns about \$2.50 a week. She misses almost every third day of school. The work is hard on her eyes. Antoinette is too tired to study, too tired to play.

Five thousand children in three cities of Rhode Island were found at such home work. They were from five to fifteen years old. Most of them worked after supper. Lighting in many of the homes was very poor. The children worked at such things as carding snaps, stringing tags, drawing threads on lace, finishing underwear and jewelry. Among contagious diseases in homes where work was being done—in some cases by the sick themselves-were influenza. pneumonia, mumps, typhoid fever, measles, whooping cough, tonsillitis, diphtheria, tuberculosis and syphilis.

In one city of New Jersey over 1,000 children between six and fourteen were reported doing sweatshop work at home. Some of them were so tired that they fell asleep at their desks in school. There were many cases of defective eyesight. These children worked on nightgowns, beading, embroidery, infants' wear, dolls, flowers. "Many homes were found unsanitary and persons suffering from communicable diseases were found employed therein." A large amount of the home work was shipped in from other states-New York and Pennsylvania. A manufacturer could thereby escape the regulations of his own state and not be subject to the penalties of the New Jersey laws.

(Continued in March issue.)

### Woman's Foreign Mission Bulletin

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

#### A TOKYO STUDENT AT VASSAR

In March, 1923, Miss Eiko Fukui was graduated with highest scholastic honors from the Special English Course of the Woman's Christian College of Tokyo, Japan. She had been president of the Literary Society and of the Young Woman's Christian Association. When she went to Peking as a delegate to the meeting of the World's Christian Student Federation she became a friend and a warm admirer of Chinese students.

Later Miss Fukui entered Vassar College and will soon complete her course for the B.A. degree. It is the hope of her Japanese Alma Mater that she will return to the Women's Christian College in Tokyo as director of social and religious activities. At her graduation she gave an address in English in which she said:

We wish to salute you, our gracious Alma Mater, and to offer to you our heartiest praises for your beauty, which is of youth, and for your wisdom, which is as wonderful as the ages. At the close of our springtime, here in your presence, we pause to gaze into the heart of this mystical flower of our college life and there to contemplate again the lessons which it has bestowed upon us. It has shown to us the glorious privilege of cultivating our minds by seeking the deep places of knowledge. And it has in-spired us to sharpen those tools of intel-lectual euriosity and concentration with which we work. Because of the mysterious heauty of its own life, it has encouraged us constantly to seek to apprehend its Creator and our Father. As we have witnessed its constant growth, through the working together of spiritual forces, it has aroused in us the longing for a similar development which can only come by the action of that divine and life giving principle of "Service and Sacrifice."

#### MY EXPERIENCES IN AMERICA

#### EIKO FUKUI

When I look over these two years of my life in America and compare myself of the present with that of last

year, I find quite a difference. Two years ago I was a shy little stranger, over-sensitive to what the people said and did and over-nervous about what I should say and do in this new environment. But now I can say heartily that I feel perfectly at home with the people and customs in spite of my still very imperfect knowledge of Though this change came English. to me gradually through various experiences, I can trace back and point out several outstanding experiences which have led me to feel so at home in America. The following are frank bits of what I should call—the evolution of my acquaintance with America.

On September 19th of 1924 after the long trip from Japan I came to Vassar College for registration accompanied by my only American friend who was my guardian on that journey. I was rather wearied with that long trip, nervous and excited with the new environment and worried about my family whose lives were uncertain to me after that great earthquake, the news of which reached us on the ocean ten days after we left Japan. On that same evening of the registration day when that lady, who was my sole friend in America, left me my heart almost ached with loneliness. The vast campus with high buildings and white faces looked strange to me and I experienced real homesickness for the first time in my life.

The next day was Sunday. According to the old traditions at Vassar the upper-classmen come to call on the newcomers. Group after group of girls streamed into my little, single room. Surrounding me all around, they asked me hundreds of questions about Japan, while examining with curiosity my features, my costumes and my strange manners. However. in my attempt to answer them with my poor, broken English, I forgot the vague loneliness for a while.

Meanwhile the classes began. The rush from one class to another, the frank, hearty discussions in the classes, the heaps of assignments which were always more than I could finish in a whole evening and the noisy dining-room with chats, laughter and slang-all these were too new for me to get accustomed to them easily. On the campus and everywhere I was greeted with a look of curiosity and the call of "Hello." I had only a very few experiences of being looked at with contempt as if one were to say-"'I see you are one of those Japs from the uncivilized land of the Rising Sun." On the contrary, I was invited for supper almost every night by different groups of curious, loving girls and I soon came to have many casual acquaintances but no real friends. Always the original national trait--reserve-kept me from expressing my whole self and the feeling of strangeness never left me but came back with real force whenever I was treated with too much attention or whenever I received too many invitations for speeches from churches. My only impressions about the American girls were their gaiety and curiosity, and I had no time to get to know them more than this because I was too busy with my work and my adjustment to the new customs and environment. Then a great change came to me during the following summer.

I went to Silver Bay for the summer student conference of the Y. W. C. A. partly because of my yearning for a pure, religious atmosphere after that busy, strenuous year at Vassar and partly because of my curiosity to see what it looked like since I had heard so much about it. But I never dreamed that such a change was coming to me. The beautiful place with those lovely mountains and the lake, the inspiring speeches, the interesting discussions, the swimming, boating and hiking—all these were more fascinating than I had ever imagined before, but the greatest and the most wonderful thing to me was that inexpressibly warm, lovely atmosphere which pervaded the whole conference. I never saw such a lovely group of girls — so eager, intelligent andAmong those six hundred friendly. students from different colleges there were about sixty Vassar girls most of whom I never had had a chance to know well in my busy life of the first year and among whom I found some real lasting friends. There I felt the girls treating me not as a curio but associating with me on the common ground of friendship. The most thrilling thing to me was that I could talk with them perfectly frankly and express my natural self with no fear and no restraint. Thus partly by this friendship with the girls and partly by the change of my attitude from passive to active, I began to feel at home gradually with America and love America sincerely. It was a wonderfol sense of comfort which any foreigner could experience. I felt this great joy growing when I visited some homes of my friends after Silver Wherever I went, I was no Bay. more the critical, sensitive, passive self but began to be my normal self enjoying heartily all the new experiences. I was so happy that my family could not believe me when I wrote such cheerful letters after the Exclusion Bill passed so that my father sent me a cablegram asking me to write frankly of the attitude of the Americans toward me and of some of my unpleasant experiences with them. This I could not do simply because I never had a single experience of that kind.

The climax of my happiness reached me when I spent almost seven weeks in Ohio with the family of the friend of me and my family in Japan. There I was treated not merely as a friend but more as a real member of the family, as a real daughter and a sister. There I could forget entirely the difference of nationality and I experienced the real joy of being perfectly at home in America. When I went back to Vassar the next fall, the whole world looked different to me from that of last year and I enjoyed the work and the friendship tremendously. Furthermore I had all sorts of new experiences, for example, the "Junior Prom" into which I entered not as a spectator but as one of the girls.

Though my life in America is very short and my experiences are little compared with those of some other foreign students, as I look back I think that I have had at least two most fortunate experiences as a foreign student. One is my experience at Silver Bay which gave me a most beautiful and enduring impression of the ideals of America, and the other is my wonderful privilege of being a member of a good family which has made me understand America far better than any other thing. I feel so at home here that I often wonder why we have wars if we get to know each other so well as to feel no difference in our contacts with the people of other countries. If we students come to America merely to study and go back home without knowing well the American people, I think it is a great loss. In this respect I am very grateful for my privileges and hope that many other foreign students will have the kind of experiences given to me during these two years of my life in America.

#### BOOKS OF INTEREST TO YOU

"Before the Dawn," by Toyohiko Kagawa.

"The Christ of the Indian Road," by E. Stanley Jones.

"A Daughter of the Samurai," by Etsu Inagaki Sugimoto.



A CLASS OF CHINESE NURSES IN THE HANGCHOW MISSION HOSPITAL

1926]



#### CHINA Activities of Marshal Feng

**FENG** YU-HSIANG continues to receive attention from both the religious and the secular press. The latter, though sometimes calling him "the Christian General," classes him with the other military leaders fighting for supremacy, and reported the last of December that he had captured Tientsin and appointed one of his officers Governor of Chihli Province. With the prospect of his becoming the dominant figure in China, The Christian Century says of him:

He is a complete nationalist, thoroughly skeptical of the intentions of the Western nations in his country, and at least for the time being inclined to seek backing and counsel from Russia. He is a believer in discipline, and is likely to seek to introduce a spartan regime into such civil as well as military departments as may fall under his control.

A Church of England bishop in North China, wrote of him in The Mission Field:

He is still working hard on his own lines at Christianizing his army. He is now organizing a training college for chaplains who will, I believe, have to qualify in industrial work as well as in such knowledge of the Bible as he demands, etc., as it is his intention to use his chaplains largely in developing industries for the good of the people. Large numbers of his soldiers are still being baptized from time to time; opium has been practically banished, or at least driven underground in Kalgan.

#### Christian Shops Not Looted

**M**ANY false reports continue to come from China but those from missionaries are generally reliable. American Presbyterian missionaries in Changteh, Hunan Province, write of a bandit raid in one of their outstations: "None of the Christian households were looted nor members of their families molested though several had narrow escapes. Their heathen neighbors inquiring the reason why they were so calm, gave them a splendid opportunity for witnessing to the keeping power of God. A Christian widow, who has a small hosiery business, lives in a part of the city that was badly looted. Soldiers entered her shop evidently with the intention of taking what they wanted. Her young son, also a Christian and one of our school boys, just then called out, 'Mother, don't be afraid, God will take care of us.' The soldiers turned and walked out without a word, not lifting even one pair of socks. All the shops around her suffered severe loss."

#### A Magistrate and Foot-Binding

CHURCH of England deaconess A in Yungtsing, Chihli Province, writes of the reforms that are being brought about by a new county magistrate, who, she says, is one of Marshal Feng's men and is following his example. He has had the town streets improved and has opened night schools for both men and women. "The third great matter," she says, "is foot-binding. The magistrate is trying to enforce it on the women and girls; the older women are to unbind partially and the children wholly. Inspectors have been appointed to go round to the houses every ten days and see whether the orders are being carried out: they are to measure and keep notes of the size and growth of each one's foot, and fines are to be imposed on the disobedient. So far the only people with unbound feet have been a few Christians or children who come to the church schools."

#### **Overcoming Rural Illiteracy**

1926]

**THE** fight against illiteracy in L China, through the medium of the so-called "thousand character system" invented by James Yen, a Christian Chinese educated in the United States, is familiar to readers of the REVIEW. Rev. Hugh Hubbard, of the American Board Mission at Paotingfu, has been using the system in a campaign for rural mass education, which is described as the first of its kind. He organized his churches for putting night schools into hundreds of communities. His pastors leaped to the opportunity, the young farmers and villagers were keen to learn, he furnished \$1.00 per school for heat and light, he charged only ten cents for the textbook; incidentally he taught the gospels and Christian hymns, and he closed his term with these results: 5,600 students between nine and fifty-seven years of age taught; 800 received diplomas; 400 volunteer teachers enlisted; a type of community service discovered for the inexpensive, Church, immensely worth-while; a basis established for teaching Christian truth; a demonstration that illiteracy can be wiped out.

#### Swatow Baptists Independent

THE movement, so familiar now in L most mission fields, towards autonomy for the native Church has assumed a new form in Swatow, South China. There the Chinese Baptist Convention, with some five thousand church members, has taken matters into its own hands, and declared its independence, having addressed a letter to this effect to the Board of Managers of the American Baptist Foreign Mission Society. This communication, couched in the friendliest terms, states that the Chinese churches recognize with gratitude all that the missionaries have done in the past sixty to seventy years. Recent movements in China, they say-the anti-Christian movement of 1922, the indignation over the recent Shanghai massacres, etc.—have led them to take

this step in order to escape the imputation of being a foreign, not an indigenous church. The council is to consist of eighty persons, of whom fifteen are to be missionaries. They request for the present a continuance of foreign financial aid, but without foreign control. "We are very much ashamed that we are unable to provide for the missionaries."

#### **Chinese Christian Gentlemen**

TWO of the early graduates of the Anglo-Chinese College in Tientsin, whose father held at the time of their entering a position second only to the provincial governor, are now, having completed their medical studies in England, rendering voluntary service in the hospital of the London Missionary Society in Tientsin. One of the missionaries writes:

When I see these fine Christian gentlemen at work there day after day, I rejoice that the College has had a share in their education . . Their father, who was the first Minister for Foreign Affairs of the Republic, has been regular in attendance at the college chapel on Sunday mornings for many years. He holds the important position of President of the China International Commission for Famine Relief, and is one whose advice and support are sought for all good causes. One Sunday morning when collections were to be made for the relief of the flood sufferers, he took the opportunity to declare himself a Christian, and to testify to the help received at the Sunday services.

#### A Non-Missionary Hospital

**'HERE** is a town near Ningpo, de-L scribed by Miss A. Maddison, of the Church Missionary Society, where, for many years, there was strong anti-foreign and anti-Christian feel-Two women missionaries, howing. ever, did much to break down prejudice, and a dispensary did still more. After a time, the non-Christian gentry of the town opened a hospital, and installed a fully-qualified, foreigntrained, Chinese doctor, and he was a Bible woman, catechist, Christian. and missionary were always welcome to preach in the dispensary or visit in the wards, and the doctor himself held a Sunday evening service for

the patients. As a result, there is now in that town a church in charge of a Chinese pastor; boys and girls are being taught in C. M. S. day schools; and a catechist and Bible woman are carrying on evangelistic work.

#### Aim to Christianize Industry

THE Wusih Technical School was started two years ago by the M. E. Church South, in connection with Soochow University. The Principal, H. A. Vanderbeek, writes:

"Our double aim is 'Christianized Industries' and 'Christianized Lay Leaders by The plan is for a six-year high 1935.2 school course. During the first three years, the boys study general subjects and have manual training. During the last three, they specialize either in 'Construction,' where they learn to be building superintendents, or architectural draftsmen, or 'Manufacturing,' by which the boys in the machine shops learn to be draftsmen or foremen. The purpose of the school is to try to express the principles of Christianity; to establish a Christian industry that shall be characterized by the following essentials: A six-day week; no child labor; reasonable working hours; and humane treatment of workmen. When you note what goes on in shops and industries about us, you can realize that we are up against a pretty stiff proposition to adhere to standards of hu-maneness and try to compete on a price basis. While the boys take part in the production work as part of their educational experience, the production department is not primarily for their support, but for the support of the school itself. If we can get through the next three years, we will be practically self-supporting."

#### For Deaf Chinese Children

A LTHOUGH there are now known to be thousands of deaf children in China, only about one hundred of them are in school, and forty-six of these—thirty-two boys and fourteen girls—are cared for in the "Charles Rogers Mills Memorial School," conducted by American Presbyterians at Chefoo. Miss A. E. Carter, the principal, writes of her chief Chinese assistant: "Great praise is due Mrs. Lan, who has spent fourteen of the best years of her life in helping to make the school a success. Everyone trusts her and we all go to her for

advice in solving our problems." She continues: "The good reports of the boys and girls who have left us to make their own places in the world, cheer us. Three of the girls are teaching in schools for the deaf, and three others are teaching embroidery to hearing women. Six girls are happily married; one of them to Tsei Tien Fu, a graduate of this school who opened a school for the deaf in Hangchow. Thirteen boys are working in Shanghai and most of them are supporting a family. Others are living at home, and doing their share of work in the great struggle for daily bread.....It is especially gratifying to be able to report that nearly all of the pupils, who have been in school long enough to acquire the language necessary to read the gospel story, have accepted Christ as their Saviour."

#### "Very Good News" in Cairang

MRS. L. E. JACKSON, of the Christian and Missionary Alliance, writes from French Indo-China: "Mr. Jackson has written of the salvation of an idolatrous family in Cairang, whose home resembled a pagoda because of its many altars and shrines. The old mother had spent around a thousand piasters in her worship of Buddha, trying to insure for herself a worthy place in the next world. But when she heard the story of Jesus she became very angry with Buddha, saying, 'Buddha never did any of these things for me,' and she, with her family, started right in to put everything pertaining to Buddha and the Devil out of her house! The next question was what to do with their clean house? The preacher was consulted, with the result that a large sign reading Tin-Lanh RatTot (very good news), was placed over the gate to attract passers-by into the house. The mission of that sign is a story in itself. Suffice it to say that people from far and near find their way into that home to ask what the 'Good News' is about, and are then pointed to the Saviour. Later this

devoted family cleared out their big front room and converted it into a chapel. In this very room where the Devil had been worshiped for so many years, many souls have found their way into the Kingdom."

#### JAPAN-KOREA Japan Still Unevangelized

THE great progress which has been I made by Christian missions in Japan as a whole inclines many to overlook such facts as are stated in the latest issue of "The Christian Movement in Japan." For instance, though evangelistic work in Kyoto prefecture was begun nearly fifty years ago, there are still five towns with a population of more than 5,000 people each, and 235 villages of more than 1,000 population each in which there is no organized Christian work. The industrial group, toiling in some 500 factories, remains almost untouched; the coal mining group, where the need, physical, moral and spiritual, is very great, is almost entirely neglected. This is true also of the fisherman groups. Rural Japan is still a neglected field.

#### Japanese Braille Bible

THE Japanese New Testament in L type for the blind has been available for a good many years, but a group of blind Christians in Tokyo have long been praying that the Old Testament might be put into type that they could read. When the work was begun in August, 1922, they held praise meetings and prayed God for His best blessing to rest upon the undertaking. By Christmas, 1924, it was completed, and the blind brethren held a celebration and praise meeting. Their cups were running over with joy, and the Bible Society representatives joined them in thanks to God for this achievement. It makes a big set of books in itself, consisting of There are two thirty-four volumes. remarkable things in connection with the Japanese Braille type Bible. One is the fact that with the printing of the Gospel of John in this type by the American Bible Society, about twenty-three years ago, Braille type was first introduced into Japan. Christianity has the honor of introducing literature among the blind in Japan. The other thing is the fact that Japanese is one of the first languages into which the whole Bible has been transliterated into Braille type; and is the first Far-Eastern language to have the whole Bible in Braille— Arabic being the only other Oriental language with the whole Braille Bible.

#### Christian Higher Education

EV. A. OLTMANS, D.D., a mis-K sionary of the Reformed Church in America in Japan, writes that in the sphere of Christian education the question becomes more and more urgent why the Japanese Church concerns herself as yet so very little about this matter, but leaves it still so largely to the missions. "It seems to me,"' he says, "high time to change the name of 'mission schools' into that of 'Christian schools.' Such a change of name might probably do something to increase the interest of Japanese churches in higher the Christian education, as is already so splendidly the case in the work of the Sunday-schools. A hopeful sign of progress is the passing of a resolution at the recent Synod to form a Board of Education in the Church, whose task it shall be to encourage and assist Christian education and the training of Christian ministers and evangelists. For something like this we have for years longingly waited, but on the mission field one learns to exercise patience."

#### New Buddhist Magazine

THE Young Men's Buddhist Association of Tokyo is now publishing a magazine entitled Young East. In its first number the editor describes the mission of young Buddhists:

What is our mission for the East? To harmonize and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigor, and to unite their efforts for the restoration of the ancient civilization of the Orient, which gave birth to great religions, deep philosophies, and noble arts . . . What is our mission for the West? It need scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a deadlock today. If civilization is really what the present civilization of the West represents, it is a curse instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy, and faith of Buddhism. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men, but to all living creatures on

#### **Courage of Korean Pastors**

THE deprivations resulting from L the forty-per-cent cut in the evangelistic budget for Korea of the Methodist Episcopal Church are being met heroically by the native pastors, whose salaries before it were only about \$20 a month. Bishop Welch tells of one district superintendent, who, at the close of a three-days' "retreat" for prayer said to his fellow-workers: "There are days before us when there will be no grain for the noon meal. Our children will come home from school and from play hungry and will ask for their dinner. Let us not look sad and tell them that there will be no dinner, because there is no grain in the house. Do not let us allow them to carry through their lives the remembrance of hunger with no food to satisfy. Let us pat them on the head and with a smile say, 'You had a late breakfast, and we shall have a good soup for supper, and it will be early; Take a drink of water and run on!''

#### The "Norman Period" in Korea

**R**EV. JAMES S. GALE, D.D., whose thirty four years of missionary service under the Presbyterian Board give his words authority, says that young Korea, reaching out after Western civilization, does not realize that the latter demands "hard work" and "the actual goods." Recently, he says, a young man caller told him that his having no work and knowing nothing was the fault of society today.

When that was reconstructed there would be work for all. "I told him," Dr. Gale says, "that the Chinese, millions of them, cared not a penny about society or its reconstruction, but they knew how to work and were taking it daily away from the Korean in his own land. Dr. Inouye, former Minister of Finance, told me the other day that for government work Japanese coolies demanded four sen a day, Koreans one yen and a half, while Chinamen took seventy sen andsmiled. Koreans and Japanese struck for higher wages still and so were sloughed off, leaving the Chinamen in command of it all . . . We must be patient, however, for we are in a condition today not unlike that of the Norman period in England-an age of social and literary confusion."

#### Government Grant for Lepers

THE work of American missionary L physicians in caring for lepers in Korea was recently praised highly by Governor Sawada of North Kyungsang, Korea, at a reception in Taiku at which were present the Japanese officials and their wives, General Secretary William M. Danner of The American Mission to Lepers, and Dr. and Mrs. A. G. Fletcher, Presbyterian missionaries. Governor Sawada has been instrumental in securing a government grant of \$3,500 a year for the leper work cared for by Dr. Fletcher in the Leper Mission Hospital in Taiku. He said:

We appreciate very much the excellent work done here by The Mission to Lepers, through the loving and untiring efforts of Dr. Fletcher. We are glad to have had some share in it through the Governor-General's grant. I shall have greater sympathy with it now since I have learned of its worldwide character.

#### Korean S. S. Convention

A<sup>T</sup> the National Sunday-School Convention in Korea, held in October under the general leadership of Rev. J. G. Holdcroft, D.D., the paid enrollment was 1,945 and the actual attendance over 2,200. No less than nine churches were required to

earth.

care for the crowds. Even in their optimism, and there is an abundance in Korea, plans were made to entertain only 1,000 and the committee declared they were "about swamped." The treasurer, Rev. Charles Allen Clark, D.D., wrote, "It was the greatest religious Christian assembly ever held in Korea and will do much for Sunday-schools throughout the land." Plans were made for regional conventions in different parts of the country, that the influence from the great gathering in Seoul might be effective in all sections. One in Pyengyang was to take place from December 29th to January 5th. Among the speakers in Seoul were Rev. E. G. Tewksbury, of Shanghai, and Horace E. Coleman, of Tokyo, both of whom are field representatives of the World's Association in the respective countries.

#### ISLANDS OF THE SEA Girls from Pagan Tribe

T Zamboanga, a mission station of A the Protestant Episcopal Church in the Philippines, the missionary and his wife have taken into their household a young girl from the Tirurai tribe, the first of the tribe to venture out of the very primitive conditions of her pagan home. She has had some schooling, and is to be trained so that she may return to her people and prepare them for baptism, teach church school classes, and instruct the women in nursing and the care of children, matters in which they have only most primitive knowledge. Her name is Augustina Cariaga. A second girl from the tribe, Balbina de la Cruz, is receiving preliminary instruction and doing practical work in the hospital, looking towards a possible course in the Nurses' Training School, perhaps to be the first Tirurai nurse. The Bishop confirmed Augustina during the summer, and received Balbina from the Roman Church.

#### New Britain Teachers

A USTRALIAN Methodists conduct on the island of New Britain, in the South Seas, a training school for 5

native catechists, of which E. G. Noall writes: "The three grades have each a native teacher in charge, the teacher of the final year students being known as the native head-teacher. For some months the school was conducted with credit by them when there was no white headmaster, and when duties of a manifold and complex nature constantly called the Principal away. Such men are invaluable. Between them they handled about 130 boys. They are also local preachers and class-leaders, one being a catechist on trial.....As it is impossible to send all of our qualified students to their own villages, it will be seen, therefore, that their future life demands sacrifice. Yet, while many of our villages are often unable to receive a visit from a white missionary for many months, often for a whole year, the native minister still 'holds the fort.' "

#### NORTH AMERICA

#### Churches and World Peace

THE conference on this subject, held in Washington in December, was composed of delegates from thirty There were denominations. also groups representing the Federal Council, the Church Peace Union, and other agencies interested in peace propaganda. The purpose of the conference was (1) to study what are the Christian ideals and attitude with regard to war and peace; (2) to study what the churches ought to do; (3) to plan a nation-wide campaign of education to carry to the churches the results of the study of the first two points. It was throughout a study conference. There were no set addresses save at the opening session and at the closing session; but for eight periods this group of earnest men and women met and discussed definite problems. The findings, embodied in "A Message to the Churches" constitute a very suggestive document.

#### Methodist Union Defeated

THE vote of the annual conferences of the Methodist Episcopal Church, South, on the adoption of the Plan of Unification, is 4,528 for and 4,108 only against. Inasmuch as the legal majority of three fourths was not obtained, the present proposal fails.

The Plan was framed in 1923 by the joint commission of fifty, with only three dissenting votes, all from the Southern group. The Northern General Conference in May, 1924, approved it by a vote of 802 to 13, and the General Conference of the Methodist Episcopal Church, South, on July 4, 1924, took similar action by a vote of 297 to 75. The annual Northern conferences have been voting upon the plan this year, approving it by overwhelming majorities. The one thing needful to validate the action and unite the long-severed branches of Episcopal Methodism was a threefourths vote of the Southern Conferences. This has now definitely failed.

#### **Rival Baptist Mission Board**

THE break which has been develop-I ing inside the Northern Baptist Convention has reached the point where the Baptist Bible Union of North America has organized a foreign missionary board of its own. The executive secretary of the union is quoted as speaking of the new board as frankly "in opposition to the Foreign Mission Society of the Northern Baptist Convention." "Needless to say," comments The Christian Cen-tury, "the missionaries sent out will be pledged to the propagation of an unbendingly conservative type of doc-The first field to be entered, trine. it is announced, will be Russia.' Christian Work estimates that perhaps three or four hundred of the twelve thousand churches belonging to the Northern Baptist Convention will support the new Mission Board.

#### **Race Relations Sunday**

THIS day, proposed by the Federal Council of the Churches, was first observed in 1923. The active cooperation of the Home Mission Boards, the Y. M. C. A.'s, Y. W. C. A.'s and thousands of local churches has made the day an event which is receiving

attention in all parts of the nation. The date for the next annual observance is February 14, 1926. In a country where many social and national groups dwell, the problem of applied brotherhood and goodwill cannot be limited to one or two races. The Indians, the original Americans, seek justice at our hands. Through leaders of character and intelligence largely trained in schools supported by the mission funds of the churches, the Negroes are now asking for full participation in community and national life. The Japanese and Chinese are demanding that their treatment in America be upon the same basis as that of other foreigners. Mexican citizens within our borders are asking a full chance and a fair understanding and interpretation of themselves and their aspirations.

#### Hampton-Tuskegee Fund

THE \$5,000,000 required to be raised or pledged by Dec. 31st in order to meet the conditions under which George Eastman offered to add \$2,000,000 more as an endowment fund for these two institutions was secured three days ahead of time. The chairman of the Campaign Committee said:

The reasons given by Mr. Eastman for his gift have appealed to the public and it has responded in the shape of more than 10,000 subscriptions, running from gifts of \$1 each from some of the colored graduates, to subscriptions of \$250,000 each from five different individuals, topped off by a \$1,-000,000 gift from John D. Rockefeller, Jr., matching the \$1,000,000 pledge with which the General Education Board inaugurated the exampaign.

The entire South was organized with headquarters in Atlanta. Many well-known Southerners took an active part in making the campaign a success and countless new friends were made for the cause. The alumni of the schools raised more than \$200,000.

#### Seamstress Helps Two Continents

MANY instances have been told of the way in which great blessing has resulted from comparatively small

sums of money, when these represent true devotion and sacrifice. The Christian Century is authority for this latest story: In the tiny village of Nanton, about 100 miles from Calgary, in the province of Alberta, Canada, a seamstress, by giving up even some of the necessities of life, never spending a needless penny, and never taking a day's holiday, has saved \$450. This sum she has invested in foreign missions through the British and Foreign Bible Society. Two hundred dollars has been used to distribute the Gospel according to Mark in Braille among the blind of Burma. The rest was used to take a translation of the same gospel, just completed by workers of the Swedish Evangelical National Society, to 5,000 natives of Somaliland, Africa. The Swedish society was without funds to publish and distribute the translation -the first part of the Bible to reach Somaliland.

#### Girls' Delight in Giving

A TEACHER in one of the Presbyterian schools in the Southern mountains, Langdon Memorial School, at Langdon, Ky., writes:

"Our chief thrill during the month of November is our annual thank-offering to the Lord given through our Board of National Missions. It is a busy time, because girls without money must find ways of earning if they are to give. Oh, for power to convey to your minds and hearts their earnestness, their sacrifices, their enthusiasm, their joy in earning and giving! What though they must rise before five in the morning, and hasten to work, what though digging turnips, burying cabbages or raking leaves be substituted for Saturday's hike, and what though the daily recreation hour for the whole month be given up, if they may thereby earn money to give! One thing was uppermost in the minds of us all -our gift to the Lord, and so the work continued merrily-tatting, crocheting, ripping, mending, sewing, washing, ironing, pressing, mouse-catching, nut cracking and coffee grinding as well as fine baking and ironing for the community. Finally the day came and the offering was found to be over two hundred dollars, of which more than one hundred and thirty dollars was the gift of these penniless girls themselves. We were much touched by the fact that the largest carners were six girls who are working their way through school, either by summer work

or by doing two girls' work during the school term."

#### **Protestant and Greek Churches**

HE Federal Council of Churches L has appointed a special committee, headed by Bishop Charles H. Brent, to plan a conference between representatives of the Greek Orthodox and of the American churches, in some Greek Orthodox land. Such a conference would discuss social and educational questions, international relations, and church matters of a nonecclesiastical nature. So far. in addition to Bishop Brent, the committee includes Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, and Dr. George R. Montgomery, one of the American advisers on the Near East at Versailles, and later secretary of the Armenia-American Society.

#### **Buddhists** in California

OS ANGELES may now boast the L possession of the largest Japanese Buddhist temple outside of Japan. It was dedicated in November by Count Sonyu Atoni, brother-in-law of the Japanese Emperor, head of one of the largest and most progressive of Japanese Buddhist sects. Count Atoni, while in Los Angeles, emphasized the common contribution to world peace which the United States and Japan can make. He stated that one of the purposes of his trip was to encourage the sons of Japanese now in this country to return to Japan for training, in order that they might later act as Buddhist missionaries to America.

-Christian Century.

#### Christian-Jewish Good Will

ONE of the newest committees under the Federal Council Commission on International Justice and Good Will and one that has attracted a good deal of attention, is that on good will between Jews and Christians. It is believed that it is the first time that such a commission has been appointed by Christian churches acting together to plan to bring about

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better relations between the races. The Rev. Alfred Williams Anthony, formerly secretary of the Home Missions Council, is chairman, and the Rev. John W. Herring is secretary of the committee. One editor comments on the high type of social leadership which these appointments promise, and continues:

Improvement of the relations between Jews and Gentiles is the more difficult because the problem is so intangible. Why should there be any trouble in the first place? One is apt to exclaim, "The solution of this problem is simply bringing Chris-tians to act as such," and let it go at that. But, however large a measure of truth there may be in such a generalization, it does not come to grips with the problem. Granted that Gentiles have not lived up to the highest conceptions of Christian conduct, and granted that some Jews have given evidence of mannerisms that have made social contacts difficult, the resultant irritations-and worse—are so real that they need to be faced frankly, analyzed, and dealt with. Mr. Herring brings to his new task the enthusiasm of one who believes that a liberal attitude, in whatever realm exhibited, will call forth a liberal response. He is, it is understood, taking the obvious course of informal get-togethers between Jews and Gentiles to find out what the present situation actually is. He has not mapped out any hard-and-fast course of procedure; he is not the kind of man who will announce panaceas. But if he succeeds in impressing on Christians the existence of this problem, he will perform a true service.

#### Yale in Labrador

STABLISHMENT of a Yale L school in Labrador, at the Grenfell Mission, has been announced. The institution, founded by gifts of Yale students, stands at Northwest River, the gateway to the interior of Labrador. Seventy families now residing at that point have no other means of educating their children. For years Yale men have passed their summers assisting Dr. Grenfell in his work among the children and young men, all of whom, above the age of sixteen, earn their livelihood by trapping. Three undergraduates were attached to the Grenfell mission last summer. In a letter to the Yale Grenfell Association, Dr. Grenfell said: "The establishment of a school at Northwest River is the result of a long history of volunteer service from Yale. A whole list of Yale names comes to my mind as I write, men who have done yeoman service."

#### LATIN AMERICA

#### Mexican Catholic Campaign

NATIONAL congress of Roman A Catholics held in the city of Mexico to organize a youth movement among Mexican Catholics, is reported by The Christian Century. The archbishop has given out a statement to the press in which he indicates that the church will hereafter actively oppose governmental policy in Mexico. The archbishop says: "The laws which oppose the natural rights of Catholics, those which destroy marriage through the medium of divorce, those which deprive fathers of the right to give their children a Christian education, those which prevent freedom of worship, will be opposed by the national hierarchy. Methods similar to those adopted by the cardinals and archbishops of France will be followed for this campaign. Active propaganda will be carried on by means of pastoral letters, tracts, and lectures; petitions will be addressed to the chamber of deputies: popular manifestations will be organized; and all possible efforts will be made to convince the executive, federal and local authorities of the justice of a constitutional and legislative reform. Catholic groups are in process of organization and a national action against lay legislation will soon begin."

#### The Bible at Work in Mexico

THE Mexico Agency of the American Bible Society was established in 1878. For almost fifty years, in the midst of revolution and internal strife, and in spite of privation and persecution, the work of Bible distribution has gone steadily forward. The results of this patient, persistent effort on the part of the faithful colporteur are found by missionaries in many unexpected places. A whole family appeared at an afternoon serv-

ice in a mission church and asked to have the children baptized. No missionary had ever visited the little village where they lived, and they had never attended an evangelistic serv-Through reading in their own ice. home a Bible given forty years before to the grandfather of these children, the father and mother had become followers of Christ and were taking advantage of their first opportunity to have their children baptized by a Protestant minister. Isolated groups have been discovered never before visited by missionaries. One of these had chosen a leader from among their own number and held regular services. Most of the people lived in the mountains, and some of them had to leave home at daylight to arrive in time for an evening service.-Missionary Voice.

#### **Preaching from a Treetop**

**R**EV. J. T. BUTLER, of the Central American Mission, writes of a native preacher named Jose Escamilla: "I found him up in a big tree fully sixty feet above the ground preaching about Zaccheus in the tree. I listened and looked. There he was, barefooted and bareheaded, standing on two small limbs away up in the top of the tree. This is his regular preaching place. He goes up there every Sunday morning and can be heard a mile away. Droves of people pass along the street a short distance from him. He preaches, sings and prays. I hardly knew what I thought about this novel way of doing things, but I waited to hear from others as to results. On Sunday night I baptized a woman who lives near the tree and she testifies that his preaching and praying was used of God to convince her of her need of a Saviour. She said that his praying for his enemies was a new thing to her. On Monday night I baptized a man and his son and a daughter who live a mile or more away from the town. They say they can hear him preaching from where they live. I say amen, now, to his preaching up in the tree. He said he had been shot at a

time or two while he was up there. The woman I baptized on Sunday night told me that the priest had warned the people not to sit in their doors and listen to that fellow up in the tree or they would be dealt with by the church for doing it. It seems that people are listening to him in a way to alarm the Romish priest."

#### **Protection for Dominicans**

**HE** policy for the protection of I natives of Santo Domingo adopted by the social action department of the National Catholic Welfare Conference has been endorsed by the Board of Home Missions and Church Extension of the M. E. Church. Methodist missionary work in Haiti and the Dominican Republic, as well as in Porto Rico, is under the control of this Board. In Porto Rico, according to Dr. D. D. Forsyth, secretary of the Board, the natives have been largely reduced to a condition bordering on peonage at the hands of American sugar concerns. If something is not done, the same fate threatens the Haitians and Dominicans. The Catholic protest, which now will have behind it the endorsement of the Methodists, seeks government action to restrain American interests from thus exploiting the island of Santo Domingo.

#### Persecution in Brazil

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THE men's Bible class of Juiz de Fora, Brazil, is maintaining work in near-by villages. "One village, however, suffered violent persecution a few weeks ago when two or three persons interested in our work were attacked by a mob, instigated by the priest, and one of our men was killed and another wounded in the spine, perhaps crippled for life," writes the presiding elder, Rev. C. A. Long. "This was done on the man's own The mob said: 'Methodists land. cannot exist here; away with them!' The father of the man killed, who is also grandfather of the man wounded. gave the land and built the church for the Romanists, who have repaid him in this way . . . Work in this village has been suspended until conditions are more favorable, but the people interested are coming to Juiz de Fora to church and want the work continued. The murderer is at large, and the inquiry will result in nothing, due to Rome's protection."

-Missionary Voice.

#### EUROPE

#### British Resolutions on China

THE resolutions, quoted in the December REVIEW, which were adopted by representatives of thirtyseven American missionary boards on the present situation in China, have been followed by this statement issued in Great Britain:

The British missionary societies which have work in China have been following recent events there with close concern. The standing committee of their conference have just sent a letter to the Chinese Minister in London, in which they state that the societies welcome the action taken by His Majesty's Government in entering upon a comprehensive revision of the treaties which at present regulate the position of foreigners in China. They inform His Excellency that the leading British missionary societies working in China have passed resolutions expressing their desire that their future legal rights and liberties instead of depending on existing treaties between China and Great Britain, should be those freely accorded to them by China as a sovereign power and mutually agreed upon in equal conference between the Chinese Republic and Great Britain.

#### European Student Confederation

THE efforts for world peace that are being made by the students of Europe are thus described by Dr. Stephen P. Duggan: "Since the World War there has been founded in practically every European country a National Union of Students and as early as 1922 these national unions were amalgamated into the Confederation Internationale des Etudiants. The Confederation holds a conference in a different country each year, which is attended by the leading spirits of the national unions. At this conference the questions that interest students are discussed and the meth-

ods of approach to them adopted by the different national unions explained. The Confederation works through commissions, each of which is under the supervision of some one national union. One of the finest aspects of the movement is the disappearance of national animosities. The Confederation Internationale des Etudiants which started as an Allied organization has now admitted the representatives of all the ex-enemy countries."

#### **Continental Jewish Converts**

THE United Free Church of Scot-I land has a Jewish Mission Committee, whose last report contains these encouraging statements: "There are more conversions to Christianity among the Jews, proportionately to their numbers, than there are conversions among the heathen as a result of foreign mission effort. In Hungary alone, since January, 1918, 40,000 Jews have declared themselves Christians. In Budapest over 2,500 Jewish converts have entered the membership of the Presbyterian Church during the past seven years, and half that number have been received into the other Protestant churches of the city. Similar things are taking place in Czecho-Slovakia, Poland, Ukrainia, and other places. There has been an unusual disappearance of prejudice, and a quite extraordinary response to the Gospel among the Jews. At all our stations-Glasgow, Prague, Kolozsvár, Budapest. Constantinople, Tiberias, Safad-there are numbers of earnest Christian men and women who were reared in Jewish homes."

#### Czecho-Slovakian S. S. Teachers

OVER one hundred students were enrolled in the school of methods for Sunday-school teachers, held under the auspices of the Sunday-school Association of Czecho-Slovakia, in Sazava. All parts of the Czecho-Slovakian republic were represented by the students who attended during the eleven days. Thirty-six lectures were given, on the study of the Bible, Palestine, pedagogy, psychology, and methods related to the various departments of the Sunday-school. Daily devotional periods were conducted by Rev. A. Novotny, Secretary of the Czecho-Slovakia Sunday-school Association. Physical and recreational hours were included. A volley-ball match with the Y. M. C. A. from Prague was won by the Sunday-school teachers. A report of the school in a newspaper which seldom prints religious news stated:

The Sunday-school Association in Czecho-Slovakia is seeking to introduce new methods of religious education into the church educational scheme. It was organized in 1921 and has now more than 10,000 members. The leaders of it are convinced that the mere religious instruction in public schools is not sufficient to develop the spiritual forces of children.

#### **Bolshevism** and Religion

A NEW illustration of the bitter attitude of the Soviet Government toward religion is to be found in a recent decree, quoted by *Evangelical Christendom*, ordering the removal of books from the libraries that serve the needs of the masses. It is stated "the section on religion must contain solely anti-religious literature; historical and philosophical books that formed part of this must be included in the corresponding sections."

The Christian Advocate states that the Comsomol, or League of Communist Youth, which is limited to young atheists, has 1,200,000 members, a larger number than the combined Y. M. C. A. and Y. W. C. A. membership in the United States. A junior order called "Pioneers" consists of boys and girls of "scout age," the early teens. These Pioneer groups are led by members of Comsomol and are prepared for membership in the senior order. The whole number of children in Russia now receiving any sort of religious instruction in church or school is practically negligible. Breach of the law prohibiting religious teaching of children under eighteen years of age is punishable by a long term

of imprisonment or even by exile to Siberia.

#### AFRICA

#### Plans for African Education

ΉE Carnegie Foundation has given \$37,500 to the Jeanes Fund for such supervision of little local schools in Africa as the Fund gives to Negro country schools in America. James W. C. Dougall, of Scotland, has already gone out to Kenya as the first educational director under the Fund. In addition, American missionary and other agencies are sending James L. Sibley, who has already done work of the same sort in Negro schools in Alabama, to Liberia to study educational conditions there. These plans were reported at the Conference on Africa held in November at the Kennedy School of Missions in Hartford. Another significant outcome of the conference will probably prove to be an International Bureau of African Languages and Culture, in which mission boards of America, Europe and Africa and learned societies from all parts of the world will cooperate for the study of 800 African languages and dialects and the production of educational literature in them. The Bureau will also serve as a clearing house for those engaged in translation, and help to insure a uniform and scientific system in reducing unknown languages to writing. The early plans for this bureau were described in the May, 1925, REVIEW.

#### Earnest African Learners

THE Rev. A. J. Leech, a missionary of the Church Missionary Society at Butere, in the Nyanza Province, Kenya Colony, reports that there has been a steady stream of candidates for baptism and for the catechumenate during the past year. Their keenness may be judged by the fact that many a lad or young woman residing at a distance of, say, ten miles from the mission station will have walked at least one hundred miles during the week, going to and from the instruction classes. Not infrequently they

are overtaken by heavy rains on their long journey homewards in the afternoon. Not all, of course, come from such distances, but many do; some travel even longer distances, and have in addition to ford unbridged rivers at dangerous crossings. The evident sincerity and devotion of the candidates give promise of their future

#### Her "Friend, Jesus"

usefulness in the Church.

TISS E. J. VEAL, a C. M. S. mis-M sionary in Berega, East Africa, tells of the trust in God of a woman, very old and nearly blind, who had been deserted by her relatives and left to live quite alone in a tumbledown bouse in the forest, where once there had been a village. She had received Christian teaching from a Bible woman, and her faith in God as her protector and keeper was absolute. When asked whether she was not afraid to live alone in that wild place, she replied: "I am out in the forest; long grass grows right up to my door, and wild animals are all round me; but God does not let any come near me, nor harm me." She loved the name of the Lord Jesus, and often said when the Bible woman went to see her: "Ah, you have come to tell me about my Friend Jesus."

#### Developing Kru Leadership

FOR the first time in its history, according to Mrs. M. W. Williams, of the Methodist Mission in Liberia, the Kru Coast District Conference, held in September, 1925, at Nana Kru Mission, Liberia, elected all its officers from its own native ranks. She says: "The secretary and his assistant were young Kru men educated at our college in Monrovia and in high schools down coast. The secretary is in charge of our Methodist Day School in Grand Cess; his assistant, of our school in Newtown-Sasstown. The treasurer and his assistant were Kru preachers, from Kinicadi and Wrukre. The District Superintendent and his wife were the only foreigners present. The Workers' Institute, held three days before District Conference, was a real test of qualification for work. Forty of our workers took the examinations on their scholastic ability in mathematics, grammar, reading, spelling and letter-writing, and on their knowledge of the Bible and ability to conduct a Methodist Episcopal church service. Several Kru men, educated in our higher schools in Liberia and abroad, gave valuable service as instructors and examiners. To have Kru men conducting an Institute among Kru people on this coast as it would be done in college circles in the U. S. A. was an inspiration and an incentive to our staff of district teachers, which staff each year shows steady increase in its enrollment of better-educated workers."

#### **Methodist Congo Mission**

DEV. JOHN M. SPRINGER, D.D., K superintendent of the Congo Mission of the M. E. Church, and Mrs. Springer, were recalled by Bishop Johnson from South Africa, where they had been taking a vacation. Dr. Springer writes: "Though we were sad at parting with our Rhodesia friends, when our train turned north at Bulawayo, we felt a thrill of homegoing. And when we saw the scores of smiling faces, white and black, at the station of Elisabethville, we felt that we were verily back in the midst of our own family. Brother Guptill kept us going in the mission Ford all the rest of the day from one meeting to another till our heads swam. The Mission Hall erected for native work in 1917 is entirely too small for the present congregation. Indeed, we had it crowded when it was first opened. And now with a thousand members and adherents it is quite inadequate. We thank God that the Detroit area is now providing for the erection of a much larger native church and this building can be used for the many social and school purposes among these thousands of natives. We are now stationed at Panda, ninety miles north of Elisabethville, where there are about 600 white people and 4,000 natives employed in the various industries. I also have the care of Kambove and several out-stations. I am more than grateful for a Ford car that came as a direct answer to prayer."

#### South African Indian Problem

**B** ISHOP FREDERICK FISHER, Episcopal of the Methodist Church, on his arrival in Bombay after an extensive trip in Australia and South Africa, stated that he had never seen anywhere in the world a race situation more sordid and with more possibilities for evil than that which at present exists between the combined English-Dutch "superior white" minority and the African-Indian colored majority in South Africa. Legislation is pending in the Union of South Africa, which, if passed, will completely crush the Indian community resident there, practically forcing it by economic and social pressure to leave the country. Mr. C. F. Andrews, independent missionary in India, and close friend of Mahatma Gandhi, has left for South Africa to give moral leadership to the harassed Indian community there.

#### South African Native Churches

NATIVE Churches Commission. A appointed by the Government of South Africa to investigate the various religious bodies organized by natives who had seceded from the bodies to which they had belonged, has re-This holds cently made its report. that union of the various churches in a strong, properly-articulated organization is much to be desired, and makes recommendations for government recognition, an advisory board, and the framing of a few rules to which secessionists should conform. The report continues:

The most notable move has been made by the United Free Church of Scotland, which has formed a separate Native branch of the Church to be known as the Bantu Presbyterian Church, with a General Assembly of its own in which the European missionaries are a minority. It says much for the good sense of the natives that they have elected a European as their Moderator, while in the meetings there has not been a division on racial lines. The new Church is still in its cxperimental stage, but it seems to the Commission to have in it the germ of the safest solution of a difficult problem. It is interesting to note that three of the great missionary churches of Nyasaland have united their converts into one great Native Church in order to allow them to advance in the direction of control in church matters without having to resort to the expediency of a secession.

#### THE NEAR EAST

#### Turkey and the Iraq Boundary

THE Council of the League of Na-L tions, at its meeting on December 16th, definitely established the "Brussels line" as the northern frontier of Iraq and the southern frontier of Turkey. The decision, which ends the five-year dispute between Turkey and Britain as to the sovereignty of the District of Mosul, is made upon condition that Britain renew for twentyfive years her treaty obligations with Iraq, which practically make her a mandatory power over the Arab State. The representatives of Turkey refused to attend the Council meeting and have since declared their unwillingness to accept the decision. The aspect of the situation which most concerns the student of missions is probably the report of the special commission on the atrocities committed by the Turks. A regiment of Turkish infantry, says the report, acting under orders from the Turkish Government of Angora, sacked villages, criminally attacked women and killed men and children in the part of the disputed territory which was held by the Turks. Details of the massacre were obtained by the cominvestigation mission during ancarried on among 3,000 Chaldean Christians who escaped from the ranks of Christians who were being deported.by the Turks.

#### Near East Colleges Fund

THE recent campaign to raise \$2,-500,000 for the Near East Colleges —the American University of Beirut, Robert College, Constantinople Wom-

an's College, Sofia American Schools and International College of Smyrna -in order to secure the additional \$625,000 offered by John D. Rockefeller, Jr., has emphasized the international character of these institutions. Contributions toward the fund have been received from every State in the Union, from Canada, Alaska, Hawaii, Jamaica, China, Japan, England, France, Germany, Greece, Bulgaria, Turkey, Russia, Egypt, Syria, Palestine, Persia, Iraq, Arabia, the Malay States, Soudan, Cypress, Hauran, Austria and South American countries. Many of these have come from graduates of the American University of Beirut. The Alumni Association has 3,280 members representing many creeds and races in all parts of the world, and the organized effort which they have put forth for this fund, after the manner of ''alumni drives' in the United States, has been the first undertaking of the kind in the East. The present student body of 1,200 in Beirut represents twenty-nine nation alities.

#### Bin Saoud's New Victory

IRST Mecca, then Medina, and ŀ now Jeddah have fallen into the hands of Bin Saoud, the Wahabi chieftain, whom Dr. Paul Harrison, as readers of "The Arab at Home" will remember, speaks of as "my friend." Word was received in New York by cable late in December that King Ali of the Hedjaz had surrendered Jeddah to the Wahabis under the command of Bin Saoud. For many months, in fact since he succeeded his father on the throne of Hedjaz, King Ali has been engaged in a desperate struggle to put down the opposition of Bin Saoud, head of the Sultanate of Nejd. Several days ago Ali was reported to be planning his escape from the invested city of Jeddah. He fled after the Wahabi tribesmen under Ibn Saoud had captured the city of Medina. The conflict between the Arabian States of Nejd and Hedjaz began in 1919. When Mecca fell into the hands of Bin Saoud, King

Hussein, pressed to abdicate by the people of Jeddah, relinquished the throne, having held it for eight years. The Jeddah notables then selected Ali as Hussein's successor.

#### INDIA AND SIAM Woman Successor to Gandhi

HE Indian National Congress, that great unofficial gathering which settles the policy of the nationalistic movement in that empire from year to year, is being presided over this year by a woman, Mrs. Sarojivi Naidu. Mrs. Naidu, who succeeds Gandhi in the presidential chair, is widely known as a poet, and in politics she has been able to use her poetic talents to make vivid the causes to which she has committed herself, Hindu-Moslem unity in particular. Christian Work comments: "The Communist Internationale has wired its sympathies to the Indian Nationalist party. The Moscow Soviet has lately sent a letter of sympathy and cooperation to the workers of India. But no one fears the spread of Bolshevism in India so long as Mrs. Naidu remains in the presidential chair."

#### A Theosophist "Christ"

**THEOSOPHISTS** gathered at Ad-⊥ yar. Madras Presidency, during the latter part of December hailed a Hindu named Krishnamurti as "the second Christ." Seven of his twelve "apostles," chosen from "The Order of the Star of the East," were then announced as follows: Mrs. Annie Besant; Bishop Charles W. Leadbeater, of Australia; Jinarhadasa, a Singalese Buddhist and a graduate of Cambridge; the Rev. Oscar Kollerstrom, a priest of the Liberal Catholic Church in Australia; George Arundale, an English lecturer and educational commissioner in Indore state; his Hindu wife, Rukmini Arundale, and Bishop James Ingall Wedgwood, a priest of the Liberal Catholic Church. These "apostles" have been appointed "by command of the King," according to Mrs. Annie Besant, who has been training Krishnamurti for years for the role which he is now about to assume. In "The Christ of the Indian Road," Rev. Stanley Jones suggests that the choice of this title "the second Christ" is ene proof of the influence of Jesus on the thought of all India today.

#### An Earnest Village Teacher

NEW church organized in a sec-A tion where, he says, "unmitigated heathenism prevailed until about a year ago," is described by Rev. F. W. Stait, American Baptist missionary in Udayagiri, South India. He writes: "The village is called Nandipadu and we have a church of fortyseven members. The acting pastor is Peter, a government board school teacher. He is a lower-grade trained man, but a real power in evangelistic work. He has led most of his pupils to Christ. He has regular services and Sunday-school every Sabbath. It is a real spiritual feast to attend one of his Sunday services. We try to be with them on the first Sunday of each month. Peter and his church members have brought converts from two new villages during the year. God grant that many more may be brought to the Saviour through their influence. Peter has passed out of his school nine boys who finished the fourth standard and led them all to Jesus. It is the first village with such a record."

#### One Doctor, 18,000 Patients

NE missionary physician aided by two missionary nurses and a few Indian assistants, cared for 18,000 patients and performed more than 1,000 operations in a hospital with 100 beds and 66 private wards, during the past twelve months, according to a report received by the Board of Foreign Missions of the Methodist Episcopal Church. This record was made by Dr. Alexander Corpron, Medical Superintendent of the Thoburn Memorial Hospital, Nadiad, India. During the year he cared for 16,600 out-patients, 1,216 in-patients and performed 976 major and 177 minor operations. In addition to this, the

doctor and the nurses and native assistants traveled through a territory of some 3,000 square miles where 2,000,000 Indians live and gave advice, clinical care and instruction in sanitary methods. Dr. Corpron is not only an M.D., having graduated from the University of Michigan, but he is also an ordained pastor. He has carried on religious services in the hospital and in the villages visited.

#### Redeeming Burmese Slaves

DISPATCH from London to the A DISPATULT TION LOLD New York Times in December stated that at a cost of \$100,000 the Burmese Government hopes to stamp out slavery in Hukawng Valley, in Upper Burma, a settlement of people of the Mongolian type of many mixed races. The form of Animism followed by the people requires occasional human sacrifices. To stop these absolutely would require a dangerous and expensive military expedition, but it is hoped that, as the victims are always slaves, the sacrifices will practically cease if the slaves are emancipated. The people are quite willing to do this at a price, and the British are prepared to pay it.

Frontier officers escorted by Burmese police have started from the civilized regions of Burma to make their way through the jungle to the valley, there to buy up the slaves. It is recognized that they can be purchased at about \$30 apiece, and the Government is willing to pay that for them. Half will get their manumission free, on condition that they stay on the land, but the remainder will be expected to refund the ransom by instalments.

#### Burmese Buddhists Won

**R**EV. V. W. DYER, American Baptist missionary in Rangoon, writes in *Missions*: "Outside of the Mohammedans, the Buddhists of Burma, where that religion is found in its purest form, are the hardest to win for Christ. We Baptists have 75,000 members among the Animistic Karens, who number only about one

million of the population while the Burmans have ten millions, but after more than one hundred years we have only the deplorably small number of 4,000 Burmese Christians! A missionary of nearly twenty years' experience in Burma says: 'I have lived to see what I never expectd in my lifetime, namely-mass evangelism among the Burmans. Always before the work of these Immanuel Gospel Teams of college boys, the Burmans came out for Christ more or less secretly and one or two at a time.' The simple fact is that during a year and a quarter in a dozen campaigns among the Burmese high and grammar schools there have been more than 500 public decisions for Christ as Saviour and God, more than 300 being from Buddhist Burmese homes."

#### Leper Bible Students

**PHE** earnestness of the Christian ▲ lepers in an asylum in Belgaum, South India, is described as follows by Rev. William C. Irvine: "One Lord's Day morning, after the meeting, I told the Christians that I would take the subject of the precious blood of Christ that afternoon. On regathering I asked them if they had searched the Scriptures for verses about the blood. Smiling faces, sheets of paper and open Bibles answered in the affirmative. One after the other they gave out references, which were read in Marathi and Canarese (for both languages have to be used in our meetings), and for the next hour or more I was busy commenting on the verses read. Before the meeting I had looked up all the most important passages bearing on the blood, and had selected at least fifteen. All but one of these passages had been found, and they have no concordance. As I was leaving, these modern Bereans said: 'Give us another subject for another day.' "

#### Gifts of Marathi Christians

WHEN word was received by the Marathi Christian leaders in the mission conducted by the American Board in Bombay Presidency that the Board might have to make serious cuts in appropriations, they came forward with splendid voluntary offerings. In Wai, fifty-four adult Christians gave with genuine sacrifice. Sixty-five boys and girls in the Wai Boarding School asked their matron to omit one of the two times a week when they were allowed meat at the table and to send its money value to Boston towards lessening the Board's debt. At Vadala the pastor and teachers decided to weed in the cotton fields for an hour or two every after-Their efforts did not earn a noon. large sum, but they have to their credit an unusual effort. "Such giving," comments The Missionary Herald, "if emulated in spirit by the churches of wealthy America, would not only clear away all existing deficits and debts, but also gladden the heart of God by an advance of unprecedented dimensions."

#### Liberal Siamese King

THE new King of Siam, Praja Dhi-L pok, is a younger brother of Rama VI, who died suddenly at Bangkok recently. The latter received his edu-cation in England, France and Germany. His prolonged stay in Europe made him a man of real vision. With all his royal tradition he became a democrat, an autocrat with propounced liberal views. His influence led his father to send dozens of other members of the royal family to be educated in England, France, Germany, Russia, Belgium, Holland, and America. At present probably three hundred royal and princely Siamese young men are studying abroad, most of them under assumed names. When Rama VI came to the throne, in 1910, he introduced many reforms. He started a public school system and founded hospitals. He erected a modern university at Bangkok. He created a council for the kingdom. His untimely death is a great blow to the cause of liberalism. His brother, Praja Dhipok, who succeeds him, likewise received his education in Europe, but has not a serious interest in life.



The Christ of the Indian Road. E. Stanley Jones. 12 mo. 213 pp. \$1.00. New York. 1925.

From the standpoint of giving inspiration to Christian thought, life and service, this is undoubtedly the outstanding missionary book of the year. It has in three months called for four editions.

Dr. Jones is a well-known missionary of the Methodist Episcopal Church in India where he has been working for nearly twenty years. He has had remarkable success in evangelistic work and his own religious experience and faith are clearly set forth and practically demonstrated in this volume in such a way as to be especially stimulating to other Christians the world over. His position is clearly evangelical and the power of the Spirit of God has been wonderfully experienced in his own life and preaching. His address at the Washington Foreign Missions Convention last year was most powerful in its impression. He might have been elected a bishop of his Church at the last quadrennial convention if he had not refused the honor.

Dr. Jones tells in this volume of how he came to his own present clear conviction as to the missionary's message and compelling motive. Both are Christo-centric, with emphasis on the Living Christ, the Eternal Son of God. The effective message is a testimony as to "Whom" rather than "what" we believe. Abundant evidence is produced from Dr. Jones' experience that Jesus Christ, in Oriental garb, is adapted to India's needs and that He draws India to His feet. He is too often obscured by Occidental expression and ecclesiastical garments of Western manufacture. Every preacher, every missionary, every Christian would be blessed by thoughtful reading of this volume.

Religions of the Empire. Edited by William Loftus Hare, with an introduction by Sir E. Denison Ross, C.I.E., Ph.D. 519 pp. New York. 1925.

The long subtitle explains that the volume reports "a conference on some living religions of the Empire, held at the Imperial Institute, London, September 22 to October 3, 1924, under the auspices of the School of Oriental Studies (University of London) and the Sociological Society." This is the latest step in the series of which the Chicago World's Fair Parliament of Religions was the forerunner. Since then five gatherings of the International Congress of the History of Religions have still further extended our pioneering ef-The papers in the present volfort. ume are in most cases by leading representatives of the various religions discussed. The religions presented are Hinduism, Islam, Buddhism, lesser Indian religions, Taoism, such modern movements as the Brâhma Samaj, Arya Samâj and Bahâiism; the primitive religions of East and West Africa, and of the Maoris. Nine chapters deal with as many phases connected with the psychology and sociology of religions and are written by European specialists. The most impressive discussion is by Prof. Patrick Geddes, on "Religion on the Chart of Life," in which he gives his view of the social side of the evolution of religion. Another interesting paper is by the editor, Mr. Hare, on "The Ideal Man'' under differing religions.

The volume avowedly leaves out of the consideration Christianity and Judaism. Without controversy, each speaker endeavored to present his faith as found in his own land. The subject matter is likely to jar upon many readers who have been accustomed to discussions of non-Christian faiths by Christian writers, who have often emphasized the defects rather than the strong points of such religions. If one wishes to know what these religions are as seen by their votaries, and from a theoretical and scientific viewpoint, this is an excellent exhibit well edited. One wishes that what was attempted in the last two chapters, "General Survey" and "Summing Up," had been done much more adequately. H. P. B.

#### Education of Christian Ministers in China. An Historical and Critical Study. Samuel H. Leger, Ph.D. 118 pp. Shanghai, China. 1925.

This little volume is likely to result in more mind illumination and open discussion than any book recently published for China. It arose out of a series of classroom discussions in Union Seminary, under the leadership of Professor Kilpatrick of Columbia, which culminated in the consideration of "How Union Seminary might be Conducted on a Thoroughgoing Project Basis," and it was continued by the author in his work in the Foochow Union Theological Seminary in China. It is thus an investigation and an application of this method to the training of young Chinese theological students.

The book begins with a comprehensive, well-documented survey of the first hundred years of theological education in China, filling a third of the volume. Chapter II presents three "Types of Theological Education in China and the Presuppositions That Underlie Them," the Practical-Vocational or Apprenticeship, the Classical-Dogmatic and the Scientific-Historical Types. The three are each considered as to location, with the theories and presumptions back of each, and with regard to the conception of human nature and the educative process in general. The author's characterizations seem to us to be warranted, but we question the list of particulars of assumptions held by all schools coming under the Classical-Dogmatic group, as found on pages 58-59. Dr. Leger, writing from the viewpoint of modern theology, favors the Scientific-Historical Type which is still in the earlier stages of its development. It is most fully found in the Peking University School of Theology, the West China Union University School of Religion, the Shantung Christian University School of Theology, the St. John's University School of Theology and the Boone University School of Theology.

Chapter III, entitled "A Critique of Existing Theological Education, with Suggestions for Possible Improvement," is the most constructive part of the volume. Section 3 gives the provisional plan for theological education in China, which is the author's real objective. The knowledge and skill required in the modern Faculty of Theology are a knowledge of the Bible in its contents, literary history, development of thought and its original languages; knowledge of the history of Christianity; of the history of philosophy to enable students to do constructive thinking about their own Christian faith; of the history, philosophy and psychology of education, with special reference to religious education and the psychology of religion; knowledge of the leading ethical ideas and systems influential in China and the Occident. with special reference to Chinese and Christian views of life; of the history of religions, with special reference to Chinese religions; ability to conduct a service of worship which will create differences in life and help men to feel God's presence; and a knowledge of Chinese history and literature, with special reference to the literature of religion and ethics. Personal evangelism, directing religious education, preaching and lecturing for his station, and its pastoral and administrative headship are leading features of the successive four years of the student life and preparation. Schedules, supervision, standards, status of graduates, and most suggestive of all, the order of study and emphasis of the four years of seminary life, will prove the most pregnant sections of

this thought-provoking and waypointing volume. H. P. B.

Islam and Africa. An Introduction to the Study of Islam for African Christians. Godfrey Dale. 141 pp. London. 1925.

The Canon of Zanzibar Cathedral, where once stood the slave-block upon which Livingstone was told that thousands of Negroes had been sold into slavery, presents a handbook written to aid in freeing other thousands of black men from the thralldom of Mohammedanism.

This condensed mass of material, explanatory of Islam, is arranged in orderly sequence for an effective defense of Christianity, and for an attack upon the Moslem religion. The advance of Islam in Africa is continuous and threatening, as the line creeps farther south each year, and the Christian Church should be made aware of its duty in stemming this tidal wave. Yet Canon Dale only incidentally alludes to this aspect of the situation. The volume is filled with facts as to the Prophet himself, the Koran, the religious rites and life of Moslems, and ends with a number of suggested replies to Mohammedan objections to Christian beliefs.

The prospective African missionary will find this an arsenal containing all sorts of offensive ammunition, useful for his own intellectual battles and also likely to stir unfriendliness or hatred in the hearts of Mohammedan hearers. From an extended tour of Africa, the present reviewer wonders where, outside of North and Northeastern Africa among the white Moslems, on Sahara's southern fringe, and in such centers as Zanzibar, one would find Moslems intelligent enough to call for such well-tempered weapons. The simple-minded Negro of the Sub-continent, dwelling away from the coast in sections where Islam is filtering in, cannot appreciate such ammunition as is here supplied against Mohammedanism. But the book is a valuable collection of anti-Mohammedan material for the use of both Occidental Christians and of

educated Negroes of Southeastern Africa. H. P. B.

#### Canadian United Church Monthly.

Dr. William T. Gunn, formerly treasurer of the Canadian Congregational Board of Foreign Missions and afterwards Home Mission Secretary of the Congregational Union of Canada is the editor of the new United Church Record and Missionary Review, published under the auspices of the United Church of Canada.

The first issue was published in September last, an illustrated paper of thirty-two pages, containing home and foreign church news and combining the General Board sections of the Congregational Monthly, the Methodist Missionary Outlook and the Presbyterian Record. The paper will be informational and inspirational. telling of the needs, the program and the progress of the United Church work in Canada-among Indians, English and French-speaking populations, Russians, Chinese, students, churches and Sunday-schools; also in the foreign fields of Japan, Korea, China, Formosa, India, Trinidad, British Guinea and West Africa.

The United Church has nearly five thousand missionaries at home and abroad in 3,490 stations and outstations, and supports 1,317 schools and colleges and 87 hospitals.

To Be Near Unto God. Abraham Kuyper. 8vo. 679 pp. \$3.00. New York. 1925.

These are meditations on God and spiritual things by the great Dutch theologian and former Prime Minister of the Netherlands. They contain much light, some warmth, and an abundance of spiritual food.

One Thousand New Bible Readings. F. E. Marsh. 8vo. 473 pp. 6s net. Glasgow. 1925.

These suggestive studies on scriptural themes will be especially valuable for Christian workers who wishoutlines for themes. There is a great variety of topics, skeletons which need more flesh and life to give them power. Peace on Earth, A Study for Today. Edited by Rhoda McCulloch and Margaret Burton. 144 pp. 30 cents. West Medford, Mass. 1925.

Workers for national and international peace have, in this volume, facts and suggestions that will prove a great help in their campaign for peace. The chapters deal with Missions and Peace, Interracial Cooperation, Causes and Cure of War, the Christian Way of Life; Programs and Suggestions are included, and a statement concerning the Permanent World Court. It is good erusade material.

Matthew Twenty-Four and the Revelation. An Analysis, Literal Translation and Exposition of Each. Henry W. Frost, D.D. 321 pp. \$2.50. New York. 1924.

In this excellent example of the interpretation of Scripture by Scripture, the twenty-fourth of Matthew is taken as a key to the study of prophecy, and as covering the same events as are dealt with in the central chapters of Revelation.

The analysis is clear and concise, and the literal translations from the Greek (following Nestle's text) deserve careful thought. The rendering of Rev. 7:15 reveal the beauty and power of a literal translation from the Greek: "On account of this they are in presence of the throne of God, and minister to him day and night in his inner temple; and the one sitting upon the throne will tabernacle over them."

The author expresses his belief in a partial fulfilment of the prophecy in Matthew 24, at the destruction of Jerusalem in 70 A.D., and looks for a complete fulfilment still to come. He believes that Christ's coming for his saints will not occur until after the tribulation. Momentary watching for Christ was not for the disciples, nor is it for us, but for the believers who shall live in the yet future tribulation The author presents excellent time. arguments for the pre-millennial view of our Lord's return which is to be "instantaneous in time and con-tinuous in process" (p. 146).

A literal interpretation of the sym-

bolism of the Revelation is preferred wherever possible. The letters to the seven churches are regarded as having a "historic, prophetic, and progressive" fulfilment. The rider on the white horse (6:1, 2) is held to be not Christ, but Antichrist. Interesting arguments are given to show that the Antichrist will be a Greek general.

Looking Toward a Christian China. A Discussion Course by Milton Stauffer. Pamphlet. 25 cents. Missionary Education Movement. New York. 1925.

Many illuminating quotations from contemporary literature answering various questions make this a valuable help in the study of China's political and industrial problems and religious awakening. The author of "The Christian Occupation of China" insures up-to-date and intelligent selections.

Dispatches from Northwest Kansu. By A. Mildred Cable and Francesca L. French. Illustrations. Pamphlet. 74 pp. 1s net. London. 1925.

What reports from the battle front are to those at the home base, these short, snappy chapters are to those interested in Christian missionary work in the most northwesterly province of China, bordering on Tibet and Mongolia. The writers of the dispatches tell of need, of hardship, of conflicts and of conquests. The facts, incidents and pictures are timely and impressive.

New Notes for Bible Readings. Compiled by S. R. Briggs. 8vo. 228 pp. 3s. Glasgow. 1925.

Twenty-five or more teachers and preachers, like James H. Brookes, D. L. Moody, Geo. F. Pentecost, W. J. Erdman and Major Whittle, contribute these Bible readings and outlines on sacred themes. They are useful for many occasions.

The Doctrines of Modernism. Leander S. Keyser. Pamphlet. 40 cents. 1925.

A professor of theology in Wittenberg College, Ohio, dispassionately and clearly points out some of the weaknesses of the positions of "liberal" writers on religious themes.

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### THE MISSIONARY Review of the World DELAVAN L. PIERSON, Editor

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#### PERSONALS

E. GRAHAM WILSON, since 1917 executive secretary of the West Side Y. M. C. A., New York City, has been appointed treasurer of the Board of National Missions of the Presbyterian Church in the U.S.A.

DR. AND MRS. J. K. GIFFEN, of the United Presbyterian Church, have completed a quarter-century of service in the Sudan Mission.

LIN TIEN Ho has been chosen by Dr. Carleton Lacy of the American Bible Society as his associate secretary in Shanghai. His grandfather, a pirate, was one of the first converts of the Methodist Episcopal Mission in Foochow over fifty years ago.

DR. JOHN COBB WORLEY, organizer of the World Friendship Travel Service of the Missionary Education Movement, sailed on December 28th from San Francisco with a group of travelers interested in seeing Chris-tian missions at work. Later Dr. Worley will organize tours for Alaska, Latin America and Asia. ¥

DR. SAM HIGGINBOTTOM, the principal of the Allahabad Agricultural Institute, is now in America to raise money for the Institute. Over \$50,000.00 is definitely pledged or paid, leaving about \$252,000.00 to be secured.

In Cincinnati the Allahabad Higginbottom Association has been formed. Each member of the Association fixes his or her own dues at \$1.00, \$2.00, \$5.00, \$10.00 or \$100.00 a year.

The six Missionary Fellowships awarded by Union Theological Seminary, New York, for 1926-27, have been assigned to:

Rev. Paul G. Hayes, S.T.B., Wuhu, China, evangelistic missionary of the Methodist Episcopal Church; Rev. M. Hunter Harri-Son, S.T.B., Professor, Jaffna College of the American Board, Czylon; Rev. Emory W. Luccock, B.D., Institutional Church, Shanghai, China, Presbyterian Church, U. S. A.; Rev. A. W. Wasson, S.T.M., President of the Union Methodist (South) Theological Col-lege, Seoul, Korea; Rev. T. Hiraoka, pastor, Metaware, City, Lange, Der Willier Sorg Matsuyama City, Japan; Rev. William Sage Woolworth, Jr., B.D., American Mission, Caesarea, Turkey.

#### OBITUARY

REV. G. H. BONDFIELD, D.D., who retired in 1923, after forty years of missionary life in China, twenty-eight of which were spent on the staff of the British and Foreign Bible Society, died on November 9th. He is said to have been the directing force of the great Union versions of the Bible in Wenli and Mandarin, as well as of many translations and revisions in colloquial Chinese.

Rev. S. J. WHITMEE, who first landed in Samoa as a representative of the London Missionary Society sixty-two years ago, and who gave lessons in Samoan to Robert Louis Stevenson, has recently died in England.

### JUST PUBLISHED

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Secretary of the Conference of Missionary So-cieties in Great Britain and Ireland; General Secretary of the United Council for Missionary Education, London.

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MISSIONARY WORK BY THE WAYSIDE IN MEXICO (See article on page 197)



#### THE GROWING FOREIGN PROBLEM IN AMERICA

**F**ORTY-TWO nationalities in a district with a population of forty thousand were recently discovered by a New York City pastor in a canvass of his parish. A study of the children in the public schools of a Rocky Mountain city disclosed thirty-two nationalities in a population of six thousand. A company of Koreans living in the mountains sent a representative to a pastor in that same community, asking for someone to preach the Gospel to them.

Not only in cities and smaller towns are the foreign-speaking peoples settling in large numbers and showing little evidence of becoming Americanized, but foreign-speaking peoples are settling also in rural communities. Easy transportation permits tradesmen and artisans to live from five to fifteen miles away from their work so that those who lived in the open country in their native lands, after an experience of congested city life in America, are turning back to the soil in great numbers. To evangelize these scattered groups filtering into rural communities, already occupied by tenant farmers, lays a burden upon our national home missionary societies which, in the next decade, will become exceedingly difficult.

In no section is this tendency more marked than in New England. With the Protestant youth leaving the farms to attend the higher institutions of learning and then going out to seek their fortunes in the cities of the land, and with the well-defined tendency of foreign-speaking groups to settle on these farms, Protestant Christianity, in rural New England, faces a new problem. The spiritual conquest of these peoples will tax the resourcefulness and leadership of New England home mission agencies to the utmost during the next one hundred years. Protestant Christianity must contend for its very life in the face of these difficulties and tendencies.

What is true in New England is true in varying degrees in every state. Is it any wonder that a British minister, invited to a Boston pulpit, is said to have declined the call with the facetious remark,

[March

that he could not think of accepting a pastorate in such a city because he could not preach the Gospel in six languages. Many firmly believe that the assembling of the nations in America, with the inevitable assimilation of these people in the years that may follow, is the Divine attempt to create a people in America that may transmit the spiritual gifts of Heaven to the nations of the earth. C. L. w.

#### HOME MISSION FORCES MEET AT ST. LOUIS

OR the first time the Annual Meeting of the Home Missions Council and Council of Women for Home Missions met in an inland city, at St. Louis, Missouri (January 21st to 25th). Most of the joint sessions were open to the public and were well attended by St. Louis church workers—a real evidence of cooperation. One of the interesting features of the conference was the presentation by Dr. H. Paul Douglass of a re-study of certain areas of St. Louis made since his original survey of St. Louis churches. He urged the churches of St. Louis to "make a stand" by "digging in" at their present locations although faced with startling changes in neighborhood conditions. A local committee composed of workers representing the Protestant religious communions in St. Louis invited Dr. Douglass to return to St. Lous four weeks later to present the results of his studies before members of the various boards of city mission societies. Dr. William P. Shriver recommended a church extension plan that should reflect an intelligent cooperative effort to meet the needs of the people rather than a slavish adherence to sectarian development.

The most important business of the Conference was probably the report of a joint commission of the two Councils and the adoption of a set of principles, subject to the approval of the various constituent Church boards and the Federal Council of Churches as to the future relationships of the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches. These principles have in view the closer cooperation of the Councils so as to avoid overlapping, promote economy and increase efficiency. The Program Committee of the Conference for the 1927 meeting was also asked to give major emphasis to the question, "The Future Program and Policy of Home Mission Agencies."

"The Greatness of the Home Missions Task," by Dr. Charles L. White of New York, president of the Home Missions Council, "The Need for Greater Cooperation," by Mrs. John Ferguson of New York, president of the Council of Women for Home Missions and "The Essential Factors in the Building of a National Christian Conscience," by Dr. E. Y. Mullins of Louisville, Ky., were the subjects of stirring addresses at the opening session. Evangelism was named as the major imperative of the hour because it ministers to the dynamics rather than to the mechanics of government. "The evangelistic preacher," said Dr. Mullins, "will be needed as long as there is a need of the civic and social reformer, the legislator, the judge or the statesman. He releases the slumbering moral and spiritual forces which are expressed in laws and institutions and other practical ways and means for realizing the ends of democracy. Christianity aims to deal with the sources of political action in men's hearts. It leaves men to frame any form of government they choose. Almost any form of government will succeed if men are first made right in heart and conscience."

Dr. Clayton S. Rice pleaded for a thorough-going Christian program for Utah and the pick of America's trained workers to carry out the program. "Send your best young men to Utah for at least four years," he advised. The world-wide missionary enterprise of the Mormon Church, he said, was an object lesson of personal sacrifice for the Christian Church.

Protests against sectarian Indian contract schools, anti-Semitic movements, mistreatment of Orientals and Negroes in America, and recommendations for increased comity among Protestant churches, greater missionary labors among migrant and immigrant peoples, and increased efforts to Christianize Mormonism, were among the resolutions adopted by the Councils in executive sessions.\*

COE HAYNE.

## THE NEW CRUSADE OF YOUTH

AS the Student Interdenominational Conference at Evanston a "flash in the pan," the sputtering of a fuse leading to a powder magazine, or a fire kindled in the hearts of Christian youth that will yet set the Church aflame with new zeal for a more practical and self-sacrificing Christianity? We hope that it will prove to be the clarion call of the Christian youth of America to a New Crusade to put the program of Christ into practice in the Church and in the world.

The Evanston Convention, which is more fully considered elsewhere in this number, was intended to be a protest against the failure of the Church to unite so as to meet successfully the problems that are preventing a realization of the Kingdom of God on earth. The seven hundred and fifty student delegates, including young men and young women of different races and denominations, did not represent a cross-section of the student body but rather a cross-section of the youth of the Protestant churches of America.

Though these students are still lacking in information and ex-

<sup>\*</sup> Officers of the Home Missions Council for the coming year are: Dr. Charles L. White, president; Dr. Charles E. Vermilya, executive secretary; Miss Augusta N. Behrens, treasurer; Dr. John McDowell and Dr. George L. Cady, vice-presidents, and Ralph S. Adams, recording secretary. The Council of Women for Home Missions elected officers as follows: Mrs. John Ferguson, president; Mrs. Edwin W. Lentz, recording secretary; Mrs. Orrin R. Judd, treasurer; Miss Florence E. Quinlan, executive secretary; Miss Greitary; Morse, assistant treasurer; Miss Laura H. Parker, executive supervisor farm and cannery migrants; associate supervisor Miss Louise F. Shields.

perience and are impatient at restraint and failure, they are on fire with a desire to do something to correct the failures and abuses that they see in the Church and in society. They have strong convictions on some moral questions and express themselves with unbounded self-assurance, but they manifest a sportsmanlike courage and readiness to take as well as give hard knocks. Above all, they manifest a sincere devotion to Jesus Christ and a desire to put into practice His principles of life as they understand them.

The general argument on which the Evanston Convention seemed to be based was: Conditions in the world are bad—politically, racially, industrially, socially and religiously. The Church of Christ is failing to stand out fearlessly and to unite effectively to remedy the existing evils. There has been too much theological discussion and too little practice of Christ's way of life. The youth have in the past been leaders in revolt against evils that have become entrenched by custom and tradition. The youth of the Church today must lead in a new crusade to outlaw war, racial discrimination, industrial oppression and religious bigotry. Now is the time for youth to unite and to make themselves heard and their influence felt.

These sincere and energetic young people should be sympathetically heard and their cooperation should be welcomed in church and in missionary councils and activities. They seriously approach the study of the problems that have to do with the Church, business and social life and international relations. While they accuse the Church of formalism, selfishness and capitalism, they recognize that the Church of Christ is the body that best represents Him and that should be counted upon to lead in reforms.

What is it that these Christian students ask? First, that rivalry and division in the Church be abolished and that Christians be united in name, in program and in effort. Second, that theological disputes be discontinued and that emphasis be placed on the practice of the principles of Jesus and the carrying out of His program. They also ask indirectly to be given a place in the church councils and on church boards.

These young people have an ideal but they seem to lack a definite program. At Evanston, they adopted certain findings to express their convictions and appointed a Continuation Committee of twentyfive to plan the next steps. This committee includes some men and women of experience as well as students; ten are students, four represent church boards and six were chosen at large. Among the members are Mr. R. A. Doan of the Disciples, Mr. Stanley High of the Methodist Episcopal Board, Mr. H. T. Stock of the American Board, Miss Frances Greenough of the Baptist Foreign Mission Society, Rev. Walter W. Van Kirk of the Federal Council of Churches and Miss Florence Tyler of the Women's Colleges of the Orient. There is also one Korean student, Mr. George Paik now in the Yale Divinity School.

These students need to become better acquainted with facts not isolated incidents—but typical facts covering a broad range. They need to know more of history and more of the real aims and problems of the Church agencies. They need to profit by the experience of others rather than to wait until they can test their theories only by personal experience. They need, not less enthusiasm, idealism and spirit of adventure, but more discretion, patience and tact in dealing with difficult problems.

The church officials should meet these youthful crusaders in a friendly spirit of sympathy and cooperation. Much may be gained through frank and friendly conference and their best-equipped leaders may well be invited to take positions of responsibility. Criticisms of the Church and its methods should be examined for facts rather than for flaws. If youthful idealism and daring energy are linked to the knowledge, experience and calmer judgment of maturity, the combination may be used greatly to advance the cause of Christ in the world. But the main emphasis must be on loyalty to Jesus Christ and the great dependence must be on the guidance and power of the Holy Spirit.

A generation or two ago, young men, stirred by the Spirit of God, came forward to arouse the Church into new activity; as a result the Young Men's Christian Association, the Christian Endeavor Movement, and the Student Volunteer Movement were born. These young men sought their commissions from God, not from the Church. They saw a need, studied God's Word, asked guidance of His Spirit and undertook to meet the need without considering any selfish interests. They demonstrated the practical value of their idealism before they asked recognition from the Church. The leaders of the passing generation are always looking for those in the coming generation who have potential qualities of leadership. But these qualifications are not chiefly shown in self-confidence, courage and idealism but rather in the spirit of self-abnegation and a sacrificial devotion to the one great Leader and for the Cause to which He gave His life. "Follow Me," said Jesus; "Learn of Me"; "Be My witnesses"; "Seek ye first the Kingdom of God." When Sadhu Sundar Singh was asked if he had won any followers to his conception of the Christian way of life and service in India, he replied: "No; I have no followers. I myself am a follower."

We have not to ask whether the task is compassable, but only whether it is *commanded*. If the Master's call be clear, we shall find that, either on the sea like Peter, or through the sea like Israel, we are somehow able to go forward. WESLEY'S WORLD PARISH.

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## CLOSER COOPERATION IN FOREIGN MISSIONS

A STEP forward in the interests of closer cooperation in the great task of giving the Gospel of Christ to mankind was taken in the recent Foreign Missions Conference of Presbyterian and Reformed Churches, held in Philadelphia (February 9th to 11th). The delegates were officially appointed from the five denominations: Presbyterian Church in the U. S., Presbyterian Church in the U. S. A. (commonly called Southern and Northern Churches), the Reformed Church in America, the Reformed Church in the United States and the United Presbyterian Church. These church bodies have a united membership of nearly three million, the largest being the Presbyterian Church in the U. S. A. with 1,873,859 members and the smallest the Reformed Church in America with 145,373 members.

The foreign mission boards of these churches conduct work in eighteen different countries and three of the boards work jointly in Mesopotamia. They have resident missionaries in 285 stations, conduct 4,505 schools and colleges and 127 hospitals. Their total church membership in these fields is 334,623 and they contribute to union work \$578,878. They have, on the field, 2,943 missionaries—over half of whom are under the Presbyterian Church, North,—and gave \$8,566,886 to foreign missions last year.

The conference stimulated the spirit of fellowship among the leading members of the Presbyterian and Reformed Churches and strengthened the sense of solidarity so as to pave the way for still more active cooperation and possibly for union.

Dr. Robert E. Speer, chairman of the program committee, called attention to the fact that these five branches of the Presbyterian and Reformed Churches are already united in spirit of fellowship and cooperation in all of the mission fields where they are working together. There is no disharmony or lack of agreement as to allotments of territory or work and there is close cooperation in union seminaries, hospitals and other institutions. The mission churches founded by these five boards have adopted a common name in each field. The Council of the Presbyterian and Reformed Churches in 1918 approved of the plan to carry on their foreign missionary work unitedly. A charter was adopted for union work under one foreign missionary board and was approved by the secretaries and by the constituent bodies. Two of the denominational bodies have not yet finally voted to adopt the plan, on the ground that there is no one authoritative supervising body over all the work and all the workers.

The conference was addressed by leading pastors, secretaries and laymen of the various Churches represented; reports were given as to the progress of the work at home and in the various fields and all were in agreement that the problem that confronts the foreign missionary work is the evangelization of the world through the presenTORIAL COMMENTS

tation of Christ as the Son of God and the Saviour essential to the world.

## FACTS ABOUT THE PHILIPPINES

M UCH partisan propaganda has appeared (in books and periodicals) in reference to the Philippines and the readiness of the Filipinos for self-government. Some American officials look upon the people of the Islands as a race of weaklings, incapable of standing alone, incapable morally and mentally of withstanding the temptations and trials of independence. They believe that, without American protection, the Islands would soon become the prey of a stronger and covetous nation. On the other hand, Filipino patriots and their sympathizers believe the Islanders to be as capable of handling their own affairs as are the Siamese and more so than are the people of many Latin American republics.

Without doubt, the Filipinos have made great strides, intellectually, morally, industrially and politically during the past twenty-five years. This has been due to the training given by Christian missionaries and under American educational and political representatives. An interesting letter from a prominent and respected Protestant missionary in Manila gives a clear view of the attitude of many of his colleagues. Rev. F. C. Laubach, the author of "The People of the Philippines" says:

"You in America get very few unbiased opinions about the Philippine Islands. There are two large and well-financed sources of propaganda: the Philippine Independence Commission putting as much material into the newspapers as it can to prove that the Philippine Islands are ready for independence, and the Chamber of Commerce which is exploiting the Philippines, endeavoring to prove that the Philippines are not ready for independence, and hoping that they may be able to bring about permanent retention, or at least retention until they have made their money and gone home. Since the American capitalists have a stronger hold on American newspapers they succeed in getting more propaganda into the newspapers than the Filipinos get, with the result that the American public is more influenced by the propaganda of the American investors than by that of the Philippine Independence Commission."

#### THE FOURFOLD GOSPEL'S MISSIONARY COMMISSION

WHY TO Go—Mat. 28:12. "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all nations."

WHERE TO GO-Mark 16:16. "Go ye into all the world and preach the gospel to the whole creation."

How TO Go—Luke 24:47. "Thus it is written that repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem."

IN WHAT SPIRIT TO GO—John 20:21. "Peace be unto you; as the Father hath sent me even so send I you."

S. M. ZWEMER.

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#### UNITED STEWARDSHIP COUNCIL STATISTICS, 1925

This statement contains the answers to questions submitted to the officials of the Communions below. The amount received for benevolences is "the amount received from living givers for current official budgets of the permanent Boards and Agencies recognized by the National Body." Column "Total Gifts for All Purposes," includes not only contributions for local church expenses and from living givers for budget benevolences but it also includes contributions from all other sources. Therefore, it may not be a total of the other columns.

	Per Capita Gifts									
Communion	Budget Benevo- lences	Congregational Expenses	All Purposes	Total Gifts for Budget Benevo- lences	Total Gifts for Congregation- al Expenses	Total Gifts for All Purposes	Membership in United States and Canada	End	of Y	7e <b>a</b> r
1 United Presbyterian				\$2,521,389.00	\$3,733,641.00					
2 Presbyterian U. S. (S.)	8.58		32.67	3,917,661.00						
3 Moravian	8.05		22.75						31,	1924
4 Reformed in America	7.37			1,071,494.00						1925
5 Presbyterian U. S. A. (N.)	5.15		31.30							
6 Methodist in Canada			22.52	2,092,066.00	7,173,310.00					1925
7 Protestant Episcopal	4.81		34.27	5,490,538.00						1924
8 Methodist Episcopal So			16.67	10,406,728.00					31,	1924
9 United Lutheran	4.10			3,512,337.00						1924
10 Lutheran, Except 9, 12	4.01	13.29								1924
11 Evangelical Church	3.99		20.54						31,	1925
12 Lutheran Synodical Conference			16.56							1924
13 Methodist Episcopal (N.)	3.81									1924
14 United Brethren in Christ	3.72		17.24	1,437,479.00	6,221,902.00	659,381.00				1925
15 Church of Brethren	3.64		15.37	441,348.00	1,398,650.00					1925
16 Congregational	3.61			3,169,603.00		26,537,007.00				1924
17 Baptist in Canada	3,58			510,305.00		3,000,999.00				1924
18 Baptist, North	3.56			5,034,601.00		32,857,211.00				1925
19 Reformed, United States	3.50			1,218,982.00	4,730,753.00	6,601,231.00				1925
20 Disciples of Christ	3.36			4,886,075.00		20,619,987.00				1925
21 Evangelical Synod	3.20			763, 127.00						1925
22 Baptist, South	2.75		10.44	9,863,153.00	27,496,460.00	37,359,614.00				1925
23 Christian	2.52		13.49	245,770.00		1,329,654.00	98,531	Sept.	30,	1925
24 Friends Five Year Meeting	2,48			210,946.00		888,394.00	85,101			
25 Methodist Protestant	2.30	13.01	15.33	443,365.00	2,486,688.00	2,930,053.00	188,683	Dec.	31,	1924
	\$4.17	\$15.56	\$21.71	\$91,845,275.00	\$342,552,496.00	\$463,871,678.00	22,009,805			

Compiled for the United Stewardship Council, HARRY S. MYERS, Secretary, 276 Fifth Avenue, New York City

# The Evanston Student Conference

BY MRS. E. C. CRONK, PHILADELPHIA, PA.

**H** ISTORY in the making is difficult of appraisal. There are certain shrinkages and expansions in the measurements of conferences which make a vast deal of difference between the headlines in the daily papers and the permanent records of history.

Even now we are too close to the Interdenominational Student Conference held in Evanston, Illinois (December 29 to January 1), to estimate finally its dimensions, but there is reason to believe that it will have a place in church histories yet to be written.

The eager reporters whose pencils were sharpened to the anticipatory point of hope that something would happen, as well as the cautious gallery guests whose defenses were carefully guarded lest something might happen, are alike agreed that something did happen. There were scare headlines in the daily press, but those who watched eagerly for the dawning felt the stirring of new hope as they saw and heard 857 student delegates\* earnestly facing the problems and the possibilities of the Church which they unhesitatingly declared to be the best channel for the expression of their ideals, heard them call for "unselfish, intelligent service, steeped in the purity of the gospel of Jesus Christ and dedicated to sacrifice." Then weary overburdened leaders dared to hope, and to believe that youth had come to the kingdom for such a time as this.

In tradition and temper the delegates ranged from the most conservative student of the conservative theological seminary to the most radical communist of the state university.

From the gallery, official representatives of denominations and interdenominational agencies watched and listened, in unaccustomed silence. Many among them singlehanded, had set up and conducted conferences, and scarcely one was accustomed to attend any convention which he did not address, yet there was general appreciation of the spirit in which silence was imposed upon the galleries in order that student thinking might become articulate.

If the conference had adjourned at the close of the second day, it would have furnished some startling headlines for the daily press, but no paragraphs for church historians. Such an unusual group, gathered in an unusual way, could not be expected to arrive with findings neatly typed awaiting the signature of the committee. The first task was to "find itself." "Confused and conservative" were two of the varied assortment of kindly critical

<sup>\*</sup> Registrations represented 192 colleges and other educational institutions. Visitors in the gallery included 42 college professors; 77 church board secretaries; 70 student pastors; 24 editors of church papers; 50 representatives of interdenominational organizations and movements.

adjectives with which Dr. Albert Parker Fitch, (chosen by the students as discussion leader) urged them on to clearer thinking. "Intensely earnest but possessing insufficient information to be effective," was the admission of a student who urged further study of the subjects under discussion. Later sessions showed evidences of clearer and more unified thinking and determination to discover more adequate information.

The findings of the conference deal with the reports of committees on Appreciation of the Church, The Case Against the Church, Christianizing America, (including Christianity and Race, and The Church and Industry), The Church and Foreign Missions, The Church and War, and The Church and Education. Of especial interest to REVIEW readers are the findings on Christianity and Race, and on The Church and Foreign Missions.

## FINDINGS ON CHRISTIANITY AND RACE

We believe that present relationships between races are inconsistent with the mind and teachings of Jesus concerning brotherhood; and we, as students, now face a real problem on our own campuses in the relations of the students of the various races and creeds; hence,

We suggest: that we give ourselves to an unbiased study of the races in an effort to find a solid basis for relationships of equality and mutuality and to gain an appreciation of the distinctive contribution and capacity of each race; that Cosmopolitan Clubs and other associations of similar purpose and scope be given all possible moral and material encouragement by the churches the young peoples' societies, and the homes in the communities concerned.

We especially commend the work of The Inter-Racial Council at the Ohio State University and recommend that such agencies be established on every campus, and in every community where there is a mixed population, with the end in view of discovering the causes of racial discrimination and obtaining an attitude of mind which will promote better cooperation and understanding between the races.

We endorse the Dyer anti-lynching bill.

### THE CHURCH AND FOREIGN MISSIONS

Months in advance of the conference a commission of twenty-five students studied the work of foreign missions, visiting the headquarters of a number of boards and interdenominational agencies. This commission submitted a report which presented the following causes for valid criticism of the missionary enterprise as now conducted:

The exploitation by Christian nations of the lands to which they send missionaries.

The lack of appreciation of the culture of other peoples.

The feeling of racial superiority.

The lack of feeling of real friendship.

The attempt to Americanize nationals of other lands, resulting in their deculturization, and failure to develop leadership.

The forcing of meaningless Western denominationalism and division on the East.

The reliance on Western government protection and the claiming, for missionaries, rights and privileges not possessed by nationals.

The exaction of indemnities for mission losses.

The creation of false impressions (at home) resulting in pity and condescension, rather than appreciation and true understanding, for the sake of raising money (to support missions).

The unwillingness of American churches to aid Christian work in the East except as it retains control of property and activities.

## MISSIONARY PROGRAM AND THE STUDENTS

The report of the Commission on Foreign Missions reaffirmed that Christianity is unique among religions in the person of Jesus Christ and the expression of the character of God in Christ; that Christianity should make available for all men the power which comes through knowing Him; and that the foreign missionary program is an integral and essential part of the whole Christian enterprise. The commission recommended as the objectives of this program: The preaching of the Gospel of Christ at home and abroad; willingness to modify and reinterpret the missionary program in view of changing world conditions; recognition of responsibility toward political and economic life, of the place and worth of nationals, and of a unity of purpose behind differing theological opinions.

The place and responsibility of the individual student in this missionary program was recommended as beginning with the development of friendly contacts with foreign students. The report then went on to present the missionary obligation of the student, as a member of society, to oppose anti-Christian legislation, to combat economic imperialism and exploitation, and to recognize that loyalty to humanity and Christian idealism should take precedence in conflict with lesser loyalties. Emphasis was laid on the obligation of students to take their share in the missionary program of their local churches and in the active support of progressive missionary policies through their Boards.

To this report of the Committee the conference added the following "findings":

1. Denominationalism should be absolutely cut out of the spirit and method of the Christian enterprise abroad.

2. We must strive for more mutuality of giving and receiving not only in mission work but also by means of exchange students, professors and Christian workers.

3. Jesus' way of life must replace creedal and legalistic teachings.

4. We must separate Christian missions from political influence and Western materialism and we must stand unqualifiedly opposed to commercial exploitations.

5. The missionary must work in such a way as to eliminate the need for his leadership as quickly as possible.

6. We must seek friendship with students from other lands.

#### AN ADDITIONAL STATEMENT

Further, the Conference makes the following additions to this statement of principles in the report:

1. The missionary enterprise should become more responsive to the courage and moral vision of youth and not be bound by the lack of vision in the churches.

2. The mission boards should be more honest with the constituency who are supporting them by explaining the policies fully though they forfeit some financial support.

3. We must seek to avoid fostering by our missions a narrow nationalism.

4. The mission boards should seek to find a way to appoint candidates to country and profession early in their educational career.

5. We must recognize a new frontier, other than geographical, which the evils of new social and economical exploitation have created.

## STUDENT CONTINUATION PLANS

The adjournment of the conference is not expected to end the matter. The appointment of a continuation committee is one but not the sole continuation guarantee. While no labelled consecration service was held, those who are not deceived by the presence or absence of labels know that during those days scores of students dedicated their lives to finding the truth and proclaiming it.

Are there dangers ahead? Wherever there is life there is danger. There is danger of action based on insufficient information; danger of prayerless impatience which refuses to "wait on the Lord"; danger of going far afield in the search for truth and justice; danger of discarding the real values, in the passionate desire to be rid of false trappings. But in none of these paths does the greatest danger lie. The greatest danger of all is that the Church in its boards and committees will fail to see its opportunity in the present student awakening. Evanston invited to its galleries representatives of church boards and committees. They were on the inside when the doors were closed. Will these church boards and inter-church conventions see the opportunity of inviting the students to their "galleries"?

Will we see the advantages of bringing youth more intimately into the councils of the Church? Will there be a reduction in the average age of boards and committees? The introduction of youth does not necessitate the discard of age, but only the lowering of the average in age and the increasing of the total in efficiency. Age may profit by the eager enthusiasm and adventurous idealism of youth, even as youth may benefit by the experiences, knowledge and calmer judgment of maturity.

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"Recall the twenty-one years; give me back all its experiences, its shipwrecks, its standings in the face of death surrounded by savages, with spears flying about me, with the club knocking me to the ground; give it me back, and I will still be a missionary."—JAMES CHALMERS, martyr among the cannibals of New Guinea.

#### FROM EVANSTON SPEECHES AND DISCUSSIONS

ODAY Martin Luther is one of the world's immortals. In 1521 he was a "damnable heretic and a dangerous radical."

After a great cause has become triumphant crowds can applaud it and always do.

Jesus did not leave a model creed for all of us to sign but He did leave a model prayer for all of us to pray.

When white students make friends with colored students then they will be able to discuss the race problem.

The only value that property has is in its relation to human personality.

The furnace in which "flaming youth" can do its utmost is organized religion-the institution that we Protestants call the Church. No one can deny that the ashes need cleaning out; no one can deny that clinkers sometimes need breaking up by a modern Amos who wields a heavy bar, but just the same the possibilities for flaming youth that wants to heat things up effectively are there.

Jesus was fundamentally a rebel-a rebel against the false piety which was smooth and unctuous.

A perilous group in the Church is the group that fears new ideas.

The spirit of Christ is the spirit of liberty-the spirit of creation.

If men are free they will make mistakes. True, but if men are slaves they will make nothing.

What shall it profit the Church if it gain the whole world and lose its own voice? If it spend its strength in building Gothic arches and have a beautiful place in which to say something, but nothing to say?

The perpetuity of the Church is not to be made an end in itself.

If nations are to stop warring let the churches stop competing.

Methods have been changed many times in the history of the Church. Our present methods are no more sacred than those that preceded them.

Christian unity is not an impossibility. Jesus does not ask of us impossibilities. Jesus prayed for unity.

The Church is the biggest organization in the world today to preserve that for which Christ gave His life.

# Pointed Student Viewpoints

#### SUGGESTIONS

The Church has had the persistent capacity to rediscover Christ.

Jesus is the contemporary of each generation.

The *personal* and the *social* gospel are identical.

To Jesus the Kingdom of God

meant everything.

If you have the Word of God, get up and give it.

Be willing to go to smash for the program of Jesus.

The Church, having cut out mammonism, will find fellowship with laborers, outcasts, and youth.

"'Our Father'' should grow to involve a consciousness of *all* mankind.

Truth must be incarnated.

We can not be a Christian Church and a pagan government.

Our goal is a better world here and now---the Kingdom of God on earth.

The Church of Christ has always been a youth movement.

We seek not only freedom from creed but freedom to build.

We must make it better for people not to be born than born feebleminded.

Have a project Christianity.

An open mind is a wonderful thing to let loose in the world.

Can we use the Church? Can we use Niagara Falls?

#### CRITICISMS

The Church has been too satisfied with the "status quo." \* \* \*

The Church has kept a historical museum rather than a living zoo.

Our denominationalism is immoral ancestor worship of church fathers.

We generally choose corruption rather than crucifixion.

It is not easier for the average secretary or bishop to be a Christian than for a camel to go through the eye of a needle!

"You can not grow in here" has been the attitude of the Church toward growing minds.

I believe in missionary enterprise not so much to Christianize heathen but Christianize Christianity.

Seek conscious and intelligent rebellion against things as they are.

Christianity is a religion of the minority which they have tried to force upon the majority and thereby corrupted.

We have molded our Christianity to sanction everything we do.

Our religion is not teaching repentance for the significant sins of Western life.

It is the responsibility of youth to give to the Church what no one else can give—fearless, honest criticism.

Some constructive criticism can be done best with an ax.

Our present method in the Church is no more sacred than each method which has preceded.

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## Are Foreign Missions at a Standstill?

BY REV. HARRY A. RHODES, D.D., SEOUL, KOREA Professor in Chosen Christian College

THIS question is written large over the present world situation regarding the progress of missions in foreign lands. Reluctantly we must consider the question and hesitate to presume too much, even on our faith. As we glance back over the centuries the progress of the Christian movement looks to have been steady. As a matter of fact, that progress often has been interrupted. Whether or not it will be interrupted during the present decade will be answered differently by different missionary and church leaders. In connection with the question there are certain conditions that ought to be considered.

Economically, at least, and probably for other reasons, the Christian peoples of Europe are not as able to carry on the missionary propaganda as aggressively as they were before the war. In North America, on the contrary, many are more able but seem to be less willing. Mission boards are carrying on their work under the burden of huge deficits. While there is more money and people have employment and more luxuries than ever before, yet the mission work of the Church lags. The missionary zeal seems to be cooling at a time when missionary education has been carried to a high degree of efficiency. More missionaries than ever speak before their home constituencies. The number enrolled in mission study classes grows larger and the output of mission literature is greater. Yet the Church is marking time in the greatest of all causes which can claim its attention.

This seems to show that missionary information and favorable economic conditions are in themselves not sufficient to keep the mission fires burning. We must realize anew the hopeless condition of the world without Christ. If the so-called Christian nations can scarcely be saved, what will become of the others? In so far as Christian people share the feeling that the non-Christian religions are good enough for their adherents, we cannot expect the Church to be very zealous in proclaiming Christ and His Gospel as the only Way.

Another condition that militates against progress in missions is that hopes for union and cooperation are not being realized either on the mission field or in the home land. Even in mission lands we must admit that the Church is becoming more and more denominationalized. Union movements in institutional work are not as popular as they used to be. Controversies in the Church are dividing Christian people into different camps. The result is a decreased emphasis on evangelism. The increases in membership in the home church are not so great; the attention of the Church is centered

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upon itself, upon things disruptive, and the zeal to bring others into the Kingdom cools. The failure of the Interchurch World Movement has left us wondering whether or not the Protestant forces of the Church ever will be able to unite effectively in accomplishing its great task.

This lack of unity and cooperation is further seen in the fact that, after a hundred years of activity in missions, there seems to be less agreement than ever on mission fields as to the basic principles and methods of a missionary science. The general assent to the proposition that the business of the Church is "to preach the Gospel," "to make Christ known," is rendered meaningless because there is such a divergence of opinion as to just what kinds of missionary work fulfil the conditions of preaching the Gospel.

Such problems as the use of foreign mission funds to support the Church on the mission field, missionary education, the place of social service and industrial training produce many opinions and the result is confusion among the secretaries, among missionaries and among native leaders. These and other forms of missionary work may be made effective if we stress sufficiently the main objective as saving the world through Christ by means of a spiritual dynamic and the revealed Word of God. But too often this objective is lost sight of in the mission machinery that has been set going.

Is missionary work less effective today because it is less direct in its real objective? If so, larger appropriations, more workers, and more varied forms of work will not bring the desired results. A greater unanimity as to basic things among missions working in the same country would be in the interest of progress and would be less confusing to native church leaders.

Again, the situation between nations, between races, and especially between the so-called Christian and the non-Christian nations is such that we cannot be surprised if the Christian movement is checked temporarily. In all the activities of life we are brought into closest contact with each other. Christian peoples are finding it difficult to live at close range, the Christianity they have been preaching at long range. The success of a group of missionaries depends not only upon how well they can practice what they preach but also upon how well it is being practiced by their own nationals in political, commercial, industrial, social, and racial relationships. The argument that "the missionaries are needed at home" has more the appearance of being valid today than ever before. In former years the doors in mission lands were closed because of prejudice based on ignorance; now they are being closed because of prejudice based on knowledge. Christianity is judged by the lives of those who live it and non-Christian peoples are inclined to judge it by the failures of those who profess it and do not live it, and by the actions of non-Christians who come from the so-called Christian lands.

Two things should be said in conclusion. One is that the progress of the world-wide Christian movement cannot be stopped. Humanly speaking it might die out as other religions have done. But Christianity is of divine origin and if our present-day type has become too much adulterated, it will be purified, and the program of Christ in its world-wide implications will then be carried out. If we of this generation should fail it would be the worse for us, but Christ will not be defeated in His purpose of love for the world.

But a temporary halt in the progress of world-wide evangelization need not to be interpreted necessarily as failure. We may have been too insistent on quick results because of the effect it would have on the home church in getting more funds and more workers. With unlimited spiritual forces on our side we can well afford to be patient and stand still for a time if need be, without relaxing one whit in our zeal and determination to press on as soon as possible.

# Answered Prayer in Belgium

Mrs. Ralph Norton of the Belgian Gospel Mission records, with gratitude, the following explicit answers to prayer in the year 1925:

#### PRAYERS

1. In March—for an evangelist to take charge of an important post that had been made vacant.

2. In March—for guidance in remodelling headquarters building.

3. In March—for superintendent for girls' dormitory.

4. In March—restoration of health of workers.

5. In March—for a house in St. Nicholas.

6. In June—for a strong, spiritual pastor for Antwerp.

7. In August—For blessing on summer work.

8. For money to purchase two itinerating gospel cars.

9. For new car for headquarters to replace the old Hudson.

10. For more new workers.

11. For \$5,500 a month for maintenance.

12. For conversions and for strengthening converts.

#### Answers

Providential appearance of Mr. Jung, a Swiss pastor.

Mistakes avoided. Voluntary supervision by a convert, a builder by profession.

Miss May B. White sent out.

Recovery of Mr. Norton, Miss White, Mrs. Teenwissin, Pierre Van Steenbergh and others.

Suitable building dedicated December 6th.

Installation of Pastor Mayer of Holland on November 1st.

Gospel motor car loaned and large results came from the tour in new districts.

In November, the two cars under construction.

Provided for by spontaneous gift of friend in America.

Nine have joined the staff and nine others have begun to prepare in the Training School.

Gifts sufficient for every need.

Hundreds of conversions and new power evidenced in the Christians.

## Christian Endeavor in Mission Lands

BY REV. FRANCIS E. CLARK, D.D., LL.D., BOSTON, MASS.

ERY early in the history of Christian Endeavor it came to be a recognized missionary agency in many lands, and its peculiar adaptability to the needs of those just emerging from heathenism was admitted. The societies rapidly grew in numbers and individual strength in all these countries, until now there are over 1,200 societies in China, more than 2,000 in India, some 250 in Japan, some hundreds in the South Sea Islands, and smaller contingents in all the lands to which American or British missionaries have gone.

Some of the most notable conventions in the history of the movement have been held in non-Christian lands. But the chief educational and training value of the societies is not found in the conventions, important as they are, but in the quiet, obscure, every-day work of the individual societies, large and small. In these they learn to confess their Master, to pray in public, and to perform any tasks that the Church needs to have done, as do the young people in the They have also, peculiar opportunities for service home lands. which the Endeavorers at home seldom enjoy. In 1896 I happened to be in India when the terrible bubonic plague raged. Bombay was half deserted, and it was said that 400,000 people had fled the city. The surroundings of the railway station were thronged with poor coolies who sometimes waited for days to get a chance to board the fourth-class cars. No one knew how the plague was carried, until at length it was discovered that fleas carried by rats bore the plague from house to house, and a premium was put upon killing the rats. Whereupon the Endeavorers formed themselves into "Rat Tail Committees." for the destruction of the rodents. In order to prove their faithfulness to their duties they had to carry the tails of all the rats they killed, to the government authorities.

Experience has proved that when no church can be formed, or even a Sunday-school, in tiny village communities, little societies of Christian Endeavor can be formed. In these, without the aid of a missionary or native Christian worker, the converts, just out of heathendom, can meet together, talk about Christian themes, read the Bible if any of them can read, and pray together. These little group societies serve at least the purpose of a little candle shining in the darkness of non-Christian faiths.

The Christian fellowship developed by the unions large and small is greatly prized, and is itself a training school in cooperative, unified Christianity, while it tends to diminish the sectarian reproach so often thrown at Protestantism, for in these unions all American and British mission boards are represented save one or two.

## Social Movements in South America

MISS FLORENCE E. SMITH, SANTIAGO, CHILE Missionary of the Presbyterian Church with U. S. A.

THE need for a forward social movement has existed for centuries in South America, but for centuries the continent itself did not realize it. When the first Congress on Christian Work in Latin America was held in Panama in 1916, national social forward movements could scarcely have been said to exist. The succeeding decade, however, has seen a widespread awakening of national social conscience. The consideration of these movements had a large place in the Montevideo Congress last April.

One of the most prolific causes of poverty, illiteracy, illegitmacy, inebriety and all the other offspring of social evil is found in the unequal distribution of land in these great countries of the south. One class has all the land, all the wealth, and all the prestige, while another class has been held since colonial times in a bondage which amounts to slavery. The great *haciendas* or farms in Chile and Argentine cover thousands of acres and are owned by a comparatively few rich men who live luxuriously in the capital, spending the wealth which flows into their coffers from the labor of the *inquilinos* or peons, who are practically slaves. As Professor Ross says: "From the Rio Grande, all along the West Coast to Cape Horn, free agricultural labor, as we know it, does not exist."

The peon is given a hovel and a small piece of ground to cultivate, but for this privilege he must pay the owner in work. He is paid an infinitesimal sum with which he must buy supplies for his daily needs from his landlord at disproportionate prices. He must also sell his products to the same landlord under similar conditions. As a logical sequence debt follows, with practical slavery. In some countries these debts are transferrable in case of sale, so that the poor peon is tied to the land with small hope of escape. In one country the extent of a farm is measured not in acres but in "hands." The owner, however, may dismiss these workmen at his pleasure.

Such a system can exist only where there is widespread ignorance, and it is not to be wondered at that land-owners with no social consciousness should try to maintain the *status quo*. Schools, newspapers, contacts with the city, lectures or missions—in fact any agency which tends to educate and extend the horizons of this submerged class—do not enter into his program. In Chile there is a law obliging any landowner on whose estate there are twenty children of school age to establish and maintain a school but, like so many other good laws on our statute books, it is a dead letter.

Indications of the dawning of a better day, however, are not

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lacking. Agitators for equal rights have penetrated even the mountain fastnesses of the cordillera, and strikes among the inquilinos in the south of Chile are serving notice to social exploiters that not forever may any portion of mankind be fettered.

The sons and daughters of these laborers do not remain on the farm. They drift to the towns and cities, and as they have had no education and know no trade, they form that shifting population which is always a menace. Even the homes which they establish are transient relationships with first one woman and then another. After a few months or years she is left with her offspring to get a living as best she may, or to form another temporary relationship as convenience dictates. What wonder that beggars abound in our streets, that venereal diseases are gaining a frightful ascendancy and that the infant mortality in these countries is the highest in the world?

Immigration also presents its problems in Latin America.  $\mathbf{As}$ the older civilizations are closing their doors to the stranger, these countries, rich and broad, afford an attractive future. The United States and Canada are beginning to discriminate, Australia already says "No admittance." Where then shall the excess populations of Europe and the Orient go? There is only South Africa and South America. In Brazil, Uruguay and Argentine the problem of caring for immigrants is already becoming acute. Brazil has some 50,000 Japanese on her coffee plantations, and more continue to arrive. Peru has thousands of Japanese in her rice and cotton fields, and the mixture of Oriental and Peruvian blood is forming a new race on the West Coast. Argentine alone has seen more than 200,000 immigrants arrive in one year. During 1901-1919, she received 1.764.103. the major part coming from Italy, Spain, France and Germany. Between 1906 and 1919, Brazil received 1,915,813 immigrants, principally Portuguese, Spanish and Italian, although there was also a substantial quota of Russians, Germans, Japanese, Turks and Aus-Today Buenos Aires is a larger Italian city than Rome. trians. Brazil has more than 2,000,000 people of Italian descent, and more than 300,000 of German blood, the latter having congregated mostly in the State of Rio Grande do Sul.\*

As education has gradually permeated all classes of society and a middle class has slowly emerged, bound neither to the soil nor to the reigning oligarchy, many existing conditions have been found intolerable, and almost imperceptibly at first, but none the less surely, these social forward movements have taken shape and gathered momentum until today they are forces to be reckoned with by presidents, parliaments and populace. Let us glance at four which are outstanding.

<sup>\* &</sup>quot;Social Movements in South America" (page 12).

### THE TEMPERANCE MOVEMENT

Chile's great central valley may be said to be one continuous vineyard, and this fertile source of income has made her not only one of the chief wine-producing countries of the world, but has given her the sad preeminence of being one of the most drunken. • Many of the largest vineyards and wine bodegas are said to be owned by the Church. Patriotic citizens have not been slow to perceive where this commerce is leading the nations, and the Temperance Movement has therefore been one of the first concerted social efforts, particularly in Chile and Uruguay. In Chile there are four well-established and active organizations, of national initiative and membership, which are combating the drink evil with considerable success. A "dry zone" has been established in Punta Arenas, Chile's most southerly port, and within the past few weeks another one has been proclaimed in Valparaiso's most notorious red-light district. The Federation of Labor prohibits absolutely the sale of liquors in any of its centres, and on various occasions men belonging to this body have refused to unload boats bringing in large quantities of liquor. Instruction as to the noxious effects of alcohol is being given in the public schools, and public lectures in theatres and halls. Experiments are being made to discover other profitable uses to which the land now used for vineyards may be dedicated. In all these efforts. President Alessandri has afforded active cooperation.

In Argentine, the temperance movement began in 1903 with the establishment of the Anti-Alcoholic Argentine League by Dr. Domingo Cabred, and in 1916 the People's Anti-Alcoholic League was started by the People's Atheneum. The Government has confined its intervention to a high tariff.

There is reason to hope that Uruguay may be the first South American country to pass an effective dry law. Some of the leaders in this movement are persons of outstanding social prestige, and a Young People's League, composed of both young men and women, is doing active propaganda, not only in the large cities, but all through the republic.

In Peru, a National Temperance Society was formed in 1912, and thanks to its efforts a law was recently passed which prohibits the sale of intoxicants from Saturday to Monday. This Society is responsible for the statement that in Lima there is a saloon for every nineteen families, but a public school for every 1,025!

In Brazil, in spite of efforts made by prominent Brazilians and others, the temperance movement as yet has not taken root.

The Pan-American Union, at its meeting in Santiago in 1923, made the following recommendations:

1. A system of progressive imposts on the tariff and sale of alcoholic liquors; of hygienic and sanitary measures, fines and penalties tending to restrain fraud in their fabrication and sale. 2. Measures which shall consider the establishment in public school and high schools of obligatory courses in hygiene, physiology and temperance, so illustrated that they shall show graphically the consequences of using alcoholic beverages.

3. A study of the influence of alcohol on nutrition.

4. A restriction in the use of alcoholic liquors through the closing of saloons on feast days, and the prohibition of their sale in the vicinity of schools, shops and military and naval establishments.

### THE FEMINIST MOVEMENT

In 1916 there could scarcely be said to exist in South America any feminist movement. The first activities of women were limited to works of benevolence in connection with the Church, which has carried on a large charitable work through its orphanages and asylums. During the war Red Cross activities claimed their attention and developed their initiative; and soon the great infant mortality in all these countries brought forth an effort to counteract it through milk stations, creches, baby campaigns, etc., which have reached a surprising development in most of the large cities. They do much in the way of alleviation and something in the way of education, but so long as hygienic conditions remain as they are, their work will not diminish in the near future.

One of the first struggles to establish the position of woman outside of the home in South America was in Argentine in 1904, when the authorities refused to admit women to the Medical School of the University. In that year a Feminist Centre was organized by Dr. Elvira Rawson de Dellepiane, where lectures were given on child hygiene to working-women. In 1911 another physician, Dr. Julieta Lanteri Renshaw, founded a League of Rights for Women and Children, from which organization came the initiative which resulted in the American Child Congress in Buenos Aires in 1913, with later meetings in Montevideo (1919), Rio de Janeiro (1922) and Santiago (1924).

Today all the women's organizations in Argentine, whether of beneficent, religious or social character, are affiliated in the National Council of Women, which is doing a fine work in the development of the women all over the country. There is also a Mothers' Club which tries to better conditions and educate the mothers in the care of their children. For several years there has been held annually in Buenos Aires a Baby Week under the efficient care of Mrs. Ernest Nelson.

In Chile, women's activities have developed around a cultural basis in four different strata of society: The National Council of Women, which unfortunately in Chile is not a federation but a single organization among professional women; the Club de Señoras (Women's Club) an aristocratic and more or less conservative group under the particular patronage of the Archbishop; the Feminine Civic Party, representing middle-class women; and the Federation of Working-Women, which has its organization devoted to social betterment. It is curious that the conservative group are most vociferous in claiming "Votes for Women," but the others see in this a menace of clerical control and are slow to join forces.

The Pan-American Congress, held in Santiago in 1923, presented the following resolutions:

Resolved, to Recommend to the Governments of this Continent the revision of their civil legislation with the object of modifying such provisions as do not correspond to the actual cultural conditions of the American woman, and which subject them to unjust inequalities before the law because of their sex. (Minutes of P. A. Congress, p. 289, Art. 3, Resolutions.)

As in Argentine, the struggle for equal rights for women began in Uruguay with the claiming of a doctor's degree by a woman. In 1908 Srta. Paulina Luisi received the first degree given to a woman in her country. She founded, in 1916, a National Council of Women, a federation of all the women's organizations in Uruguay, which is in turn affiliated with the International Council of Women, with headquarters in Holland. Uruguay is the first (and only) South American country to grant divorce, and these laws favor the woman in every instance.

In Brazil, Peru, Bolivia and Paraguay, feminist movements of various sorts have been inaugurated, but are still in their infancy.

According to Encina, a Chilean author, his countrywomen—and the same would hold true of the women in other parts of the continent —are superior to the men of their class because they have not dissipated their strength in riotous living. The male adolescent begins "seeing life" at fourteen, and by the time he reaches real manhood he is too often diseased and exhausted. The women are naturally intelligent, and when given educational advantages they are often brilliant. Only of recent years is the idea permeating society that woman can do anything but bear children and serve her lord and master in a man-made world. But as will be seen by the foregoing, the bonds are snapping, and South American men will have to look well to their laurels as women invade the professions and begin to interest themselves in politics.

## THE ORGANIZED LABOR MOVEMENT

Spain stamped upon her colonies in the new world the old belief that three fourths of the world was born to serve the other fourth. The conquistadores called the Indians whom they impressed into their service "pieces" and in the concept of the aristocratic governing classes, "pieces" are still those who toil and serve. Nevertheless it is impossible to sit on the lid of a volcano indefinitely, and in Chile and Uruguay, at least, warning is being served that it is time to get off and hie to a safer place.

Uruguay undoubtedly leads among South American nations in the number of her legislators and public men who study industrial conditions and seek their amelioration. She was among the first to ratify the International Conventions of Labor approved in the Conventions at Washington, Genoa and Geneva respectively. Her first Labor Law (against Accidents) was passed in 1914, and in 1920 an Indemnization Law, applicable to laborers of whatever class, was passed, whose provisions are far more generous than that of any other S. A. country. Uruguay was four years ahead of the United States in adopting the eight-hour working-day, and this law applies not only to industrial workers, but also to employees in trains, street cars, banks, hotels, etc. In 1918 a law was passed making chairs for employees obligatory in shops, offices and factories. In the same year they passed a law controlling night work in bakeries and macaroni and candy factories. In 1919 they passed a Pension Law for the Aged which stands beside the English Law as one of the leading provisions of this sort in the world. In 1920 a law was passed granting a weekly rest-day even to domestics.

In Chile the working-man's pot is boiling furiously and quite frequently it boils over, as is witnessed by the two days' general strike in Santiago the first of November, when for a time it was doubtful whether it would stop at a strike or develop into a real revolution. Communist doctrines have permeated the people to such an extent that a Communist candidate ran for President in the last elections, and the big strike was called because he was defeated. The Federation of Labor was organized in 1909, and represents some 250 trades unions and 300,000 members, comprising 90% of the workers in the coal mines, 70% of those in the nitrate districts, and 10% of the farm-hands on the big estates in the south. This Federation has a printing-press, a daily paper and one hundred day and night schools.

The situation in Brazil is particularly complicated, owing to the diversity among the working elements and the large percentage of foreigners. In Sao Paulo a third of the population is Italian, and there are some twelve other groups, including Russians, Irish and Japanese. Brazil keeps an open door for the immigrant and tries to provide him work without oppression or hostility. There can scarcely be said to exist as yet in Brazil an organized labor movement.

In Peru there have been many local attempts at organization, but most of them have been tempestuous and short-lived. Factories, railway and maritime men have separate organizations, and latterly a Regional Federation of Indians has been formed, which claims to represent 4,000,000, but not being as yet well-organized, it does little more than complain against abuses, of which in truth there are a plenty.

### STUDENT MOVEMENTS

One of the most interesting social movements in South America. and to a North American mind one of the queerest, is the Student Movement. The first one originated in the University of Cordova, Argentine, and concerned certain university reforms. In these southern universities there is no university life as we understand it, centering about the campus, sports and social gatherings. Teachers are not resident professors, but men who come and go to their classes, and who have almost no real contact with their stu-There are no student dormitories nor inter-university dents. The students live where they can and go and come as they matches. like, attending classes when they see fit, and cramming during the last two months of the year to make up for negligence at other times. So instead of having these interests to bind them together, they concern themselves with the management of their university and political questions of the day. When anything occurs which they do not like, such as the removal of a favorite teacher, or the installing of an unpopular one, they make what is known as a "manifestation" of They refuse to attend classes, and instead march discontent. through the streets with banners and mottoes setting forth their complaints and ideas. In Argentine, Peru and Chile they have acquired such strength that they must be reckoned with. A few years ago, when the Papal Nuncio came to Chile to collect certain proceeds from the sale of Chilean properties it was the students who obliged him to leave without his spoils; and quite recently, in Peru, when the Peruvian Government wished to dedicate the nation solemnly to the patronage of the Sacred Heart, it was the students, making common cause with the working classes, who obliged it to desist. There is great sympathy between these two somewhat incongruous classes. the students and the laborers. In many places, it is the students who are carrying on night-schools for working-men, doing both the teaching and the bearing of expenses of rents, etc. They sometimes combine forces in strikes and other manifestations to help each attain its ends. For the most part they are irreligious if not actively antireligious. Having seen so many abuses committed in the name of religion, they heartily despise everything which is tinged with ecclesiasticism. But they are the hope of these young nations, and are quick to respond to reality in whatever form.

WHAT PARTICIPATION IN OR INFLUENCE OVER THESE MOVEMENTS HAS THE EVANGELICAL CHURCH IN SOUTH AMERICA?

This question may be answered by two monosyllables apparently contradictory—none and great. Of definite organized participation in these social forward movements, there has been practically none. Every Evangelical Church is a temperance organization in itself, and all its members (at least in Chile) are total abstainers; but they have taken no part in the National Temperance Movement. Evangelical laborers belong to their trades-unions, but usually take no active part. Few women in our churches even know of the existence of feminist organizations. The reasons are not far to seek:

1. The Evangelical Church has been born and nourished in enforced obscurity, owing to the persecution of which she has been the object since her conception—a persecution insidious and tenacious, and none the less real for being oblique.

2. "Not many great, not many noble" are among her members; they are learners rather than leaders.

3. Political conditions are so corrupt and the average new believer is still so weak on his legs that he does not covet a struggle. Drinking, vote-selling and other vices abound, and he prefers to keep away from them.

4. Church members have been inclined to consider themselves a privileged group rather than one with social responsibilities.

The Evangelical Church in Brazil is an exception to these conditions. Having long since outgrown the period of persecution, which perhaps was never so fanatical there as in other parts of South America, she has grown constantly in strength and influence, and many of her leaders are men of education, social prestige and influence.

But, contradictory as it may seem, the Evangelical Church in South America, even where it is weakest, has had great influence— \* none the less great for having been indirect. No group of people in any land can consistently practice and teach sobriety, industry, purity, equality among the sexes and veracity, without exerting an enormous influence.

1. The Evangelical Church in S. A. has stimulated and purified the State Church. Wherever an evangelical chapel or school has been opened in a neglected district, immediately the Catholic Church has hastened to tend the needs of that district. It has been literally compelled to put the Bible into the hands of its people, in order to compete with what they are pleased to call the "fraudulent Bibles" of the Evangelicals. The Pope has now ordained that the gospels shall be read. It is an open secret that the recent youth movements in the Catholic Church in these countries are copies of the activities of the Young Men and Young Women's Christian Associations, and designed to counteract them. At a notable meeting during the Eucharistic Conference held in Santiago some three years ago, Bishop Edwards, one of Chile's most progressive and honored ecclesiastics, publicly stated that the pure lives of evangelical ministers were a reproach to Catholic priests.

2. It has permeated all classes of societies through its schools. The graduates of Mackenzie College, Ward Institute, Santiago College, the Instituto Ingles and many other similar institutions for young men and women of upper and middle-class families, are known everywhere as "different." When social movements are set on foot, they are ready to lead. It is impossible to estimate the social possibilities in the future of the thousands of boys and girls who pass through mission schools of primary and secondary grade all over this continent.

3. It is establishing new forms of conduct. Evangelical workmen and employees are desired and sought out. They do not lose two days to recover from a drunken bout on Sunday. They can be trusted. They respect womanhood and follow the single standard of pure living.

But this is not saying that the Evangelical Church in South America has not a still greater work to do. There is no doubt that it has tended to be too timid and self-centered in the past. It is only now beginning to acquire a national social consciousness. There is a great future before it. South America needs leadership. It is stretching out eager hands toward great human causes. Look at these thousands of students, young, virile, strong to make or mar themselves and the future. Look at her leading intellectuals who have drifted far from any form of religious faith because the old moorings have proved unstable. Look at her hundreds of thousands of working-men and women, clamant for life, for rights, for privileges which are their due, but of which they have been despoiled so long. The State Church, in all these countries, has, to a great extent lost her grip on these elements. They can no longer be coerced-they must be won. They cannot be longer frightened by threats of eternal perdition. They have lived in hell too long to fear anything which they believe to be unreal.

It is a great task: who is sufficient for it? Only the Spirit of God and those whom He shall empower.

## REV. ALVARO REIS OF BRAZIL

**B** RAZILIAN Protestantism recently suffered a great loss in the death of the Rev. Alvaro Reis who was for twenty-eight years pastor of the First Presbyterian Church of Rio de Janeiro. He was a man of intense evangelistic fervor, a pulpit orator of the first rank, a religious journalist, and a prolific author. The esteem in which he was held by the public was shown by the secular press for the Rio dailies published long articles, accompanied by his portrait, praising his character in the highest terms.

The fruit of Mr. Reis' labors is shown in the thousands of Brazilians who were won to Christ through his ministry. He also founded a score or more of churches and chapels in Rio and its suburbs. He was a moving spirit in many enterprises, and he was one of the outstanding evangelical Christian leaders in South America.

## The Challenge of Mexican Immigration

BY REV. EDWIN R. BROWN, LOS ANGELES, CALIFORNIA The American Baptist Home Mission Society

S TRAIGHT into the faces of American Christians is flung a challenge that cannot be ignored. It is the challenge of Mexican immigration to the Christian churches in the United States.

While American Protestant churches have been very active in sending out missionaries these same churches have viewed with seeming indifference the arrival of immense multitudes of Mexicans who have come within their very doors.

During the past fifteen years of revolution, no less than *five million Mexicans* have come into the United States, and of these, some two million have returned to Mexico. Each year now, from fifty to ninety thousand come north across the border so that today there are over three million Mexicans in the United States, scattered from the border northeast to Chicago and beyond. The labor vacuum in the industrial centers of the northeast, caused by the restrictive immigration laws, has sucked the Mexican from the border as it has the Negro from the South. The tip of the wave of Mexican immigration reaches as far north as Detroit and as far east as Pittsburgh. Naturally the points of greatest density are nearest the border where Texas, New Mexico, Arizona, and California have immense quotas. Los Angeles, for instance, has 125,000 Mexicans, with 20,000 Mexican children enrolled in the city's public schools.

Here is the amazing spectacle of vast multitudes of unevangelized people living in the very shadows of the most missionary churches of the world. The barriers of language, color, and customs keep them from entering the church doors of their adopted land, but they are basically a religious people, reverent, warm-hearted, eagersouled, and willing to learn. In their own country they have never had the opportunity to advance. The Bible has been denied them and they have been fed instead on fables and superstitions, idle tales and immoral examples.

Now they find themselves in the land of the free, with old inhibitions and limitations suddenly removed, and their minds and hearts and souls open to the impact of the new, the strange, and the different. They present one of the richest missionary opportunities the Christian churches of the United States have ever known. Wonderful harvests can be reaped from the sowing of gospel seed among them. One denomination, for instance, which has merely been playing at evangelizing these Mexicans, with a budget of a paltry \$30,000 a year for work among three million people, nevertheless reports a



A MEXICAN PROTESTANT CHURCH IN THE MAKING

tenfold increase in membership in seven years, and an increase in the number of preaching stations from nine to over sixty.

Less helpful propagandists have been more quick to recognize the opportunity. Socialism, the I. W. W. and Communism find a ready soil for their seed among the Mexicans in our country, while atheism and irreligion find eager listeners in these new comers. It is a common thing to hear a soap-box orator speaking in Spanish to the Mexicans on our streets, call the Bible "the most brutalizing, the most degrading, and the most immoral of books," and counselling the Mexican laborers, whose "hands produce all this wealth, to rise up, kill off the rich and take possession of the wealth you have created." Meanwhile the churches of America, if perchance, they have seen these Mexicans at all, have looked upon them with indifference, if not with disdain.

Not only do the rich results of gospel preaching among the Mexicans in our country, and the remarkable opportunity they present, challenge us American Christians, but we must evangelize them if we are to prevent American institutions from falling under the power of an alien hierarchy. In the state of New Mexico, seventy-five percent of the inhabitants are of Mexican blood, and the legislature carries on its proceedings in both Spanish and English. Money from the state treasury is used to support Catholic schools and other institutions, and Roman nuns in conventional garb teach in the public 3

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schools. Throughout the Southwest there are many areas where it cannot be said that the Mexican is a stranger, but rather that the Anglo-Saxon American is the stranger in his own country.

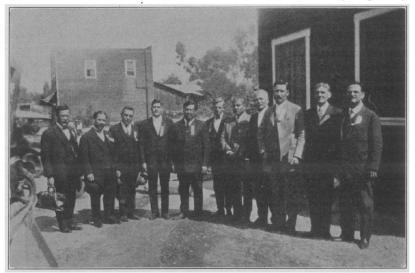
The existence of a very decided "los von Rom" movement among the Mexicans also presents a thrilling challenge to evangelical churches. For three hundred years the development of the Mexican people was throttled by the hand of Rome. Then came a hundred years of revolution during which the Spanish yoke was first thrown off, and then the power of Rome was broken.

Out of all the disorder there has arisen a new national consciousness which within the past few months is seeking to express itself in the organization of an independent religious movement to correct the evils of Romanism, while retaining the papal form of worship and doctrine. A Mexican has been chosen as the patriarchal head of the new church, which calls itself The Mexican Catholic Apostolic Church with the Bible as its rule of faith and practice, and proposes to spend in Mexico for religious education the eighty million pesos a year ordinarily sent to Rome. The movement has obtained many supporters and is favored by the present government officials. Its leaders are looking for help, and evangelical denominations in the U. S. should send some of their strongest Mexican preachers to guide their countrymen into the full gospel light.

The same causes have made the Mexican immigrants in the United States open to the Gospel as never before. Deeply and instinctively religious, yet keen in their rebellious criticism of the religion of their fathers, they are first amazed at the outward evidence of the strength of Protestantism in this new land, and then are genuinely eager to learn the truth of the teaching against which they had been so often warned in their own country by their religious leaders. So as the Bible is placed in their hands, or they are touched by the more or less feeble contacts the evangelical churches have thus far been able to make, they become eager to hear more, and from every city and town in the Southwest come Macedonian cries for help. Every Mexican colony is an open door for the Gospel and a challenge to the evangelical churches. Already, as a result of past seed-sowing, the harvest is ripening faster than we are prepared to care for it, and everywhere there are groups of believers awaiting the coming of a missionary to more fully instruct them in the Gospel of Christ.

But these Mexican immigrants are also a challenge of danger. They are furnishing a very large proportion of the criminals of the Southwest. In a new and strange atmosphere, and confounding liberty with license, and without any restraint from their former religious experiences, it is but a natural consequence that lawbreaking is excessively frequent among them. In our border states from fifty to ninety per cent of criminals in the jails and penitentiaries are Mexicans. This is a tremendous challenge to American Christianity, for the evangelization of the Mexican is the only way to prevent their committing crimes. Without the moral restraints of evangelical Christianity the Mexican in our midst is a menace and a liability. But the Mexican converted and living the Christian life is an asset socially, politically, and economically. Even from the standpoint of patriotism we can do no greater service for our country than to evangelize the Mexican immigrants.

The challenge to evangelize these Mexican immigrants is also the challenge of our duty to future generations. The Mexicans are a prolific race, and in the United States under more hygienic conditions and with ready aid from free clinics, infant mortality is greatly



TYPICAL MEXICAN EVANGELICAL MINISTERS IN THE SOUTHWEST

reduced. So while the average American family has about one and a half children, the Mexican family will have anywhere from five to fifteen children. By evangelizing the Mexicans in the States we make possible the training of the rising generation under Christian influences that will help to perpetuate Christian institutions and national ideals.

By evangelizing these Mexican immigrants we also contribute directly to the evangelization of Mexico itself, for many of them return to their own country for visits or permanently. Does the returning Mexican take back to his own country the influences of the highest Protestant culture, or does he return saturated with the immoral ideals of low movies? The question challenges the evangelical churches of America.

Christians north of the border need the same missionary zeal

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that inspired one Mexican Christian I know. With his daughter, he drove in a Ford one Sunday to a neighboring construction camp on the railroad where there were a number of Mexicans. There he asked the use of a little church not far from the camp, that he might hold a Mexican service. His request was refused by those who had control of the church because there was a rule that no other denomination could use the building except for funerals. The Mexican brother was not of that communion and returned to the railroad camp thinking that that church was dead enough to hold its own funeral. Undiscouraged, he enlisted the help of some of the men who cleaned out a freight car, arranged boxes for seats and gathered twenty-five Mexican laborers in to hear the Gospel. When the invitation was given, eleven of the Mexicans made public profession of faith in Christ. When the railroad work was finished and the camp broke up, many of these men went back to Mexico, and during the year that followed, six of the eleven wrote to say that they were attending evangelical churches in Mexico.

The Mexican who has returned from the States is a hero in his village. He has been everywhere and seen everything. He no longer believes the tales he has been told about the Protestants, and even becomes a greater authority than the village priest. One young man told me that he had come to the United States seeking gold, but now that he had found Christ he was going back to give to his people that which was better than money. Most of the Mexicans who accept the Gospel are filled with an apostolic missionary zeal, and send letters, tracts and gospels back to Mexico to win friends to Christ.

There is also a challenge to our evangelical churches to use their influence for the betterment of international relations. Those who have seen Americans and Mexicans united at the feet of the Saviour of the world, fully understand that the most effective way to improve interracial feelings is through the preaching of the Gospel.

How long will American Christians remain indifferent to this striking challenge of the three million Mexicans in our land? They present a harvest field white and ready for the reaping—and a few scattered workers with poor equipment like a tiny hand sickle making pretense of gathering in the sheaves! We should get out the checkbook of missionary zeal, and drawing upon the illimitable funds of faith, purchase great harvesters, man them with adequate forces, and send them forth to reap where seed already sown is bringing forth among the Mexicans, some thirty, some sixty, and some a hundred fold. Suitable tracts in Spanish should be prepared and every worker willing to serve as an unpaid colporteur, in connection with other duties, should be provided with unlimited supplies of tracts, gospels, New Testaments, and Bibles in Spanish. Every Mexican in our land who can read should have an opportunity to study for himself the gospel story of the Christ who died to save the lost.

# Building a Church of God in Mexico

BY N. W. TAYLOR, OAXACA, MEXICO

THE morning was bright, the sun shining down from almost a cloudless sky, as we made an early start from home in order to reach our destination before the heat of the day began.

Leaving the train at Tlalpan we passed through the village, picking our way through the busy market, for even at this early hour the merchants had their wares spread about the square. In Mexico

the law calls for all but provision stores to be closed on Sunday and so the merchants betake themselves to the streets where they can trade undisturbed. The law is intended to protect the employee, not to preserve the Sabbath.

Shortly after leaving the town we entered the lava area. On all sides we could see outcroppings of the lava and some distance to one side is an old pyramid about which the molten lava had flowed, rising upwards as though to overwhelm it, but having spent itself, flowed on, leaving a ring around it as an evidence of its power and volume.

About nine thirty we neared the village of San Andres, with its new church which our congregation is building. There it stood with its white-roofed tower reflecting the morning sun, clearly visible for miles around, a silent testimony to God. For many years the

SEATED ARE THE ELDERS OF THE CHURCH. THE ELDER WHO HAS DONE SO MUCH TOWARDS BUILDING OF CHURCH WAS CARRIED FROM HIS BED FOR PICTURE

people of this church were, like many other congregations, content to go on without making headway. Then came an overwhelming catastrophe which, under the hand of God, "worked together for good." In the revolution the church was destroyed and the people were driven out of the village and scattered far and wide. Returning a few months later they found most of their houses in ruins and the church burned to the ground. Like Nehemiah of old they wept as they looked upon the ruins and were in despair. Then they decided that something must be done and as they planned apparently their vision grew. They were few in number but decided to build a church that would bring glory to God. It must be large enough to accommodate the increase which they were sure God was going to give. It must be substantially built and fireproof so that no recurring revolution could destroy it. What an undertaking for a band of twenty to twenty-five Christian Indians! It would cost thousands of pesos and the daily income of most of them is figured in centavos. They had no outside backing, for not even the mission was asked to help. But God was with them.

The day we visited the church the Sunday-school lesson was on the rebuilding of the temple, and we were told that when they laid the corner stone of their new church, scenes similar to those of Ezra's



A CHURCH OF WHICH ANY COMMUNITY MIGHT BE PROUD

day accompanied the ceremony. The young people rejoiced, whilst the older ones wept. Today the church stands out upon the hillside as a monument to God. Finished? No! But in six years no less than eight thousand pesos (\$4,000) have been put into the building materials by these people who have themselves done the work. When they first discovered how much they must pay for labor, they hired a bricklayer for four days and all the men of the congregation stood around and watched him work. At the end of four days they felt competent to continue the work themselves and so dismissed the man. Into the building have gone twentyfive tons of lime and sixteen thou-

sand brick, all of which had to be carried up the mountain side on mule back. The whole building is constructed of brick and stone and when completed the only wood in it will be for platform, shutters and furniture. With its white-roofed tower this is a building of which any congregation might feel proud. Near the top of the tower have been left some small windows from which at night will shine a white light, to speak to the country-side of "Christ the Light of the world."

At the conclusion of the morning service we went to visit one of the elders who was ill. We had to stoop to enter the door of the adobe hut into which the only light that entered came from holes left under the eaves. When our eyes became more accustomed to the darkness we noticed that the walls were unplastered and unadorned save for several crude plows, which were hung there for safety.

On a wooden pallet, wrapped up in several serapes, lay the old

man. His wife sat at his head fanning him to keep away the flies. Very feebly he took our hands and bade us welcome. As we talked about the new church his face lighted up, and although weak in body, yet he showed his strong faith that God will accomplish His purposes through it. He has been the most active worker and the most liberal giver. He might have had as good a house as any in the district but he chose rather to build God's house. As I compared the two the thought came to me, "Without realizing it, he is building a house 'not made with hands, eternal in the heavens.' "

At a recent service nine hundred pesos were pledged by the members, towards the completion of the church. This means real sacrifice on the part of these people.

Pray for the work in Mexico. It is a land of darkness and superstition which can be dispelled only by the Gospel of Christ. As its neighbor, the Christian people of America have a special responsibility towards Mexico.

## Today in Mexico\*

BY REV. G. B. WINTON, D.D. Author of "Mexico Today"

M EXICO is one country in which today changes into tomorrow with terrifying swiftness. The constitution of 1917 has originated more than the usual measure of storm and stress. The effort to codify and enforce that constitution has gone on now during three administrations—those of Carranza, Obregon, and Calles—along with the universal popular upheaval of which it was the symbol and expression. This has profoundly altered the political and economic status of our sister republic and its influence is now reaching out also into the realm of religion.

Touching first the political side—which is of international as well as national significance—all doubt as to the triumph of those forces which expressed themselves ten years ago, first in armed conflict and later in a new constitution, may as well be finally laid aside. A powerful group in Mexico, few in numbers but wealthy and intelligent, cooperated with equally potent influences in the United States to throw doubt upon the stability of the new order of things—"the revolution" as the Mexicans call it, always in the singular. And it was just that, the rising up of the mass of the Mexican people to assert their right to life, liberty, and the pursuit of happiness. Many of the leaders were inefficient, many unworthy. The people themselves were and are far from ready for the responsibilities entailed by self-government. It was essentially a revolt of the weak against the strong. Yet despite all these handicaps it has proved to be a

<sup>\*</sup> Condensed from The Missionary Voice.

rising tide which nothing could stop. Calles is loyal to the underlying principles of the revolution and is an able administrator.

As to the economic status—some provisions of the new constitution bear hard on vested capital. They have aroused especially the hostility of the oil men and the large landholders. The Mexican Government has proceeded slowly and cautiously. When a statute covering the difficult demands of the organic law is put into force, through court proceedings with due penalties of law, we may expect other loud complainings from those whose interests are involved.

As concerns the religious question, the constitution of 1917 merely retained and clarified the principles embodied in that of 1857. It demands complete separation of Church and state, including the undivided control by the state of public education. It denies to churches the right to hold property in real estate. It prohibits religious ceremonials on the streets, the wearing of distinctive dress, the existence of religious orders, the ministrations of foreign priests. This last, and some details as to primary education, are added in the new constitution.

If some of these provisions are drastic it must be recalled that the national disease for which they were meant to be an antidote was a mortal sickness. Nothing short of heroic measures of just this type could have won the continued existence of anything approaching free institutions in the stern days of Gomez Farias and Benito Juarez. These laws are retained by the patriotic leaders of Mexico for reasons that seem to them absolutely final.

Hitherto missionary work has not been hampered by any of these reform laws. The Mexican governments that have upheld them have taken pains to make it known that they were not hostile to the Christian religion. As a matter of fact, Protestant teachings are so harmonious with liberty and Protestants have been so uniformly patriotic that the recent governments have secretly looked upon them as allies in their battle against reaction and privilege.

Now that fifty years of labor have resulted in a vigorous native Church, feeling its way toward a state of autonomy, the bearing of the provisions of the constitution in regard to the work of foreign missionaries and the control of church property is up for discussion and adjustment. Mexican churches and their leaders, both lay and clerical, are not exempt from the prevailing spirit of nationalism. They look forward eagerly to the day when they shall be completely independent. With their worthy desire, their cherished ambition, we can all sympathize. The intelligent missionary, in any country, is ever intent on making himself unnecessary.

The transition period is one which calls for much wisdom, and even more for a spirit of entire abnegation. Native churches that would be self-directing must also learn to be self-supporting. No church can be at once independent and dependent.

# What the Chinese Think of Christianity

Exhibits in the Case for and against China's Attitude

BY ARTHUR RUGH, SHANGHAI, CHINA

International Y. M. C. A.

**T** S CHINA becoming anti-Christian? I think not—but she needs to be shown the value of Christianity and is not very greatly impressed with present evidence of the power of the Christian religion to change the life of its professed followers.

If a man opens a new store these days in China he calls it "The New Love-Your-Country store." If religion or anything else is to appeal to China now it must show how it will help to make a nation strong. We may be able to prove that the Bible is inspired and the Christian religion is of superhuman origin but the Chinese patriot does not see what that has to do with tariff autonomy and the rule of the war lords. Consequently he is not interested. China is not just now interested in the philosophy of religion and its literature.

China longs for national power "as blind men long for light." The Chinese are interested in religion only if it shows effectiveness in producing the conditions of national power. As the Apostle Paul said to the Corinthians: "I will come and find out not what your talk proves but what your power amounts to, for God's sign does not show itself in talk but in power." China is much inclined to follow this Pauline test of religion.

In the case for or against China as becoming anti-Christian, may I submit some evidence:

## EXHIBIT A

From resolutions adopted by the Seventh Annual Convention of the National Student Union, July, 1925.

Since the unequal treaties were signed, Christianity has absorbed millions of Chinese and Missions Schools are established everywhere. In Mission Schools they compel students to accept Christianity and join the church. Their students are not allowed to participate in patriotic movements. They make the students read the hypocritical creeds of "universal love and social service of Jesus" so as to chloroform their thoughts. The Y. M. C. A. and the church with materialistic welfare induce people to accept Christianity. They smuggle ammunition and help stir up internal trouble in the country. The Y. M. C. A. constantly uses athletics and popular education to do evangelistic work so as to smother the political thoughts of the youth.

Student unions everywhere should continuously inform the public of the evils of the Christian Church and of Christian education. We should also explain to the public the insidious plan for cultural invasion employed by the Imperialists.

#### Exhibit B

Vote taken by a class in a school in Peking, by J. L. Childs:

	Yes	No
1. Religion has outlived its usefulness and should be given up as harmful to society	12	23
2. Communism will solve the economic problems of the world	30	11
3. China will be better off if she cultivates the friendship of Russia rather than of other eastern powers	14	27
<ul><li>4. Interracial marriages are bad and should be avoided.</li><li>5. The people of the white race have the greatest capacity</li></ul>	17	24
for government of any people in the world 6. The Chinese people are more intelligent than the people	25	17
of other nations	31	10

### EXHIBIT C

From 170 replies to the question of a Peking magazine on how to improve the Church.

- 1. Shatter denominationalism.
- 2. Put the authority on Chinese shoulders.
- 3. Let the Church promote industry and found savings institutions.
- 4. Get rid of capitalism and class distinctions.
- 5. Use scientific methods in preaching.
- 6. In evangelism teach truth bearing on society and the nation.
- 7. Cooperate with other agencies in social work.
- 8. Respect foreign missionaries who come to serve; send the arrogant ones home.
- 9. Make all religious education and service in mission schools elective and voluntary.
- 10. The church should oppose unequal treaties.

## EXHIBIT D

Discussion of the Church in China by a group of Chinese students representing six colleges mostly Christian. Date: July 2, 1925, soon after the Shanghai incident of May 30th.

Question: If you were starting a new church in your community, what would it be like?

Answer: It would be of Chinese architecture, use Chinese music, have a Chinese orchestra, have a regular church service with a short sermon and more time for meditation. Would have day and night schools and lectures on social and political problems.

Question: If a foreign missionary were available to help you in the church, of what help could he be?

Answer: After considerable effort—He could give advice and teach English in the night school. He should not hold any office in the church or try to influence its policy.

Question: If the missionary Board offered \$2,000 to the church, how could you use it?

Answer: We could not employ the pastor or any teacher or worker with it without hurting their influence. We should not build the church with it. We could use it for a school building.

## Exhibit E

Questions handed in by a medical student at the close of a meeting of students in Mukden.

1. Can a scientific man believe in miracles?

2. Is prayer superstitious?

3. Are the parts of the Bible outside of Jesus' teachings any different from other good literature?

4. What was your motive in coming to China?

5. Should a Christian student lend his bicycle to a friend who can't ride and would break it?

When these questions were answered he said, "I am satisfied with your answers, but the preacher in our town just says: 'If you believe in Jesus, you will go to heaven and if you don't, you will go to hell,' and I didn't see why my intellectual conclusions should settle my eternal future even if they are wrong."

## EXHIBIT F

## From the record of a Bible class in a government college.

1. Three sessions spent on the Sermon on the Mount ending with the question of turning the other check.

2. Class broken up by members who forbid any further teaching in their school of the doctrine of love and forgiveness saying that it is a trick of the missionary who is sent out by his government to teach China to be easy and soft so she can be further exploited. What China needs is the will to fight like Turkey.

3. Class resumes work to study the solution of China's problem by force. After three months' study the conclusion is reached that moral character is at the root of every problem. What will remake character? Education.—A week spent on that solution and given up as inadequate.

4. Class goes back to the Sermon on the Mount and is on the road to finding a solution when the event of May 30th breaks up the class and closes the school.

## EXHIBIT G

Interview with a Shantung missionary just in from a two weeks' itinerating trip.

Question: Did you find much anti-foreign feeling?

Answer: None whatever. The greatest friendliness everywhere. The only trouble was too many feasts.

Question: Were you welcomed as a foreign preacher?

Answer: Everywhere. The mayor of one town stopped us as we passed through his town and asked why we went to other towns and never came to preach to them.

Question: Did the people seem excited about unequal treaties and extra-territoriality?

Answer: They never mentioned the subjects. As far as I could see their chief interests were the price of rice, the danger of war and whether we would open a school or church in their town.

## THE VERDICT

The Jury decides that it can not reach a final decision because China has not yet decided whether or no she is anti-Christian. China wants more evidence on the following points:

1. What is a Christian nation? Is it a nation that talks love and the square deal and then grabs as much as its military force makes it possible to grab?

2. What is a Christian Church? Is it an organization of folks to propagate Occidental beliefs and organizations over the world by the aid of the capitalist and the militaristic governments?

3. What is a Christian? Is he a man who believes something which he can't understand and is anxious to get you to do the same, or is he a man who is being changed into a character of loving sacrificial service by his experience of Christ and who would gladly share this experience with you?

China wants evidence on these three points and then she will decide. Not one man in fifty in China knows the answer to these three questions, and we in America do not help them much. We have been having such a hard time financially! There are several families in nearly every state in the Union that do not have a car and there are many families that have only one, so that we have had to withdraw much support for the missionaries and the church in China. China waits for evidence and is perplexed. You can not blame a layman for not knowing whether he is for or against the Einstein theory if he does not know what it is or where it came from. There is no sense in America being greatly wrought up over China's anti-Christian attitude while the average American Christian spends more in a week for gasoline than he spends in a year to help win China for Christ. Whether China goes anti-Christian or not is going to be settled not in China but in the wills and purses of the Christians of America.

## The Anti-Christian Movement in China\*

BY DR. C. Y. CHENG, SHANGHAI, CHINA

Secretary of the China Home Missionary Society

**F**OR nearly two thousand years the birth of Jesus Christ has been a cause for world-wide rejoicing. Both high and low have welcomed His coming. There is, however, an eternal conflict between right and wrong, light and darkness, good and evil. The advent of Jesus was no exception. His coming was welcomed by many but at the same time He was also hated by the ruling class.

China today has a share in celebrating this universal event. Nor is the commemoration of December 25th each year confined merely

<sup>\*</sup> Outline of article appearing in special China-for-Christ Bulletin,

to Christian people; many non-Christians are aware of the reason for this celebration.

This year those who oppose Christianity are seeking to deliver a special attack on Christians at the Christmas season. The National Student Union has passed resolutions looking to a special Christmas drive against the Christian religion. In one sense this is unfortunate, yet it is quite in keeping with the events of the first Christmas time, when Jesus and His parents were obliged to flee for their lives.

The eternal conflict is still going on and with ever-increasing intensity.

## TWENTY-FIVE YEARS AGO AND NOW

Twenty-five years ago the Christian Church in China was faced by a severe Anti-Christian Movement. Many Christians lost their lives for their faith. Those who thus suffered included both Chinese and foreigners. Our hearts are saddened as we recall the dark days of 1900 and the after effect upon the nation.

At the present time the Anti-Christian Movement is spreading all over the country. Christianity is charged with all sorts of crimes. Anything it does is regarded as harmful to China's best interests. Many are beginning to hate and to despise us and are determined to put an end to Christianity.

There is, however, a great difference between these two attacks. The former was due largely to ignorance of Christianity; the latter is based on some knowledge of it. The Boxer outbreak was led by the conservative and ignorant; the present attack by the educated and intelligent classes.

Opposition to Jesus Christ is not new. He was opposed by men of his own time. His own life was taken.

Persecution of Christians is not new. The history of the Christian Church is full of evidences of such conflict.

Charges brought forward against the Christian religion are not new. Many of the charges today are old and in importation from the West.

Christians need not be alarmed or dismayed. Many criticize the moon for its defects but the moon shines still.

While some have had their faith weakened and lost their love as a result of the present anti-Christian propaganda yet in the main this propaganda is a blessing in disguise.

It is delivering many of us from self-complaceny in imagining that we have all that is surest and best while others are heading toward destruction and darkness.

It is purifying much of our thinking. There can be no organization in the world, not even organized Christianity, that is entirely perfect. Hence the Christian Church needed a Luther or a Wesley to effect a reformation. The present Anti-Christian Movement may be an instrument in the hand of God for the correction of His children. It is helping us seek the true picture of Jesus Christ in place of one which may have been distorted and defaced by traditions, rituals, dogmatic statements, etc.

## CONCENTRATED ATTACK AND HOW TO MEET IT

The Anti-Christian Movement is not an organization but a movement. It has no one at its head and no organization to direct its work. Its attack on Christianity, therefore, is varied and somewhat confusing. Of late it is becoming more definite, concrete and concentrated. Christian education seems to be the central point of attack and Christmas the appointed time.

The attack so far is of an intellectual character, but when the ignorant masses join hands with the educated there is no telling what may happen. Christians are called forth to watch and pray for spiritual preparedness so as to enable us to stand firm no matter what eventuality overtakes us.

There are at least three classes of people in the Anti-Christian Movement. They need to be met in three different ways. There are those who are prejudiced, who oppose anything Christians do, whether it is good, bad or indifferent. Such persons should simply be ignored. Argument with them can serve no good purpose.

There are those who are misinformed. Many oppose Christianity because of misunderstanding, such as Christianity's seeming connection with foreign political aggression. To such people an explanation of the true facts should be patiently given.

There are those who are seeking after truth. Such persons have often laid their finger on the weak spots of the Christian religion. To these friends we should be grateful for helping the Church to turn over a new leaf.

It is not enough to know how to meet the opposition. We must be true to our religious convictions. To a Christian his religion is a matter of life and death importance.

Have faith in God. Christianity is founded on a rock. No antireligious storm, however strong, can shake it.

Be true to Christ. Do not desert Him as did His disciples of old at a time when they were needed.

Show forth the spirit of Christ in meeting the opposing foe. Let us strengthen our spiritual life and let the world know how courageous we Christians are. The anti-Christians are active for a destructive purpose; Christians likewise should be active but for a constructive program.

Polycarp, the second-century saint and martyr, before he laid down his life for the sake of his belief, said, "I have served Jesus all these years and He has done me no wrong. I cannot desert Him now."

A distinction should be made between Christianity and Christ;

PROTESTANT MISSIONS AS SEEN BY A TURK

between the teachings of Jesus and the theology of the Church; between the Head of the religion and its members. It is hardly possible for Christianity to free itself entirely from organization and tradition, but if the spiritual nature of Christianity is always kept as the matter of first importance, its future is exceedingly hopeful.

Christianity is congenial to the people of the Orient; even more so than to the people of the West. Surely it should no longer be regarded as foreign. Jesus has done us no wrong. We must stand by Him to the very last.

## Success in Failure

The writer of the Epistle to the Hebrews, in summing up the daring deeds of God's faithful ones in history, pictured the success of their faith in two ways, namely, success in victory and success in defeat. (Success in victory, Hebrews 11: 33-35, Success in defeat, Hebrews 11: 35-38). Yet he regarded both as success. It is the success of the spirit. What is needed today is also this spiritual success.

Jesus said that if He were lifted up he would draw all men unto Himself. Nearly two thousand years have passed and we have not yet seen the fulfilment of these words. Why is this? Either He is unable to draw or He has not been lifted up. The Church has been busy most of the time. It is very much to be feared that many other things have been lifted up rather than Jesus.

Jesus is still challenging His people today.

China at the present time resembles a house that is tumbling down. It requires that all its citizens should come and lend a helping hand to save the nation from destruction. All are to help. We Christians offer Jesus Christ as our best contribution to the nation's salvation. We must stand firm in the most important and glorious task and see to its successful issue.

## Protestant Missions as Seen by a Turk<sup>\*</sup>

The following is a translation of portions of an unsigned article of striking interest that recently appeared in the Turkish daily, "Djumhouriet," of Constantinople.

W E HAVE from the first been suspicious of this benevolent, religious, charitable, rich Christian Society that with such boldness stretches out its hands to the Turks. We are much afraid that while they may give us one, they will take five from us. It is more than sixty years since this Society has been establishing, in Constantinople, in Roumeli Hissar and Arnaoutkeuy, and in some of the Anatolian vilayets, branches, each under the name of a school. But since the time and circumstances were not very favorable to a

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<sup>\*</sup> From The Missionary Herald, Boston (December).

propaganda, their energies, especially among Moslem Turks, were very limited. But now, taking advantage of the opportunity given by the freedom resulting from the separation of religion and government, these zealous Protestants, like marauders, who make away with goods under cover of a tumult, have got the better of us, and are clinging on like crabs.

First they get people to love them, and then they make them novices in their order. Their schools are each a *tekye*; there the great needs of Jesus (Hazret-i-Isa) are sung. The persuasive abilities of the members of this Society, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love.

The Protestant Young Christians begin with example and lead up to rule; they go from the concrete to the abstract; and this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism—nay, they do not even talk about religion; but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. The number of innocent Turkish children captured by these charms is constantly increasing, and these children are becoming each an American Protestant—nay more, not only a Protestant, but a missionary.

A religious festival, when it assumes the character of a *soirée*, pleases everybody. Every year they celebrate the Christmas festival in their schools in such an attractive way, that we have witnessed in Shishli, in some well-known families with which we are well acquainted, a celebration of Christmas in the same way and with the same religious rites as it is celebrated by Christians. Nor is it only in Constantinople. We have heard one of the teachers tell about the Christmas festival as observed in the Brousa American School which has been quietly operating there for thirty or forty years past; and our heart was cut to pieces (*parcha parcha oldou*). The celebration described took place two years ago; and doubtless it has been going on thus year by year from the beginning.

In the Brousa American School, which has not a single foreign student in it, the Christmas celebration is carried on for the Turkish children. Yet nothing is said about religion—oh, no!

We must awake from our sleep, and we must tell these self-invited guests of ours to desist from this ill-considered ambition of theirs. We are much impressed by the news that they are going to open libraries in Anatolia, and start clubs; and it is reported that they are going to send to their own institutions in America ten young Turks. We are afraid they are thus going to hit us with our own weapons. A little sagacity! A little caution!



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

Shall the Church take into account the Evanston Student Conference in planning its methods of work? In our satisfaction with an unchanging message, shall we overlook the necessity for frequent changes in method?

The interpretations of the Evanston Conference, as viewed from the floor, the gallery and the platform, are filled with suggestions as to methods of work, the value of which will be apparent to those who read wisely.

A second reading of the practical methods in the February REVIEW will be suggestive to leaders. They were written before the Evanston conference and without any reference to it but in the light of its discussions and findings they have new meaning.

## SOME STUDENT REACTIONS

The knowledge of what my own student generation is thinking and feeling was the greatest thing I brought home from Evanston. I was profoundly impressed with the energy of my fellow-students in their demand for power and expression. I was also impressed with their lack of knowledge as to the meaning of religion and the Church, their lack of conviction on religious questions and their lack of information on social The gathering presented, to issues. my mind, a tremendous challenge to the Church to interpret and demonstrate Christianity in terms that shall appeal to students. It challenged the Church to set about rectifying its glaring defects, most of all those arising from the disunity of denominationalism, if it would hold the support of its younger members. It certainly challenged the students to unceasing effort in self-education and scientific study as a necessary prerequisite to their determining the value and possibilities of the Church, and the relation it should have to social movements. It opened up fields for endless research and it showed the fearful danger in mere "young blood" which has not fitted itself for

the place in society which it is demanding.

> AGNES SAILER, (Vassar College, 1926). \* \* \*

The value of the Evanston conference to the Church and the world will manifest itself, not today nor tomorrow in whirlwind enthusiasm from the students, but will be seen through a period of many years. At the conference the students saw the possibility of having a more effective Kingdom-building Church. They saw opportunities of service within the Church and showed little of the spirit of removing themselves from it.

Out of that conference, which represented the spirit of the church-going youth of the country, there came the dynamic urge for unity upon which a real interdenominationalism can be built. There came, also, a feeling of high regard for the Orientals in their native lands. Youth, both foreign and American, sees the danger of taking the trappings of Western civilization as a part of the missionary enterprise.

To the individual student it meant the turning point toward different lines of thought, a new emphasis in reading material, and an interest in the Church as it deals with the pertinent problems before it. The student became more than ever convinced that the Church cannot longer be complacent in a world which is struggling to solve the vital social questions which confront it.

CECIL HEADRICK, (Southwestern College, Winfield, Kansas).

The hopeful side of the conference consisted in this, that students not limited by strong denominationalism, and believing in an open and frank evolution of the Church, are seeking to aid the Church to find the Christway solution to the complex problems of today. The dangerous side of the conference consisted in the fact that students, with a woeful lack of factual knowledge of the history, the purpose, and the problems of the Church, desire to create church unity in outward organization before the Church is unified in spirit and fellowship and to bring about reforms by resolutions and legislation before the individuals. in that group are converted disciples of Jesus Christ.

ARTHUR JOHNSON, (President of the Lutheran Students Association of America). -

The significant things for the student appeared in the facts that (1)they found themselves conservative in comparison to many of their elders; (2) they failed to face up to the function of the Church, insisting only upon action in the fields of war, race and industry; and (3) they found their most pressing needs to be knowledge of the facts and experimentation in Christian living.

The significant things for the Church lay in the following: (1) It has not successfully brought its attempts, hopes and activities to the attention of the students; (2) students are impatient with denominationalism and a creedal basis of church membership but they insist upon the unique personality of Christ as the center of Protestant union and as the leadership for solution of individual and social problems. They are willing to forward church unity by attempting to unite all Christian young people's societies in one organization; (3)students would like to see missionary activities dissociated from Western civilization and used as an interchange of Christian ideas between the home and foreign fields.

The significance for the world lies in the fact that the students accepted the Church as the social conscience and a crusader who should right all social wrongs. DOROTHY DYAR, (Union New

Theological Seminary, York).

The mere fact that such an interdenominational conference could occur must win for it a significant place in the history of a social program of church cooperation.

A second genuine contribution was the reëmphasis on the effectiveness of the educational approach to the great problems which vex our society today. The high point of this conference was not itsinspirational found. in speeches nor its beautiful resolutions, but in the determination of those who attended to investigate conscientiously the facts of the questions which perplex us and to bring their findings to the attention of their campuses. Those who attended came to realize that a few hundred students meeting over a brief period could, after all, focus only a comparatively small force on our social ills. Their agreement as to a cooperative, systematic, educational program through the young people's division of our churches, tapped a great new reservoir of power in affecting public opinion. On important subjects it may soon be possible to present a uniform program simultaneously before all the student groups in America! It is to the task of making such cooperative work possible that the Continuation Committee of the conference is dedicated. This group deserves the earnest prayers of every thoughtful Chris-RALPH F. BARTON, tian.

(University of Missouri). \*

The Interdenominational Student Conference has passed but those who actively participated in its creative

thinking or were in sympathy with its spirit feel that something unique came into being and that a spirit was there which will not die until it has reached the farthest corners of the earth.

For the first time in the history of America Christian students, under their own leaders, came together as a group to discuss problems peculiar to itself. To students the conference was of value, because it gave that group a consciousness of reaching out into untried fields, of pioneering along rugged ways, and of plunging into new depths.

Who can estimate all that the influence of this conference will mean to the Church and to the world? An earnest group of young men and women have been challenged to see the Church anew—in the light of a youth movement which is trying to bring in a new social order.

There is always the danger that these students will lose their spirit of youth and become bound down by abstract theories, words, and resolutions. Progress will be made, however, as long as students are experimenting with Jesus' way of life and thus strive to bring in the Kingdom of God. A. ANN SLIVER,

(Willamette University, Salem, Oregon).

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### WHAT NON-STUDENT DELEGATES SAW AT EVANSTON

Those who are planning to present missions to college students from now on would better read the Commission Report and Findings on this subject emanating from the Evanston Conference. You will not find there many facts for the substance of your message, but you will get a very true understanding of what Christian students within the Church are thinking with reference to the methods and objectives of Christian missions. However you may account for it, the oncoming generation sincerely questions the validity and future continuance of foreign missions as now conducted. They have been hearing all sorts of

criticisms of organized Christianity in the West and of its missionary activities throughout the non-christian world. Some of these indictments are vague and unfair, but others hit at the very heart of real weakness and bring into question the validity of Christianity's missionary objective. The rising generation of church members is now demanding that we confess and correct every wrong aim, practice, and attitude in our missionary programs. Otherwise they cannot, and will not, commit themselves with enthusiasm to the missionary cause.

How fatal it is then to try to educate college students on missions before we allow ourselves to be educated by them on what foreign students-frequently non-christian foreign students-are saying, and on what our own students are thinking and saving in reply. They may not know or appreciate the facts of missions or the tremendous contributions and many commendable features of present-day missions. Some of their demands for reform may be impracticable or may be nothing more than what missionary and native church leaders have been struggling to realize for some time. Nevertheless, they represent the ideas of the coming generation of Christian church members and unless we present missions so as to enlist their intelligent understanding and cooperation now, the Christian enterprise, both at home and 'abroad, will soon be paying the cost.

The Evanston delegates were not iconoclasts. While they revealed a restless passion for a fellowship within the Church of believers more truly committed to Jesus' way of life, as a matter of fact, they were not as sweeping in their criticisms of the generally accepted interpretations of missions as I had expected or hoped. While the missionary addresses were disappointing, the Commission Report on missions was appreciative, forward looking and in my judgment the finest product of the conference. It contained nothing, however, which better

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educated volunteers have not known and said ever since the Indianapolis Convention. Fortunately, the new educational processes within the Volunteer Movement and the recent political developments in China, accompanied by radical changes in missionary policies, have increased the number of students who will be satisfied with nothing less than the most modern interpretations of missions, and by this I mean such interpretations as the indigenous Christian leaders of so-called mission lands and the more sympathetic and prophetic missionaries there heartily endorse.

At no point in the conference were the majority of student delegates enthusiastic about missions. The reason may be traced. I believe, to their general ignorance of what missions have accomplished and more especially to the absence of intellectual conviction of what Christ can mean, both to the individual and to The Jesus of William the world. Carey is not the Jesus of this student As Dr. Albert Parker generation. Fitch pointed out in his summaries of the discussions again and again, "you do not know what you believe." The essentials of the Christian faith, the central and unique elements of the Christian Gospel, the form and substance of religious experience, individual and social, were either so vague as to have little meaning for these students or so detached from personal experience as to possess little if any motivating power. It was the Church, not themselves, and not the spiritual needs of the world that these students met to consider. As a result the conference registered an intellectual commitment to missions but not an enthusiastic personal commitment.

I must not be misunderstood at this point. The conference delegates never considered for a moment scrapping the missionary program of the Church any more than they were willing to scrap the Church itself. There were criticisms galore and innumberable flashes of just and unjust indictments against the Church and missions, but whenever it seemed that steam was up in the boiler and something courageous was about to be done, some one arose and either suggested another subject for discussion, so averting a blow-up, or opened the safety exhaust by a perfectly harmless appeal for continued loyalty to the Church as is.

To the degree that the conference lacked positive spiritual conviction it also lacked spiritual unity. On only one or two occasions did it manifest the power of united and sustained The passion of Paul to thinking. share Christ in an individual and mystic way found expression in more impersonal objective and humanitarian concerns. In only one address was it suggested that the solution of great economic and social problems might call for courageous facing of individual problems first and for individual economic and social sacrifice to the point of the Cross. This tendency to look out, never in, to objectify all their problems, and to limit thinking and proposed action to such manners as can reasonably be attempted through the Church, constituted the chief weakness of the conference.

MILTON STAUFFER, (Educational Secretary of the Student Volunteer Movement for Foreign Missions).

In my opinion the Evanston Conference was very significant to the students who were there, to the Church, if it will answer their challenge, and to the mission boards if they will examine the report prepared by these students.

That one thousand of our college youth gave up a half of their Christmas vacation in order to evaluate the Church as the agency for bringing in a new world order, was in itself a demonstration of no small significance. Great earnestness and fearlessness characterized their wrestlings with these problems. Discussions followed platform presentations and occupied half the time. These were always spirited and eager. Often a dozen or twenty students were on their feet at one time clamoring for the privileges of the floor. Every point of view was represented.

The opening session was full of radical and challenging opinions, but the second and third days brought out conservative and loyal expression from the body of this large group. There was no doubt that the Church was the chosen agency in the minds of these students to do the work for bringing in the Kingdom of God. But only a united Church could do it!

Their vision for the goal was clean and logical, but they realized that they had little experience or reputation to effect a change from denominationalism to organize unity. However, they felt they could make a start with the young people's organizations and so voted that they immediately unite and promote a program which would give them facts and experience both of which they recognized as being inadequate.

The Church is very blind if she does not follow this conference by a well planned effort to see that the students get hold of the facts and surveys which they desire and also the opportunity to "learn by doing," which might involve having a place in the councils of the Church. Youth at Evanston asks, "Is there any real reason why the Church should be a middle-aged institution run by the middle aged for the middle aged?" How will the Church answer youth? It would be disastrous to foster prejudice, segregation and distrust between youth and age within the Church when the Church is the one organization which can unite all of life within its fold.

## MRS. D. J. FLEMING,

(Representative of the Federation of Women's Boards of Foreign Missions of North America).

The most interesting student conference that I have ever seen. It was all life. It was composed of a very fine body of students who seem to be bent on knowing the truth about the Church and their duty.

C. G. HOUNSHELL,

(Secretary Board of Missions, Methodist Episcopal Church, South).

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First and last and throughout the sessions, a sincere gratitude for such a group. Fearless, honest, seeking but one goal, the Jesus Way of Life, they revealed a deep reverence and earnestness of search in their devotional expression which have sometimes been dishearteningly absent in the assemblies of their elders.

Secondly, an amazement at their conservatism. One expected an iconoclastic outburst. One witnessed a fairminded appraisal of what has been of value in the development of the Church, and a determination to build on that foundation. The conviction grew. Not only is the future of the Church safe in their hands but the past is also secure in their keeping.

Thirdly, a wistful seeking for an institution through which to work out Jesus' teachings—individually, **SO**cially, nationally and internationally. These students see the forces of evil They are convinced that a united. divided Church cannot cope with this united impact. Denominationalism which is cooperative, which seeks only to bring its peculiar gifts to the enrichment of the whole, may hold the loyalty of this group for a period of transition to unity. But divisive, denominationalism competitive is anathema to them. Nothing but a united Church can channel their sincere, burning passion to apply Christ to the needs of the world.

"Mistakes?" Yes, there were mistakes. But when was youth—or maturity either for that matter ever wholly wise? They acknowledged and one clearly recognized the superficiality of much of their thinking, due to their scattered and often misguided minds. They themselves emphasized their need of disciplined intelligence. One's optimism is based on the confidence that they will develop an intellectual conscience equal to their undeniable moral conscience.

Without their idealism and strong young life the Church is doomed to failure. They offer fresh eyes; an open mind; and a passionate desire to follow Jesus regardless of the cost.

For want of these characteristics, certain sections of the Church are today perishing. For this young generation, under God's guidance, one has no fears. For those in the Church, so blind as to shut them out. one's heart is sick with apprehension.

MRS. CHARLES K. ROYS, (Secretary of the Presbyterian Board of Foreign Missions).

Who shall know with what high hearts came youth to Evanston in the closing days of the old year? No one in the gallery who ever stands with reverent soul in the presence of God's manifestations, could fail to bow as he heard the voice of another generation trying to utter its faith in supreme idealism.

These students do not use the phrase that dominated the thinking of the older groups in other days. Not once did one hear of "the evangelization of the world in this generation." But they are all on fire to make Jesus' way of life completely effective in modern society. There is no less of real religious purpose, whether mystical or practical or a combination of the two. They are not so much talking about saving souls as they are struggling to express the conviction that those who bear the name should really live the life. This is not quite the emphasis of the social gospel, ably interpreted by Dr. Rauschenbusch, but more the living contact of Jesus in the lives and affairs of men. This involves less dogma in the Church and more loyalty to Jesus.

To the students, sectarian differences, denominational lines, petty jealousies and rivalries between church bodies, distrust and suspicion. are all unworthy the spirit of the Christ. How can we hope for a united

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world when we have a divided Church? How can we perpetuate provincial church groupings and expect to achieve the brotherhood of men? With the clarity of vision of those unafraid to assume that Christ meant what He said, and to stake their lives upon it, they call for a united Church in deed and in action. Christ could not tolerate war or anything that might lead to it. Thev have courage enough to declare their agreement. Industrial relationships continually flaunt themselves before an ineffective Church. These students are prepared to help the churches to bring the spiritual power of God into new helpfulness.

It would be too tragic if the high vision of Evanston should be allowed to die in student hearts. May there be a greater readiness on the part of age to give youth its share in the great adventure. Why force them to go it alone-or to travel in just the way officials do? Would that the doors of our churches, and our offices, and most of all our hearts, might be swung wide to allow this band with its new awareness of its ideals to inject fresh life in worn channels. Take them into the reverend councils. Give them tasks that will demand their utmost. Satisfy their longing not only for more knowledge but for a real share in the task. They would like to paint for you the picture of the Christ they see and the God they love but it may be in colors that shock middle-aged sensibilities.

If the sacred places of the Church are covered with the dust of long decayed ideas, let these eager students bring the wind of their high ideals and see whether the appearance of sanctity may be improved. Let us not force a man-made mold on youth. Catch the contagion of its enthusiasm for Christ's ideals and let them use new tools if they will in building the Church and in making the world the Kingdom of God.

Leslie B. Moss.

(Associate Secretary Foreign Missions Conference of North America). . . . .

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# Woman's Home Mission Bulletin

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

#### MILLSTONES

#### (Continued from February issue)

#### Farm Work

A survey of the sugar beet fields of Colorado, Nebraska, Michigan, Kansas and Wisconsin showed hundreds of children at work for long hours, at thinning, topping, hoeing and weeding. In one valley there were 955 working children under sixteen, 303 of them from five to nine years of age. (These were some of the children under ten, not counted in the census.) In another state there were 1,358 children from five to sixteen at this work.

Imagine any six-year-old whom you know working twelve hours a day. That is what happens in the beet fields. The survey showed that some of them averaged even thirteen or fourteen hours while one such baby worked a fifteen-hour day for twentyfour days. Some children even younger and hundreds just a little older were doing the same kind of work.

It is done out-of-doors, but nevertheless many of the conditions of work have a bad effect on the chil-These are particularly presdren. sure of work, hours, postures, physical hazards and weather conditions. One little boy described the position for thinning and weeding as "jes' like a dog." An official report says: "All the weight of the fore part of the body rests on the wrists and palms of the hands. We saw wrists that were swollen and lame, hands that were sore, cracked and full of dirt, and knees that were sore, cracked and calloused. The face is necessarily very close to the ground, and in many instances becomes badly burned about the forehead and eves from the heat and light reflected from the ground. . . . One thing must not be lost sight of-this

posture is retained quite steadily from twelve to fifteen hours a day, six or seven days a week, for three to six weeks, depending on the acreage worked."

No part of the United States seems to be without child workers. In three valleys of Washington and Oregon, fruit and hops claim 1803 children under sixteen. The work is not very hard, but the hours are long—ten hours or more a day for many of them. In one valley the children, who live there the year around, did not lose much school, for school terms were adjusted to the harvest. Children in the other two valleys, however, suffered a serious loss because of the change in school terms and because of their migrations.

California, too, has thousands of wandering children (variously estimated from 5,000 to 20,000), many going from erop to crop for nine months of the year. One eleven-year-old boy said that he had picked "grapefruit, grapes, oranges, lemons, figs and olives" and was then "in cotton."

Besides these crops, work is done in prunes, hops, rice, apricots, almonds, peaches, beans, rhubarb, potatoes, cherries, peas, asparagus, tomatoes, pears, apples, citrus, walnuts and beets.

"What is the matter?" inquired a visitor who saw a sleeping lad moving his hands ceaselessly across the sheet, picking at it. The boy's mother answered, "He does that sometimes when he's asleep. He thinks he is picking prunes."

#### Too Much "Vacation"

Families move from erop to crop by every sort of conveyance. They may camp in a wagon, in a tent, in one of the numerous auto camps, or in a truck—their only home, perhaps, for nine months of the year. How can

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these children ever get to school? The State of California is trying to help the situation by a new school law, but it is difficult. Schools have "erop vacation." The school year may begin on August first and five weeks later be closed for prune picking. In grape districts the closing will come a few weeks later. Consequently, as families move from crop to crop, the children go from vacation to vacation. Sometimes when there is a school in session the children are not very wel-Imagine twenty to seventy come. children of all ages, most of them retarded in their studies, suddenly dumped into a smoothly running school, to stay a few weeks and then move on.

In Virginia we find children working on truck farms. They are employed chiefly in harvesting but some help in preparation of the soil, planting and cultivating. A twelve-yearold whose day was typical for these children plowed ten hours-from seven to noon, from one to six. One quarter of the children who were harvesting strawberries, beans and peas were under ten years of age. Four fifths of them were under fourteen. A quarter of the children missed over half of the school term.

Truck farms and small fruit keep children busy in Maryland, Pennsylvania, Delaware and New Jersey, too. Most of them work ten hours or more a day. The United States Children's Bureau has studied similar work in North Dakota, Michigan and elsewhere—finding much the same condition everywhere.

#### Street Trades

No one knows how many children are working at street trades in the United States—not the boys who own their own paper routes, but the wandering youngsters you can see on many city streets until late in the night—bootblacks, newsboys, messenger boys, beggars, sellers of chewing gum, pencils and so on. A newsboy is proverbially supporting a widowed mother, but investigations reveal that this is not true in many cases. In

Des Moines, a survey showed that 83% of the boys had two living parents, and in some cases the parents did not even know the boy was selling. Reports from surveys of street trades in Boston, Philadelphia, Cincinnati, Mobile, Toledo, St. Louis, Chicago, Des Moines and Dallas reveal conditions of bad health, gambling, lack of schooling, thievery, juvenile delinguency, crooked spines from heavy loads, chronic over-fatigue from long A study of one city showed hours. that these boys, with their late and long hours, had three times as much heart trouble as other boys, twice as much throat trouble, more than twice as much flat foot, and more of other physical defects.

Not only physically, but morally street trades seem to be dangerous. In one city there were twenty-three men employing boys in street trades. Thirteen of these men had extensive criminal records. Statistics show that a large per cent of children in reform schools come from street trades. For instance, in forty-six reformatories of New York and Pennsylvania this amounted to anywhere from 63% to 77% of the inmates.

#### What of It?

These are a few of the facts of the way American children are working, not in one state or one section, but throughout the United States. Over a million children from ten to fifteen years old are engaged in gainful occupations, plus many under ten, and others who were not counted in the census. Why do we allow this to go on ?

Children's Code Commissions, school laws, mothers' pensions, regulation of work in local communities, state child labor laws, a national child labor law—all have been suggested as helps in freeing the children from today's bondage of toil. Do you know the laws of your own State relating to child labor? The Children's Bureau of the United States Department of Labor, Washington, D. C. will send this information on request. We can find the facts, study proposed remedies, and help to put practical measures in operation. Facts may be secured from local officials, and from state departments of labor, education and health, as well as from the Children's Bureau at Washington.

"There are no labor problems here," said a group of women in a small town. Whereupon one woman proceeded to find out how true that statement was-and from week to week surprising facts which she discovered appeared in church calendars and other places. Would people be surprised to know that in your community there are-boys and girls emploved? Are they in occupations which offer advancement or in "blind alley" jobs? At what age do the children leave school? At what school grade? Must they have certificates to go to work? Do they have health examinations?

What kind of citizens are you sending to other states? What kind are they sending to you? A set of standards carefully worked out by people who have been studying the needs of children has been published by the United States Children's Bureau. Some of these are:

- At least nine months of school attendance annually for children from seven to sixteen.
- Age minimum of sixteen except for certain occupations in vacation periods.
- Prohibition of employment of minors in dangerous, unhealthful or hazardous occupations, or at work which will retard their proper physical and moral development.
- Physical examination showing a child to be of normal development and physically fit for the work at which he is to be employed.

Minors not to be employed over eight hours a day or forty-four hours a week.

No night work for minors.

Ask the Children's Bureau to send you the whole set of Minimum Standards for Children Entering Employment and compare conditions in your locality with these standards.

It will not make much difference to the children that we know facts unless we do something. This may mean working for better child labor or school attendance laws and adequate provision for their enforcement. It may involve the establishment of a system of State aid for dependent children to make it possible for them to stay in school. It is likely to require careful scrutiny of various candidates for election. And whatever else we do, we can let other people know the facts and we can help create the public opinion that will abolish child labor from the United States.

#### **Occupations of Children**, 1920 Census

У(	Children 10-15 ears of age, inclusive	Children 10-13 years of age, inclusive
Agriculture, forestry,		
and animal hus-		
bandry	647,309	328,958
Extraction of miner-		
als	7,191	647
Manufacturing and		
mechanical indus-		
tries	185,337	9,473
Transportation	18,912	1,899
Trade	63,368	17,213
Public Service (not	,	,
elsewhere classi-		
fied)	1.130	153
Professional service.	3,465	621
Domestic and per-	-,	
sonal service	54,006	12.172
Clerical occupations .	80,140	6,927
Total	1,060,858	378,063

#### Prevalence of Child Labor, 1920

Census

	Children 10 to 15 years of age in- clusive, engaged in
Divisions of United States	
New England	. 59,239
Middle Atlantic	
East North Central	100,801
West North Central	. 57,906
South Atlantic	273,981
East South Central	221,342
West South Central	184,267
Mountain	. 15,612
Pacific	. 16,169
United States	1,060,858

#### What Will You Do About It?

"The children pass through the period of childhood but once, and their needs cannot be met with ten years hence. Next year it will be another group of children. There is an immediacy about a child welfare program that exists with reference to no other,"—Grace Abbott.

## Woman's Foreign Mission Bulletin

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

#### A TRADITION TO BE ESTAB-LISHED

Compiled from Many Sources by JEAN GRIGSBY PAXTON

When the history of the Christian Church in China is written one of the most significant and dramatic ehapters will undoubtedly be that which describes the industrial situation and the way in which the Church, in the beginning of its history as a national body, set itself to change these conditions. In sober earnest this young Church faced the facts, disheartening as they were, recognized its responsibility for changing conditions and set to work steadily and patiently but with high courage upon the task.

And this task was no small one. An adequate description of the industrial world of China in the year 1922, or 1926 for that matter, can not be given here. The one really official document on the subject ever published, dealing however with only one phase, that of child labor in the International Settlement of Shanghai, has been called by a seasoned observer of labor conditions, the most melancholy social document of history. The following brief quotations will serve to show why this report makes melaneholy reading:

"The average earnings of a young child are unusually not more than twenty silver cents a day. The contract system of employment is common. Under this system the native contractor supplies the requisite labour and is paid on production. This system is obviously open to grave abuse. The Commission heard evidence to the effect that in some instances contractors obtain young children from the country districts, paying the parents \$2 a month for the services of each child. By employing such children in the mills and factories the contractor is able to make a profit of about \$4 a month in respect of each child. These children are frequently most miserably housed and fed. They receive no money and their conditions of life are practically those of slavery."

"Cotton Mills. Young children. who are supposed to be working, but who have been overcome by fatigue or who have taken advantage of the absence of adequate supervision, lie asleep in every corner, some in the open, others hidden in baskets under a covering of raw cotton. The discipline appears to be lax, and those in charge seem to wink at much that goes on in this respect. The Commission noticed that on its advent a warning whistle was given and many of the children were awakened by their immediate neighbours and hurried back to the machines. The contract system of employment above described is common.

"Silk Filatures. Nearly all the employees in the silk filatures are women and young girls. Generally speaking, one child is employed for every two adults. The children brush the cocoons and prepare them for the reelers by removing the waste and so exposing the silk thread. This operation is performed over basins containing nearly boiling water with which the fingers of the children frequently and necessarily come in contact, thereby becoming roughened and unsightly.

"Match Factories. Certain operations, such as boxing the matches and making up parcels of boxes, can be and are performed by quite young children. As little as nine copper cents is sometimes paid to a child for a day's work. Members of the Commission visited one factory of considerable size. Young children, certainly not more than five years of

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age, were to be seen working with almost incredible rapidity."

Set side by side with the above paragraphs one from another report, this time a published trade report:

"The profits of the - factory again surpassed \$1,000,000. For the past two years it has been running night and day, with scarcely any intermission. The working hours are from 5:30 a. m., to 5:30 p. m. and from 5:30 p. m. to 5:30 a. m. repectively. No meals are supplied by the factory. It will be seen that the company is in an exceptionally favorable position. With the raw product at their doors, an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe, it is not surprising that their annual profits should have exceeded their total capital on at least three occasions."

To change such conditions was the job the Church set for itself. What has been done? A little leaflet called "Threads," the story of the industrial work which the Young Women's Christian Association of China has done or has participated in, gives a part at least of the answer to that question:

"Most of the Christian agencies in China are united in a National Christian Council which in a good many realms is able to act for the Protestant Church as a whole.

"At the great National Christian Conference first called in Shanghai, May, 1922, the Church went on record as opposed to child labor, and believing in the necessity of one day's rest in seven and of provision for the health and safety of industrial workers. Considering that this conference in a sense marked the beginning of the Chinese Christian Church. this was rather an astonishing sevenleague step to take at the beginning.

"Ever since these great new subjects were brought before the Church at the Conference of 1922, this Industrial Committee has been at work along the lines of research and study of industrial conditions in many parts of China, and of the slow formation of the public opinion which will have to be created before these can be changed. The Chinese people like concrete and practical things. On the other hand, their social unit for thousands of years has been the family, not the community, and this has formed a deep racial instinct not to 'interfere' in matters of public concern. The awakening of the social conscience in this country will thus have both its helps and its handicaps.

"In spite of a century or so of social reform in the West, we who are foreign also bring certain handicaps to this situation in China. It is not always clear how far the Church should consider its responsibility in economic or political issues to extend. There is also no established tradition on the part of the mission boards for sending experienced social workers to the Orient on the same scale as those sent for education, medicine and evangelism. To help to change this tradition is one of the most fascinating problems of the Industrial Committee of the National Christian Council for China.

"While this educational process goes on in many cities and schools throughout China, one special issue has been lifted to prominence, for friends in many countries to watch. 'No child labor' was taken as the most appealing and definite of the standards adopted by the National Christian Conference, to be put into effect. The International Settlement of Shanghai itself was chosen as the best laboratory for this experiment, since the condition of China's own government made it impossible to try to enforce Peking's provisional labor standards in Chinese territory.

"The Shanghai Municipal Council was found to be willing to form a commission to consider how child labor could gradually be reduced in the Settlement. Dame Adelaide Anderson, for many years Chief Lady Factory Inspector for the British Government, came to China for ten months to contribute of her technical skill and ripe human wisdom to this Α carefully chosen commission. group of Chinese and foreign men and women worked hard for a year and then brought in a report (the report referred to above) which if accepted would gradually raise the working age to twelve years, achieve a gradual reduction of the shockingly long working hours, and provide for The recommendations inspection. were mild in themselves, but so much better than existing conditions that they were all that could be asked for at first."

No small result of this work was the way in which for the first time the eyes of the world were turned upon labor conditions in China. To quote again from "Threads": "The civilized world will no longer endure that our comfort and possessions should be built upon the bodies of little chil-The word that poured in to dren. Shanghai during the spring campaign of 1925 from backers all around the world was nothing short of amazing. It forms so large a part of the weaving which is irresistibly bringing the countries together in a common concern for those who work by hand, that a roll-call of these names should be given:

GREAT BRITAIN

The Manchester (England) Chamber of Commerce

The British Section of the Women's International League.

The Continuation Committee of the great

English Christian Conference, "Copec." The National Y. W. C. A. of Great Britain, and the World's Committee of the same organization.

#### AUSTRALIA

Mr. W. M. Hughes, ex-Prime Minister of Australia.

The Chamber of Commerce of Wellington, New Zealand.

#### THE UNITED STATES

The National Y. W. C. A.

Miss Mary Anderson, director of the Women's Bureau of the government Department of Labor.

Miss Grace Abbott, head of the Children's Bureau of the Department of Labor.

#### CZECHO-SLOVAKIA

Miss Alice Masaryk, daughter of the president of Czecho-Slovakia.

The National Y. W. C. A. in Prague.

#### JAPAN

Miss Y. Yumada, secretary of the Society for the Harmonization of Labor and Capital

Women's Federation, the Peace Society, the W. C. T. U., and the Shanghailanders' Association of Tokyo.

Mr. Bunji Susuki, president of the General Federation of Labor in Japan.

President and Mrs. Y. Sakamoto, Japanese people of Tung Wen College, Shanghai.

#### INDIA

Mr. N. M. Joshi of the Servants of India Society.

Tata Sons of Bombay, the largest employer of labor in India.

#### FRANCE

The French National Council of Women, French Women's Alliance, and French Young Women's Christian Association.

The French Women's Union for the League of Nations.

M. Justin Godert, and M. George Scelles, Minister and Secretary of the Department of Labor.

M. P. Appell, of the University of Paris. Dr. P. Armand-Delille, of the International Association for Child Welfare.

M. Wilfred Monod for the Faculty of Protestant Theology.

M. Paul Fuzier for the Protestant Committee on Friendly Relations with Strangers.

M. Emile Borel, ex-minister of finance.

м. Max Lazard, of the Labor Party.

M. Fontaine, president of the Administrative Council of the International Labor Bureau in Geneva.

Early in the summer it was stated in Parliament that the British Government had been keenly interested in the attempt to regulate industrial conditions in Shanghai; and officials of the Government of the United States turned to the report of this Child Labor Commission for authentic information regarding the industrial conditions that are a part of the international situation that came to a crisis during the past summer.

The major question for the churches of the United States which are cooperating in the great Christian movement of China is whether they are facing all of the implications of such a relationship and are prepared to accept their share in the responsibility for conditions in China and the United States that are binding men, women and little children upon the wheel of the machine.



## NORTH AMERICA The Knighthood of Youth

THIS has been organized by the National Child Welfare Association to help meet the increase of lawlessness among school children of school age in this country. It is to be under the direction of Charles M. De Forest, and its aims are thus described:

Our public school authorities are frankly admitting that their curriculum does not make provision for direct training of character, and it is plain that parents need help in this direction. The Knighthood of Youth supplements the efforts of parents and teachers in the home and the school. It operates entirely through existing agencies, furnishing them with methods and materials which have been tried and proven to be successful. The cardinal principle of the Knighthood of Youth is the development of individual character through the practice of daily exercises which form habits of honesty, courage, purity, thrift, loyalty, helpfulness and other virtues. It is intended primarily for children between seven and eleven whose work is checked by parent or teacher, a daily record being kept of success or failure, the reward of degrees of Knighthood being given for standards attained. This movement is being extended to the remotest, humblest home in the mountain or on the farm as well as in the city-all it requires is a child, and a parent or teacher to help direct the young knight in his quest for character.

#### Women's Law Enforcement Convention

THE Woman's National Committee for Law Enforcement has called a Convention in Washington, D. C., April 11th-13th in the Hall of Nations, Washington Hotel. Nine commissions of women representing various organizations and sections of the country will present reports and resolutions on the Legal, Political, Educational, Social, Patriotic and Religious aspects of Law Observance and Enforcement. The Commission of Church women, Mrs. Fred S. Ben-

nett, chairman, Mrs. Katherine Silverthorn and Mrs. John Ferguson, vicechairmen, will report at the opening session Sunday afternoon. Christian women must face the present situation with a sense of grave responsibility. It is not a question of law based on the 18th Amendment alone but a question of reverence for all law without which this Democracy is not safe and is without power to aid the world. Further information may be obtained from the chairman of the Washington Committee, Mrs. Wm. L. Darby, Washington Hotel, Washington. D. C.

## New York City

NEW YORK is America's largest, wealthiest, busiest and most foreign city and its greatest foreign mission field. The average population is 17,841 a square mile, that of London is 10,789 a square mile. Out of a total population of 5,500,000 in greater New York nearly 2,000,000 are foreign born, 2,250,000 have one or both parents foreign born, only 1,-000,000 are of native born parents. In other words about 76.4 per cent of the population is foreign or of foreign born parentage. There are 136,000 English in the city; 584,000 Germans, more than the population of Dresden; more Austrians than in any city of Austria, save Vienna; more Hungarians than in any Hungarian city except Budapest; more Norwegians than in Stavanger, the fourth largest city of Norway, and more Swedes than in Norrkoping, the fourth largest city of Sweden; 56,000 Roumanians; 23,000 Greeks; more Italians than in any city of Italy, including Rome; 14,000 Spanish; 48,000 French; 200 unclassified nationalities-Danes, Hollanders, Belgians, and others. It has twice

as many Irish as in Dublin; 250,000 more Russians than in Leningrad; and there are more Jews than there were in Palestine in the reign of King Solomon.

## Moody Bible Institute

THIS school in Chicago, which not I only carries on the work but also perpetuates the name of its honored founder, Dwight L. Moody, has sent more than 1,300 students as missionaries into foreign fields alone, since it was organized. Last year it sent out sixty. Under fifty-seven societies and boards 959 graduates of the Institute are now at work in thirty-seven mission fields. At present the student body includes representatives of every state in the Union and twenty-six foreign countries. There have been as many as twenty-two denominations represented in a single year. The Institute has three distinct branches, with a dean at the head of each---the day school, with an enrolment last year of over 1,000; the evening school, with 700 students, and a correspondence school with an enrolment of 7,200.

#### To Train City Missionaries

GARRETT Biblical Institute, Chicago, will inaugurate a new department next year by setting up a training department for men who will devote their lives to city missionary work. Rev. F. O. Beck and Rev. Erik L. Sonderby will direct this department. Mr. Beck was the promoter of the recent religious and social survey of St. Louis. The funds for the new department will be provided by the home missions society of the denomination, the Chicago home missionary society and the institute.

#### The New York Bible Society

THE report of the General Secretary Rev. George William Carter, D.D., at the annual meeting showed the largest distribution of the Scriptures ever made by the New York Bible Society. During the year 1925, 958,461 copies of the Scriptures in 67 languages were circulated. A large

part of this distribution was free and the remaining copies sold at cost or less. Over 58,000 volumes were distributed to immigrants arriving at Ellis Island and 120,000 to sailors and seamen from all parts of the world. The missionaries of the Society visited the hospitals, the prisons and the institutions for the poor and helpless. There were foreign-speaking workers who carried the Scriptures to the Italians, Greeks, Germans, Russians, Scandinavians, and those of many other nationalities. During the year the Society published or obtained from printing presses in Europe gospel portions in large type in two languages, printed in parallel columns. The Society now has sixteen foreign languages thus published parallel with the English. Recently the Gospel of John in Esthonian-English was published, being the first time in history that any part of the Bible has been printed in Esthonian and English in parallel columns.

#### **Demand for Braille Bibles**

THE American Bible Society reports an incident which illustrates the importance of the special work which it is doing in supplying Bibles for blind readers. A blind man in Kansas had a New Testament in American Braille to give away, and through the *Ziegler Magazine* for the blind, recently, he offered it to any blind person who would pay for the transportation. Responses came from thirty-four individuals from thirteen states eagerly offering to do this. A family of three blind sisters received the books. The thirty-three other applicants were sorely disappointed. To supply these thirty-four New Testaments would cost \$1,190. The New Testament in American Braille takes five volumes averaging \$7 each. Many requests come for the Scriptures in American Braille, though for the past five years this system has not been taught in the schools; Revised Braille supplanting it. And yet, here were thirty-four adults, sixteen men, and eighteen women, un1926

supplied with the New Testament, and all eagerly appealing for it.

## Y. M. C. A. and the Churches

**MOVEMENT** to promote cooper-A ation between the Young Men's Christian Association and the churches is being fostered through the Counselling Commission of the Protestant Churches of the United States of America. This Commission is composed of representatives of eighteen Protestant communions, who are to confer at least once a year with Association leaders on problems of relationship which are national in scope and which pertain to all denomina-The National Council of the tions. Y. M. C. A. has established a Department of Relations with Church and Interchurch Bodies, of which Dr. David G. Latshaw is the secretary. Dr. John R. Mott said at the recent meeting of the Commission: "The better blending of the forces of our great communions with those of this child of the Churches, the Y. M. C. A., is of very great importance, so that, as a result of our united impact upon the great areas of need and opportunity among the young men and boys of our nation and of the countries with which we are cooperating, we may achieve a larger result for Christ and the Church and for their progress in the world."

## The Negro Forum Movement

H ARLEM, a district of New York which covers an area of less than one square mile, represents the largest aggregation of Negroes in Americaa city within a city, as cosmopolitan and varied in its composition as the great city itself. Persons of color from France, Germany, India, Africa, Australia, and all other parts of the world, even Black Jews direct from Palestine, contribute to this city of 150,000 souls. There are as many different schools of thought, and every shade of opinion is represented.

Five years ago Miss Julia Lathers, an enthusiast of the Ford Hall Forum in Boston, conceived the idea that one

of Harlem's biggest needs was a sort of thought stabilizer—a place where its different groups could come, exchange ideas, and give vent to their suppressed feelings and desires—and the North Harlem Community Forum was formed, which has been held weekly in the auditorium of the Publie Library. It is a member of the Open Forum National Council and has been represented at its annual meeting at Chautauqua, New York. The National Council, with headquarters in Boston, Mass., has, on the strength of the accomplishments of the Harlem Forum, openly endorsed the Forum movement among colored people and urges that in every Negro community open forums be established as a means of furthering better understanding between the races.

#### No Race Problem Here

CHOOLS of the Hampton-Tuske-**J** gee type, after half a century, are showing marvelous results. Brunswick County, Virginia, once one of the most backward and unprogressive sections of the "black belt" of that state, in which the Negroes were in large majority, is an example. Two white newspapers of that section, both with strong Southern sympathies, recently discussed the result of these educational institutions. The Petersburg Index-Appeal says: "The Negroes of New Brunswick, in matters of thrift, low criminal record, ownership of land and ability to command respect and good will of their neighbors, stand second to none. The low criminal expense, despite the fact that the county had the greatest preponderance of Negro over white population of any in the state and the further fact that the county jail has stood empty for six months at a time, are cumulative evidence of the wonderful material and social progress in this county." The Brunswick Gazette says : "There is no race problem in our county. The colored people and white people of this county live on terms of mutual respect and cooperation. The report of the auditor

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of public accounts shows the splendid material progress made. This is a wonderful record for a people who a few years back were mostly renters and tenants."—United Presbyterian.

## LATIN AMERICA Guatemala Girls' School

THE Guatemala Mission of the Presbyterian Church conducts in Quezaltenango a school for girls which is greatly in need of funds for a new "The school is a potent building. means of evangelization. Not a year passes that important results are not obtained through the conversion of pupils who came prejudiced against Our schools are first and foreus. most evangelistic. But the fine results are not limited year by year to devotional life and Biblical knowledge, but are so patent in the best cultural work as well, that the school has accredited itself immensely in public opinion. This is why the quarters hitherto used are becoming crowded to suffocation, and why so many of the best families, including a Minister of Education, send their children to our school by preference. The school is a demonstrated success, not an untried hypothesis. It has proved what a good evangelical school can do. The Mission sees it. The Government sees it. The public sees it, and we all are waiting for it to have a better chance to do its best."

## Porto Rican Children

A FTER four hundred years of the Spanish regime in Porto Rico, ninety-seven per cent of the people of that island were illiterate. Twentyone years of the American regime reduced this to sixty-five per cent. The Government, the missions, and Masonic orders are realizing the need and increasing the schools. The poverty of the people is a drawback. For example, one of the teachers found that the children could work only an hour or two in the morning before they became listless. Members of the American Protestant Episcopal congregation in San Juan provided, as an experiment, the simplest meal in the middle of the morning, oatmeal and milk, or bread and cocoa. They were going to try it for three months and judge the effect, but at the end of a month the children were found to have gained in weight from that simple fare, and the teacher reported an incredible improvement in their work. One small boy begged to come to school on Saturday. "Do you like school so much?" "No," he said, honestly, "but I want my breakfast." The missionary found that in this child's home there were nine children, and all the food they had in a day was coffee and a banana or a sweet potato.

#### Bolivia's Real Need

REV. and Mrs. H. S. Hillyer, Ca-nadian Baptist missionaries in Bolivia, write as follows of their problems: "The Bolivian is thoroughly accustomed to hypocrisy in religion. It is as natural to him as the air he breathes. When a baptized believer slips back into his old life, he and all his neighbors think that nothing unusual has happened. The problem we face is—how to make the church members realize and feel deeply that the reputation and future of evangelical work in Bolivia lies largely with them. In Bolivia I feel that I must see a man practically every day for a year before I begin to think about baptizing him. At home we ask ourselves the question: 'Does the candidate understand what baptism means?' In Bolivia we ask: 'Does the candidate fully understand that it means to live daily for years the Christian life?' Our progress in Bolivia does not depend upon baptisms but upon real conversions."

#### East Indians in Guiana

**R** EV. J. B. Cropper, D.D., now representing the new United Church of Canada, began work in 1896 among the 25,000 East Indians in British Guiana, which he speaks of as the only representative of the British Empire on the South American con-

tinent. He writes: "The progress of the work, considering the many set-backs it has had, has under God's blessing been satisfactory. There are over sixty points at which groups of Christians have been organized and regular Sabbath services are conducted. Upwards of thirty elementary schools have been established, of which twenty-five are recognized by the Government and receive maintenance grants. A high school for boys another for girls and a training home for girls have also been established. The two former are, like the majority of the elementary schools, recognized and aided by the Government.

#### **Carajas Indians in Brazil**

**C**TARTING out from the mission J station of the Evangelical Union of South America at Goyaz, Brazil, Rev. Mr. Wilding recently visited a tribe of Indians called Carajas, whom he describes as naked and painted savages. He says: "The Indians gave us a great welcome, the chief bringing all his family to spend a day with us. Our gramophone was a great surprise and pleasure to them all, only I did wish they could have understood the hymns which were being played. We long for the day when they shall know Him, whom to know is life eternal. As the time went on the Indians came from day to day to help us with the work of making a clearing and soon many trees were felled and building was begun. A Roman Catholic priest visited us shortly after our arrival and endeavored to turn the Indians against us. His attempt was not successful, however, as the Indians maintained that we were their friends."

#### EUROPE

#### Children's Church in London

A CHURCH planned exclusively for children is being completed in London by the West Ham Central Mission, one of the most successful Baptist enterprises in that eity. An old tabernacle is being transformed

to accommodate a children's congregation of approximately 500. With the exception of the minister, Rev. C. G. Hutchison, the organization of the church will be composed entirely of boys and girls. The roof has been painted to represent an eastern night sky, with twinkling golden stars, and famous artists have contributed pictures which will be hung on the walls. The children will elect their own church officers. As most of them will come from homes of the poor, a special envelope has been devised, in which those who feel that they are unable to give money are asked to enclose a note of thanks for some benefit or joy received during the week. A day nursery will be conducted and it is hoped to add a playground and welfare center. About £60,000 has been expended on the enterprise.

## Jews and Christians Confer

VER a thousand people applied for tickets for a conference of Jews and Christians held recently at the Wesleyan Church, Manchester Square, London, to discuss the subjects "The Contribution of Religion to the Improvement of Race Relations," "Native Races, a Sacred Trust," and "Anti-Semitism." The afternoon conference, referring to religion and race problems in China. Africa and India, was full of interest, and provoked a considerable number of short speeches by members of the audience. An underlying thought seemed to be present in the minds of everyone, namely the belief in man's reasonableness and desire for righteousness, no matter to what religion. race or color he may belong. The evening session on Anti-Semitism was opened by a challenging address by Dr. Montefiore, followed by a statement of the Christian point of view. There was no lack of frankness on either side, and in the speeches that followed every shade of opinion was expressed, including that of a Russian Jewish convert in the Anglican priesthood, a Zionist, and a Hungarian Jew.

#### English Youth and Temperance

**HERE** has been organized in Eng-L land a "Young Methodist Temperance Campaign," in which the Methodist youth are asked to accept responsibility for the fight against the drink evil as a definite part of their Christian service. Meetings are being organized throughout the United Kingdom. Young men and women will preside; one speaker will show the evil of drink and another will appeal to the young folks between fifteen and thirty to arm for the decisive fight "in this generation." The proposition is clinched by the signing of the following "obligation":

By the help of God, I enter now into the twofold Obligation of Abstinence and Service.

I will abstain from the use of alcoholic beverages, that body, mind and soul may serve Christ's Kingdom at their highest.

I will serve as I have opportunity, studying to make my service effective, and I will set Temperance Reform in the forefront of my claim and duty as a citizen. Amen.

"Why should not the 'Youth Movement of America,' if it is looking for a task, try its hand at this reform? How could they help their country as well?" comments The Christian Advocate.

#### Religious Needs of France

WRITING on the problem of evan-gelization in France, Pastor Connier says: "The French nation does not know the Bible. By law all religious instruction has been banished from the state schools. The Catholic Church has thus in her hands almost the entire charge of the religious education of the children of the country. They learn a catechism, but nothing from the Bible or the gospels. The New Testament is almost unknown in The French people do not France. know the Person of Jesus. Since they do not read the gospels, they only know the remote picture, often conventional and far too dogmatically expressed, which is given in the catechism, or by the preaching and art of the Catholic Church. But the radiant, pure, attractive portrait of the synoptic gospels is unknown; very few French people have ever contemplated it. In some quarters the historical existence of Jesus is doubted —more often it is practically ignored."

## Jewish Converts in Poland

MAX SPALENICE writes to the Jewish Missionary Herald from Cracow that another Hebrew Christian in Poland has been led to offer himself for preparation for Christian work in the future. "The life," he says. "of a truly converted young Jew here is by no means an easy one. Day after day he has to meet relatives and friends who think it their duty to draw him back to Judaism. Offers of help and alternate threats of persecution are continually held out to make him renounce his Christian faith. They consider it a meritorious deed to 'reclaim' such a convert to his former Jewish persuasion. ίI would give the world,' one Jew said, 'if I could win him back to our (Jew-'This man is a perish) religion.' fect mystery' another Jew said, 'to go about telling his people about Christ without fearing the consequences to himself and to his nearest relations.' ''

#### **Bibles Again for Russia**

T HAS been extremely difficult, if L not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their Government have been admit-All others have been stopped,  $\operatorname{ted}$ . whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad. There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the Government would make old plates valueless, if avail-The American Bible Society able.

has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions.

#### AFRICA

## Moslem Heresy Trial

THE controversy stirred up in L Cairo by the trial for heresy of a professor in Al Azhar, the great Mohammedan university, was reported in the November Review. It will be remembered that Sheikh Ali Abdel had written a book entitled "Islam and the Basis of Government," in which he argued for the use of progressive Islamic principles as against a literal application of the temporal ideas of Mahomet's day, including a divorce of civil and religious authority. This brought consternation to the legalists, with the resultant demand for his dismissal. The Minister of Justice, however, refused to remove him from Al Azhar, and his own resignation was thereupon demanded. Now word comes that two progressive members of the Egyptian cabinet have resigned as a protest against the enforced resignation of the Minister of Justice. Thus independence of thought is increasing even in the strongholds of Islam.

#### Women's Movement in Egypt

GREAT change is taking place A in woman's position in the public life of Egypt. She is now taking part in every phase of Egyptian life, and it is no unusual occurrence for leading Egyptian newspapers to devote space to the feminine question. It is not uncommon to see unveiled Egyptian women with male members of their families in the hotels of England and Europe. The Church Missionary Review, London, tells of a women's committee that has been formed in Egypt by prominent Egyptian ladies who take a leading part in both political and social movements. Their program includes equality between men and women, compulsory

education for girls as well as boys, and the abolition of polygamy. In 1922 the members of this Committee succeeded in obtaining a law raising the marriageable age for girls to sixteen. They are advocating greater freedom of association for young men and women before marriage.

## The College at Achimota

**R** EFERENCE has been made in the REVIEW to the new Prince of Wales College at Achimota, on the Gold Coast, and to Dr. J. K. Aggrey, the distinguished African member of the Phelps-Stokes Commission, who is to be a member of its faculty. In a recent address in London, Dr. Aggrey outlined as follows some of the plans for the institution:

With some fifty teachers selected from the five continents of Europe, Asia, Africa, America, and Australia, and with accommodation for about eight hundred students, it will be the aim of Achimota to correct the mistakes which have been made in the educational systems of Africa. It will take the African boy and girl at the age of six and carry them through the kindergarten to the university courses. It will give to the African, not only professional training, but also technical courses that will teach both boys and girls the dignity of labor. The importance of the Gold Coast Government's experiment at Achimota is that it will retain and improve the best things in Africa and couple them with the best things Western. The pupils in this government college will be trained to be Christian eitizens.

## An "Ekitelo" in the Congo

THIS is the name given by the people, says a missionary of the Disciples Church in the Congo, to a gathering of evangelists and teachers from thirty-nine outstations and the candidates for baptism. She describes the latest of these occasions as follows: "The Ekitelo opened with a song and prayer-service and then the handshaking began. Many of those present had never before shaken the hand of a white person and naturally they desired that privilege. Then followed a week of school, the evangelists and teachers receiving special training for their work, and those to be baptized meeting daily for Christian teaching. There was also a school for women and girls each afternoon. Imagine the joy of the Sunday communion service where 227 were partaking for the first time and dedicating their lives to Christian living; here where Christian living means a complete change in all the old ways of living and thinking."

#### **Moslem Learners in Nigeria**

**M**<sup>R.</sup> AND Mrs. Merryweather of the Sudan Interior Mission send an appeal for prayer for the Moslems of Northern Nigeria, a mission field made especially difficult by the climate, as well as by Moslem hostility. They write: "Splendid missionaries of the C. M. S. and other societies have labored here and gone. Good work has been done, the major portion of the Scriptures translated and other books to hand: and yet there prevails almost complete indifference to all. The most hopeful feature lies in there being a desire on the part of many to hear the Word of God. We have had an average attendance of eighteen Moslems every Sunday for years, who apparently love it.  $\mathbf{The}$ Spirit of God has blessed it to their conviction, and shown them their need of the Lord Jesus Christ, and yet the fear of man holds them from surrender, and a public confession. Our head mallam (Moslem priest) once said to us: 'In my heart I know in whom I believe, but the moment I confess I know they will get me out of the way by poisoning.' This explains why there are so few converts."

## **Books for Central Africa**

VEN. Archdeacon Lloyd, speaking at the annual meeting of the Religious Tract Society, told of meeting in a railway train a young Baganda, who spent the day reading a book by Charles Garvice, which he said was about "how English people make love." The Archdeacon continued: "A tremendous demand is coming from Central Africa, where I have been stationed for thirty years of my life, for real good literature. Your Society has already given two magnificent things to the Uganda Mission. We have received, first of all, "The Pilgrim's Progress." All through Uganda you will find that "The Pilgrim's Progress" is one of the most treasured possessions of that country. The other book that the Religious Tract Society has given to Uganda is the hymn book. It did touch my heart when I heard these black subjects singing:

> Jesus loves me, this I know For the Bible tells me so.

You get to know the languages of the peoples of Central Africa, but you serve a long time before you meet the word which means 'Love.' The only way in which we can interpret love to them is by actions.''

### Moffat's House Preserved

**I** IS proposed to put the historie buildings at Kuruman, which served for fifty years as the home of Robert Moffat during his period of devoted service to Africa, in such order and repair as will enable African missionaries to go there for short periods of rest. It was here that Livingstone met and fell in love with Mary Moffat. It is felt that Moffat's memory will be fittingly perpetuated if it is made possible for the Kuruman house to be utilized in future as the Moffat Rest House.

#### THE NEAR EAST

## A New Calendar for Turkey

E ACH month seems to bring a report of some new step in the modernization of Turkey. The latest is the passage by the Angora Government of a law requiring the use of the "International Calendar" for all civic purposes (though the religious calendar remains unchanged.) This adds 582 years to the old-style date and makes the current year 1926, instead of 1344. The Turkish year, as is generally known, is dated from the Hegira, the flight of Mohammed from Mecca to Medina.

"It will be interesting," comments The Christian Advocate, "to see whether official Turkish documents will be dated Anno Domini, in the year of Our Lord. But whether they say so or not, they will be dated from the Christian era. Such a change of mental attitude as this reform indicates is almost incomprehensible, in view of the history that lies back of the two calendars.

## Work for Turkish Women

MOUTIE SABRI, a former student at the Constantinople Woman's College who has been directress of the Girls' Normal School in Stamboul for the past two years, has been sent to England by the Turkish Government to study kindergarten methods. On her return she is to organize and superintend kindergartens throughout Turkey. The demand for college graduates as teachers is so great in Turkey at present that many graduates of the Constantinople Woman's College who are married are teaching part time in the schools, as they feel that they should do their part in furthering the movement for education which is sweeping the country. Bedrie Veyssi Chukri of the class of 1917. who has since studied medicine in Germany, has just been called back from Paris by the Government and given the position of examining physician at one of the largest Turkish orphanages.

#### Abyssinian Appeal to Beirut

PRESIDENT Bayard Dodge of the American University of Beirut has received a request from Efraim Twoldo Medhen, an alumnus of the University, who is now Vice-Administrator of the Teferi Makonnen School, Addis Ababa, Abyssinia, requesting scholarships for ten young men from that country. His Imperial Highness Ras Teferi, heir apparent to the throne of Abyssinia, built and maintains this school. Prince Ras Teferi has been sending young men to the United States, to different countries in Europe and to Egypt to secure uni-

versity training which will enable them to serve their country more efficiently. Now he wishes to send ten students to the American University of Beirut on condition that they receive scholarships while there. In his letter Efraim Twoldo Medhen appeals to President Dodge as follows : 'Will you not allow Abyssinia to partake together with other Eastern countries of the enlightenment which the University is giving? Let me hope that you will consider this appeal and will help me in my efforts."

## The Bible in the Holy Land

**▼**T IS now sixty-six years since a Bible depot was opened by the British and Foreign Bible Society in a small room in Jerusalem. Rarely can the shop be entered today without finding some would-be purchasers examining the books. Frequently the, place is a perfect Babel of tongues, for its thirty thousand volumes are printed in nearly if not quite forty different languages. The shop is no longer a small room, and at present a fine building on an excellent and eligible site is in process of erection. The circulation of the Scriptures last year amounted to 18,085 copies. The colporteur is a Christian Arab, Habib Khouri, who has many interesting experiences. In Bethlehem he went to the shop of a carpenter, who, when he stated that he had the Holy Book that told the story of "the maiden's son of Bethlehem," made a purchase, and at once began to read. Among others who came in at the time was a little boy, who said to the colporteur, "You" please come to my house with me, for my mother has much money, and she will surely buy a book." On arrival at the house, the woman welcomed the colporteur and purchased copies for herself and several others.

#### Persian Bible Conference

N all-Persian interchurch Bible 🕰 conference, held in Hamadan, the first of its kind, is described by Miss Florence E. Murray as having been remarkable in many ways. First, the

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personnel: in addition to the voting delegates there were many others who attended the meetings, contributing from their rich experience to the discussion of the many problems. Some had come out of Islam over forty years ago and some were new to the faith. Tabriz was represented by a church member just returned from a year at Princeton, and Urumia by a Syrian now living in Hamadan. There were converts from Islam and Judaism, together with Armenians, Syrians and Americans. Another notable feature was that most of the work was done by the Christian nationals; only three missionaries sat among the twenty-four voting delegates. Unity was the keynote in discussion and prayer-the unity found only in Christ.

#### Moslem Converts in Persia

HE Bishop in Persia (Dr. Linton) ▲ writes to the Church Missionary Society reporting the baptism of seventeen adult converts from Islam. sixteen of them on one day. This constitutes a fresh record in the Mission. The Bishop says that the answers of the candidates to his questions were most cheering. For instance, one woman whose husband is a very bigoted Moslem was asked whether she realized that she would have to confess Christ before her husband. She said: "I have not waited for baptism to do that !" One man who was asked what bad things he saw in Islam to make him want to leave it, replied: "It was not because of any badness or goodness in Islam. I saw the Lord. He pulled me out of the fire, and sent me to Isfahan to learn of Him." Asked how he knew it was the Lord, he said: "If you had seen Him as I saw Him, you would have no doubt that it was He."

## INDIA AND CEYLON Unreached Villages in India

A PARTY of three missionaries and five Indian associates visited about sixty remote villages in a section of the Western India Mission of

the Presbyterian Church in the U.S. A. One of the party writes of these villages: "They lie many miles from the beaten path. They are almost in-In some of the villages accessible. white faces had never been seen, and the first night drove many of the people into hiding. Usually we could persuade them that we were harmless and could get an audience for the gospel message. But often the women would remain where they could see and not be seen. In one village an old woman asked what we put on our faces to make them white. Sixty of these villages reached with the Word of Life-only sixty-and almost two hundred in which the Gospel has never been preached are still waiting -waiting for us!"

#### Christ in a Hindu Temple

STEREOPTICON lecture on the 🗖 life of Christ was delivered recently under unusual conditions in Madras City. The missionary entered a community in the city where the lecture was expected, but no hall was available and the only open space suitable was in front of a small Hindu He asked permission of the temple. temple attendant who gladly gave it, and when the screen was set up in the entrance of the temple it was found that the small light burning before the idol made just enough of a glow on the screen behind which it was, to render the pictures indistinct. Again he referred to the attendant, who very kindly extinguished the flickering light before his god so that people might see more clearly the life and character of Jesus Christ. The pictures were very successful and the audience was much impressed by the gospel story.

#### **Bible Class of Hindu Men**

THIS past year Bible classes in the Ewing Christian College in Allahabad, India, have been grouped so that Christians, Moslems and Hindus should be segregated. Furthermore, Hindus who come from other than mission schools are to be taught separately. "Such a class" writes one of the missionary staff, "have Isixty-three men. Row after row, extending to the walls of a large room, greets me daily. They all have Eng-lish testaments, and I have given them Luke's Gospel (which we study), in the vernacular. I suppose there are still those who feel that educational work is not evangelistic. They might discover that they are in error, could they but present the Evangel to that class."

## **Outcastes in Dornakal**

HIS diocese in southern India, fa-I mous in missionary annals because of its Indian bishop, Azariah, is doing a great work among Indian "un-touchables," described as follows by Whitehead, Bishop formerly of Madras: "We see a strong Christian Church of 120,000 members drawn almost exclusively from the outcastes, increasing at the rate of 12,000 a year, with over 1,000 primary schools, thirteen boarding-schools, two high schools, and one college, educating in all over 24,000 outcaste Christian pupils and staffed by over 1,000 teachers. all raised up from the outcastes. And this large progressive church is ministered to and governed by about eighty ordained priests and deacons, drawn from the outcastes, parochial, district, and diocesan councils, mainlv composed of Indian members drawn from the same community, the whole presided over by an Indian Bishop."

## Abolition of Slavery in Nepal

THE remarkable action taken by the Maharaja of Nepal, a native state on the Indian frontier, in proclaiming freedom for the more than 50,000 slaves in his kingdom was reported in the July, 1925, Review, and has been widely commented on elsewhere. The great task of putting this proclamation into effect is well on its way to completion. The Maharaja announces that he is receiving an encouraging response to the appeal which he made to the 15,000

slave-owners to set free their slaves, a response which indeed is so satisfactory that it is hoped that at an early date slavery in Nepal will be completely abolished. The work involved in compensating the owners is proving heavier than had been anticipated. In his great speech announcing his determination to secure the total abolition of slavery, which the Maharaja made in November of last year, he stated: "I have already dedicated a sum of fourteen lakhs of rupees for the work, and I shall do my best to secure as much more as will be necessary."

The sum already spent in compensation is fifty lakhs of rupees, or about \$1,650,000, the major part of which was a personal gift of His Highness.

#### Church and School in Ceylon

NE factor in the life of the Cevlon Mission of the American Board, which is of especial importance, is the increasing number of Tamil Christians, fruit of the mission work, connected with the churches, who are showing loyal interest in the Christian movement, taking active part therein themselves and giving promise of increasing leadership, as the years go by. The fruit of the hundred years of mission work in Jaffna is plentiful and rewarding. Jaffna College was never in more vigorous or fruitful life than today, with its large student body of six hundred, with many new buildings or refitted buildings which Principal Bicknell has secured, and with its direct relation to the eight high schools scattered over Jaffna which are tributaries to the college. The monthly magazine published by the college shows the loval regard had for it by the students and the "old boys"—a spirit such as is felt in college circles in America. The girls' school at Uduvil is doing as fine a work in its way for the young women, and also has a body of graduates who, as wives and mothers in a multitude of homes and as teachers in village schools throughout Jaffna, help to spread its fame.

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#### CHINA

#### The Church and Its Money

THE views of a Chinese Christian worker in Shensi Province, a graduate of St. John's College, Shanghai, on the present anti-Christian movement in China are quoted in The Mission Field, a Church of England paper. The Chinese are against the Christian Chinese Church, he declares, because, instead of being independent, it accepts money from foreigners. He pleads, therefore, that self-support should be thorough, and that a new system should be adopted which should abandon the Western plan of building useless "cathedrals and costly churches," saying :

We should do far better to spend our money on rebuilding our factories on hygienic principles, building good houses to be let at a low rental to the laboring classes, teaching them habits of cleanliness, etc. We read in the anti-Christian diatribes against Christianity that it is the forerunner of imperialism, the herald of capitalism, and the despoiler of the nation's spirit. Now if the Church in China would follow out the plan I have suggested, and take nothing from foreign funds for salaries, make no appeal for subscriptions, and abstain from erecting great buildings and buying land, rumors would cease, doubts and suspicions would be set at rest.

#### Rural Paper for Chinese

N additional result of the mass A education movement in China is the output of helpful literature based on the one thousand characters. As soon as the one-time illiterate finishes his four-months' course he can read books on health, agriculture, history, travel, tivics, Christianity and other "One hour a day for four lines. months has opened to him the door to East and West, earth and heaven, and has given him means of endless selfimprovement." Rev. Hugh Hubbard, missionary of the American Board at Paotingfu, has started a rural paper called The Furmer, which aims at his uplift. Afforestation, seed-selection, pest-eradication, hygiene, citizenship, news, songs, games are the part of the new life it brings every ten days, at a cost of eight cents per year. It is edited by a fine young Chinese

Christian, Dr. Paul Fugh, of Oregon University, Yale and Cornell.

#### Chinese Bible Encyclopaedia

**HE** publication of "The Bible Encyclopaedia for the Chinese Church," which has been prepared under the direction of Rev. Henry M. Woods, D.D., is announced in The Christian Observer. Most of the material for it was translated by permission of the respective publishers of conservative Bible dictionaries and encyclopaedias in the English language; some notable articles were prepared by scholars in China, America and other countries; and to these latter, credit has been given in the index section of the work. A large part of the material was translated from the International Standard Bible Encyclopaedia, published some years ago by the Howard-Severance Company.

#### An Ex-Convict Preacher

MPRISONED in Peking on charge L of embezzling his employers' funds, Paul Wang first heard of Christ when he received a testament from George T. B. Davis of the Pocket Testament League, who was distributing them in all the prisons in the city. Wang soon was converted and baptized, and upon his release he adopted the garment of a priest to indicate that he had abandoned secular interests. He secured a wheelbarrow and a stock of books and took to the road, preaching as he went. He had reached Paotingfu when the fighting then going on made further travel inadvisable, so he set to work to support himself with his hands. Six days he labors at making tin water kettles and on Sunday he shuts up shop and goes out preaching. Recently he went to Peking at his own expense to solicit funds from wealthy relatives for building an addition to the village chapel property. But his eyes are turned toward the far places and as soon as conditions permit he wants to work his way west, where preachers are few.-The Continent.

## Chinese Boy Teachers

THE Methodist Episcopal Church has twenty-six missionaries at work in the city of Chungking, in the far-away, picturesque province of Szechwan. There is a thriving institutional church, where preaching services or lectures draw crowds for five evenings of every week. A night school, instruction in health and sanitation, mothers' classes, and other forms of education are going on. In and around the city this little band of missionaries operate eighteen lower primary schools, with one thousand pupils. The Chungking higher primary school gives instruction to more than one hundred bright little Chinese. The Chungking mission high school holds one hundred and sixty more young people of Szechwan. And a group of thirty boys, them-selves in the high school, moved by the missionary spirit that pervades the place, have organized classes for children of the very poor. Almost ninety per cent of the graduates of the Chungking mission high school have taken up some form of Christian service under the direction of the missionaries.

## Chinese Woman Evangelist

MISS Wang, a Chinese Christian young woman, recently conducted meetings among the girls of the McTyeire School in Shanghai. Rev. J. H. Berckman, of the M. E. Church South, writes: "Everyone is thrilled with the meeting which Miss Wang conducted. She has had a wonderful experience herself, filled with difficulties and persecution, and coming from a wealthy family was able to understand the many experiences of the students of McTyeire. She spoke in Mandarin and so I did not understand her, but some of the teachers told me that she convinced the girls of their sins. On Easter morning, during the Sunday-school hour Miss Wang held a testimony meeting and I arrived in time to see different girls stand up to testify and confess their sins who were so overcome with contrition and tears that they could not speak. Miss Wang was very quiet and beautiful as she directed the meeting. Then came our preaching service. After the sermon I asked Miss Wang to speak a few minutes to the girls and ask them to stand for Christ and to join the Church."

## Japanese Christians in Dairen

NDER the direction of Dr. Frank Herron Smith, in charge of the work of the Methodist Episcopal Church among the Japanese in Korea and in Manchuria, a new church building is to be erected in Dairen. Manchuria, as soon as funds are avail-There are 70,000 Japanese able. laboring in this new port city of the Orient. There is a nucleus of 125 Japanese members of this church and they are giving largely of their means towards its erection. According to Dr. Smith, these Japanese Christians, with their comparatively meager wages, give more for the support and spread of Christian teaching than do church members of the United States. Last year the thirty members of the Chemulpo Church gave an average of \$88.50 each, while the giving of the full and preparatory members of the church averaged \$51 each. The church members in a still poorer community gave \$33 each. The Japanese pastor at Chemulpo receives only \$35 per month.

## Colportage in Manchuria

THE National Bible Society of Scotland reports the successful tour of a Japanese colporteur named Maruyama among his countrymen in Manchuria, of whom there are said to be 150,000. He made his headquarters at the Y. M. C. A. building, in Dairen, and inserted in two Manchurian daily newspapers a notice to the effect that he had been sent by the Bible House in Kobe, for the purpose of selling copies of the Holy Scriptures, which he was able to supply in Japanese, English, German, French, Russian, Korean, Chinese, Latin. Greek, Hebrew, and Esperanto. The South Manchurian Railway granted Mr. Maruyama a second-class pass, with free transportation of all the books he had with him. He was well received wherever he went, visiting churches, custom houses, banks, insurance offices, foundries, oil and sugar factories, mines, temples, and shrines, hospitals and schools.

## JAPAN-KOREA

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## Militarism in Japanese Schools

**R**EV. Otis Cary, D.D., whose opin-ion on anything in Japan carries weight, reports that there as in America students are objecting to required "The Educational military training. Department has lately ordered that army ex-officers shall be assigned to the schools. Students of Waseda University were refused permission to hold a meeting for protest against the system; but a few days later they were allowed to have one for lectures on 'Criticism of Imperialism.' The officials of the Tokyo Imperial University are reported to be greatly excited over what may be the effect of a meeting that the students of the Sociological Department have announced for <sup>7</sup>Criticism of Military Education.' In certain Christian schools students are expressing opposition to the system. The newspapers are discussing the matter, most of them being against requiring students to drill, but some say that such requirements in American schools show that progressive nations find them necessary. Thus in this as in other things our example is used to justify militarism."

## A Self-Governing Church

A MEETING in Tokyo of the "Church of Christ in Japan" the organization in connection with which all the Presbyterian and Reformed Missions in Japan are working—is described by Rev. A. Oltmans, D.D., who says: "If anyone were in doubt as to whether the Church of Christ in Japan is really self-governing or not, he needed but to attend this latest meeting of the Synod to have all such doubt absolutely removed. We foreign missionaries have a place as 'special members,' as they are called here, something like 'corresponding members' in our home Synod. The way is open, however, for a missionary to become a full member of the Japan Synod by transferring his membership as a minister from the Church in the United States to the Church in Japan. In the matter of self-support the Church of Christ in Japan has progressed not as far as in that of self-government, but still in the former also she is making steady progress. All the so-called 'organized churches' are entirely selfsupporting, and beyond that they contribute more or less to the spread of the Gospel in Japan proper and in her dependencies."

## Prohibition in Japan

MONTHLY magazine published A by the W. C. T. U. of Japan, called Fujin Shimpo (Woman's Progress), draws attention to the growing force of prohibition sentiment throughout the country. University students have organized themselves into Anti-liquor Federations and embarked on campaigns for a dry Japan. At the inauguration of one such campaign, Mr. Kazutaka Ito, director of the Tokyo Y. M. C. A., discussed the new demands for sobriety which had resulted from the growing emphasis upon amateur and professional ath-"Alcohol and physical efficiletics. ency," he said, "do not go together. The two prohibition countries, Finland and the United States, led in the recent Olympic games, and if Japan wants to hold her own among the nations, she must give up sake." Mr. Inouye, a prominent social welfare worker, is quoted as saying, "National realization that prohibition is needed is behind the enthusiasm with which all shades and varieties of prohibition movements are supported by the Government and virtually all social welfare organizations in this country. The prohibition movement

is no longer the monopoly of religious workers, because intelligent people everywhere have begun to manifest particular interest in the advance of the movement."

## The Social Evil in Japan

OMMENTING on the campaign C for social purity now in progress in Japan, the Indian Witness, published in Lucknow, goes on to say: "Of all the great nations none has hitherto been so indifferent to the social evil as the Japanese. Prostitution has been recognized as an avenue of employment open to girls of poor but respectable families through which they can not only earn a living for themselves but provide for their parents or solve a financial difficulty for the family. It has been a business transaction and Japanese mothers have sold their daughters into houses of ill fame with no sense of shame. Girls who have willingly complied with their parents' desires in this matter have been applauded. Contact with the rest of the world has. however, effected a change. New ideals have been absorbed and adhesion to the League of Nations has resulted in the official raising of the question of abolishing the system which has hitherto been protected by the law."

## Japanese Wearing Crosses

LADY who has worked for A twenty years under the Church Missionary Society in Japan, referring to the increasing influence of Christianity in that country, writes that after the earthquake of September, 1923, it was not only easy to build churches, it was also easy to sell Bibles. Even second-hand New Testaments sent up from the country districts sold like hot cakes at night after meetings in the church in the Fukugawa slums. She goes on to say that the sale of Bibles and New Testaments increases yearly. That the New Testament is the best selling book in Japan may seem strange; but, stranger still for a non-Christian

country, it is becoming fashionable to wear a cross. The wearers are almost all young. Men will fix the symbol to their watch-chain or sometimes hide it in their pockets attached to a cord. Women wear it in many ways.

## Student Marriage Problems

E. C. WILLIAMS writes in The • Korea Mission Field of a student conference at which the subject of divorce was discussed from a Christian standpoint, and goes on to give the following facts about the 144 boys in his own school. Eighty of them were married, and their average age at marriage was fifteen years. Their eighty wives were classified according to their education: None at all thirtytwo (cannot even read Korean script). knowledge of Korean script thirtytwo, Chinese letters ten, attending or graduated from primary school eight, and none who were attending or are graduates of high school. The last boy married was the only one who had married a graduate of a primary school. He concludes:

Surely one way to make for fewer divorces and happier marriages is to close the intellectual chasm between the young men and their wives. This can be done in several ways: later marriages where the young man and young woman will have more to say regarding the engagement, better facilities for the instruction of those who are now married, and a different attitude on the part of the parents. Pray and work for better educated wives in Korea.

## Student Service in Korea

AST year, at a student conference LAST year, at a student of in Seoul, a young man volunteered to go back to his home and start a vacation Bible school. He had no money, but the pastor of the church in his home town, anxious to encourage his spirit, gave him permission to state his plans at the church service. He was so much in earnest that the members that very morning raised about \$8.00 and gave him the use of the church building for the school. Here are the results: sixty children were kept busy at useful work and interesting games for six weeks. Fifty children learned to

read and write; they had never had such an opportunity before, for they were too poor even to buy a pencil. Many children learned to know Jesus as a friend, and have since that time become regular Sunday-school members. This is only an example of what many students are doing in Korea for the furtherance of God's Kingdom.

#### ISLANDS OF THE SEA

#### Filipino Lepers' Prayer List

MRS. Frederick Jansen, American Presbyterian missionary in the Philippines, told at the annual meeting of the American Mission to Lepers of a prayer list made out by the Christians in the leper colony at Culion. One would expect this list to consist of those among their own number who especially need the prayers of Christians in this country, but instead it contains the names of those in other lands for whom they are praying, and they ask Mrs. Jansen to send the names of people she meets here who especially need prayers. Some of the names listed are Marshal Feng of China, Dr. McKean, the missionary from Siam who has visited them, and the Shanghai Christians.

## Samoan Church Organization

THE London Missionary Society has been at work for a century in Samoa. Alexander Hough, in a recent address before the Congregational Union in England, said of the present status of the Church there: "Samoa is nominally Christian. Every village has its pastor, and every church is self-supporting. Sometimes the support seems very small, but each village provides a house, food, and a plantation of coconuts. At the end of the year the village gives the pastor a gift in money. The Samoan group of ten islands is divided into seven districts, each of which is complete in itself and is divided into smaller sub-districts. One of the features of the Samoan Church is the Native Advisory Council composed of

elder pastors and deacons. You are never wise until you are old in Samoa."

#### Australian Church Union Plans

OLLOWING the example of their fellow-Christians in Canada, Presbyterians, Methodists and Congregationalists in Australia have been considering a plan of union on a defined basis of doctrine and polity. Though this plan has recently been defeated, the Australian Christian World states that the discussions have been carried on in "an admirable spirit of brotherliness" and announces that a standing committee has been appointed for the purpose of investigating "the origin and history of the doctrines, practices and institutions of the Christian communions represented at the conference." Among other matters dealt with by the Melbourne Conference were the question of Sunday observance, also the Church's attitude toward the marriage laws.

#### GENERAL

#### American Mission to Lepers

T THE annual meeting of this or-A ganization, whose work is known all over the world, it was stated that the economical management of funds makes it possible for the Mission to own and manage, in conjunction with the British Society, seventy hospitals and asylums, besides aiding in special ways many others. The receipts for the year 1925 were \$169,729, a gain of \$23,000 over those of 1924. Dr. H. A. Lichtwardt, of the American Presbyterian Hospital in Meshed, Persia, told about a group of 120 lepers who live in extreme poverty and neglect about two miles from his hospital, whom he wishes to help with weekly medical treatments. These lepers lack the initiative to come two miles to the hospital for treatment, so he proposes, with financial help from the Mission to Lepers, to go to them, with both medicine and the comfort of Christian teaching.



The Unfinished Task of Foreign Missions. Robert E. Speer. 8vo. 351 pp. \$2.75. New York. 1926.

These lectures, delivered in January in Richmond, Virginia, and published the same month in New York, give a very clear, up-to-date view of the Christian missionary task in Asia and South America from an intelligent, evangelical viewpoint. The world has been changing in the past century and Dr. Speer shows that Protestant missionary methods have also changed, though the motive and purpose remain true to those enunciated by Christ and His apostles. The non-Christian world has been permeated with Christian influence and in many lands national churches have grown strong, but Dr. Speer shows why the foreign missionary task is still far from completed. The first lecture deals with the missionary enterprise as an obligation resting on all Christians and one in which we have the assurance of victory. In spite of the prevailing unrest, conflicts, selfishness and sin, there is abundant reason for faith in the final successful outcome. This lecture alone makes the book worthy of a thoughtful reading and re-reading. It contains not the author's opinion only but also the views of Asiatics who express the conviction that the Gospel of Christ is worthy of supremacy and that Christ is conquering.

Dr. Speer draws largely from his own observations and contacts made during his recent tour through Asiatic countries and he describes some of the changes that have taken place since he made a similar tour twentyfive years ago. The material and economic improvements, the progress in political self-government and the increased advantages are especially noticeable. Here, too, some remarkable testimonies are quoted from Asiatics.

One lecture is devoted to the present economic and religious conditions in India—their changes, difficulties, problems and outlook. What will be the result of the Gandhi movement? What is the future before the outcastes? What influence is the Christian Church in India exerting on the national life? What is to be the future of Hinduism and other religions of India?

Buddhism is considered especially as found in Siam and the influence of Christ is shown in personal testimonies of former Buddhists who have come to know Him as their divine Lord and ever present and powerful Saviour.

Islam, the most determined opponent of Christianity, is pictured as seen in Persia where there is an open door to the Gospel and where Christ has won many true followers. It is stimulating and encouraging to read the testimonies of a number of converts from Islam who tell of their experiences in their old faith and in the An evangelist who was edunew. cated in Urumia and has been preaching in Persia for a quarter of a century, describes the remarkable change that is taking place in Persian Mohammedans-even among the ecclesiastics.

South America is given a full chapter of fifty pages, filled with facts and testimonies gathered by the author in his recent visit when attending the Montevideo Congress. The educational, social and religious progress are clearly set forth. The evidence produced on the attitude of the people toward religion is especially worthy of notice, as is the report on "The Evangelical Movement in South America."

The "Unfinished Task" and "The World's Need," in the two final chapters, reveal the reason for continued

and increased effort on the part of Christians at home to establish a strong, Christian Church with educated evangelical leaders in all non-Christian lands. The most intelligent Christian leaders themselves in these lands appeal for an increase rather than for a diminution of missionary The unfinished task is evaneffort. gelistic and educational, and is seen in the unoccupied territory in many lands, as well as in the unreached classes, and in the need for Christ to permeate all departments of life and thought.

These lectures broaden one's horizon, add to knowledge, deepen sympathy, strengthen faith, and intensify missionary zeal.

You Can Learn to Teach. Margaret Slattery. 12md. 223 pp. \$1.35. Boston. 1925.

If you are a young teacher, inexperienced or planning to teach, you will like this book. Miss Slattery is an experienced teacher of teachers and knows how to express technical principles in language that novices will understand. She is intensely practical and draws on her wide experience for a wealth of illustrative material. In this volume, which displaces her earlier "Talks with Teacher Training Classes," she first discusses  $_{\rm the}$ teacher and then the pupil, unfolding the principles and aims especially of religious teaching. There is comparatively little on method, outside of some suggestions as to the project method of learning by doing. Questions for study and discussion follow each chapter and there is a rather inadequate list of books for additional study.

In the chapters on the teacher, Miss Slattery encourages every normal person with the thought that he or she can learn to teach. The characteristics of a teacher, the will to teach, the use of emotions, the development of powers of observation, of memory and reason, of imagination and religious experience are all dealt with helpfully. Even more might be said in regard to the necessity for adequate religious experience and clear convictions for a teacher of religion.

The chapters on the pupil point out the great opportunity for molding the future generation; discuss the laws of development, the characteristics of various ages (very briefly), the general laws of instruction, mental tests, the awakening of interest and the guidance of the imagination, emotions and will or power of choice. The aim of teaching is shown to be the proper development of this power of choice in following the true Way of Life.

Parents and teachers at home and abroad will find it worth while to study with Miss Slattery.

What to Teach and How to Reach the Young. George Goodman. 12mo. 246 pp. 3s net. 1925.

Workers among young people will find here much of value on the preparation of addresses, the art of publicspeaking, story telling, the use of illustrations, and subjects for religious addresses.

Directory of Protestant Missions in China. Edited for the National Christian Council. 451 pp. \$3.00. Kwang Hsuch Pub. Co. Shanghai. 1925.

Like former editions, this Directory contains a list of the missions and missionaries of all Protestant societies working in China. They are classified under societies, by provinces and stations and alphabetically by name. This compilation has involved an immense amount of labor and its information is of great value for reference.

Christian Work in South America. The Official Report of the Montevideo Congress. Editorial Committee, Robert E. Speer, S. G. Inman and Frank K. Sanders. 2 volumes. 12mo. 494 and 473 pp. \$4.00 net. New York. 1925.

For those interested in the progress and problems of missionary work in the southern continent, these volumes furnish a mine of information and much of inspiration. They contain a full report of the Montevideo Congress, which was significant for the large place given to the views of South Americans themselves in the 1926]

reports of Commissions and in the discussions.

The reports prepared in advance, by special experts, and the discussions based on them deal with the unoccupied fields, the Indian population, education, evangelism, social movements and health. There are also (in Volume II) special reports on the evangelical movement, the situation in different countries and the attitude of the people toward the evangelical Church. The problems, policies and future program for Christian work deal with the Church and the community, religious education, literature, the relation between native and foreign workers, cooperation and unity.

These two volumes are a vast storehouse of facts that will repay careful study.

Holy Places and Precious Promises. L. R. Scarborough. 179 pp. \$1.60. New York. 1924.

The president and professor of evangelism in the Southwestern Baptist Theological Seminary gives here a record of sacred associations formed on a trip through Palestine in 1923. The combination of impressions and comments on scripture passages does not give much that is new, yet the book is of earnest devotional character. The writer says: "My purpose is to lead you from the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places." He takes the reader from Bethlehem to Nazareth, the Horns of Hattin, Capernaum, Gethsemane, Calvary, Joseph's Tomb, and Olivet. J. F. R.

#### Christian Salvation. George Cross. \$2.50. 254 pages. Chicago. 1925.

This work opens as an unusually able and stimulating study of salvation. It offers a fresh treatment of old theological ideas, putting its formulæ in new terms in a way that quickens the reader's mind and often challenges to deeper thinking. Dr. Cross examines critically the various Christian theories of salvation, includ-

ing that of the Christian Jew, Catholic Sacramentarian, East and West, and the Protestant views, from the Reformation to the present day. His thesis is that salvation is the progressive fulfillment of personality. In developing it he considers its bearing on sin, forgiveness, the atonement, the world to come, and the significance of Jesus' personality. The fact that the book is a recasting of one's thinking puts a burden on the writer to generate a new and enthusiastic spirit for the carrying out of his evangelistic purpose—in which respect he fails.

J. F. R.

A Daughter of the Samurai. Etsu Inagaki. Sugimoto, 8vo. 314 pp. \$3.00. New York. 1925.

This fascinating biography is at the same time a most interesting book on Japan. After a careful reading we do not see where criticism could be fairly offered. The life story of this daughter of the Samurai begins with her childhood home and experiences. goes on through her young womanhood, her conversion to Christianity, her coming to America, her marriage to a Japanese who was already in this country, the birth of two children, the death of her husband, and her varied experiences and observations in America, where she is now Instructor in Japanese Language and History in Columbia University, New York. This delightful book takes us straight to the heart of the Japanese and makes vivid their lives, their motives, their manners and customs. their patriotism and their religion. Of course all Japanese homes and women are not like those described in this book, but neither are all Amerhomes and women ideal. ican Madame Sugimoto is a high type of the intelligent and cultured women of Japan. In this time of prevalent international prejudices and suspicions, it is good to read a book like this with its gracious account of the development of a character which would justly be considered beautiful and winning in any land. The English style is so fine that the reader marvels that it could have been acquired by one who had to learn our language after arriving at young womanhood. As a gift book to a young lady, this volume could not easily be surpassed.

A. J. B.

The New Standard Bible Dictionary. Edited by Melanchthon W. Jacobus, D.D., Prof. Edward E. Nourse and Dr. Andrew C. Zenos. Maps and Illustrations. Quarto. 989 pp. \$7.50 cloth; \$8.50 buckram; \$12.50, three quarters morocco. Thumb index 75 cents extra. New York and London. 1926.

A scholarly, informing and evangelical Bible Dictionary is of immense value to any Bible student, learned or The editors of this new unlearned. volume are well known for their intelligent scholarship and Christian faith. Their work includes brief, but helpful, information on points of history, geography, biography, archeology and social life in Bible lands as well as facts relating to books of the Bible, doctrines, sects and religious The volume is not ultraproblems. conservative, or ultra-liberal, but seeks to present the views of reverent students who accept many of the conclusions of the so-called "higher critics," especially on Old Testament questions. The story of Creation, for instance, is considered as containing two different accounts by separate authors and as not in harmony with modern science. The idea of the natural evolution of religious ideas prevails throughout the treatment of Old Testament subjects. The Book of Deuteronomy is taken to be of late authorship and found in the temple in the reign of Josiah. The Book of Daniel is placed in the Maccabean period and is not considered historical; Jonah is taken as a parable. The Gospel of John is accepted as authentic and the work of the Apostle. The virgin birth of Jesus and His deity and resurrection are also strongly upheld.

This dictionary is a handy one-volume work of reference and contains a number of good maps and many illustrations of monuments, buildings, animals, utensils, implements and other objects associated with Bible times. Any discriminating student will find here a wealth of information but many Bible scholars will dissent from some of the positions taken.

The Aim of Jesus Christ. A Critical Inquiry for the General Reader. William Forbes Cooley. 217 pp. \$2.00. New York. 1925.

Professor Cooley, instructor in Philosophy in Columbia, seeks to show the purpose of Jesus in His life and work for the benefit of the non-technical reader. The book is written entirely from the modernist point of view. Scientific positivism the author calls it. The ethical aim is to reconstruct Jesus' objective and so throw light on present-day problems, especially those relating to the issues of civilization, the Church, its mission and duty. While well written it is doubtful if the interpretation of scripture passages will be accepted by any but pronounced modernists.

J. F. R.

Psychology and The Church. By Various Writers. 203 pp. \$1.50. New York. 1925.

Pastors of churches and Bible teachers will find it helpful to read and re-read this book. Each of the five chapters is an essay on some well defined phase of the general theme: "The Psychological Standpoint and its Limitations;" "The Progress and Present Position of the Study of Psychology;" 'The Psychology of Prayer and Religious Experience;" "The Psychology of Moral Development;" "The Psychology of Spiritual Healing."

This science is producing much that is helpful in the way of new methods, and is putting new instruments into the hands of men by which they may influence their fellow beings. The essay on prayer, and the chapter on spiritual healing are particularly well written. The balanced judgment of the writers is to be commended. J. F. B.

(Continued on 3d cover.)

#### THE MISSIONARY LIBRARY

(Continued)

- Christian World Builders. Erwin Shaver. 58 pp. Chicago. 1925.
- Christian Young People and World Friendship. Erwin Shaver. 58 pp. Chicago. 1925.

These pamphlets suggest an excellent plan for the project method in young people's groups. There is a lack of specific data and some instances of how such methods have worked out in actual practice would strengthen the impact of this little manual. Source material is given, and some references are furnished.

#### J. F. R.

Reality in Worship. Willard L. Sperry. 346 pp. \$2.50. New York. 1925.

Services of public worship may be greatly improved by the suggestions in this book. Such chapters as "Reality in Worship'' and "Worship as Art and Science" will be very rewarding to the thoughtful pastor, though one may not agree with all Dr. Sperry's judgments. He notes with concern the constant emphasis on the scientific approach to Christianity and feels that the preacher needs more of the artist's view of life. He makes a plea for the objective rather than the purely subjective view, and suggests forms and liturgies to help the worshipper. J. F. R.

#### NEW BOOKS

- The Unfinished Task of Foreign Missions. Robert E. Speer. 348 pp. \$2.75. Fleming H. Revell Co. New York. 1926.
- The Cost of a New World. Kenneth Maclennan. 185 pp. \$1.00. Missionary Education Movement. New York. 1926.
- How Shall Country Youth Be Served? H. Paul Douglass. 259 pp. \$2.50. George H. Doran Co. New York. 1926.
- Life Story of Alice Culler Cobb. Mary Culler White. 240 pp. \$1.50. Fleming H. Revell Co. New York. 1925.
- Diagnosing the Rural Church. C. Luther Fry. 234 pp. \$1.50. George H. Doran Co. New York. 1924.
- A Survey of the Missionary Occupation of Egypt. With a special section on Cairo, by S. M. Zwemer. H. E. Philips. Charts. Diagrams. Map. 20 pp. Nile Mission Press. Cairo, Egypt. 1924.

- Chinese Heroes in Legend and History. William Munn. 94 pp. 1s, 6d. Church Missionary Society. London. 1926.
- New Standard Bible Dictionary. Illustrated. 989 pp. \$7.50. Funk & Wagnalls Co. New York. 1926.
- Bethesda. Anonymous. 299 pp. \$2,00. Stratford Co. Boston. 1926.
- Christianity and Divorce. Frank H. Noreross. 42 pp. 50 cents. Stratford Co. Boston. 1926.
- The Bible as Missionary Handbook. Henry A. Lapham. 129 pp. 4s 6d. Heffer. Cambridge, England. 1925.
- What is Faith? J. Gresham Machen. 251 pp. \$1.75. Macmillan Co. New York. 1925.
- The Task in Japan. August Karl Reischauer. 231 pp. \$1.50. Fleming H. Revell Co. New York. 1926.
- The Quest for God in China. F. W. S. O'Neill. 264 pp. \$2,50. George H. Doran Co. New York. 1926.
- The Spirit-Ridden Konde. A Record of Twenty-four Years' Residence among These Shy Inhabitants of the Lake Nyasa Region. D. R. Mackenzie. Illustrated. Map. 318 pp. 21s. Seeley, Service Co. London. 1925.
- South Africa: People, Places and Problems. W. H. Dawson. Illustrated. 460 pp. 16s. Longmans. London. 1925.
- Oriental Missions in British Columbia. N. Lascelles Ward and H. A. Hellaby. Illustrated. 128 pp. 3s. Society for the Propagation of the Gospel. London. 1925.
- The Jew and Jesus. W. J. Couper. 24 pp. 6d. United Free Church of Scotland. Edinburgh and Glasgow. 1925.
- The Encyclopædia of Islam. Edited by M. Th. Houtsma, A. J. Wensinek, T. W. Arnold, H. Basset and A. Shaade. 769-832 pp. 5s. Brill in Leyden and Luzae in London. 1925.
- A Concise Dictionary of Eastern Beligion: Being the Index Volume to The Sacred Books of the East. Edited by M. Winteruitz. 21s. Milford. London. 1925.
- The Quest for God in China. F. W. S. O'Neill. 272 pp. 7s 6d. Allen & Unwin. London. 1925.
- Chinese Ancestor Worship: A Study of its Meaning and its Relations with Christianity. James Thayer Addison. Introduction by Dr. Hawks Pott. 85 pp. 30 cents. Chung Hua Sheng Kung Hui. Tokyo, Japan. 1925.
- Ventures in Inter-American Friendship. Samuel Guy Inman. 143 pp. 50 cents. Missionary Education Movement. New York. 1925.

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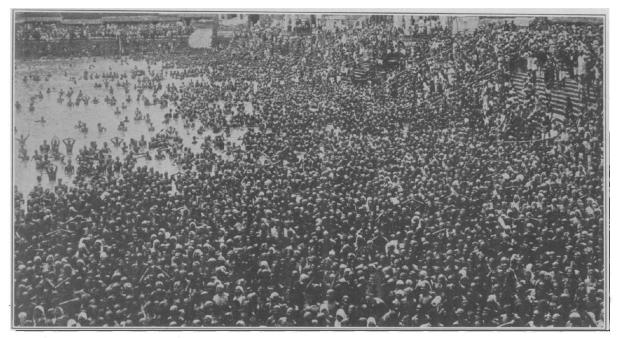
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THOUSANDS OF HINDU PILGRIMS BATHING IN A SACRED TANK WHILE ATTENDING A MELA



APRIL, 1926

NUMBER FOUR

#### THE SECULAR CRUSADE IN MEXICO

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

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

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

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

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

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

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

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

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

President Calles himself has explained the status of foreign missionaries in Mexico in a special dispatch published in *The New York World*, February 25, 1926. This, in part, reads as follows: Paragraph 8 of Article 130 of the Mexican Constitution states: "To exercise in the United States of Mexico the ministry of any cult it is necessary to be a Mexican by birth." The foreign priests whose presence in Mexico is no longer being tolerated had been flouting this constitutional provision with full consciousness of their misdoing. "On various occasions they had received warnings from the Department of the Interior to cease exercising their ministry and dedicate themselves to some other activity if they were desirous of remaining in this country. Without paying any attention to these notifications the priests to whom I refer continued exercising their ministry in violation of article 130 of the Constitution. In addition almost all of them were violating article 3, which provides in paragraph 2 that 'no religious corporation or minister of any cult will be permitted to establish or superintend primary schools......'

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

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

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

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

It may readily be seen that the banishment of foreign evangelical teachers and preachers from Mexico would be a calamity from which the country might not recover. At last reports, there were nineteen American and one British Protestant missionary societies working in Mexico, supporting two hundred and eighty missionaries in sixtyseven resident stations. They have organized two hundred and seventy-two churches and are carrying on work at two hundred and seventy-eight other regular preaching stations. These missions conduct one hundred and eighty-four schools—mostly of the elementary grade, but including seventeen high and middle schools, six for teacher training and industrial work and five theological and Bible training schools. These mission schools have over twelve thousand seven hundred pupils under instruction.

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

#### FEAR AND OPPORTUNITY IN THE PHILIPPINES

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

Her attack on mestizos is unfair. The mixture of Filipino blood with Spaniards, Chinese, and Americans has been and will continue to be a blessing to this race. Miss Mayo caught some unfavorable aspects of a cross-section of the mestizo but she was oblivious to the vast improvement which is going on in their business methods. The business competition of foreigners, Chinese, American, and British, is exceedingly difficult for them to meet, with their inadequate knowledge of the modern methods. Yet they are the only Filipinos who have any chance of achieving economic independence for the Islands.

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

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

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

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

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

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

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

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

#### • A NEW PROGRAM FOR LATIN AMERICA

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

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

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

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

#### NEW DAYS IN PERSIA

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

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

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

#### DISTRESS IN SYRIA

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

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

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

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

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

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



SCENE AT A BATHING GHAT DURING THE MELA IN INDIA

### At the Hardwar Mela, in India

BY EMMA MORRIS, LUDHIANA, PANJAB Missionary of the Presbyterian Church, U. S. A. 1892

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

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

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



BIBLE WOMEN SEEKING THEIR INDIAN SISTERS

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

From the Har-ki-pauri for miles out through the hills runs a road bordering the river. This. too, was alive with pilgrims to various shrines. Along this were shops, fakirs, holy men sitting under the blazing sun with four huge fires burning around, or lying

on a bed of heated bricks. Everywhere there were holy men, naked, ash-covered, with long matted snaky locks and hideous faces. The theory is that perfect holiness consists in absolute disregard of the body. Cleanliness, clothing and such things minister to the body; and therefore must be avoided. How different from the Christian idea that the body is a temple of God's Spirit!

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

In and out through this crowd we moved distributing literature. Most knew we were Christians. The Arya Samaj and the Dev Samaj, (reformed religious sects) were also giving away their literature free and the former opposed us openly. In one or two cases of insult our Christians showed well how Christ can give patience. A fakir who was ill and had listened very earnestly refused medicine, but said, "Only pray for me to your Lord Jesus Christ." There was no public preaching, but to many a small group the Gospel of Jesus Christ was proclaimed in this one of the most sacred of Hindu pilgrimage places at one of their greatest Melas.

#### THEEE DAYS IN A CHOLERA CAMP

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



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

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

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

The third day brought a great influx of patients, so great that there was not room for them under the sheds. Many died almost as soon as they came in, and the living, the dying and the dead lay together. Helpers had hardly time to eat or drink, and yet the ghastly procession poured in and out, the living from one side, the dead from the other. There were no beds, not even straw mats, so they lay in the dirt. Those conscious enough cried out for water, or moaned in their agony.

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

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

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

## Closing Licensed Opium Shops in Ceylon

BY MARY AND MARGARET W. LEITCH, CLAREMONT, CALIFORNIA Formerly Missionaries in Ceylon; Joint Authors with Dr. and Mrs. Wilbur F. Crafts of 'Intoxicants and Drugs in All Lands''

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

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

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

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

#### How the Missionaries Could Help

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

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

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

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## A Woman's Adventures on the Wild Afghan Frontier

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

"AKE this rupee toward a revolver for the intrepid missionary's outfit" said an English army officer back in the '60's when asked to contribute something to send a Christian missionary to India's wild, northwestern Afghan frontier. That missionary was Thomas Russel Wade, the father of the heroine of this adventure. The wild, fanatical tribes of Afridis, unnamed in geographies and almost unknown to the world, were the people to whom he and the doctors and nurses in the little hospital at the foot of the Khyber Pass began to minister lovingly over half a century ago.

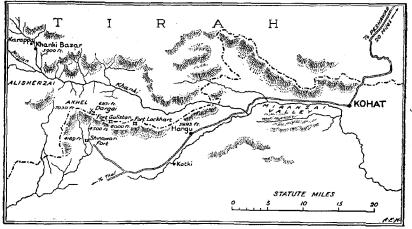
To this same hospital at Peshawar Miss Lillian Wade came in 1913, thoroughly equipped with medical and Biblical training to work as a missionary nursing sister. Not long after her arrival on the field she married the young surgeon in charge of the hospital—Dr. Vernon Harold Starr. Then followed two years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

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

<sup>\*</sup> The photographs and facts in this story are taken from Mrs. Starr's book, "Tales of Tirah and Lesser Tibet" (George H. Doran Co.).

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

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



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MAP OF THE RESCUE ADVENTURE.

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

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

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

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

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

It was a strange sight to see on horseback the one lone English woman in Afridi dress, accompanied by an important mullah reserved and dignified, a Mohammedan official guide, and a medical neophyte, attended by forty fully armed, rough-bearded men on foot. These were the friendly "jirga" or council of the tribe through whose possessions the searchers were travelling. Five times a day the company stopped for ablutions and prayers but not once for water or food between sunrise and sunset, for it was the month of Ram-

adan. Five times the entire personnel of the "jirga" was changed as they reached the border of a new district. Only the consciousness of a great God and a great task upheld Mrs. Starr. Her prayer was that no indiscretions on her part might offend, and no false rumors might discourage her Mohammedan escorts for, from a human standpoint, success depended upon the continuance of their friendliness and zeal.

The enforced fasts during the day made the journey hard for the men, and the feasting far into the night cut short their rest. Whereever they halted at sun down, the villagers pulled out rope bedsteads



LILLIAN WADE STARR

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

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

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

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

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

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

woman. Therefore the men of Tirah have threatened to burn our homes and sow our land with salt if we bring any trouble upon the sacred shrine of Khanki Bazar." So Kuli Khan learned that they were planning to move Miss Ellis into Afghanistan, beyond the reach of political pressure. There they expected to

secrete her for months until the British would accept almost any terms for her release. This was the move most feared by Kuli Khan, but he hid his emotions and laughed at them as idiots. "Did they expect that an English woman could live a month under those conditions, and what profit would there be in a dead 'Ferenghi'?"\*

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

In reply they asked for payment of an exorbitant ransom, the release of criminal friends, the cancelling of previous indictments, and full pardon for this offense. In true Eastern fashion, they began a process of bargaining which lasted far into the after-Nothing came of it, and noon. Kuli Khan, dispatching a word of cheer and some comforts to Miss Ellis by Mullah Mahmud's servant, went once more to the shrine to think, to listen, and to plan. The brigands were so inflated with their success, that they had several times remarked, "We are



MRS. STARR IN AFRIDI COSTUME

determined to do a thing that will startle the world, and revenge ourselves upon the Ferenghi, who humiliated us before our women folk."

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

<sup>\*</sup> A term of contempt for the English.

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

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

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

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

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

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

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

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

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

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

The third rescuing party had arrived at the opportune moment.

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

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

"She does not need you. She is not ill," growled the leader. "That is for me to say," returned Mrs. Starr calmly.

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

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

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

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

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

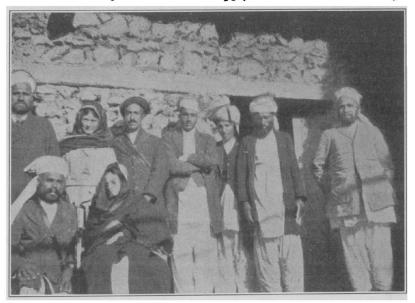
Foiled, entrapped and humiliated, the leader of the four lost all self-control and angrily called down curses upon the head of the holy mullah—the keeper of the sacred shrine! The khans stood around terrified, expecting him to be struck down by a bolt from heaven. Mullah Mahmud, infuriated, returned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

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

Miss Ellis could not leave the town till the exchange prisoners

#### 1926] A WOMAN'S ADVENTURES ON THE WILD AFGHAN FRONTIER

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



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

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

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

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

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

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

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

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

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

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

### Returns on a Missionary's Investment

BY ELIZABETH MCCAULEY, LUTHERAN MISSION, GUNTUR, INDIA

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

happy?"

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

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

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

A small brown figure comes to your door before daylight one morning with a little home-made birthday card on which little Yosepu has laboriously printed in red and black ink: "Happy Birthday." Money wouldn't buy that card!

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

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

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

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

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

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

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

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

## The Influence of the Bible on Moslems\*

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

Editor of The Moslem World

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

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

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

"Who are you?" I asked.

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

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

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

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

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

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

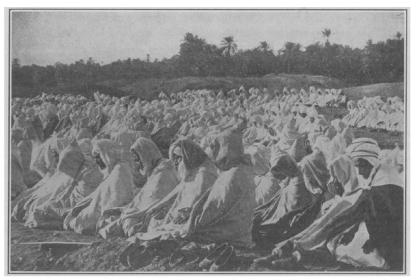
<sup>•</sup> From an address at the British and Foreign Bible Society's annual meeting, London, May, 1925.

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

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

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

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



MOSLEM SEEKERS AFTER GOD --- AWAITING THE LIGHT

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

#### A NEW MOBAL SENSE

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

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

"On the morning of December 25th, nineteen hundred and twenty-three years ago, the ray that leads to the right path appeared in Bethlehem as a bright star, and His light spread over the East and the West. On this day was born the Image of Love and the Great Child. He spent the days calling people to the Truth and guiding them in the right path. He sheltered the sheep against the wolves. He was pure of heart and His hidden thoughts were clear. He was humble like a blessed ear full of wheat grains, and that in an age when error had a universal rule and when the wolves longed to enslave others. All His life Jesus was loved by the pure and good. He was only shunned by the arrogant and the proud. Neither the greatness of the Cæsars nor the sophistry of the priests could turn Him away from His holy purpose, for how can perishable greatness and apostate priesthood wrestle with immortal glory?"

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

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

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

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

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

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

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

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

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

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

"God is the light of the Heavens and of the Earth. His light is as of a lamp in a niche, kindled from the blessed olive tree, neither of the East nor of the West. Light upon light, glory upon glory: God is light." When I entered Santa Sophia I saw the inscription and, with my pockets full of literature, mostly the gospels, in Arabic, I paused to read it. As I expected, one of the Mohammedan worshippers said:

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

"Can you explain it?" he asked.

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

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

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

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

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

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

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

"What are you doing here?" I asked.

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

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

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# Missionary Education and the Home Base

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

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

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

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

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

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

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

3. Missionary Literature. The Missionary Education Move-

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

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

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

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

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

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

The recruiting problem is well set forth by C. H. Patton in his book. "The Business of Missions," in which he points out that the effective force of missionaries of American boards in the foreign fields totals approximately 17,000. To maintain this force requires 1,500 new recruits a year, making no allowance for advance. In 1920, 1,732 new workers were sent out, a surplus of 232 over replacements. In 1921, 1.620 were sent out, so a surplus of 120 was recruited. The response to the recruiting appeal in recent years has in the main been greater than to the financial appeals, so that many boards find themselves unable to send out all the new workers available. The Survey of the Year made in 1922 by the editors of the International Review of Missions leads them to state that "All reports agree that the choice young men and women in the churches and colleges are volunteering for foreign service." The same magazine pointed out that American recruits were sufficient to maintain the forces at pre-war levels in all fields, despite withdrawal of the European workers. There was a falling off in 1917-18, during American participation in the war, but

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

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

Some progress has been made in financial support also.

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

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

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

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

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

4. The post-centenary period has been one when most boards faced difficult situations. In many cases the pledges made under pressure were not paid in full. Boards which anticipated full payments in their advance appropriations suffered heavily. In other instances the regular income fell off while the special effort was in progress and has never reached its former level. New work was projected on new money and funds for regular support have not been forthcoming. The result has been that while total benevolent gifts in America have greatly increased, most of these increases have not been in the regular missionary incomes.

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

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

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

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

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

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

#### SOME SIAMESE PROVERBS\*

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

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# The Challenge of South America

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

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

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

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

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

Today Peru is governed by a despot. For example: a prominent young woman, who conducted an industrial school for girls, operated a little printing press on which she printed, for some of the university students, a protest against some government abuses. As a result she was thrown into prison where she endured great hardships for ninety days. Since further work in Peru was impossible, one of the ladies of our party gave her funds to go to Argentina to open another school. A young manager of a ranch, a friend of a former official whom the President did not like, was falsely accused and imprisoned. The upholstery in his home was ripped up and the plaster torn from the walls, in hope of finding revolutionary literature and, although none was found, he was ordered deported. He had no means of communicating with his family, but an official of the steamship line sent them word and the beautiful young wife had but thirty minutes to pack their clothes and join her husband on the vessel on which we were traveling. She left behind five little children and started out, she knew not whither, for they had no passports.

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

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

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

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

Another great movement in these countries is the temperance

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

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

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

The Young Women's Christian Associations, bridging as they do the gap between the past and present social conditions, fill a great need and are crowded to the bursting point. The Associations in Rio and Buenos Aires each have over a thousand members and the fouryear-old organization in Montevideo has four hundred members. There has also been steady but slower growth in the churches; the gain of the last ten years being greater than during the fifty years preceding. One reason for the slow growth of Evangelical Churches \*was given by a great Argentine educationalist who said at the Montevideo Congress:

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

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

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

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

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

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

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

# Salvaging Human Driftwood

Peter McCarthy and the Morning Star Mission

BY JAMES H. FERRISS, JOLIET, ILLINOIS

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

Peter prayed with them, paid their railway farcs, provided lunches and traveling equipment.

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

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

One cold morning recently a man who had no money for a hotel sought

shelter at the police station. As Peter came into the station upon his early round, the desk sergeant pointed out the stranger and said, "Maybe this gentleman would like to see you."

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

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

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

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



PETER MCCARTHY

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

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

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

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

"Be gorra," thought Bennitt, "what does he get for that?" Another man arose to testify. "Holy smokes! He is on the pay roll too."

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

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

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

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

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

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

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

"Dear Friends: Just a line this evening in commemoration of the Morning Star Mission. It stands out as a shining star shedding

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



MORNING STAR MISSION

Sincerely in the Lord's work, "Howard S. Tomlinson, Company B. 28, U. S. Infantry."

# African Habitations of Cruelty

# BY W. C. BELL

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

A woman came with a baby in her arms as she had no cloth with which to carry it on her back as is the custom here. About her loins was a piece of rag about two feet long and eight inches wide. I at once handed her a piece of white cotton. Then I heard her story. The woman's name was Chilombo. She had been torn from her husband at a time of war some eight years ago. Two children were captured with her—the youngest a sturdy baby girl whom the mother carried on her back while her little boy ran by her side. The baby was growing and getting heavier so that her captor took his turn in carrying it.

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

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

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

April

# Spiritual Awakening in Hungary

BY REV. ALEX. HARSANYI\* OF ASHTABULA, OHIO A Home Missionary for Thirty Years among the Hungarians in the U.S.

**HE** Reformed Church of Hungary is one of the largest single Protestant bodies in the whole world. Though the country has been dismembered so that over a million church members, in a thousand congregations, have been attached to Czecho-Slovakia, Roumania or Juglo-Slavia, yet the Reformed Church in Hungary has today almost two million members. It is a mighty church, located in a strategical position. In the Protestant world very little was known

of the activities and spiritual life of this great body of Christians. Struggling always for mere existence in a country, where intolerant and aggressive opponents possessed all political power, court influence, and immense wealth, the Reformed Church had little chance for expansion or for taking part in international church movements.

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

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

Symptoms of a wonderful spiritual awakening manifest them-



EISHOP DESIDERIUS BAL-THAZAR

President of the General Synod of the Reformed Church of Hun-gary, now in the United States seeking funds for educational in-stitutions of the Church which lost their funds in the war.

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

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



COLLEGE AND SEMINARY AT DEBRECEN

realizing more and more their obligations and responsibilities to assist the Church financially in fulfilling her mission. Charitable undertakings are started and conducted by the Church in the spirit of Christ. A number of new orphan homes were opened since the close of the great war, and better care is taken of the poor than ever before. A deeper Christian fel-One of the oldest institutions of the Re-formed Church of Hungary. Originally a Roman Catholic school but became Protestant bers of the congregations and of in the time of the Reformation. the communities. Incomparably

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

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



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

## MISSIONARY MOTHERS' DAY

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

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

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

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

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

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

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

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

Various other features will suggest themselves to resourceful leaders.

# ESSENTIAL LINES IN MISSIONARY EDUCATION

## By MRS. J. M. STEARNS

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

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

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

2. Teaching the membership about the peoples of the world that a spirit of sympathetic brotherhood may develop which will undergird the mis-289

<sup>\*</sup> Published by Central Committee for the hited Study of Foreign Missions, West Med-rd, Mass. Cloth, 75 cents; paper, 50 cents. United Study ford, Mass.

sionary enterprise with prayer, money and life.

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

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

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

### Disseminating Missionary Information

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

The following plans for disseminating information are suggested:

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

2. Bulletin boards should carry terse, telling statements.

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

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

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

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

7. Addresses by home and foreign missionaries as often as possible, also by representatives and field workers of the United Christian Missionary Society, should be arranged. 8. Stereopticon lectures should be used occasionally; also selected slides for introducing certain missionary themes.

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

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

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

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

## **Missionary Study and Instruction**

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

- 1. Mission study classes.
- 2. Church school of missions.
- 3. Church training night.

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

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

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

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

8. Systematic use of missionary publications.

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

10. Study assignments accompanying service activities.

#### Service Activities

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

## THE CIRCUIT PLAN FOR STUDY

BY GEORGE A. HUNTLEY, M.D.

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

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

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

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

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

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

There was some rivalry in the groups as to which would have the largest attendance. The honor went to Galesburg, with an average attendance of 93 for the six weeks. Elgin came next with an average of 84; Rockford, 68; Ottawa, 54, and Peoria, 48. The interest was well sustained and cumulative—a source of constant encouragement and inspiration to the teacher.

## ONE SUPERINTENDENT'S PLAN

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

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

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

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

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

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

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

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

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

## WINTER SCHOOLS OF MISSIONS IN FLORIDA

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

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

[April

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

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

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

## WHEN CHURCHES ARE SCATTERED

Distances are not taken into account in these days as was necessary in pre-automobile days. The "arrive" and "depart" of railroad schedules are not the last word in possibility. Abby G. Willard suggests a possibility independent of rails.

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

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

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

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

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

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

Nineteen went from one church.

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

#### If One Meeting is Impossible Have Two

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

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

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

### MISSIONARY PUBLICITY

## BY MRS. OSCAR E. MILES

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

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

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

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

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

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

# Woman's Foreign Mission Bulletin

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

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

THE ANNUAL MEETING-1926

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

## An Enlightened Conscience and a New Resolve

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

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

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

## Missions and World Peace

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

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

The following recommendations were adopted:

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

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

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

## Present Situation in China

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

The following recommendations were adopted:

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

## The Missionary Enterprise and Inter-Racial Relations

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

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

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

The following recommendations were adopted:

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

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

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

The Conference was impressed with facts presented by missionaries engaged in mission industries. They showed that these industries offer large opportunities for service for Christ in making easier the approach to the people with the Gospel; in improving their economic conditions; in developing the desire for better home conditions; in expressing the love of Christ toward those bearing the burden of poverty.

The following recommendations were adopted:

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

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

SARAH S. LYON, Executive Secretary, Foreign Division of National Board Y. W. C. A.

## Interdenominational Student Conference

A great message of hope came to the Federation from the fair, logical Christian attitude of our youth as illustrated in the Evanston, Ill., Conference. Students through daily contacts on the campus are doing more easily and naturally what the older generation has a mental struggle to accomplish. If both young and old can see the face of Jesus Christ in the face of every living being\_they will never be conscious of black, brown or white skin.

The following recommendations were adopted:

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

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

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

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

# Woman's Home Mission Bulletin

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

## HEBREWS

### BY JOHN STUART CONNING

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

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

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

This is a time when the Christian churches of this land should consider the Jewish situation seriously and seek to accept the responsibilities and opportunities which it presents. In particular, attention should be given to the cultivation of good will toward the Jewish people. Anti-Semitism should be rebuked as alien to the spirit of Christ and as unworthy of organizations which stand as exponents of divine love toward all mankind. It is a denial of the Gospel and a well-nigh insurmountable obstacle to its triumph.

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

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

neighbors to include them in its ministry.

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

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

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

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

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

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

### ASIATIC EXCLUSION

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

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

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

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

1. No Asiatic nation was or is asking for the privilege of immigration.

2. It was, and still is possible to assure full protection from all dangers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debars as unfit for citizenship, on the basis of color alone, persons of all other races whatever their individual character or qualifications.

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

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

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

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

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

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

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

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living. 6. That Asiatics in the United States

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

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

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

We therefore recommend to all right-thinking and peace-loving citizens of the United States the importance of giving these matters earnest study, to the end that in due time appropriate steps may be taken to reestablish right relations between the United States and the peoples of the Orient.

#### CHURCH BUILDING

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

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

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

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



## INDIA, SIAM AND MALAYSIA Progress among Indian Women

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

# Indian Students and the Bible

"THROUGH the generosity of the British and Foreign Bible Society every Freshman in the American College in Madura, South India, is entitled," says Professor Saunders, "to receive as a gift a beautifully printed and bound copy of the New Testament and Psalms. Practically every member of the class wants that book; and the encouraging thing every year is, that the non-Christians-Hindu and Mohammedan alike—are just as eager to get their New Testaments as the Christians. . . . The English Bible is becoming rather popular among students in India in these days; it is now a compulsory subject for all candidates in the preliminary and final B.A. examinations of the University of Calcutta. One candidate went to a C. M. S. lady missionary in Calcutta to borrow a Bengali Testament. On returning the book the student declared that he had read the whole of it, and had come to the conclusion that Jesus was more than a mere man. He asked for more instruction."

## Mass Movement Near Delhi

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

## Hindu Tribute to Christians

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

## **Caste Reform in Travancore**

THE native state of Travancore, South India, has taken action to abolish the social restrictions imposed on the depressed classes of Hinduism, and has made a beginning by asserting their right to enter temples, and to use public highways and waterways formerly forbidden to them by the laws of caste. Two prominent non-caste Hindus, whose approach to temples is forbidden by custom, were charged by the Government with having trespassed into the temple premises and thereby polluted the deity. Both the accused were, after a protracted inquiry, during which a number of priests and temple authorities cited chapter and verse in support of distance pollution, committed to the sessions to take their trial, where the judge acquitted them. The Travancore Durbar launched this prosecution as a test suit, and the present decision is in consonance with the policy now laid down by the Durbar that, in the eye of the law, no invidious distinctions are to be perpetuated between the various sections of Hindus, cast or non-caste.

## Christ in a Brahman Home

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

## Indians Read the Gospels

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

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

## University Religious Lectureship

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

## A Burmese Mill Owner

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

## CHINA

### American Missionaries Besieged

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

### **Prohibits Anti-Christian Campaign**

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

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

There are reports, however, of anti-Christian propaganda by associations organized for that purpose in various parts **304** 

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

#### Chinese General Buys Bibles

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

## Critics of Marshal Feng

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

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

## For Manchurian Independence

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

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

## Medical College for Women

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

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

# A Women's Evangelistic Band

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

## JAPAN-KOREA Buddhist Missionary Plans

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

# Factory Women in Japan

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

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

### The W. C. T. U. in Japan

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

## Japanese Women's Conference

THE progress made in Japan toward Christian ideals, education and freedom of expression has, perhaps, been exhibited nowhere more forcibly than in the First National Convention of the Japanese Young Women's Christian Association. At the foot of Mt. Fuji last October, about one hundred girls and women met to discuss the policies and plans of the Association. The purpose was declared to be (1) to reproduce the life and ideals of Jesus Christ in Japan in individuals and in groups; (2) to help make friendly and right all international relations.

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

## Union Campaign in Seoul

THIRTY-FOUR churches of all de-nominations combined in a recent evangelistic campaign in the city of Seoul. Its first chapter was a week of meetings for Christians, conducted by a deeply spiritual Korean pastor. This was followed by two weeks of evangelistic preaching in the different churches and house-to-house personal work throughout the city. Some forty prominent laymen and pastors were selected to bring present-day messages of the power of Jesus Christ to change the lives of all those who will trust Him. These men spoke each night during the first week in fifteen churches throughout the city. Each speaker had the same subject in all the churches. For the second week, this plan was duplicated in nineteen others. Members from the thirty-four churches spent each morning in visiting the homes in their respective neighborhoods, telling the story of Christ to those who knew Him not, and 559 new members have been secured. The Christian workers in Seoul have formed a permanent organization which will keep alive the ideals that prompted this series of evangelistic appeals.

## Fruits of Korean Evangelism

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

## ISLANDS OF THE SEA The Bible in the Bush

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

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

## Indentured Labor in Fiji

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

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

## Filipino Y. W. C. A. Pioneer

**M**ISS SOLITA GARDUNO journeyed from Cavite, Philippine Islands to New York City that she might take the training to fit her for a secretaryship of the Young Women's Christian Association in Manila. There is no Association in the Philippines, but Miss Garduno is so convinced of the need of one that she underwent the hardships and the perils of a long journey all alone (an undertaking for a girl who was never out of her own dooryard alone after dark) to carry this message of need to all who may be interested, and to prepare herself for the work when it is begun. In speaking of the Filipino woman Miss Garduno says:

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

## Abuses in New Hebrides

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

## NORTH AMERICA

## Y. W. C. A. Convention

THE biennal National Convention of the Young Women's Christian Associations of the United States of America will be held in Milwaukee, Wisconsin, April 21st-27th. There are 556,000 members of the Association in the United States, who belong to 1,118 eity, town, rural and student Associations, of which 996 are affiliated. There are 922 branches and centers in addition, and 800 registered Girl Reserve clubs. But the missionary aspect of the work which is stressed in the call for the Convention is the fact that the Association is seeking to help the women and girls of forty-eight foreign countries interested in the same pursuits of study and recreation, the same search for ways of serving others, and the same ideals for everyday living.

## **Ohio Wesleyan Missionaries**

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

## Atheist Group Incorporated

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

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

## **Rewards for Negro Achievement**

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

# Internacial Work in the North

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

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

## How Mormonism Gains Converts

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

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

#### Our Spanish-Speaking People

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

# **Japanese Christian Students**

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

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

#### **Canadian Presbyterians Still**

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

#### "Radiant Light Home"

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

#### LATIN AMERICA

#### Churches in the Canal Zone

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

The Protestant Episcopal Bishop, Right Rev. J. C. Morris, D.D., writes of the vitality of Christ Church in Colon, but says of St. Paul's, a congregation of English-speaking Negroes in Panama City :

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

#### Children's Week in Mexico

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

# Specialists for South America

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

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

#### An Experience in Chile

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

#### Brazilian S. S. Convention

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

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

#### EUROPE

## A New "Cambridge Seven"

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

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

#### Gambling Evil in Scotland

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

## **Results of McAll Mission**

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

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

#### Protestantism in Italy

 $\mathbf{T}_{ ext{being Romanists are reminded by}}^{ ext{HOSE who think of Italians as all}}$ L'Era Nuova of the various denominations to be found in Italy, American and English Methodists, Baptists, Episcopalians, Salvation Army, Pentecostals, Seventh Day Adventists, and the native Waldensian church. "Chiesa Valdese." This denomination towers above all the others, and commands the respect of all people in Italy because of its historical background of fearlessness and loyalty. spiritual aristocracy and social democracy, with which through the centuries, in adversity and presperity, it has held the light of the Gospel. What most impresses the visitor in Italy is the oneness in purpose of all the denominations as they work together. They know one thing: the preaching of the Gospel in its purity. All denominations work for one and the same end, the evangelization of the Italian people. They have adopted one hymnal, and have one school of theology with professors from all the denominations.

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## Russia's Wild Waifs

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

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

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

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

#### AFRICA

#### Successful Evangelism in Cairo

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

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

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

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

#### King Khama's Successors

WHEN Khama, the Christian king of Bechuanaland died in 1999 of Bechuanaland, died in 1923, after a long and wise reign, many doubts were felt as to what direction would thereafter be taken by his people, the Bamangwato. The personal influence of Khama had been incalculable in its steadying effect, while he had also sufficient strength of character to maintain the integrity of his kingdom against external aggression. His son and successor, Sekgoma, a man of altogether different mental and moral caliber, died The future some two months ago. course of events is now even more uncertain, for a Regency has been established, during the minority of Sekgoma's infant son. The Regent is Tshkedi, the twenty-one-year-old son of Khama, who had three or four years at the Lovedale Institute, the pioneer educational center for natives of South Africa. He had a first-class reputation there as a real Christian and a clever and capable man. "The London Missionary Society, whose work began in King Khama's time and has been carried on under the late Chief, welcomes the Regent with every good wish," says F. H. Hawkins, foreign secretary of the Society.

#### In the Market Place

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

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

#### Training African Leaders

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

#### Growth of Kikuyu Church

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

# A Woman Veteran in Natal

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

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

#### THE NEAR EAST

#### Fruit of Early Seed-Sowing

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

#### Victims of Franco-Druse War

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

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

#### A Church Needed in Baghdad

**R** EV. JAMES CANTINE, D.D., "founder of two missions to Moslems"---the Arabian Mission of the Reformed Church in America and the new mission in Iraq—has been appealing for the remainder of the \$10,000 needed to erect a church in Baghdad. He says: "There are four classes whose spiritual interests may be served by such a building. First, there is the Protestant, Arabic-speaking congregation, which looks to us for guidance. Then there are the scores of native Christians in government and civil employ, who have come up from the mission fields of India, and who here have no place of refuge from the many and strong temptations assailing them in this alien environment. Also, one's heart goes out to that increasing number of young people who are coming out from the home lands, and who do not eare for the ritual of the Church of England. Lastly, and perhaps nearest to the purpose for which the Church has sent us out to Mesopotamia, is the need for a building in this great city of 200,000 people, which will be a visible reminder, even to the casual passer-by, that the Lord Jesus has a claim upon the faith and service of every Moslem."

#### Brotherhood of Baghdad Boys

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

#### GENERAL

## World Student Relief Work

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

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

#### **Medical Missions to Jews**

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



The Task in Japan: A Study in Modern Missionary Imperatives. August Karl Reischauer, D.D. 231 pp. \$1.50. New York. 1926.

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

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

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

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

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

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

While the work of missions is still very much needed in Japan, this does not mean that the form of missionary activities should be just what it has been in the past. Japanese leaders in particular, however much they realize that help from the stronger churches of the West is still needed, insist that this help should, in many cases, take a different form, and, above all, that the relationship between the missionary and the native Church be changed so that the Church and its desires are more and more central in the whole movement. . . No missionary has any place in Japan today who cannot work on a plane of equality and as a "fraternal helper" with his Japanese colleagues. Nor has that missionary a very large place who says, "Let the Japanese Christians do their work as they please and I will do my work as I please."

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

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

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

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

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

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

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

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

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

The mass of information here presented is of great importance for the future development of the Negro ministry and should arouse the Church at large to correct the lack of equipment and proper teaching force.

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

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

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

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

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

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

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

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

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

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

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

#### PERSONALS

REV. EUGENE STOCK, D.D., secretary of the Church Missionary Society from 1873 to 1906, celebrated his ninetieth birthday on February 26th.

DR. IDA BELLE LEWIS, daughter of the late Bishop Lewis, is the new president of Hwa-nan Union College, Foochow, China.

REV. JONATHAN GOFORTH left Toronto in February, in response to a cablegram from Marshal Feng, asking him to serve as chief chaplain in the Chinese national army.

REV. PAUL KANAMORI, sometimes called "the Moody of Japan," is at present visiting the United States.

LIEUTENANT COMMISSIONER GUNPEI YAM-AMURO, the newly appointed head of the Salvation Army in Japan, has recently arrived in New York from London on his way to Tokyo. Lt. Yamamuro is the son of extremely poor Japanese parents who were followers of Confucius. He became a Christian in his student days, later a member of the Salvation Army and officer in 1895 and has rendered remarkable service to Christ for the past thirty years.

MRS. JOHN H. FINLEY has been elected first vice-president of the National Board of Y. W. C. A. of which Mrs. Robert E. Speer is president and Mrs. John D. Rockefeller, Jr., second vice-president.

#### \* \* \* OBITUARY

DR. JOHN Y. AITCHISON, for some years General Director of the Board of Promotion of the Northern Baptist Convention, and former Secretary of the American Baptist Home Missionary Society, died suddenly in Chicago on March 15th.

MRS. E. M. WHERRY, who with her late husband spent forty-six years in the Punjab, India, as missionaries of the Presbyterian Church, U. S. A., died in Ohio on January 28th.

PROFESSOR A. B. DRAY, of the American University of Beirut, was murdered on March 3rd by an insane Armenian servant.

DR. JOHANNES LEPSIUS, formerly director of the Deutsche Orient Mission and one of the delegates from Germany to the Edinburgh Conference in 1910, died on March. 29th at Potsdam, Germany, in his sixtyeighth year.

MRS. WILLIAM WALLACE, for thirty years a missionary with her husband in Mexico, died from an electric shock while visiting at Palo Alto, California, on March 26th.

REV. F. H. SENFT, the President of the Christian and Missionary Alliance of New York, died of pneumonia at Tenafly, New Jersey, on Nov. 25, 1925.

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# THE MISSIONARY Review of the World DELAVAN L. PIERSON, Editor

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- A Bird's-Eye View of Latin America. World Dominion Survey Series. 6d. World Dominion Press. London. 1926.
- China—An Analysis. Frank J. Goodnow. 288 pp. \$2.00. John Hopkins Press. Baltimore. 1926.
- Churches of Distinction in Town and Country. Edmund deS. Brunner. 198 pp. \$1.50. George H. Doran Co. New York. 1923.
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- Fundamental Christianity. Francis L. Patton. 330 pp. \$2.25. Macmillan Co. New York. 1926.
- A Gold Dollar. Joseph M. Duff. 138 pp. \$1.25. Fleming H. Revell Co. New York. 1926.
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- Missions and World Problems: A Syllabus of Questions for Use by Discussion Classes. 135 pp. 75 cents. Association Press. New York. 1925.
- Making a Nation. D. S. Hibbard. 127 pp. 50 cents. Board oreign Missions., Presbyterian Church, U. S. A., 156 Fifth Avenue. New York. 1926.
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- Our Lord's Earthly Life. David Smith. 494 pp. \$3.00. George H. Doran Co. New York.
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- Putting on Immortality. Clarence E. Macartney. 189 pp. \$1.50. Fleming H. Revell. New York. 1926.
- Progressive Christianity, Wm. A. Vrooman. 368 pp. \$2.50. Macmillan Co. New York. 1926.
- Quiet Talks on the Crisis and After. S. D. Gordon. 224 pp. \$1.25. Fleming H. Revell. New York. 1926.
- Springfield Church Survey. H. Paul Douglass. 374 pp. \$4.00. George H. Doran Co. New York, 1926.

(Continued on page 400.)

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DR. WATTS O. PYE ADDRESSING A LARGE CONGREGATION AT A CELEBRATION IN FENCHOW IN NOVEMBER, 1921. (See article on page 333)



# MAY, 1926

VOL. XLIX NUMBER FIVE

# CONSTRUCTIVE FORCES IN CHINA

**N** EWSPAPER dispatches do not tell the whole story of present conditions and conflicting forces in China. While there are battles and riots, robbers and bandits, strikes and anti-Christian demonstrations, there are more powerful and constructive forces quietly at work that will yet be victorious. Physical forces may make more noise and receive more attention in the public press, but the spiritual forces have been proved infinitely more powerful and more enduring.

In China, as in other lands, there are at work today the dynamic powers of God's truth and love set free and exemplified in Jesus Christ and His followers. These are operating not only in the lives and teachings of the missionaries of Christ, but also in the Chinese Christians. They are a force to be reckoned with, as has been proved in the student associations where they have prevented anti-Christian demonstrations; and in government circles where they have stood for freedom, justice and good will.

One of the positive constructive forces that is unknown or overlooked by many in America and England is the Chinese Home Missionary Society, a nation-wide, interdenominational movement of the Chinese Church. It was organized in 1918, beginning with a small committee of seven Chinese members, and has grown to a society with a membership of thirteen thousand Chinese Christians, twenty foreign missionaries acting as advisory members. The society is almost entirely supported by the free-will offering of the native Christians. The effect of this movement upon the Chinese Church is remarkable. Seventy-four auxiliaries are now scattered all over the country representing Christians of all denominations.

At present the Society has two missions: one of them in southwest China in the province of Yunnan and the other in northeast Manchuria. Two stations in Yunnan have six Chinese missionary

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families at work and seven stations in Manchuria are manned with seven workers. It is hoped that soon a new station will be added to the Yunnan field and a missionary will be sent to outer Mongolia.

Dr. C. Y. Cheng, President of the Society, last year made a trip to the Yunnan field to study the situation there. When he arrived in Tsuyung almost immediately the head magistrate called and expressed his desire to have missionaries sent to his district to heal the sick, enlighten the ignorant and save the spiritually lost. The head of the seven other public institutions in the city, representing the total force of the place, also welcomed Dr. Cheng and urged him to make plans as speedily as possible to occupy the district of Tsuyung, actually offering the Society large buildings free of charge. This is remarkable especially in view of the present anti-Christian movement which is prevailing throughout the land.

"In order to accept the challenging opportunity which is so full of promise," writes Rev. C. K. Lee, the executive secretary of the Home Missionary Society, "at the sixth annual meeting, it was decided to call a National Missionary Convention in Peking the latter part of June, 1926. It is hoped that from 250 to 300 Chinese delegates from all parts of the country will spend a week together for the consideration of the problem of the missionary enterprise of the Chinese Church and a Committee on Arrangements has been appointed. Through this convention it is hoped that the missionary interest of the Chinese Church may be more thoroughly roused up, the existing missionary activities may be greatly strengthened, and the unification of the various missionary bodies may be more speedily realized."

This is the first convention of its kind ever held in China by the Chinese Church, and Christians in all lands are urged to join in prayer that wisdom may be given the leaders and that the Chinese Church may be fully missionary in spirit and Christian in practice so that it may be healthy and strong in performing its spiritual task.

# A MEDICAL MISSIONS CONFERENCE

T HIS conference, held in Baltimore in March, was another effective piece of interdenominational cooperation—the first of its kind. Among the eighty-seven who registered were doctors and nurses from the field, Board secretaries, doctors from the United States, and medical students, and a few lay friends. It was suggested that a medical missionary auxiliary association be organized for promoting contact between medical missionaries and the profession in America and on the field and bringing to the aid of medical missions the latent potentialities of the profession whether technical, personal or financial.

The Committee on Findings reported the following convictions that were approved by the conference:

The Aim of Medical Missions:

- 1. Generically the aim of medical missions is an integral part of the aim common to all forms of missionary work, that is, to lead people to Christ and to organize them into churches and train them to selfpropagation, self-support, self-government and social service.
- 2. Specifically the aim is-
  - (a) The relief of suffering.
  - (b) Training a national Christian profession.
  - (c) Removal of superstition regarding causes of disease.
  - (d) Preventive medicine-public health.
  - (e) To do these things in the name and spirit of Christ so as to strengthen the evangelistic work.

# Distribution of Medical Missionaries:

- 1. We warmly endorse the projected survey of medical missionary work of India now being initiated by the National Christian Council of India, believing that it may be fruitful of great good for the missionary enterprise.
- 2. We recognize the fact that the China Medical Association is a compact, competent organization and we suggest that Boards and Missions should recognize and consult them in all general matters dealing with medical policy in China, and we endorse the request of the Association that Mission Boards before opening new medical work in China should advise with the authorized representatives of the China Medical Association.
- 3. We hope that in the near future medical associations will be formed in areas where they do not now exist, which will be available for consultation with Missions and Boards.
- 4. The Conference hopes that a comprehensive study of the medical needs and problems of South America may be made as a basis for the formulation of a sound policy and the development of a suitable program.
- 5. Significant changes in the distribution of medical missionaries have occurred in the past quarter of a century. The greatest numerical advance has been in China and India, and the greatest single advance in China. The greatest shift in personnel has been the increasing proportion of nurses. In proportion to the total of men being sent out, the percentage of women physicians is not being maintained. The increase of native physicians attached to the Mission staff has increased from 229 in 1916 to 612 in 1925. In 1903 the total number of missionaries for Latin America, Africa, the Pacific Islands and Asia was 14,470, of whom 700 were medical, or one doctor to every 201/2 missionaries. In 1925 for these general areas there were 27,872 missionaries, of whom 1,139 were physicians, or one physician to every 241/2 missionaries.

#### Problem Arising from Changing Conditions in Mission Lands:

We advise that wherever possible private practitioners and government physicians of the right type, nationals of the countries in which mission medical institutions are established, be encouraged and invited to associate themselves as colleagues (on an honorary basis) in the mission hospitals and dispensaries.

## Medical Education:

We reemphasize the position that medical education is preeminently the field for cooperative interdenominational work, since we believe that a high grade medical educational institution is too large a task for any one denomination to undertake.

#### Health of Missionaries:

- 1. We commend for further study the problem of providing a small sanitarium in Japan for missionaries in the Far East and request that the Boards consult the China Medical Association on the matter.
- 2. The Conference notes with appreciation the excellent work now being done by a number of mission boards in the maintenance of health of the missionary staff. Progress has been particularly gratifying in the excellent system of examinations and physical preparation for candidates which is in effect for the great majority of newly appointed missionaries. We refer to:
  - (a) Examination that is complete according to the best modern methods of clinical diagnosis, and is made by a specially qualified examiner selected by the mission Board.
  - (b) Typhoid-paratyphoid triple inoculation completed shortly before sailing, and repeated every two years.
  - (c) Small-pox vaccination.
  - (d) Prophylactic dental care.
  - (e) Initiation of definite plans on the field for annual physical examinations.

We believe further progress is needed in :

- (a) Psychic studies of candidates to learn trends and attitudes in order to lessen the health casualties due to the neuroses.
- (b) Extension of typhoid preventive inoculation to all going to the field over the age of 2 or 3 years.
- (c) Diphtheria immunization for all children.
- (d) Review of health papers submitted by candidates, by a special central medical examiner for the Board concerned.
- (e) Use as largely as possible of uniform health blanks by the various Boards so that the accumulation of records may serve better the purposes of future study.
- (f) The adoption of a practical system of continuous health record for each missionary.
- (g) An effective plan for health study and treatment of furloughed missionaries. In this connection we advise:
  - (1) Complete examination of every member of the furloughed missionary family during the first month in the homeland, and preferably at the port of arrival.
  - (2) Specific recommendation to the missionary by the central medical advisor for correction of the defects noted.
  - (3) Refusal to approve return sailing plans until assurance is in the hands of the Board administrators that health is adequate to resume work on the foreign field. This final clearance would involve a reexamination at the close of the furlough period, and also small-pox vaccination and typhoid inoculation.
- 3. We advise the adoption and enforcement by the Boards of rules for protective screening against flies and mosquitoes in all places where these pests threaten health.
- 4. We commend the plan of medical examinations now being effectively carried out by the Student Volunteer Movement.

- 5. We urge increasing cooperation between the various mission Boards and agencies in the health care of candidates and missionaries.
- 6. We recommend to the Committee of Reference and Counsel that they secure the cooperation of some proper agency to undertake for us and with us a study that will give us the facts on which to base future health procedures; and also to the end that we may perfect a satisfactory uniform system of vital records.
- 7. We recognize that the frequency and length of the furlough period in the homeland are important factors in the health of the missionaries and we commend this matter to the Boards for their study.

# Public Health:

- 1. Public Health work and preventive medicine should receive increasing attention and support from mission Boards and medical workers in all fields, but particularly in those centers ripe for cooperative effort with national leaders in government and business.
- 2. We heartily endorse a systematic mission school health program which includes entrance, physical examinations and periodic examinations throughout the course with appropriate follow-up treatment, in addition to the careful teaching and practice of hygiene and sanitation in the school.

#### Miscellaneous:

We recommend that a conference on medical missions be held approximately once a year if advisable and possible.

We recommend to Boards careful study of the advisability of more adequate grants in aid for medical student volunteers.

One of the chief desires of the Conference was that such gatherings should be continued as annual affairs. The Conference was planned by the Committee of Reference and Counsel of the Foreign Missions Conference and was presided over by Dr. John Wood, Secretary of the Missionary Society of the Protestant Episcopal Church.

# FAMINE AMONG KOREAN CHRISTIANS

**R** ECENT reports from the flooded famine area in Korea show a need for continued help, though the relief distributed by the missionaries has kept thousands alive through the winter months. Contributions have come from the native churches and the local community of business and consular people, in addition to gifts from America.

The flood extended for forty miles along the River Han, east and west of Seoul, the capital. Extra heavy rains occurred on both branches of the Han and peak floods synchronized in the lower river so that the river villages on both banks, including several populous suburbs of Seoul, were inundated. The water in places rose thirty to forty feet in a few hours—ten feet above any previous recorded highwater mark. Water flowed over the tracks on the railroad bridges and the railway yards and shops were under water.

Many of the villages along the river plain are built upon artificial mounds a few feet higher than normal high water and, last July, when the water came up to their houses and continued to rise, the villagers climbed upon their roofs to await the subsidence of the flood. Those not rescued by boats were washed away and hundreds perished. One grandmother of eighty-seven was washed away to sea on the roof of her home but was rescued. All that remained to show the site of one village was the iron stove of the church. Others whose homes were built on hillsides when overtaken by the flood "took one another by the wrist and fled," leaving all their possessions engulfed in the muddy maw of the river. The Christian churches in this district were numerous and the suffering among Christians is intense.

The Government was quick to answer the need and private relief was poured out; so that the survivors were provided with temporary shelter and food. The Government grant for rebuilding homes destroyed was twenty-eight yen (about \$13.00) per household, but as winter came on opportunity for occasional work ceased and food was hard to get. Many people, whose homes were untouched by the rising flood, lost their only means of sustenance when their crops were wiped out by the flood.

The missionaries, more conversant with the situation than the officials, have not relaxed their effort for relief, but have done all they could to keep life and heart in the stricken people. The Seoul Woman's Club, composed of about one hundred Western women, business, consular and missionary, began to provide bedding and warmer clothing for those most in need. They were assisted by many groups of native women and provided for over three thousand families. Gifts of material and money from America were utilized in this task and when at the New Year's time the government aid largely ceased, the Club shouldered the added burden of feeding those still dependent on outside help. During January and February they aided some 400 families in twelve villages, more than 2,000 persons being supplied the necessary moiety of food—a daily ration of half a pint of millet per adult. With this a mush was made and eked out with cabbage leaves—an occasional turnip or the wild greens gathered from the hills-they made out to live through the winter months. The cost per day, per adult has averaged 3.2 sen or about a cent and a half.

One who has visited the homes of these needy ones, often only a dugout with a thatch roof over it, writes: "I want to testify to the quiet patience of people who, while actually starving, have put the best face on their circumstances, and have, in almost every case, never whimpered."

As a result of the efforts put forth in ameliorating the hardships of the past months there has been evidenced a more receptive mind toward the Gospel of Christ on the part of villages and villagers formerly hostile. Now workers are besought to come out and teach them Christianity. Decisions for Christ have been reported in many places and again it has been proven that the spirit of service, Christ's Spirit in action, is the all-conquering argument—unanswerable.

Until the crops of the new year are ready to harvest, there will be months requiring larger supplies of nourishment for the days of labor in the fields, planting, weeding and cultivating those crops which shall end the period of relief. Some funds have been contributed for seed to replace that laid by last year but long since eaten up in these days of dire need. There is also need of replacing tools and implements of labor lost when homes, furniture and cattle all was washed away in the swirling currents of the devouring river.\*

Е. Н. М.

# AMERICA'S VARIED RELIGIOUS BELIEFS

**T** F AMERICA were as remarkable for the quality of the religious faith and life of her people as she is for the diversity of it, there would be more encouragement to believe in the speedy improvement of our national life. Unfortunately, the listing of forty-seven million people in the membership of various churches is only a nominal connection with many. Of this number, about thirty million are enrolled in one hundred and fifty different Protestant denominations and probably at least forty millions, or nearly one third of the population, have no vital connection with any part of Christ's Church. These include Jews, Spiritualists, Buddhists, Moslems, and many other non-Christian sects.

The Christian Herald prints Dr. H. K. Carroll's statistics which show a gain in all religious bodies during the year of 807,256, or about thirty per cent more than the year before and the largest in several years.

According to the census, the Roman Catholics in the United States number 16,156,914, the Methodist Episcopal churches come next with 4,516,806 members. The Jewish congregations report 357,-135, chiefly heads of families, Mormons number 625,160, Spiritualists 75,000. As usual Christian Scientists refuse to give any reports. No gains are given for Buddhists, Swedenborgians, Communists, Jews, Reformed Episcopal, Ethical Culture, Unitarians or Universalists. The largest increase reported is among Methodists. Catholics are credited with a gain of 203,990 during the year. The Methodists, including the South and North divisions and other variations, have a total membership of 8,920,190, and their gains of 220,183 were the largest recorded for any family group.

The figures are set forth in a series of census tables, which

Contributions for Korea Flood Relief may be sent either through Russell Carter or Lucy Lepper, Associate Treasurers of the Board of Foreign Missions, 156 Fifth Avenue, New York, or if desired, directly to Mrs. A. I. Ludlow, Severance Hospital, Seoul, Korea.

10110 001					
Denominations	Members	Gains	Denominations	Members	Gains
Adventists (5 bodies)	149.092	4,925	Evangelistic Assns. (15		
Assemblies of God			bodies)		
Baptists (14 bodies)			Evangelical Protestant		17,962
Brethren (Dunkards) (4	0,000,00==		Evangelical Synod N. A		1,557
bodies)	150,160	6,273	Free Christ, Zion (Col.).		
Brethren (Plymouth) (6	100,100	0,210	Friends (4 bodies)		549
Brethren (Plymouth) (6 bodies)	13,244		Jewish Congregations	357,135	
Brethren (River) (3	10,044		Latter-Day Sts. (2 bodies)		1,416
bodies	5,019	277	Lutheran (18 bodies)		42,485
Buddhist Japanese Temple			Scand'n Evan. (3 bodies)		
	5,639	• • • • •	Mennonites (12 bodies)		
Catholic Apostolic (2	0 700		Methodists (15 bodies).		
bodies)	2,768		Moravians (2 bodies)		1,002
Catholic Eastern Ortho-			Non-sectarian Bible Faith		542
dox (9 bodies)	729,630	2,980	Pentecostal Churches (3		
Catholic, Western (3			bodies)		
bodies)1			Presbyterians (9 bodies).		61,520
Christadelphians	3,988	<b>28</b>	Protestant Episcopal		25,719
Christian Church	116,469		Reformed (3 bodies)		8,319
Christian Union	17,800	300	Reformed Episcopal		
Church of Christ Scientist		<b></b>	Salvation Army		3,442
Church of God and Sts. of			American Rescue Workers	6,946	400
Christ (Col.)	3,311		Schwenfelders		
Church of God (Winebren-			Social Brethren		800
ner)	28,484	1,519	Society for Ethical Cul-		
Chs. of God, Gen. As-			ture		
sembly	21,076		Spiritualists		18,360
Chs. Living God (Col.) (2	,		Temple Society		
bodies)	5,000	1,350	Unitarians	58,024	
New Jerusalem (2 bodies)	6,529	´ 3	United Brethren (2		
Church of Nazarene	59,767	4,625	bodies)		6,853
Communistic Chs. (2	,	,	Universalists	59,650	
bodies)	1,784		Independent Congrega-		
Congregational Churches .		28,588	tions		
Discip. of Christ (2		.,			
bodies	1.759.399	90.493	Grand total in 19254	6.883.756	807.256
Evangelical Church	202,992	3,090			
•	· · · ·	,		, , , ,= . =	

differ in their manner of grouping allied sects. One of these is as follows:

# **MISSION STUDY BOOKS FOR 1926-27**

THE Missionary Education Movement, with the Council of Women for Home Missions and the Central Committee for the United Study of Foreign Missions, have announced the publication of a large amount of material on the mission study topics of the coming year.

The foreign mission theme is "The Moslem World" and on this there are maps, four books for seniors, four for intermediates (with a game and a cut-out sheet), three for juniors and a painting book; one for primary, one for beginners and two series of picture sheets.

The home mission topic is "The Church and Rural Life" and the books include three for adults, one for intermediates, two and a picture sheet for juniors, one book, some picture stories and a picture for primary, one book of methods and two dramas.

Send for a circular to the Missionary Education Movement, 150 Fifth Avenue.

# Dr. Watts O. Pye of China

The Passing of a Missionary Statesman and Pioneer

BY THE REV. CORNELIUS H. PATTON, D.D., BOSTON, MASS. Secretary of the American Board of Commissioners for Foreign Missions

TALL, rugged figure, with a gravely smiling face, a man of the Abraham Lincoln type, attempting the impossible task of describing within fifteen minutes a policy of evangelization

in northwestern China, which had marked him as one of the great missionaries of modern times-that is the picture Rev. Watts O. Pye presented to that vast audience in the Washington Auditorium at the International Missionary Convention in January, 1925. Probably few who listened recall his appearance or even took serious note of what he said. That is the fate of many a missionary when conventions are depended upon to give publicity to his work.

A month later Dr. Pye was addressing banquets of prominent business men in such centers as New York, Boston, and Chicago, everywhere making a profound impression. No missionary of the American Board has ever produced the same effect and men were talking about it weeks



WATTS ORSON PYE Born 1878; went to China 1907; died in China 1926.

after the event. Such expressions as these came to the Board rooms:

"That man Pye is an eye-opener."

"Pye's speech was worth \$10,000 to the American Board."

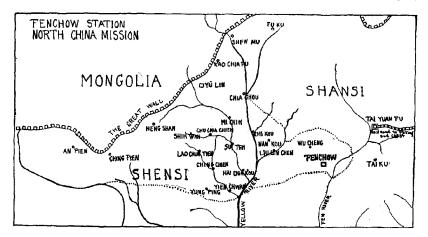
"He converted all our delegation to an enthusiastic belief in foreign missions."

"I never realized before that missions were so practical."

"You ought to keep that man going up and down among the churches for several years."

Alas! In spite of his rugged appearance, Dr. Pye was a man of frail health. A weakness of the heart of long standing even then placed a limit upon his activities while on furlough. Upon the doctor's advice only two months could be devoted to such work.

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Last November Dr. Pye was back in China-at Fenchow in Shensi province—and immediately he became immersed in the multifarious problems and tasks of the station and of the vast field reaching to the northern boundary of the neighboring province of Shensi and even into Mongolia. It was his custom to rise at four in the morning and to work until midnight. Like the apostle of old, he was burdened by "the care of all the churches." The strain was too great. Early in December came a sharp attack of pleurisy, followed by heart complications-a serious case from the start. There was no lack of medical attention in the hospital at Fenchow, one of the best in China, and every remedy known to medical science was available there in far-away Shansi. Human skill did its best, but the worn-out body failed to respond, and on January 9th Dr. Pye passed peacefully away. The cabled news came as a shock to the thousands in America who had listened to his voice and had looked into that strong, spiritual face.

In so far as Dr. Pye's successful achievements may be traced to correctness of policy, what is popularly known as statesmanship, we are of the opinion that Dr. Pye should be credited with missionary genius of a high order. With all the powers of his being, he believed in native leadership and responsibility. He had the courage of his convictions and he never followed any other theory. He did not wait for the Chinese to suggest it; he began by pushing them into positions of responsibility and power. In no other way, he felt, could the vast regions be given the message of Christ; in no other way could the people be made to realize that Christianity is not a foreign religion. Like the Master, he spent a large part of his time in training leaders. A year before his death, it was stated by a prominent missionary of another Board that Fenchow was better supplied with Chinese leaders in every department of work than any other mission station in China.

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Dr. Pye not only believed in native leadership, but he believed in a witnessing church. "Every church member a witness" was the basis on which he organized the more than two hundred Chinese churches in his field. He cautioned pastors against doing all the personal work incident to bringing men to Christ. "That," he insisted, "in the main is the task of the members of the church. Your responsibility is to see that your members are willing and trained for this work." When he occupied the northern half of Shensi, he located his churches about thirty miles apart so that each church might work through a radius of fifteen miles as an exclusive field. The rapid spread of Christianity in that region during the past few years attests the wisdom of this plan.

Dr. Pye went straight for the influential men in the cities he attempted—that is, he instructed his pastors so to do. His plan was to interest at the outset the leading citizens who had a reputation for honesty and truth, men who were living according to the light they had. He reminded his pastors that "God hath not left Himself without witness." As a rule, these men were led easily to a confession of Christ as the One they had been feeling after for many years. When such a group had been formed and instructed in the rudiments of the faith, and had opened a "Gospel Hall," Dr. Pye would appear on the scene—never until then—and with consummate skill he would use his influence and prestige for reaching officials and others of prominence. As a result of this policy his churches would be accredited to the community from the start, and within a short space of time would ordinarily become self-supporting.



A FAIR AT THE AMERICAN BOARD OUTSTATION, CHEN CHUAN PU, SHENSI This fair is held every five days. At such small cities, Mr. Pye was often heard speaking to great crowds of Chinese who came in from the country to attend the fair.

Dr. Pye considered evangelism and social service to be integral parts of the Gospel of love. He refused to recognize the distinction, which so often prevails, and which to an unfortunate extent in America has placed the preachers in one camp and the settlement workers in another. Dr. Pye believed in the Parable of the Good Samaritan as well as in the Parable of the Prodigal Son. Every church a center of education, of friendly help, and of uplift for the entire community, was his ideal in every place. In the country districts he made much of agriculture and he had elaborated important plans for improving the crops. One day when visiting a county-seat called Fu Ku. Dr. Pye found awaiting him an audience of five thousand men, including the county magistrate and all the officials. They presented a petition for him to locate a church in every important place in their county. When the missionary inquired why they were so keen for the church, they gave five thoroughly Chinese reasons. They insisted that they must have the church:

- (1) To put down banditry.
- (2) To build good roads.
- (3) To deliver their women from foot-binding.
- (4) To uphold the officials in the enforcement of law.
- (5) To educate the masses in democracy.

Dr. Pye did not lose such an opportunity. He told them that the church undoubtedly could help them in all those ways, but that its primary purpose was to set them right and to keep them right with God.

Dr. Pye was very careful about his plans. He never rushed into a new region without thinking through his proposition. When a generous supporter in America, a business man of New England, whose consecrated dollars became a large factor in the work, offered him a thousand dollars a year for a period of ten years for new work in Shensi, Dr. Pye spent six arduous months surveying the field. He mapped the entire area up to the Chinese Wall, listing the walled cities, estimating their population, locating the iron and coal deposits, figuring the routes of future railroads, and gathering a fund of information which indicated the developments of a long future. He selected five walled cities for the opening campaign, and into them he sent ten carefully prepared pastors, two by two, in apostolic fashion. The story of that attempt is as fascinating as any romance; but its details must be omitted here. Suffice it to say that by the time the ten years had elapsed, in a section of Shensi where hitherto not a Christian could be found, there were a hundred and sixty churches, two hundred preaching places, and a body of disciples running close to 8,000 and rapidly expanding. For a detailed description of how these results were secured one should read Dr. Pve's article in the China Mission Year Book of 1919, entitled "How Christianity Was Introduced to a Community in Northwest China." In the opinion of the writer this remarkable piece of work is to be

accounted for on three grounds: a field providentially prepared for the Christian message, a missionary of apostolic passion and power,

AN OUTSTATION CHURCH

training school for workers, a civic social center, a superb hospital for men and women, and six residences for missionaries.

Back of the methods was the man, and back of the man was the Spirit of God. Watts Pye was a man of deep spirituality, and hence of unsparing devotion. He had the Divine urge. His soul was aflame with God. Modern in his views, as one would expect of a graduate of Carleton College and of Oberlin Seminary, trained by men like President King and Professor Bosworth, he never obtruded his views and he certainly did not wear a theological chip on his shoulder. He was a very winsome and tolerant He won your confidence man. with a smile. I have heard it stated that during student days he persuaded no less than thirteen others to volunteer. It was just so with the Chinese; they were eager to do what he wanted to

a man in America willing to pay the bills.

Dr. Pye was as successful in building strong institutions as he was in the pushing of work in the field. In 1907, he was sent to Fenchow, a station that had been utterly destroyed by the Boxers. He was the first missionary to settle there after the storm of martyrdom had passed. Today in the city of Fenchow and its suburbs there stand four churches (one an edifice seating a thousand, and crowded to the doors, at every This church, 60x30 ft., built largely accord-ing to Chinese style and architecture, was erected by funds raised by the congregation high school for girls, two primary schools, a kindergarten, a Bible



THE FENCHOW CHURCH Used since 1924 especially for students.

do. He had a quietly compelling personality. A power was his to transplant his belief, his enthusiasm, his courage, into others. Those

three hundred Chinese pastors and workers were, in a way, reproductions of Pye. Some may say too much so. But he could and did say with St. Paul, "Be ye imitators of me, even as I also am of Christ." Those letters of his, written in Chinese, sent every two weeks to his workers, some of them in far away and lonely places, away from their families, facing terrific problems—they too remind one of St. Paul. To a large extent he held his pastors by means of these letters.

Then once a year he brought them all together for a three-weeks' conference at a beautiful place near Fenchow. What a time was that! It gave them knowledge, good fellowship, and spiritual cheer. Dr. Pye planned for these conferences far ahead and so famous did they become that prominent missionaries from all over China ac-



DR. PYE WAITING FOR THE FERRY BOAT ACROSS THE YELLOW RIVER

Note the book. He always carried books with him when on tour and it was by reading in such odd moments that he became familiar, not only with devotional and religious literature, but also with history, science, etc.

cepted the invitation to come as speakers or leaders in Bible study and prayer. Equally effective, but in a different way, were his letters to his supporters and would-be supporters at home. A letter from Pye became an event in the life of the recipient.

So this glorious missionary has gone! How can we account for such a loss? Who will fill his place? We must leave it all to God. Human speculation utterly fails. Already letters are coming, telling of the profound impression his death has made upon the Chinese and of their appreciation of Dr. Pye as an unusual man. One letter from a Chinese leader says: "How great his love, service and sacrifice are! No way to measure them. We can just say, 'He loved and died for us.'" They are also saying, "We must make good his loss; we must carry on as he would have us do."



K. L. REICHELT, HIS SON, AND KWANTU, A BUDDHIST CONVERT

# The Awakening of Buddhism and Some of the Results

BY REV. LEWIS HODOUS, D.D., HARTFORD, CONN. Kennedy School of Missions

B UDDHISM in different lands has responded to the ideas and methods of the new age. In Japan Buddhism has made long strides since 1889 when religious toleration was granted. Before this, a literary revival laid the foundations of the Buddhist advance. Twenty years ago there were many monasteries in Japan with roofs falling in and the decrepitude of old age manifest in all the appointments. Today such a monastery is a rare sight. Practically every one of the sects is adjusting itself to modern conditions. Buddhists send their choice young men abroad to be educated. They have built Buddhist schools and universities. At present there are eleven such universities with over one thousand students.

This educational work of the Buddhists has given them an intelligent leadership. New methods are being introduced, including some adopted from those employed by Christians. Services on Sunday, the Sunday-school, the use of Christian tunes, the establishment of the Young Men's Buddhist Association, and social service are widely adopted. A selection of Buddhist sutras is bound in one volume resembling the Bible.

In 1916 the Buddhists of Japan organized an association for the protection and promotion of the interests of Buddhism. An association has also been organized which includes Japan, Korea, China, Mongolia, and Tibet. Chinese Buddhist monks have been invited as lecturers to the Buddhist monks of Japan and Formosa.

Buddhism has not confined its attention to the home field. In 1897 the Hongwanji sect started its mission to the Hawaiian Islands. Today it has a large central temple surrounded by educational institutions in Honolulu with 26 meeting places. In the Hawaiian Islands it has thirty-three branch stations. In the Japanese vernacular schools in the Hawaiian Islands, most of them conducted by Buddhists, there are over 20,250 boys and girls.

# BUDDHISM IN CHINA

The Buddhist revival in China has made considerable headway. In 1893 Dharmapala, returning from the Congress of Religions in Chicago, stopped in China with the purpose of arousing Chinese Buddhists to revive Buddhism in India. He prepared an address in which he urged the Chinese Buddhists to start missionary work in India, re-translate the Chinese sutras into Indian dialects and make preparations to spread Buddhism throughout the world.

Today the stirrings of new life are evident and the Buddhists have been repairing and rebuilding monasteries long in ruins. This is especially the case in the provinces of Kiangsu and Chekiang and the large cities.

The Buddhist publishing houses of Shanghai, Hangchow, Nanking, Peking, Yangchow, and Changchow have been busy printing Buddhist books. Buddhist bookshops dealing only in Buddhist books have been opened in the large cities. Several monthly magazines are now published. During the last few years numerous lectures on Buddhism have been delivered in all parts of China. Numerous societies for the study and spread of Buddhism have been formed and several schools for the training of leaders have been established. Men who have received their training in Buddhist schools in Japan are bringing new life into the Buddhism of China.

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The Buddhists are taking an interest in social service. They have established orphanages and schools. They have done a little work in connection with the Red Cross. They have done preaching and held services for the dead in prisons and distributed quantities of Buddhist sutras. Recently a World Buddhist Association was organized. One meeting was held in China and one in Japan.

There is no question that this revival is one of the by-products of the impact of Western civiliza-

tion and is the indirect result of Christian missions.

NEW METHODS OF APPROACH

These stirrings of new life among the Buddhists have suggested great possibilities to a number of missionaries. Among these is Rev. K. L. Reichelt, professor in the Lutheran Theological School at Shekow who has been in China since 1903 and is the translator of several books used in the theological schools of China. He interested himself in Buddhism, and gradually through his association with monks, he came to the conclusion that our method of approach to Buddhists was not giving us any results. In fact, it was creating a spirit of misunderstanding and opposition among them.



He tried another method. Instead of pointing out the weakness of Buddhism he laid stress on the positive side. He realized that there was a good deal in Buddhism on which Christianity might build. To him Buddhism was not entirely a departure from the light that lighteth every man. Buddhism in the Mahayana system developed a high idea of a saviour, a paradise, called the "Pure Land," salvation by faith, the unity of all life, the power of love to all beings and other noble ideas. He felt that Christianity could use these and by this approach to the monks in several years he made a large number of friends among them. He is well known as a Christian missionary in the monasteries of the Yangtze valley. His influence among the monks not only produced friendship, but he was able to direct a few toward the great Friend and Saviour, Jesus Christ.

When the small group of Buddhist friends realized the Christian life they at once wanted to extend the blessing which they found to others. Accordingly they decided to form a Christian brotherhood among the Buddhists of China. In order to make real to themselves this new life and its implications they have made various rules for themselves and the future brotherhood. Among these are four vows which each convert is to take upon himself:

"1. I promise before the Almighty and Omniscient God, that I of my whole heart surrender myself to the true Trinity, God the Father, the Son, and the Holy Spirit. I will of my whole heart have faith in Jesus Christ as the Saviour of the world who gives completion to the profoundest and best objects of the Higher Buddhism. I will live in this faith now and ever after.

"2. I promise solemnly before God with my whole heart to devote myself to the study of the true doctrine and break wholly with the evil manners of the world and show forth in my public and private life that I am truly united with Christ.

"3. I promise that I in every respect will try to so educate myself that I can be of use in the work of God on earth. I will with undivided heart devote myself to the great work: to lead my brethren in the Buddhist Association forward to the understanding of Christ as the only One who gives completion to the highest and profoundest ideas of Higher Buddhism.

"4. I promise that until my last hour I will so work that out from our Christian Brotherhood may grow forth a strong Church of Christ among the Buddhists. I will not permit any evil thing to grow in my heart, which could split the Brotherhood, but always try to promote the progress of every member in the knowledge of the holy obligations laid down in these vows and our constitution."

For the extension of such a brotherhood Mr. Reichelt planned a central institute to resemble a Buddhist monastery in its architecture and organization, also with certain neutral customs observed by Buddhists. The Institute is now in rented quarters near an East Gate in Nanking. On the hills, two *li* outside of the Northeast Gate of Nanking, a site has been purchased. It overlooks the Yangtze River and is opposite Purple Mountain. Here a small building was erected last year. On this site will be built the permanent home of the Institute which will be known as "The Brotherhood of Religious Friends of the Mountain of the Great Luminous Wind."

The Institute will include a hostel for traveling monks who may stay as long as they work in harmony with the ideals and rules of the schools. From these visitors are drawn the students in the schools and recruits and workers for the Christian churches.

The preaching hall for the teaching of religion will contain a hall of meditation where the members may spend quiet hours of meditation and communion with God.

Any successful work for Buddhist monks must provide a means of livelihood as the monk is helpless when he breaks away from the Buddhist monastery. The layman suspects him and his former brother spurns him. The Institute furnishes employment to tide the monk over until he can find something to do.

The Brotherhood gives full liberty to all its members to marry and to conduct their life as seems best in accordance with Christian principles. The policy and plan of the institute are as follows:

- 1. The establishment of a Central Institute for work among the 400,000 Buddhist monks, and the large number of devoted lay Buddhists with a view to lead them into the Christian Church.
- 2. The Institute will have five departments:
  - (a) Evangelistic, by means of Bible classes to prepare the visitors for church membership.
  - (b) Educational, the establishment of a taining school for qualified monks for the purpose of fitting them for various forms of Christian service in the Institute, its branches and the Church in China.
  - (c) Medical, to establish a hospital for disabled monks, and as a place of training for monks who have decided to become nurses.
  - (d) Literary, to produce literature essential to the work.
  - (e) Hospitality, to receive and Governor of Shanshl. entertain for study and



"THE SOUND OF THE SEATIDE" Buddhist Magazine. Title written by the overnor of Shanshl.

- worship monks from all parts of China.
- 3. The establishment of branches of the Institute in various parts of China. 4. The Institute will cooperate with the churches of China.

Foreign Staff: One Director. One Business Manager. One Educationist. One foreign Physician. One foreign-trained male Nurse. Chinese Staff: One Pastor. One Evangelist. Four Teachers also for literary work. One Chinese Manager. A Staff of Assistants. One Chinese Physician.

The Institute enjoys the sympathetic cooperation of the churches of China. The Lutheran Church of China has not only approved the undertaking, but is backing it financially. The success of the work has been remarkable. In 1924, about 850 monks visited the institution. In the school, 20 students have been enrolled.

The enterprise is one of the most significant developments in missionary work. This significance consists not merely in the purpose of employing the spiritual heritage of Buddhism, but in the fact that the approach is not made primarily by the inculcation of doctrine, or by social service, but through worship and mysticism.

# The Old Watchman of Suez\*

BY H. E. JONES, EGYPT GENERAL MISSION, SUEZ

LD Ibrahim is eighty years of age. For the last four years, he had been night-watchman at the oil refinery. He used frequently to come to the book room, and we had some long talks together. He would often bring some of his "holy" books to read to me, but I was not allowed to touch them lest I should defile them. I asked if he would like to have a Gospel to read, but he always refused.

One day he called in great distress for he had been discharged from his work. He was found asleep while on duty, and, said he, "They discharged me for sleeping ten minutes in four years!" This was a great trial to poor old Ibrahim, as, at his age, it was impossible to get work. He thought he could do very well if he had a small shop and sold charcoal, but where was the money to stock his shop? He suggested I should lend him two pounds and every Sunday morning he would wait until I came out of church and then put in my hand the profits of the week and thereby soon pay off the money he had borrowed.

"Well, Ibrahim," I said, "I am very sorry, but I never lend money so I am afraid I cannot help you in that way." The poor old man went away very sorrowful, but at that time was willing to take a tract that I offered him. This was a little colloquial tract, "Consider the lilies of the field." A few days after he came back much happier, and said he had been able to stock his shop with charcoal. "And how did you manage that?" I asked. "Well," said he, "when the charcoal merchant saw me with that little tract, he asked to read it, and, having done so, he said, 'If that is what you read I can trust you,' and so he let me have enough charcoal to start my business."

From that time, old Ibrahim was getting more interested and more willing to listen to the Gospel. One morning, quite early, the bell of the book room was rung, and on opening the door there was old Ibrahim. He walked in, and, as soon as he had sat down, said: "Sir! I want to ask you a question: how long have you been working for the Lord?" I told him I had been working for the Lord thirty years. Then he asked, "Have you ever seen the Lord?" "No," I answered, "I have never seen Him." "Then," said he, "I have, and that's my luck, for last night I had a dream; standing by me was someone most beautiful to look upon; He was so beautiful that I turned my head and was ashamed to look upon his face. I said, 'Who are you?' and he replied, 'I am the Lord,' and oh! sir, when He said that, then I knew that all you have been telling me was true and I must believe. There were three others standing by, and they must have been His disciples." From that day old Ibrahim could say, "I am in Christ and Christ is in me."

Our prayer for old Ibrahim is that "he may be able to comprehend with all saints what is the breadth and length, and depth and height, and know the love of Christ which passeth knowledge."

\* From "Egypt General News."

# The Basis for the Home Mission Appeal\*

BY. JAY S. STOWELL, LYNBROOK, N. Y. Publicity Secretary of the Methodist Episcopal Board of Home Missions

THE home mission publicist is today beset with many metaphorical devils. One perennially whispers in his ear, "You must write or deliver such interesting home mission stuff that even a blind man will be forced to read it or a deaf man to listen to it." The twin brother of that particular devil shouts in the other ear, "Whatever else you do, tell only those things which will bring in the shekels." All the while, however, the home mission promoter knows that certain things have happened and are continuing to happen all about him, over which he has no control, but which have a very direct bearing upon his own task. A brass band can break up even a prayer meeting and the sliding of quicksand will wreck the strongest structure.

The world has moved fast and far in recent decades. Foundation conceptions for a generation considered impregnable are today being boldly questioned. The World War, the spread of the ideas of Christianity itself, and enlarging conceptions of "democracy," "selfdetermination" and the like have stirred the thinking of mankind, while modern industrial developments have greatly modified and, in some cases, entirely revolutionized living conditions. So rapid and so radical have been these changes on foreign fields that foreign mission boards are being forced to rethink their problems and to seek new sanctions for their tasks.

With such a radical upheaval on a world scale now in process, it would be too much to expect that home mission agencies should escape similar compulsions; in fact the pressure is already upon us. Never was it more important for home mission leaders to think clearly and to proceed humbly but boldly. It is a good time to glimpse some of the newer factors in our situation—to pause and consider whether we have a home mission appeal, what it is, and whether we are presenting it in an effective and, not least important, in a Christian manner.

Home missions are today under criticism and even suspicion in many quarters. We may take the foolish ostrich method of hiding our heads in the sand and declaring that there is no criticism or that there is no truth in it, or we may face it frankly, try to discover the facts, and attempt vigorously to remedy any evils that exist. The latter method is the only wise one.

The most valuable asset of home mission boards today is the confidence of the churches which they represent. Doubtless home

<sup>\*</sup> From a paper read before the joint session of the Home Missions Council and the Council of Women for Home Missions, St. Louis, Missouri, Jan. 23, 1926,

missions have always had their critics, but probably never before have the very motives of home mission agencies been brought into question more openly and the wisdom of methods of home mission administration been so sharply questioned as during the past two years. Because this unprecedentedly critical attitude and direct attack has been quite largely outside of the churches and has not been blatant within our own organizations we have sometimes been inclined to underestimate its importance. It has had an insidious and far-reaching effect, however, and there can be little doubt that it has directly and indirectly diverted large sums from home mission treasuries and has weakened our appeal to our respective constituencies. In the long run the home mission enterprise will win or lose on its merits, but advertising is also a factor in the situation of too great importance to be disregarded. Home mission agencies have perhaps the finest record of service, both as to the extent and nature of work done, of any philanthropic agencies in the United States today. We admit that we have made mistakes and are still making mistakes in home mission policy and expenditures. That is a very real embarrassment to our publicity program.

Most of our home mission money may be spent in ways hardly open to fair criticism, but a reputation constructed upon such a foundation is insecure. The man who gets drunk but once a year may feel very virtuous, but that one day's spree will ruin the reputation of 364 days of sober conduct. We should not rest easy until we have a record which will bear inspection clear through to the end in our church and community work and certainly not less in what we call our mission school work.

Many errors grow out of the simple fact that, owing to present methods of procedure, we rarely seem able to look at the home mission task in a given community, or a given region, in a statesmanlike way. Instead, we sit down in a dozen different denominational home mission offices and think of our particular relationship to the field in question without knowledge of what is going on in other similar groups with reference to the same field. We have not begun to realize the possibilities for improving our work by the simple procedure of planning our work together. There are also types of home mission work which can best be administered jointly. We have made some progress in joint planning, notably in Porto Rico and the Dominican Republic, in work at Indian Government Schools, in some cities, in a few states like Montana, and in some other fields. As yet, however, we have merely touched the fringes of the situation. Until we arrive at a place where every important appropriation for buildings or maintenance in every community in the United States is reviewed by all the agencies concerned with that field and is thought of as part of a unified program for that community and until we have eliminated all duplicatory or competitive expending of home mission funds, we shall be open to just censure. Many of us believe in the possibility of an effective League of Nations made up of groups whose interests are more or less selfish. How much easier is it to believe in an effective league of home mission agencies made up of people who have named the name and are seeking to show the spirit of Jesus Christ. Until we arrive at the place where all our home mission activities are controlled primarily by allegiance to Jesus Christ and secondarily by denominational considerations, rather than the other way around, your publicity representatives will be in a continuous state of embarrassment and the cause will suffer.

Overlapping is not however the only sin with which we have We have been accused of raising money for one been charged. purpose and spending it for another. Probably there is no illegal use of designated funds, but doubtless we have played up certain picturesque home mission fields out of proportion to the actual amount of money expended upon them. Certainly we must apply far more rigid tests to all of our home mission publicity and educational material today than we have in the past. The following facts will serve as an illustration. Fifteen years ago we made an appeal for the 50,000 Indians in the United States for whom no home mission agency was so much as attempting to provide a religious ministry. Although since that time several hundred million dollars have been deposited in home mission treasuries and duly expended, we find that there are still in the United States 50,000 Indians for whom no home mission agency is so much as attempting to provide a religious ministry. Do we seriously intend to provide for those 50,000 Indians? If not, is it a legitimate procedure to continue to exploit the fact stated as an argument for home mission support? If we really intended to reach 50,000 Indians, is the task beyond the means or resources of home mission agencies? We should base our appeal for support upon the record of our present work and our actual program for the future.

This leads us to discuss the *second factor* in the present situation, namely, a rapidly rising tide of racial and group consciousness, a growing impatience with any suggestion of inferiority or superiority and an awakened conscience on the part of earnest Christians relative to the Christian way of life in race relationships.

In recent years home mission literature of a promotional and educational sort has given much attention to what have been known as the "backward groups" in our national life. Volumes have been written about the American Indian and pictures show him in fantastic regalia until the average American child could no more think of an Indian without feathers than he could think of rain without water. In like manner we have dwelt upon the log cabins of the people who chance to reside in our eastern mountains, and upon the one-room shacks of the Negroes of the South. The stock in trade

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of the home mission publicist has been that we have 300,000 Indians in the United States; 11,000,000 Negroes; 3,000,000 mountaineers; 300,000 Mormons, and 36,000,000 people of foreign birth or parentage. We have rung the changes upon these facts until the suggestion of any one of the groups mentioned immediately calls to mind a certain type which our literature has helped to create. The mountaineer must of necessity be a log-cabin dweller, the Indian a fantastic person of movie characteristics, and the foreign-born a "problem."

Is this presentation fair? Is it Christian? Can we continue along the old lines without endangering the entire future of our program?

On foreign mission fields we see today peoples whom we have been accustomed to think of as neglected and submerged groups are beginning to assert themselves rather vigorously. The Chinese, for example, may need our religion and our particular type of culture. but they seem inclined to say that they will not accept them, if they are to be imposed upon them and if accepting them means that they must lose their self-respect in the bargain. What is happening on the foreign mission field is happening also in the United States. The unfortunately-labeled "backward groups" are tremendously sensitive about what is said of them in print. Pictures used in publicity work and phrases which seemed harmless have brought forth a storm of protest. Negroes do not care to have the impression continued that 11,000,000 ragged Negroes live in one-room cabins on a hand-tomouth plane of existence. It is not true: there are thousands of them that have ample incomes, comfortable homes, bath tubs, and college educations.

Facts are changing, but, more important than that, new declarations of independence are being written, this time by the Negroes themselves and they are helping us to see that home mission publicity must meet other requirements than that of part-truth. Nor is the mountaineer inclined to remain happy under similar exploitation. I rode past the home of one such mountaineer recently. He is one of the 3,000,000 of whom we talk, yet he was living upon a farm recently purchased for \$50,000 in payment for which he had drawn a \$50,000 check. Over large areas good roads and countless coal and other industrial developments have radically changed living conditions and attitudes toward life, throughout the mountain regions. Many mountain dwellers are still living in log cabins, but even the cabin dweller cares little for our assistance, if, in exchange for it, his hard circumstances must be exploited throughout the land. An old mountaineer said recently to a traveler about to take, without permission, a picture of his cabin, "No, no, friend, you can't do that. You can't make fun of us just because we're living hard." Even the Mexicans, our newest arrivals, feel the sting of shame and their leaders have pleaded with tears in their eyes that we shall not exploit their poverty and their need throughout the land.

Surely an important part of our home mission task has to do with the development of personality and the establishment of attitudes of kindness, good will, and respect for the other fellow and his point of view. We are under obligation, therefore, continually to study our methods of home mission promotion to see whether they

point of view. We are under obligation, therefore, continually to study our methods of home mission promotion to see whether they are in line with our central Christian purpose. Can we afford to go on with a propaganda based on group consciousness and group differences, thus tending to perpetuate those differences and keep alive friction and ill will, while we claim at the same time that we are working to break down differences and to create an America which is a unit and to build a spiritual community where the accidents of race or social groupings do not count? While we cannot ignore in matters of home mission policy deep-seated sociological differences, there is reason to believe that these are fewer and of far less importance than we have sometimes imagined. The fact is that what we can do for the Indian of Oklahoma, the Negro of Mississippi, the cabindweller of the Southern mountains, the Mexican of California, the Italian of New York, the Czech of Chicago, or the descendants of the Pilgrims on the stony farms of New England is pretty much of a piece, and the question which is forcing itself upon our attention is whether we can further our task and really express the spirit of Jesus Christ better by emphasizing the physical peculiarities of individuals and environment, or the vital task which we are trying to perform. Can we then afford to raise home mission money at the price of the self-respect of those whom it is supposed to benefit? Starvation both physical and spiritual is still preferred by sensitive souls to being listed as a charity case or having one's need exploited before the public, and we may well thank God that it is so. Can we not afford to sacrifice something of the picturesque if necessary for the sake of being Christian?

We cannot use the pictures which we have used in the past nor make the statements which we have made, and, now that our consciences are aroused, we would not wish to do so. Surely we would not wish to give such undue attention to groups or individuals as will seem unkind, do moral harm or create unfortunate mental attitudes. We would not wish to use statements which would tend to humiliate or decrease the self-respect of the people concerned, or to use statements and stories which tend to perpetuate unnecessary social groupings, or to create irritation between groups.

Is there not reason to believe that we shall succeed best by stressing in our publicity and in our policies the spiritual nature of our task and by minimizing the physical peculiarities of a few groups? Is it not time for us to examine our statements with the old-fashioned test recorded in our school readers: "Is it true; is it kind; is it necessary?"

The third factor in the present situation is the radical change during the past fifteen years in the "immigration problem." Fifteen years ago we were confronting an enormous influx of laborers from southern and southeastern Europe. A million newcomers a year, was a situation to conjure with. We talked freely about the foreigner and his family, about the immigration problem and about "Americanization." In the name of the latter we did some very crude and very unwise things. In 1914, however, this stream of immigration was suddenly cut off at its source and the tide began to turn the other way. Following the war we reversed the historic policy of more than a century and closed our open door to European immigration. So far as we can now see it will remain closed for many years if not permanently. The smaller number of European immigrants now coming to us are of a different type and lose themselves more readily in the complex of our national life. Last year, for example, more Italian laborers left this country than came into it.

As a result of the causes mentioned our so-called "foreignspeaking" colonies in our great cities are made up chiefly of people who have been in America from twelve to thirty years, and of their children and their children's children. In view of these facts is it wise, for example, to continue our emphasis upon the fact that one third of our population is of foreign birth or parentage and therefore represents a home mission field? To be sure many of that particular group are outside of the evangelical churches, but other members of it are serving as pastors of some of our biggest churches, home missionaries, home mission board secretaries, bishops, editors of church papers, employees of mission offices, and in multitudes of other professions and callings. Hundreds of thousands of them, at least, are members of our American Protestant churches. To continue to speak and think of our foreign-language group as a unit is not only not according to the facts, but it also tends to hinder the very process which we are trying to promote, namely, the incorporation of these newcomers as an integral part of our national life. There are increasing signs that a growing impatience is being felt, particularly on the part of the second and third generations, when we insist upon emphasizing their racial extraction rather than thinking of them as fellow Americans. Not long ago a so-called "Bohemian" settlement was inclined to resent the sending of a well-educated, and otherwise acceptable, preacher of Bohemian parentage to their community on the ground that they were Americans and not Bohemians, and that the selection of that particular worker for their field was an affront to them. In another church it became necessary to change the name of the organization because the younger generation refused to belong to a church with a foreign name. These people do not wish to be exploited in home mission propaganda even though they may be sympathetic with our purposes and aims.

A fourth factor in the present situation is an unprecedented period of national prosperity. "Home Mission" regions which can be identified by the poverty of the people who live in them are getting fewer and fewer. We can not build our home mission program of the future on the appeal of sympathy for people who live in log cabins. Uncle Sam's family is moving out of the cabin as rapidly as possible but its spiritual need continues. A home mission program founded upon the assumption that certain groups in the United States are foreordained to permanent poverty and certain other groups to affluence is on a precarious footing. Mr. Samuel Crowther, after extended studies in every part of the country, says: "There is" (in the United States) "no poverty other than voluntary or due to accidents or disease and that is negligible. We are, excepting in a few sections, solidly prosperous, with a buying power beyond comprehension." We cannot build our home mission program upon a basis of sympathy for poverty-stricken groups in our national life. Theoretically, at least, home missions is no more concerned with poverty than with wealth. Its concern is with spiritual and moral values. New York is the richest city in the United States yet it is avowedly our greatest home mission field. The sympathy plank in our platform is bound to prove less than adequate, not only in New York, but in nearly every other field. The ideal Christian attitude is not one of sympathy for the downtrodden, but rather of fellowship with the uplifted. Sympathy for the unfortunate is doubtless commendable when such sympathy is necessary, but it is repugnant to many sensitive souls and it very easily shades off into an unchristian "superiority" complex which is today one of the chief curses of the world. The fact is that our home mission responsibility bids fair to continue long after bath tubs and Ford cars have been universally distributed.

A fifth factor in the present situation, with which the home mission publicist must deal but which we can only mention here, is a marked change in our religious thinking. The appeals which were effective when home missionaries went out to fight the devil singlehanded in frontier towns and save hardened sinners from a bottomless pit are not so effective today. Our work must be justified in the moral and spiritual values which it creates here and now.

A sixth factor which has grown out of practical experience is an amazing new emphasis upon the importance of work with young people. Our emphasis has swung from adult evangelism to the importance of Christian nurture for the rising generation. Right here we believe is to be found both our future success and the appeal upon which we can base our program for the years to come.

We are convinced that home missions has a great future, greater than anything the past has witnessed or even dreamed, and a compelling appeal. That appeal is one for adequate religious opportunities for the rising generation, quite regardless of whether the members of that generation are red, black, yellow, brown, or white; whether they are tall or short, fat or slim, long-haired or bobbed; whether they live in log cabins or in six-room houses. It is the appeal to make America Christian by raising up a generation of Christian youth.

The fundamental task of home mission boards is we believe an educational task-educational evangelism, if you choose to call it so, but because the educable years are the years of youth our home mission task is essentially and must always be a task with the rising generation. We may have to spend some time and energy to keep our adults as good as they now are, but to attempt to make America Christian by centering our attention upon work with adults is a hopeless task. The sooner we face that indisputable fact and take its implication seriously the sooner shall we set ourselves in the way of real achievement. Already the greatest boards of Christian nurture in the United States are our home mission boards, and that new conception of the home mission task is manifesting itself in the new. types of buildings which we are erecting, in the enlarged staffs of workers which we are employing for individual churches, in the sort of training which is more and more being demanded of home mission workers, in the new type of program in our city churches, in the employment of rural directors of religious education, and in the amazing growth of daily vacation church schools and week-day religious instruction under home mission auspices.

Our chief task is to make available for all communities the opportunities in religious training now available for the young people of our more favored places. The fact is that, so far as we know, there is no other way and has been no other way since the beginning of the Christian era to make Christians except by the education process. It took years of education to pave the way for the first convert on the foreign mission field and, within recent years, we have seen earnest, consecrated missionaries turn away tens of thousands of applicants eager to be baptized as Christians and always there is the one reason, "Because we have no one to teach the people."

There are millions of boys and girls in our great cities and in our sparsely settled rural regions growing up with no religious training and millions of others whose opportunities for Christian nurture are very inadequate and inferior. In general it is the supreme business of home mission agencies, to meet that need. When we have made available for every boy and girl in America the opportunities which some boys and girls are now enjoying, and not until then, may we retire.

If the foregoing interpretation is correct there is everything to be gained by acknowledging that fact and shaping the organization of our home mission boards to that end. In some cases it will involve far closer relationships with, if not actual unification with, denominational boards of Sunday-schools or boards of education and in some cases it will call for an entire reshaping of departments within home mission boards. A combination of the educational leadership now available in our Sunday-school and church school boards with the financial resources of our home mission boards would enable us to make an almost irresistible impact upon our task.

Our appeal is an evangelistic appeal, the evangelism of youth and through the educational process. That means a spiritual appeal, for education is not concerned with complexions, skin textures, the contour of noses, the shape of skulls, or the slant of eyes; it is concerned with the things of the mind and the heart.

If I were to define the aim of home missions I would say that it is to contribute its part toward winning individuals to Jesus Christ and toward the complete Christianization of America by helping to build up and make permanent and self-supporting in neglected or under-privileged communities as good religious leadership and as adequate religious facilities and opportunities, particularly for the rising generation, as are now available in our more favored communities. The first responsibility of home missions, however, is to develop the spiritual and economic resources of the community for the support of its own adequate religious institutions and programs of work. At that point we have often failed.

There is reason to believe that home mission churches, home mission schools, and home mission agencies of every sort are suffering because we have made so little effort to define our aims, to standardize the qualifications for home mission service, and to standardize the process by which we are trying to realize our slogan of "America for Christ." Surely we have learned some things by experience and we could make some progress in standardizing home mission ideals and methods if we undertook fo do so.

Any attempt to apply seriously the conception of home missions suggested in this paper would involve at least some of the following elements:

- (a) Cooperative, interdenominational planning for all communities in which work is undertaken or carried on.
- (b) Cooperative interdenominational administration of certain types of work.
- (c) Closer affiliation with or union with denominational and interdenominational agencies for religious education.
- (d) Employment of many community teachers of religion in addition to, or in some cases, in place of preachers.
- (\*) Investment of church extension funds only in buildings making adequate provision for a program of religious nurture for youth.
  - (f) An organization of home mission agencies so far as possible along functional lines.
- (g) More attention given to the development of the financial and personal resources of the community than to the securing of outside financial assistance for the community.
- (h) More attention to communities now nominally "self-supporting" religiously, but in which the religious ministry is of a very inferior type.
- (i) More effort to get local churches to extend their ministry to needy groups of every sort in their respective communities.
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- (j) In general higher salaries for better trained workers.
- (k) Possibly it would lead ultimately to the abandonment of the term "inssionary" which often places an unfortunate stigma upon our work. Even so-called "backward" groups are becoming impatient with being "missionized." The adoption of some term such as "National Board," "National Board for Christian Service," or "National Service Board" would tend to relieve us of some embarrassment and also free us for becoming genuine leaders in a national program of religious service.
- (1) A frank recognition of the fact that the hope of building a Christian America lies with the rising generation.

Our home mission publicity is so closely associated with matters of home mission policy that we can hardly discuss the one without the other. The future of home missions depends largely upon the clear heads and the honest hearts of its leaders. Our home mission appeal can be permanently effective in proportion to the wisdom with which our program is laid out, and the worthiness of the policies which control it.

## At the Old Crossing—A Home Mission Incident

### BY THE REV. MURDOCH MACKINNON, D.D., TORONTO, CANADA Minister of the Runnymede United Church

"HERE is a farmer living sixteen miles north of here, a good friend of mine and devoted to the Church, but he has had a hard time of it with crop failures and other disappointments, and I question if he can do anything to justify our going so far."

Carmichael knew every settler for miles around and looked in on them whenever he could, but he did not want to waste his time or that of the Moderator of the General Assembly in a vain quest for subscriptions. The Moderator had been assigned the herculean task of raising a million dollars as a Century Fund. He too, wanted to save time, but his heart turned in the direction of the farmer, who was at once a friend of the minister and of the church.

"Carmichael, we'll go out and see them anyway. The trail is good and your ponies are in fine fettle."

Dr. Robert Campbell was a big man—physically, and big in human sympathy and in his vision of the opportunities of the Church. When the agent of the Century Fund arrived at the farmhouse, Mr. Tate was out in the field, but his wife was at home and invited them to dinner. The greeting she gave "our own Carmichael" as she called him, and her welcome to the Moderator, was in itself sufficient reward for the two-hour trip. The modest house had been built when lumber was scarce and money scarcer. Twenty-five years ago the

### 1926] AT THE OLD CROSSING - A HOME MISSION INCIDENT

Western farmers had not learned the art of raising bountiful harvests on dry farming principles, for the secret of the conservation of moisture still lay hidden in Nature's recesses. All this and more was evident from the appearance of the Tate farm.

When Mr. Tate arrived his welcome was no less cordial than that of his wife. "I wanted to tell you about the Century Fund and the endowments," said Dr. Campbell. "What is it for?". Mr. Tate interjected. "Oh, it's for our mission work, for our colleges where we train our ministry, for our benevolent funds, and other worthy objects."

"I'll have to talk it over with mother," replied the farmer, as Dr. Campbell threatened to expound the mysteries of endowments and the possibilities and prospects of the Century Fund.

The afternoon was precious to the farmer for every day meant an opportunity of cheating the early autumn frost of its spoil. But it was not a matter of time with William Tate this day. To the kitchen he went to talk over the matter of "The Century Fund" in their own direct way.

"Let me see the subscription paper," he ventured, as he returned to the sitting room.

"Oh, Mr. Tate, we must leave that until after dinner when I can explain fully to you this great movement. I want to tell you about the great importance of our home mission work and the doors that are beginning to open in heathen lands."

"Yes, but mother and I have talked this over and I would like to see the paper."

He took the subscription paper and wrote:

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NAME	Address	AMOUNT
'William Tate''	"Hungry Hollow"	<b>''\$</b> 500.00''

The Rev. John Carmichael, who knew the circumstances, could not believe his eyes. Dr. Campbell was thunderstruck. The whole place, farm, buildings and stock, did not look to be worth five hundred dollars. The agent of the Century Fund spoke:

"You must tell me the story of this subscription. I had no thought of so magnificent a gift."

"We'll tell you," Mr. Tate acquiesced, with a slight touch of pathos, mingled with an unconscious sense of triumph in what they had been able to do.

"It was like this," he began. "We came here eighteen years ago last August with the first C. P. R. passenger train. We took up land on the banks of the Wascana Creek. The trees and water, what there is of them, we liked because the place reminded us of home. We had no neighbors for miles around, times were hard and away from our old friends we were very lonely at first. But when our little daughter came we were a happy pair. She was great company for us both and we loved her so. When she was six years old, she took

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ill one day, and we sat up with her for a few nights. That was eight years ago on the 10th of April. Late one night a knock came to the door. It was the missionary who had seen the light in the window and came to inquire how we were. Finding we had sickness he remained all week, helping to nurse our little girl. He brought the water, cut the wood, and kept the fire going. He looked after the barn and helped mother about the kitchen. He did not leave us until Sunday morning about two o'clock when he started for his seventynine-mile drive to keep his three preaching appointments. At four o'clock on Monday morning he was back again and stayed all that week until she died. There was a little lumber in the building out there and he took charge and did everything."

Straightening himself with an effort the father looked wistfully out of the window. "Do you see that little cross out in the field there? She is buried there. He made that cross with his own hands. After that he came to see us every week. Five hundred dollars! Five thousand if we had it, for it was the missionary who came to us in our hour of need. But for him God only knows what would have become of us!"

Family worship over, Dr. Campbell and the Rev. John Carmichael departed. They left the Tate home with a new estimate of the missionary and his place, with a fresh enthusiasm for the great work of the Church, and with a deeper appreciation of the deprivations and tragedies incident to the task of building up a new civilization upon the virgin soil of the great western plain. A light that never was on sea or land illumined them. "Five hundred dollars! five thousand if we had it." The words reverberated through the chambers of generous and grateful hearts as they sped over Wascana Creek, up the slopes of Hungry Hollow, on past the Old Crossing, on over the winding Indian trail, on to their next appointment.

### AMERICA'S PROVIDENTIAL PREPARATION

AMERICA has enjoyed a providential preparation for exerting a Christian, world-wide, gentle, but predominating influence. It was well born in poverty and in the right zone for rugged growth. Its inheritance and environment have attracted many people of ambition and achievement from all over the world. America had a new and strong start in life. Its driving power must be Christian. In it, the ideal man of world-wide vision and sympathy can be developed. America has had plenty of room in which to develop a national laboratory. Its experiment of life in the open air of freedom has attracted many millions of men wearied of natural oppression and of religious despotism. America is the crucible in which many national strains are being mixed. Let the dross be cast aside so that the new amalgam may be formed for the making of the world's best leaders!

## Fifty Years of Progress in Mexico \*

BY REV. JOHN HOWLAND, D.D., MEXICO CITY President of the Union Theological Seminary in Mexico

**T** IS more than half a century since evangelical missions definitely began work in Mexico. Many are the changes that have taken place in that time. Although some may be simply coincident with the implantation of the Gospel, the study is suggestive.

Politically, the first thirty years and more of the half century were passed under the "benign despotism" of President Diaz. Then followed ten years of revolution, with its kaleidoscopic changes of rulers and political platforms. Finally, a president succeeded in completing his term and the office was peacefully transferred to his successor, thus making a new epoch in Mexican history. As the political organization has acquired stability and strength, it has shown a progressive purpose and an increasingly ample vision. Economy in administration is saving millions annually: roads are being constructed and improved; education pushed forward in every way; the small owner of land encouraged and helped to independence; and the principles and practice of real democracy constantly developed.

In education greater progress has been made than in any other department. Many "model" school buildings have replaced rented quarters that were wholly unsuited to the purpose; a stadium has been constructed in the capital, which is in almost constant use and competes with the near-by bull-ring; free public libraries have been opened in many parts of the city of Mexico and throughout the country; large editions of classical works, including the Protestant version of the Gospels, have been published by the Department and sold at a nominal price and given to schools and libraries; groups of "educational missionaries" have been sent to all parts of the country, and thousands of volunteer teaches have been enrolled to teach the rudiments to groups of children and adults among the rural population. While private schools, and especially those of a religious character, are not encouraged on account of the very general distrust of the teaching under Roman Catholic influence, a very striking testimony to the value of the work of the evangelical mission schools has been given by the way in which the product of these schools has been utilized in all departments of public service, and very especially in the Department of Education. Lectures, posters, screen exhibits, leaflets, school instruction, night classes for study and industrial training, and broadcasted instruction are some of the methods employed for the education of the people. Fifty years ago there were few newspapers of real value in the whole country, and what there

\* Condensed from The Missionary Herald, Boston, Jan., 1926.

were depended largely on subsidies from the Government. Now the newsstands offer a large variety of publications of positive value, and several of the dailies are well up to the times in every way.

For centuries, the work of the country was done by the *peon*, who was practically a serf. His usual wage was twenty-five cents per day. Now the minimum is about a *peso*, and skilled labor receives from three to ten or more *pesos* per day. There is a court of arbitration, open to all, for the settlement of disputes about wages and labor. The unions have become very strong, and largely control all matters of wages and the employment and discharge of workmen. An interesting movement has taken place in the purchase of lots and the building of homes.

The retirement from the country of many of the old families, and the loss of prestige of others by the destruction of their property during the revolution, together with the economic and intellectual progress of the working classes, are elements that have contributed to the breaking down of the former social barriers. In the old days, the poor man would walk in the street with his hat in his hand, not thinking it his right to join his superior on the sidewalk. Now, it is each for himself, and if there is any aggressive assertion of rights, it is likely to be by the workman and his family.

The success of the revolution brought into the highest positions those who had enjoyed little social culture, but they and their families quickly adjusted themselves to the new conditions and former social distinctions became impossible. Public playgrounds, athletics, domestic science, and hygiene are producing a new race, more vigorous, better balanced, and with saner aspirations, that are making new and social conditions.

In former days there were few, if any seats in the Roman Catholic churches, the worshipers kneeling or standing during the services; now, even the small churches are supplied with pews. It was quite unusual to have sermons, except for especial festivities; but now, sermons and talks are usual, and many of them are essentially evangelical and inspirational instead of consisting mainly of diatribes against Protestants and Masons. The revolution caused a large number of priests to flee to the United States, where many of them learned new methods of activity and organization; so that the Roman Church is much more efficiently managed than before. The moral and intellectual character of the parish priests is also notably improved. The epoch of brutal persecution of Protestants is passing, though some still suffer, even unto death, for their faith, and stones are frequently thrown during services in as large and cultured a city as Guadalajara.

The evangelical Church has not had a great increase in numbers, but its position in society has changed very markedly. As officialdom always determines the status of society, the introduction of so

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many evangelicals to office makes it necessary for them to be received into many circles where they were formerly debarred. To be known as a Protestant is now hardly a hindrance to social position in the larger cities, instead of causing absolute ostracism, as in the days gone by. In the mission schools, and in study in the United States, leaders have been developed that are proving their ability to carry large responsibilities. The churches are now exclusively in charge of Mexican pastors, many of whom successfully carry out a very large and varied program of activities.

The economic condition of the evangelicals has risen in a notable degree. It is not unusual in the capital, to see automobiles waiting at the doors of the evangelical churches, while their owners take part in the services. A number of churches are fully self-supporting, meeting a large budget and helping the feebler churches.

The new generation of ministers are better prepared, more efficient, and far less sectarian than those who were trained in the denominational seminaries or only in the school of experience. A union evangelical paper and Sunday-school literature are published by the Union Press, which also prints tracts and books. There is a National Committee on Cooperation which meets monthly for the consideration of the common problems of all the societies; a National Sundayschool Association; a Federation of Young People's Societies, now called "Leagues of Christian Endeavor"; and there are many other union organizations and efforts.

The natural resources of Mexico make certain her development and will eventually assure her economic stability. Her strong selfconsciousness will enable her to evade external pressure and maintain her independence.

Political changes will take place, with possible experiments in radicalism, or even the temporary dominance of reaction; but the net result will surely be towards a truer democracy.

Reaction against Romanism has caused the Government to favor unbelief. The new order of things was begun by leaders whose thought had been shaped by French positivism; but the new generation of thinkers and writers have shown the futility of positivism, and have sounded a note that is more clearly evangelical. Labor is largely opposed to Rome, and still fails to discriminate between papacy and real Christianity; but it is restless in its uncertainty and seeks the truth that alone can give abiding satisfaction.

Evangelical Christianity has not yet found its final adjustments; but it has the vitality that assures its permanence and growth. There will be attempts in the line of unification and nationalization. Time will show whether the first of these can be attained or will content itself with federation. Nationalization will come, and perhaps speedily, aided by the statutory limitations that were intended for the Church of Rome.

## From Sailor to Swedish Evangelist

## A Story of How the Mariners' Temple in New York Became the Mother of Swedish Baptist Churches BY REV. COE HAYNE, NEW YORK

I N APRIL, 1844, Gustavus Schroeder, a Swedish sailor from Gothenburg, drifted into a Methodist meeting house in New Orleans with his friend Paul Bruere, and was converted. In later years, when referring to this event, he said: "I have ever loved my Methodist brethren for their zeal in winning souls, and particularly mine."

After a voyage to an English port, Schroeder returned to New York and with his room-mate attended a service at the Baptist Seamen's Bethel where the latter was a member. On November 3, 1844, in the East River, near what is now called Corlear's Hook Park, he was baptized by Rev. Ira R. Steward, pastor of the Baptist Seamen's Bethel, and became a member of his church which was at that time worshipping in a hall on the corner of Catherine and Cherry streets. This church is now internationally known as The Mariners' Temple. The old building, one of the places of historic interest in the downtown section of New York, may crumble into dust but the work that it has helped to build up will not die.

In 1845 Schroeder was offered a chief officer's place on board a Chilean bark and upon his arrival at Valparaiso he was put in charge of a new vessel. Thus in six months he was advanced from before the mast to a captain's position.

When Schroeder became a Christian he knew of no other Swedish Baptist in the world, although there might have been Swedish members in English-speaking Baptist churches in England or America. Today Swedish Baptists can report 60,530 members in their churches in Sweden and 31,000 in America. In addition there are thousands of them in English-speaking churches throughout America. It was Captain Schroeder who helped forward the early struggle for religious liberty in Sweden and so was instrumental in establishing the Baptist Churches there.

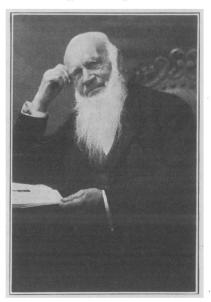
After having made several coasting trips from New York, Captain Schroeder returned to his birthplace, Gothenburg, Sweden, in June, 1845. Here he met F. O. Nelson, a sailor missionary, who was supported by the American Seamen's Friend Society. On the following Sunday, Nelson was invited to preach in Schroeder's home, three miles from the city, where his mother and sister and several friends and neighbors met together. After the meeting, Schroeder made known the doctrines and practices of Baptists, so that it was

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there, in his childhood home, that the Baptist doctrines were first made known in Sweden.

Then he went to Stockholm and met other Christians to whom he related the story of his conversion and baptism. As a result of Pastor Nelson's activities in Gothenburg he was arrested and tried before the High Court at Jonkoping. A sentence of banishment was passed on him, and when he appealed to King Oscar I, he was told

that royal clemency could be granted only on condition that he promise "not to preach the Gospel of the Son of God." As he would not surrender this privilege he and his wife departed from Gothenburg on July 4, 1851, amid the farewells of a company of weeping Christians. Going to Denmark, he became pastor of a little church in Copenhagen. While laboring there, Nelson baptized A. Wiberg, an eminent minister and teacher of the Lutheran State Church of Sweden, who had also been banished from his native land because of his religious beliefs. Wiberg went to America where he was ordained by the Mariners' Church, which engaged him as a colporteur and missionary among the Swedes, Danes and Norwegians. He became, in consequence, the first Baptist home missionary among these nationalities in the Eastern States.



CAPT. G. W. SCHROEDER Born April 9, 1821, at the Navy Yard of Gothenburg, Sweden. Entered into "life everlasting" on March 2, 1914.

The persecution of dissenters continued in Sweden so that in 1853 about thirty Baptists asked Nelson to go with them to America. Upon their arrival in the new world, they were kindly received by the Mariners' Church and were assisted to continue their journey to Minnesota where, as Schroeder has chronicled, "Nelson organized and became pastor of several churches."

At Bordeaux, in May, 1861, Captain Schroeder sold his vessel for her Chilean owners and proceeded with his wife and daughter to Stockholm. He found the Baptists holding services in an obscure place for fear of arrest and at hours other than the regular time for the services of the State Church. The persecutions and discomforts to which evangelical Christians had been subjected during the decade 1850-1860 had led to the flight of thousands of Swedes to America.

The fearless master of ships was aroused by the injustices to

which evangelicals were subjected and journeyed to Gothenburg to see how his brethren fared. Soon after his arrival at Gothenburg, he attended the funeral of a little nephew and was told by two priests of the Lutheran Church that the "heretic," Nelson, who had been permitted to return to Sweden, was holding meetings in out-of-theway places so as to avoid the vigilance of the authorities. Again the spirit of the crusaders found an echo in the captain's heart and he determined to give up his life upon the sea and remain in Sweden to assist his brethren. Meeting Pastor Nelson later, he told him that he had made up his mind to build a house in a prominent place in Gothenburg, and in the front part of this house, which was to be his home, he would build a hall for worship, where all passers-by could see it.

Providentially, he found a vacant corner lot on one side of the Alameda, a public promenade. This lot he bought for \$1,350 and soon began the erection of a two-story house in which was a hall for worship, capable of seating about two hundred. While the building was in process many speculations were made as to the purpose of such a hall, some saying that it was for the Catholics, others for Mormons, and others, for the Baptists. Finally a large sign-board was made, extending the entire length of the house, containing the words "Baptist Meeting Hall" in large letters. Pastor Nelson begged the Captain, in view of the possible consequences, not to put it up, but Captain Schroeder replied "I have put my hand to the plough, and ahead it must go."

"Well," said Pastor Nelson, "God's will be done."

Captain Schroeder tells the story of what followed:

On the eighth of December, 1861, the hall was ready. Advertisements had been put in the papers, among the church notices, making known that preaching would be held in the Baptist Hall, forenoon and evening. In the forenoon it was during the time of the High Mass of the State Church. Only once before had such a thing occurred, and the result was a fine.

That afternoon Nelson spoke on the following subject: "The Baptists, What Are They, and What Do They Want?"

There was present a priest who, I observed, when Nelson read the articles of faith, took notes. After the service I gave him a copy in print, telling him he would have it so much more complete.

In the evening the hall was full of people, but only fifteen or sixteen were Baptists, six of whom had, on the fourth of August, been organized into a church in my rooms. That was and is the First Baptist Church of Gothenburg, now numbering from five to six hundred members, worshipping in a fine building called the "Tabernacle," costing about twenty-five thousand dollars, ten thousand of which was given by Americans . . .

Nelson and I, by the demands of the Bishop, were first cited to appear at the Police Court. Nelson's crime consisted in the charge of preaching the Gospel of the Son of God; mine in allowing such preaching in my house. Both charges, of course, were served up in legal phraseology. The judge, however, after hearing us, referred the case to the City Court. On account of Nelson's former punishments, that Court acquitted him, but contrary to

law, sentenced me to a fine of twenty-six dollars. This amount, by costs of appeals to the higher and highest courts, became doubled. But the popular cry of shame and disgrace to the country on account of that trial was such that they never troubled us any more. We could meet when we pleased, advertise the meetings, and do everything in accordance with God's Word as we thought best, "none to molest us, or make us afraid." All these blessings and exemptions from persecutions, which others suffered in other places, were certainly worth fifty dollars, when five thousand had been spent in building the house, which was a free home to the Baptist Church from 1861 to 1875, when a much bigger hall was required.

Space does not allow the telling of other chapters in the history of religious liberty in Sweden which have to do with the work of the colporteur-missionaries of the American Baptist Publication Society in Sweden and of their persecutions while endeavoring to disseminate the Gospel through the printed page. The work has, however, grown to large proportions and today not only do all churches and denominations enjoy full liberty of conscience in Sweden, but the Baptists of the world have been royally welcomed in the capital of the country.

## A Picture of the Pyengyang Mission<sup>\*</sup>

BY REV. C. L. PHILLIPS, PYENGYANG, KOREA

YENGYANG (Korea), or Heijo (Chosen), as the Japanese call it, is on the beaten nath which the twentieth century, who are going up and down and to and fro, on the whole earth. Even those who travel in the air, the human migrants from far-off nations in Europe and South America, find the extensive aviation field in Pyengyang a good landing place in their patient attempts to fly around the globe. Pyengyang is an ancient burg that was on the map when Solomon was visited by the Queen of Sheba, yet today it is fast becoming a new and prominent city in a new world.

Riding on the street cars and walking on the streets of this newly awakened city, we daily find the greater part of the population of 100,000 souls who have made Pyengyang what it is. You will meet on these streets four different kinds of people. The Koreans come first in numbers and in round numbers there are ninety thousand Koreans in the city. Then there are at least ten thousand Japanese, largely engaged in merchandise, in teaching, and in the government offices. Many of these Japanese are very agreeable and some have studied abroad. Others are graduates of universities in Japan, principals of schools, the Japanese governor and mayor and other representatives of the official class. There are also about a thousand Chinese. We could not keep house without them-shrewd mer-

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<sup>\*</sup>From The Korea Mission Field.

chants helping to clothe the city, thrifty gardeners who feed the people, and, most indispensable of all, efficient bricklayers. Last of all comes the foreign missionary community. Since the summer of 1890, when Rev. S. A. Moffett first came to Pyengyang, Presbyterians of America have been sending representatives to this ancient city until there is here the largest Presbyterian mission station of the world, with about fifty men and women, and a property that covers about 100 acres. Compared with the rest of the population, the foreign missionary community is very small, but we dare say that the presence of this little colony of Christian men and women has been during the past quarter century, and still is, the outstanding influence that has been shaping the trend of thought and action of this whole city.

The greatest claim to our notice of all things in this city of Pyengyang is the sure forward movement of the Church of Jesus Christ. Thirty-five years ago it was not here, yet today more people in this city talk about the Christian Church than they do of any other subject. One out of every ten persons in the city is a Christian. More people go to church than gather in any other one kind of place.

The activities of the missionaries may be divided into seven groups. These are: 1. Preaching the Gospel. 2. Teaching the Word. 3. Training the youth. 4. Healing the sick. 5. Lifting up the fallen. 6. Encouraging to work. 7. Introducing good literature. There are no specialists among the fifty missionaries in Pyengyang but in a course of a day or a week each missionary lends a hand in most of these activities.

### PREACHING THE GOSPEL

1. Preaching the Gospel is the one all absorbing question, the one driving motive of the missionaries of Pyengyang. Whether doctor or preacher, nurse or teacher, the dominant idea of these fifty men and women is to tell the story of Jesus and His love. Pyengvang station is first of all an evangelistic station. The biggest idea of all in every form of service is to bring to Jesus Christ the Koreans who do not know Him. The Korean Christians far surpass their teachers in enthusiasm for personal evangelism. Well-organized preaching campaigns are organized by the Koreans themselves. The Gospel has been preached, first by the missionaries and then by the Koreans, within the past twenty-five years so effectively that, in the city of Pyengyang alone, fifteen Presbyterian churches have been organized, most of them entirely self-supporting, many of them churches with well-paid pastors and with congregations numbering far above five hundred. A little farther in the country where the Christian influence of Pyengyang has gone, within a radius of twenty-five miles you find today one hundred and twenty Presbyterian churches in which the Gospel of Christ is faithfully preached every Sunday and midweek prayer-meeting is held. Farther out in the

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territory for the evangelization of which this Pyengyang station has been responsible, you find over 600 organized churches and Christian groups scattered around on fertile plains and in deep recesses of the rugged mountains.

How has this been accomplished? Only a few examples can be given to show how the Gospel has been preached. Nearly every Korean Christian believes himself a preacher. Many Christians, when they meet in church services or in Bible conferences, contribute "days of preaching." For example a man will stand up in church and say: "This year I will give ten days to the Lord, in which I will do nothing else but pray and preach." Add up these individual preaching day offerings and in the past twenty years in the Pyengyang field alone the total days of preaching would reach into several hundred years of preaching. That is how within such a short time so much has been accomplished in preaching the Gospel.

Every church also either has a missionary society of its own or belongs to a district society. From these organizations go out paid workers to preach the Gospel. Not only in the churches, but outside as well, these missionary societies are formed. Last year students of the Boys' Academy sent preachers to the Island of Quelpart, and the boys also began to preach near at home. Within two miles of the school they started a little Sunday-school where as yet no church had been built. By the preaching efforts of these students a new church is being established in that very spot this year. Members of the Alumni Association of the Union Christian College have started a city mission for the purpose of preaching the Gospel to the factory workers of the city. On the other hand the Christian laborers of Pyengyang have organized a missionary society of their own, and with a yearly budget of two thousand dollars they have sent out preachers into the country, and during the past year they have been able to establish two or three new churches.

A large part of the missionaries' time in Pyengyang is spent in teaching God's Word. From the very beginning these men and women have stood four square on the Scriptures. Doubts and controversies regarding the Word of God have never yet entered into the conversations of the fifty missionaries of this station. They know from personal experience that the Word is the one necessary spiritual food for the child of God, and therefore they have put forth their best efforts to teach this Word to the men and women of this part of Korea.

Here is the Pyengyang Bible teaching program in which the missionaries have an active part.

(1) In the Sunday-school. The name of Sunday-school in Pyengyang is practically a new name given to an old organization. These 600 churches and groups scattered around in this Pyengyang field have always had Sunday-school but it has not been so called. Since the church began the entire morning has always been devoted to the study of the Bible. Men met together, then the women gathered in classes, and then wriggling boys and girls filled up the churches on Sunday morning. In those days they never called this a Sunday-school. It was then just "Sungkyung Kong Pu," which being put into good English means "Working at the Bible." These schools are now well organized, and the missionaries have been able to teach Koreans a great deal about the principles of teaching and the proper conduct of the Sunday-school. During the past year much of the time of many of our missionaries has gone into teaching in Sunday-school conventions, holding Bible study normal classes and teaching Saturday afternoon preparatory classes.

## BIBLE CLASS AND BIBLE INSTITUTES

(2) Bible Class. Outside of the Sunday-school nearly every church of any size devotes one week each year, oftentimes two weeks. one in the summer and one in the winter, when the whole church gathers together for Bible study. In the direct conduct of these classes the missionaries do not have a very large part. The ladies of the station last year held eighteen classes for women in the country and the men attended some twenty classes in the country. The missionary's time is spent largely in the training of native teachers who go back to their local districts to hold Bible classes. The missionary ladies of Pyengyang have a system of Bible training that is not merely a model but a well working machine that produces results. For example during the past year they persuaded 1.510 Korean women, leaders in church activity, to gather in five different periods of the year for Bible training classes in Pyengyang. At these times the missionary ladies met personally all this little army of Korean women workers and gave them new help and inspiration in the teaching of the Word of God. As a result of these classes this year one hundred and forty-nine selected and specially trained Korean women were sent out into the country districts, where they held two hundred and thirty-eight Bible classes for women with a total attendance of 9,146.

(3) Then there are the *Bible Institutes*, one for women and one for men. In the midst of the mission compound there is a spacious Women's Building, recitation hall and dormitories. A visitor to Pyengyang will find something going on in this building at almost any season of the year. Besides the training classes mentioned for women at five different times during the year, in this building is conducted a Bible institute for Korean women where this year ninetytwo women were enrolled, studying over a course of two and a half months for five years, preparing to become Bible teachers and leaders in the work of the salvation of Korean women. Seventeen of these women were graduated last June. Not content with this work

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of training the women, and in order to satisfy the ever growing desire of the Korean women for further study of the Bible, and for more complete preparation in Christian work, the ladies of the Korea mission have established in Pyengyang a women's Higher Bible school, a graduate school where last year twenty-two women have been in study, preparing to take their places in higher service in the church. To help meet these ambitions of the Korean women thirteen missionary ladies of Pyengyang have devoted much of their efforts in these two schools.

The Bible Institute for men, in which six missionary men give their time for a week in the winter, is also a popular place for Bible study. It draws in the young men, mostly of the farmer class, men who have neither the time, nor education, nor the ability to prepare for the Gospel ministry and yet who have a desire to serve the Lord while they till their fields. This year one hundred of these men gathered in Pyengyang for their leisure time in December and January and seven men having completed the course of a total of nine months, were graduated last year.

(4) The Theological Seminary of Pyengyang is playing a great part, not only in the work in Pyengyang but in all Korea. As this seminary is a union institution of the four Presbyterian missions in Korea, which assign their own quota of teachers, only three members of the Pyengyang station are assigned to give their full time to teaching the one hundred young Korean men studying in the seminary. At the commencement last winter twenty-six men were graduated from this institution and sent out to be ordained as ministers of the Korean Presbyterian Church.

(5) Then there is the *Bible Correspondence Course*. Not content with the wonderful system of Bible study in the Sunday-school and in the local churches and Bible institutes and theological seminary, one of the veterans of the station has decided that he would use the government mails and take the Bible study into the Korean homes. This correspondence began on a small scale but has now extended over a large part of Korea. The method of Bible study is very simple so that the course is popular, even with women in the country. This year 2,597 Korean men and women enrolled in this course and are reading the Bible over and over again to seek out and put in their own writing, the answers to the many questions given to them.

### SOME KOREAN PROVERBS

One hand finds it hard to applaud.

The man with the dry throat should dig the well.

Even death cannot be avoided. Why tremble at smaller things? Life is a season of exile; death is going home.

I'd like to strike the rat, but fear to break the dishes.



Edited by Mrs. E. C. Cronk, 721 Muhlenburg Bldg., Philadelphia, Pa.

MISSIONARY PLANS AND PLATFORMS FOR SUMMER DAYS

Not retreat but advance. Not abdication but occupation. Not repetition but variation. Not closed doors but open opportunity.

The call of the days of summer to missionary leadership is unmistakable for those who have eyes to see and ears to hear. In omniscience and with omnipotence God gave us a world with a variety program. After Winter and Spring, Summer and Fall. After arbutus and violets, roses and chrysanthemums. Slowly our churches are learning that changing plans and programs may greet the changing seasons without involving the orthodoxy of the faith.

We cannot turn a key and lock the door of our responsibility during the days of summer.

#### SUMMER WORK OF CITY CHURCHES

Through the Commission on the Church and Social Service of the Federal Council, Helen Ward Tippy, Secretary of Community Relations, made a study of the summer work of various churches by sending out questionnaires, visiting communities and interviewing pastors and other officials. The results of the investigations made by Miss Tippy and by other leaders are full of suggestions for summer platforms and plans. They are based largely on a study of work done in 1922.

#### Summer Camps

An increasing number of churches are establishing and maintaining summer camps. In many instances there are full-time privileges in these camps for boys and girls who can enjoy them, and also special arrangements for those who can be there for week-ends only.

Trinity Church, Boston, maintains a summer camp for boys and girls on

the shores of a New Hampshire lake. Dr. Alexander Mann, the rector, thus described the unique feature of this camp: "We have the upper floor of the old Glover House at Marblehead, a very large room, with kitchenette and bath. The room has accommodations for four cots, and various women of our parish, who are engaged in some business or profession, go down with a party of two or three others for week-ends, or sometimes for a week or ten days. They have the use of the room free and get their own meals. In this way a great many people have summer vacations who would otherwise be without them."

The Brick Presbyterian Church in New York maintains during the summer a large house and annex on the mountain in St. Cloud, New Jersey. A charge of \$1.75 a day or \$10.00 a week is made for room and board. For the most part the life is very quiet, for all the girls need rest, but there are tennis and croquet with wonderful opportunities for hikes and picnics.

The Summer Camp of St. George's Episcopal Church, New York, faces the ocean at Rockaway Park, Long Its equipment includes a Island. large central building with dormitories and a pavilion for mothers and children, a week-end cottage, three tiny bungalows for light housekeeping, and a tent for small boys. The central building accommodates sixty at one time. Each group remains for twelve days. There is no regular charge but each mother is expected to make a gift of at least \$2.00 and each child at least \$1.00. The weekend cottage accommodates thirty girls each week. The bungalows are held for the young couples of the parish. No regular charge is made for them but the occupants usually give five, ten or twenty dollars a week for the maintenance of the camp.

Through the activities of this camp about 5,000 persons have outings of a day to a season. There are no organized amusements. That the city dwellers are satisfied to revel in the delights of outdoors is shown by the reply of one little girl when her mother proposed to take her to a moving picture: "I can go to a movie any day in town. I'd rather watch the ocean while I have a chance."

City missionary societies of various denominations are maintaining summer camps for their churches. The Congregational Society of Boston has a camp which is open on alternating two-week periods to boys of 11 to 18 for a month and then to girls of 12 to 18 for the following month. Applications are accepted in the order of receipt up to the camp capacity.

The Episcopal City Mission Society of Boston maintains a Mothers' Rest on Revere Beach. During one summer a thousand mothers and children of the city enjoyed its bright bedrooms, broad piazzas, and large dining room. This society also provided six city play rooms for five weeks with an average of 700 children daily.

A valuable educational feature of 4

some of the camps is a study course or discussion group. In some camps the presence of a missionary guest who arranges hikes, with informal discussions, has been stimulating. In others the association of boys and girls of different countries has brought about a practical forum on international friendship. Interesting missionary biography provided for rainy-day reading has helped to widen the horizon of campers.

#### Daily Vacation Bible Schools

In both urban and rural communities the Daily Vacation Bible School has been an important factor in meeting the opportunity of the summer days. In the programs of thousands of churches, the schools now have an established place. They provide opportunity for missionary education as well as for missionary service. Consecutive days of study of missionary courses, or of the development of projects, far exceed the weekly or the monthly missionary meeting in furnishing opportunity for missionary education.

The Daily Vacation Bible School of the Italian Mission in Boston has accomplished much in helping to make better Americans. One hundred and fifty children attend the school. They elect their officers once a week and pay all their employees in bogus money. There is a mayor, bank president, chief of police with two assistants, street cleaning department (which helps the janitor), store keeper, and judge (who is one of the workers.) Although the officers are elected by the children, nominations are made by the workers. The city is renamed every summer. The program includes Bible work, manual training and recreational activities. Those who attend the Bible session are admitted to the factories and shops (manual training) where they receive 30 cents an hour pay in bogus money. All those who commit misdemeanors are tried by the court, and if found guilty, are fined. Fines are also levied for contempt of court.

Once a week the children receive their pay checks which have to be properly endorsed and cashed at the bank. Once a week the store is open and those who have the most money are admitted first. During August, 150 of the neediest children (not necessarily the same who have been attending the Daily Vacation Bible School) are taken to a camp where the same kind of program is carried A medical examination is reon. quired for admittance and a charge of \$8.00 is made for the month. The church has four workers on its paid staff-an Italian minister, whose wife speaks Italian, Italian visitor, a student, and a woman worker. The rest is done through volunteers.

#### Special Attractions for Summer Days

The Brick Presbyterian Church, Rochester, New York, brings a series of noted speakers for its summer evening services. The director of church activities says "We have these big men not for ourselves alone, but for the city as well." This church maintains a well-rounded summer program of social, educational and recreational activities—with Sunday school, Daily Vacation Bible School, summer camp, gymnasium, swimming pool, bowling and billiards.

St. Bartholomew's, New York, has a full choir during the entire summer and opens its pews to all comers.

#### Wayside Pulpits

In former days street preaching was not in good and regular standing in orthodox church circles, notwithstanding the fact that our Lord Himself and His early disciples used every opportunity to preach and teach along the way.

Today preachers of the most conservative and liturgical denominations are recognizing the value and the opportunity of the wayside pulpit, and are teaching thousands of people who have never heard a voice from within the chancel of the church.

The Marble Collegiate Church in downtown New York has a wayside pulpit with daily summer services at 2 P. M., at the corner of 29th Street and Fifth Avenue, with preaching planned especially for the lunch-time throngs.

St. Paul's Episcopal Church of Boston holds a porch service at night for the passers-by on the street, followed by the regular service in the auditorium.

In Lansing, Michigan, six downtown churches combined in a Sunday evening community service on the capitol lawn.

An important development of recent years has been the city-wide open-air meetings in Detroit, organized by the Detroit Council of Churches. The city was divided into nine districts with a system of openair meetings in each of them. Special attention was given to foreign-speaking districts, and to the distribution of gospels of St. John and of pamphlets. Meetings were held in Grand Circus Park every noon, where thousands of working men and the unemployed were reached. Careful attention was given to personal conferences and to the follow up.

#### The Trail of the Automobile

Auto-tourists' camps present a new problem and a new opportunity. Alert leadership will answer the message of opportunity with special invitations to tourists to attend church and Sunday-school services. Daily Vacation Bible Schools may be opened for the children of the auto camps with provision for supervised play.

#### A Year-Round Program of Service

There is little gain if our churches are kept open during the days of summer simply in order that we may have grounds for boasting an unbroken record. Henry Sloane Coffin says, "No factory concerns itself chiefly with keeping its machinery going, but with producing goods that are wanted. No church represents the Son of Man which does not invariably think of itself as not to be ministered unto, but to minister."





This cool, shady porch in New England offered an inviting location for working out "Friend-ship Center in China" in an outdoor missionary society.

#### AN OPEN AIR MISSIONARY SOCIETY

#### REPORTED BY VERA WARES

Winter days have many missionary handicaps. There are the limitations of time and space, of lessons and furnaces. Summer days are long, and all outdoors is ours. School rooms are closed and we are independent of furnace heat. Summer is a wonderful time for boys and girls to work out missionary projects.

A front porch, a group of eager boys and girls, an interested, capable lcader and "Friendship Center in China''\* demonstrated this possibility of an open-air missionary society.

The Light Bearers Society, a group of juniors, gathered on the leader's front porch last summer four mornings a week, from 9-11 o'clock, for four weeks. The society had started

the study of China, using "Friend-ship Center in China," by Miss Stooker and Miss Hill, in the winter when they met once a week after school. There seemed to be no place in the church where the mission station, which was a part of the project, could be built and left in safety; the leader was afraid the project would become tiresome if drawn out over too long a space of time, and therefore it was decided to wait till school was out and have the meetings more often on the front porch.

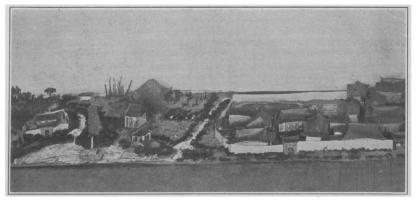
The plan worked splendidly. Not all of the members were able to come but others came so that the total enrollment was 18-11 girls and 7 boys. The porch was large enough for a rude table to be constructed, a yard wide and twelve feet long, on which to build "Friendship Center." As the station was built in sections, the

There are three main sections to the station —the mission compound, country section and city section. The mission compound includes the boys' and girls' school, with hospitals, chapel and all the buildings which would be found on a typical station. At the left is the country section where the boys' school has its practice school, Purple Mountain, where re-forestation has been started, fields, etc. On the right is the city section surrounded by the high city woll with winding entrance so that no evil spirits will get in. Here also is a somewhat detailed reproduction of a typical Chinese home. Chinese home.

<sup>\* &</sup>quot;Priendship Center in China," is a mission-ary project worked out and written by Miss Wilhelmina Stooker, a professor in the Auburn School of Religious Education, and Miss Hill, a student at the school. (50c from any Board.) The project is based on the experiences of a doctor and his family who go as missionaries to China. It starts with their dometing for

The project is based on the experiences of a doctor and his family who go as missionaries to China. It starts with their departure from America and follows them across the Pacific to their new home in China. The station is called "Friendship Center" Suggestions for the project are carefully and fully given in the little book "Friendship Center in China." It is a vell balanced program of worship, instruction, recreation and service. Through dramatisation and actual building of Friendship Center in and knowledge of, China and the life of a missionary. A large sheet of patterns for the roof, bridges, walls, and other objects, accompany

the book. The buildings are made from dif-ferent sized boxes, painted with ordinary house paint and sprinkled with sand. When dry, doors and windows are stenciled on with brush and ink. The roofs may be made from wrap-ping or detail paper, colored with crayon to look like tiles and adjusted to the buildings with vire with pins. There are three main sections to the station



THE MODEL OF A FRIENDSHIP CENTER IN CHINA County Section. Boys School.

table served as a work table till the last section was ready. The lawn made a lovely play ground. A door opened from the porch into the parlor where there was a piano, so that the children could sit on the porch and still have the piano accompaniment. When chairs were scarce the steps and railing came in handy. The railing also served as work table.

As this was a regular organization with officers, though that was not part of the suggested project, the secretary kept the attendance record, the treasurer received and recorded the offering; the president was one of the most interested and felt his responsibility, presiding at many of the meetings. The program in general was as follows:

I. Worship.

1. Song.

2. Scripture.

- 3. Prayer.
- 4. Offering.
- II. Note Book Work.
- III. Games. IV. Story.

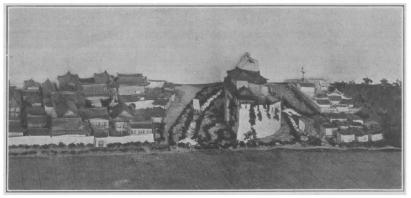
V. Hand Work.

In the worship service several missionary songs were used. The worship services prepared by Miss Elizabeth Colson, (now published in book form, Hymn Stories for Juniors, Pilgrim Press) built around such songs as "The King of Love My Shepherd Is,"worked in splendidly. The songs and sometimes the Scripture to be learned were printed on large sheets of wrapping paper and tacked on the side of the house. The children took part by selecting or reading the Scripture, or both, or all reading responsively, and by selecting the songs. They were asked to write prayers at home and read them. The youngest member, under Junior age, was the first to bring one. Sometimes, a special feature in the form of a beautiful poem brought by the children or leader added to the joy of the worship service.

The notebook work consisted of scripture passages, songs, poems and interesting facts about China.

Chinese games found in "Children at Play in Many Lands," were played as well as some games of our own land.

The stories came from many sources but were all Chinese. The leader told most of them but sometimes one of the children brought a book or magazine to read from. A particularly good story appeared in St. Nicholas for January, 1925, entitled "My House-Boat Trip in China." Another feature of the story period was the Chinese Theatre. A lovely one is described by Miss Lois Lyon in the Pilgrim Elementary Teacher, for February, 1925, but the one which the society made was not so elaborate. It was made from a large corrugated board bread box with one



CONSTRUCTED BY A GROUP OF BOYS AND GIRLS Hospitals. Girls' School. Practice School. City Section.

side cut out, leaving only a border around, for the front. The opposite side, or back, was cut in the form of two doors high enough to admit the dolls and a cut-out strip joined them so that the sticks on which the dolls were mounted could be moved from side to side. The setting was very simple, consisting chiefly of lanterns, and a table on which the ancestral tablet was placed. The figures cut from the sheet in the Pilgrim Elementary Teacher were pasted on cardboard, colored, cut out and attached to the ends of long sticks about the size of a pencil. The boys were interested in figuring out how to fix a curtain which could be raised and lowered. All thought it quite a treat to be allowed to operate the dolls while the leader read the stories from Miss Lyon's article.

The hand work was the building of "Friendship Center." This gave expression to what the children were learning about the Chinese and the work of the missionaries.

When the study of China was first begun, two Junior study books, "Chinese Lanterns" and "The Honorable Crimson Tree" were passed around to be read. As soon as a child read one of these books, he wrote his name on one side of a small red cardboard lantern and the name of the book on the other side. This was hung on a large red cardboard lantern by means of a string and staple. Many of the children read both books and asked for others.

Besides building "Friendship Center," the children made paper booklets depicting scenes from Chinese life and several posters, one of which was "Products of China." The service work for others was done outside of the regular sessions. Several beautiful scrap books which members made were brought, as well as books and other articles which they thought small children might like. These were put in the Friendship Box and sent to the school for Chinese children in Oakland, California. The children had been interested in the school through stories, a snapshot of two of the children, pictures from missionary magazines and by hearing a friend tell of her visit to a mission school in California.

The project did not follow along the lines outlined in the book many times but many interesting incidents happened. At the first meeting when the idea was proposed to the children, the president of the society said that he was going to be a doctor when he grew up, so everyone thought it would be the proper thing to have the doctor named after him. Therefore, the doctor's part seemed to be his by right. He said he was not going to be a missionary doctor though. Before the project was finished he had changed his mind.

It was discovered that one of the members had learned to count to ten in Chinese. Therefore, it was thought proper for him to take the part of the Chinese student who was named Mr. Wong.

The pastor of the church attended the first meeting and added interesting facts about life on an ocean liner.

The children seemed so eager to act out the dinner seeme where the captain was at the head of the table and introduced the guests, that the leader gave them pieces of chocolate to serve to make it a little more real.

One of the most interesting scenes was that of the Sunday service on shipboard. When the leader told about the manner of holding services on shipboard and suggested they plan a service, the idea met with approval. She suggested that they probably could not have a sermon but could plan something to take the place of it. Here the president again was ready with an idea. His father had been a pastor but was then in another line of work. He said, "O, yes, we can have a sermon and I will preach it.'' The other children agreed that he could. So that is just what he did. It worked out very well for as he was taking the part of the missionary it would be natural that he should be asked to speak at the service. Others helped with other parts of the service. The pulpit in the Sunday-school room was used to lend a churchly air and though the audience was very small, the doctor did not seem to mind. He had chosen the parable of the sower and had his notes prepared.

It was thought that the missionary children would probably have stories on Sunday afternoon, so the leader told them about Dr. Peter Parker. Then the children cut out the figures from "The Chinese Twins, Travelogue," while the leader read one of the stories. It is sometimes felt that there has to be a large group to make such a program worth while. All felt that this had been one of the most interesting and worthwhile meetings, though only four were present. The president, the doctor, said that he had had a better time than going to the movies and one of the girls said she wanted to stay all night.

Another interesting scene was when the boat landed at Shanghai. The balcony in the main Sunday-school room made a lovely deck from which the passengers could look down on the harbor where a small boat waited to take them ashore. The small boat was one of the boys sitting on a roller skate on which he could glide around very nicely and only a little imagination was needed to see him as a small sampan propelled by a long bamboo pole. From the shore they went by barrow to the city where they boarded the train for Nanking. Here they visited the compound where the doctor and his family were to be stationed. Later a poster was made entitled, "Our Trip to China."

Sometimes a special meeting interrupted the project. In February the leader was away but her helper, the mother of one of the boys and another friend helped with a Valentine party. In April the society went on a hike to the woods.

The children never seemed to tire of building "Friendship Center," (unless it was when a large number of roofs were to be made or a long stretch of wall was to be set up) and loved to watch it grow.

A cinder track was fixed on the athletic field for the boys' school while a small slide made of paper was much admired for the girls' playground.

A country fair is held every year in the town where this project was worked out. The suggestion on the part of the leader that "Friendship Center" be exhibited at the fair was met by the heartiest response. By having a few extra sessions it was finished in time. With fear and trembling, it was moved in sections, with heavy corrugated cardboard underneath, on a truck to the fair ground. When it was finally set up in a corner of the large hall with the posters on the wall behind it, the books, scrapbooks and pictures on a small table at one side, it presented one of the most interesting exhibits at the fair. One or two children were delegated to stay near by each morning and afternoon of the fair, so that they might explain it to any who seemed interested. Though some visitors reported that the attendants were missing, the call of the outside attractions probably proving too strong, others reported that the one in charge was able to explain the whole layout.

An interesting side-light was thrown on the effect on the children by the mother of the president. He has a brother five or six years older. One night when the two boys had gone up stairs, the mother heard the older boy say, "What is it you are talking about? What is a compound anyhow?" "Why, don't you know what a compound is?" answered the Then he president contemptuously. proceeded to explain what he meant, and brought his brother over to see the exhibit when it was almost completed.

Older people were also enlightened by visiting "Friendship Center." A lady who is interested in such things remarked, "I don't believe that I realized before what a mission compound really is."

"So "Friendship Center" served more than one purpose—the building of it made the study of China and the life of a missionary more real to the children and kept them interested in study; seeing it when completed, made the meaning of missionary work clearer to the grown-ups.

Often the objection to trying a plan of this sort is a lack of leaders. Though the leader of this project had a helper at the church part of the time, she had no helper during the four weeks the society met on the porch. One would have been a help but if one person is interested enough to try alone, it can be done. It is worth the time and effort.

The children will come to this kind of mission study. When the leader first told of the plan to have the society meet four mornings a week, one of the boys said he wished it could be seven. When children are as eager as this, one person in every church ought to be found who would give the time and effort necessary to furthering such a plan.

#### PRACTICAL PLANS FROM FOUR

The offering at an interdenominational meeting in Tekamah, Nebraska, was used to place subscriptions to the MISSIONARY REVIEW and Everyland in the public library.

A Washington church is promoting missionary reading by giving to every one who attends the mid-week prayer service a book to be read, and returned the next week.

Members of four churches in New Concord, Ohio, studied "Prayer and Missions." An enrollment of about sixty was divided into six groups. A leader was appointed for each group. Copies of the Intelligence Test suggested in the booklet "How to Use Prayer and Missions" were given the leaders who passed them on to members of their groups. In addition to indicating the true and false statements and filling in the missing words, members starred the paragraphs from which statements were taken.

A missionary society in Carthage, Ill., varied the routine of the "usual meeting" with an April Hunting Party. The idea of the hunt began with invitations which gave the street and number but not the name of the hostess. There was an African Hunt in the program with a number of short talks on Africa illustrated by erayon sketches. After an Easter egg hunt, a tiny nest with a silver quarter for a nest egg suggested the purpose for which it was designed.

# Woman's Home Mission Bulletin

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

#### SCHOOLS OF MISSIONS

By Mrs. Philip M. Rossman

The Council is very happy to add to its list of affiliated Schools of Missions the one which was started at Mills College, Oakland, California, in June, 1925. This is primarily a school for young women though no one is debarred because of age. The registration was 416, fully 80 per cent being young women who took keen interest in the study of the mission study books of the year and in the discussions on Law Enforcement, World Peace and Organization of Women in the Churches. The school was under the efficient leadership of Mrs. Paul Raymond, assisted by Mrs. John Ferguson, Mrs. Lena Leonard Fisher and Mrs. Jeanette Wallace Emrich, who taught classes and led discussion groups.

A meeting of unusual significance and importance was held in Asbury Park, New Jersey, May 6-11, 1925, being attended by leaders of Schools of Missions and by denominational leaders interested in the presentation of present-day problems which are of sufficient importance to be brought before Schools of Missions and Summer Conferences. The questions of paramount interest were those relating to War and Peace, Standards of Success and Profit Motives, Race Relations and Women in Industry. The meetings were all of the discussion method variety based on the above topics and including the general subject of conference methodology. So successful was the conference a similar one is planned for May 5-9, 1926.

Your chairman was privileged in attending the schools at Oklahoma City, Oklahoma; Boulder, California, and Mt. Hermon, California, receiving everywhere a most cordial welcome and an assurance of a desire for closer contacts between the Schools of Missions and the Council. Methods periods with discussions were used for presenting interdenominational activities, and the discussions showed the keen interest of the women along the line of "working together." Every school visited wanted methods for increasing attendance. To supply this information the publicity plans for the Northfield Home Mission Conference, 1926, prepared by Mrs. Virgil B. Sease, have been adapted for general use.

A. To reach general public.

Press articles for newspapers, church papers, magazines.

First article to be of general information, giving (a) aims of school, (b) dates, (c) who is invited, (d) how to secure further information.

Second article to contain as full a program as possible several weeks prior to session of school.

B. To reach leaders in women's work and nastors.

1. Letter of personal type-mimeo-graphed-brief-telling how a school of missions develops leaders, who should attend the school, and how to secure further information. Aim should be to get such a letter into every congregation in territory of school.

2. Posters for display in churches.

Posters may be made by camp girls or young women's department.

C. To reach women and girls attending denominational conferences.

1. Flyer containing general information.

2. Five-minute talks by girls who have been there.

3. Ten-minute presentation by camp girls. D. To help Camps or Young Women's Department secure delegates.

1. Leaflet containing:

a. Suggestions for rallies, suppers or luncheons.

b. Suggestions for two minute talks by girls.

e. Suggestions for "skit" on camp life. d. Playlet "A Day at ---."

This leaflet should be of permanent value. 2. Booklet of Camp Songs.

E. To reach members of previous schools. Government postal cards giving dates, outstanding features of program and speakers.

F. To furnish information to prospects and inquirers.

1. Flyer same as 1 under C.

2. Camp or Young Women's Department flyers.

G. For those who register.

Full program mailed in advance of opening of school so courses may be selected in consultation with home leaders.

The following interesting items have been gleaned from the reports of the affiliated Schools of Missions:

Lake Geneva and Winona Lake have been the first of the schools affiliated with the Council to institute a system of credits for work done.

St. Petersburg led in registration and in the number of states included in the registration.

More attention to spiritual elements in program.

Increased emphasis on World Peace.

Increase in discussion groups and forums.

Increase in daily bulletins.

Increase in numbers of schools presenting activities of Council of Women for Home Missions and Federation of Woman's Boards of Foreign Missions.

Increase in number of offerings for interdenominational objects.

Decrease in dramatics and pageants.

Decrease in presentation of Law Enforcement.

Nearly all schools now have three departments, in many cases using the children of the community for graded work.

#### SCHOOLS OF MISSIONS

Affiliated with

Council of Women for Home Missions

Bethesda, Ohio-July 12 to 16-Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.

Boulder, Colorado-June 15 to 24-Mrs. Frank I. Smith, 515 E. 11th Ave., Denver, Colo.

Dallas, Texas-Sept. 26 to Oct. 1-Mrs. John Hanna, 319 Euclid Ave., Dallas, Texas.

Dallas, Texas (Negro)—Sept. 26 to Oct. 1—Mrs. (1 R. Boswell, 1719 Allen St., Dallas, Texas.

De Land, Fla.—Jan. 30 to Feb. 4—Mrs. R. W. Thiot, 114 E. Michigan Ave., De Land, Fla. Houston, Texas-First week in Oct.-Mrs. J. H. Petitfils, 4318 Mt. Vernon, Houston, Texas.

Illinois-Missouri (Greenville, Ill.)-June 14 to 18-Mrs. J. D. Bragg, 638 Oakwood Ave., Webster Groves, Mo.

Ave., Webster Groves, Mo. Lake Geneva, Wisconsin-June 28 to July 5-Mrs. F. E. Clendenen, 300 S. Taylor Ave., Oak Park, Ill.

Mills College, Oakland, California—June 22 to 29—Mirs. Paul Raymond, 90 Santa Monica Way, San Francisco, California. Minnesota (Minneapolis-St. Paul)—May

Minnesota (Minneapolis-St. Paul)—May 24 to 28—Mrs. George E. Young, 3021 Park Ave., Minneapolis, Minn.

Mt. Hermon, California—July 3 to 10— Mrs. C. W. Brimstad, 2929 Lincoln Way, San Francisco, California.

Mountain Lake Park, Maryland-July 26 to August 1-Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

Arch St., Philadelphia, Pa. New Orleans, Louisiana-Nov. 8 to 12-Mrs. D. Beach Carre, 44 Audubon Boulevard, New Orleans, La.

Northfield, East Northfield, Massachusetts --July 6 to 13-Mrs. Charles E. Blake, 7 Angell Court, Providence, R. I.

Oklahoma City, Oklahoma-June ..... --Mrs. Joseph Deupree, 1609 West 19th St., Oklahoma City, Oklahoma.

St. Petersburg, Florida-First week in Feb. 1927-Mrs. J. W. Appley, 236 7th Ave., So., St. Petersburg, Florida.

Southern California (Los Angeles)-May 31 to June 4-Mrs. H. W. Crabbe, 1135 W. 30th St., Los Angeles, California.

30th St., Los Angeles, California. Wilson College, Chambersburg, Pennsylvania—June 28 to July 6—Mary C. Peacock, Torresdale, Pa.

Winona Lake, Indiana-June 19 to 26--Mrs. F. E. Clendenen, 300 S. Taylor Ave., Oak Park, Ill.

#### **Home Missions Institute**

Conducted by the Council

Chautauqua, New York-Aug. 14 to 20-Mrs. John Ferguson, 156 Fifth Ave., N. Y.

#### **ORIENTALS IN AMERICA**

#### BY GEORGE L. CADY

It is a matter of regret that greater progress has not been made in the further unifying of the Oriental work on the Pacific Coast and the hopes that we have held out for a number of years that we should put an end to unfortunate and expensive competition in San Francisco have not been fulfilled. Perhaps we expected the millenium too soon, but vested interests have proven too strong. While the Protestant forces continue to carry on in their old divided way and, on the whole, with less and less ef-

ficiency, the Catholic Mission has increased in power and influence under a united and strong control. A few years ago it was weak and without a future, and today it is by far the strongest, best managed and best financed Chinese mission in San Francisco. It has a graded day school with an enrollment of about three hundred pupils. Long ago, Count Cavour said of the Catholic Church, "It never forgets anything and never learns anything," but it would seem that that is much more applicable to Protestantism in its work among the Orientals.

The young people's work is a bright spot. The building formerly occupied by the United Christian Missionary Society and turned over to these Chinese youths, has continued to be a center of influence. Last summer a Daily Vacation Bible School was instituted and attended by over three hundred pupils. A daily Chinese language school with eighty in attendance is also being conducted by the devoted young people.

The Presbyterian Board has just dedicated a large building costing \$100,000 for the Chinese orphan and half-orphan girls. A fine, new Chinese church is being dedicated in Mexicali, just across the border. It was started as a Congregational mission under the American Board and then continued by the Presbyterians. Now, by agreement, the Methodists have taken it over with the heartiest cooperation by all the denominations.

Of special significance was the Conference held at Johns Hopkins University on the Relation of Amer-This relation of the ica to China. Orient to the whole white world has been brought to the fore by the revolt of Chinese students against the intolerable conditions imposed on China by the so-called Christian nations. Here is a vivid illustration of the growing fact that our whole foreign missionary enterprise will soon be brought to naught unless we can Christianize America and the other nations of Christendom, Christendom

can no longer hope to Christianize the world while it is unwilling itself to follow Christ in international and racial relations. The Chinese students in the University of California widely circulated a pamphlet throughout the Chinese communities warning them against the three menaces threatening China—militarism, industrialism and Christianity. We must Christianize America to Christianize the world.

And at this point we meet the challenge to Christianity and to America and world peace in the strained relations between Japan and America brought on by an inexcusable and un-Christian immigration law.

A new Oriental problem is facing us. After the restriction of Japanese labor into the United States was enplantation acted. the owners of Hawaii began to import the Filipinos. There are probably 25,000 of these in the islands at present. Lately they have begun to come over to the main-How many have thus passed land. on East we cannot determine but already colonies of considerable size have organized themselves on the Pacific Coast. They are very proud and refuse to be classed with the Japa-We are told that about one nese. hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. They are very closely organized into lodges. A recent invitation sent out for the celebration of Rizal Day at Salina, California, had running down the side the names of eleven lodges and nine other Filipino associations and churches. Rizal Day is what our Fourth of July is to us, for Rizal is the martyr who gave his life for Filipino freedom in the Spanish regime just before American occupation. They are intensely patriotic and all of them practically are out for Filipino independence.

The Methodists are conducting six Filipino missions in California, two in Washington and eleven in Hawaii. The Presbyterians have one in Brooklyn and the Congregationalists have one in California, nine in Hawaii.

# Woman's Foreign Mission Bulletin

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

#### CHINA AND WORLD PEACE

ADDRESS BY MRS. CHARLES KIRKLAND ROYS At the Annual Meeting of the Federation of Women's Boards, January 11, 1926.

Shortly after the Locarno Conference, Ambassador Houghton said: "The little town of Locarno has made the world a sweeter, kindlier place in which to live. The war came to an end nearly seven years ago but peace in any true sense did not follow. Now we may say it has come. Men may go their ways with quiet minds. We may even contemplate the future with confidence."

Back of Locarno and the blessed results of that conference lay certain attitudes of mind—the will to peace, the determination to understand the viewpoint of other nations, the purpose to cooperate in building up a right world order.

One half of the human family live in the Orient. In considering world peace, it is well, therefore, to turn our thoughts to China. Since attitudes of mind are of such prime importance, let us examine the way some people habitually think of China.

First of all there is the closed attitude of mind which says, "I read in the newspapers all I can find about China but it is just a kaleidoscopic series of skirmishes of military leaders of unpronounceable names in places all of which sound alike. It is useless to try to understand the situation." From this group the phrases "The Chinese Puzzle," "The Inscrutable Orientel" and Oriental" are often heard. They lack the courage of the colored clergyman, who attempted to "unscrew the inscrutable.'

There is the attitude of *impatient* scorn which says, "Look at China's internal disorders, at her futile attempt to establish a republic. After all these years she hasn't even a republic in name." If one wishes to be scornful about official corruption, banditry, lawlessness, why trouble to look at distant China when one has the records on the front pages of our own daily newspapers?

There is the attitude of supercilious superiority. Foreign students in our land sense this instantly and resent it hotly. Let us missionary women squarely face the question: Is our presentation of missions wholly free from encouraging this attitude? Do we talk of mission work in the terms of charity of a superior people to an inferior one? In a large international gathering not long ago, there was much discussion about the superiority complex, and then the entire group rose and fervently sang "From Greenland's Icy Mountains." Will you some time take that hymn and read it over and see if in it there is not an air of superiority which should forever rule out parts of it from any missionary meeting?

Finally, there is the attitude of the Christian internationalist, who, looking at China, sees a great people trying worthily to take her place in the family of nations. Looking below the surface this group appreciates something of the colossal difficulties of welding into a unity the divergent elements of China, and believes in the high destiny and intrinsic worth of this great people. It is this group which today is asking: "What is the present situation in China?"....

At the outset one is confronted with the unmistakable certainty that today we deal with a new China. It is not the China of Boxer years, nor yet the China of ten years ago. There are certain essentially new elements in the present situation.

#### CHARACTERISTICS OF NEW CHINA

What then are the characteristics of this new China? The China of a few years ago was so indifferent to political happenings that as one traveled through villages only a few miles from Peking, months after the overthrow of the Manchu dynasty, one found even educated people who had not so much as heard of the establishment of the republic. That indifferent China is gone and if we feel that we are today dealing with a country which, after the present outburst, will revert to type, will again become the indifferent China, we are, I believe, utterly misreading the signs In the China of forof the times. mer years nothing approaching national unity of sentiment was evident. The common people cared only that they be allowed to pursue their own peaceful way of life. Even the old anti-foreign sentiment never succeeded in gripping China as a whole. The newly aroused spirit of patriotism has, however, laid hold on the allegiance of the nation and to an unbelievable degree has welded it into one articulate demand for justice and fair treatment. In the most remote parts of the country the people have been stirred by the cry of the students to right the wrongs inflicted on China by Western powers. On no issue in all their long years of history have the Chinese people as a whole been so united, so well-informed, so deeply stirred, as they today are in regard to their sovereign rights in relation to other nations. To those who have known China best in the past, the birth of a unified, constructive patriotism is of profound significance. Without question it was that most highly sensitized group, the students, who developed in people, so long supine, a national ambition.

We are dealing in the second place with an entirely new student body. In former years it was practically impossible to arouse in the students any social passion or patriotic fervor. As a class they cultivated their minds for the sake of cultivating their minds. They saw no possible relationship between education and service. Today we face a student body not indifferent but keenly alert, hotly resentful of the treatment China has received from certain Western powers and determined that China shall hereafter take her rightful place as a sovereign people.

At the time of Japan's twenty-one demands, the students' patriotism revealed itself in fiery oratory and demonstrations. In this present period they are expressing their patriotism in a definite program of educational reform, with the purpose of welding the country together and fitting it for a creditable national rôle. The students have established night schools, teaching the simplified alphabet, printing textbooks and magazines in the vernacular, and thus democratizing the language. Conscious of China's high rate of illiteracy (80%) the students have thus put their finger on its cause, namely, the difficulty of mastering the written language which, up to this time, has been that of the early classics. By teaching the One Thousand Foundation Character System, a merciful substitute for the thirty to forty thousand characters formerly necessary for reading the classics, and by dealing with the ages between twelve and twenty-one, the students aim definitely "at a literate China in our generation." Twenty provinces have already been organized in this amazing educational venture. North and South unite in the effort. Public lectures in connection with this educational program, given in cities and remote villages, have built up a public opinion hitherto wholly lacking. Modern methods of communication. the telegraph, post, and railroad, have made possible the rapid spread of ideas and have helped produce national solidarity. Public opinion is indeed the most potent factor in the present situation. It might be called the real government of China today. Standing out therefore with unmistakable clearness in the picture of

present-day China is this twice-born student class, inspired by a sense of moral responsibility for social and political reform. That class, which from time immemorial was set apart by its exclusive pride and indifference to China's needs, is now gratuitously serving in free dispensaries, teaching in night schools and giving itself to bettering the conditions of the working man. Freed at last from age-long inhibitions of tradition, they are identifying themselves with labor and demanding that their country develop her industry on the principles of justice to the common working man. Amazing significance of the handwriting on the Great Wall!

In the third place, the industrial situation has brought about a new condition in China. The introduction of modern industrialism is slowly changing the entire social fabric of that land. Twenty years ago the industrial life centered in villages—no foreign factories or mills were to be seen. Today certain sections of China resemble Fall River or Manchester. Large factories are owned by Westerners employing Chinese laborers. Any dispute, therefore, between employer and employee becomes at once an international question.

We face, therefore, three unique elements in the China situation: a recently aroused national spirit, a new idealism on the part of the students, a modern system of industrial-We of the West, who are given ism. to exhorting China to set her house in order, should be on our guard lest we fail to appreciate how much she has accomplished in the face of incredible handicaps. No one who studies the situation can doubt that China is conscious of her national weakness and has made a conspicuous beginning of essential reforms along three main lines. Let us not be so blinded by China's failure in the realm of government that we fail to see her definite achievements in nonpolitical fields during the past decade: in judicial reform, in foreign trade, in her postal system, and in

the development of an extensive educational system. China's determination to remove the disgrace of corrupt courts and obsolete laws is amply revealed in the fact that since 1914 a commission has worked uninterruptedly on the colossal task of bringing the laws of China into agreement with the practices and laws of other countries. . . .

It is, however, in the field of education that China's most conspicuous achievement is to be seen. Abolishing the system by which memorizing the classics was a necessary step to official appointment, and eliminating the ancient examination system, were the first steps in building up a modern system of education. Through all the political upheaval, the one department of government which has functioned uninterruptedly is the Educational Bureau. So thorough has been its work that today there are institutions from kindergartens to colleges and universities, technical schools, provision for foreign study, popular education, public lectures, libraries, museums and exhibits as the fruit of the untiring efforts of this bureau.

Figures are more convincing than generalizations. In 1912, China had 57,267 government schools, enrolling 1,626,529 students. In 1923, there were 178,972 schools and 6,818,486 students. With every condition of government such as to retard educational advance, and with hopelessly inadequate funds, China has built up so great a system!

This then is the China with which the world today has to deal: a new China in which the Spirit of God has been working, stirring the students to an idealism not known before; a China which potentially may be one of the great gift-bearers to the family of nations. Surely America of all the peoples on the earth, with her rich traditions of friendliness in the past, should be among the first to walk with China along the pathway of helpful cooperation in the building up of a right world order.



#### INDIA, MALAYSIA AND SIAM

#### New Opium Policy in India

N ADDRESS on opium legislation delivered by Lord Reading just before he retired as Viceroy of India, marks a long step towards the position consistently upheld by the American delegation to the Opium Conference at Geneva. The Viceroy recommended "such measures as may be required to prevent completely, within five years from the present date, the smuggling of opium from constituting a serious obstacle to the effective suppression of the use of prepared opium," and continued: "As a result we have come to the conclusion that, in order at once to fulfil our international obligations in the largest measure, and so to obviate the complications that may arise from the delicate and invidious task of attempting to sit in judgment on the internal policy of other governments, it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India so as to extinguish them altogether within a definite period-except as regards exports of opium for strictly medical purposes. . . . We further propose to discontinue altogether the system of auction sales of opium in India."

#### **India Demands Prohibition**

THE Prohibition League of India in Delhi late in January. The plans for this conference were announced in the October REVIEW as indicative of the strong and rapidly growing prohibition sentiment, and one feature of the gathering which is emphasized in the reports was that the 1,500 delegates represented "all religious communities and every shade of political thought." The resolutions passed included the following:

"This Convention is of opinion that the prohibition of alcoholic liquor is not only in consonance with the sentiments of the people of India, but also imperative for their social well-being and for the promotion of their economic efficiency. The Convention, therefore, urges the Government of India and the local governments to accept the total prohibition of alcoholic liquor as the goal of their excise policy. . . The introduction of local option laws is in the opinion of this Convention the best means of ascertaining the wishes of the people in this matter. . . . This Convention calls on the leaders of the various communities to take immediate steps for an effective organization of public opinion throughout the country in support of the prohibition of liquor.'

#### Memorials to Dr. J. C. R. Ewing

WHILE the graduates of Forman College themselves constitute his finest possible memorial, it is natural that special efforts should be made at this time to perpetuate the name of this great missionary educator and statesman. Word comes from India that the Indian Christians are raising a fund in India to rebuild the Presbyterian Church at Lahore. The pastor of this church is a graduate of the College and one of the leading ministers of the Protestant churches of North India. His congregation now is too large for the old building and energetic steps are being taken to raise a large fund for a new and much-needed building which will adequately represent the Presbyterian Church, which is the pioneer church of the Punjab. The non-Christian public of North India, under the

leadership of Abdul Qadir, the Minister for Education in the Punjab and President of the Forman College Graduates' Association, is raising another fund to establish scholarships for poor and brilliant students in connection with the Punjab University. In addition to these two funds, it is planned to raise in the United States the Ewing Memorial Library Fund of \$50,000, for a building in Forman College bearing Dr. Ewing's name. The Board of Foreign Missions of the Presbyterian Church in the U.S.A. has expressed its approval of this undertaking.

#### The Church of England in India

AT THE second meeting of the All-India Provincial Council of the Church of England in India, Burma and Ceylon held in Calcutta the bishops of all the thirteen dioceses of the province were present as well as seventy-four clerical and lay representatives. The main topic discussed was the proposed dissolution of the legal union between the Church of England and the Church of England in India. The principle of disestablishment was already accepted by the previous Council which met in 1922 and it was again reaffirmed in this Council when a formal resolution to that effect was carried with only two dissentients. It is an interesting proof of the spirit of the gathering that the dioceses of Travancore and Dornakal which are almost entirely Indian sent up resolutions to safeguard the position and privileges of the European minority of the Church.

#### Dnyanodaya comments:

We believe that when this measure becomes law it will help not only in the Indianization of Christianity but in banishing that racialism from India which is the negation of everything Jesus was or said or did.

#### **Christian Indian Festival**

THE London Missionary Society has for years in its Telugu field in South India followed a plan that appeals greatly to village folk and brings in large and steadily increasing gifts. Rev. J. Macnair writes of

it: "We have made the Indian fes-This is a cheerful tival our model. occasion, partly religious, but mainly social, when large crowds gather. A suitable center is fixed and the people from fifty or more congregations assemble for two days. Each village brings some animal, usually a sheep or a goat, as its thank-offering for the year, and individuals offer voluntary gifts in money or kind. All are received and blessed and then sold. Great crowds gather, and Christians also come in large numbers. The festival is not specially religious, but there is a good opportunity for preaching and teaching. These occasions are helpful in many ways and that, as opportunities for generosity, they are on the right lines, is proved by the ever-growing gifts."

#### Slavery Abolished in Burma

AN ASSOCIATED Press item late in March reported official advices received in London from Rangoon to the effect that slavery had at last been suppressed in Burma. All slaves in the Hukawng Valley, to the number of 3,487, have been released as a result of representations made to the Naga chiefs by J. T. O. Barnard, Deputy Commissioner of the Burma Frontier Service, who headed a government party on a visit to that territory a few months ago. Sir Harcourt Butler, Governor of Burma, who visited the Hukawng Valley a year ago with an escort of 110 military police and opened negotiations for the freeing of slaves, said he believed slavery, as well as head-hunting, still existed in remote parts of Burma, but the time soon would come when these abominable practices would be blotted out completely. Until recently the Naga tribes have been in the habit of kidnapping annually about fifty boys and girls from Assam. When interviewed by Sir Harcourt Butler last year the chiefs defended the practices of slavery and human sacrifice and refused to discontinue them. The Governor, however, called a durbar, at which he announced the

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British Government was determined to see slavery ended.

#### Siam Cordial to Christians

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N THE occasion of the death of Rama VI, King of Siam, which was referred to in the February REview, a Christian memorial service was held in Chiengmai church, which was attended by Siamese officials from the Viceroy down to government clerks. At the close of an address reviewing the progress of the nation under Rama VI, delivered by the Rev. Ban Chong Bansiddhi, the officials expressed hearty appreciation. The reading of Scripture and prayers were listened to attentively, and the old prince of Chiengmai remarked that the only fault of the service was its brevity. The sympathetic attitude of the late king toward missionary schools is typical, says The Continent, "of the sincere recognition of Christian missions among leading Siamese. The opportunities for service in Siam have never been greater than at the present time, for missionaries are welcome to extend their work in every part of the country if only they had the workers to make this possible."

#### CHINA

#### "Golden Rule Sunday"

THE girls in a Bible class in Hang-L chow, China, attended by Y. W. C. A. students, only one of whom is Christian, and some of whom had never seen a Bible before coming to the Y. W. C. A., are beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui, presented to them the origin and purpose of "Golden Rule Sunday." Pictures were shown of Near East conditions, and as a result of this glimpse of need abroad, \$19 was given by these girls. The children in the Hangchow Sunday-school were told about Near East children by their Chinese leader, who asked them, "Who do you think are better off, they or we?" These children are poor children and used to a diet of rice and vegetables with perhaps meat or fish once a week. The children readily agreed, "We are more fortunate because we have fathers and mothers and they have not." When they voted whether or not to send their money to the orphans even the tiniest hand was raised, so thirtyfive cents was added to the fund.

#### **Bibles for Protection**

PRESBYTERIAN missionary in A Shantung Province writes: "A soldier friend of Pastor Wei, Ankiu City, in going around the country looking for robbers, reported seeing many Bibles and hymn books placed in conspicuous places in many homes. He was surprised that so many were Christians and asked about them. None of these people were on any church roll and what is more they could not and did not use these books, except to try to create a good impression so that the soldiers would not search their homes, for Christians have a reputation for being good citizens. This incident shows that people no longer despise the Christian religion and are even willing to be known as having a connection with the church if only for the sake of protection."

#### A Million Testaments Wanted

EORGE T. B. DAVIS, of the **U** Pocket Testament League, with headquarters at 119 S. 4th St., Philadelphia, is conducting a special campaign for "a nation-wide distribution of the Word of God in the hour of crisis in China." The American. British and Scottish Bible societies are cooperating with the League in its plan to present a million copies of the New Testament to those who will agree to read and carry them. The missionaries have already applied for nearly 700,000 copies for careful and prayerful distribution in their districts. A missionary in the province of Szechwan in applying for 2,000 or more of the Testaments for distribution by four missionaries in four counties says: "I can imagine no movement which would be likely to have such far-reaching results in the present day of urgent crises and unparalleled opportunity in all parts of China." Approximately \$150,000 is needed to cover the cost of the campaign, including the printing and distribution of the Testaments. Each fifteen cents places a neat cloth-Bound copy of the New Testament in the hands of a Chinese.

#### **Bolshevik Activities in China**

I N a book entitled "In the Heart of Asia," recently published by Lieut.-Col. P. T. Etherton, formerly Consul-General and political resident in Yarkland, there is a graphic account of the widespread activities of those engaged in Bolshevik propaganda, which is quoted by China's They Millions. have established schools at Tashkent, where they train specially selected men from the various tribes and races of Asia, who are then sent out as agents. In addition they have specially equipped trains fitted with cinema apparatus, which are used on the Central Asian and Siberian Railways for the purpose of disseminating their doctrine.

In South China their influence is particularly strong. Here they have seized public funds and confiscated public property to finance the Soviet revolution. Farms and city property have been sold to pay the Red Army, and it is reported that the ordinary taxes have in some areas been collected up to the end of 1929. Missionary operations in certain parts of Kwangtung Province have become almost impossible, and missionary property has been seized.

#### A Christian Bridge Builder

**R**EV. OTTO BRASKAMP, Presbyterian missionary in Ichowfu, Shantung Province, relates this unusual incident: "A veteran Chinese Christian who lived near a river extremely difficult to cross, sold his small tract of land for 200,000 cash, in order to build a bridge for Christians to cross to attend Sunday and midweek services. After his death our county official heard of the charitable deed and went out to investigate the bridge. He found it was well con-

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structed and of great benefit to the community. He immediately inquired if any members of the family remained. Upon his inquiry he found there was a boy of sixteen. After consultation the boy was promised an interest of 40,000 cash annually on the 200,000 cash his father had expended on the bridge, to pay for the boy's food, clothing and tuition while in our mission school. Besides the official promised him five acres of land for the boy's later use. The boy thanked the official for his kindness and went home rejoicing."

#### **Chinese Surgeon Honored**

LEXANDER PAUL, secretary of A the United Christian Missionary Society (Disciples), writes after a recent visit to Luchowfu, Anhwei Province: "We have two or three splendidly trained Chinese doctors who are well prepared to carry on their share of the work. This is especially true of Dr. Chen who is not only a remarkable surgeon, but an outstanding Christian man. He had been to Peking for six months' post-graduate work in the Peking Union Medical College. We were at Luchowfu when he returned, and were struck with the wonderful reception which was accorded him by the people of the city. The city elders spread a great feast for him the day after he got back and seemed to be very sincere in their welcome to one who, as they put it, had done more than any other man for the welfare of the people in Luchowfu and district. The hospital buildings are in fine condition.'

#### Foochow's Interest in Lepers

ONE interesting result of the present world tour of W. M. Danner, of the American Mission to Lepers is the organization of an auxiliary in Foochow, China.

Mr. Danner spent ten days in Foochow in February. His coming made a much larger place for leper work. Mr. Danner held many important conferences with the civil governor of the province, foreign

missionaries, Chinese pastors and other leading Chinese citizens.  $\mathbf{The}$ governor, who is much beloved by Foochow people generally, has long been interested in the welfare of the lepers. But his efforts and those of the C. M. S. and American Methodist missionaries have been altogether inadequate. Mr. Danner's vivid presentation of the service given to lepers by governments and communities in other parts of the world made a profound impression on Christian and other leadership in Foochow. As a climax to a series of meetings there came the decision to organize the Foochow Auxiliary, the chief purpose of which will be to generate intelligent public interest in the leprosy problem and in the methods of dealing with it.

#### Selling Scriptures in Tibet

**R**EFERENCE was made in the October REVIEW to the colportage work done on the Tibetan border by Rev. J. H. Edgar, F. R. G. S., to whom, according to a secretary of the British and Foreign Bible Society, "the palm for really heroic work in the wide dissemination of the Scriptures must be given." Mr. Edgar writes of a visit to Litang, the highest city in the world: "On our arrival in Litang we took up our abode in one of the hovels and began operations immediately, Crook treating diseases, and the writer supplying literature to Tibetans at an unprecedented pace. He also accompanied his sales with a rehearsal of the old, old story of man, his Maker, and the world Saviour. During our stay we also visited the lamasery and encircling settlements on the same errand; and finally galloped far and wide over the plain, visiting lamaseries and nomadic camps. The plain was considered to be especially unsafe; so the official kindly accompanied us with a powerful bodyguard. In many ways this was an amazing trip. In any case, 3,844 books and 14,000 tracts went into the hands of lamas, brigands, and ordinary Tibetans."

## **JAPAN-KOREA**

#### **Japanese Ideas of Greatness**

WHOM would Japanese boys pick as the "three men who have exerted the greatest influence in the world ?'' That question went out to a goodly number of students in mission and other schools in Japan and the following ten names received the highest vote:

Christ 400	Kaiser Wilhelm II 71
Buddha249	Thomas Edison 64
Confucius 185	Edward Jenner 50
Napoleon 96	Stevenson (inventor) 41
Meiji Tenno 81	A. Lincoln 40

Students from mission schools voted for religious leaders, scholars, phi-Students losophers and reformers. in other schools thought first of scientists, inventors, discoverers, military leaders. Both groups put about the same estimate on statesmen.

#### **Prohibition** in Japan

ORE than two hundred official WI delegates were registered in advance for the Sixth Annual National Convention of the Temperance League of Japan. The program of the convention listed over thirty propositions to be considered by the delegates, the chief of which were the following: (1) The adoption of prohibition as a political issue. (2) The possible formation of a "dry" party and the election of "dry" members to the Diet under universal suffrage. (3)The election of "dry" candidates in local assemblies as a first step in political reform. (4) Means for the crystallization and more effective organization of the growing temperance and prohibition sentiment throughout the country. (5) Cooperation with and development of the student prohibition movement. (6) A more adequate program for scientific temperance education. (7) More effective enforcement of the Juvenile Prohibition Law. (8) Proposals for advance legislation in the next session of the Diet. It is anticipated that the extension of suffrage in Japan will greatly aid the dry cause.—American Friend.

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#### Union S. S. Monthly for Japan

THE Sunday-school work in Japan has developed at such a rapid rate that by last year, in addition to the uniform and graded lessons there were four denominational magazines for teachers and officers. It was evident to many leaders that this was unnecessary duplication of effort. The Congregational Board of Religious Education was the first to respond to the suggestion to join with the National Sunday School Association in the publication of one magazine and call it The Sunday School. The first number under this consolidation was on its way from the printer to the Sunday-school office in Tokyo at the time of the earthquake and before reaching there, the man drawing the hand cart had to flee for his life and the 2,000 copies were left and were burned in the street. Since then the Methodist Church has also given up its own magazine to join the other forces in The Sunday School. The result is a good magazine of ninety pages edited on a high standard with most of the best talent in the country behind it. Only one denomination in Japan continues to publish its own Sunday-school monthly.

#### Japanese Attitude to Lepers

S ECRETARY DANNER, of the American Mission Mission to Lepers, American writes of his recent visit to Japan: "Throughout the Empire we found the public sentiment toward leprosy greatly changed for the better since our last visit eight years ago. The Japanese word for leper literally means 'Heaven-cursed sick people,' but there is a tendency to outgrow this superstitious attitude and to regard lepers as like other sick people to whom we owe a debt of sympathy. . . . The Princess Higashi Fushimi, widow of the Emperor's nephew, invited us to call at her palace. The Lady-in-Waiting, Madame Ora, and Admiral Kawashima attended her when she received us at the interview. The Princess asked us most intelligent questions, and thanked us for what

our Mission had done for her people. Our public meetings were numerous. Schools, clubs, churches and other civic and religious organizations of both Japanese and foreigners welcomed the opportunity to inform themselves regarding the lepers of Japan and of the world. A day of prayer for lepers has been proposed in Japan." The five government leper hospitals of Japan, as well as several Christian hospitals, were visited by Mr. and Mrs. Danner.

#### "Mott Conference" in Seoul

APAN was the first stopping place of Dr. and Mrs. John R. Mott on their present Pacific Basin tour, and it is reported that delegations, official and otherwise, met him as he landed, the freedom not only of the cities but of the Empire was bestowed upon him, and every possible recognition was accorded him. While in Korea he conducted in Seoul a conference of sixty Christian leaders. representing all denominations. Alfred W. Wasson writes in The Korea Mission Field that, in response to Dr. Mott's question, "What problems confront you in Korea on which you would like to have brought to bear the experience of the Christians of the world?" the following seven points were most emphasized by the Koreans:

1. Better living conditions for the Korean people.

2. Salvation of the young people of the Church.

3. A better understanding and closer cooperation between missionaries and Korean workers.

4. A broader program and simplified methods of church work.

5. A union of the Christian forces in Korea.

6. A clear statement of essential Christianity.

7. Removal of the handicap which evils in nominally Christian lands place upon Christianity.

#### Korean Men's Bible Class

THE zeal of Korean Christians as Bible students has been shown in many ways. A further illustration is given by Rev. W. B. Harrison, a

Southern Presbyterian missionary in Kunsan, who writes of a ten days' Bible class for men: "There were about three hundred in attendance. and there would have been more but for the snow storm that continued for several days at the opening and made traveling very difficult. Some of the men waded through twenty miles of deep snow in the face of a biting wind in order to attend the class. The men boarded themselves. The mission furnished rooms, light, fuel and cooking utensils.

"There were seven grades with three hours of daily study each, one Sunday-school period and two devotional periods for the whole body. The spirit of the class was good, as shown especially by the attendance at the six o'clock morning prayer meeting, when notwithstanding the darkness, the snow and their light clothing, about three hundred were usually present.

#### **ISLANDS OF THE SEA**

#### **Composite Maori Church**

 $\mathbf{F}_{work}^{OR}$  a number of years missionary work has been carried on, chiefly by Anglicans and English Methodists, among the Maoris, the aboriginal people of New Zealand. There is now a Maori Church, in which, it is stated, 20,000 out of the total Maori population of 54,000 have already enrolled. For a long time past Ratana, the Maori leader, had been urged by chiefs to place himself at the head of an independent Maori Church movement, and after having visited the Wembley Exhibition and (on the way home), various parts of the Far The Maori move-East, he agreed. ment is interdenominational, in the sense that members are not called upon to break with the mission churches, but it is organized, and preachers are appointed under the name of "apostles." The 20,000 members comprise some 13,000 Anglicans, 4,000 Roman Catholics, 1,400 Methodists, over 1,000 Mormons, and a number belonging to the Ringata (or old native church). A writer in

a Wellington newspaper suggests that the movement needs sympathetic and patient handling by the churches concerned.

#### New Basel Mission in Borneo

N OPEN door has been entered by A the Basel Mission in Borneo. In the southwestern part of their mission field there is a region known as Kota Waringin, where in July, 1925, Missionary Henking baptized 105 persons in one day. This miracle of conversion, which so far is unprecedented in Borneo, dates back to 1915 when a school was opened in Nangabulik. Several other schools followed and the teachers were mostly Christians from Kuala Kapuas. A few years ago a Dutch official brought several boys from Kota Waringin to Kuala Kapuas and sent them to school. They were instructed and baptized and will soon receive positions as teachers in their own home. Through them, however, the knowledge of the Gospel had come to Kota Waringin. As early as 1916 the people from there clamored for a missionary. They repeated their request in 1923 and finally in 1924 they presented it in person. That year a native evangelist, Willy Adam, was sent there and he began to travel through the land. The rest is the "Thus," say history of his work. the missionaries, "the harvest ripened in Kota Waringin without our knowledge and without the activity of an European missionary, all through the wonderful providence of God."

#### Among the Bataks of Sumatra

N SUMATRA on the island of Samosir, where the Rhenish Mission has three main stations, heathenism is still very powerful. There are about 10,000 Christians in a total population of 80,000. The mountain called Pusukbuhit opposite Pangururan is the chief intrenchment and center of worship of animism. But many non-Christians feel that it is only a question of time when they

will enter the Christian Church. In Samosir there were many baptisms of converts during the past year and there are others under instruction. In Pangururan the great obstacle is the smoking of opium, and gambling also attracts many victims. On the whole, the missionaries report that the work on Samosir is steadily progress-The latest statistics include the ing. following figures for this mission: Total number of native Christians for 1924, 216,588; baptisms in 1925, 1,654; baptisms of children among the non-Christians, 1,265; number of schools, 433, in which there are 24,-475 pupils. In these the schools maintained by the Government and the natives are not counted. There is also a seminary for teachers, an industrial school, two Dutch-Inland schools, a furniture factory, a smithy and a printery.

#### NORTH AMERICA

#### **Evanston Conference Aftermath**

THE Continuation Committee of L the Evanston interdenominational student conference held a meeting early in March, at which five commissions were agreed upon. One will start an investigation of the educational processes of the Church, particularly as those processes relate to the broadcasting to students of information regarding the activity of the Christian Church as a constructive agency in the present social order. Another commission is to study and help to launch certain projects relating to church cooperation. Various inter-church young people projects which have already been begun will be cleared through this commission. A fourth commission is to begin an immediate investigation of the religious leadership in student communities with particular reference to the methods by which the Church is endeavoring to reach undergraduates. A fifth commission, which has already begun its work, is to study something of the current religious terminology in an effort to help bring about the rephrasing of religious expressions in more modern terms. Each of these commissions will consist of students with the advisory help of an expert in the particular field which the commission is to consider.

#### Sesquicentennial and Religion

MAYOR KENDRICK, of Phila-delphia, is planning for a congress of religion as a part of the celebration in that city this summer of the 150th anniversary of the signing of the Declaration of Independence. In announcing it he said : "Religious freedom was one of the fundamental principles announced by the signers of the Declaration of Independence, and no celebration of that event would be complete without an appropriate recognition of this fundamental basis of human liberty. It is, therefore, proposed that there shall be held during the celebration of the Sesquicentennial in Philadelphia, in the summer of 1926, a world congress of religion, to emphasize again the fact which was so indelibly stamped upon the minds and consciences of the members of the first Continental Congress that no enduring basis for civilization can be laid which does not guarantee to the individual members of society the right to worship God in their own way."

#### A New Type of Immigrant

"HE thousands of young college I men who each year work under the Industrial Department of the Y. M. C. A. to interpret America to the immigrant and to help promote a better understanding between him and the people among whom he is living, are now meeting a new type of European, according to an article in The Interpreter. This publication, an organ of the Foreign Language Information Service, points to the influx of people of the middle classes. forced to leave their own lands under pressure of economic conditions, and often compelled to abandon their professions and enter American industrial life. One of these, a Hungarian author, whose pen could not earn him

a living in an English-speaking country, is now working in a glass factory, the article states. An Austrian physician, socially prominent in his home city before the war, has taken a job as a bus-boy in a lunchroom, and a former professor in a Russian university is making \$150 a month as a teller in a New York bank. These people, "men with distinguished careers behind them, but aliens to the language of the country, its institu-tions, and ways of life," find the problem of adjustment even keener than did their predecessors, most of whom were manual workers. They offer a new problem to those who are trying to promote friendship and good will for America among new arrivals from other shores.

#### **Protestant Episcopal Cut**

AILURE of various dioceses throughout the country to raise the full amount of the quotas assigned to them at the General Convention of the Protestant Episcopal Church at New Orleans last October forced a cut of \$200,400 in proposed National expenditures when  $\mathbf{the}$ Council met February 25th to balance the 1926 budget. The reduction will necessitate the curtailment of activities in foreign and domestic missions, at headquarters, along educational lines and among the cooperating agencies. The total subscriptions from dioceses were \$3,074,502 which is nevertheless \$50,000 more than has been given in any previous year. Part of the deficit will be made up by interest on securities owned by the Council and by unexpended balances.

#### Moody Colportage Library

THE channels through which the consecrated personality of Dwight L. Moody is still influencing lives are too many to count. One of these is the Bible Institute Colportage Association of Chicago, which recently stated in its annual report that in the past fiscal year it had sent out 170,-403 copies of the Moody Colportage Library. This is about 5,000 copies more than for the immediately preceding year. The secretary's report shows that 4,180,000 pages of tracts were also printed during the year. The Association's missionary department stressed work for the spiritually neglected in nearly a thousand jails, prisons, and other penal institutions, and also among the homesteaders and pioneers in the out-of-the-way places, especially in the Rocky Mountain states and provinces.

#### Church Women and Race Question

S OUTHERN efforts for the better-ment of race relations have been ment of race relations have been carried on chiefly along geographical lines. The subject was, however, given a prominent place at the annual meeting held in Raleigh, N. C., early in March of the Woman's Missionary Council of the M. E. Church, South. The report of the Council's Race Relations Commission brought out the fact that a standard interracial program has been formulated, providing for committees on this subject in all the local auxiliaries, which number about 6,000 and have a total membership of 250,000 women. The objectives of these committees are: (1) A better knowledge of the achievements and possibilities of Negroes, as a basis of appreciation and respect; (2) First-hand study of the conditions which hinder the progress and happiness of colored people; (3) The acceptance of definite responsibility for these conditions; and (4) A program of cooperation for their improvement. Reports indicated that hundreds of local groups of women are at work along these lines.

#### Self-Help for Indian Boys

**R**EV. HENRY ROE CLOUD, Yale graduate and notable leader among his own people, is principal of the American Indian Institute, at Wichita, Kansas. He reports that during the first few years of its existence the energies of the school have been chiefly absorbed in getting the proper start, in the acquisition of 180 acres of fine farm land adjacent to

the city, and in erecting a few buildings to try out the experiment of Indian education along self-help lines. He says: "The Indian boy pays as he goes. If he has no money, as is the actual case with most of them, our 'work-hour system' affords him a splendid opportunity to work it out. Our experiment has proved successful. The Institute is sound financially and must now expand. It has exceedingly meager equipment. With additional equipment, endowment and maintenance funds, the present enrollment of forty boys can easily jump to one hundred and fifty. My one great hobby in life is to help Indian boys into Christian American citizens. Let them join what church they will. The secret of racial uplift is our giving back to that race its own youth trained for proper and noble leadership."

#### LATIN AMERICA

#### Methodists and Mexican Law

THE Mexico Annual Conference of I the Methodist Episcopal Church met in the city of Pueblo while "the secular crusade'' described in the April Review was at its height. Rev. Ralph E. Diffendorfer, D.D., of the Board of Foreign Missions, attended this conference with Bishop George A. Miller, resident bishop in Mexico City. He says: "The Conference elected one of its own members, Rev. V. D. Baez, a Mexican, from Mexico City, as its presiding officer, the bishop and myself taking no official part in the proceedings of the entire week. The Conference was conducted efficiently by Mexicans in fine spirit, the business was transacted with dispatch, and the appointments were read by the presiding Mexican officer. This only illustrates the spirit of all the evangelical workers in Mexico."

#### Why Mission Schools in Mexico?

S OME of the reasons why educational missions are needed in Mexico, in spite of the interest which the Calles Government is taking in the matter of education, are suggested as follows by W. A. Ross, of the

Southern Presbyterian Church: First. "these schools are an excellent means of approach to the people and of commending the Evangelical Church to whole communities, because the missionary teacher acquires a standing and an influence otherwise difficult to acquire. The Mexican people respect the teacher of their children. The educated person, whether doctor, mechanic, nurse, or teacher, is highly honored, even where the masses of the people are themselves unlettered. Second, the mission schools are ready instruments for the training of the Christian community. No church anywhere in the world can thrive, or even survive, without the wise, wellbalanced and consecrated Christian layman. Finally, with the growing spirit of nationalism in the churches, there is no larger work that the missionary force can now do, than that of searching out and preparing young men and women for the place of leadership in the growing national church. Our schools are these training places."

#### A Guatemalan Boy's Witness

MISS L. BARROWS, of the Cen-tral American Mission, writes from Guatemala: "I have received a letter from one of the boys of the school, telling of the opportunity he had on returning home this year, to give the Gospel to his grandfather, who is one of the 'pillars' in the Catholic Church in his town. The old man listened and asked many questions and the boy said that with the help of the Lord he was able to answer his questions in a way that seemed to satisfy the old man and he invited him to come to his house and talk it over. The grandfather had not spoken to him before for two years, because he had come to our school in San Antonio. This boy has seen his mother, two brothers and a married sister accept the Gospel by means of his testimony in the home by word and life and now we are praying that the old grandfather may enter the fold before it is too late."

#### Latin American Feminism

**T**UAN ORTS GONZALEZ writes in World Neighbors of the great opportunity which lies before  $_{\rm the}$ Christian women of North America in their possible influence in Latin American countries. He says: "A new era for womanhood is dawning in Spain and also in Latin America. Whether it is to be for good or ill depends largely upon the leadership of that movement. A great majority of the educated have lost all faith in religion. If the feminist movement gains impetus (and everything points to that), and if women get more education but also lose faith in religion, it will be a great calamity for Latin America. If we succeed in permeating that feminist movement for greater independence, greater freedom and culture for womanhood with Christianity; then the future of Latin America will be brighter and more hopeful." Mr. Gonzalez refers to various mission schools in which women are being trained for leader. ship, and says that the Y. W. C. A. "everywhere in Latin America is awakening deep interest and influencing many women members belonging to the middle and higher classes of society."

#### Fear of the Bible Overcome

THE representative of the British 1 and Foreign Bible Society in Brazil writes of how the priests prejudice the people against the Bible before they see it. Sometimes they say that it is an immoral book, not fit to be received into any decent family. One colporteur had an experience of this at the farmhouse of a widow of whom he asked lodging for the night. Before retiring to rest he asked permission to read from the New Testa-The poor woman was in a ment. dilemma: she must either obey the priest or offend her guest. She compromised by sending the children out of the room, and then the colporteur began to read. He had read only a few words when the woman stopped him and said that she wanted her children to hear these beautiful

words, so they were brought back, and great was the rejoicing in that home. Others who have been told that the Bible misrepresents the story of the mother of Jesus are surprised when the colporteur reads to them the first chapter of Luke, and they buy the Book to read more.

#### The Union Church of Rio

DIRECTLY responsible for seven hundred Americans and Britishers in a foreign land, the Union Church of Rio de Janeiro finds its work one of difficulty and yet of opportunity. It is, first, concerned with individual lives. The new environment, the lack of traditional home restraints, differing standards of morality, the legality of gambling devices, and plentiful supplies of intoxicants at low prices subject the moral stamina of the individual to a real strain. All too frequently both men and women break under it and fall away from the standards of their former lives. Second, the Union Church, with a membership drawn from seventeen denominations, is a demonstration of Christian unity. Third, the Union Church is the logical point of contact for the colonist and the native work. The foreign resident whose life contradicts the spirit of Christian teachings is a serious obstacle to evangelical work. Many of the colonists may be led to an active interest in the Christian enterprise in Brazil and will be able to interpret it rightly to the people at home.

#### EUROPE

#### A Livingstone Memorial

THE house in Blantyre, Scotland, in which David Livingstone spent his early years is in danger of being demolished. It is in the midst of a slum area and has been condemned, and as soon as accommodation can be built for the present occupants it will be, unless saved, razed to the ground. "Scotchmen," says the L. M. S. *Chronicle*, "are too proud of Livingstone to let this happen, hence a movement has been started which aims at purchasing and restoring the property and establishing either in the building or near it a museum in which it is hoped to gather the Livingstone relics." Among those who are taking an active interest in the plan are Rev. John White, D.D., Moderator of the Church of Scotland; Rev. J. I. Macnair, Chairman of the Congregational Union of Scotland; Dr. Donald Fraser, and Rev. W. B. Stevenson, Convenor of the Foreign Missions Committee of the Church of Scotland.

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#### **Tribute to Spanish Protestants**

MISS ALICE BUSHEE, who has spent fifteen years as a Congregational missionary in Spain, writes of the Protestants there: "They are scattered throughout Spain, sometimes only a family or two in a village or town, and in order to obtain a certain solidarity, a Federation of all the Protestant churches has been formed, with a secretary in Madrid, who may be able to see the Secretary of State on questions that arise in various parts of the country. In spite of difficulties they are and have been a group of people of high ideals, with a religion that is alive and that means so much that for its sake they would bear insult and persecution. Their standards of morality are high. The Protestants also set an example of the value of education. The young men attend the institutes (for the B.A. degree) and also the universities, and, owing to the system of competitive examinations in the country, are now taking their places as professors in these same institutions."

#### Status of German Missions

**D**<sup>R</sup>. JULIUS RICHTER states in the Neue Allgemeine Missionzeitschrift that in 1924 3,500,000 marks were raised in Germany for missions. This is only about one third of the amount needed in the years before the World War. The hope that the stress of the times would bring about a merger of the various German missionary societies has not been fulfilled, and some of these organizations are almost in despair as they face the demands that come to them from many sides. The Moravians, relying only upon the generous offer of 30,000 marks annually from sister missions, have ventured to take back the Nyasa mission offered by the Free Church of Scotland. The Berlin Mission has taken back its Nyasa mission and is now negotiating for the return of the Bena and Hehe missions, has extended its South China work in view of favorable offers and will not be able to avoid an active resumption of the South African Swasiland Mission. The Basel Mission has generously offered to assume the entire mission of the Rhenish Society in Now they are compelled to Borneo. resume in rapid succession their old work in North Borneo, on the island of Hong Kong, in Malabar, in the now English part of the former Cameroon Colony and along the Gold Coast.

#### "A Robert College for Bulgaria"

THIS phrase has long been used to L express the ideal of thoughtful Bulgarians, many of them Robert College alumni, who realize that leadership based on character is the supreme need of their country. With the King and the Government friendly, even to the extent of offering a fine tract of land, with prominent families eager to send their sons and daughters, with able and consecrated teachers ready to be sent out, nothing but lack of money has stood in the way of the enterprise. The success of the campaign for the colleges of the Near East nets a tidy sum for Bulgaria, so far as running expenses are concerned; from another quarter an endowment fairly adequate is in sight. On the strength of this situation, the American Board has decided to move its academy for boys, maintained for fifty years at Samakov, to Sofia, the capital, and to raise it to college grade. To this will be joined the school for girls now at Samakov. The election of Professor Floyd H. Black, of Robert College, to the presidency of the reorganized Sofia schools was noted in the April REVIEW.

#### AFRICA

#### Missions in the Barbary States

DEV. FRANCIS C. BRADING, North Africa among Mohammedans more than twenty-five years ago, has recently visited his old field, of which he writes: "A third of a century ago one could almost count the number of missionaries on one hand, but today there are nearly eighty workers-belonging to the North Africa Mission, Algiers Mission Band, the Brethren, the Spanish Mission, the London Jews Society, the British and Foreign Bible Society, and the American Methodists, This is significant of the increase of missionary effort throughout the Barbary States, Morocco, Algeria and Tunisia. During my two months' visit I naturally did not have time to visit all the stations, but I was privileged to go to about fifteen of them, and everywhere found a hopefulness among the workers which was cheering and quite different from the old days. At Tozeur, one of the largest and the most beautiful of the oases of the Sahara, the Algiers Mission Band has a station held now by only two ladies; it is the outpost of the Gospel from the North African side, and nothing else in the way of missionary work can be met with until the Niger is reached. Earnest prayer should be made on behalf of these lonely workers in the desert."

#### Earnest Abyssinian Women

A RECENT visitor to Sayo, Abyssinia, was greatly impressed by the work that is being done among the women by the mission of the United Presbyterian Church. She says: "Four days a week the women gather, just after the noon hour, for their Bible class. An interesting group it was which gathered on the verandah of one of the busy missionary homes, for the missionary wives in turn lead the class. Even on a rainy day the class is not forgotten. On one rainy day when you would not have expected a single woman to trudge through the mud and rain, knowing that they have no changes of clothing, there were seventeen present. In the Bible school the women's class is taught by one of the Abyssinian women. With a very quiet dignity she leads the others into one of the little classrooms in the church. On Saturday evenings she very faithfully attends the teachers' meeting with the men teachers of the This same woman has been school. chosen to go out into the neighboring villages to teach groups of women.'

#### Transformation in Nigeria

TEN years ago, Enugwu, now the center of the coal-mining district of Nigeria, was practically uninhabited, and lay in the territory of most primitive and savage tribes. Today it is a rapidly-growing, up-to-date town with some thousands of inhabitants, European and African. When Rev. I. Ejindu, an Ibo clergyman connected with the Church Missionary Society, was sent to open work at this place in 1916, he found a people whose barbarities almost passed belief. Cannibalism was common. Ina single month in 1917 three people who lived in one house were stolen, a man and his wife were kidnapped on the road, and the servant of the government doctor was abducted, none of them ever to be heard of again. There was no welcome for Ejindu, and he had the greatest difficulty in finding any place in which to live. Several attempts were made to poison him and eight times during 1919 his property was stolen. Now there are in the district some seventy churches, forty schools, and eighty to ninety teachers, entirely supported by the people themselves.

#### A Self-Propagating Church

THE missionary in an African parish like that of the American Board at Bailundo, West Africa, be-

comes almost like a bishop in that he directs and oversees many phases of "Last work over a large area. month," writes Rev. W. C. Bell, "marked just forty-four years since the first missionaries arrived at Bailundo and the self-same anniversary day I had the privilege of recording the one hundredth outstation belonging to this parish. The encouraging fact of it all is that over half of this number have been begun within the last five years. The mission has always stood for the self-propagating idea for church extension and so though in some ways we have not been 'spectacularly' successful in making a great show, yet the yeast has been working quietly and the Church has been growing in a self-reliant way from power from within. The selfsacrificing work of our catechists is a marvel to many and yet that very self-denial and putting 'first things first' is a key to the present success of the work. The many years of right foundation building are now bound to show in the results we are likely to witness within the next twenty-five years."

#### Moslem Boys Hear the Gospel

SIMPLE service held every eve-A ning at Tel-el-Kebir, Lower Egypt, is described as follows by Miss I. Ash: "Some nights we may get some thirty or forty boys, another night just a few girls and women. Several nights we had so many big boys, and even men, that we had to keep the girls and small boys away. Moonlight nights we get big crowds, dark nights fewer, and older ones come. Then once in a way, like last night, nobody comes, but this does not happen often. It is a mixed congregation, but when we remember that only two or three are Copts, and all the others are Moslems, we are glad to be able to tell them of Jesus and His love. What is it that brings these big lads after working in the fields from daylight till sunset? We do not offer any attractions or give any cards. Just a hymn, short talk, and

prayer, yet many of them come again and again. Surely it is the Gospel that is drawing them. Like all other boys, they are full of fun and mischief, and sometimes are difficult to control. Yet there are times when there is perfect stillness, and we feel they are taking in the message. Pray for them."

#### Heart of Africa Mission Divided

WING to disagreement with the Field Overseer on policies of administration, the American Executive Council of the Heart of Africa Mission has separated from the British Committee and will conduct work in a separate field in the Belgian Congo, manned by American missionaries and financed and controlled from America. The World-Wide Evangelization Crusade was founded in England by Mr. C. T. Studd who is the Field Overseer of the Mission. The officers of the American Council are Dr. Geo. McNeely, Chairman; Miss C. J. Brandon, Secretary, and Dr. George H. Dowkontt, Treasurer, 113 Fulton Street, New York.

#### New Stations in Mendiland

THE United Methodist Church ▲ Missionary Society of England announces that three Mendi chiefdoms in Sierra Leone have been assigned for its occupation by the United Christian Council, that its superintendent in the field, Rev. W. S. Micklethwaite, has interviewed the three "Paramount Chiefs" and found them favorable to the establishment of missionary work among their people, and that the home committee has sanctioned the planting of missions in each of the three new chiefdoms, Bonga, Jaiama and Wunde. The extension thus commenced will need to be maintained with vigor. The committee is therefore anxious to secure immediately two ministers for West Africa, one to devote himself to the training of native agents and the other to superintend the work of the whole district. The new stations will be planted in virgin soil, and the

Gospel will be preached to those who will hear it for the first time. New buildings are already being erected.

#### Indians in South Africa

**HE** proposal in the Union of L South Africa either to deport the whole Indian community about 160,-000 or to deny it the rights of citizenship and of trade was referred to in the February REVIEW, which quoted Bishop Fisher, of the Methodist Episcopal Church. A later summary of an article by Bishop Fisher points out the elements of racial prejudice and economic competition which enter into the problem, and the special difficulty which arises from the fact that approximately two thirds of the present Indian population of the Union of South Africa is native-born, some families going back as far as three generations of native-born residence in South Africa. A deputation was sent by the Government of India to collect information in South Africa, and a deputation of South African Indians went to India to enlist support and sympathy there. А meeting of protest held in Calcutta in February was presided over by Bishop Westcott, of the Anglican Church, who is chairman of the National Christian Council of India, Burma and Ceylon, and who definitely placed himself among those who consider that the enactment of the legislation proposed will be a violation of the Gandhi-Smuts agreement.

#### THE NEAR EAST Training a Nation's Leaders

NEAR EAST RELIEF, from being a refugee feeding and rescue organization has become a great school and home system, with today 7,000 children who receive their food and training but live at home, and 20,000 who are wholly dependent upon the organization for their education and life. Educational efforts of the past in the Near East have produced an aristocracy of learning which has not penetrated the sub-strata of society. It is the policy of Near East Relief to stress vocational training. Not more than five per cent of the orphanage children have been selected for advanced training, but the general program of the organization has been directed to serve the children en masse, and to equip them for efficient self-support and usefulness in the social and economic life of the country. The Near East Relief trade schools are training 6,213 boys and girls for leadership in crafts. But of the young people, former orphanage wards who have been able to continue in schools and to take special training, 27 are now employed as government teachers in Armenia and 25 in Greece, and 114 girls have taken courses in nurses' training schools.

#### "Servants of Syria" Organize

WHEN the Week of Prayer special meetings were held at the Lebanon Boys' School, Suk-el-Gharb, Syria, under the leadership of Rev. George H. Scherer, Field Secretary of the World's Sunday School Association, the general theme was, "Getting Clean and Keeping Clean." The topconsidered were: "A Clean  $\mathbf{ics}$ School," "Clean Words," "Clean Hands," "Clean Hearts," "Help Make Syria Clean." About two weeks after these meetings were concluded, the boys were invited to take the following pledge: "I promise that, whatever be my profession, I will dedicate myself to the service of Syria." Under the leadership of a fine Moslem boy, an organization was effected called "Servants of Syria." These boys plan to attack intemperance, gambling and social immorality. Most of these boys are in the Sunday-school connected with the Boys' School at Suk-el-Gharb, though such membership is entirely voluntary. Mr. Scherer states that some of the village children also attend the Sukel-Gharb Sunday-school, and, as an activity of the students, Sundayschools are conducted by the older boys in five villages near-by every Sunday afternoon. The enrollment in these outside schools is about 250.

#### New King of the Hedjaz

THE successive victories in the ▲ Hedjaz of the Wahabi chieftain, Ibn Saoud, were described in the February REVIEW. Word has since come that he has been formally proclaimed King of the Hedjaz as well as of Nejd, and is now in complete control of all northern and central Arabia, with well-defined frontiers agreed upon with Iraq and with the British mandatory power in Trans-Jordania. A letter which appeared in a Cairo newspaper and was quoted in the New York *Times* indicated one practical way in which Ibn Saoud is using his power; namely, in forbidding the exploitation of pilgrims to Mecca. This letter states that Ibn Saoud has reduced the fare both by camel and automobile from Jiddah to Mecca from \$100 to \$2.50 and is taking great pains to make the pilgrimage safe and inexpensive.

#### Help for Assyrian Christians

HE sending by the Protestant T Episcopal Church of two missionaries to Mosul, "to save the remnant of the Assyrian race and church," was reported in the September, 1925, RE-VIEW. Word now comes that they have opened a school of two hundred boys and girls, and have begun the education of a few young men for the ministry. As in the East the priests hold the highest places in public regard, they are also the first who suffer during persecutions. Most of the Assyrian priests were killed during the war, and for nearly ten years there have been no candidates to fill their places. Once this church had 230 bishops in Persia. Now there is not even a priest to bury the dead or baptize the children of 10,000 Christians in Urumia, Persia. For nearly ten years the Assyrians have been living near the ruins of the ancient city of Nineveh, driven from their homes by the Turks. Once a great nation which ruled in the Near East, and five  $\operatorname{centuries}$ ago the strongest Church in the world, they are now reduced to 50,000. For many centuries cut off from the rest of Christendom, they fought against Islam and maintained their Christian faith.

#### GENERAL

#### Y. M. C. A. World-Wide Assets

THE net property and endowment ▲ holdings of the Young Men's Christian Association throughout the world amount to \$193,236,000, according to the annual statement of the World's Committee at Geneva, Switzerland. Of the total holdings approximately eighty per cent is in the United States. The figures show that exclusive of American work abroad, which is counted in the world total, the property and funds of the Y. M. C. A. in this country alone amount to more than \$154,542,000. At the beginning of 1926 there were 7,382 officers employed in the fiftytwo countries in which the Association operated. Of these 5,026 were employed by the American Association.

#### **Roman Catholic Medical Missionaries**

VARIOUS forms of missionary activity on the part of the Roman Catholic Church, such as the opening of a university in Peking, China, have been reported recently in the REVIEW. Word now comes that a new organization, "The Society of Medical Missionaries," opened its first house in Washington, D. C., September 30, 1925. A Catholic weekly says of it:

The work to which the noble women who compose it are devoting themselves is not an innovation. Monasteries and convents for centuries were centers of nursing and healing. Upon the foreign mission field, which is more particularly aimed at by the new society, there is not the least doubt that the pioneers of the cross were also pioneers of the hygiene and remedial agencies which are the common inheritance of civilization. The five laywomen who are its nucleus are all trained specialists-doctors, nurses, dentists and pharmacists-and will not enter their chosen field until a further period of intensive training has been undergone under the direction of their head and founder, Dr. Anna Gengel, a pioneer in medical mis-sionary work in India and the East.



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

Life of David Brainerd. Edited and Abridged by Rev. Homer Hodge. 8 vo. 200 pages, with frontispiece and picture of Brainerd's grave at Northampton, Mass. New York. 1925. Price \$1.50.

The diary of David Brainerd as arranged by Jonathan Edwards is the basis of this little book which puts the great facts of Brainerd's life in a convenient form for many who would not read the extended journals.

The record gives a remarkable incentive to prayer in connection with missions. David Brainerd succeeded in establishing four great centers of Christian influence among the Indians: Kaunaumeek, Albany Co., New York; Forks of the Delaware, in Pennsylvania; Crosweeksung, New Jersey; and at Crambury, New In each of these places he Jersev. built himself a house and established a body of Christian Indians. In addition he labored among the Indians along the Susquehanna River, in New York, and Pennsylvania, and in Connecticut. His interest led to large gifts for the support of the work. All was accomplished through prayer. He usually preached through an interpreter and never enjoyed physical health, yet in answer to prayer he was given strength to ride on horseback hundreds of miles through the forests and his preaching was honored of God to the salvation of multitudes. Twenty-nine years measured the earthly life of this man who has contributed more to the modern missionary movement than any other American missionary. His journals were read by William Carey and helped to send him to India. They were read by Robert McCheyne and helped to mould the remarkable missionary to the Jews. Henry Martyn also fed the fire of his missionary zeal at the same source and his wonderful ministry to India with its culmination in Persia

was the result. We are still reading the experiences of this wonderful soul in communion with God. Prayer is the power behind all successful missionary endeavor. M. T. S.

- Cocidental Interpretations of the Far Eastern Problem. H. G. W. Woodhead, C. B. E., Editor, Pekin and Tientsin Times H. K. Norton, American publicist, and Julean Arnold, U. S. Commercial Attache in China. 246 pp. \$2.00. Chicago. 1925.
- Oriental Interpretations of the Far Eastern Problem. Count Michimasa Soyeshima, House of Peers of Japan, and Dr. P. W. Kuo, President, Southwestern University, China. 213 pp. \$2.00. Chicago. 1925.

These two illuminating volumes should be read in the order named. The Norman Wait Harris Lectures, given each summer at the University of Chicago, look to the "promotion of a better understanding on the part of American citizens of other peoples of the world, thus establishing a basis for improved international relations and a more enlightened world-order." The two books are the lectures for the summer of 1925. The aim is most praiseworthy, the main topic most timely, while it is difficult to see where the foundation could have found lecturers more capable of bringing intimate information on the subject. Japan comes in for consideration, but China is almost always the center of the stage. Russia, Japan, America, Britain, Europe and the world in general to-day, as concerned with China, are under review.

Julean Arnold's concise chapter on China's Economic Resources should be read first to see China's splendid, yet slumbering, economic powers. Woodhead's four chapters should come next, as he reviews China's rather pathetic attempts at establishing a republic, her present disorder and the dangers attending the sudden waiving by Western nations of their extraterritorial rights. Then should follow Norton's brief outline of Russian subtlety in her far eastern diplomacy and her present aims in Northern Manchuria and outer Mongolia.

To stop with the first volume would be to hear the case of the plaintiff and refuse a hearing to the defendant. Count Soveshima has naturally something to say about Japanese and American relations: Japan is poor and seeking peace, war with America is impossible despite the jingoes of both countries, and Japanese exclusion will be settled when the best public opinion in America secures the power. Regarding China, the Twenty-one Demands are admitted as a wrong, and a sad diplomatic blunder. The only semi-apology is that Japan was following European example.

The surprise of the series to some will be Dr. Kuo's skilful handling of the problems of his country. He frankly admits the present squalor but pleads for time among so many millions. He is fearful of Britain in Tibet, Japan in Manchuria and is on his guard regarding Russia in Mongolia, but feels that foreign relations are improving in each case. Regarding customs autonomy he pleads China's sovereign rights, and for shelving extraterritoriality shows how China has codified her criminal law and reformed her courts.

Commenting in closing on the present Anti-Christian Educational Movement, he would incline to make "religious teaching and worship voluntary" and believes the movement "is not as serious as it appears." As to missionary work in general he makes the emphatic assertion, "In spite of the existence of anti-religious movements, and despite the mistakes made by Christian missions, one is led to say in all fairness that their work, taken as a whole, constitutes one of the important factors in the development of a new China."

One wonders what a Russian lec-

turer would say in defense of his country's policy. J. L. S.

Between Black and White. Henry Hugh Proctor. 12mo. 189 pp. Boston. 1925.

"From the backwoods of Tennessee to the temple at Jerusalem," is Doctor Proctor's summing up of his eventful life. He is now pastor of a Brooklyn Congregational church and reveals the eager spirit of a Negro youth struggling for an education and the longings of a race that has come up out of the injustices of the centuries. His references to men and women who have helped his people in their upward climbing reflect the appreciation of one who has felt, but is willing to forget, the sting of oppression by white people and of bitter misunderstanding on the part of his racial brothers. With good cheer he has shared the burden of his people and with patience sought to lift the load, accepting a willing part in movements to create interracial goodwill. Not all of the pages are autobiographical. Six of the sixteen chapters contain the author's views on the Negro's contribution to religious thinking and living and to sacred music and on the Negro's social outlook in the South and North. "Between Black and White" will be a creditable addition to the missionary section of any library. С. н.

India in 1924-1925. Professor L. F. Rushbrook Williams. 8 vo. 435 pp. Index, Maps and Charts. \$1.00. British Library of Information. 44 Whitehall Street, New York. 1926.

India is a continent in numbers and in variety of population. The land, people, resources, customs and problems form a fascinating and a vast subject for study. Dr. Rushbrook Williams, Director of Public Information for India, has prepared this extensive material for the information of the British Parliament and has made it accessible to others interested, with maps, diagrams and statistics. External and internal relations; economic, political and social problems; and a study of the reforms suggested, make up the subject matter of the volume. Much light is thrown on the Gandhi movement, on the Mohammedan situation in relation to the Government and on the causes for the present political and economic unrest. Naturally, little is said of religion and less of Christian missions. The report says, however: "The educational work of Christian missionary societies... is beyond all praise. Schools in large numbers for the education of depressed classes have been founded and a body of public opinion is gradually arising which recognizes that these unfortunates have a claim to be treated as human beings. Already some impression is being created upon the stout wall of orthodox opinion. Last year, a body so representative of Hinduism as the Hindu Maha Sabha passed a resolution removing from the untouchables the ban in regard to schools, public wells, meeting places and temples. More important still, there are significant indications in many parts of the country that class consciousness is slowly awakening among the untouchables."

The Sources of Islam. John Blair. 12 mo. 189 pp. 4s net. Christian Literature Society, London. 1925.

There is much ignorance among Christians as to the claims, the facts and the effects of Islam. Interest in the subject has been growing since the war, but unchangeable Islam has also been changing in practice.

Mr. Blair, who has become acquainted with Mohammedanism in the East, shows wide and careful reading. He distinguishes clearly between what is good and true in Islam and what harmful and false. To understand this religion, one must understand its antecedents and sources. He must realize the reforms that Mohammed instituted and the relation to the Jewish and Christian Prophets. The teachings and practice of this religion of over 200,000,000 people are set forth here concisely and clearly, but in a way that makes the volume a valuable aid to missionaries and other

students. The final conclusion of the author is that, judged by Mohammed's teaching as to the character of God, the doctrine of sin and of salvation from sin, Islam does not show evidence of being from God or a revelation of God.

#### NEW BOOKS

(Continued from Page 323.)

- Central American Indians and the Bible. W. F. Jordan. 88 pp. \$1.00. Fleming H. Revell. New York. 1926.
- The Cost of a New World. Kenneth Maclennan. English Edition. 185 pp. 2s, 6d. Livingstone Press. London. 1926.
- The Redemption Reciter. By Pickering. 104 pp. 3s. Pickering & Inglis. Glasgow.
- The Task of the Christian Church: A World Survey. Thomas Cochrane, Editor. World Dominion Press. London. 1926.
- Modern Missions in Chile and Brazil. W. R. Wheeler, R. G. McGregor, M. McL. Gillmore, A. T. Reid, and R. E. Speer. 430 pp. \$2.50. Westminster Press. Philadelphia. 1926.
- American Relations with China. Report of Conference held at Johns Hopkins University, September, 1925. 184 pp. \$1.50. Johns Hopkins Press. Baltimore. 1926.
- Present Situation in China and Its Significance for Christian Missions. 40 pp. 25 cents. Committee of Reference and Counsel. New York. 1925.
- Addresses for Women Workers. Mrs. George H. Morrison, 212 pp. \$2.00. George H. Doran Co. New York. 1926.
- Evangelistic Sermons. J. C. Massee. 182 pp. \$1.50. Fleming H. Revell Co. New York. 1926.
- Outline for the Study of Dervishism. Prepared by George Swan. Pamphlet. 50 cents or 2s. Nile Mission Press. Cairo. 1925.
- Year Book of Prayer for Missions, 1926: Presbyterian Church in the U. S. A. 25 cents. Philadelphia Office, Board of Foreign Missions of Presbyterian Church in U. S. A., Witherspoon Building, Philadelphia.
- Jewish Confessors of the Faith. Henry Einspruch. 35 pp. Jewish Missions Committee of United Lutheran Church of America. Baltimore. 1925.
- The Beast, Modernism, and the Evangelical Faith. Francis Asa Wright. 311 pp. \$2.00. Stratford Co. Boston. 1926.
- Do Fundamentalists Play Fair? Wm. Mentzel Forrest. 117 pp. \$1.00. Macmillan Co. New York. 1926.

(Concluded on third cover.)

# HARTFORD SEMINARY FOUNDATION

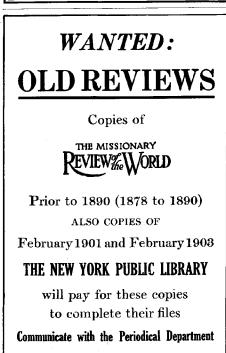
### **Theological Seminary** School of Religious Education Kennedy School of Missions

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- A Retrospect and a Forecast: Fifty Years of Missionary Work in South Africa. 1875-1925. Edgar H. Brookes. Illus. Map. 23 pp. 9d. Mission Suisse Romande. Lausanne, France, 1925.
- Francis Balfour of Basutoland: Evangelist and Bishop. Bishop Montgomery. Foreword by the Archbishop of Capetown, Illus. 104 pp. 1s 6d. Society for the Propagation of the Gospel. London. 1925.
- The Truth About the Chinese Republic. H. W. G. Woodhead. 287 pp. Hurst & Blackett. London. 1926. 158.
- China and the West: A Sketch of Their Intercourse. W. E. Soothill. Map. 216 pp. 108 6d. Oxford University Press. London. 1925.
- The Passing of the Dragon. J. C. Keyte. Illus. \$3.00. Edward Evans. Shanghai. 1925.
- Papua of Today: An Australian Colony in the Making. Sir Hubert Murray. Illus. Maps. 324 pp. 21s. King. London. 1926.
- Women in Ancient India: Moral and Literary Studies. Clarisse Bader. 356 pp. 10s 6d. Kegan Paul. London. 1925.
- Women of Bengal: A Study of the Pardanasins of Calcutta. Margaret M. Urquhart. Illus. 165 pp. Rs. 2. 8. Association Press. Calcutta: 5s. Student Christian Movement. London. 1925.
- The Depressed Classes and Christianity. P. O. Philip. 52 pp. 4 as. Christian Literature Society. Madras, 1925.
- In the Heart of Asia. P. T. Etherton. 305 pp. 16s. Constable. London, 1926,
- Life in the French Congo. Gabrielle M. Vassal. Illus. 192 pp. 12s 6d. Fisher Unwin. London. 1925.
- Village Schools in India: An Investigation with Suggestions. Mason Olcott. Foreword by D. J. Fleming, Illus. Rs 2. Association Press. Calcutta, 1925.
- The Apostle of the Marshes: A Story of Shomolekae. J. Tom Brown. 109 pp. 2s 6d. R. T. S. London, 1925.
- The Origin of Islam in Its Christian En-vironment: The Gunning Lectures De-livered in Edinburgh University, 1925. Richard Bell. 232 pp. 10s 6d. Mac-millan. London. 1926.
- A Handbook of Early Muhammadan Tradition: Alphabetically Arranged. A. J. Wensinck. 200 pp. 26s. Brill, Leyden: Luzac, London. 1926.
- Healing of the Nations: Studies in Some International Aspects of Social Prob-lems. Archibald Chisholm. 155 pp. 4s. Student Christian Movement. London. 1925.



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#### PERSONALS

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

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

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

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

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

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

SENORA NATALIA CALLES, wife of the President of Mexico, has accepted the hon-orary presidency of the Women's Christian" Temperance Union in that country.

REV. ARTHUR B. Moss has retired from the associate secretaryship of the Methodist Episcopal Board of Foreign Missions to be-come pastor in Jamaica, N. Y.

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

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

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

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

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Hartford Seminary Foundation Hartford, Conn.

# THE MISSIONARY Review of the World DELAVAN L. PIERSON, Editor

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#### NEW BOOKS

- 7. S. Arnot, African Missionary Explorer. James J. Ellis. 62 pp. 1s. Pickering & Inglis. Glasgow. 1926.
- William Carey. J. H. Morrison. 218 pp. Hodder & Stoughton, London. George H. Doran, New York. 1926.
- thats with Children. Amy Le Feuvre. 108 pp. 2s 6d. Pickering & Inglis. Glasgow. 1926.
- Moslem Women. A. E. and S. M. Zwemer. 263 pp. Paper, 50 cents; Cloth, 75 cents. Central Committee for the United Study of Foreign Missions. West Medford, Mass. 1926.
- Modern Education in Kores. Horace H. Underwood. 328 pp. \$4.00. International Press. New York, 1926.
- Our Templed Hills. Ralph A. Felton. 235 pp. Paper, 60 cents; Cloth, \$1.00. Council of Women for Home Missions or Missionary Education Movement. New York. 1926.
- Sarangie, a Child of Chosen. Lois Hawks Swinehart. 157 pp. \$1.25. Fleming H. Revell. New York. 1926.
- Through an Indian Counting Glass. Elizabeth Wilson. 116 pp. \$1.00. Woman's Press. New York. 1926.
- Two Young Arabs. Amy E. Zwemer. 216 pp. Paper, 50 cents; Cloth, 75 cents. Central Committee for the United Study of Foreign Missions. West Medford, Mass. 1926.
- The Wonderful Names of Our Wonderful Lord. T. C. Horton and Charles E. Hurlburt. 191 pp. Biola Book Room. Los Angeles, California. 1925.
- Youth Looks at the Church. Addresses, Questions, Discussions and Findings. National Interdenominational Student Conference. 295 pp. \$1.00. Abingdon Press. New York. 1926.
- Soonderbai Powar. K. Storrie. 110 pp. 3s. Pickering & Inglis. Glasgow.
- Treading the Winepress. Ralph Connor. 394 pp. \$2.00. George H. Doran Co. New York. 1925.
- The Worship of Nature. Sir James George Frazer. 672 pp. \$4.00. Macmillan Co. New York. 1926.
- India in 1924-25. \$1.00. British Library of Information. New York. 1926.
- Outline and Object. J. W. Jordan. 190 pp. 3s. Pickering & Inglis. Glasgow.
- Practical Health Talks. H. E. Gehman. 75 pp. \$1.00. Stratford Co. Boston. 1926.

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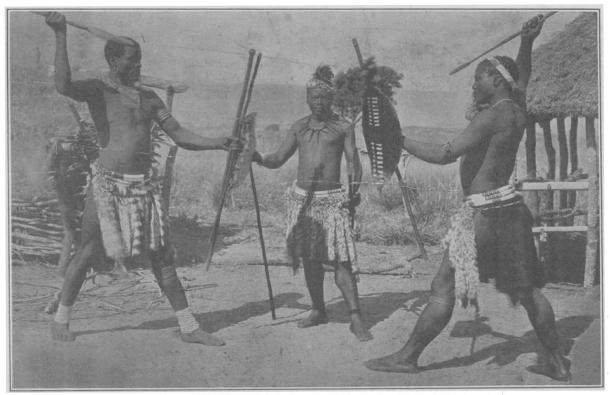
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"GOLD IN THE ORE" - UNCIVILIZED ZULUS, READY FOR REFINING (See page 429)

# THE MISSIONARY REVIEW The WORLD

## JUNE, 1926

VOL.

NUMBER SIX

## ORGANIZED ATHEISM IN AMERICA

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

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

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

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

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

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

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

It is difficult to understand the motive that atheists have in their efforts to spread such disbelief in God. It may arise from a desire for publicity, may show an inclination to "radicalism," may be due to a wish to secure a following, or may be based on a misconception of the meaning of liberty. How different is the motive that actuates the Christian in his missionary work. His desire is to spread the Good News of God's love, of the free gift of life through Christ, as he has experienced it. He knows the comfort, the power and the joyful satisfaction that come from faith in the loving Heavenly Father and all-wise Ruler of the universe. He knows the effect when lives and thoughts are brought into sympathetic harmony with Him. The atheistic propaganda, so far as it succeeds, can only spread selfish individualism, chaos and despair. The Christian propaganda that produces an intelligent following of the teachings and spirit of Jesus Christ will bring harmony, human brotherliness, unselfish service and calm confidence to face the realities of life or of death.

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

#### FINDINGS OF THE MOTT CONFERENCE IN CHINA

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

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

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

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

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

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

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

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

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

## CHRISTIAN COOPERATION IN MOSLEM LANDS

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

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

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

## PROGRESS IN LATIN AMERICA

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

One of the important findings of the Montevideo Congress calls for the uniting of the churches and boards, in certain strategic centers, to support workers among student classes. A significant event last year was the appointment, by the Young Men's Christian Association, of Dr. John A. Mackay, of Lima, to work with the student classes in the different countries of South America. The Association has already been sending Sr. Julio Navarro Monzó to lecture to the student and other intellectual groups, and with marked success. The carrying out of the one hundred and six findings of the Montevideo Congress, as far as possible, with the raising of more than two million dollars for South America and the proper organization of the various conferences for the Caribbean region in order to deal fearlessly with the important questions facing the Christian forces of those countries, challenge us to renewed faith and consecration.

#### **RELIGIOUS EDUCATION IN BRAZIL**

N OT union, but division follows the preaching of Christ. Some believe and follow, while others reject and oppose. It is one of the results of human free will and of religious liberty. 'The Bible and Christ form the greatest dividing line in the world for or against! It is for man to choose. But, even where there is nominal oneness of allegiance, there is great division as to definition, method and the implications of discipleship. In Brazil, for example, where the Roman Catholic Church was long in undisputed control, and where the priests still exert great power, two amendments to the Constitution have recently been proposed—one seeks to declare Roman Catholicism as the religion of the country and the other provides for religious instruction in public schools.

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

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

"While Protestants recognized that religious instruction should not be divorced from public education, they felt persuaded that the two amendments constituted a move to include the Roman Catholic teaching of religion in public schools. While foreign missionaries refrained from taking part in the discussion, the Protestant nationals took the risk of being charged with unchristian beliefs and principles. The situation in Brazil presents a striking contrast to what is taking place in the United States, where an increasing number of Protestant Christians are pleading for the privilege of reading and teaching the Bible in the public schools, and the Roman Catholics tenaciously oppose the movement.

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

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

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

## THE CHINESE HONOR DR. CHRISTIE

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

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

Dugald Christie, a native of Scotland, came across the sea to Manchuria in the eighth year of Kwang Su of the Manchu Dynasty, and established the Mukden Hospital. In the first year of the Republic he organized the Medical College, by which the treatment of disease was for the first time placed on a scientific basis. He won universal approbation for his unwearied labors as a pioneer in charitable work.

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

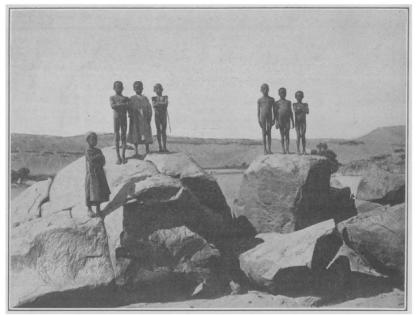
His virtue and merit are imperishable. Accordingly a sum of money has been raised for the erection of this bust in bronze, to preserve his memory, and this brief account of his life has been carved in stone, as a stimulus to all who shall read it.

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

#### AMERICA — AN INTERNATIONAL EXCHANGE

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

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



WHAT IS THE OUTLOOK? - A GROUP OF SUDANESE CHILDREN

# A New Nation in the Making-in Africa

Impressions of the Anglo-Egyptian Sudan Revisited BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., CAIRO, EGYPT

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

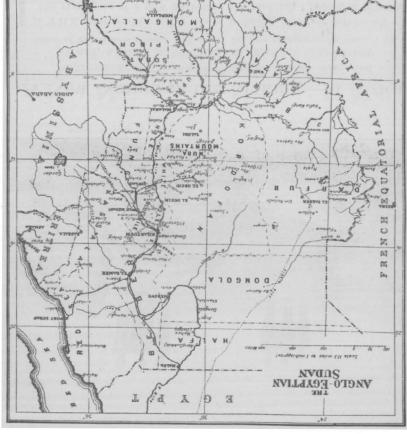
I N THE vast Sudan today there is being enacted before all eyes the spectacle of a new nation in the making. Hitherto the many tribes and peoples of the territory south of Wady Halfa, and north of the Uganda frontier have neither politically or ethnologically had much in common. But for the past two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

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

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



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

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

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

COLONY

KEMAN

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

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

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

#### I. AREA AND POPULATION

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

Province	Chief Town	Area	Population
Bahr-el Ghazal	Wau	119,800 sq. mi.	2,500,000
Berber	El Damer	40,800	171,412
Blue Nile	Wad Medani	13,900 ** **	259,154
Darfur	Al Fasher	142,500 '' ''	<b>400,0</b> 00
Dongola	Merowe	120,100 ** **	151,849
Fung	Singa.	31,800 '' ''	114,000
Halfa	Halfa	113,600 '' ''	40,708
Kassala	Kassala	59,500 ** **	140,000
Khartum	Khartum	5,200 ** **	186,400
Kordofan	El Obeid	117,400 '' ''	486,622
Mongalla	Mongalla	60,700 ** **	300,000
Nuba Mountains	Talodi	34,600 ** **	317,811
Red Sea	Port Sudan	34,900 ** **	113,415
Upper Nile	Malakal	60,000 ** **	700,000
White Nile	El Dueim	16,500 ** **	290,000

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

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

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

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

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

Everywhere one finds the Religious Brotherhoods of Islam in evidence. The Qadariya (here called the Jilaniya) the Mirganiya, Ahmadiya (or Idrisiya) and the Rashidiya orders have their *zawias* or religious houses.<sup>2</sup> We visited one at Um Dabban near Khartum. It was a beehive of many activities—school and mosque, sacred tree and enclosure, a place for sacrifice and holy graves, a guest-house nicely furnished where they offered us tinned provisions and coffee. In such centers out in the open desert they teach young lads the mystic-way and from here the *wali* or saint goes on his pilgrimage.

Finally the saint, male or female, dies and their tombs become centers of miracle and pilgrimage. At Khartum North we visited two of such saints' tombs. That of Nafessa is scarcely thirty years old but she has a constant stream of worshippers and the grave is covered with more "holy curtains" of many hues than the Tabernacle in the wilderness. In the Northern Sudan on every barren hill and under every green tree we may see saints in the making. Worship consists of muttered prayers, touching the grave or tying bits of cloth to the bier and rubbing its dust on the forehead.



A TYPICAL SUDANESE WOMAN

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

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

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

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<sup>&</sup>lt;sup>1</sup> Cf. P. E. Martin—"The Sudan in Evolution," p. 246-247 (London, 1921). <sup>2</sup> Carmine Willis—"Religious Confraternities of the Sudan" (Khartum, 1921).

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

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

#### II. MISSIONARY OCCUPATION

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

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

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

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

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<sup>8</sup> Cf. "Ten Years' Captivity in the Mabdi's Camp," by Father Ohrwalder.

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

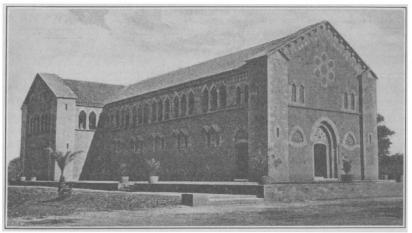
The American United Presbyterian Mission entered in 1900 under the leadership of the Rev. John Kelly Giffen, D.D., and Rev. George A. Sowash, D.D. With similar enterprise and methods as in the Nile Valley their work has expanded until it reaches from Wady Halfa across the borders and into Abyssinia.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

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

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

During my all too brief visit at Khartum and Omdurman in February-March last the changes I noticed since my former visit ten years ago were, from a missionary standpoint, full of promise. A new day has dawned. Doors once closed are wide open and the people responsive as never before. At Doleib Hill where they toiled 420

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



THE PROTESTANT CATHEDRAL AT KHARTOUM, EGYPTIAN SUDAN

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

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

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expressed that only by doubling the forces now on the field could the present opportunity be adequately met. Every station and every institution I visited is under-staffed. The places on the map where "the true Light now shineth" are after all like little candles burning in the night of paganism and Islam. Vast areas and millions of people are untouched by all the societies now on the field. The provinces of Kassala, Dongola (for the greatest part) Kordofan.

Darfur. the northern half of Bahrel-Ghazal, the Nuba Mountains. Fung and the White Nile district are practically unoccupied. Who holds the mandate for the spiritual and moral uplift of these multitudes?

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

- The strings of camels come in single file,
  - Bearing their burdens o'er the desert sand:
- Swiftly the boats go plying on the Nile, The needs of men are met on every hand
- But still I wait
- For the messenger of God who cometh late.

The great Makwar Dam at Sennar is a rebuke and a challenge to the faint-hearted and lukewarm in the Christian churches. Here is material investment of eight

THE REV. MALEK FANOAS Pastor of the Church in Khartoum

million pounds (sterling) in concrete and steel, in brain and brawn, with absolute faith that the investment will bring adequate return. Faith in what? in the fertile soil and in the fellahin Sudanese.

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



### Obstacles to Christianity in China\*

BY BEV. JAMES L. STEWART, D.D., CHENGTU, WEST CHINA

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

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

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

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

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

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

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

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

### HINDRANCES PECULIAR TO THE PRESENT

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

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

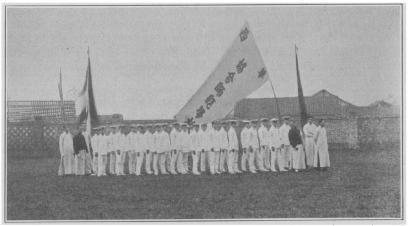
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That converts were by becoming Christian also becoming the subjects of France, or Britain or America was quite the common consensus of opinion a quarter of a century ago, following the breaking down of the Boxer Rebellion. The new Republic has done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

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

III. Anti-Capitalistic Sentiment. Much of the conflict with the foreign nations in the past has arisen over questions of trade. As commerce requires capital, it is easy to conclude that all is capital-Westernism spells Imperialism and back of Imperialism is istic. capitalism—that is the thesis. All this has been aggravated of late by the growth of industrialism. Child and woman labor, long hours, unsanitary conditions, small pay, strikes are not new things in China. But all these have been emphasized by the mills and factories now springing up in so many port cities. With them have come new forms of labor organizations well known in the west with resultant conflicts, lock-outs, strikes and riots. Such conflicts are all the easier to create and embitter when the mill owners happen to be foreigners. Then the issue seems quite clear. It is Western capitalism crushing and exploiting China's helpless citizens. Who would not heed their cry of distress? And the missionaries and therefore their converts. what is their relation? They are the "running dogs" for the capitalists. They penetrate into the country. Some trouble arises in sonsequence, new demands are made of the nation, some new port is opened or seized, and the ultimate fruits of victory go to the capitalist. This reasoning again results in one of Christianity's hindrances.

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



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

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

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

### PROFOUNDER HINDRANCES WITHIN THE CHURCH

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

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

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



CHRISTIAN STUDENTS AT COMMENCEMENT IN WEST CHINA UNION UNIVERSITY

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

III. A Misinterpreted Message. All Protestantism belongs to the Fuh-yin, the "Glad Tidings" group, and despite their differences and divisions men and women all over vast China are being led to the one Christ. In the past the varying denominational emphasis did not so much disturb the believer. But today the doctrines of the schools are being attacked by angry and adverse criticism. Naturally misinterpretations, extreme views which the great majority of the Christian communion have long since discarded but which still find their way to the field, suit such criticism best, and lead to ridicule of the whole message. Some of the more serious in the anti-Christian movement urge that China needs Christ, her sons should "cultivate the passion and personality of Jesus." They hold that the Church is His false interpreter, and say: "We do not need the Church with its creeds and its contradictions, we can go ourselves to the source." In the light of all this, it is little wonder that our own membership are inquiring, "What really is Christianity"? The confusion and contention may be full of hope for some future time but they are hindrances today. Yet who knows, perhaps the purer Christianity in both precept and practice will come clarified by the Chinese Church. In the meantime, too often, the Christ is being again crucified by the misconceptions of His friends.

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

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

# Frederick B. Bridgman, of South Africa

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

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

Dr. Bridgman radiated an influence all over South Africa and indeed to the ends of the earth. Some men are great as seen from afar, some, like Dr. Bridgman, are great and good to those nearest also. One's heart is greatly moved in reading the tributes written to

Mrs. Bridgman from South Africa. The pastor of our native church in Johannesburg, Rev. G. Sivetye, wrote:

"We are as the dead. In many gatherings I have attended in the Transvaal, both Black and White have witnessed of him. Would that our people in Natal might have heard these testimonies. I know of no man so mourned by his friends as this missionary of ours. Indeed the Lord has called him to some greater work above.... What our Father and Umfundisi (missionary) accomplished in so short a time compels me to think that he was conscious that he would be called for higher service soon. It is indeed a higher service for which he has been called or else God could not have



FREDERICK B. BRIDGMAN

taken him from the work in which he was most needed. We all feel helpless. There was so much that was dependent upon his wisdom and clear judgment and so much that cannot be done without his aid."

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

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

"That this meeting of Native Ministers tender the Association's sincere condolence in the sad loss which they, the natives of South Africa generally, have sustained in the early demise of Dr. F. B. Bridgman. They feel that his memory will be treasured as that of the most valued and beloved of South African missionaries and champions of the native cause."

A native of Natal writes:

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

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

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

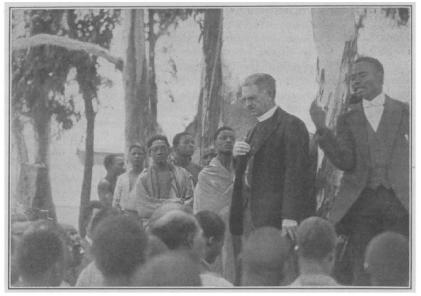
"I am sure that not only myself but all the other members of our Mission feel that in the loss of Dr. Bridgman the cause of Christian missions all over South Africa has suffered. A brave and mighty soldier has left our ranks, and we bow our heads in sorrow and submission."

### DR. BRIDGMAN'S LIFE

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

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

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

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

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

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

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

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

He must raise the money, inspire the natives to give enough at least to kindle spiritual fire, superintend the work. He must start and keep up schools, find and pay teachers, that the head might keep pace with the heart. He must train lay preachers, instruct sixty or more a week, know them personally, listen to their grievances and needs, and help in many ways unnecessary in the homeland. Mine compounds must be visited, sites secured, managers conferred with, conditions studied. Visitors from home and abroad must be entertained. Surely he forgot to preach, and trampled on the Great Commission. *Never!* He preached as if preaching was his only business. His sermons whether in English or in Zulu showed the keenness of a scholar, and the "far ben" depth of one who comes from God, and speaks to the "heart of the people." Some of these were masterpieces, as that on "The Worth of the Individual Soul." The most despised coolie seemed transformed into a diamond.

### Some of Dr. Bridgman's Sayings

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

"Who needs patience more than a missionary?"

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

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

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

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

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

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

### SOCIAL SERVICE AND REGIONS BEYOND

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

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

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

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

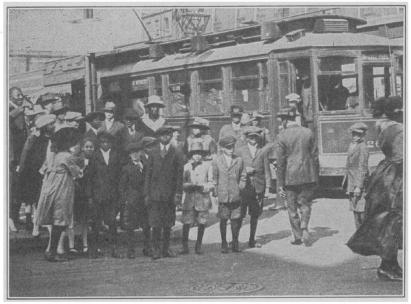
Perhaps the climax of his missionary service was in his struggles to help the "regions beyond." He toiled for Bushbuck Ridge, about 400 miles from Johannesburg, in the Transvaal. Thirty-five thousand natives were living in darkest heathenism. A native leader, converted in an evening school in Johannesburg,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

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

### A MAN AND A MESSENGER

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

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



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

### The Negro Church in the City

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

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

THE NEGRO CHURCH AND NEGRO MIGRATION

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

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

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

### THE NEGRO CHURCH AND THE PUBLIC SCHOOLS

The Negro Church in St. Louis has rendered a much-needed service by keeping in touch with the School Board of the city. We have kept its members reminded of the big increase of the Negro school population. Nearly one half of the seventeen thousand Negro school children here came to us in this last decade or were born of parents who came during that period. Unless the school authorities are kept posted so as to make provision for this increase, multitudes of our young become street gamins and court dockets are filled with cases of juvenile delinquency and crime.

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

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

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

Naturally, when hundreds of thousands of dollars are involved in providing new schools it is important to know that this migratory movement into our cities is not a spasm, not an unrest of a few months which will die down and be followed by a tremendous recession, entailing great loss of money and energy. We are convinced here in St. Louis that the spreading of Negro Americans over the nation, in the light of the genesis of this great trek and its inspiring causes, is to be followed by no such recession — it is a permanent change of habit. If these migrants are here in the North meeting an industrial necessity as they are doing in St. Louis, their children ought to be properly trained and fitted for life and not allowed to perish in ignorance, disease and crime.

#### THE NEGRO CHURCH AND THE RESIDENCE QUESTION

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

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

### THE NEGRO CHURCH A CO-WORKER IN CHRISTIAN WORK

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

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

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

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

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

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

## Some Handicaps of the Negro \*

BY CHARLES S. JOHNSON

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

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

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

<sup>\*</sup> From "The World Tomorrow."

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

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

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

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

Children of this generation begin by reading in their fairy stories that black is associated with evil, in their geographies that there are five races of man of whom the Caucasian is superior, in their histories that Negroes were slaves and left no other mentionable contribution to the history of the world; in their science textbooks that the Negro is "prognathous, has a smaller cranial capacity and emits an odor like a goat," all to make up the content of a prejudice in later life for which they can assign no other cause save that of instinct and natural aversion.

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

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

## A Negro View of the Color Problem\*

#### BY JESSIE FAUSET

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

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

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

\* From "The World Tomorrow."

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

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

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

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

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

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

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

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

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

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## Dr. John C. Young of Aden, Arabia

A Romance of Medical Missionary Service BY REV. CAMPBELL M. MACLEROY, B.D.

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

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

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

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

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

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

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

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

In South Arabia as a mission field, Young found a barren soil ---as far as statistics could show. Open conversions were very few, and there is little wonder if we remember that it means certain persecution or death to forsake Islam and remain in that land. Sheikh Salem, the most noted convert, had to suffer great trials, and once Dr. Young had to make a flying visit to Paris to secure his liberation from unjust imprisonment. But statistics are not the measure of success in God's work, and the healing ministry of those years softened many hearts among Arab tribesmen, and turned foes into friends.

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

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

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

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

# The Plight of the Assyrian Christians

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

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

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

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

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

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

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

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

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



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

#### INTERCESSORY MISSIONARIES

A Project for Adult Mission Study Classes\*

REPORTED BY NELLIE EARLES QUIMBY

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

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

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

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

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

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

PROGRAM FOR A MEETING TO ENLIST INTERCESSORY MISSIONARIES

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

RESPONSIVE READING — Scripture verses on prayer.

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

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

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

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

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

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

"We had had a day of remarkable success in the village work. Everywhere we went doors flew open and people were touched by the Message. Several times I said to the native preacher and to the Bible reader, 'Someone is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could

be accounted for in no other way. "Out of this thought came a poem which I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying, 'God has led me to select your name for special prayer, and today my fivehour prayer period was given to you.' The date, allowing for difference in time, exactly coincided with the one on which I wrote the poem. I sent her a copy and she has been my staunch prayer comrade ever since.''

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

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

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

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

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

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

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

PRESENTATION OF THE PRAYER PRO-JECT—The leader must put time and prayer upon the preparation of this part of the service. Study thoroughly Chapter VI in "Prayer and Missions," by Helen Barrett Montgomery. Emphasize especially the cultivation of the prayer life (pages 188-195), and definiteness in prayer (the first paragraph of page 199), and from the last paragraph on page 203 through the first one third of page 207.

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

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

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

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

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

#### A TOUR OF TWELVE

#### REPORTED BY MRS. JAMES C. LEWIS

When I was a little girl I heard that a girlhood friend of my mother's had come home for furlough after serving as a missionary in Africa. I longed to go to the city, sixteen miles distant, to see a real, live missionary and to hear of her wonderful experiences, but I did not get to go. Thirty years ago the visit of one missionary to a town was an event of great importance. In these modern days when many missionaries are on furlough every year, it is not unusual for them to go two and two, as did the first disciples under the direction of Jesus, to visit every town in certain localities. Not only in churches but also in schools, and before men's and women's organizations of various kinds these team mates speak so that practically every one may have opportunities to hear of their experiences, their reports of what has been done, and their plans for future work.

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

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

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

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

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

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

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

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

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

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

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

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

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

The entire tour accomplished much. By visits to the churches, valuable personal contacts aroused greater missionary interest. In the conferences, special problems have been heard and helpful solutions offered. The pictures gave valuable information in an attractive and impressive way, while the pageant opened the eyes of thousands of people to a new understanding of what it means to "leave all to follow Christ."

#### FOR THE WEEKLY GROUP MEETING

#### BY MILTON STAUFFER

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

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

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

2. Many groups may feel the need of greater emphasis on "the things most surely believed among us." One meeting each month is not too much for volunteers to devote to matters of Christian faith and doctrine. Have we sufficient reason, not to mention experience, behind our religious convictions? Are we preparing to intrepret our religious beliefs to non-Christian Orientals in terms which they can understand and which will win their sympathetic consideration? Too many volunteers do not know their English Bibles. They merely hope to some day. They are not yet able to introduce Jesus intelligently to others and to interpret Christian belief. It is a painful confession and alarming. Why not regard the other members of your group as non-Christians once each month and "tell the story"? Why not discuss within the group at least three or four of the most recent books on Christian faith and doctrine each year?

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

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

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

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

6. The occasional use of foreign students, if necessary from neighboring campuses, is heartily recommended. These students should be encouraged to speak frankly on the peculiar needs of their homelands, and if qualified to interpret the character and longings of the indigenous churches abroad especially with reference to future missionary cooperation, should be urged to do so, in order to familiarize the volunteers with the changing aspects of missionary service in many sections of the still relatively non-Christian world.

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

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

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

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

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

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

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

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

15. Occasional meetings might be devoted to such general subjects of primary interest to volunteers as "The Evangelization of the World in this Generation," the declaration card of the Movement, the relation of the Christian life to the missionary spirit, the Union Conference, summer possibilities for home missionary experience, the realization of our fourfold purpose through our identifying ourselves with the religious organizations of our campus.

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

#### A RADIO PROGRAM

#### REPORTED BY MARION KING THOMPSON, Lynchburg, Va.

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

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

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

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

## Woman's Home Mission Bulletin

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

#### A NEW VENTURE

#### BY GERTRUDE CODY WHEATON

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

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

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

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

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

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

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

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

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

In a city of over a million people it is hard to determine where to take eight One - Day - Demonstrating - Missions-Institutes. Since this was all under The Federated Churches we had to be sure to use churches of a variety of denominations. Next, the churches must be easily accessible, and equipped with a dining room to accomodate at least one hundred women for the noon luncheon. A committee on places and hospitality was necessary. The twenty or more churches in the various districts were invited by the president of the entertaining church and the whole missionary society acted as hostesses. To one Institute a large delegation of colored women came from several churches. The prominent missionary women who were hostesses deliberately sat with some of this group at lunch so that they would be sure to feel entirely welcome.

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

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

Another result has been that one group of women in a very prominent church decided that they, too, would study missions. There had never been a group studying by themselves in that church. As they purchased their books they said, "This is the result of seeing these other women so interested. It comes out of your Institute." We know there are great results we cannot measure but we feel sure that we are working hand-in hand with Christ, "My Father works 458

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

#### PAR STANDARD

#### For a Rural Church

#### Physical Equipment

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

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

#### Finance

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

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

#### Meetings

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

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

**Beligious and Missionary Education** 

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

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

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

#### Ministry

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

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

#### Program

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

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

#### Cooperation

Cooperation with:

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

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

Summary

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

## Woman's Foreign Mission Bulletin

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

#### AN INTRODUCTION TO MRS. CHIU, OF SHANGHAI

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

#### THE INDUSTRIAL SITUATION IN CHINA

BY W. T. ZUNG CHIU, Shanghai, China

Not until very recent years have people taken any interest in the welfare of the workers. The products of Chinese handicraft have been admired and treasured far and wide, for centuries. But how many people have ever troubled themselves with the conditions under which those beautiful silks, tapestries, carvings, linens, potteries and so forth are made? Likewise for more than thirty years since the introduction of machinery into China nobody seemed to be concerned with the multitude of evils in connection with modern industry such as child and woman labor, long hours, unhealthy conditions or low wages. We might say that some people, either Christians or non-Christians did appear to take interest in the poor people by doing excellent charity work but few have ever tried to seek the roots of poverty, misery, and wretchedness. Among these few are the Y. M. C. A., Y. W. C. A. and the Christian Church which find their expression in various ways. The Y. M. C. A. through its social and industrial workers is doing educational and welfare work among the workers in different places; the Y. W. C. A. has been doing work along the line of creating public opinion and studying the conditions of labor; and the Church definitely adopted a labor standard in May, 1922, at the National Christian Conference.

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



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

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

1. Long working hours.

Fourteen or sixteen hours in old work

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

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

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

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

#### 2. Low wages.

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

#### 3. Child labor.

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

#### 4. Unhealthful conditions.

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

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

China is a member of the League of

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

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

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



#### AFRICA Purity Work in Cairo

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

#### Sowing Seed in Suez

**R**EV. H. E. Jones, of the Egypt General Mission, writes from Suez: "On one occasion Pastor Sadek and I got into the hands of some fanatical men, who seized all our literature and took us by force to the Omdeh (the headman of the district). He threatened to bring us before the authorities in Suez unless we signed an agreement not to distribute literature in his district. We refused to do so, and he, reconsidering his threat, eventually allowed us to return home. which meant some hours of weary trudging. On this occasion we did so much appreciate the calm fortitude that Pastor Sadek showed when so many insulting remarks were poured upon him.

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

#### Sudanese Sunday-Schools

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

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

#### Yoruba Christians Loyal

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

#### Whole Heathen Village Won

THE Rev. W. J. Payne, working for the Church Missionary Society in Benin City, in the Benin Province of Nigeria, writes that the work at Ewonika, a new outstation sixteen miles away, is remarkable for its rapid growth. Only last April there was not a single Christian in the village. A special evangelistic effort throughout the district was made during Passion Week, and some Christians from Benin City went to Ewonika. The people had just been celebrating the annual festival of the village idol; but they listened to the Gospel, and asked the Christians to stay with them a few days, and then to return to teach them on Sundays. After a few weeks practically the whole village decided to become Christian, and they had a public burning of idols. Just after this a tree fell across the pathway leading to the place where the village idol had stood, and this was taken by the people as a sign of approval from God that the idol had been destroyed. They are now building a church and teacher's house, and twenty-five children are attending school.

#### **Courthouse Dedicated with Prayer**

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

#### Union in Central Africa

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

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

#### THE NEAR EAST

#### Protesting the Lausanne Treaty

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

#### **Moslem Praises Missionaries**

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

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

#### Present Activity in Turkey

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

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

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

#### Leaders Needed in Persia

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

#### In Irak and Arabia

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

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

#### New Plans in Bahrein

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

#### School for Boys in Aden

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

we can.

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

#### INDIA, SIAM AND MALAYSIA Remarriage of Hindu Widows

1926]

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

#### Witness of Indian Laymen

A SPECIAL evangelistic campaign conducted by Canadian Baptists at Vuyyuru, Madras Presidency, is described as follows by Rev. A. Gordon: "The two-weeks' effort was conducted at the end of November when the weather was settled, the moon shining and the people free from labor prior to the commencement of harvest. The period of preparation had been carried out most heartily at most of the villages, as is evidenced by the fact that 2,171 Christians learned the campaign story, hymn and Golden Then of the Christians who Text. actually gave up a day or days' chances of coolie work and went to other villages along with the workers to help in the preaching, there were over 250. The importance of this type of willing Christian service cannot be over-emphasized, for it is in this wise that India must be evangelized. It is the witness of the Christian laymen and women which induces so many of their heathen brethren and sisters to give up their names as desiring to know more of this matter; hence a record of 2,500 inquirers. Probably the most interesting feature in the reports of these 490 meetings held during the two weeks was the increasing demands made by caste people for more preaching among them. Ever so many definite invitations to come and present their message were made by these classes to our poor outcaste pastors and workers."

#### The Gospel for All Groups

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

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

#### Versatile Indian Preachers

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

#### Mrs. Naidu, Swarajist

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

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

#### **Pioneering in Assam**

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

#### Britons and Burmese Slaves

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

human sacrifice, was announced in the February Review. A wireless message to the New York Times April 29th told of the return of the expedition, headed by Deputy Commissioner J. T. O. Barnard, of the Burma Frontier Service. It had been stated that the slaves would be bought for about \$30 apiece, but the report says that 3.445 had been set free for 19,-000 rupees, which would make the price about \$1.80. Commissioner Barnard reports that there was no limit to the gratitude and joy of the Kachins who were emancipated through the act of the "Great White Chief," Sir Harcourt Butler, Governor of Burma. Thirty-four villages agreed to give up human sacrifices. Others suggested that if the Government would provide the victims for holding a final sacrifice the practice would be stopped.

#### Siamese Christian Lepers

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

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

#### CHINA

#### To Limit Missionaries

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

#### Anti-Christian Agitation

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

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

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

36 attacked mission schools, "

- Christianity in general, 34 "
- 11 Christians, "
- $\mathbf{5}$ the Christian Church, "
- $\mathbf{5}$ preachers, "
- Christian literature,  $\mathbf{2}$ " 1
- the Bible, 1 " Jesus Christ.

#### New Name for Canton College

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

#### Street Evangelism in Szechwan

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

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

#### **Real Religion in Saigon**

REPRESENTATIVE of the Christian and Missionary Alliance in French Indo-China tells of an Annamese young man, assistant station master in the Saigon railroad depot, who was converted and who, after living a consistent Christian life and bearing faithful witness for several months, was taken ill and died. On his deathbed the young man called together the members of his family and testified to the power of Christ to save from the sting of death. As a result practically his whole household accepted Christ and the village was opened to the gospel message. Some time later a man was inquiring for the home of this young man and asked, "Where is the house of the young man who used to be the assistant station master at Saigon but who died last December?" The people did not know, but after explanation said, "Oh, you mean the young man who had religion? He lived over there." His neighbors had forgotten that he had been assistant station master, although he had held this position with a good salary for several years, but they remembered him as the young man who "had religion," though he had been a Christian only a few months.

#### Chinese Christian Giving

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

#### JAPAN-KOREA

#### Students Against Militarism

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

America is not the only country in which military training in schools and colleges is becoming a vital issue; the youth the world over are revolting against it. The Japanese youth are no exception to this world current, as they are also human and object to wasting time in training for war. While their freedom of expression is very well bandaged with laws and customs, they do not hesitate in demanding their right to do their own reading and to think their own thoughts. . . . It is becoming clear that such requirements as these can not remain indefinitely in force without strong student protest. The news from Japan, even during the past several months alone, continuously and increasingly told of student agitations against these measures.

#### Influence of Modern Buddhism

THE thought life of Japan today is compared by Rev. Robert S. Spencer, writing in The Christian Advocate, to a sea lashed by winds. He says: "To the careful student, not the least significant thing about this state of flux is the way in which any commanding voice, no matter how empty or strange its message, receives attention and following, and modern Buddhism," Mr. Spencer says, "is making a strong effort to capture the enlightened thinking of the country. Christian missions in Japan face today, not a Buddhism which sends out its priests to stone the missionary on evangelistic service, as my childhood memory records, but a Buddhism which has laid hold of 'the edged tools of civilization,' as the Japanese phrase has it, and is eagerly inviting the missionary to meet it on intellectual grounds. Absolute idealism, the latent pantheism of the Western philosophical world, has been taken into the Buddhist grasp, its terms translated into Japanese thought, and thus Buddhism in Japan is bringing to its own support the thought of Western lands. And on the basis of such intellectual appeal, Buddhism is carrying the battle into Christian trenches."

#### Superstition and Suicide

IN THE old Japanese calendar, says a writer in the *Missionary Herald*, the years are named in accordance with a scheme governed by

two systems. Certain combinations in the names of years that are thus brought about are considered unlucky, and girls born at a certain one of these have the reputation of slaughtering three husbands before settling down to a peaceful life with a fourth. The year 1906 was of this unlucky character, and girls born then are now of an age when they would naturally think of marriage. Young men hesitate about becoming their victims, and their old-fashioned parents are still more solicitous lest their sons should be entrapped into marriage with girls now twenty years old. Care must be taken against deception on the part of the gobetweens, who arrange the marriages. Grief over the breaking off of engagements when the truth has been discovered, or the feeling of disgrace at being unable to get a husband, has been the cause, it is said, of many suicides.

#### An Unexpected Defender

STUDENT  $\mathbf{in}$ Meiji Gakuin, A Tokyo, Japan, had been impressed unconsciously by the Christian influence under which he had been living at the school, but he had not professed Christianity and did not realize his loyalty to it until he heard it attacked. He was walking through the city park one day when he heard a man by the roadside preaching Christianity. He stopped to listen to the sermon. Suddenly one of the bystanders took exception to the statements of the preacher and began to harangue the crowd, saying that they should not believe what they had just heard about Christianity, that it was not a good religion for Japanese people and was merely the religious ideas of foreigners. The student, who had not been long acquainted with Christianity himself, recognized this as foolish talk and was indignant as he saw the influence which this bystander was having with the crowd. He stepped forward and said, "What do you know about this Christianity which you are attacking

in this way? Have you ever read the Christian Bible? If you would read just one page of that Book you would no longer go around saying such foolish and untrue things." The eloquent bystander was overcome with amazement and the crowd was impressed by the earnestness of the young student.—The Continent.

#### Veteran Korean Christians

SAW SANG YUN, the first Korean converted to Protestant Christianity, is still living an honored Christian life in a small village thirty miles from Haiju. As picturesque and as honored a Christian as Saw Sang Yun is his younger brother, Saw Kyeng Cho, now pastor emeritus the first Protestant Christian of church ever built in Korea. These men have together served Christ for more than a century in Korea as representatives the Presbyterian of Church. But they are honored by Christians of every denomination. Fifty-two years ago, when Saw Sang Yun was traveling as a merchant in China, he was treated in a mission hospital and there became a Christian. When he came home with a supply of Christian books, the police caught him and all but beat him to death. A friend on the police force secured his release on condition that he get rid of his books. This he did by hiding them for future reference. Although it was nine years after this before the treaty between the United States and Korea permitted missionaries to come, it was only three years after its signing that the church was built in the native village of Mr. Saw. Meanwhile his brother had embraced the new faith.

#### Koreans Sacrifice for Schools

THIRTY day schools in the Pyengyang District, Korea, have been cut off the Methodist mission budget by reason of the "cut in appropriations" two years in succession. So to keep the school open and alive pupils and parents in Nonghung formed a "Chicken-Growing Association." Each member makes an offering of a chicken a year for school support. Chickens cost in Korea sixty cents each, or twice the day wage of an ordinary workman. The non-Christians of Kowanne omitted their annual sacrifice, sold the animals and food, and gave to the Methodist mission to prevent closing the day school in that community. In a third community a "prayer and fasting band" has been organized. Each Saturday evening the members pray for the mission school and omit supper. There are forty-five members each contributing ten cents (the value of the meal) for the continuance of the school.

#### **Outcast Brings Back Blessing**

THREE years ago the people in a certain Korean village told the parents of a fifteen-year-old boy who had developed leprosy that he must leave the village. He refused at first to go, and they tried to drown him and threatened him with a knife. He found his way to the leper hospital in Taiku, seventy-five miles away, and after treatment for nearly three years was discharged as cured. A. G. Fletcher, M.D., Presbyterian mission-ary in charge, writes:

Last month the hospital evangelist preached in this boy's heathen village and, with the lad's cooperation. won many converts. A new church was started consisting of eighteen men, mostly young, modernly educated and very enthusiastic. Three years ago these villagers, thinking to protect their own lives, urged the parents to cast out their leper son. Little did they dream that the outcast would some day return, and still less could they have known he would come with a cleansed body, no longer a menace to their lives but a witness for Him who came "that they might have life and might have it more abundantly ! "

#### ISLANDS OF THE SEA New Zealand's Sunday-Schools

S UNDAY-SCHOOL work in New Zealand has made distinct and gratifying progress during the last few years. The extension of the work done by the existing Sunday-school unions and the establishing of young people's departments by the various denominations has helped to quicken the interest in the problem of reli-The last Sundaygious education. school census revealed that fifty-eight per cent of the boys and girls of the Dominion attended Sunday-schools. Owing to the sparsely settled condi-tion of many parts of New Zealand, there are hundreds of very small schools and consequently difficulty is experienced in adequately supervising them. In many cases there is only one teacher and the children gather from several miles around to one homestead to learn together the stories of the Bible and to be taught in the way of righteousness. Recognizing that the training of the Sunday-school teacher is a matter of supreme importance, much attention has been given to this aspect of the work during recent years. --- American Friend.

#### Filipino Youth Movement

**THE** fact that a real, vital, growing ▲ Student Youth Movement is present in the Islands cannot be doubted, according to a writer in the News Sheet of the World's Student Christian Federation, who says: "There is a general striving after certain ideals. There is a certain spirit of dissatisfaction with the bases, concepts, and methods of all phases of human activity-of education, religion, society, etc., and a united effort for better conditions. There is an obvious, concentrated 'movement' on the part of students for better and more satisfactory things everywhere. These things which have been gradually developing in the past few years have recently found certain forms of expression and organization. As a whole, the ideals of the Philippine Youth Movement are one with those of other lands as expressed in the Federation: (1) the abolition of war; (2) the abolition of race hatreds and Christian internaprejudices; (3) tionalism; (4) Christian basis of industry; (5) Christian unity. With such worthy and noble ideals and objectives, students of the Islands in

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different schools, colleges, and universities feel united in one movement, so that it may be truly said that there is a real movement of, by, and for, the Christian youth of the land for the triumph of Christian principles in the Islands."

#### New Hebrides "Talking"

MISSIONARY inthe New A Hebrides, quoted in the Moody Institute Monthly, tells how the native Christians carry their testimony aggressively into the enemy's camp. Natives love a big "talk." Often after a big church meeting the men gather outside and exhort and harangue by the hour. Such meetings have been held at various centers on the fringes of heathen districts and have afforded an opportunity for both Christians and heathens to show reason for their adherence to their respective beliefs. That the heathen consented to appear at all was in itself a concession, and almost invariably the bulk of the "talking" came from the Christian party. At one meeting a man who had been a leader among the heathen, and whose name was one to conjure with, challenged anyone to say when and where he had said certain things abusive of "the worship." This indicated the beginning of a change. Gradually he became more friendly to the Christian party, and finally he took a definite stand, publicly acknowledging his change of mind and telling the heathen present that if they would only give proper heed to the Word they too would change their minds.

## NORTH AMERICA

#### A. B. C. F. M. Reorganization

Following the recommendations of the meeting of the National Congregational Council held in Washington recently, the American Board of Commissioners for Foreign Missions at its meeting March 16th, amended its by-laws so as to allow (1) its membership-at-large to be increased from 150 to 225, not less than one third of whom should be women;

(2) its Prudential Committee to be increased from twelve to thirty-six. not less than one third of whom should be women; and elected seventy-five women as members of the Board and twelve women as well as twelve men to the Prudential Committee. Sub-committees were appointed, and steps taken generally toward completing as soon as possible the unification, administratively, of the American Board and the three Woman's Boards. In timedue women officers will be elected to the executive staff of the Board, and all the foreign missionary work of the Congregational churches will function as one.

#### National Y, W. C. A. Convention

THIS gathering, held in Milwaukee, Wis., April 21st to 27th, was not only thoroughly representative of the Association movement, but was also attended by official delegates from numerous other organizations. The convention passed with only one dissenting vote a resolution opposing any action to weaken the Eighteenth Amendment, and pledging hearty cooperation, not only for the enforcement of law, but for the building of an intelligent public sentiment for law observance. The action most hotly debated by the convention, but which was passed by a vote of 1,174 to 199, was the optional membership plan, which permits others than members of evangelical Christian churches to become full voting members of the Association.

#### **Presbyterian-Reformed Merger**

BY FORMAL action at Atlantic City March 3rd the General Council of the Presbyterian and Reformed Churches in America was united with the American Section of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. While these two bodies differed somewhat in constituency and in scope, their purposes were in many particulars simi-The Canadian Church was not lar.

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connected with the Council, as it is with the Alliance, but the two organizations otherwise represented practically the same group of denominations, and many of the delegates served in both. It was proposed at Richmond in 1925, when the two organizations met at the same time, that there should be a merger, and the plan prepared by a committee then authorized was adopted at Atlantic City. Besides its maintenance of standing committees on foreign and home missions, work on the continent of Europe, Christian education and literature, ministerial pensions and church history, which bring these subjects before the Alliance for discussion, the organization will have power, "in connection with home missions, evangelism, work among colored people, church erection, Sabbath schools, publications, education, ministerial relief and comity," to establish and appoint administrative agencies to "maintain and conduct the work representative of any one or more of the causes mentioned, as consented to by the several supreme judicatories concerned."

#### "Building Christian Citizenship"

THIS was the announced theme of I the convention of the International Council of Religious Education, attended by about five thousand people in Birmingham, Ala., April 12th to 19th. Addresses were delivered by outstanding leaders, including President Coolidge, and conferences were held on such subjects as children's work, church and Sundayschool publicity, leadership training and fine arts in religion. There was also a conference of denominational editors. At other sessions the executive committee submitted its report, the program of the International Council of Religious Education was presented by the general secretary and staff, and reports were submitted by the lesson committee and the committee on education. The International Sunday-School Association and the Sunday-School Council of Evangelical Denominations voted in 1922 to disband and to merge their combined forces into the International Council of Religious Education, of which new organization this was the first convention.

#### School Bag Gospel League

THIS organization, established in 1922, whose activities have been referred to in the REVIEW in the past, now reports work in 181 centers in thirty-four states. The card signed by the children who join the League reads as follows:

I hereby apply for membership in The School Bag Gospel League. I promise to carry in my school bag and read through the Gospel according to John. When finished, I agree to pass on the Gospel of St. John to some boy or girl, thereby securing a new member; I further agree to notify the League, which promises to send me a second Gospel', when that is finished, I am to get the third Gospel, the League will give me a New Testament as a prize for my reading through the four Gospels.

Striking spiritual results in the lives of many children and in their homes have been reported as resulting from this plan.

#### Keswick Colony

**C** UCH sacred associations gather S around the name of Keswick, England, that it may surprise some to learn that the United States has a Keswick, too-a colony near Lakewood, N. J., and founded twenty-four years ago by Wm. Raws of Philadelphia. Himself a reformed drunkard, Mr. Raws had established a large rescue home and two missions in the city, but felt the need of a place where his converts could be out of reach of their old temptations. With no funds, but with great faith in God, he got hold of a 500-acre plot of land. on which he built up Keswick Colony, which during its quarter century of service has cared for more than 5,000 men, including many doctors, lawyers, ministers, priests, professors and mechanics of all kinds, and has pointed them to the One who alone could meet their need. Many of these men have

found the Colony a refuge, and a gateway to a new life. All over this country men are thanking God for Keswick and the freedom they found there. The place stands for regeneration, not reformation. Since the death of Mr. Raws, friends have remodeled one of the buildings so as to make it a rest home for missionaries and other Christian workers, and arrangements have been made with the "Council of the Victorious Life Testimony" which point to a development of at least a portion of the property as a summer conference center.

#### **Progress** in Internacial Work

A<sup>T</sup> THE seventh annual meeting of the Commission on Interracial Cooperation, held at Tuskegee Institute April 8th-10th, sixty members of the Commission and staff were present from all parts of the South, beside more than a hundred visitors. Among the number were many wellknown ministers, educators, business and professional men, Y. M. C. A. secretaries and leaders of women's religious and civic organizations. The reports from the field dealt with the following lines of successful interracial effort: Assistance rendered in hundreds of colored school projects; health campaigns conducted; clinics and hospitals established; sewer, street paving, water, lights and other public improvements secured for Negro sections in a number of cities; library facilities, rest rooms, parks, playgrounds and pools provided; appointment of Negro probation officers, the furnishing of legal aid, and the inclusion of colored welfare agencies in community chests. The Commission was especially gratified with the wide-spread anti-lynching compaign.

#### **Our Mexican Immigrants**

A GREAT tide of Mexican immigration is spreading all over this country into the industrial regions of the interior. Paul H. Buchholz writes of it in Women and Missions:

"Mexicans used to be thought of as confined to the Southwest, but today they are going into Michigan beet areas by companies as large as 6,000 -such as invaded the Saginaw district over a year ago. There are more than 13,000 in the steel district around Pittsburgh. They are found by thousands in Gary, Indiana; Joliet, Illinois; 10,000 are in Chicago, and in proportionate numbers in other communities of the Central West. Coming as they do from the lowest class in Mexico, they bring with them a heritage of more than 400 years of peonage, with its ignorance, superstition, illiteracy and suspicion. Equipped only to adopt the questionable social and recreational phases of the average community, they present a real problem as neighbors and potential citizens. The Presbyterian Board of National Missions is meeting their needs with a program of evangelism, education and social service which, in its wisdom and scope, appeals to industrial leaders in almost every instance where work is established.

#### Japanese In Los Angeles "Y"

THE directors of the Los Angeles Y. M. C. A. have contributed to better race relations by providing for a Japanese department in one of the city branches. This is the result of an experiment which has been conducted quietly for the past year, during which from fifty to seventy-five Japanese have been members of the branch and have participated in its activities. There are three other coast cities which conduct special Japanese Y. M. C. A. branches, to which no white members are admitted. But the Los Angeles action for the first time admits Japanese to membership in an established branch under the control of a special Japa-"The Japanese of nese committee. Los Angeles," says The Christian Century, "have responded to this action both financially and emotionally to an astonishing degree.'

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#### LATIN AMERICA

#### The Y. M. C. A. in Mexico

R. ANDRES OSUNA, Commissioner of Education for sixteen years in the State of Coahuila, and vice-president of the National Council of the Y. M. C. A. in Mexico, stated during a recent visit to the United States that the general Association program is teaching cooperation. The Y. M. C. A., in training the people socially, recreationally and hygienically, is of material help also along general educational lines. It has the good will of the Government and government officials. That the people, too, are impressed by its program is demonstrated by the fact that it is governed and financed almost entirely by Mexicans. In a campaign held last October in Mexico City to raise 500,000 pesos (\$250,000) for the Y. M. C. A., the Government gave 100,000 pesos. About ninety-five per cent of the members there are Catholics, and although the Archbishop called upon all Catholics to leave it, only nine or ten obeyed him.

#### Church Union in Porto Rico

THE foundations for an indigenous L church in Porto Rico are being laid these days. Congregational and United Brethren forces are leading and the early cooperation of the Christian Church is expected. The name proposed is the United Evangelical Church of Porto Rico. These three bodies, with their thirty-five churches, fifty-one additional preaching places, and 3,093 communicant members, represent one fifth of the Protestant life on the island. The invitation is extended to the other denominations represented on the island to join in the United Church, and the affiliation of some or most of these eventually is anticipated. Seven denominations, Northern Baptists, Disciples, Methodist Episcopalians and Northern Presbyterians, Congregationalists. United Brethren, and Christian, have from the beginning conducted their work under a comity agreement called the Evangelical

Union. Aside from the capital city, San Juan, and the second largest city, Ponce, which are common territory, the island has been allocated in exclusive areas to the different denominations and there is no overlapping or competition. A union evangelical theological seminary and a union evangelical board of publication are maintained.

#### Church and State in Chile

N ARTICLE in El Heraldo Cristiano, published in Santiago, says: "The Roman Catholic Church in Chile is now separated from the The wound which this has State. caused is enormous, notwithstanding the palliatives administered in the shape of some millions of dollars which the Church will receive from the State through the coming five years. The heads of the Church pretend to be satisfied with the new state of things, from fear of greater losses, and also because they expect to reap benefits that do not appear on The the surface. separation of church and state in Chile is a triumph for the Protestant cause. It is the fruit of the seed that has been sown in past years. The idea of religious liberty was made the battle cry of political parties opposed to the R. C. Church, but although they fought on purely political grounds they were made the instruments in God's hands to prepare a way for the Gospel." The writer goes on to show that the Church of Rome, which for motives of self-interest, apparently bows her head to the storm, at the same time in ways far more difficult to combat, is reaching out after her old temporal power.

#### Forest Indians of the Amazon

THE Christian and Missionary Alliance reports the establishment of a pioneer station among one of the largest of these tribes, the Campa, who dwell in northern Peru on a great plateau of fine pasture land at an elevation of about 4,000 feet. Thus far they have been able to resist all

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the efforts of the white man to penetrate their country. They are fine specimens of physical fitness, unusually intelligent, and, while savagely jealous of liberty, are kindly disposed who to those  $\mathbf{show}$ themselves The party of four young friendly. men now studying Spanish in Peru, is preparing for the establishing of a station on the borders of this Campa territory. A site has been secured from the Government where formerly a Roman Catholic station was built, which was burned to the ground in 1912 because around it gathered the brutal rubber hunters who oppressed the Indians. This station at Cahuapanas on the Pichis River is in the heart of the jungle, and the missionaries will need to clear the land, erect their house, and provide their own living after the manner of the early American pioneers.

#### EUROPE

#### **British Evangelicals Aroused**

MOVEMENT has been on foot to A secure cooperation between the Evangelicals in the Church of England and Free Churchmen respecting the position of Protestantism, especially in regard to Prayer-Book Revision. Under the auspices of the World's Evangelical Alliance, meeting along the lines of the one last year is to be held June 1st in Albert The Free Church of Hall, London. Scotland states the purpose of this meeting to be "That London and the country may witness the resolute determination of the churches of the Reformation by all means in their power to oppose the insidious as well as open assaults on gospel truth and liberty established at the Reformation." Its announcement continues: "It is necessary to be prepared to contest in Parliament any measure of the National Church Assembly which, under cover of Prayer-Book revision, may seek to introduce into our national worship a counter-Reformation, or the sanction of mediæval doctrines and practices repudiated by the Reformers and opposed to the Word of God."

#### Gospel Campaigns in Glacow

IN THE account given in the December REVIEW of the meeting attended by three thousand people which was held in Glasgow to commemorate the fiftieth anniversary of the visit of Dwight L. Moody to that city, it was stated that many fruits of Mr. Moody's work are still evident. Charles Inglis, writing in the London *Christian*, of meetings which he has been conducting recently, says:

Glasgow is, perhaps, one of the greatest and most fruitful centers for aggressive gospel work in the whole of Great Britain, and this may be attributed largely to the enduring influence of the campaigns con-ducted there by Mr. Moody. In the Tent Halls belonging to the Glasgow United Evangelistic Association, some fifteen thousand men, women and children are brought under the sound of the Gospel each week; and scarcely a meeting passes without souls being turned to the Lord and born again of the Spirit. A remarkable feature was witnessed in the processions of believers, hundreds strong, that sang through the streets, thus bringing the meetings to the notice of many by whom they would otherwise have been neglected.

#### No Religious Liberty in Spain

A TRIBUTE to the high character of Spanish Protestants was paid in the May REVIEW. The following quotation from *Evangelical Christendom* indicates some of the difficulties under which they are laboring:

It is generally believed by those who are not in contact with facts that Spain today enjoys religious liberty. Since the beginning of the Dictatorship, obstacles have been placed in the path of the reformers. It is unwise to publish details other than those which have been noted in the Spanish press. The constitutional guarantees have been suspended, and the articles which bear on the liberty of meetings, the freedom of the press and of public speech, and others which affect Evangelicals, are not in operation. The Governor of the province of Soria imposed a heavy fine on two Evangelicals for sing-ing hymns and the Evangelical press was forbidden by the Censor to draw attention to the fact and discuss its importance. The two men condemned sung the hymns within their own home. In Alicante the usual procession of children with their banner and a band was prohibited, and in Soller a burning of Protestant books publicly took place.

[June

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Any books mentioned in these columns will be forwarded by us on receipt of price.— THE REVIEW.

Modern Missions in Chile and Brazil. W. Reginald Wheeler, Robert Gardner McGregor, Maria McIlvaine Gillmore, Ann Townsend Reid and Robert E. Speer. Illus, and maps. xviii, 434 pp. \$2.50. Philadelphia. 1926.

Secretary Wheeler's collaborateurs in this portly volume are members of a commission appointed by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. to visit the countries described. The tour was accomplished in 1924-25 and hence this is an up-to-date report of what keen observers and devoted friends of missions found in these two great Latin-American Republics.

Like its predecessors, the volume contains vivid accounts of the countries traversed and of the stations visited. There is the added inspiration resulting from the special meetings held and the introduction to leading workers as they meet in conference and are seen at work. No efforts carried on by the Northern Presbyterian Church in those countries escapes the searching eye of the Commission, so that we outsiders also see their visions. Clear maps and well-chosen pictures show us the route of the Commission and the mission sites and scenes visited. The most remote station at which the travelers called was Cuyaba, in far Western Brazil near the Bolivian border. Going up interior rivers, accompanied by countless mosquitos and other unmentionable "small cattle," with only one sheet on your bed and no chair for anyone, are details which suggest hundreds of other accidentals mentioned. In a word, the reading public is the victim of a plot to make it impossible to be ignorant of South American travel and society, not forgetting such fine specimens as the oldest living convert to Protestantism in

Chile and the great Protestant statesman of Brazil.  $\mathbf{Erasmo}$ Braga. Glimpses of the Montevideo Conference are given, with its epochmaking meetings. Even those not interested in evangelistic and educational work will be impressed by the business-like presentation of facts and the prophetic view of missionaries as they make their same appeal for enlargement. The volume is a conglomerate, full of fun and the delights of travel, inspiring to the Christian who is moved by progress in the Latin-American branch of the Kingdom of God, sobering because of the plain facts which face the Church and threaten serious loss unless early reenforcements and increasing funds are placed in the fields. The main results of the books are summarized in the chapter upon "Impressions of South America and the Mission Work There." Its personal effect should be what one sentence in that chapter states: "We are going home to be a company of advocates of South America. . . Let us go home to summon our Churches to respond to the call we have heard set forth with such urgency and friendship and good will." A book that accomplishes this is well worth reading. H. P. B.

The Moslem World of Today. Edited with a foreword and closing chapter by John R. Mott. 420 pp. \$2.60. New York. 1925.

This is a readable presentation of the important papers (twenty-two in number), that leading workers among Moslems read at "Conferences of Christian Workers Among Moslems," in 1924, held at Jerusalem, Constantine, Helwan, Brumana and Baghdad. Some of the papers are products of wide studies and experiences of specialists. Previous conferences do not

compare with these either in comprehensiveness, in the value of the addresses, or in the grasp of actual present-day situations with their opportunity and obligations. No paper in this entire volume is prosy or lacking in interest. Brilliant and forceful writers, like Basil Mathews, Canon Gairdner, and our Lady of the Algerian slums, Lilias Trotter; Islamic specialists, like Professors Margoliouth, and Snouck Hurgronje; and the rising luminary of Cairo, Professor Jeffrey, speak from accurate studies; platform advocates of the missionary cause, like Dr. Samuel M. Zwemer, "the rhetorical apostle of Moslem Missions," as the late Professor Dr. Warneck once characterized him, speak from intimate contact with sympathizing fellow workers; three other Moslem women workers, all of them most helpfully contribute to a wonderful program.

Even the well-informed readers who may know much concerning Moslem work, will be surprised at many of the facts given, especially those relating to Moslem modernity and the recent forward movements in Islam, educational, social and even religious -facts that are most interesting and prophetic. Surely these conferences came "to the Kingdom for such a time as this," and all who desire ammunition for agitation and the enlargement or promotion of work among Moslems will find here the ammunition and the inspiring generals of the coming campaign.

There are here many topics dealt with that give information not commonly known. But perhaps the two chapters more convincing and pathpointing than any others are the two closing ones, Dr. Robert E. Speer's "The Issue Between Islam and Christianity," and Dr. John R. Mott's "The Outlook in the Moslem World." The latter gives a nine-fold program, "with reasons annexed." It is greatly to be desired that every pastor who would be intelligent on a missionary religion which numbers nearly a quarter of a billion should read this volume carefully, and then in a picturesque and convincing way base upon it arguments for a a new forward movement to win the Moslem world to Jesus Christ. H. P. B.

The Bible: Its Christ and Modernism. T. J. McCrossan. 208 pp. \$1.50. New York. 1925.

This volume presents the extreme conservative position with numerous references to the Scriptures and the proof text method.

The five divisions are: "Why We Know the Bible Is Inspired"; "Why Christ Ought to Be Our Highest and Final Authority on Every Subject Upon Which He Declared Himself"; "Six Great Teachings Which Modernists Deny"; "Five Reasons Modernists Dare to Criticize the Bible"; "How the Bible Estimates Modernists." J. F. B.

The Key To Faith. Michael O. Gershenson. Translated by Herman Frank. 156 pp. \$1.50. New York. 1925.

The subject is alluring, but the is disappointing. The treatment author is a Russian scholar, versed in literary criticism and modern philosophy, who, in the closing years of his life has attempted to give a realistic study of Old Testament religion. He offers no proofs for his views, and seems to know nothing of exegesis. Instead of using the Bible as the basis for his conceptions, he reverses the process. The author pictures God as passionate and impetuous, yet in sore need of man whom He fears because of man's freedom of will. The struggle between humanity and deity is bitter and jealous on both sides and morality is created when myths give way to codes of religion. Only pronounced "modernists" will commend such a book. J. F. R.

Quiet Talks on the Crisis and After. S. D. Gordon. 224 pp. \$1.25. New York. 1926.

This latest volume in the series of "quiet talks" is in a new vein and deals with prophecy, particularly as to a present and future crisis in the world. The somewhat picturesque vocabulary which has been a marked characteristic of Mr. Gordon's writings is much less evident and this is an advantage in the present case.

The first half of the volume is a review of the great crises narrated in Scripture, the Eden crisis, the Flood crisis, etc. These are treated in a single chapter under many sub-headings in a way to suggest Papini's arrangement of New Testament material. The remaining half of the book is made up of a striking analysis of present-day conditions, religious, social, moral, educational, commercial, etc., all foreshadowing a great consummation in the coming Kingdom. The array of facts presented is startling and of compelling interest. While some will feel that the picture is overdrawn in certain particulars, it will be difficult, nevertheless, to escape the author's general conclusion. The book will be read with profit, for it strikes a clear and positive note on the subject of the great essential doctrines of Scripture, a fact which will reassure those who have been disturbed by certain ambiguous statements in one or two of Mr. Gordon's earlier volumes. H. R. M.

Our Lord's Earthly Life. David Smith. 8vo. 494 pp. \$3.00. New York. 1926.

Lives of Christ are so numerous and written from so many angles that the publication of a new biography is justified only by some new light or peculiar excellence. The justification of this life, by the professor of New Testament Criticism in the Presbyterian College of Belfast, Ireland, seems to be in the combination of devout faith, Biblical knowledge, scholarly viewpoint and good Dr. Smith believes in the sense. Bible as, on the whole, a reliable record of facts; he is loyal to Jesus as Son of Man, Son of God and Saviour; his purpose is to present a simple, full and reliable life of Christ during His earthly years. There are other "lives" as good, but none of the noncritical and non-technical are more comprehensive in use of Biblical material. The arrangement is simple and chronological. Dr. Smith holds that our Lord's birth took place in August B. C. 5 and His crucifixion on Friday, April 17, 29 A. D. He takes the temptation as a spiritual experience, accepts the superhuman explanation of the miracles, believes in the physical resurrection and in the reality of the ascension. In some of his interpretations and conclusions, we cannot follow the author, but his views are clear and deserve a careful study.

Soonderbai Powar. K. Storrie. 12mo. 110 pp. 3s. Glasgow. 1925.

The father of Soonderbai Powar was of the Mahratta caste and became Christian through attending a a Bible class conducted by Dr. Murray Mitchell at Wilson College, Bombay. His daughter was born in 1856 and died in 1921 after being in Christian work for forty-five years. She taught her sisters in the zenanas, was a friend of Pandita Ramabai and established a combined Christian training home, Bible college and orphanage that was greatly blessed. Three times she visited England and was received with honor. The story of her life is full of evidence of the power of God and the need for Christ in India, but it is not told with any literary skill.

Jesus and Our Generation. (Charles Whitney Gilkey. With author's preface and account of Barrows Lectureship Foundation. 8vo. 180 pp. \$2.00. Chicago. 1925.

The Barrows Lectures in India, interrupted by the World War, were resumed November, 1924, to February, 1925, in a course given by Dr. Gilkey in Bombay, Lucknow, Lahore, Calcutta, Rangoon, Madras, and Ceylon. The audiences were chiefly university students, a majority of them non-Christians. Strikingly different in matter and manner are these lectures from the earlier courses of Dr. Barrows, Dr. Fairbairn, and Dr. Charles Cuthbert Hall. They are perhaps better adapted to the modern student temper. In the Western world, and probably also in the East, students are not ready to give a pa-

tient hearing for any message not expressed in simple terms. The East has never lost its taste for metaphysics and its capacity for meditation, but the younger generation everywhere is practical. Dr. Gilkey is aware of this, and shapes his message accordingly. Eminently practical, yet not devoid of elements of mysticism, are the author's discussion of "Jesus and Our Generation," "Jesus' Way of Life," "Jesus' Life with God," "Jesus and the Mysteries of Life and Death," "The Lordship of Jesus," and "Jesus and the Fu-The author believes and deture." clares the substance and summary of his lectures may be stated in the concluding words of Albert Schweitzer's "The Quest of the Historical Jesus":

"He comes to us as one unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same words: 'Follow thou me!' and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

#### C. C. A.

Making a Nation. D. S. Hibbard. 127 pp. 50 cents. New York. 1926.

Few men in the Philippines are better fitted to speak of the Filipino people, their customs, their accomplishments and their aspirations, than is Dr. Hibbard, President of Silliman Institute, of Dumaguete, and one of the first missionaries to go out to the Philippines. He early turned his attention to Christian education and his institution, which began as a grammar school, is now of full College Grade and duly authorized by the Government to grant the same degree as that offered by the College of Liberal Arts of the University of the Philippines.

The book shows what has been accomplished by Presbyterian missionaries to bring the influence of the Christian Gospel to the aid of Filipinos. They have done this by preaching, teaching and healing; by the establishment of schools, hospitals and dormitories. Silliman is unique in its approach and is known throughout the length and breadth of the Islands. The Silliman spirit and Silliman boys are known everywhere and many former students have come to the United States for advanced study. The best work is in the kindly Christian service rendered wherever they go and in whatever profession or occupation they take up.

"Making a Nation," gives a brief and fascinating picture of present conditions. In the wonderful changes which have taken place during the past quarter century, much credit must be given to the American officials, but "unless there had been real ability, desire for enlightenment and push in the people themselves, there would have been no progress.' Dr. Hibbard feels there is, unfortunately, a growing distrust between the two nations. It is due to the Filipinos, to the American business men in the Island, and to the missions that some definite goal be fixed toward which all could work harmoniously together.

It is clearly shown that the mission work has not been proselyting from the old Catholic Church. An attempt has been made to educate and train for life, and to offer a remedy for The sin, superstition and unbelief. message has gone deep and many Christian heroes and martyrs bear witness to the Power of the Word of God. Some thrilling stories are told of faithfulness in times of great stress. Christian statesmen are found in all branches of the Government helping to bring the New Day. Such an one is Senator Camilo Osias. formerly President of the National University. His caliber may be seen in this quotation from one of his addresses: "Perchance the great and distinct contribution of weaker nations may lie just in this, that in the definition of international philosophy they, more than the others, the smaller nations more than the bigger ones. may be the instruments of Divine

Providence for the teaching of the wisdom of peace and the criminality of war, peace as an attribute both human and divine, and war as a grievous wrong and an enormous crime."

Life and Letters of St. Paul. David James Burrell. 12mo. 527 pp. 1925.

St. Paul is a fruitful topic for study, and the aged but virile author of these popular studies knows how to draw many practical lessons from the apostle's life. Young teachers and preachers will find these studies exceedingly fruitful.

A Parent's Guide to Children's Reading. Mary Graham Bonner. 12mo. 161 pp. \$1.75 net. New York. 1926.

The proper guidance of children's reading is one of the most important responsibilities of a parent or teacher, but, in these days of trashy fiction, it is exceedingly difficult. The Editor of the Children's Book Department of the Literary Digest, who is also the author of a number of volumes of "Bedtime Stories" has here rendered a real service to parents of children up to sixteen years of age. Her suggestions comprise not merely a list of recommended books, new and old, but include brief descriptions of the books mentioned. They are classified under imaginative tales, history and historical romances, nature books, poetry, religion and general fiction. The list of Bible and religious books is weakest, though it contains a few Bible story books. Some volumes recommended, like those of Van Loon. are neither reliable nor truly educative. With such a wealth of religious literature for children, there is need for a guide and a great opportunity for real service. Miss Mary Stewart's Bible stories, Foster's, Hurlburt's, Dean Hodge's and others should have There are also religious a place. books of fiction, biography and missions that will delight and help to educate any child or youth.

There is an index to about 400 authors and over 700 books—also blank pages for additions. Demon Possession and Allied Themes. John L. Nevius. 8 vo. 518 pp. \$2.50. New York. 1925.

Demon possession, or spiritism, is by no means an out-of-date subject. In Asia and Africa evil spirits are still worshipped; in America and Europe, the spirits of the departed are still invoked. There is always an interest in the occult and the spirit world. Dr. Nevius was a student of religion, a student of science and a student of men. Therefore, he was interested in men's belief in spirits, good or evil. He made a thorough study of the subject, conducted a very wide correspondence and wrote down the results of his studies. He does not give his definite conclusion. but he relates his own experiences in China as well as those of other missionaries in India, Japan and elsewhere. Then he studies the various theories and explanations-pathological, psychological, superstitious and biblical-but fails to reach any very clear cut conclusions. The author rather presents facts and testimonies and allows readers to reach their own conclusions. It is still one of the best books on the subject of spiritism.

Missionary Art Blotters. Five Series. 25 cents a set. \$2.00 ten sets. For sale by Mrs. T. J. Howells, 324 Spencer Avenue, Carrick, Pittsburgh, Pa.

These attractive missionary blotters are educational, artistic and useful. The sets of five, each in an envelope, contain pictures and quotations selected to impress missionary ideas on the minds of children and adults. One series is on "The World's Children," another on "Prayer and Missions."

Exposition of the Epistles to Timothy. W. E. Vine. 114 pages. 2s net. Glasgow. 1925.

These notes—the basis of a series of lectures given at St. Andrews Convention in July, 1923, are suggestive rather than exhaustive. They would form an excellent guide for a series of prayer meeting studies, or Bible class discussions; on the character, testimony, and care of the local church. There is a full outline of each epistle.

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#### PERSONALS

DR. ROBERT E. SPEER, Rev. Hugh J. Kerr, D.D., Shadyside Church, Pittsburgh, Mrs. Charles K. Roys and Miss Gertrude Schultz, plan to visit China this autumn at the request of the Presbyterian China Council. Visits will also be made by one or more of the party to Japan, Korea, Siam and the Philippines.

DR. WILLJAM I. CHAMBERLAIN, Secretary of the Foreign Mission Board of the Reformed Church in America, is leaving July third to attend the meeting of the Committee of the International Missionary Conneil to be held in Rattik, Sweden, July 17th to 24th.

REV. E. C. CRONK, D.D., secretary of the Laymen's Missionary Movement of the United Lutheran Church, has been appointed secretary of the Eastern Division of the Evangelical Lutheran Orient Mission Society which conducts work in Persia and Kurdistan.

MRS. FRANKLIN WARNER, President of the Woman's Board of Missions of the Congregational Church, is also to serve as Associate Secretary of the reorganized American Board in charge of educational and promotional work.

MRS. ANNA R. ATWATER has recently resigned her office as vice-president of the United Christian Missionary Society (Disciples) of St. Louis. Assured Income Bonds

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MISS ELLA D. MACLAURIN, Executive Secretary of the Federation of Woman's Boards of Foreign Missions, sailed for Europe on June 22d for two months' study of conditions in France, England, Germany, and Austria.

DR. W. W. PEET, so long the leading missionary statesman in Constantinople, has been made "Ambassador of Good Will" by the Federal Council of Churches of Christ in America to the Christian Churches in the Near East.

#### OBITUARY

MRS. MARGARET R. TROWBRIDGE, widow of the founder and first president of Central Turkey College, and daughter of Elias Riggs, D.D., LL.D., the famous missionary linguist and translator of Constantinople, died in Aleppo, Syria, January 25th in her eighty-fifth year. She had spent fifty-eight years in active missionary service and three of her children are now missionaries.

#### **폭 米**

MRS. ARTHUR H. SMITH, who, with her distinguished husband, had spent fifty-three years in the service of the American Board in North China, died in Tunghsien January 28th, in her seventy-eighth year.

#### \* \* +

DAN CEAWFORD, the famous missionary to Central Africa for nearly half a century, died in Elizabethville, Belgian Congo, on June 3d.

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# THE MISSIONARY Review of the World DELAVAN L. PIERSON, Editor

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# **ROBERT E. SPEER'S**

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AND STRUCT LECTURES, 1988 The Unfinished Task of Foreign Missions By ROBERT & SPEER

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mg his limit with what he how puts lot-ward in the pages of this book. Dr. Stewart during his quarter of a century in China has studied systematically. If you would know the real China as revealed in her thought life, then read this commerchemistive re-view of her; present-day system. **\$2.50**.

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MEMBERS OF THE MOUNTAIN PARISH AT BUCKHORN, KENTUCKY (See page 539)



## THE CHURCH IN THE COUNTRY

MANY people today are inclined to confuse bigness with greatness, to think that stentorian tones indicate an important utterance, to conclude that the larger and more flaring the electrical sign, the more valuable is the merchandise it advertises. In the same way, some believe that the power of a church is indicated by the size of its membership, that the importance of a community is proportionate to its population and that effectiveness depends on organization. Size is a factor in greatness—other things being equal —and numbers do count in the Church and in the Kingdom of God as truly as in earthly warfare and in politics. But the most intensively powerful factors in God's universe are not necessarily the most extensive, or the most easily recognized. A microbe that can not be perceived by the senses may defy and bring to naught the strength of a giant; a small electric wire may carry light and power to operate a huge factory.

The importance of a parish is not dependent on its size; a preacher is not powerful in proportion to the length of his life, the amount of his salary or the advertising space devoted to him in the press; the vitality of a church cannot be judged chiefly by the number of its members, the cost of its structure or the completeness of its organization.

The small church in the rural community, the topic for this year's home mission study course, is of tremendous importance, not only to the individuals in the community but to the nation at large. The country is a feeder of the city and the vigor of city life depends largely on the quality of blood flowing into it from the country. Some of the greatest forces for good (like Abraham Lincoln) and for evil (like Joseph Smith, the Mormon) have come from rural districts. While the results of rural church work are frequently inconspicuous or discouraging, the importance of such work is increasingly recognized. There is all the more reason, therefore, for avoiding any course that saps the life of these small churches—through rivalry, through stressing non-essentials or through failure to keep in contact with the Source of all Power. After all, the real secret of life and of effective service is the same for country and for city.

Today the country parish is being restudied and reappraised as to its real needs, its resources, its importance and its program of life and service. While streams of country youth flow into the cities and supply fresh blood to colleges, a counter stream of business and professional men and women of mature age is flowing back into rural districts—occupying farms, estates and suburban homes. This transfer makes a complicated problem of financing, supplying leaders and maintaining a constructive program.

The articles by specialists in this and in subsequent issues of the REVIEW deal with many phases of this problem: the changes that have taken place in the last quarter of a century, the characteristics of a successful rural pastor, the type of country church that has proved most efficient; the neglected rural populations of today, the religious educational problem in the country, and the real job of the rural church. The books and articles on this subject are worthy of study and the way this problem is dealt with today will largely determine the character of the individual, the Church and the nation tomorrow.

### THE COMPLEX TASK IN AMERICA

THE immensity and complexity of the undertaking to reach all classes in America is revealed in the different nationalities one meets in the narrow circle of his daily round.

A Rumanian takes the ashes from the cellar of his home and a Pole whitewashes its walls. A Hollander prunes the vines or works in the garden; a German plumber comes to stop a leak and his helper is a Dane. The man who mends his rugs is a Syrian, the cook is a Swede and the waitress a Norwegian. His wife's seamstress is a Belgian and the man painting the fence is a Swiss. A Chinaman does his laundry, a Russian is his tailor; his groceries come from a Welshman, meat from a Scotchman, fish from a Frenchman and vegetables from an Italian. The policeman who patrols his street is Irish, the milkman is a Lapp and his cobbler is a Hungarian; the bell-boy in the hotel where he spends a night is a Filipino and among the waiters are Slovaks, Greeks, and Serbians. He takes his lunch in a Turkish restaurant where he meets a college classmate who is a Bulgarian, with a friend who is a Montenegrin. The Austrian Consul lives in the house opposite. In the Men's Bible Class that he attends are a Cuban Protestant, a Mexican, a Brazilian, a Lithuanian, a Peruvian and a Haitian, while a Japanese merchant and his family attend services in the church of which the sexton is

a Portuguese. The janitor of his office building is a Canadian. The man who washes his office windows is a Spaniard, and his scrub woman is an Austrian. In an early morning train, among twentyeight passengers in the car, four are reading German papers, twelve Jewish, six Italian, and the only American-born man in the car beside himself is a Negro.

Verily, the task of interpreting the Gospel of Christ to the mixed multitudes in America is not an easy one.

### HUMAN IMPORTS AND SPIRITUAL EXPORTS

A MERICA'S greatest imports are not the material riches from other lands but they are the human raw material that comes to our shores. The diseased and tainted are supposed to be excluded at the ports of entry while the residue is fashioned into useful and beautiful citizenship in American schools and churches.

America's greatest exports are not her grain and manufactures, but they are the ripened spiritual products—men and women transformed by education and freedom and transfigured by the Gospel of Christ. These redeemed and transformed souls carry America's best business methods, ideals of liberty, equality, fraternity, neighborliness, community spirit, initiative, brotherhood; they carry the Christian evangel and the best methods for taking Christ and for expressing Christian service to all the nations of the world. East, west, north and south, American men and women trained in Christian churches are scattered over the world as the living seed of the Kingdom of God. The Gospel of Christ alone can save men from their sins and can give to them the individual, social, national and international salvation that all need—without distinction as to race, nationality or social position.

### THE PRESENT-DAY MISSIONARY MOTIVE

AS ANY radical and important change taken place in the motive that leads young men and young women to offer themselves for missionary work in non-Christian lands? Ninetytwo of these young volunteers have recently been accepted and assigned to their fields by the Presbyterian Board of Foreign Missions. Others are going out under the Baptist, Congregational, Disciples, Protestant Episcopal, Methodist Episcopal, Lutheran, Reformed and other Boards. They have heard the call to leave home and kindred and to go to these other lands. What has been the motive that has led them to respond "Here am I, send me"?

There are those who would have us believe that not only religious ideas are changing but that the very foundation of religion is changing. They say that the original motive for religious worship and obedience was fear, as it is today with African spirit worshippers. Gradually, they tell us, there developed the idea of loyalty to tribal or national gods, as with the followers of Shinto. Another step is shown in the desire for religious world conquest, exemplified in Buddhism, Islam and Christianity. The personal motive may be merit-seeking, love of conquest or fanatical faith. Such conceptions, we are told, have led to foreign missions.

Does this explain the Christian religion or the motive that leads Christians to proclaim the teachings of Christ?

Such was the central theme discussed at the annual week-end conference of the International Missionary Union, held in New York City (April 30th to May 1st). Nearly one hundred missionaries on furlough and former missionaries came together, representing twelve fields and over twenty mission boards. They discussed the questions "What change has taken place in the missionary motive?" "What is the Gospel today?" and "How should the Christian message be adjusted because of national judgments and attitudes?"

The missionaries recognized that the modern missionary motive is more complex than formerly. Today many Christians not only feel the urge to go out to other lands because of their faith in Christ as the Son of God and the Revealer of the Way of Eternal Life, but they go because they know the ignorance that exists concerning the highest ideals of the life that now is. They go out hoping, by personal contact, understanding and influence, to help promote world peace, interracial brotherhood, social and industrial betterment and intellectual advancement.

There is no question but that with many the missionary motive has changed from that emphasized in the New Testament. Some missionary speakers lay such stress on the need to promote brotherhood, or industrial betterment, on the sympathetic study of other religions, and on the benefits of modern education, that students are led to volunteer from no higher motives than those that might lead them to go out as agents for modern machinery or prepared food or in the interest of politics, science or social service.

From a humanitarian standpoint, there are many good motives that might lead one to become a foreign missionary. None of these are adequate when we consider the difficulties and the issues involved. From a Christian viewpoint, however much one may be impelled by a desire to help his fellowmen to better their ideals and environment, the supreme missionary motive must be loyalty to Jesus Christ as Divine Lord and Saviour, a sense of the need of men for a way out of failure and sin and a conviction that He alone shows the Way of Life, here and hereafter. Most of the outgoing missionaries are actuated by such loyalty to Christ and by the desire to present Him to those who do not know Him, but they need, also, to be thoroughly grounded in faith and knowledge, and able to give the reasons for their conviction that the Gospel of Christ is the power of God unto salvation to everyone who believes on Him.

# The Soil and the Spiritual Life

BY REV. JOHN SCOTT KING, LITTLE BRITAIN, NEW YORK

**F** ROM the mythologies of ancient peoples and from the folklore of those not so ancient we seem safe in assuming that a spiritual contact existed between nature and man through long periods of his development. Field, forest and mountain were believed to be alive with unseen beings whose good or ill will was potent. In many of the Psalms and Old Testament prophecies these ideas are lifted into an everyday experience of God who is not very far from any one of us. If the starry silences of Oriental deserts impressed men with ideas about Him who inhabits eternity, the lowing herds on succulent hillsides and the teeming vegetation in fertile valleys impressed men with ideas of God's closeness, and of His thoughtfulness for the lives of beast and man.

When Lot pitched his tent toward the city of Sodom, the deterioration of Lot began. Somewhat like Lot's story has been the taking from rural life of a spirituality which seemingly and atavistically ought to have been permanent. The glare of city life, which is sulphurous at times, has blinded the eyes of many who have found pleasure and comfort in the open country. The material conveniences and exciting pleasures of a city make strong appeal to thoughtless minds and weary bodies. There is a kind of intoxication in the whirl and rush of the city. Discontent soon overtakes country life by comparison. The city has no clear message for the deeper longings of life. Having eyes and seeing not and having ears and hearing not the realities of the country near him, the countryman, whose tent is pitched cityward, grows blind and deaf to the intimations of immortality surrounding him.

The economic struggle in agriculture, which tends toward cooperative enterprise, has created a class spirit against present business conditions. A sense of injustice in the scheme of things prevails. Unconsciously an inferiority complex develops. Even in the cooperatives suspicion and envy arise. Some will not enter the cooperative attempts to better conditions. Division, where solidarity is necessary, grows. Where good will among independent conditions obtained, ill will obtains in cooperative conditions. If in it all one becomes soured and discouraged then there is an inclination to an independency which is atheistic in thought and antisocial in habit. "He that loveth not knoweth not God."

The unconscious struggle going on between cultures tends to blunt spiritual tendencies. The necessary neighborliness of the rural dweller makes the cultural question more serious in the country than in the city where racial groups can keep together. The Slavić, Latin, Teutonic and Anglo-Saxon stocks all have their own peculiar mode of thought and reason and of conduct, religious and moral. Alone each might carry on to perfectness, but each is affected by the other so that there arises a hybrid culture which lacks the basic beauty and zest of any of them. The mystical Slav, the reverential Latin, the God-militant Teuton and the God-law Anglo-Saxon mingled together in their absolute integrities would make for the final man, but alas, they mingle together in their worn off or lost integrities and the composite tends to produce the poorest of each.

The old idea of land tenure is passing away under the assault of the land speculator. Farms are less held for their ancestral meaning than for a high price. The hold is tenuous. Instead of inherited acres representing a great love and devotion on the part of pioneers who cleared forests, blasted out rocks and underdrained meadows, they merely stand for the highest price to be obtained from a buying public. The tent is pitched toward Sodom.

Some or all of these things may be but transitory conditions. However they are very real while they last and very damaging to that spiritual contact which man should get out of God's creations.

The open country must still have messages for the souls of men, and the souls of men must still be capable of hearing them. The great religions of the world had their birthplaces in the open country. The great poets have found their virile messages out of forest and mountain, singing bird and bursting bud. Jesus based His approach to man's sleeping soul upon pictures of falling sparrows, blossoming meadows, sun-caressed and rain-kissed fields in which men sowed and from which they reaped. An ancestral hall is the figure of a loving Father whose son returns from the feeding of swine. The gospels of Jesus have hallowed in a peculiar way the soil.

Nor will we believe that men's souls are dead to the messages of the open country. They are only dormant. A plowing of the environment with a new economic policy toward agriculture may loosen up the soil around the sleeping seed. A rain of sympathy on the part of urban business and culture, shown in respect for rural labor as as high as any trade or even profession, may cause the seed to swell. But most of all we must believe that prophets whose hearts are full of love for the country and its people will do most in stirring into life the sleeping good. There still linger traces of the older order of things. The country is not all sordid, nor all animal as in Zola's La Terre. A crude righteousness, crude senses of justice, crude longings for beauty and culture abound everywhere in the country. Timid and unspoken may be these virtues, but they exist and only await some clarion voice to cause them to put their grave clothes aside and come forth. Brotherliness is just around the corner in most lives awaiting the temptation to come out in front.

[July

Religion is not very deeply buried in any man, especially not in the ones we call foreigners, were we to get down to it with a loving not prying cordiality.

Because the rural dweller is by necessity an individualist, the only approach to him is individual. The weakness of much Christian work in country places lies in the lack of individual approach in sympathetic neighborliness. Pastoral work, not only by minister but by layman also, with a pastoral knowledge of the one pastored is the Church's hope of holding the country and of bringing it back to its prophetic place amid the material tendencies of urban life which is fast becoming major in our civilization. To interpret the speech of the country side as did our Lord, to make men feel the nearness of God as did He, will require perhaps abnegation and surrender of what seems more worthwhile. Abraham left Ur of Chaldea. Lot pitched his tent toward Sodom. There is a wide difference in what an Israelite and the Ammonite and Moabite connote to the world by way of religion, law and morality.

### CHRISTIAN STEWARDSHIP SENTIMENTS

 $\neg$  O HAVE is to owe—not to own.

When a man acquires riches, God gets a partner or the man loses his soul.

"I will place no value on anything I have except in its relation to the Kingdom of Christ."

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1926]

## A Christian Program for a Rural Church

BY PROF. RALPH A. FELTON IN "OUR TEMPLED HILLS"

1. Help to strengthen family ties in the midst of all the present-day forces that tend to tear them apart. Stress the sacredness of family life.

2. Keep the children as the center of the home and community life, thus using the stones to build parish houses, in place of reformatories; using the rope to construct playground swings, instead of for hanging people; giving at least as much space to parks as to cemeteries; having schoolhouses as fine as barns; providing as much furniture for the children as for guests; giving as much time for the bedtime story-hour as for the radio and the newspaper.

3. Emphasize both bodily health and spiritual holiness, both sanitation and saintliness, before Him who tells us that we are the temples of the living God!

4. Put more emphasis upon true worship, but also recognize the fact that religious obligation is not exhausted by going to church; neither is the church's task completed by simply persuading people to come to meetings.

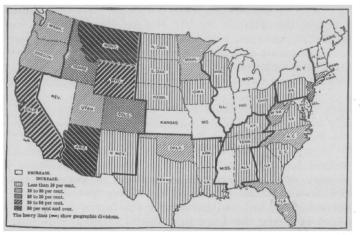
5. Develop a Christian atmosphere in which a clean and wholesome social life can be lived in this day when commercial agencies are bidding for the control of all recreation.

6. Christianize all relationships in such a way that, as we are drawn closer together by improved methods of communication and by cooperative economic agencies, we may build that world-wide brotherhood that has been talked about for so long.

7. Help make this earth beautiful which God has made holy, and conserve its fertility as well as its beauty for future generations.

8. Teach respect for law. Look upon government and laws as the best judgment of the best people, and develop the individual conscience to obey and to enforce the law.

9. Put the spirit of Christ into everyday life, so large a portion of which consists in earning a living; placing service above profits, ideals above dividends, and human relationships above material wealth.



PERCENTAGE OF INCREASE IN POPULATION OF TERRITORY RURAL IN 1920, BY STATES: 1910-1920

## Changes in Rural Life in the Past Twenty-Five Years

### BY REV. WARREN H. WILSON, D.D., NEW YORK

Director of Town and Country Department, Board of National Missions, Presbyterian Church, U. S. A.

**R** URAL life had its crises in the years near to 1870, when the great migration to new land began; in 1890 when, the new land being all settled, we began to exploit the settled acres; in 1910 when the Country Commission aroused the world, and in 1920 when world forces took possession of farm and village life. Between the changes of fifty-five years past and those of twenty-five years past is this difference: the earlier were American and continental; the later are international and world-wide. This paper has to do with processes in which the American countrymen have a share in the same experience of all lands.

At the beginning of the twentieth century we were made aware of what we called "rural decadence." The terms "hill towns" of New England, "paganism," "abandoned churches" were on the lips of church leaders. They appeared with increasing frequency in serious prints. Religious people were troubled over the decline of the country church, but they did not know its meaning. Every religious society that had rural congregations had the experience of closing some of them, avoiding as long as possible the recognition that many others were practically dead. In 1909 Theodore Roosevelt proclaimed by means of a famous "Report on Country Life"

that the causes of this decline were economic. His formula, transported across the Atlantic by Sir Horace Plunkett, was "better farming, better business, better living." This connection between the life of the spirit and the toil of the hands had been known to many individual church workers, but was not proclaimed until Roosevelt's famous Commission cleared the atmosphere and opened a vista of understanding.

There followed five years of "Conservation Movements" and "Country Life Movements." I was called at that time into the service of the Presbyterian Home Board as Superintendent of the Country Life Department, and it was my duty to attend conferences in which religion, education, better farming, cooperative purchase, process and sale, were all discussed as parts of a common process. Theodore Roosevelt and Liberty Hyde Bailey had shown the way to consecrating the soil and harnessing the forces of religion with the task of honoring the Lord in material things. How different that time with its high hopes and its recognition of the spiritual value of material things, from the present in which farmers are demanding better economic conditions without regard to the spiritual use, which we then hoped would follow from the improvement of the industry!

In this quarter century we have seen a great socializing of morals, of health and education. The Prohibition Movement is the highest expression of a moral standard put into a social propaganda. It may have run away from its original idea, as some believe it has, in its legal forms, but at the beginning it was a movement for individual abstinence from intoxicating liquor. Among farmers it became a social movement for the community in the interest of temperance. It is originally an agrarian reform. Somewhat more slowly and by the same path has come the transformation of bedside health service into public health nursing in the community.

At the beginning of this century education was content with the little red schoolhouse. Now country people are generally converted to a socialized form of education either in the consolidated school or in intelligent, skilled supervision of schools. The agrarian advance has changed the farmers' desire to be taught only what their fathers learned into an eagerness for teaching in agriculture and home economics as well. While there are some objectors and some states are reluctant, yet the extension of social education among villagers and country people is natural, and like other changes of this period it follows international experience.

But the most striking change in rural life is the nationalization of agriculture. It began, I suppose, in the earlier period when the Department of Agriculture was formed and the colleges of agriculture and mechanic arts in every state were launched about sixty years ago. But in this quarter century of world influence we are confronted with problems our fathers did not know. The boll weevil taught us to employ the county agent. Seaman Knapp, sent into the South by the Secretary of Agriculture to combat this pest, devised a series of demonstration farms supervised by the county agent. In the Administration of Woodrow Wilson during the war this system was made national. The Farm Bureau grew up around the county agent's office at the county seat, and now we have agriculture pivoted upon the action of the National Government. We have the Farm Bloc in Washington and many state capitals. Farmers are demanding that the Government help the industry which twentyfive years ago regarded itself as the one independent occupation in the world.

Corresponding to this change is the denominational care of the country church. All Protestant communions before that time had what the Presbyterians call "presbyterial administration." Even the Methodists care for their weaker country churches through the conference. With the Roosevelt Country Life Commission Report in 1909 a new era began and now at least ten of the greater communions, including the Roman Catholic, have Departments of the Country Church, usually under their Board of Home Missions, which endeavor to use national resources and national experience in the interest of the local country congregation. In doing so they seek for international models and assemble the wisdom of centuries and of other lands as best they may to help the country church. Already the American experience is used in China and India, and the community church, as well as the "demonstration parish," is studied and imitated by missionaries. Evidently this religious movement which seemed national is in reality international.

One may well contrast the rural life of 1925 with that of 1900. Today country people are concerned with collective action in their farming and in their industry. They have heard of agricultural cooperation in Germany and consumers' cooperation in England. Cooperation has a definite meaning to farmers. The word refers to a mode of collective borrowing of money, collective processing of meat or milk, collective breeding of cattle, collective selling of farm products, and collective purchase of the goods farmers and villagers want. In 1910 farmers and residents in small towns were engaged in individual struggle, under low prices, for survival. In 1925-1926 country people are cooperating, in a time of high prices, for survival, with even more alarm in their expressions.

Another strong contrast between the extremes of this quarter century is expressed in urbanization. Villages and dwellers of the open country are getting hold of comforts and conveniences which are bought, not hand-made. It would seem that a good angel had looked upon the bleak slavery of farmers in the former century and planned for them enjoyment as well as release; for the automobile,



COMING TO CHURCH BY CARRIAGES AND ON FOOT IN TEXAS

the telephone, the radio, and in the background the rural free delivery of mail, are devices that seem to be suited to the need of the farm family living upon their lonely acres. These devices, which were at first reluctantly used by farmers, though that reluctance has diminished with each successive year, have completely changed the social process of the farm house. Every day letters come and the paper comes to the door; every hour the telephone jingles with news of the neighborhood and reliable information of the markets. Every evening the radio sounds from its corner and every Sunday it preaches; while the automobile stands crouched in the barn or the garage ready for a dash to the nearest or the farthest point, in less time than it used to take to put a bridle on the farmer's mare. Tt would seem that these changes would make the country so attractive that half the city people would move out there to live, but in fact they have simply stirred the mixture of country life more vigorously; or to change the figure, they have speeded up the separator by which the cream and the milk are separated. The selection of those who live in the country and those who are impelled to leave the country is hastened by these wonderful facilities.

The social facilities are not the only ones given the farmer and the villager. New tools have come for his trade and new devices to save the steps of his burdened wife in the kitchen. The tractor is the rival of the horse, which the automobile has driven from the public roads. Many devices for doing the labor of the farm have come with it. But better still are the manifold facilities for making the house attractive within and the labor of the kitchen easier. Some of them are intended for health improvement but others have to do with the heating and lighting of the house. The old-fashioned farm of our grandfather's was self-sustaining in that it produced what

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it consumed: but the modern farm, equally prosperous, is self-sufficing as an electric plant, as a heating plant, as a unit of dairying or of canning fruits; though it is by this fact all the more dependent upon the manufacturer and the salesman.

Twenty-five years ago the farmer took pride in the skill of his hands to provide for his wants. He did not think of himself at that time except as an independent producer. But now the farmer is a consumer and he knows it. Therefore, he is concerned about his income. Even in India and China and Africa the quest of the dollar, the rupee and the shilling, is molding rural life. Reports from missionaries and travelers tell of the modification of village and family life for the purpose of making money, and the invasion of those lands by European and American goods that must be bought with cash. The studies made in Cornell University upon the problem of the income of the farmer, which resulted in the new word "labor income" with its peculiar meaning, have been memorable. We used to think about farm profits in a vague way. Since 1911 we have had a measurement of the pay a farmer gets for labor and management. This measure is used in China and India as well as in Montana.

Another striking change in the quarter century is the accelerated selection of those who may dwell in the country by reason of intensified industry. Farm life and village life are now thoroughly industralized. Generally speaking, none dwell in the country except those who can give an industrial reason for living there. The surplus of our populations is in our cities, with few exceptional areas. During the period following the war, immigrants have been drastically excluded from this country and the industries to which they were accustomed to attach themselves in the manufacturing centers have raised their wages, thus calling in many men and some women and children from the farms. By this the one-time exodus from the country has become a lamentable procession, and the announcements



COMING TO CHURCH BY AUTOMOBILE IN TEXAS

of the Department of Agriculture, concerning especially the great industrial states east of Chicago and north of Washington, have tended greatly to discourage the people of the country and to give the impression that farm industry is a failure.

Another rural change in the spirit of recent years has been caused by the extended propaganda on behalf of moral reform, as on behalf of prohibition and of those domestic moralities which are exalted by the Ku Klux Klan, and in the interest of the so-called Nordic stock. Whatever the cause of these agitations they have greatly disturbed country people. It may be that they are part of a racial discussion in which we are at the beginning. Their effects are already written in legislation and recorded in a complete change of the atmosphere and tone of rural communities in such states as Indiana and Texas. Every one who knows these states appreciates that the old days of friendly, easy intercourse have gone and a new time with strong aversions or conflicts and not a little fear has arrived. The future is obscured for thoughful people in these small towns, which are farming centers, and the present is not as agreeable as the past.

The bitter cup of disillusionment, too, has been put to our lips by the writers of the time. Until the past decade we were able to idealize the people that live in the country. We had fears and we were challenged to remedy abuses but we did not doubt the goodness of the structure and the beauty of the ideals of the village and the farm until "Main Street" was written and "Teeftallow." These books and others like them slashed the portrait of our ancestors with a ruthless dagger and robbed those who love the country of their pride in the life of small communities. That they told truth is evidenced by the wide reading they had among country people themselves, but they have left us without the ideals in which we clothed the farmer and the mountaineer.

Last of all, in the quarter century has come the proclamation of the city supremacy. In the Census of 1920 the city crossed the line for the first time ahead of the country. Fifty-one per cent of our people were found to live on the city side of that arbitrary line of 2500 population and less. The newspapers and those who read them are all convinced that America has become an urban order of life and say it daily. Strange to say, at this very time, owing to other causes, notably the sales program in the interest of the automobile and the radio, people are moving out of the city into the open country. Families are touring out into the country and the residential section of the bigger cities is forever being pushed farther and farther from the city hall.

It would be in vain to close this brief recital with any indication of finality, but it may be worth saying that the changes of the past twenty-five years are generally superficial. No change has come in

the source of our food, cotton, wool, lumber, ores and petroleum. To produce these, people live in the country. So long as we have to tend dairy cows in order to get milk and cream, which are necessities of life, and so long as we have to plant and reap wheat in order to make bread; so long as we must have petroleum to lubricate the machines of the world, we will have people living in the small communities. The changes of the past twenty-five years are striking and picturesque indeed, but the family farm is still the unit of agriculture, the greatest industry of them all, in which is engaged sixty per cent of the rural population. This is the largest population engaged in any single industry in any part of the world under like conditions of comfort and prosperity.

#### THE CHURCH'IN THE CHANGING COUNTRY

Times in the country have changed. Instead of lamenting "the good old days," it were better to try to keep the rural church up to date. Improved farm machinery means that fewer people are needed in the country; therefore, fewer people are left to support that fewer people are needed in the country; therefore, newer people are left to support the rural church; therefore, small churches should be consolidated. Automobiles and good roads have enlarged the rural neighborhood, making it possible for scattered farm people to attend strong central churches. The little rural neighborhood unit has largely given place to the country unit for agricultural organizations. The small neighborhood church must likewise be enlarged, both geographically and in its program of activities. The consolidation of rural schools is paving the way for a consolidation of rural churches. The radio, like the telephone and the rural free delivery, has decreased isolation and rurat formers in turab with world movements

puts farmers in touch with world movements. Religion in the country must be adapted to the needs of this new rural life and

must give the farmer a wider horizon. R. F.

## Changes in Rural Standards of Living

BY PROF. RALPH A. FELTON, ITHACA, NEW YORK

HE changes that have taken place in rural life are revealed by a study of the cost of living of two families. The first entries are those of the father who kept strict account of his expenditures; and the second, those of his son who, forty-five years later, kept an equally strict account. Both father and son lived on the same farm, and in each family there were three adults and three children. They illustrate the difference in the standard of living today on American farms from that which prevailed forty-five years ago.

FATHER'S		Son's
Expenses,	1880	EXPENSES, 1924
\$1.73	Light, including up-keep	\$99.00
52.00	Food	447.73
. 93.68	Clothing	280.15
61.81	Three children	411.43
72.20	Church	95.07
6.40	Doctor and medicine	167.30
2.50	Papers and books	161.70
.00	Trips and vacations	22.26
.00	Amusements	27.65
14.96	General operation (coal, gasoline, auto, labor)	691.65
16.17	Miscellaneous	159.82
\$321.45		\$2,563.76
· .	-From "Our Templed Hills.	

## The Gospel and the Soil

BY THE REV. A. B. PARSON, NEW YORK CITY Assistant Foreign Secretary, Protestaut Episcopal Church

HRISTIAN forces at work in many lands have in one respect been neglecting the majority of the human race. We have forgotten that the masses live as tillers of the soil and cannot understand the refinements of an urban evangel, a message that seldom carries outside of the bounds of city life. A distinctly new note is being sounded to preach the Kingdom of God in the great rural regions of the earth. "If the world is to be Christian," says Dr. Thomas Jesse Jones, "then Christianity must broaden its conception of mission possibilities."

Our attack on the evils of the world has too often centered on *individuals* in *cities* and we have offered a Gospel powerful and transforming so far as it went. We built schools and hospitals by the side of churches and magnificently the enterprise has gone forward—*except* in the great, cleared spaces where the world's farmers care for the world's needs. There we did not go, because for the most part the missionary enterprise was born among literary folk, the product of refinement in city and college.

This expanding world movement has yet to learn the Gospel of the soil: that God's purpose must surely be to redeem the basis of all existence, which is the agricultural ground work of our world economic life. A great proportion of the earth-family live in the country and their viewpoint is determined by the conditions of rural life. A place must be claimed for rural missions in the programs of all mission boards. The work of any communion will be incomplete if it evangelizes, educates, does medical and other social work, but omits agricultural missions.

Consider some of the confessions of missionary leaders.

In India much of the unrest is said to be due to the fact that schools have too exclusively prepared young Indians for literary and clerical occupations to the neglect of the activities that are more fundamental in the life of their millions near to the soil, since 90% of the people live in some 700,000 villages.

A leader in China writes: "Our education as at present conducted is of an exclusively literary type and seems to me to foster in the pupils an exaggerated idea of the excellence of books ....." And yet China is the center of that bursting Far East wherein one half of the world's population lives; and four fifths of these live on the land and secure their living from the land.

The African Educational Commissions\* found that though the

<sup>\*</sup>See reports "Education in Africa," and "Education in East Africa." Phelps-Stokes Fund, 101 Park Ave., New York,

work of missions has had profound effects on the general life of the continent, "we have contributed only a small beginning toward the training that is required to prepare the native to make effective use of the soil."

Benjamin H. Hunnicutt, of Lavras, Brazil, the first agricultural missionary (and yet appointed as late as 1907), says: "Agricultural missions are still in their infancy, and their status with the boards at home, the missions on the field, policies of development, and work are all matters of very grave study."

THE INTERNATIONAL ASSOCIATION OF AGRICULTURAL MISSIONS

This group seeks to keep before mission boards the serious import of our still incomplete world missionary enterprise. Its purpose is to associate all those interested in agricultural and rural missions throughout the world for the development and exchange of ideas in order to improve agriculture and create a rural Christian civilization.

The Association's outlook on rural life includes all organized efforts for economic, social and religious development such as: increased production per acre and per capita, conservation of natural resources, good roads, cooperative markets, community centers, recreation, household arts and economy, public health service, improved churches and schools.

The Association was organized on January 1st, 1920, by missionaries and others interested in agricultural development at home and abroad. Twenty-five mission boards and other agencies are represented on the Executive Committee of the Association. Important investigations are being made by five committees as follows:

> Methods in Agricultural Missions at Home and Abroad. The Agricultural Community at Home and Abroad. Cooperative Organization of Agriculture. Women and the Family in Rural Life. The Rural Message and the Students of America.

The year past has been notable for two important conferences: the first (the fifth annual meeting) in New York in December and the second a regional conference in April at the School of Agriculture, Ohio State University, Columbus, Ohio.

### EXAMPLES OF AGRICULTURAL WORK

In present-day annals of mission lands no projects carry more weight than that of the quiet work of the American Presbyterian mission at Moga, Punjab. Rev. W. J. McKee and his associates are heeding the saying of the Governor of India's United Provinces that "India must prepare for the rule of her masters—the farmers!" Mr. McKee emphasizes the village as the unit of work and the children are trained to meet all the conditions of their lives. Chief among the things that are taught is gardening. Each child is given a plot of ground which he learns to cultivate. This agricultural work is simple, but in view of the fact that millions in India must work on small plots, the effect will be far reaching. Group living and mutual aid are values that Christian teaching can add to Indian life.

China, similarly, presents the village as the unit of the community. The leaders of the New China are thinking seriously and constructively about rural China. This transformation of a people in a few years is bringing baffling complexities and underneath all questions is the agricultural. President Kenyon L. Butterfield says:

Half of the world's population lives in the Far East. Four fifths of these eight hundred million human beings live on the land and secure their living directly from the land. In these two facts lies the significance of the Far East in the problem of agriculture viewed as a world question. The process of industrializing the Far East is well begun though by no means half done. Now industrialization means urbanization and both together mean new drafts upon agriculture. More mouths to feed, fewer hands to produce food, higher standards of urban living, will once again crowd the soil of the Far East to its fullest possibilities. It is not alone food that is wanted in the Far East. This region is especially adapted to certain raw materials for manufacture that are in constant and growing demand. Silk and cotton are the most important of these; but beans and other plants are also important, being wanted in rapidly increasing amounts for their oils and similar extracts. A long list of these products can even now be made and will be increased as transportation becomes easier. It follows therefore that the world interest in Far Eastern Agriculture is two-fold; first, the capacity of the region to feed half the world's people-its own half-the half which will soon be two thirds; and, second, its ability, in addition to growing food, to grow raw material for industry.

The valuable counsel of the U. S. Department of Agriculture has been increasingly at the service of missionaries and boards. The Hon. William M. Jardine, Secretary of Agriculture, says:

Our religion has its roots in a rural society, and it will lose much if it does not keep those country foundations sound and secure. Religion must keep its touch with the soil if it is to be deep and vital. Religion is one of the deepest and most vital instincts of the human race and it should reach its highest fruition when it is associated with other deep and ancient instincts. One of the most conspicuous of these is love of the soil and of natural things which owe their life to the soil. Religion which is founded on the reverence and understanding of country people has a strength which it could never obtain from urban sources. This is the type of religion that needs to be presented more and more in our rural communities—a religion that does not speak in general terms, but that ties up religion with all that is good in farming and rural life. Religion can in this way make a genuine contribution to farming and the farmer, and they in their turn, inspired by this new religious conception, will give their fundamental solidity and strength to the religious life of the nation.

The Spring Conference of boards and missionaries, students and faculty members in Ohio could have had no more fitting setting than Ohio State University since this state is 94% farm land and of its total area 78% is devoted to cultivation and improved farm land. This conference combined to bring together expert knowledge of the needs of farmer folk the world around. One is deeply moved at the sweep of the forces represented by the followers of a Galilean village Youth, the Incarnate Love shown in an Oriental whose life was lived in the countryside. His teachings were illustrated mainly by allusions to homely farm life: the seed, the plow, the wheat, the tares, the soil.

The quiet transformation taking place was unostentationally reported by a worker in South Africa, in making famine non-existent among Christian natives due to their knowledge of improved agriculture. Pagan peoples in the very same locations are still suffering from periodic famines. In other words, the scientific farmer, the product of Christian missions, constantly has a residue of his crops over against the day of need; while the native unschooled farmer faces constantly recurring starvation.

The non-Christian world stands in jeopardy without an inclusive Gospel that will save the whole of our human processes. God in Christ reveals to us new realms to be conquered before we can claim that we have the completer truth. The missionary enterprise, sending out modern agricultural apostles, proclaims a science friendly and transforming and humane for the most numerous of the classes of the world's workers.

To be secure in the proclamation of such a daringly comprehensive message we need an extension of our home labors. Our present danger is that the joyful possession of and working of the soil will give place to the tide that already has turned to the city and to an industrial society eager for a too comfortable de-agriculturalized urban life.

It will not do to try to take to non-Christians something we have not first experienced. It is for us to build a more Christian rural America. We have had a first era of the rural church, one of criticism, analysis and intellectual grasp of the problem. The second stage is one of hope, fervor and passion. If the rural church is to be cleansed of dry rot, the American farmer saved from peasantry, the city saved from an influx of pagan youth, a prophet must arise who will build upon the insight of this intellectual era, bringing together the forces of religion under a single battle cry against the devil and the sin of a false aristocracy and a false superiority, in order that the whole land may be Christian and strong. The whole man, the whole land, the whole world is to be redeemed. Then let us rise up to an unfinished work and give to earth's peoples a finer life as the fruit of faith in a God who loves the whole world.

## The Real Job of the Rural Church

BY REV. JOHN McDOWELL, D.D., NEW YORK Secretary of the Board of National Missions, Presbyterian Church, U. S. A.

"And He went round about the villages teaching"-Mark 6:6.

BVIOUSLY the real job of the Church of Christ cannot be determined by its location or its environment. Whenever its work has been thus defined, the rural church has been long on program and short on dynamic, long on statistics and short on spirituality, long on stimulus and short on impulse. No one will question for a moment that the religious condition of those who till the soil, who drive the plow, who delve in mine and who dwell remote from the marts of trade should never cease to be of serious concern to all Christians. Of course, the rural church must not be insensible to the needs of the people, old and young, nor indifferent to the pressing problems of the community. It must be wide awake to all these things and always close to the business and hearts of the men and women, boys and girls for whose well being and welfare it exists. If the rural church is to fulfil its place and do its work, survive and succeed, it must have at least two things:

First, a clear idea of the mission to which Christ, the Founder, has appointed it.

Second, a firm purpose to fulfil that mission and not to die while there is work to do.

What, then, is the real job of the rural church? For an answer to this question, Christians should go to the Scriptures of the Old and New Testaments rather than to modern sociology and modern surveys. Surveys will prove a help in projecting the program of the rural church but they are not authoritative in defining its real job and its supreme purpose. The final court of appeal on this momentous question to which we should willingly submit is the teaching of the Scriptures, especially the teaching of the New Testament.

The rural church's mission is nowhere else authoritatively defined. Definitions from other sources are of value only in so far as they are in harmony with the teachings of the New Testament. Before these teachings, pre-conception and prejudice and pride should willingly bow and, to the full limits of the truth as revealed in the records of the New Testament, the rural church and every other church bearing the name of Jesus Christ is in duty bound to conform.

What, then, according to the teaching of the New Testament, is the real job of the rural church? Choosing the Book of the Acts as a purposeful chronicle of the origin and growth of the Church and closely studying its narrative, we discover the answer it supplies to

be as simple as its implications are startling. The real job of the Church, according to the New Testament, is to witness to and for Jesus, the Christ. "Ye shall be my witnesses" (Acts 1:8), said Jesus to His followers on the day of His Ascension. That was their sole responsibility, a responsibility which each according to his several ability must discharge. It was to this end that "power" was promised, "when the Holy Spirit is come upon you."

Beginning with their native land, Judea, their witness was to extend to the uttermost part of the earth. "We are witnesses," said Peter and his companions, harking back to the significant term again and again. Each act of the Apostles was a witness bearing, whether an interpretation of national history in the light of the grace and truth which came by this Christ, the healing of the sick, like the lame man at the beautiful door of the temple, or the ceaseless proclamation of Jesus crucified and risen. All such evidence as this is clear. "To witness for Jesus Christ!" That is the Church's real job everywhere throughout the world without discrimination and without discount.

In these modern days when the Church is called upon to do so many things and to be so many things for the community, all of which have their place and all of which are important in their place, we do well to go back to these early records and remind ourselves that, according to the constitution and charter of Christianity, the real job of any church bearing the name of Jesus Christ is not vague and indefinite but real and definite and that job is to be a living witness in every community to Christ and for Christ.

It is true that the Church has other functions, functions which are of great value to the community, but even these apart from the primary function of the Church will sooner or later disappoint the community and be discounted by the people. We heartily agree with Rev. Fred Eastman when he says:

Let us keep constantly before us our historic ideals of religious and political freedom, education and Christian service. More important yet, let us bear in mind that these great ideals are the product of such religious conceptions as our faith in a Sovereign God dwelling in the human soul. Fundamental in all our "Unfinished Business," therefore, is evangelism, or getting individuals into fellowship with God. If the Church were to forget its history and become so blinded as not to see the religious roots of its passion for freedom, its desire for education and its devotion to human service, and were to set about working for these things simply through laws and movements whose object is the change of social environment, it would be a useful institution but it would cease to be a Christian Church.

The ideal for the rural church ought to be a saved soul in a saved body, living in a saved community. It is becoming clearer every day that the men and women and children in the rural districts need and want religion, and the religion they want and need is the religion that means peace and purity and joy, the sense of God's nearness, the comfort of Christ's love, the strength that comes from spiritual food and fellowship. They want the rural church to be a house of prayer and praise for all people, the place where divine truth seems clearer and human brotherhood dearer and heaven nearer than anywhere else in the world.

The rural church will succeed in proportion as it wins the affection, confidence, support and loyalty of the people by doing its own work, namely, that of witnessing to and for Jesus Christ. Apparent success on any other basis—especially political, financial, agricultural, educational, social or sensational—means for the rural church a living death. The rural church must be a minister to life, personal and social, and in its ministry to life it will respond to the two deepest and most universal desires of mankind, namely, the desire for peace and the desire for power. The rural church that is a witness to Jesus Christ will soon reveal the fact that the secret of social well being is the individual life and the secret of all individual life is acquaintance with God and the supreme source of acquaintance with God is Jesus Christ.

If the rural church is to be true to its primary task, it must be unflinchingly loyal to its divine commission and close to the needs that call it into existence. It must attend strictly to its own specific job. So far as it attempts to duplicate the work of other institutions, to that extent it will fail. There must be a deepening within the rural church of the conviction that it exists because man has a soul that needs to be saved and needs nurture—worship, sympathy, love, hope and the cultivation of the spiritual life. The rural church does not primarily exist to provide workshops, soup-kitchens, farm schools and medical clinics. All of these are necessary and have a very real value to the community, but this is not the need that creates the rural church. Scripture, history and experience unite in saying that the Church exists primarily to lead men to repentance, to give them faith in God, teach them high ideals, to equip them with motive power: in a word, to make them open and loval disciples of Jesus Christ.

Through the Gospel of Christ, the rural church ought to offer every man, woman and child the abundant life that Christ came to give. If it fails to do this, it is not the Church of Jesus Christ and the people will go unsaved, unserved and unblessed. It is becoming clearer every day that the rural church that will fill a soul with the love of Christ through its services will soon discover that through such a soul the community will be served and the diseases and disorders that disturb the community will be eliminated. The rural church that makes the heart clean by its regenerating Gospel and glad by its uplifting worship will do more to bring the Kingdom of God into the neighborhood than many free lectures, free concerts and free lunches.

"No improvement of environment," says the Rev. Paul Douglas

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in his book, "The New Home Missions," "will make the human soul commensurate with its largest visions. In its profoundest reaches life will ever need a redeeming touch deeper than any social ministry. There are many things and they are mostly fundamental which law and education cannot do because they are weak through the flesh."

There is always a danger that the rural church under the pressure of its immediate and urgent needs will forget the Master's fundamental teachings respecting the application of His Gospel to men. Make the heart right and then righteousness will abound. "Cleanse first that which is within the cup." Put love into the breast and then it will shine in the eye, speak from the lips and work through the hands. The feet will run on errands of mercy if the soul is merciful. The rural church, like the Apostle Paul, must "become all things to all men" that it "may by all means save some." (1 Cor. 9:22.) It is with this motive that the rural church should worship and work. It is not to please men but to save men that its program should be projected, not to win their favor and applause but to win their souls. This is the first great objective of all the work of the rural church. It is evident from the teaching of the New Testament that the supreme desire and effort of the rural church should be the conversion of men. That is its real job, this not as an after-result to be attained by method of gradual approach but as its direct goal and its immediate objective. The Gospel of Christ begins at the right end. Convert a man, a family, a tribe first; educate, cultivate, stimulate afterwards. Was this not exactly what Christ Himself meant when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you''? (Matthew 6:33.) Whenever conversion is genuinely Christian it will be followed by thoroughgoing changes of habits and conduct and manner. These are the "things that accompany salvation." History shows that where an individual or a family or a tribe has been brought to a saving belief in Christ the result is never mere salvation in the sense of an inner change of heart and such an outward change of life as affects only the clearly moral relations and practices. There always follows a rapid succession of changes more or less radical in every sphere of His life and thought, changes which not seldom make a deeper impression upon the minds of an observing world than the essential spiritual change which is the source of it.

The new birth is the basis of all moral progress and enlightenment, the first necessary step toward every good, whether personal or public, whether social or political, commercial or religious. Christianity seeks to regenerate the heart and thus transform character and ultimately the community. Whoever has experienced this spiritual transformation of change of heart—whoever has been vitally renewed in motive and aspiration by the power of Christ is counted a

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citizen of the Heavenly Kingdom, a genuine product of saving grace even though his outward circumstances have not yet felt the full effect of that change.

When the rural church is true to her commission she will aim always and only at one result, spiritual regeneration. But this result will affect all the rest of human life. There is no part of life so material, so secular or so superficial but is modified and influenced by the regenerating power of the Gospel of Jesus Christ.

The right kind of a church for the rural life is one which, however simple in its worship, however small in its membership, is manifestly filled with the spirit of Christ, which is always the spirit of service, sacrifice and love. The rural church must seek to make every one who enters it feel at once—"these people are glad to be Christians and glad to have me with them, and truly it is good to be here." Such a church will survive and in the best sense of the word will succeed.

To sum up, we affirm, first, that the real job of the rural church when true to her commission, as given by Jesus Christ and described in the New Testament, is that of witnessing to and for Jesus Christ; second, that the content of this witness is at least fivefold:

- (1) To witness to the saving power of Jesus Christ-evangelism.
- (2) To witness to the developing power of Christ-education.
- (3) To witness to the healing power of Christ-medical service.
- (4) To witness to the transforming power of Christ-character-building.
- (5) To witness to the reconstructing power of Christ-communitybuilding.

Let the rural church trust God and believe in the value of the human soul and let this faith send her forth with the glad message, "Whosoever shall call on the name of the Lord shall be saved." Yes. "whosoever," irrespective of doctrines, creeds and sacraments; "whosoever shall call"-albeit ignorantly, feebly, foolishly-the call and not the manner of it being the sole condition------ Whosoever shall call shall be saved." Let her again sound forth in every village of our land the Gospel of Christ in terms of its democracy: "Whosoever will may come," and the rural church will soon convince the people that it is a supreme necessity in human life. Let the rural church speak the gospel of good cheer as the Master did, not to the farmer but to the man who farms, not to the workingman but to the man who works, and it will win its way into the hearts and homes of the people. Let the rural church in the name of Christ offer a program that is as deep as human nature and as wide as human need and it will be what it was intended to be, "The Body of Christ"-not an end in itself but a means to an end, not an institution to be built up out of the community, but an instrument for building up the community in the truth, in the life and Spirit of Christ.

# Religious Adventure in Rural America

BY REV. MALCOLM DANA, D.D., NEW YORK CITY Director, Town and Country Department, Congregational Church Extension Boards

PHILLIPS Brooks once said that "being a minister is fun." The average rural minister would doubtless be inclined to make some mental reservations before admitting the truth of that statement. He would not, however, deny that the rural ministry offers adventure, and, as to its being fun, a man makes his ministry a lugubrious or happy experience by what he puts into it.

It is the minister who conditions the success of any work. It is quite frequently said, "Make the jobs big enough and men will go into the rural ministry." There is a good deal of truth in the statement. But after all, the need is everywhere for men who will go into the country and create their own jobs and make them truly big. Someone has said: "Many a church is languishing for a big task." True! The churches are ready and waiting to be challenged.

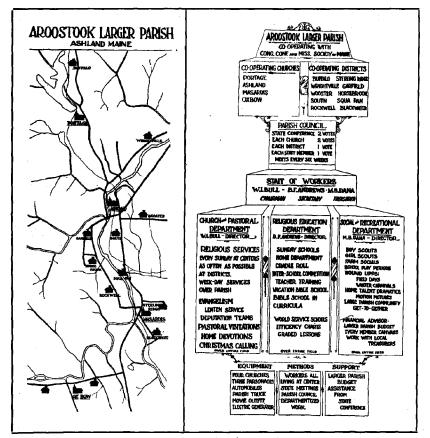
The first man who comes to my mind is Wilbur I. Bull, recently of Ashland, Me., and now gone to another part of the same state to repeat himself. When I first saw him he was something of a curiosity to me, for he is one of very few men with whom I am acquainted who ac-



WILBUR I. BULL OF MAINE

tually prepared for the *rural* ministry. The Ashland region is somewhat remote, in Aroostook County, famous for its seed potatoes, and only fifty miles south of the Canadian border. Wilbur Bull went there thirteen years ago and has been eternally at it ever since. He is more than a preacher. He made himself an "institution" all over the country. Until 1922 there was a region of perhaps two hundred and fifty square miles with only a Catholic priest, now and then an Episcopal minister, and Mr. Bull himself, as resident pastors. Of course, to the shame of Protestantism, where the open country is neglected by the Church, all sorts of "bootleg cults" thrive. The region had its share. For years this sky-pilot of the Aroostook had been cherishing visions of bigger things commensurate with the needs and opportunity. But he worked while he dreamed, and "spread himself" in a really wonderful way. I am glad that I was allowed the privilege of helping to promote the really big thing that is up there now.

Aaron Sapiro had come in to the county to organize the potato growers. I heard him speak to a thousand farmers over at Caribou. If he had only substituted church or religion for every mention of sun-kissed oranges, prunes, tobacco, etc.—industries he has organized—it would have been the best description I have ever heard given of a much-needed rural church technic. We tried the same arguments for cooperation and pooling of interests in religion that he did with potatoes. And it went across. Ashland is the only place large enough to support a minister of its own. The three other little villages, and the eight or ten school districts, have never had the high



THE PROGRAM AND STAFF OF THE LARGER PARISH, ASHLAND, MAINE



THE LARGER PARISH COUNCIL OF THE AROOSTOOK CHURCH

grade ministry needed to get results. They are too poor, and, as in potatoes, they have never learned the game of cooperation. Mr. Bull gathered together a group of us men who had been to college, and who had not forgotten the stunts we put on there, and we visited some thirteen points—usually farm houses— where we had afternoon games, a big supper, and then a good time "saying our pieces." We really evolved a first-class vaudeville troupe before we had done. Better still, we "sold" them the idea of the Aroostook Larger Parish. Each cooperating unit sent in a delegate to discuss possibilities, and pool resources.

In 1921 they had only Mr. Bull. The illustrations show the Larger Parish and the Program which were there by 1924. The Parish Council still functions. It meets every six weeks and the people themselves make the plans used in Aroostook, a "practice of pure democracy in religion" that should obtain everywhere. The staff included three men, all college trained, and two of them seminary graduates. The finest departmentized work I know of anywhere is being wrought out. Results of such work cannot be tabulated. Sapiro told the farmers never to let a potato get out of the region without the name Aroostook appearing somewhere, so that when people said potato folks would think Aroostook, and when Aroostook was mentioned folks would think potatoes. So we conjured with the name Aroostook to develop a community spirit co-extensive with the entire parish of two hundred and fifty square miles. Town and country antagonisms, village jealousies, and neighborhood feuds exist pretty much everywhere in rural America. They are forgotten up in Aroostook. The Council, the ministers, the equipment, belong

to every one, and all boost for the thing as a whole. Dean Bosworth defines the Kingdom of God as "a society of friendly folks." The Kingdom is coming throughout the Larger Parish. On the worst possible Sunday for the purpose, in 1924, sixty men (not women) got on their snowshoes, skiis, sleds and horses and canvassed for the annual budget. They raised \$3,100 in cash and pledges against \$1,800 the year before, and despite the fact that potatoes were not selling for enough to pay for the fertilizers used in raising them. One of the most serious tasks facing America today is the maintaining of a high grade population upon the soil. Rural religion and the Church have much to do with it. Both are functioning successfully in Aroostook.



A RURAL PARISH IN COLORADO

Now take a long leap out to Colorado: About two hundred and fifty miles west of Denver, twentysix miles from the nearest railroad station, and six thousand feet up in the air, is Plateau Vallev or "the Hidden Arcadia of the West." Why do men covet city parishes hemmed in by ugly buildings, buried in smoke, with no skyline or far glimpses of God's open? Consider what is in this little valley. To the north, running east and west for miles, are the Battlement Mesa oil-shale hills. To the south is Grand Mesa rising fourteen thousand feet into the air and

snow crowned most of the year. Through the fertile valley runs the Plateau Creek, rising eight thousand feet up in the mountains to the east, fed by melting snows all along its eighteen-mile course, and giving perfect irrigation privileges on every side. Alfalfa is the chief industry of the Valley to feed the fifty-five thousand cattle grazing on the Battlement Mesa National Range. Forty-five hundred people live in the four little villages, and "the neighborhoods" scattered through the hills. Two thousand of these are young people, six hundred of them being school children. Six churches have been ministering religiously to these people for some thirty years.

An old college friend first invited me to come into the valley. James F. Walker, called the "Sky-pilot of the Rockies" had, like Bull, of Ashland, been doing pioneer work there. He also had dreamed of what might some day be made to be. Walker is a man's man, as well as a man of God, and had done most all of the things the local inhabitants have ever attempted—except to "sit Mc-Carthy's mule." Next, I think of William D. Barnes, who came after.



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BUS SERVICE FOR A DAILY VACATION BIBLE SCHOOL IN COLORADO

He was of a different type but, as the cowboys put it, "a he-man and a regular feller." I heard Barnes tell the kind of minister required in the Rockies. He said, "The cowboys always suspect a streak of yellow in a preacher. There was one man I simply could not get next to. I finally concluded that to win him I must put on the gloves with him. So, one night, we drew the chairs in the little church, donned the mitts and went at it. He was a better boxer than I was but I managed to get in a few punches for the glory of the Lord. Both of us were rather soft, and at the end of fifteen minutes my opponent suggested that we had had enough. He has been my best friend ever since. A few days later the cowboys told me that I was expected to ride a wild steer at a rodeo. I wondered how the Lord would get me out of that fix. He did it. On Saturday afternoon I was playing ball with the Scouts and sliding in on the home plate I broke my leg—and thus saved my neck."

The people were prosperous at the time of my first visit to the Valley but had no money for religious enterprises. The latter simply did not register, and the church was not considered a "going concern." Just as it is most everywhere in rural America the methods of the church were not comparable to those on ranch and farm—and so were not respected. Not one tenth of either the old folks or the young folks were in any way connected with the churches and Sunday-schools. And yet, people buy what they want now-a-days! Our job was to put up something in the name of religion that these people did want. And it was done. The church at the center, Collbran, had been talking a \$5000 investment in that anathema of church building possibilities—a cement basement under the wee

church. Folks were languishing for a bigger job than that! Realizing that "the needs of the community must be the law of the church" we began to study, tabulate and vision those needs. Finally a \$20,000 Community House, with every facility of a modern Y. M. C. A. building, a seven-day-a-week religio-social program, and a multiple ministry, was proposed. The ranchers could not afford to hire "hands" and parents wanted to hold their children on the farms. We suggested that people who went over the top in Liberty Loans and War Drives of every sort for children overseas might do the same by those children spared and returned to them. The people decided that "the best is none too good for us" and went to it. And the thing was done. Due partly to an "inferiority complex" country folks often say, "It is part of the fate of living in the country that we cannot have the alluring attractions and conveniences of the larger centers." This was utterly disproved. Look at the Community House, bought by the entire Valley, owned and administered by its representatives. They have every club in Plateau Valley that exists anywhere, except a policemen's club, which they do not need. The people have gotten religion enough so that bootlegging is not tolerated as "fashionable" and "smart" but is dealt with in true western style. There is a Plateau Valley Larger Parish now! The things enjoyed at the center are taken to the far circumferences of the parish. One minister cares particularly for Collbran village and its community house activities. The other is big brother to everyone outside. "Fords" and a Reo speed wagon, with movies, library books, athletic supplies, etc., visit some eight outstations. When summer comes, the children are brought in to the Daily Vacation Bible School held at the big plant. Other such schools are held at different points in the Valley. Those who prefer to come in to the center for church and Sunday-school are also brought in the year round.

A regular circuit of preaching appointments, Sunday-schools, social occasions, children's hours, parish visitations, is maintained, and summer student work done during the summer months. Music, and even Bibles, have been introduced in some of the school districts that request them.

Once again, the story cannot be told in figures, although every good activity has doubled and trebled its patronage. The proof of the worth-whileness of this religious adventure is the changed social and religious atmosphere throughout the entire Valley. Everybody is getting to know everybody else and all that believe are working together. There is an entirely new attitude toward religion and the church. In the beginning five organizations competed more or less. They represented four different sects. Now four of the churches have entered the "big drive" forgetful of their particular brand of religion and content to be really Christian. The

#### RELIGIOUS ADVENTURE IN RURAL AMERICA

cowboys will get on their broncos when the Sunday for the every member canvass comes round, and will visit every home in the Parish. They will return with the Valley's share of the budget raised; including the "apportionment" and the refund to the Church Building Society which has helped them so generously. They do not throng the churches yet. Not many have entered the ministry. But they say it is "fun." Religion and the church are beginning to "hit us where we live."

For the next successful parish, church and minister, let us drop back eastward to the sand-hills of Nebraska. At Hyannis, on the Burlington Line running from Lincoln to Billings, Mont., lives as fine a put-up minister as anyone wants to see, Ernest Larson.' He is at work single-handed, but with the help of "Lizzie" Ford, he is



YOUNG PEOPLE'S CONFERENCE IN THE BLACK HILLS

covering miles of territory in his ministry and getting a real kick out of it. One risks life and limb to run an automobile out in the Rockies. The test in the sand-hills is one's temper and vocabulary. The roads are sand, inches deep. Your machine smokes and balks on a very slight rise, and you must set your wheel some little time before you negotiate the turns in the serpentine trails winding through the clefts in the hills. But there are folks to be reached in the sand-hills, and Larson goes after them. Every rural minister has his ordinary work to do, the ordinary things that must be done well to be successful. He can afford to find effective specialties. Larson is a young people's man. In the summers, when schools close, the young folks all go back from the little villages along the railroad to work on the ranches scattered everywhere. That spells Larson's job. He goes after them, visits them on the ranches (get-

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ting his board and lodging free for weeks at a time), pitches in and helps in the farm work if necessary, and all the time he is busy promoting open country activities of social, athletic and religious sorts. And such farmstead visitation pays, proving that a house-going minister makes a church-going parish. When the schools open in the fall the churches Larson ministers to all fill up as a matter of course. The young people take their places at church and Sundayschool, in the Christian Endeavor and in the choir. It is the correct thing to do, the thing people like to do. The only trouble is that Larson ought to be twins or triplets. He does not spend his time lamenting or bemoaning what he is not, however, but he uses what he is fast and furiously. The church at Hyannis is a successful one. The parish is. It is a cattle country where folks are busy raising stock. Larson is bettering humans, and the people know it. They are for him.

If you want to look in on another real man of God. take the train at Hyannis and ride north and westward for a few hours, over the South Dakota line, to Edgemont. Alan M. Fairbank lives there, of the famous foreign missionary Fairbank family. Alan wanted to be a foreign missionary but is proving a real missionary in the homeland. It is rather interesting to note that in picking our successful churches thus far, and with no such intention, every minister we have taken as an example has been ambitious to serve over an area as well as a church. Some rural ministers have small ideas of their job, thinking of themselves as called to one church, one people and one little place. That is their idea of "parish" and "community." It is not the idea of the successful ministers, as I know them. Alan Fairbank is bound that the Lord's business shall match "big business." Like the foreign missionary he thinks of himself as sent to take large stretches of country in the name of the Most High. As far out as business solicits trade from Edgemont so far out he considers that the church owes pastoral oversight and religious fellowship. And he is no less a man of God because he is many more kinds of a man than one-a social engineer, a local statesman and a community builder. Alan Fairbank has been building a church. i.e., getting his people to do it. A local man drew the plans, the people had sand-hauling bees, brick-making bees, and lots of other kinds. They got three dollars for every one invested. Later on, as there was no public hall in town, the church was put at the service of the community. The church in the country has a large social mission it cannot evade. The Edgemont church is a successful one most largely because its young minister is interested in every side of the community life.

Now we will take the train for northern Minnesota where I had heard of a minister with another specialty. I wanted to see what it really amounted to. The man's name is J. C. Cadwell. This rural minister believes that it is part of his work to help keep the boys and girls on the farms. I heard Cadwell give a novel sermon. The occasion was a Sunday meeting of a farm club, the church was a barn, the pulpit was a stall, and the text was a young calf. The substance of the sermon was something like this: "It pays financially to raise registered stock. This calf is worth only ten dollars on the market because its registry is known only on one side. Were both parents known, it would probably bring seventy-five dollars. God Almighty does not want 'scrubs' in your herds. More than that, he desires only pure-breds in your families."

This reminds me of a letter from a successful young minister down in the Ozarks-a returned soldier and a real man. He is building what might be termed a church over a region, as well as local ones. He has some novel ideas of pastoral duty. "The outstanding thing we have accomplished in eight months has been the getting of an agricultural program under way. There is an agricultural committee of the Carter County Chamber of Commerce but it has no program. I pleaded for one and they made me a member of the committee and its secretary. We have things well under way by which three counties will have the use of a county agent. Twice we have had a poultry expert spend a week in the county. It has resulted in having a number of hen houses built and others will be built soon. December 11 we took two auto loads of men and women to Mountain Grove to visit the Poultry Experiment Station. Now we are trying to create an interest in the growing of strawberries. Most of the people here have no vision of what can be done in these hills. If any forward progress is to be made socially, materially, spiritually and educationally, we must find new ways for these people to earn money. This we are trying to do."

The church, like almost every other good thing, is supported by profits. If there are no profits the people cannot have "the worthwhile things of life." Fred Wangelin is making his people economically so that life, and life more abundantly, can be supported. He is preaching all the time by what he is in the midst. The people are more than ready to listen to him when he takes a text and speaks to them out of the Bible during services of worship.

If religion is a life rather than a creed, these ministers and churches are promoting it by serving their communities in every kind of helpful way, and in the Master's name. I must close with a word about Hilda Ives. She is not ordained, but she can preach. A member of one of the largest churches in New England, she came to feel that she was not getting or giving much by religion manifested there. She craved actually working in Christ's name. She must have heard of John Frederick Oberlin. She wanted a hard job, or as he put it, "no easy parish, but a work no one else would do, which would not be done unless he did it." She began work with a church long closed, a people scattered, poor but proud. They needed a minister and they got one. Hilda Ives is beloved throughout the entire region and her story has gone all through New England. I have heard her tell it. And the strange thing is that although she is not a trained minister she has arrived at the best possible rural minister's method and technic. In Christ's name always, she has gone about doing anything and everything needing to be done for every last man, woman and child amongst the hills. I have come across a large number of laymen, even college students, who are serving rural communities far better than ordained ministers. The reason is not hard to guess. They are not trained to think that certain things are ministerial, or belong to the ministry, but are ready to do any last thing that appears to be needed for the welfare of the people about them. Let me close this article by quoting from Hilda Ives. She was as successful in her ministry and her "church amongst the hills," as any church or minister that I know about.

A minister who has won by a spirit of Christian friendliness and love the confidence and heart of his farmer friends, can point the way to financial gain and economic team work. For the past year and a half, I have been minister of a little church in a town of five hundred people, children counted and included. Nine miles from markets, with farms rocky and none too fertile, the farmers had wrenched from the soil a bare living. There had been no money to keep the farm buildings in repair. Investment in modern machinery had been out of the question. Every man was going it alone, and pretty severe going it was. Proud, self-respecting and of amazing endurance were these people, but they needed help. I announced that on every Sunday afternoon, after the three services of the day, I would collect for the wholesale markets of the city in which I lived, sixty-two miles away, any surplus crops that my parishioners might have. Certain church members, fortunately very few in number, were distressed by the announcement. They had never really believed that Christ wanted them to take the ox out of the pit on Sunday, for fear that it might disturb the rather rigid worship of their day of church services, and the "Thou shalt not" atmosphere of their homes. In making this comment, I would not in any way belittle a passionate devotion to a Sabbath of quietness, rest and meditation. So every Sunday afternoon my Ford sedan never failed to be crammed to its creaky top. A typical load might be: apples, potatoes, beets, eggs, chickens, cottage cheese, a braided rug. Or again, I would find beets, lettuce, eggs, preserved raspberries and a rooster with its feathers still on. Checks for sixty cents, a dollar twenty-nine, four dollars and sixty-three cents, or sometimes as high as thirteen or twenty dollars, I brought back from the sale of the produce. I found Christian wholesale and retail dealers who were glad to help those who were having a hard time in life, and I asked it of them as a distinct Christian service. I found the need of small loans a real financial problem. Fifty dollars for seeds and fertilizers or supplies might be the means of much gain, but the farmer did not want the loan at the price of mortgaging his farm. Loans were secured of Christian friends who had means, on my assurance of worthy character, who desired to ease such burdens in Christ's name. A lily pond in the town was next capitalized by selling the lilies at city florists' shops for twenty-five cents a dozen. One young couple earned sixteen dollars in this way. Another young woman who

had been deserted by her husband immediately after her marriage, and who was ill from worry, derives twenty-two dollars from her aster bed. This she used for her little boy's education. The making of both hooked and braided rugs was established, and the preserving of blueberries, raspberries and other fruits was encouraged.

Health conditions in the town were deplorable. Early diagnosis of disease and preventive health work did not exist. In one lonely farm house, with six windows open to the winds, I found a woman who had had six bones of her ankle broken. Seven years had passed and the bones had never been set. I took her at once to an eminent physician, who did not advise the rebreaking of the distorted bones because of her age. The day must soon come when Christianity will be so alive in the hearts of jealous, passionate followers of Christ, that such human lives and their need cannot be overlooked. There were many cases of cancer, and some were way beyond surgical or medical aid. One doctor said, "I have never served the church as I should. Bring to me any patients who need me, and I will gladly give my services and procure free beds at the hospitals, and x-ray pictures if necessary, as my contribution to Christ's work in your town."

A traveling dental clinic was brought to town and set up in one of the rural schoolhouses. The mouths of thirty-nine children were put in perfect condition. Most of the children knew no more about a dentist than they did about an alienist. The result was a joyful clinic. The children took delight in the whirr of the machines, the mixing of fillings, and the variation of square and round holes in their little teeth. It was a living demonstration of the power of the mind to create pain and apprehension where they should not exist. All the extractions were saved for the morning. Forty-nine teeth in quick succession were antiseptically removed, amid an interested group of mothers and children. No estimate can be made of the amount of good accomplished by such a far-reaching health measure for these little children. One little tot four years old had ten fillings in her baby teeth, while one family, with no mentality and accustomed to very raw food, had hardly a cavity in their teeth. No money had been in that home for sweets, with good results. A fear of hospitals exists in the country, because no one goes to a hospital until disease is so severe that death generally occurs. Death is then attributed to the hospital, instead of to neglect. Quack doctors are resorted to in superstitious ignorance. All our health work was done in Christ's name. Patients were prayed for at all services, as well as their doctors and nurses. Christ as the great physician, with the healing touch of love, lived in that village, and as a physician, many first followed him and came to His house of prayer. So did men come to Him in days of old.

I have given an account of a very few among the many ministers and churches I happen to know about which are really successful and also a story of "Religious Adventure in Rural America." And it is high time that religion did adventure some in the name of the Most High! The ministers cited are successful because they are everlastingly going about doing good and are in the midst as those who serve. Their churches are successful because they are really serving—serving all of the people, all of their interests, and all the time. It is this kind of minister and church that rural America needs to bring in the Kingdom of God.

## Qualifications of the Country Preacher

BY REV. C. M. McCONNELL, CHICAGO, ILLINOIS Board of Home Missions and Church Extension, Methodist Episcopal Church

THE country church is simply the church in the open country, or in the village or town of twenty-five hundred people. There is nothing peculiar about it, and it is not in a class by itself. Farmers are just folk who live and work in the country and till the soil. In all essential things, they are like other folk.

The country preacher, therefore, is a preacher who is the pastor of one or more of these churches in open country, village or town. He is called upon to preach, conduct funerals, perform marriage ceremonies, call upon the people and minister to the community in a wide variety of activities. In summing up the qualifications of a country preacher, we must keep these general considerations in mind. We take these for granted and will simply call attention to some special features which stand out in the qualifications of the country preacher.

In the small town and open country community, life is lived in full view of all. It is like a clear running brook, with the pebbles on the bottom plainly visible. Daily papers are not necessary to spread the local news of the day's events, for the back yard radio is always operating. The so-called private life of the preacher is public property and his life is read by all. The preacher cannot step out of his character as a preacher and do and say things as a detached person. If his work is to count, he must, therefore, be of good character. His goodness cannot be purely conventional but must be genuine. "He reminds me of God," was the remark of a neighbor about a preacher in a village.

The man who lives his life in a small community where life is open and intimate must not be only good but have a certain attractive goodness. Some righteous folks are so repellent and hard that their influence is positively against the church. They keep the letter of the law and it is the letter that killeth. "How do you like the preacher?" is a common query in the country. This has a great deal of meaning. Back of this is the question of the attractiveness of the personality of the preacher. Austere, repellent characteristics may be endured once a week, but they are not relished as a steady diet.

"He is a live wire" is a common remark about a certain type of country minister. The country is alive, and growing things abound. There is no place in this environment for "dead ones." A certain vitality or alertness is necessary if one is to succeed in the country as a preacher. One needs to be alive and responsive to

nature. The great human interests of the community need to be recognized and taken into account. A dull, listless individual who does not respond to the life of a country community will not accomplish much. The opportunities for service generally come to those who are alive and alert. Perhaps this is what Jesus had in mind when he said "He that hath ears to hear, let him hear." In a still larger sense it was what Jesus meant when He said "I am come that they might have life and that they might have it more abundantly." In the country, with all its natural life, there are apt to be many dull, uninteresting lives. A vigorous, full living, alert, forceful personality can infuse life into one of these dying communities.

The country preacher should be an idealist. He needs power to see green grass in a brown, barren field, or a wholesome life in a dull, unpromising clod of a person. In a community which is reeking with gossip, sordid with a slavery to things—cows, pigs, chickens and barnyard smells—one needs to have ability to idealize the reality. There is a reality in the country which cannot be escaped in person but only in imagination. If a man is borne down and overcome by these realistic surroundings in the country, he will have little happiness and satisfaction in his ministry. It will be difficult for him to stay in the country unless he can idealize some of the stern realities.

In one of the ancient ceremonies by which candidates for the priesthood were tested, there was a custom of asking each candidate the question "Art thou a human being?" This should be asked every candidate for the country ministry. Unless he is human enough to attend a public sale and discuss the good points of a cow with a farmer he will be out of place in the country. If a ball game on the back pasture between two teams from the rival crossroads annoys him, he would better move to a more populous center where he can hide in the crowd. If he preaches in the country he must live with and among the people.

In all of this, he will not forget his task of preaching, if he is a real country preacher. There are some who can preach only to crowds. They must have the thrill of a big audience. A few empty pews seem to cool off their oratorical heat. To the average country church, there comes a small group of people—some old, others young. They come from hard, physical toil, weary with early rising and long hours of wrestling with nature. Mother Nature exacts a heavy toll of muscle and brain. To interpret the Gospel of Christ to such a group is no easy task. Any wordy blacksmith with a gift of bellowing lungs can make an impression on a few easily stirred souls, but only a Christian interpreter can really preach.

Into this realistic situation, the preacher must bring idealism. From the slavery of things, the preacher must bring release. The great natural forces which operate in the natural world must be

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interpreted to those who work with them. In all of this, the preacher must make clear the message of Jesus to farm folk. Jesus taught in the synagogues of the Jews and preached on the hillsides to a handful of fishermen, farmers and shepherds. He knew their language and their manner of life. Jesus was the ideal country preacher.

The preacher who lives in a country community moves among men, women and children as no other man. He has their confidence and carries the keys to the homes and institutions of the community. In this, he can render a great service as a man of brotherhood and good will. He will find feuds, factions, racial hatreds, property and class distinctions and a wide range of interests, many of which are antagonistic. Wherever he goes, he can carry peace and harmony and good will. In some instances, he is perhaps the only one who can perform this service, and, if he does, he is a rare soul doing a task which can be done only by the grace of God.

Just now we are facing a very subtle, deadening situation in regard to rural churches. Country life is not very highly valued. The farmer has been scorned and his life minimized. The country church has been despised and rejected of men. The man entering the country ministry must set himself against this purely vicious tendency. For a long time, he will have to furnish his own morale and find his rewards within his own soul. Hence, he needs a call a conviction, a settled, given determination—to serve God in the open country, in village or in town, as his field of human service. Without this, he will, for a time, run well, and then run out to a larger field of service.

Some of the characteristics we have mentioned can be acquired while others can not. The training of the country preacher differs little from that of any other minister. If he will take the long, slow processes by which other ministers are developed, he can learn most of the essential things necessary in his profession. The theory that the country preacher should be trained in an agricultural college has its supporters, but the minister is not called upon to teach agriculture to farmers, and, if he masters the use of remedies for the soul, the agricultural expert will take care of the soil. The point we are trying to make is that the minister who expects to preach in a country church should be as thoroughly trained as the one who expects to become a bishop or moderator. The technique of the country minister may differ somewhat from that of a minister in the industrial section of a large city, but, at present, there is little hope to get this technique from any course of study in a college or theological seminary. The great fundamental principles of the ministry are necessary for success in any field of the ministry, and, once we admit that the country church is worthy of the best, we shall be able to secure a reasonable share of the best preachers.



LIVING CONDITIONS-THE MIGRANT WORKER'S KITCHEN

# **Religious Needs of Older Rural Districts**

BY RALPH S. ADAMS, LANSDALE, PA. Rural Church Field Worker, Reformed Church in the United States

Some very interesting studies of rural church conditions throughout the country have been made by denominational, inter-denominational and non-denominational bodies, and have aroused many from the prevailing complacency and satisfaction as to church conditions of this day. The impression was quite general that the rural areas of the "Thirteen Original Colonies" were well churched, in fact too well churched, and that no new congregations were called for in these states. That impression did not, however, prevent denominational boards from granting sustentation to competing churches within this area, mostly for the purpose of maintaining a particular denomination in that field, regardless of the real need of the people.

In a study made by the Institute of Social and Religious Research it was discovered that about 95% of the aided churches in their study within these states were in competition with churches of other Protestant denominations. Only under very exceptional circumstances could such expenditure of missionary funds be considered worthy of a Christian church, and this practice should be speedily abandoned and the funds used in fields which present a special missionary challenge.

Other surveys have emphasized this same condition and problem, and church boards are gradually making the necessary adjustments. These surveys have rendered a splendid service in this way

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and have also revealed the fact that local congregations are failing to perform much-needed missionary services within their own communities, to areas and groups consistently neglected by church people. This phase of the missionary responsibility of the local congregation will be considered here rather than an attempt to locate fields for new congregations, although such need still exists.

# Some Neglected Areas

1. Unchurched communities are to be found throughout these states, enough to warrant special attention. Particularly is this true in the mountain areas where transportation is difficult, and population is sparse and impoverished. Nevertheless these people have souls and deserve the gospel message. The church that will support a religious program in one of these isolated communities, even though there is no hope of the congregation ever becoming selfsupporting, will perform a service more in harmony with Christ's teaching and example than by supporting a competitive church. In the coal fields of the Appalachian Mountains are numerous unchurched communities of coal miners and their families. Because most of these people are aliens, the Protestant churches have too often assumed that they are of the Catholic faith. But recent investigations have revealed the fact that many were members of a Protestant church in Europe, but are not provided with Protestant services in "The Land of Promise." Some inter-denominational effort should be made to locate these neglected communities in the eastern states, and to agree upon a constructive missionary program of occupation.

2. Neglected areas within the community represent one of the most common mission fields in the East. The over-churched community-and most of our communities in the East are over-churched -usually has a center of concentration of church buildings in the village or town, or on the good roads leading to this town. The respective parishes of these churches overlap to a great extent and no one church assumes the entire responsibility. All are rather sensitive to the accusation of proselyting for members, therefore, the parish boundaries are pretty well understood. All the parishes include the community center and much of the richest farm land as their legitimate field for "enlisting membership"-the service idea is either lacking or decidedly in the background. Each may include some territory in the community not occupied by any other parish, but there is no systematic effort to assign all the territory to one or other of the churches. Consequently there are areas along the outer edges of the community, in the foothills or on the mountain slopes in mountainous areas, for which no church claims a responsibility. These areas frequently are occupied by poorer families not able to pay much toward the support of the church. This condition is one product of denominational competition.

The responsibility of a church is for the entire community, and it must be actively concerned with the welfare and problems of *all* people within that community. If this causes denominational friction, it is high time that all concerned allow the spirit of Christ to prevail, and that some agreement of cooperation and consolidation be made so as to promote the welfare of the community rather than to advance any one denomination.

3. Rural areas surrounding cities and towns present a challenging missionary problem. The inhabitants of these rural areas in increasing numbers are employed in city industries and occupations, and many attend city churches. As a consequence, the country churches lose considerable of their membership and support until finally many are forced to close their doors. If all the people of these areas would transfer their membership to the city churches, and if the city or town churches in turn would assume the pastoral responsibility and spiritual oversight of these neighboring rural areas, they would not be neglected. But, unfortunately, the city pastor does not assume responsibility for the people in these areas, and many of the older families do not transfer their membership to the city church. The result is that the spiritual life in these surrounding rural areas is at a very low ebb. This is the area frequently where road-houses and other vice dens spring up to cater to the less scrupulous inhabitants of the nearby city. This situation prevails about most cities and large towns throughout the East; only a few city churches have begun to recognize their rural responsibility.

## Some Neglected Groups.

In the rural studies of the Interchurch World Movement, continued by the Institute of Social and Religious Research, it was discovered that only 16% of the town and country population of the United States are church members, and that 28% of these are either inactive or non-resident. There are areas of course within the Eastern states where such figures do not apply, but church people have been too willing in the past to assume that a much larger number of the citizens of their own communities are connected with some church than is actually the case. House-to-house surveys in many of our Eastern communities have revealed startling conditions of unchurched families and individuals, and life-long residents of communities were amazed to learn the large numbers of such within their midst. Fortunately, these studies also revealed the neglected groups within the community so that the churches have the facts clearly before them, which facts are necessary for the organization of a constructive home missions program. These groups are listed below in order that you may test the situation within your own community.

1. Alien groups:-In this day of organized hatred, even in the

name of the Church, it is not surprising that alien groups within our communities are neglected. Reference has been made to the aliens in mining communities. While they could well be included here also, special reference is made here to the large number of alien families engaged in business in the villages, and to the increasing number of alien farmers. It is apparently easier for some to contribute to the support of missions than to extend a welcoming hand to the alien within their own community. Usually "foreigners" are not wanted as neighbors, or in our church or social functions. But we expect them to mend our shoes, clean our clothes, dig our ditches and build our buildings. The result is an alien settlement in our midst, out of harmony with our American customs and laws, and resentful of the treatment received. The foreigner may become a



INTERIOR OF MIGRANT'S HOME

bootlegger or a lawbreaker of some other stamp, but in our eyes he becomes unsocial and, therefore, "cannot become Americanized and assimilated."

Does such an attitude stand the test of Christianity? Ah, no. We must put aside our prejudices and give him and his wife and his children a chance. Our forefathers too

were "foreigners," but they did not become Americanized by such treatment. One third of the alien population of the United States is found in rural America, so that the problem of this group needs consideration.

2. The tenant farmer:—Over 38% of all farmers in the United States are tenant farmers, and the proportion is increasing. Have you welcomed the tenant farmers of your community into the church and made them feel at home? If not, the chances are they are not attending church. If we allow poverty and lack of good clothes to stand in the way of extending to them the blessings of the Church of Jesus Christ, we are not deserving of the name Christian.

3. Summer population:—This group presents a problem in the mountain, lake and river resorts—a problem which few country churches located in those areas have successfully solved.

4. Migrant workers:—There are many thousands of these workers engaged for only a few months in the summer time to harvest fruit and vegetables and to help operate the canneries in the Atlantic states. Entire families leave their homes for these harvest fields. and live in shacks or barns under very unsanitary and often unfavorable moral conditions. The men, women and older children work in the fields or factories, and the younger children are largely neglected. Most of these workers are aliens or Negroes, and are generally not received into the community life by social or religious organizations. An Eastern state agricultural extension director replied to my inquiry as to whether or not these people present a menace to the communities in which they work, that the communities are rather a menace to these migrant families, with their intolerant and unsocial treatment of these workers. This conclusion is quite general among students of migrant groups, and places a considerable indictment upon our rural churches.

5. Rural youth:-With great regret I refrain from discussing

this much-neglected group in the country. The foregoing groups represent a considerable challenge in many rural communities, but this group is present in every rural community, and the writer has vet to find one where the churches are doing what they can and ought to do for their youth. In a study of



THE DAY NURSERY HELPS MOTHERS AND BABIES

the rural churches of fifty-three counties, Dr. Paul Douglass, of the Institute of Social and Religious Research, found that only 5.3% of these churches had any organization for girls, other than Sundayschool, and only 3.7% had an organization for boys. And yet our boys and girls are the greatest asset the country produces! In his book, "How Shall Country Youth be Served?," Dr. Douglass says: "The conclusion of the rural studies of the Institute is 'the greatest untouched field of Christian effort in rural America is the work for boys and girls.'" Think this over and apply it to your church and your community.

# WHAT SHALL WE DO ABOUT IT?

The writer ventures to suggest a few things which the local rural congregation can do now to serve the neglected areas and groups in your community, and to undertake a real program of home missionary endeavor. This can be done through your missionary society, your organized church school classes, young people's organizations, or all working together, in cooperation with similar groups from other churches, if such cooperation is possible. The city church can serve the rural areas surrounding the city by *increasing the staff of workers* to supplement the efforts of the pastor, and launching the program of survey, study, visitation and organization of these neglected areas. Volunteer workers could do this with less expense and with perhaps greater benefit to the volunteers. The country church could send out service teams regularly to remote areas in the community or in the mountains, to conduct Sunday-school services, for visitation, to direct the social and recreational life of these people, to teach English and Americanization lessons to aliens, and generally to establish a bond of friendship between these people and the church and community.

You can challenge the poor families to membership even though they can support the church but little; you can organize auto squads

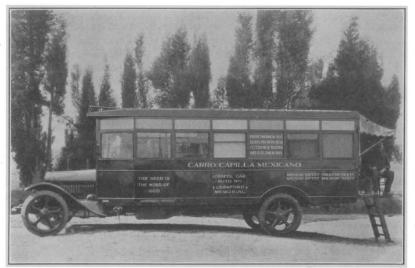


to transport them to services and other church functions. or vou can hire the school bus on Sunday for such service. Some country churches have purchased their own busses for this purpose and by this method have very effectively extended their service and their influence.

You can welcome the newcomer in the community, whether

alien or tenant, by means of a church or community reception, visitation and general friendliness. You can assist in Daily Vacation Bible School for the children of migrant families in your community, or you can help to support it. Perhaps your church is in a position to establish a day nursery and playground for these children where they can be cared for and taught during the day, and to which the parents can be invited in the evening for recreation, entertainment and good fellowship.

You can organize your boys and girls into organized church school classes, give them definite responsibilities of importance and various activities furnishing them with a means of expressing the Christianity which they have been taught to profess. Through a survey you can locate the neglected groups in your community, and then organize a definite and constructive program of home missionary endeavor which will make Christianity mean more to you, to the groups served, and to the community as a whole. These, and many others, are the missionary opportunities of the rural churches.



PIONEERING IN A BAPTIST CHAPEL CAR FOR MEXICANS IN THE UNITED STATES

# Pioneer Work in Newer Communities

BY REV. ANDREW J. MONTGOMERY, D.D., NEW YORK Town and Country Department, Board of National Missions, Presbyterian Church, U. S. A.

N a recent trip, it was the writer's pleasure to meet an entertaining gentleman who proved to be an inventor. He had with him a working model of an appliance for automatic control of railway trains. The model train, should it run into a block with signal set against it, would come to an immediate stop. The inventor also could intervene at any time and bring his train to a dead rest.

Whenever the subject of overlapping in rural areas is mentioned in certain groups of home mission experts, discussion comes to a prompt stop. Furthermore, when a present need for pioneer work in rural areas is suggested, there is again a loss of interest. All this shows that the campaign against competition among churches in small communities has succeeded—possibly succeeded too well. At any rate, it is exceedingly difficult, in some quarters, to secure a fair hearing on the subject of the need for pioneer work.

The old romantic, spectacular frontier line of home missions is a thing of the past, but there yet remains a margin of unchurched and unevangelized territory in our country, with reference to which Christians cannot be indifferent. The changes being wrought by economic conditions in rural districts are rapidly creating new needs. The nationwide movement cityward is depleting the rural

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church, making it more and more unable to carry on. At the same time, there is an alarming increase in tenancy farming. Parallel with this is the growing movement of migrancy occasioned by seasonal labor. We are without exact information as to the extent of this movement in its broad aspects but certainly little is being done for those who are embraced within it.

Perhaps definitely localized instances of neglected communities may be of far more value than statistics, so far as this study is concerned. The statistics, if any one is interested, are, of course, easily available.

Begin with Arizona. A seasoned observer reports a score of communities made up of pioneers from everywhere, struggling to get a home, without any religious privileges whatever so far as a settled, permanent ministry is concerned.

Southern California has a Denominational Superintendents' Council in affiliation with the State Church Federation. At its monthly meetings, this Council has assigned about four score communities to individual denominations, the other affiliated denominations agreeing not to enter such communities until, in the judgment of the Council, they are large enough for more than one church. The Executive Secretary of this Council states that there are still a large number of churchless communities that should be served by some denomination. In the San Joaquin Valley the rural need is very There are possibly a half dozen different racial groups. evident. none of them large, which ought to have Protestant ministry. In one county of this Valley, the need was so great that, outside of the incorporated towns, a rural parish was formed. The pastor of this parish has a territory 90 miles long and 20 to 30 miles broad. On his letterhead he carries the names of 14 towns and communities. This is a striking instance of need, but it is not the only instance of such need and in many smaller territories similar neglect exists. On the slopes of the Sierras are many lumber-jacks, for some of whom provision is made but most of them are without any religious privileges. In the oil fields located on the rim of this great valley are many people living on the "leases," who do not have the benefit of any church.

The whole state of Nevada is an example of unmet rural need. The larger towns and cities are provided for, as usual. There are 200 school districts with 15 or less pupils, 150 districts with less than 10 and 100 districts with less than 8. To reach these scattered communities is a mighty task. Most of them are entirely destitute of church privileges. From one community a girl of eighteen wrote, "I have never seen a preacher, a priest or a church in my life." The analysis made by one of the workers in Nevada of the population applies not only to Nevada but to many other rural communities outside of that state as well. There are about three generations

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covered in any statement of need. The grandparents came from the East on the heels of the gold excitement. They had the usual religious background. The parents have succumbed to the lack of religious environment and have little, if any, religion. The children do not have even as much religion as their parents. They are growing up with practically pagan ideals. In such overlooked communities in Nevada there are from 3,000 to 5,000 boys and girls under twenty.

In western Washington a study was made of 573 communities outside of the cities and towns having a population under one thousand. In this list were 379 communities without churches. In most of them the population is very small. In all of the communities mentioned above which do have churches 78% have only one church.

This study was made about three years ago and should now be qualified by certain changes, but these changes are not radical enough nor extensive enough to vitiate the appalling need. It would thus appear that about two-thirds of these communities are churchless. Observers know that what is true of the rural areas of western Washington, is true of the northern tier of states ranging eastward to the Mississippi River.

Idaho is essentially a rural state. A recent study there shows that about 24% of the population is Mormon and about 12% is Christian, including Protestants and Roman Catholics. The need of missionary work is pathetically revealed by such a statement as this.

Utah has been held up as the one bright example of eliminated competition. There is no competition outside of the cities, and yet whole counties like Morgan, Rich, Wayne, etc. are without any Christian church whatever. The Mormons with their pagan conceptions are the only sect that attempts to carry a message of religion.

In Wyoming, somewhat the same need exists in its rural areas. The Star Valley in Lincoln County has 2,000 population and is without the service of the Christian ministry.

In Colorado a community or rather four communities are reported along the line of the extension of the Moffat Railroad with a population of from 1500 to 2500 without regular service. No one except an itinerant missionary cares for this field.

In West Texas, the large ranches are being broken up and sold to farmers. There is here a rapidly developing territory that has a purely pioneer mission character. There are in the state 750,000 Mexicans of whom a goodly number are located in rural communities. Little or nothing is being done for them.

Generally speaking, the South is so well provided for in the way of service that little need be said, but in Florida, growing rapidly as it is, there are smaller communities and rural settlements that should be reached by the Church at an early date. It is estimated that during the 1925 season, there were 600,000 "tin can tourists" in this state. They cannot be classed as rural, but on the other hand many of them were found distributed during the winter months in the smaller communities throughout the state.

That there is a large need for pioneer mission work is evident so far as unchurched communities are concerned. As appears from the above, these communities are largely marginal but they are not to be overlooked for that reason. The Church should revise its creed to the effect that while overlapping is a sin, overlooking is also a sin.



BIBLE COLPORTEURS Walking across the continent distributing Scriptures to those in neglected communities.

A recent study of the whole rural problem has revealed that, speaking by and large, it is clear that few church members in the open country travel farther than four miles to attend church. More than one half of them do not travel over two miles. That raises the question where the people who live over two miles and are not included among the church goers inside the four-mile limit go to church. While there is no exact data on this particular subject, there is much ground for believing that a considerable number of farmers and their families living over two miles from an open country church, neither join nor attend any church. Here is developing then a new margin of unmet need. The coming of good roads evidently has done little to change the habits of people living outside of the two-

mile radius. Thus, all over the country there is growing up this new need for reaching such people.

In conclusion, two reflections may be stated: One is that the best known method of reaching an entire territory is by one of the great denominational bodies concentrating its energies on that territory with some kind of a guarantee from an inter-denominational body, such as a State Home Mission Council, that it will be protected from invasion.

The other reflection is that, much as it has been anathematized, it begins to appear that in unreached areas we should return to the itinerant system of ministry if these marginal fringes are to be evangelized.

# United Churches in Rural Communities

A Study of the Relative Value of Denominational and Undenominational Work

> BY ELIZABETH R. HOOKER, NEW YORK Institute of Social and Religious Research

THE only church in a small rural community has several responsibilities that are either peculiar to itself, or that its position renders peculiarly binding upon it. These responsibilities include the following:

To enlist in a single fellowship all the religious elements of the community.

To provide religious education for the youth of the community.

To afford leadership.

To serve as part of the base of supplies for the world-wide Christian program.

To continue to perform these functions.

Can these functions be fulfilled better by a church connected with a denominational body, or by one without such a connection?\*

COMPARATIVE NUMBERS OF RUBAL UNITED CHURCHES

AVERAGE CONTRIBUTIONS OF THE UNITED CHURCHES

Denominational communications and the second second

# PER CAPITA GIFTS OF THE UNITED CHURCHES

ENLISTING ALL RELIGIOUS ELEMENTS: The inhabitants of many small rural communities include persons of very different religious traditions, the adherents of no one denomination being sufficiently numerous to support a church of their own kind. In such places, if there is to be a church at all, it must be one in which many different religious elements can unite.

Persons of diverse religious origins were found in 1924 in the membership of many united churches both denominational and undenominational, there having been discovered by the Institute in the town and country area of the northern and western parts of the

<sup>\*</sup>The answer to this question will be based upon facts revealed by a study conducted by the Institute of Social and Religious Research, the results of which will shortly be published in a book entitled "United Churches."

United States 137 undenominational churches and 528 denominational united churches.

The lists of denominational elements combined in the membership were obtained through mail questionnaires for 48 of the undenominational churches and for 100 of the denominational united churches. The undenominational churches reported forty-two different denominational origins; the denominational united churches reported thirty-five. The different origins represented in one church ranged from two to twenty-four. Most of the undenominational churches were composed of many elements; and of the 100 denominational united churches, nearly half consisted of five or more elements and over one fourth were composed of six or more. The denominational origins included not only denominations from which interdenominational cooperation has come to be expected, such as the Congregational, Presbyterian, and Methodist Episcopal, but individuals from immersionist denominations like the Northern Baptist Convention and the Disciples of Christ; members of liturgical churches, such as Lutheran and Episcopal; and representatives of more emotional groups, as for example the Nazarenes. Some churches even reported individual Jews or Mormons; and a few had enlisted one or more Catholics.

The first function of such a church in small rural communities to enlist in membership persons of diverse denominational origins has therefore been fulfilled by many churches both denominational and undenominational. But in 1924 there were nearly four times as many denominational united churches as undenominational churches.

Moreover, a larger proportion of denominational united churches in small communities than of undenominational churches similarly placed, served their respective communities as the only church. The facts were ascertained for half the denominational united churches, and for more than half the undenominational churches. Of the denominational united churches one half were alone in their respective communities; of the undenominational churches, only one third. Because the denominational united churches were so much the more numerous, the number of denominational united churches serving their communities as the only church, was five times as great as the corresponding number of undenominational churches.

RELIGIOUS EDUCATION:—The fact that small rural communities form, to a considerable degree, the nursery of the nation, renders particularly important the religious education of their children. Efforts in this direction were being made by all the churches investigated, both denominational and undenominational. Progressive methods were in use by individual churches of both types. In this matter, however, the undenominational church was under a serious handicap. This was described from his own experience by the minister of one undenominational church, in the following extract from a letter:

".... As an organ of religious education .... the independent church has no program for progressive work .... The Sunday school, for instance, has been conducted according to certain methods for years.' Few of the people ever attend conventions and gatherings where advance methods are discussed and new ideas are set forth. The pastor cannot go before the church with a progressive program of religious education and secure its adoption unless the people are of a type who personally desire such new methods. That has been one of my greatest trials in my service here. Our work in religious education is woefully antiquated. I have tried and tried to introduce new methods but the answer is that they have always done that way .... In a denominational church there is a general program of religious education .... Efforts are always being made to bring as many schools as possible to conform with that standard. The pastor may go before his people and hold up this standard as the denominational ideal and, as part of the larger group, the local church should at least strive to conform to it."

Many other religious leaders agreed with this minister that in regard to religious education the denominational united church has a great advantage over the undenominational church in that it has systematically presented to it both expert advice and stimulus to effort.

LEADERSHIP:—United churches alone in their communities, both denominational and undenominational, were found to assume more responsibility of leadership in public welfare than does the average denominational church, especially if the latter is in the presence of one or more competing churches.

In regard to the professional church leader, the minister, the denominational united church has the advantage over the undenominational church. Because regular denominational agencies are at its service, it obtains a minister more easily. The minister chosen or appointed is less likely to be inefficient or unworthy; for he is sponsored by the denominational body, and in the rare cases when a minister is guilty of misconduct denominational agencies may discipline or remove him. The March *Community Churchman* reports:

"There is no denying that here and there a church gets taken in by a bad man. We know one man who has left two denominations without credentials and with charges over his head. He is a trouble-maker everywhere he goes and there is a trail of moral scandal. But he continues to find a church, though he usually makes a long jump."

In view of the need, the Community Church Workers have established a Service Bureau; but time must elapse before it can perform service comparable to that rendered by long-established denominational agencies. Under the circumstances, it is not surprising that although some undenominational churches were served by noble and powerful ministers, many others reported difficulty in finding pastors and frequent interregnums between pastorates. A few have had experiences with undesirable ministers. Not a few undenominational churches declared that their whole future depended upon securing the right sort of pastor.

The difficulties of undenominational churches regarding ministerial supply, combined with their lack of supervision from denominational superintendents, renders especially important the quality of the lay leadership. Where this was strong, sustained, and noble in character, united churches were securing good ministers, and through them and in conjunction with them were leading their communities. But since the small rural community with such lay leaders is the exception, in respect to community leadership also, the advantage was usually with the denominational united church.

BENEVOLENCES:-In the great program of the Christian Church throughout the world, every small rural church is an essential factor as part of the base of supplies. To denominational churches their duty and privilege in this matter is brought home by publicity regarding the missions of their own boards, by denominational apportionments and by other forms of overhead education and incentive. Undenominational churches, lacking any such stimulus, contributed comparatively little to objects outside the local community and, in many cases, to philanthropic causes rather than to missions. The average annual contribution to benevolences in 1923-24 of the undenominational churches for which data could be obtained was \$260, while that of denominational united churches was \$417; and the average contribution per member, which for denominational united churches was \$3.98, for undenominational churches was only \$2.17. The weakness of undenominational churches in benevolences was forcibly expressed by the minister of such a church as follows:

"Where a part of the church has no passion for missions and no vision beyond self-support, it is more difficult for the pastor and those who have the vision to push a large program through. In the denominational church there is always more or less opposition to the program from headquarters, but it is rather easier to combat it when the church knows that Presbytery or Conference is going to call for an accounting and the church be compared to others."

PERMANENCE:—Which is more likely to render enduring service as the only church in a small rural community, the denominational united church, or the undenominational church? From communities in which the existence of an undenominational church had been reported to the Institute of Social and Religious Research, inquiries frequently brought such answers as these, from different states:

"Enthusiasm six months or a year. Does not seem to function."

"Built a fine building. Did not last long."

"Continued for a few months. Chaos."

"Went up in smoke."

Reports like these came from every part of the field studied.

Without the help regularly furnished to denominational churches by their overhead bodies, in the way of expert supervision, steady ministerial supply, and home-mission aid in emergencies, undenominational churches, unless they enjoyed exceptional circumstances and unusually strong local leadership, frequently fell into inactivity or even died out completely.

Denominational churches alone in their communities sometimes pass out of existence; but the efforts of overhead officials make this fate for them comparatively rare. A denominational united church, moreover, is frequently upheld in the position of sole church in a small community by a home missions council or other interdenominational agency, which prevents threatened encroachment by another church.

Under these circumstances, it is not surprising that a considerable number of undenominational churches have connected themselves with some denominational body. Thirty-one churches that in 1924 were listed as denominational united churches, had formerly been undenominational churches.

CONCLUSION:—This comparison of the respective advantages, as the sole church of a small rural community, of a united church with denominational connection and a united church without denominational connection, may be summarized in five statements:

In the town and country area of the northern and western parts of the United States, denominational united churches were in 1924 nearly four times as numerous as undenominational churches; and of united churches ascertained to be alone in their respective communities, those connected with denominations were five times as numerous as those not so connected.

Denominational united churches had in general systems of religious education that were more modern.

Denominational united churches obtained ministers more readily, and in spite of notable exceptions on the whole secured better ministers.

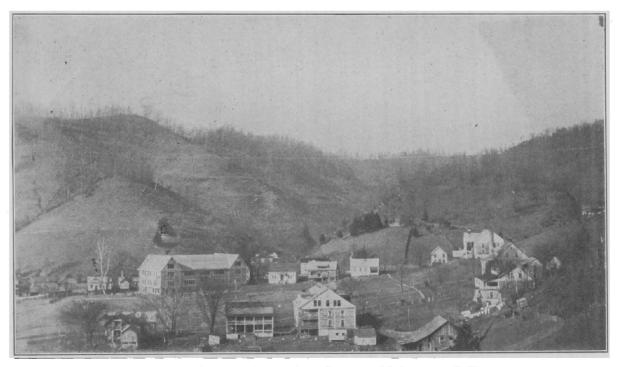
Denominational united churches made larger contributions to the Christian program throughout the world, both in proportion to the number of churches and in proportion to total membership.

The service rendered by united churches was in general more enduring.

The inevitable conclusions would appear to be these:

Undenominational churches seem likely to be serviceable as the only churches in small rural communities of two kinds: those much divided in religious adherence, and those with strong and sustained lay leadership.

For small rural communities of other kinds, the information gathered in 1924 seems to favor the choice of united churches connected with some denominational body.



A GENERAL VIEW OF THE PARISH CENTER AT BUCKHORN, KENTUCKY

# The Story of Buckhorn, Kentucky \*

A MOUNTAIN COMMUNITY WHERE THE CHURCH IS EVERYTHING

THE Southern Appalachian mountains were settled by a purely American white population of English and Scotch ancestry. This primitive region with heavily forested mountains teeming in coal and mineral riches that await development, is incongruously described as "the backyard of the South." The neglect implied in this phrase is largely due to the fact that these scattered settlements along the banks of creeks and rivers and among precipitous mountains have no political significance. Until the treasures of their mountains, the timber and minerals, are made accessible, "backyard" citizens they will remain.

Meanwhile their history and customs, their primitive and secluded life, their folklore and ballads, and especially the fervor and tenacity of their Protestant faith, compel admiration. It is this primitive American civilization, rather than the human passions and feuds which have given this region publicity and obscured the sterling qualities of the people, that commends the Southern Highlander to our attention. Our social and religious traditions have been so profoundly modified that it is good to rediscover their original flavor.

Buckhorn, in Perry County, Kentucky, is close to the conjunction of Perry, Clay, Leslie, Owsley and Brethitt counties, one hundred and thirteen miles southeast of Lexington. The journey from Altro, the nearest railway station, is one of eight miles in the saddle over the mountain trails and precipitous valleys with their rushing alpine streams. It is a surprise to find at Buckhorn a struggling valley settlement at the junction of the Middle Fork of the Kentucky River and Squabble Creek, lighted by electricity, with many houses furnished with baths and running water, a modern group of buildings whose saw- and grist-mills and barns are so much better than any others encountered in the region.

Buckhorn was a trade center, with water-power, an unusual amount of arable land, which is a prime factor in this mountainous country, timber and coal in abundance. The chief advantage lay in the fact that as the valleys are the travel routes, they converged npon Buckhorn and made it one of the most accessible points in a difficult region.

Twenty-four years ago Rev. Harvey S. Murdock first came into the region to investigate some mission work that needed funds. He had completed his college and seminary courses and was serving his apprenticeship in a branch of the Lafayette Avenue Presby-

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<sup>\*</sup>From "Churches of Distinction in Town and Country." Geo. H. Doran Co.

terian Church, of Brooklyn, New York. His report on this field was so favorable that the necessary funds were granted and the young pastor accepted the call to his life work. Today Buckhorn church has a membership of eight hundred and four, a group of buildings that are rendering a great service to the far-flung mountain community, a valuable tract of land for agricultural demonstration purposes and recreation, a loyal group of supporters and workers, and a growing army, whose numbers unfortunately have not been recorded, of those who have passed through its school and church influence and are spreading it in less favored communities.

The social and religious conditions of the people among whom Mr. Murdock began his life work were primitive. More than 20 per cent of the voting males were illiterate and a much higher proportion of the women and children. The local schools were of the most primitive character, and even now, as then, the children are kept from school for seasonal harvests or labor.

Necessity and close contact with a relentless nature have given these people an elemental wisdom in the use of their natural resources. Coal crops out on four levels. The highlanders have learned to satisfy their wants and needs as far as possible from their environment, and while their environment has at the same time closed them in from the progressive world, it has compensated for this by developing a sturdy character that is instinct with selfreliance. They have, however, for so long done things for themselves that theory, when applied to such problems as their unsanitary conditions, their physical and mental disabilities, is not always cordially received.

In their isolation they have for so long waged warfare in order to survive against the laws of a relentless, prodigal nature that, having triumphed and successfully controlled them, they are not readily amenable to the laws of man. They have for so long been a law to themselves in the course of their long isolation in these mountain fastnesses that the slow and distant machinery of law and justice irks their sensitive and passionate temperament. Crimes of violence and feuds are common in so primitive and individualistic a society. When the whole mountain population is so closely interrelated that the accused must of necessity be tried by a jury consisting of his own or his victim's relations, there is little prospect of obtaining justice from a court. The same condition has led to their reputation as "moonshiners."

At present these people subsist on farming; corn, potatoes, sorghum and garden vegetables, with very little fruit, constitute their entire output. Sheep furnish them with food and clothing. In these homes the spinning wheel is still in use for blankets and articles of domestic use. Their quilts are elaborately made and together with baskets have become articles of export trade. Manufactured clothing is preferred to the homespun garments of their forefathers, but at Buckhorn efforts are being made to encourage the weaving of tweeds as the fireside industry for which their Scottish ancestors are still famous. Besides sheep, which thrive among their mountains, the small amount of low-lying land available for cultivation and grazing limits their stock to mules, pigs and a few cattle. Slender agricultural resources keep the people povertystricken, especially as families average six and one-half persons.

Through the long years of their isolation these mountaineers have made their religious beliefs an important part of their narrow intellectual and emotional life. What forms of worship they brought into these mountains, or such as have found their way into their fastness to modify profoundly the original belief and practice, are now jealously guarded. The old toiler-preacher was their only pastoral experience. Being of their own soil and tradition he brought them nothing that would lift them out of themselves.

For the type of Christian service required in such communities the worker must possess special qualifications. The pioneers of the Buckhorn work were people who loved nature and the simple people who lived so close to nature. They learned to appreciate the silence of the great mountains and little valleys or bottom lands along the creeks and rivers where the settlements lay, the trees, birds and flowers. A few years ago Newell Buck, the author of "The Call of the Cumberlands," visited this little community center, and wrote: "I found at Buckhorn a company of idealists who were attempting the impossible, and the strangest thing about it is that they are succeeding." How well they have been succeeding the Buckhorn of 1926 must answer, if only in part.

These workers relied upon the deep religious conviction of the people and their response to the Gospel of Christ as preached by the Protestant Church, in whose traditions they and their ancestors are steeped. With this common Christian understanding the workers at Buckhorn have slowly gained the confidence of this shy, suspicious, individualistic people by their economic, social and religious services to Buckhorn as well as those communities in the vicinity. They have created a new center out of Buckhorn, grinding corn and sawing lumber, caring for the sick folk and educating the young people. But the church has been the real center of all these services and activities. The ideal of Christian brotherhood and service is the only one wherewith to combat the religious and social demarcations, that begin with religious dissension and narrow sectarianism and end in family feuds and a non-moral atmosphere of law-breaking and prejudice against all forms of enlightenment.

The church school at Buckhorn is independent of the state, but the state avails itself of the efficient staff and modern equipment by paying Buckhorn school \$1,000 to \$1,190 a year for taking over the pupils of the district school for seven months. Buckhorn has its own permanent educational program interpreted by a staff of twelve to fifteen teachers, with buildings that house teachers and pupils. In this school pupils of both sexes are taught from kindergarten through high school and prepared for college. The natural aptitude of the children of this independent, self-reliant race schooled in adversity, is exploited by Buckhorn to the utmost.

The children, like their parents, are accustomed to make nearly all the implements of daily life, and full scope is given to this genius under expert teachers in the technical courses of the Manual Training School, equipped with tools and simple machinery. The girls also receive technical training in the Domestic Science Hall. There are also a Primary Hall, a kindergarten equipped with the latest educational devices; a two-story home for small boys orphaned and stranded in the mountains; a three-story dormitory for seventy-five older boys, with a two-story addition; a two-and-one-half story home for little girls; a three-story dormitory for seventy-five older girls; and a two-story building used as a dining-hall.

The children of these mountaineers, doing their share of labor from an early age, know how to work, but they must learn to play. The school plant now includes a gymnasium, with basketball for the girls and young boys and other organized games. The pastor is an old college "fan," and it is natural to find a good baseball team whose prowess is known in Lexington and other urban and mountain centers. The pastor has personal charge of its training, and it is in the difficult rôle of umpire that his associate is spreading the code of sportsmanship among the children who did not know how to play, and to whom the idea of competition or rivalry raised the latent passion of family feud.

Not every one reached by Buckhorn parish is a worshiper, but wherever the church has had a preaching point for five or six years. practically every one attends church. This is chiefly a tribute to the deep religious sentiment that is one of the marked characteristics of these mountaineers. Buckhorn's church auditorium comfortably seats about three hundred and fifty people, but it is a common thing to find seats for an overflow amounting to about four hundred and seventy-five. The regular attendance averages three hundred and fifty out of a membership of seven hundred and four. Besides the Wednesday evening service, with an attendance of two hundred and fifty, Buckhorn church conducts a series of evangelistic meetings which last for a week or more in every preaching point of the parish. Its Sunday-school, however, has the phenomenal total membership of one thousand and thirty. This is due to the fact that the adults attend Sunday-school and remain for the church service which follows. Buckhorn has a Christian Endeavor Society meeting with a membership of about two hundred.

Buckhorn village has increased about 100 per cent in the twentyfour years of parochial work. Every neighborhood in the vicinity is served by the two ministers, aided by teachers from the school. Nearly a dozen preaching points are in active operation, and the total Buckhorn parish enrolls nearly a thousand members, with eighty-nine added during the past year. This is in a community of about two thousand people.

The evangelistic services conducted by Buckhorn at these various points are not through imported evangelists but by the ministers of the parish, of whom two are stationed at Buckhorn and one at Cow Creek.

At Buckhorn all the pupils in school attend chapel services at eight o'clock in the school hall before the classes begin for the day. In each class the teacher has a period for the study of religion and the Bible. This religious training is in the mountain tradition where the daily life of the people is full of Biblical maxims and texts. Thus the school avails itself of this tradition and relates the religious training to all the subjects, especially in domestic and social science. Hundreds of graduates have passed, during twenty years, through the school and church influence of Buckhorn, going as preachers, teachers or home makers to the farthest recesses of the region and beyond. During these twenty years more than four hundred of these pupils became teachers. Moreover, the Vice-president of Buckhorn, the heads of the departments of manual training, agriculture, mathematics, English and history are all mountain boys graduated at Buckhorn. Not such a large proportion of women teachers are so trained, but all have a sympathetic understanding of the people. It has been found necessary to decline pupils owing to lack of accommodation. At present about four hundred students are educated annually from kindergarten through high school.

The best evidence of the work and its influence in the region is the social and religious spirit that is a precious Christian leaven in a great wilderness. But it should be remembered that these people have long preserved a religious spirit, through years of isolation, which was their only solace and comfort in a hard life of adversity. One has merely to hear the angelus which calls the parish to prayer every day to understand this fervor. There is no fixed time for the angelus, but an elderly woman for many years has rung the bell, and as its first stroke echoes up and down the wooded valleys every man, woman and child for a few moments bows the head in reverence. There may be a clatter of dishes and a babble of conversation in the dining hall, or cries of children in the playground, or a lonely man or boy working in a patch on the mountainside. But all heed the angelus and cease for a moment's prayer. It is a beautiful custom, and one that is naturally and essentially the outward sign of the soul of these Southern mountaineers.

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EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG. PHILADELPHIA, PA.

Since the days when "My Country 'tis of Thee'' was first sung publicly by a group of Boston school girls and boys we have continued enthusiastically to proclaim,

> "I love thy rocks and rills Thy woods and templed hills,"

but never until this year of 1926 have the Protestant churches of America together turned their attention so seriously to the actual problems and possibilities of our "templed hills."

A dilapidated, neglected country church is often the prose of the poetic "templed hills."

This year practically all of the churches of American Protestantism will study the rural church.

For some of the methods here suggested, and for the pictures we are especially indebted to Ralph S. Adams, Director of Rural Work of the Reformed Church in the United States. Mr. Adams is also author of \*''Project and Study Manual for Rural Churches'' to accompany the course, ''Our Templed Hills.'' In it are given exceptionally practical suggestions.

## KNOW THY COMMUNITY

If knowledge is power there is no occasion for inquiry as to the explanation of the powerlessness of our efforts to meet the present-day situation in the rural church. We do not know our rural churches and the communities in which they are located. Any rural church will be able to meet its problems and possibilities more effectively after studying the following suggestions by Mr. Adams for a community survey,

## Map Your Community.

PURPOSE.—To discover and visualize the bounds of your community; to locate homes, institutions, roads, railroads, and other items of interest in the community; to furnish a background for further study and survey . of the community's resources.

MATERIALS.—Country road map or geological survey map of the area including your community. The former may be procured upon request sent to your State Highway Department and the latter from the Director of Surveys, U. S. Geological Survey, Washington, D. C. Sheets of drawing paper, about 20 x 30 inches or larger. Pentagraph, which may be purchased for about sixty cents from any art supply store. Straight-edge ruler. Drawing pencil. Fine-point pen. Pazant pens. Compass. India ink.

PROCEDURE.—Procure a map of your area from one of the above sources. Mark upon it the boundaries of your community, lightly in pencil first and then with ink later when definitely established, determined by the following method:-Approximate on each road leading out from the community center the possible boundary of the community. Mark lightly in pencil. Visit several families on either side of that mark. on each road, asking them in what village or town they purchase their supplies, market their products, do their banking and secure their greatest social contacts. By their answers determine more accurately the place where the interest is directed more toward some other community center

<sup>\*</sup>Project and Study Manual. By Ralph S. Adams, 15 cents. Our Templed Hills. By Ralph A. Felton. 60 cents, paper; \$1.00, cloth. Published by Missionary Education Movement.



From farm families have come the men and women who have helped to make America great. Most undervalued of all farm crops are the bright-eyed boys and girls of the open country, who are frequently underprivileged.

than toward your own. Mark definitely this boundary on each road. Draw lines connecting the boundaries on these roads and you have the bounds of your community. Locate each household of the community on the map by means of an unshaded circle. Indicate all church buildings by means of a circle with a cross over it, and all school houses by a circle with a cross inside. Indicate shops, stores, banks, and other places of business, theatres, libraries, community buildings, roads, railroads and other places of importance by means of convenient symbols and an appropriate key.

By means of the pentagraph (directions for its use will accompany the instrument) transfer the community from the original map to a large sheet of drawing paper on an enlarged scale of two or four inches to the mile. It may be necessary to transfer the community center (village or town) on a sheet of paper separate from the rest of the community and on an even larger scale in order to enter conveniently the many necessary symbols. This should be done in pencil first, to be inked permanently later on by means of a Pazant pen. Fill in the symbols with a fine-point pen and carefully letter the map to reveal its identity. Place the key to the symbols used, in the left hand lower corner of the map for convenient reference.

This map will furnish the ground work for the religious census survey described in project two.

#### Take a Religious Census

PURPOSE.—To learn the religious affiliations, past and present, of every family in the community, to locate the unchurched, to learn the reason for their present lack of church affiliation, and to discover their church preference, if any.

MATERIALS.—Map of community. Colored crayons. Household survey blanks for each household in the community. (Write to the Rural Church Department of your denomination for such blanks).

PROCEDURE.—Divide your community into convenient districts and mark them clearly on the map. Divide your class or group undertaking this survey into teams of two and assign each team to a certain district. If undertaken on a cooperative basis, place members of different denominations on each team. Visit every household in the community and secure the information required. Number every household blank and mark the corresponding number on your community map in the position occupied by the home of this family.

UTILIZING THE RESULTS.—(a) By checking the information on the household cards, mark on the community map with different colored cravons the households affiliated with various denominations, leaving the unchurched households uncolored until such time as they shall have affiliated themselves with Some church. Where there are members of more than one church in the same household, mark these with equal portions of the colors representing said denominations. This map will visualize the religious opportunity in your community.

(b) List the name of all the individual church members by denominations.

(c) List the names of all individuals over twelve years of age in the community, who are members of no church.

(d) List the names of individuals holding membership in churches outside the community.

(e) List the names of all children from one to twenty-one years of age, dividing them in groups of the same age, and indicating, in columns following each name, the number of the household of which he is a member, the name of the denomination of which he is a member (marking with an X if he is no member), of what Sunday-school he is a member (marking with an X if he is no member), and indicating his church preference.

(f) List the names of all adults. giving the same information for each as indicated in item (e) grouping them, however, into groups of 22 to 30, 31 to 40, 41 to 50, 51 to 60, etc.

(g) List the alien families in the community indicating whether or not they are affiliated with any local church or Sunday-school. (h) List the households of tenants, indicating their church and Sunday-school affiliation, if any.

(i) Make any other significant lists which may occur to any members of the class.

(j) Duplicate all of these lists for each of the cooperating churches in this study. These should be turned over to the pastor, together with the map and the original household blanks, for his constant reference and guidance.

(Quoted from "Project and Study Manual.")

### CORNER WALL AND FLOOR SPACE.

The rural church should be given right of way for a wall program for a specified period.

Engage all available talent in chart and poster making. Quotations from the book or from other sources may be printed on charts and hung on walls of Sunday-school buildings.

Rural America's greatest need is not more churches but the enlargement of the work of each church in its local parish:

There are more than 101,000 rural churches in the United States for a rural population of about fifty millions. If these churches were evenly distributed there would be one for about every 493 members.

### \* \* \*

If people work and play together; buy and sell cooperatively; why should they worship competitively?

#### \* \* \*

Many rural church problems which cannot be solved by local communities demand a nation-wide policy of the denominations.

#### \* \* \*

Four fifths of our rural population are not members of any church.

Thirty-eight per cent of the farms in the United States are operated by tenants on one year leases.

A million farmers in the United States move to new homes every year. Every fifth family in rural America is foreign born.

A Christian program for the new rural life includes the teaching of health as well as the care of the sick.

One of the best sources of missionary supply is the rural church.

Other forms of charts, with maps and pictures may be helpful in keeping facts before the people of the church. church who have no way to ride, as well as those who may be able to furnish transportation for others.

COMMUNITY GROVES. — Lutheran, Reformed and Dunkard churches in the Rocky Ridge Community in Maryland purchased in 1919 a beautiful grove, and dedicated it to the physical, social, educational, moral and spiritual development of the community. It is owned by the churches, and supervised and controlled by a Park Board of representatives of the churches.



THE THOMPSON TOWNSHIP COMMUNITY ORCHESTRA OF CLYDE, OHIO

A demonstration of the possibilities of musical cooperation in a rural community. The direcpor and nine players are members of the Reformed Church, one of the Evangelical Church, four Lutherans; the two teachers who began the work were Methodists. This community orchestra furnished music for Parent-Teacher Association meetings and other community affairs. Many of them belonged, also, to a Community Band of twenty-two pieces which played for Memorial Day, Field Day and other out-door occasions.

Bulletins may be placed on standards, if wall space is not available.

#### PRACTICAL PLANS.

TRAINED LEADERSHIP.—One church, in five years, has paid the expenses of 4000 pastors of its rural churches to attend summer training schools for rural pastors.

AUTOMOBILE AID SOCIETY.—In one church a number of automobile owners agreed to gather up children who could not otherwise attend mission study meetings, and to return them to their homes.

A study of the community will reveal those who are unable to walk to The people of the community cleared the park, erected a pavilion, placed stands and tables, and installed playground apparatus—seesaws, swings, sandboxes and slides.

Two years later outdoor evening services were held in the pavilion and have been continued for five years with an average attendance of 500.

An annual community picnic is one of the outstanding events of the year. The common interest in the grove and the cooperation in its maintenance and in the aims and efforts for which it stands have helped to eliminate petty strife and jealousy and to unite the entire community in work for the physical, social, educational, moral and spiritual development of the community.

COMMUNITY CENTERS.—No longer do Community Houses belong exclusively to city centers. Scores of them are being built on our templed hills. In some instances they are built and owned by one church. In others a number of denominations cooperate in their building and maintenance.

Often they contain in addition to a general assembly room, a gymnasium with apparatus for games and physical training, a reading room or library, and a kitchen. entire summer in hospitable rural homes.

TRAVELING MISSIONARY LIBRARIES. -Ten books began it. A committee selected them and individuals donated them to start the plan. They were loaned without any charge to a missionary society in a rural community, for thirty days. During that time they were circulated among the members. Some members read every book. At the end of the thirty days they were passed on to another society, the address and shipping instructions being furnished by headquarters. The only cost to each so-



The young folks of the rural church delight to present plays and pageants. A group may go to a number of communities or there may be an exchange presentation.

GUESTS FROM ALL NATIONS.—"I long for a summer in the open country in America," wrote a Japanese Christian kindergarten teacher who was spending a year in America. "Do you know of some Christian family who would let me be a member of their family for a few weeks?"

Usually we think of hospitality to foreign students as the concern of city churches alone. Missionary leaders in rural churches might do an exceptional service by arranging, through correspondence with their Mission Board or Student Secretaries, for foreign students or furloughed missionaries to receive invitations to spend several weeks or an ciety was the price of one new book to be added to the library and the postage for forwarding. The new books were selected by the committee and not by individuals. However, individuals who had books they wished to donate were asked to send them to the committee and if they were judged suitable they were added. When there were enough volumes they were divided and two libraries were sent out.

CHURCH NIGHT.—Mid-week services in rural churches usually do not have a large attendance.

Most churches are burdened with a multiplicity of meetings. One night must be held as choir night, another as Sunday School Teacher Training Night, and yet another for the meeting of the official board. Seven nights a week are not sufficient for all of them.

In many places Church Night with a combination of meetings is helping to solve some of the problems. suggested schedule is:

- 6:00 to 7:00 P. M. Fellowship Supper for Everybody.
- 7:00 to 7:45 P. M. Church Council or Official Board meeting; Home Projects Class for Parents; Supervised Play for Children.
- 7:45 to 8:00 P. M. Worship.
- Teacher 8:00 to 8:40 P. M. Training Class; Leadership Training Class; Bible Study-adults and young people; Religious Education-children.
- 8:40 to 9:15 P. M. Business meetings of various organizations; Home and Com-munity Study Classes; Religious Education for Children.
- 9:15 to 9:45 P. M. Games, Songs, Recreation.

9:45 P. M. Doxology and Benediction.

This schedule provides something for every age and every group during all periods.

No waste of time is allowed. The fellowship supper at the beginning and the recreation period at the end give opportunity for exchange of greetings. Inasmuch as some of the groups will need monthly meetings only this schedule is merely suggestive.

HOME NIGHT.—Since the days of automobiles someone is going somewhere all the time. In a number of communities home night is being given a regular place in the schedule of engagements. Everyone knows there is no use in trying to schedule outside meetings for that night. Families plan to have one evening together, with time for an unhurried dinner or supper, conversation, games and family worship.

MISSIONS BY MAIL.—Every mail box is a missionary opportunity. Alert leaders will see that leaflets, paper and magazines carry missionary messages into every rural community. The county newspaper office offers unusual opportunity for

missionary messages. If a committee or an individual in each community plans carefully several months in advance, missionary news items and stories may be scheduled in county papers with current weekly items. Leaflets may be circulated by mail. The circulation of the MISSIONARY REVIEW OF THE WORLD as well as denominational magazines may be increased by careful attention, and Everyland may be introduced into almost every family in which there are boys and girls.

THE UNUSUAL MEETINGS .- In addition to the "usual meeting" of the women's or young people's societies there may be some unusual meetings. Once a year a rural society may invite a city society to hold a meeting The city society in in the country. turn may invite the rural church members for a guest meeting in their church.

THE COUNTY FAIR.-In an increasing number of county fairs missionary booths are attracting much attention and offering a large opportunity for the distribution of leaflets and the display of maps, charts and posters together with other materials of missionary education.

#### SIXTY-TWO VARIETIES

### **Possibilities** for Service in Rural Church

### BY RALPH S. ADAMS

1. Organize a mission study program for all groups in the church.

- Organize a program for local mission-ary endeavor for the whole church.
   Provide charitable relief where neces-
- sary
- 4. Teach or arrange for classes of farm women and girls in hygiene, nursing, sewing, cooking, etc., cooperating with the county home agent or the community nurse.
- Consolidate the women's organizations in the church or the charge. 6. Declare a "farm woman's year" for
- the church, and organize the church pro-gram for the year around the needs of farm women.
- 7. Lead young people's meeting.
- Teach a Sunday school class. 8.
- 9. Organize a Junior Congregation and service.

- 10. Organize a story hour for children and prepare stories for that purpose.
- 11. Prepare a program or course on vocational guidance for the young people.
- 12. Organize a choir.
- 13. Organize a junior choir for instruction in singing.
- 14. Prepare and render cantatas and recitals from time to time.
- 15. Conduct an occasional community sing, or lead community singing in conjunction with some other community event.
- 16. Encourage parents to buy musical in-struments for their boys and girls and provide for their instruction through the church.
- 17. Organize an orchestra for Sundayschool and community purposes.
- 18. Organize a community band.
- 19. Observe music week and prepare a musical program for the week.
- 20. Support and edit a parish paper for your charge.
- 21. Organize in the congregation a system of family visitation to assist the pastor.
- 22. Do the same for visitation of the sick.23. Do personal work in winning souls to
- the church and Sunday-school. 24. Assist your pastor in evangelistic
- efforts.
- 25.Assist your church board in making the every-member financial canvass.
- 26. Conduct a Sunday-school and young people's organization conference for workers regularly.
- 27. Prepare a program and conduct an institute for the church or the charge on religious education and young people's work.
- 28. Organize a teacher training class and teach it or study the course yourself.
- 29. Conduct a leadership training course for young people, using this or some other suitable course.
- 30. Cooperate with other churches in the community in organizing and conducting a community training school.
- 31. Attend religious conferences and camps.
- 32. Dramatize Bible stories.
- 33. Organize and put on a community products exhibit.
- 34. Bring a "good pictures" exhibit to your community. Write the Perry Picture Company, or the Copley Prints.
- 35. Put on an educational exhibit for the community, with the help of the school, the county agents, and the State Department of Public Instruction.
- 36. Make and encourage the making of collections of insects, flowers, leaves, different kinds of wood, birds' nests in the winter time, out-door photographs, and stamps. This has great educational value.
- 37. Lead a hike of young people for purpose of nature study and wood-craft.
- 38. Organize a camping party with a purpose.

- 39. Organize among the Sunday-schools in a convenient area, a base-ball league, basket-ball league, or tennis tournament.
- 40. Secure and equip a playground for the community.
- 41. Conduct a community play day with games and fun for young and old.
- 42. Lead church and community socials, and all kinds of group games.
- 43. Conduct a community picnic, fair or pageant.
- 44. Arrange a program and menu for a Father-and-Son's banquet.
- 45. Do the same for a Mother-and-Daugh-
- ter's banquet for the entire community. Observe Boys' Week by means of an 46. educational and recreational program for the boys and their parents.
- 47. Start a movement in the community for the erection and operation of a community hall, or a parish house.
- 48. Distribute church papers and literature.
- 49. Make posters and signs for coming events.
- 50. Care for church property and equipment, keeping it in order and good repair.
- 51. Provide new equipment where needed.
- Dig out the church basement and make 52.it suitable for purposes of religious education, and socials.
- 53. Provide and equip one room in the church building for a nursery and arrange for someone to be in charge of the babies while the mothers attend services.
- 54. If the church is in the village or town which serves as a community center, provide a rest room with conveniences for tired farm mothers, who come to town on shopping trips.
- 55. Cooperate in organizing and conducting a community health campaign, including lectures, demonstrations, exhibits, clinics, health dinners, better families' contest, etc.
- 56. Start a movement to bring the services of a community nurse to your community.
- 57. Secure lectures on important church and community matters, and follow these with the open forum method of discussion.
- 58. Secure the support of a first-class lyceum course for the community.
- 59. Do the same for bringing a Chautau-
- qua Company to the community. 60. Cooperate with the farm and home bureaus in bringing a farmers' institute to the community.
- 61. Observe Education Week in the fall, by means of programs and activities through the schools, churches and other organizations.
- 62. Cooperate with other community agencies, through leadership and services, in bringing the right type of community life and services to the community.

From "Study and Project Manual for Rural Churches" by permission.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

### THE LITERATURE PROGRAM

From the report of the Committee on Study Courses and Literature of the Council of Women for Home Missions, E. Jessie Ogg, Chairman.

For six years the Council of Women for Home Missions and the Missionary Education Movement have been partners in the publication of home mission literature. The joint committee having this in charge is ever striving to keep abreast of the times in the theory and practice of education and in missionary statesmanship. One of the significant events of the past year was a conference held under the auspices of the Missionary Education Movement at Wallace Lodge, Yonkers, New York, in January, 1925, for the purpose of studying the needs for new methods and new types of materials. The joint committee participated in this conference, and has been devoting much of its time and thought through the rest of the year to the problem of broadening the scope of home missionary education in accordance with the plans outlined by the Conference, the principal result of which was to initiate processes leading to an enriched curriculum for all grades. In order to provide for the sustained study necessary for the planning of the materials required for the several grades, a series of standing sub-committees has been formed, corresponding to a parallel series named by the Missionary Education Movement for the foreign mis-These sub-committees sion program. have found it mutually advantageous to meet frequently in joint session to discuss their common problems and to outline materials of general character that are needed by all groups regardless of home or foreign connections. Such materials are required particularly for younger children, and special emphasis has been given to this phase of work during the year.

A second conference of the year likely to influence the kind of publications issued, was one held in December composed of the educational secretaries of the mission boards and the educational committee of the Council of Christian Associations to which the officers of the Joint Committees on Home Mission Literature were invited. A full day was given to consideration of the character of missionary education best suited to and desired by college students and consideration of where the responsibility for promotion rests.

#### 1926-1927 Literature

The Committee is publishing this year only one book for adult and young people's groups, Our Templed Hills, a study of the Church and Rural Life, by Rev. Ralph A. Felton, Professor of Rural Social Organizations at Cornell University and formerly a member of the staff of the Country Life Department of the Methodist Episcopal Board of Home Missions. Mr. Felton's book is accompanied by a comprehensive pamphlet for study class leaders and by special material for the use of rural churches.

The first volume in a new intermediate series of three books, Frontiersmen of the Faith, is by Rev. Edwin E. White, until recently one of the Presbyterian U.S.A. missionary education secretaries. Mr. White's book is historical in character and tells in a style suitable for early 'teen-age readers the stories of the pioneers of home missions with the aim of giving the background necessary to a later understanding of the part home missions has played in the development of the nation and its task today. A separate manual for leaders has been prepared by Mr. White.

No new junior book is being issued. The Better America Series of three volumes is now complete, and it is the earnest hope of the committee that leaders will adopt one of the books in that course that they have not hitherto used. Junior groups that have had all three of these books will, in normal circumstances, be ready for the first volume of the intermediate series described above.

### 1927-1928 Literature

There was unanimous agreement at the Wallace Lodge Conference that several general courses on missions were needed for adult classes and that these books should be kept available over a period of years for the use of those groups that desire to study such subjects, rather than specific fields or particular problems. It was decided that the immediate demand was for studies of the essentially missionary character of Christianity itself and a summary and reinterpretation of the task of the Church in the world today. As discussions of these proposals went forward it became clear that this was a theme which ought to be treated in the broadest possible manner and that it should deal in the large with missions, their motive, aim, and expression rather than with the home mission or the foreign mission enterprise. Therefore a new era has dawned when study books are to be planned and published jointly and promoted by both home and foreign agencies.

The Joint Committee will also cooperate with the Missionary Education Movement in publishing in 1927 a book for young people on the subject, "What it means to be a Christian in the light of the world purpose of Christ."

The chief aim of the committee has been to keep sensitive to the demand of home missions, to interpret missions as the task of the Christian Church for all of life and to serve the constituent bodies in every way in making this task of the Church real to the most obscure person in the most remote corner of the country.

#### TOWN AND COUNTRY

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Edmund deS. Brunner, *Chairman*.

During 1925 correspondence was entered into with boards that have organized departments of rural work, with a view to ascertaining what sort of rural work was being undertaken, what the objectives were, how the rural program was channeled down to the field.

This correspondence produced some interesting replies, a summary of which follows.

The work of organized departments of rural work divides itself into two general heads, according to the policy of the denomination, and the power of the department, board, or commission handling rural work.

1. One of these functions is common to all bodies. This is interpreting the rural problem to the denomination and advising with individual churches or ecclesiastical units as to possible programs of rural work. This work, through various avenues, places the resources of the rural experience of Protestantism at the command of the local church. In its larger aspects, it is a task of propaganda and education.

2. Some of the denominational rural departments go beyond this and have specific, administrative duties. As such, they handle or are influential in apportioning missionary funds, and they employ missionaries and field workers. This brings them sharply into contact with the problems of over-churching and overlooking.

Briefly stated, the administrative objectives were:

The elimination of competition in fields where cooperation is possible.

Securing a more Christian and economic distribution of home mission funds: i. e., as between city and country, and as between opportunity and competitive points.

Setting up of higher standards as a basis for receiving aid.

Procuring good stipends for high-grade home missionaries.

Aiding churches in developing efficient program of work.

Training of leadership.

In at least two of the denominations, Methodist Episcopal and Presbyterian, U. S. A., these objectives are in the way of being achieved. In other denominations, some of these things can be done only unofficially and by conference and moral sussion.

Various means are adopted for achieving the objectives. Courses are being given, or are in prospect, in theological seminaries of almost all of the denominations with employed rural officers. All of these officers cooperated in summer schools. Conferences of various kinds were held. Some covered a minor unit of the denomination and were held in connection with another meeting; some in local churches for the church and its community. Such conferences were definitely promoted by one denomination. Others held schools for church. community, and religious educational methods, using the minor unit next above the local church.

Rural committees or commissions were organized in each minor unit of several denominations. These were to keep the rural subject before the authorities of the churches, District, Association, or Presbytery, to study needs, and to cooperate with the national department in channeling down its material.

Demonstration parishes were used by a number. These are taking on broader programs than in the early days, and are experimenting with many of the newer ideas. The older type of demonstration is all but gone, its program being now the accepted thing for the country church, no matter how far short of it the average congregation may fall.

Promotional literature was issued in some communities. There is not as much of this as formerly and it is used most where the work is newest. A few of the denominations issue departmental publications.

Loan libraries of various sorts were utilized and publicity given to these. A valuable expansion of this idea is that of the Congregationalists who outlined in some states a year's course in reading and survey, under supervision. A two-foot country-life book shelf of about twenty titles is made available.

There is some valuable work in leadership training by the use of students for surveying and serving parishes during summer vacations. The Baptists have employed rural secretaries in six states to train, supervise and help rural pastors. The Methodists have a number of socalled rural leadership professors in all their theological seminaries and in some colleges.

The Par Standard has been revised and simplified. There are three Standards, the simplest of ten points for use in uncomplicated, opencountry situations; the fifty point Standard for use in the exceptional church and comprehensive condition. A pamphlet detailing these Standards will probably be printed.

An endeavor has been made to coordinate the efforts of the various church boards that are interested in promoting summer schools for rural workers, and to bring this united support to the State Colleges of Agriculture and other institutions interested in such schools. In more than one instance all that the authorities of the Agricultural Colleges' Summer Schools are waiting for to establish a Rural Pastors' Summer School is assurance of the support of various church boards.

The Federal Department of Agriculture has promised that it would issue a booklet setting forth the resources which federal and state governments can place behind the individual rural community. It is felt that this book will be of value to every rural pastor.

Mrs. John C. Campbell, of the Russell Sage Foundation, desires to establish a training school for mountain missionaries in Knoxville, Tennessee, or other center. Dr. William J. Hutchins, President of Berea College, has the same idea in mind.

# Woman's Foreign Mission Bulletin

EDITED BY MISS ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

We know the readers of our Bulletin will be delighted and thrilled with this wonderful message from our own Mrs. E. C. Cronk. She is one of the few outstanding women who are working to bring up a generation of boys and girls who will make a "warless world" possible. Give this message the widest possible publicity.

The Report of the significant Conference on "Law Enforcement" is now ready. and can be had from 129 East 52d St., New York City. Fifteen cents per copy, or ten copies for one dollar. Send for it. You will find it priceless. E. D. M.

#### THE MISSIONARY ENTERPRISE IN RELATION TO WORLD PEACE

KATHARINE SCHERER CRONK, Philadelphia

Excerpts from an address delivered at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America, in Atlantic City, January, 1926.

The beginning of the missionary enterprise was the coming of Christ to earth. Of such importance is the



MRS. E. C. CRONK

relation of the missionary enterprise to world peace that of the fourteen words recorded in the message of the angels heralding the coming of the first missionary, eight are devoted to world peace. Next to "Glory to God in the highest" stand "peace on earth, good will toward men."

In the face of this announcement made by the angels of heaven, dare we claim today that war and peace are matters for the consideration of other organizations and conventions but not for the Church and her missionary councils?

After thousands of years of war, hatred and bloodshed throughout Old Testament days came the angels' song of peace, love and disarmament. The Lord Christ sent out His disciples not only to a nation-wide but to a world-wide bloodless conquest.

Scoffers today, as in the past, charge that "The Church is impotent. What has the Church done"?

"Eyes have they, but they see not." Darwin also scoffed in his day until he saw what the Church was accomplishing through missions. Then he testified. "The lesson of the missionary is the magician's wand," and accepted with appreciation an invitation to honorary membership in the South American Missionary Society.

Among the many accomplishments of the missionary enterprise for world peace let us consider six.

1. It has helped to make the world a neighborhood. It's an old story for speakers nowadays to draw from their pockets a daily paper published in some Oriental city and show us the football score of American colleges, the latest market quotations from New York, and even "Jiggs and 4 Maggie." Who pioneered the way for world neighborliness? Some time ago the *London Times* conceded, "We owe it to the missionaries that the whole region of South Africa has been opened up."

Similar statements have been made regarding other countries by voices as far from domination by a board of missionary direction as is the *Times*.

2. The missionary enterprise has played an important part in establishing the schools and making the textbooks of the world. Domingo Sacramento, elected President of the Republic of Argentina while he was representing his country at Washington, went back with the slogan:

"THE MORE SCHOOLS THE FEWER REVOLUTIONS."

And straightway appointed a missionary as his Minister of Education.

Ziegenbalg, Schwartz and Carey in India, Moffat and Livingstone in Africa; Gale in Korea and Hepburn in Japan, helped to reduce to writing the languages of nations, and together with their pupils helped to make the textbooks of the world.

3. The missionary enterprise has helped to establish the world's business relationships. SirW. Mackworth Young, returning to Great Britain after his Lieutenant Governship of the Punjab testified: "As a business man, I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done), by the British Government in India since its commencement.

4. The missionary enterprise has helped to establish diplomatic relations and to make peace programs. In more than one country missionaries have been in the receiving line when the first officially appointed government representatives arrived.

The testimony of three prominent diplomats is to the point. Maitland, when governor of Cape Colony, said:

"I have always relied more upon the labors of missionaries for the peaceful government of the natives than upon the presence of British troops."

General Crowder: "Missionaries can do more than diplomats or business men to maintain international peace and promote harmonious relationships between the United States and the Far East."

General Charles Warren, when governor of Natal: "For the preservation of peace between colonists and natives one missionary is worth a battalion of soldiers."

America's first treaty with China was negotiated in 1844 by the Hon. Caleb Cushing and Dr. Peter Parker, pioneer medical missionary.

Missionaries have been the victims rather than the cause of uprisings due to the unwarranted aggression of the countries they represented.

John W. Barrett, former United States Minister to Siam, declared that, during his five years of service, one hundred and fifteen missionaries gave him less trouble than fifteen business men.

5. The missionary enterprise has established friendships not only among nations but also among individuals. Here lies one of the most active and effective means of world peace. Those first friendships between nationals of different countries were brought about in almost every instance by missionaries.

6. The missionary enterprise has made known throughout the world Jesus Christ, the only hope for a world of peace and good will.

Thus viewing the relationship of the missionary enterprise to world peace through the perspective of history we recognize its value. With "hats off to the past" there comes a call for "coats off to the future."

Five suggestions for ways of working are offered:

1. First of all we must know. Even before we can pray intelligently we must know. "Knowledge is power."

A brilliant young student said recently: "The trouble with the missionary women is that most of them read nothing, know nothing and talk nothing except their own specific work."

Now I am persuaded that among magazines there is none of greater value than the MISSIONARY REVIEW OF THE WORLD, but it is not the only magazine for the enlightenment of women who want to be world citizens.

All over our land there should be study classes and discussion groups using such books as "On Earth Peace."\*

2. We should pray. "More things are wrought by prayer than this world dreams of." Prayer for world peace should be made in every missionary group and by every missionary worker. At this time of crisis Boards issuing Prayer Calendars might well sound the call for daily prayer for peace.

3. We should vote. The old slogan "Vote as you pray," which originally carried only masculine implication, suggests also feminine responsibility in our day. Many of us women have a feeling of modest virtue if we shrink from the polls. The indifferent good citizen is a menace. We cannot be honest and fair with ourselves and with the world if we sit in comfortable and sheltered rocking chairs while agencies of evil are electing to responsible office men and women who will make and further policies of unrighteousness and injustice which will lead to hatred and bloodshed. We have no right to glory in the missionary achievements of the past, in a present which tolerates unrighteous aggression and forces on another nation harmful narcotics, unless we are doing everything in our power to right the wrongs.

4. We should practice friendship. No binding friendship of legislation can be passed by congresses and parliaments, but even as collectively we meet the international opportunity in our cosmopolitan cities through International Houses, so individually there must be established an international house in our hearts. "Thou shalt make unto thee friends of other nations and be to them a friend" is an unwritten code of a warless world.

Notwithstanding all the really good literature published by our missionary agencies, there is enough of misinterpretation and misrepresentation and "superiority complex" on our shelves to incite a world war.

No publications should be countenanced which are not fair and friendly. An unvarying requirement in missionary literature should be careful criticism before publication by missionaries and nationals of the countries dealt with.

5. We should train our boys and girls in ways of world friendship and world peace. True internationalism does not spring full clothed from a resolution adopted in convention of federation meetings. There was a generation between the first Female Mite Society and the Student Volunteer Movement. Even though mothers no longer rock the condemned and unsanitary cradles, mother hands still There was a generarule the world. tion between the first appearance of tiny bows of white ribbon pinned to mothers' dresses before strong young voters passed the 18th Amendment.

There is a sort of hopelessness about changing the attitudes of age. Youth is the only hope of human agency for a warless world.

Why are we so laggard in teaching principles and practices of world friendship to our boys and girls? Why do we satiate their omnivorous hunger for reading with questionable books and periodicals while our one magazine for world friendship and world peace is at hand? Would that we could place *Everyland* in the hands of every junior and intermediate boy and girl in the world.

Would that we could properly estimate the strategic value of boys and girls in making and maintaining peace in the earth.

<sup>\*&</sup>quot;On Earth Peace" is one result of the Conference on the Cause and Cure of War, he'd in Washington, D. C., in January, 1925. Price 30 cents. Order from Miss May H. Leavis, P. O. Box 4, North Cambridge, Mass., or from your own Home or Foreign Mission Boards."



#### NORTH AMERICA Mormons Ask to Hear the Gospel

DEV. E. W. HALLOWELL, Sun-**N** day-school missionary in Idaho, under the Presbyterian Board of National Missions, writes of a recent experience: "The people had asked me to come to the Emerson district to hold the revival because the mothers and fathers were beginning to feel the effect of the Mormon lethargy on their children and they were anxious to do all they could to overcome its influence. The people went around themselves, supplementing my personal work with their own efforts. As a result, the entire community was stirred, so that even the Mormon bishop came to me and asked us to come into their larger room on the last night of the service and give their people a chance to hear the sermon. There were over one hundred at the service, thirty being Mormons. At the close the bishop came to me and, I think honestly, thanked me for the services of the week."

#### **Portuguese** in America

THERE are about 100,000 foreign-born Portuguese people in the United States for whom practically nothing is being done by the evangelical denominations, according to Rev. Henry J. McCall, San Leandro, Cal. They have come from Portugal, the Azores, Madeira, the Cape Verde Islands and the Hawaiian Islands. Mr. McCall writes of those in California:

They make good American citizens, and it is not uncommon for American girls to is not uncommon for American girls to marry Portuguese boys. In the San Lean-dro district they are chiefly dairymen. They are good fruit growers; they make good truck gardeners; they own grocery stores (a Portuguese grocer in San Luis Okima is monticulty of millionics). Obispo is practically a millionaire); they

run bakeries; you find them in the real estate business; many of them are employed in banks and some of them are in the professions. They seem to fit in in any line of work. The poorer classes work in the fields, in dairies, as day laborers on the railroad and highways, and in factories, and in the south as fishermen.

#### A Conference on Rural Work

THREE interdenominational meet-Lings of State Home Mission executives were held at Utica, Rochester and Ithaca on May 7, 10, and 11, for the promotion of some plan whereby the work of the churches may be so coordinated as to provide more satisfactory religious work in town and country sections. Dr. Charles E. Vermilya, Secretary of the Home Missions Council, Dr. Ralph A. Felton of Cornell University, who has made an extensive study of rural church conditions in the state, and Dr. U. L. Mackey were among those present. The committee on more permanent plans arranged to meet on June 1st in Syracuse, to perfect arrangements whereby the relieving of overchurched and underchurched situations may be undertaken in a more definite and extensive way.

#### Council's Prohibition Committee

IN ORDER to give effect to the action of the Executive Committee of the Federal Council which referred to the Administrative Committee the question of further activity in behalf of temperance and prohibition, the following special committee has been appointed on this subject: Rev. Frank Mason North. Honorable Carl E. Milliken, Bishop James Cannon, Jr., Mrs. John Ferguson, Rev. John M. Moore, Rev. Charles E. Burton, and Dr. Robert E. Speer. Its aims have been outlined as follows: (1) "To

give early attention to the preparation and circulation of pamphlet literature designed to continue with increasing emphasis the education of the people as to the fundamental reasons for prohibition. (2) To consider whether the need for special study courses of discussion outlines on prohibition, for use in Sunday-schools, young people's groups and student organizations, is adequately met at the present time, and, if not, take steps, in cooperation with the proper organizations, to provide such educational materials. (3) To inquire into the question of temperance instruction in the public schools, with a view to seeing whether anything could be done to reinforce such a program."

#### **Presbyterian Work for Indians**

**THE annual report of the Presby-**L terian Board of National Missions says that several tribal groups and communities of Indians which have been served for one or two generations have been practically evangelized and won from their old worship and the dominance of the medicine man. The Dakota Sioux, the Choctaws, the Nez Perces, the Umatillas, the Pimas and Spokanes belong in this classification. The Sioux Indian churches in four states, numbering thirty-six organized congregations, exemplify the new order of affairs in a country most hostile and most dangerous to the white population a generation ago. The large government boarding schools now systematically provided for. either by Presbyterian missionaries or in cooperation with other denominations in support of Protestant religious work directors, are the fields of most recent notable advance in effort and in results.

#### **Church Institute for Negroes**

THIS organization, founded in 1906, is one of the agencies of the National Council of the Protestant Episcopal Church. In these twenty years about 36,000 students have been enrolled, and the number of schools under the Institute has grown to ten. The present enrollment in the regular school term is 3,673, with an additional enrollment of 3,595 for the summer schools and conferences, a total of over 7,000. These schools give a common education, they prepare students for college, they fit girls and boys to be home-makers, and they give training in trades and industries, which in the largest school number fifteen. Dr. Thomas Jesse Jones, Educational Director of the Phelps Stokes Fund, says:

The aim, policy and organization of The American Church Institute for Negroes constitute one of the most effective agencies in the South for the development of the Negroes as well as for the cultivation of helpful relationships between the white and colored people.

#### Methodist Service Program

A COMMITTEE of seven Bishops to conduct a two-year campaign in behalf of the world service program was named by the Board of Bishops of the Methodist Episcopal Church at their recent meeting in Washington, D. C. The committee consists of Bishops Birney of China, Blake of Paris, Miller of Mexico City, Fisher of India, Hughes of Chicago, Nicholson of Detroit and Henderson of Cincinnati.

The committee will endeavor to arouse renewed interest in America in foreign mission work and to increase the revenues of the denomination for this work.

#### **Presbyterian Foreign Missions**

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. reports that at the close of the church year, March 31, 1926, there were engaged in the evangelistic side of work 409 ordained missionaries, working with the native forces of 584 ordained ministers, and 2,725 unordained men and women workers. These were in charge of 5,830 organized churches and other groups of Christians, with a total church membership of 217,857. All missionaries do more or less direct evangelistic work, and many of them who are not ordained ministers are devoting all their time to this type of work. There were 2,533 Foreign Board schools of all grades, including colleges and technical schools connected with Presbyterian Foreign Mission work, in which 117,400 students were being trained under Christian instruction. In the medical field of service, in 85 hospitals doctors and nurses ministered to the needs of 49,916 in-patients, while in 115 dispensaries they treated almost 1,000,000 out-patients. The seven printing presses produced 125,193,474 pages of the Bible and other literature. The total number of missionaries was 1,579 and the amount of money spent \$4,774,000.

#### Quaker Approach to Japan

WHAT is characterized by the Christian Century as "one of the most imaginative enterprises to be announced by an American religious organization in recent years" is that of the American Friends Service Committee. In an effort to allay the present suspicions between Japan and this country the committee has made an appeal for funds whereby one hundred mature Japanese students-approximately the same number of Japanese as are excluded from the United States by the working of the present immigration law-are to be brought to this country annually for postgraduate study. At the same time, approximately a like number of American students are to be given an opportunity for study in the universities of Japan.

#### American Friends and China

THE American Friends Board of Foreign Missions in its annual session, Richmond, Indiana, May 10-12, expressed deep sympathy with the difficulties through which the Chinese nation is passing. A minute adopted at the meeting says:

We deplore the un-Christian methods, practices and policies which have been inflicted on China by so-called Christian nations. We especially deplore the use of military force in order to perpetuate indefensible political privileges in China. As a Missionary Board, we have a great interest in the development of Christian ideals in China. Even though we have only a small work there, we believe that all missionary interests should entirely repudi ate all extraterritorial privileges and all protection from the military arm of the Government.

We believe that missionaries should go to proclaim Christ's way of Life, Love, Friendship, Goodwill and Brotherhood to all mankind. We believe that His way of Life is the very antithesis of force.

In any new treaties which are made we want to record our conviction that no special toleration clauses for the protection of missionaries should be included which give special privileges beyond those which the Chinese Government is willing to offer.

#### Chinese in San Francisco

ISTINCT changes are noticeable in the Chinese attitude to the problems of Chinatown. The whole Chinese community, Christian and non-Christian alike, is accepting a new responsibility for its own people. There has been built a first-class Chinese hospital with scientific equipment in all departments. A Chinese Y. M. C. A. building has been erected. A new printing office has been established which has the only Christian editor of a Chinese paper edited in the community. A forward-looking program must increasingly develop the Chinese themselves to carry as much as possible of the responsibility for their own people.

#### Alaskan Progress

T BARROW, in the Arctic section, practically every resident adult Eskimo is a member of the church. The Eskimos were only one generation removed from the stone age, yet they are merging rapidly into modern civilization. The work of the Presbyterian hospital at Point Barrow, the "farthest north" hospital in the world, was carried on with a smaller number of patients than usual because of the fact that the sanitary teachings of the doctor and the nurse have begun to register their effect in the lives of the people. The homes of the Alaskan natives are clean and wellkept. They are taking advantage of the splendid school maintained by the Government. They have organized native cooperative stores in nine points north of the Arctic, and the only thing that prevents their achieving of a high degree of economic independence is their inability to transport reindeer meat to markets.

#### LATIN AMERICA Friendly Visitors to Mexico

CONFERENCE on Friendly Re-A lations Between the United States and Mexico, which met in Mexico City, April 10th to 20th, was organized by Hubert C. Herring of the Congregational Education Society, and Miss Caroline Duval Smith of the Y. W. C. A. of Mexico. The members of the group-twenty-two ministers, laymen, educators and editors—provided their own expenses, and the overhead expense was met by special gifts from interested donors. During the course of the ten days, the group met with representatives of the Mexican Government, including President Calles, and listened to addresses from representatives of various points of view, business, political, educational, religious, and cultural. It made trips to near-by villages, studying at first hand the land question, the religious issue, and public education. The group was cordially received by all elements in Mexico City, govern-mental and otherwise. They have returned with a deep sense of obligation to contribute something towards the understanding between the two countries.

#### An Airplane in Guatemala

THERE are many places in Guatemala where the automobile has never yet gone. There are even said to be many Indians who look on the railroad as a thing of the devil and who will not risk their lives on so diabolical a contraption as a train. One may well imagine, then, the consternation caused by two airplanes that flew over the north part of the country a few months ago on their return trip to Colombia. A Presbyterian native preacher tells the story as follows: I was just coming into J. that Sunday morning from a trip higher up in the mountains and found the people full of excitement. Many had taken their saints (images) out into their yards and were kneeling before them and reciting their prayers. News had flown from door to door that the "Christ of the Evangelicals" was coming in the clouds. One woman who had onee made a profession of faith in one of our meetings was heard to cry out: "O Lord, thou knowest that I am one of those who believed, and that I fell away, but forgive me, Lord."

#### Brave Workers in Nicaragua

**R**EV. W. F. ABERLE, of the Central American Mission in Nicaragua, whose workers recently met with such violent opposition, writes:

"The Granada situation is much improved. The Government insures our protection and peace and there is much to encourage our hearts."

He describes a meeting held by the mission, and says:

The woman on the opposite corner thought she would molest us a lot by having the drums come and play in her house, but we simply shut the door and went on without any trouble at all. When some of the people began throwing stones at the door and on the roof, the Jefe Politico sent more policemen, who guarded the doors of Dona Isabel's house until her drunken drummers went home after eleven o'clock. In their drunken fury they would beat their drums at a terrific rate, yelling ''O, sweetest Virgin, take away these Protestants.'' They had a procession thanking the Virgin for getting us out of Granada, and now that we have not really gone, but have returned after a few days in Managua, the men tease the women, telling them the Virgin fooled them.

#### Dominican "Endeavorers"

A T HATO MAYOR, in the Dominican Republic, some genuine Christian work is being done, which is described in the *Christian Endeavor World:* "Julio Filomeno became a Christian and also a Christian Endeavorer at San Pedro de Macoris. He is a barber by trade, and a happy Christian by habit. He secured the Singer Sewing Machine agency at Hato Mayor, and moved with his family to that former center of banditry. About the same time Jose A. Manana, an Endeavorer from San Cristobal, became postmaster at Hato Mayor. The two families undertook the formation of a Christian Endeavor society, and in November of 1923 the society, with twenty-two members, elected its first officers.

"These Endeavorers got a room and began work, Julio doing most of the preaching. The result is that Hato Mayor has a really native church, and it is the only church in the republic which approaches self-support. It receives no money from the Board for Christian Work in Santo Domingo, and its only outside aid is an allowance of about ten dollars a month conference from the of native churches, for help toward the rent of The present building is a building. not large enough for the work. The influence of the church is shown by the fact that recently the mayor of the town told Julio that if the Evan*gelicos* would like a church, and would ask for it, the town would deed them a good lot across the street from their present location, on condition that they would start building within a year."

#### "A Seed of God's Planting"

**R**<sup>EV.</sup> JOHN RITCHIE, a repre-sentative of the Evangelical Union of South America in Lima, Peru, in describing the little groups of believers won on his evangelistic tours, says: "We get them to organize a committee from among themselves that they may see to it that meetings are regularly held. We say to them, 'You do not need a priest. Gather and worship God, He is your Father. Come to Him, read His word in His Book, learn His will, sing His praises.' And so they gather-not in what you would call church worship, although to them it is. To help them we circulate among them various books, such as the sermons of Moody, Spurgeon, and Wesley. If they have no preacher they can read a sermon, and so the thing grows-the wonder is to see it grow. And how this seed of God's planting gets blown over the hills! One man tells another and he gets interested, and interests other 6

people, and then one or two of them come down to Lima and make inquiries, and so it goes on."

#### Buenos Aires Boys' School

**HE** Colegio Americano, conducted L by the Christian Missionary Society (Disciples) at Buenos Aires, Argentina, graduated seven from the commercial department and one from the high school at the annual com-Certificates were also mencement. granted to fifteen boys who had completed the work of the grades. The diplomas and certificates were presented by the U.S. Ambassador, Peter Augustus Jay. Colegio Americano enrolled 250 boys in the various departments during the past school year. Bible study is a part of the curriculum and Sunday-school and church services are held weekly for the fifty boys who live in the school dormitories. Athletics and a Boy Scout troop are among the extra-curricular activities.

#### EUROPE

#### **British Missionary Deficits**

THE following statement of the financial condition of six British missionary societies is being quoted. No report is given of either the Church Missionary or the London Missionary Society, both of which are said to have very large deficits:

The Church of Scotland spent £79,-657 last year, while its income was but £69,996. Its total accumulated deficit for missionary work now stands at £20,532. The Friends Foreign Missionary Association received last year  $\pounds 28,499$ , which was  $\pounds 10,275$  below The Presbyterian its expenditure. Church of England had an income of  $\pounds 43,593$ , and an expenditure of  $\pounds 47$ ,-218. The accumulated missionary deficit of this church is now £7,453. The Society for the Propagation of the Gospel had a total income of £342,501. While this represents an increase over the previous year, it failed to reach the expenditures of £363,026. The United Free Church of Scotland received for work over-seas £185.215.

while the expenditure was £190,830. The accumulated deficit in this church has now become £15,506. The Methodist Foreign Missionary Society had an income of £316,388, to meet a budget of £336,779.

#### English Methodist Union

THE hope of union between the three branches of the Methodist Church in England, the Wesleyan, Primitive, and United, has been so strong that in the REVIEW of June, 1925, the union was spoken of as almost an accomplished fact. The latest reports state that the plans for uniting the three churches have been considerably advanced by a decision "indicates agreement over which questions that have hitherto proved a barrier to unity." Difficulties which had arisen between two conflicting sections in the Wesleyan Church, as to doctrinal standards and the administration of the Lord's Supper, have at length been harmoniously arranged. After the plans now contemplated are finally approved by a majority of the three churches, it will be necessary to promote a bill in Parliament, in order to give legal authority to the union. It is thought that the bill, already in draft, may become law by the spring of 1928.

### Protestant Books in Spanish

N EVENT of unusual significance A to Spanish-speaking Protestantism is the publishing by Jorro, one of the biggest publishing houses in Madrid, of a translation of "The Meaning of Faith," by Fosdick. It is probably the first time that a large secular publishing house in the Spanish-speaking world has deliberately disregarded the criticism that will be brought on it by reactionary forces and put its imprint on a Protestant book, so distinctly religious that it contains Scriptures and prayers for daily study. The publication of this book by the house of Jorro means that it will automatically be put on sale in the large book stores all over the Spanish-speaking world,

which is another new thing. For evangelical books, hitherto published only by evangelical publishing houses, have scarcely ever been sold by any agencies outside their own circles. The translation of "The Meaning of Faith" was made by the Committee on Cooperation in Latin America, which also arranged for the publication of this book and a number of others by Sr. Jorro, during a recent visit of the Secretary, Samuel G. Inman, to Madrid.

#### Russian Interest in Buddhism

THE Russian rooton, is arranging for a Buddhist Con-HE Russian Academy of Science gress in Leningrad this fall. Dr. Tedor Scherbitsky, the great Orientalist and a member of a very eminent family of the old regime, will have charge of the meeting. He has long enjoyed the personal friendship of some of the great lamas of Tibet and Mongolia. "Why," asks Christian Work, "do the Russians plan the congress? At any rate, it brings them into friendly touch with Asia. Mongolia already has a Soviet form of government. Report has it that in Moscow the Bolshevists have opened a university exclusively for Chinese students. The Russians publish a weekly and a monthly periodical exclusively in the interests of the Orientals. The proposed congress lies along the line of their past work. In former days St. Petersburg produced the world's greatest Orientalists. The Russian Academy is keeping up the tradition. Its interest did much to enable the Oriental scholars of various countries to translate the ancient sacred books of Asia and even helped make possible the Sansrit-English dictionary. The Ethnography Museum, one of the products of the Academy, has the greatest collection illustrating Oriental culture in the world."

#### Ukrainian Protestant Movement

THE Ukrainian Evangelical Alliance of North America is appealing for help for a religious move-

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ment which started among the Ukrainians in Europe two years ago. It has made itself felt in the Ukraine proper, a semi-independent state of the Soviet Federation, in Ruthenia, a province of Czechoslovakia largely inhabited by Ukrainians, and among the Ukrainian refugees, exiles and students who are congregated in large numbers in such centers as Prague and Paris. But the movement has been especially significant in Galicia and Volhyn, provinces of Poland populated by Ukrainians. With the cooperation of the Central Bureau for the Relief of the Evangelical Churches of Europe, the active assistance of a number of American congregations and with the enthusiastic backing of the Ukrainian Evangelical Alliance, seven missionaries are now at work in this field. But so many thousands of people are manifesting their interest in the Protestant faith, by attendance at services, by asking for Bibles and religious literature that the few men now on the field are overwhelmed by the demands made upon them.

#### AFRICA

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#### Existing Forms of Slavery

THE Foreign Policy Association announces that slavery in the mandated areas of Africa has been legally abolished. This does not imply that slavery in Africa has disappeared, for domestic slavery and very oppressive enforced labor is still practiced in many parts of Africa (especially Flogging is Portuguese Colonies). permitted and the forced labor allowed for public works is given the broadest interpretation so that practically, slavery still exists. In French Togoland and the Cameroons natives are said to have fled to Spanish and Portuguese territory to escape abuses.

The League of Nations, in 1920, appointed a commission to investigate slavery, and is now proposing to all nations, including the United States, an international agreement on the subject which is full of loopholes. The Foreign Missions Conference of North America recently sent a memorandum to President Coolidge, Secretary of State Kellogg and Senator Borah, recommending that the United States cooperate with the League of Nations in adopting a new international convention which would free tens or hundreds of thousands of persons from conditions which closely resemble slavery.

#### Christ in Old Cairo Hospital

**F** THE hospital conducted by the C. M. S. in Old Cairo, Miss Con-stance Padwick writes: "It is wonderful enough as an object lesson for the people of a thousand villages, who, in coming into the compound see, generally for the first time, a community which has the spirit of a home, where no one demands baksheesh for every service, and where there is kindliness for the very stupid and the humble. Dr. Harpur,' said a Syrian lady in trying to account for the influence of the hospital, 'treats all the fellaheen as if they were great people, and all Egypt loves him.' The patients know that Christ is in that compound and they carry the news. Little Hamida, aged ten, after a dream in which the Christ had lifted up the bedclothes and the cradle and touched her tubercular knee, said next morning. ίI know it will be healed now. He is not like your pictures, but one thousand times better. When I go I am going to tell my brother about Him. He can tell the boys and I'll tell the girls. So the news of that Person spreads."

#### Heroic Village Teachers

THE story of Kadisha, a Congo elder, whom his enemies had managed to have imprisoned for two weeks, is told by J. Sayles in *The Christian Observer*. He says: "When the fortnight was over and he had been released, quite simply he went back to his work, although he knew that his enemies would laugh at him and hurl insults. Again he walks from village to village preaching the Word, and we learn that the pagans wonder and say, 'Where does this strength come from ?' Great souls are

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found among these African village It is hard to understand teachers. what it means to these babes in Christ to be living in the midst of an indifferent or hostile population, to be witnesses for Christ amongst Satan worshipers, to preach often to empty benches, to be laughed at, to be insulted, to be threatened and beaten, to have to struggle with the ignorance, the doubts, the temptations of their own hearts; all this by themselves without comfort and companionship in the far-away villages of the African jungle; knowing that if they went to other concerns they would have an easier life and earn bigger money. Yet they stick to their work, and do it to the best of their ability for just one reason: They love our Lord Jesus Christ."

#### A Wife's Knowledge

MAN in one of the small African A villages not far from Elat was the subject of much earnest prayer and effort on the part of his friends, because he was so stubborn in his refusal to accept Christianity. Everybody else in his village was a Christian, his wife being a faithful follower of the "Jesus teaching." This man would not tell his friends why he was so set in his determination, but one day, when Mrs. Lippert was visiting his village, she found him in the meeting she was conducting and talked to him. In the course of conversation he revealed his secret.

"I just feel bad in my heart," he said. "You see, my wife confessed God a long time ago, and she started to school and has learned the book. Soon I shall have the shame of having a wife that knows more than I do. So I try to make her much trouble."

When he had once put his objection into words, the man was compelled to laugh at it himself, and it didn't take long then for the missionary to bring him to a right understanding of both himself and the God he was trying not to know. He promised to begin to go to school the very next day, so that he could "learn the book" as well as his wife, and with his conversion the little village has become entirely Christian.

#### New Opening in the Sudan

**B**RITISH Government officials in a province in northern Nigeria have offered to open a "closed" tribe to the workers of the Sudan United Mission. This tribe has been closed until now because of the frequency of murder. Murder seems to be rather like a pastime to them, but possibly there may be a religious or fetish significance at the bottom of some of their apparent crime. Christian missionary influence has often done more to counteract the tendency to kill than all the punishment which has been meted out by the Government. In the Anglo-Egyptian Sudan the S. U. M. missionaries in the Nuba Mountains Province, inhabited by pagan hill tribes, have been asked by the Government to occupy another district, in the hope that their presence may have a beneficial effect. The admission of missionaries to their first station in that province resulted, after a time, in the Government being able to withdraw the garrison they had in the district.

#### **Conference on Africa in Belgium**

N INTERNATIONAL Conference A on the Christian Mission in Africa is being convened by the International Missionary Council at Le Zoute, Belgium, from September 14th to 21st Membership will be restricted next. to 250 persons, 200 of whom will be nominated by the missionary societies of Great Britain, North America, and the Continent of Europe, and fifty places will be left for government officials, educational specialists, and African guests. The chairman will be Dr. Donald Fraser, late of Nyasaland, and now one of the Secretaries of the United Free Church of Scotland Missions. The main headings of the proceedings are "The Specific Task of Christian Missions in Africa" and "The Relation between Christian Missions and Other Forces Impinging on African Life." Among those who are expected to take part are Mr. J. H. Oldham, Dr. Thomas Jesse Jones, Dr. Anson Phelps-Stokes, Dr. D. Westermann of Berlin, Bishop Campbell of Liberia, and Dr. W. C. Willoughby, formerly of Tigerkloof and now of the Kennedy School of Missions, U. S. A.

#### THE NEAR EAST The Hospital in Tiberias

FTER describing the rapid mod-A FTER deserious of Tiberias, so that "it would be hard for Herod Antipas to recognize his old town again," Dr. Herbert W. Torrance, of the United Free Church of Scotland, writes of the mission hospital, in which he says there have been as many as fourteen nationalities at one time : "In-patients have varied from a Jewish rabbi from Jerusalem to Jewish refugees from Bagdad and Mosul; from an Italian Mother Superior of a convent to a Persian woman of the Bahai religion; from a plucky little boy wounded on the slopes of Mount Hermon by a French aeroplane bomb to a British officer who was thrown from his horse and fractured a limb; from a hardy Druze warrior with a portion of shell in his abdomen to a Jewish sergeant of the Palestinian Gendarmerie suffering agony from an abscess in his ear; from a Bethsaida fisherman to a fine old Moroccan Jew; from a Transjordanian shepherd in a pelisse of curly white goatskin, wounded in the legs by porcupine quills, to an engineer in blue dungarees with an oxacetylenelamp burn of the eyes. Out-patients made a grand total of 12,892 attendances."

### Turkish Rules for Weddings

THE following Associated Press cable from Constantinople shows another step that is being taken by the new Turkish Government: "Fathers of marriageable daughters have found a real friend in the governor of Constantinople province. He has promulgated a law restricting in great detail expenditures allowed in connection with weddings, and forbidding many of the picturesque but costly features which have been part of the Turkish weddings for ages. The law forbids the transportation of the bride's goods to the home of her prospective husband, which hitherto has been the occasion of great pomp and parade. The marriage feast must not last more than a day, whereas formerly such celebrations frequently continued for a week, and the bride's father kept open house, not only for relatives and friends, but also for entire neighborhoods or villages and for any passer-by who wanted a free meal. The feast may be attended only by relatives and those formally invited. Most drastic of all from the bride's standpoint, there must be no wedding gifts."

#### Turkish Colonel Buys a Bible

F. LYMAN MacCOLLUM relates in ` the *Record* of the American Bible Society the following experience of a colporteur: "I would like a copy of the Holy Book in a good binding, to keep on my desk opposite this Ko-ran," said the Turkish colonel. "Don't be afraid of me," he smiled. "See, I haven't even got my sword with me this morning." Then he continued more gravely, "I know little about your religion, but I admire some of the Christian customs. I am told that Christian families gather together morning and evening to pray and sing. I wish we had such a custom. But with us, as you know, a man's family is like his stove or any other necessary sort of furniture. We have no such religious intimacy in our homes. And on the third day of our week I see you all, book in hand, going to your places of worship, each man with his family. The sight always fills me with regret that we Mohammedans may not do likewise. I shall read your book often and gladly." With glowing heart the colporteur moved on.

#### Report of Near East Relief

**B** ECAUSE it was by an Act of Congress in 1919 that Near East Relief was incorporated, it presents an

annual report to that body. The one recently submitted, which covers the activities of the organization for the year ending December 31, 1925, states that the total income from all sources was \$4,752,239,25. Since the beginning of the work 132,532 children have been cared for. The record for the past year shows that a total of 68,159 children were served: 21,907 in orphanages of Near East Relief; 8,769 supported or subsidized in other orphanages or homes; 1,428 aided in special native schools; 5,519 supervised and aided in homes; 17,414 fed in hospitals, refugee camps or through industrial relief; and 13,122 served Throughout the year the in clinics. policy has been continued of getting the children out of the orphanages and into homes or apprenticed in trades as rapidly as possible. Orphanage graduates are now providing the larger part of the teaching and medical nursing staff in various areas.

#### Arabs Prize Kuweit Hospital

**PROOF** of the strong position in A Kuweit, Arabia, of the mission of the Reformed Church in America is given by Rev. Edwin E. Calverley, who writes: "A preacher in the chief mosque had been urging his hearers to imitate the Christians in their religious zeal by establishing a Moslem hospital. The idea was welcomed and a plan made to ask for capital contributions to build the hospital, and to guarantee its continued support by putting a voluntary charity tax on all goods imported into the town. Over three hundred signatures of merchants accepting the plan were secured. The Sheikh, however, refused his support, saying he would continue to patronize the American Mission for himself, his family and his retainers. Moreover, he declared that if the charity tax were collected from any one through any compulsion he would fine the collectors heavily. The enterprise was dropped and I was assured that the motive that actuated most of those who had supported it was not so much hostility to us as shame that the Moslems had nothing like our work to express their religious zeal."

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#### Eager Listeners in Aden

**R**EV. CARL J. RASMUSSEN represents the Danish Church Mission in the strategic town of Aden, "the gateway and stronghold," as he calls it, of the province of Yemen in Arabia. He writes of his work:

"Many barriers which prevented the Gospel's entrance to the people's hearts have been broken down. When missionaries first came the people looked upon them with suspicion. Few wanted to have anything to do with them, and the schools were an abomination in their eyes. All this passed away; the people now seek the mission doctor and dispensaries for help and advice before they go anywhere else. The schools are filled with students eager to learn English. They willingly attend the daily Bible-readings and prayers. Three years ago we started a Sunday service. This branch of the work has given us far more joy than I can tell. In the beginning very few people would come to listen to the Gospel; those who came were laughed at by their friends; but now we get our church hall packed every Sunday, besides many shy and passing listeners outside the doors and windows. In our congregation we have seen people from Mecca, Medina, Hadramout, and points in the interior."

#### Schools in Afghanistan

WRITER in a Moslem newspaper A published in Capetown, South Africa, says that future historians of Afghanistan will date its modern period from 1919, the beginning of the reign of the present Amir, Aman "When the Amir," says the Ullah. author, "began to reorganize the country after the European model, he turned his eye to the schools also. Accordingly he introduced general education and founded a large number. The enterprising ambition of the Amir led him also to inaugurate female education in Kabul. Seminaries for girls were opened. He was the first ruler of Afghanistan to found a Maktab Masturat-rather an unfortunate designation, since Masturat itself means 'the veiled.' Although the girls' school was a success, it was more or less closed on the resolve of the National Assembly in 1924. For the mullas set their face against it and protested that such an institution ran counter to the spirit of the Koran and that it would lower the moral level of Afghan maidens. According to the latest information from Afghanistan, the school has been reopened amidst rejoicings.''

#### INDIA, SIAM AND MALAYSIA Outcastes Now Church Elders

EV. H. A. WHITLOCK, of the R American Presbyterian Mission in Lahore, India, writes of the organization of a church in the village of Merh and the ordination of elders: "It made one thank God and take courage to see these men who belonged to the outcastes, who had never been anybody, now being inducted into the most sacred office in our church. It also gave one pause to think and to pray, for none of them would be capable of reading the Word of God for himself or of giving it to others save as he had committed it to memory. The hope of the community really lies in the children, some of whom are in our schools and can come home during the vacation and read God's Word to their own parents and elders! So the Session was formed, and a sermon was preached to them about their office, in the simple words which would give them the rudiments of their duties."

#### **Baptisms** in a Cowshed

THE municipal cowshed serving as a church and the manger serving as a pulpit, because the community had no other meeting place, twentyeight outcaste Hindu sweepers were recently baptized Christians in the village of Dhanbaid, Bengal, by the Rev. C. H. Archibald, Methodist Episcopal missionary, according to report received by the Board of Foreign Missions. An Indian evangelist, Boijnath, recovering from leprosy, has been traveling about the villages near the mission leper asylum, preaching. The doctors say he will soon be perfectly cured. Meanwhile, Mr. Archibald says he could daily baptize many people who come under Boijnath's ministry. They include not only Hindus, but Bengali and Santali peoples, hundreds of whom are seeking to join the church.

#### Moslem Soldiers Say "Amen"

IN THE autumn a young Tamil had his baby baptized in church," writes a missionary of the Church Missionary Society in the far north of India, "and asked me to go to his house for prayer that evening. When I arrived I found that he had in his house the *havildar* (Indian sergeant) and three big, tall Punjabis of the regiment to which he is attached as clerk and schoolmaster. When he called for prayer we all stood up, Christian and Moslem alike, and asked God's blessing on the house. I ended the petition in the name of Christ, and a loud 'Amen' came from the Moslems. When I recited the grace in the name of the Trinity, again the Moslems said 'Amen.' It was an astonishing experience. We had some good talk."

#### S. K. Datta Refused Admission

**T**HE National Christian Council of India, Burma and Ceylon decided to send its chairman, the Bishop of Calcutta, and its Vice-Chairman, Dr. S. K. Datta, on a friendly visit to the churches in South Africa with a view to getting into personal conference with the Christian leaders on the Indian situation. The Government of South Africa, has refused to allow Dr. Datta, because he is an Indian, to enter the country. The South African Outlook comments:

Does the Government know that Dr. Datta is one of the outstanding men of India, a member of the Legislative Assembly of the Government of India and the General Secretary of the Y. M. C. A. in India; that he is held in very high regard there by all obsess of people, European, Indian, Chrisfian and non-Christian; that he went on a similar mission two years ago to Australia and Fiji and created a most favorable impression? If these facts were not known, the Government has taken action with insufficient information and its prohibition ought to be cancelled forthwith. If, with a full knowledge of the facts, it has forbidden Dr. Datta's visit, we blush for South Africa. It is difficult to think of this action as other than inept, short-sighted, and "peninsular" to a degree. To refuse such a man permission to enter the Union is an attitude intelligent people cannot understand.

#### School for Burmese Girls

NEW building has recently been A opened for the Methodist high school for English-speaking girls in Rangoon, Burma. The three hundred girls at present enrolled represent a cross-section of Rangoon's cosmopolitan population — Scotch, English, Eurasian, Persian, Indian, Burmese and Chinese. The new building, described by the Rangoon press as "one of the finest school buildings in Burma," is of modern fireproof construction, three stories high, and conforms to all the requirements of a modern sanitary school building. In addition to well-lighted classrooms, there are dormitories and kitchens for a number of resident students and living quarters for the two missionaries in charge. Through the resale to Government of a valuable plot of land originally granted free in 1882, when the school was founded, a sum of \$100,000 was realized. Two thirds of this has gone into the new school for girls, and one third is being held for use in the erection of a school for boys.

#### Siamese Princess a Nurse

**P**RINCESS PHON DISKUL of Siam, a daughter of His Royal Highness Prince Damrong, an uncle of the present ruler of that country, has just entered the training school for nurses at St. Luke's Episcopal Hospital, Manila, according to the *Living Church*. This marks the first time that a princess of the royal family has ever been permitted to study abroad. The Princess is taking up this course of study in line with the policy of the King, Parajaditok, whose policy is to have members of the royal family trained to take eharge of all the institutions in Siam. After the successful completion of her studies in Manila, Princess Phon will be sent to the United States for postgraduate work. She was awarded a scholarship in the Siamese Red Cross a short time ago.

#### Siamese National Missions

THE Siamese are attempting to organize and carry on home missionary work themselves, so all emphasis possible is placed on it, and every encouragement is given the young people to be strong enough and willing to be home missionaries, and carry the Gospel to millions not yet reached. For a year or more this work has been upon the hearts of the Christians of Bangkok. The ancient city of Lopburee has been selected as a suitable place for the effort. Two or three times this place has been visited by a company of evangelistic workers. In April an eight-day campaign was undertaken by a company of five men and one woman. In two different places they held open-air meetings each day. Singing was used to attract. The Christian religion was expounded, morality and the Gospel were preached. Interested ones were received in personal interviews. Colporteur work was done. A temper-ance lecture was given. People were well mannered and there was no opposition, but there were no marked The workers felt that the soil results. was just prepared. The work calls for a family to settle there. A Christian school will be required and it may be medical work. The four Siamese churches are making regular contributions to the National Missions Fund.

#### "Wild Men of Borneo"

THE missions of the Methodist Episcopal Church in Malaysia reach many different groups of people. Rev. A. V. Klaus writes of the work in Borneo: "In Pontianak, the capital of West Borneo, a group of Chinese (many of whom are not yet professing Christians) have raised \$4,000 for a combined school and church building. This amount will doubtless soon be doubled. Schools for the Chinese are all self-supporting. In addition to the Chinese work, we are trying to do our share toward the civilization of the Dyaks, the 'Wild Men of Borneo.' These people are being taught in our schools to till the soil and work with their hands, as well as to read and write. Many of our people in West Borneo walk as much as ten miles in order to be able to attend a service.''

#### CHINA

#### Roots of the Chinese Church

**R**EV. F. J. WHITE, D.D., of the American Baptist Foreign Missionary Society, says of the present situation in China:

"The anti-Christian movement has strengthened the Christian cause more than anything that has happened in the whole history of Christianity in China. It has sifted out some unworthy adherents; it has kept out of the Christian ranks all but the thoroughly convinced; but, best of all, it has compelled Christians to reevaluate their religion and to take a firmer hold on God. Heretofore, it would seem as though a sudden tempest might sweep away the whole Christian organization. But, during this year, while it has not been making new branches, it has been striking new roots. This process has been go-Many ing on before our eyes. branches are unfruitful, but the root is there and will remain until the tree will blossom forth and hang heavy with the fruits of the Spirit.<sup>3</sup>

#### Gentry Aid Mission School

WHEN it was proposed to close the Middle School in Tzechow, Szechwan Province, or reduce it to a junior high school grade, because of lack of funds to carry on the institution properly, Chinese gentry of the city disapproved. They organized to form a "Cooperative Loan Society," with the school as the chief beneficiary, in order to provide a productive endowment of \$3,000, the interest to begin the latter part of this year. Rev. Lewis Havermale and Mrs. Havermale, missionaries of the Methodist Episcopal Church in Tzechow, have undertaken to finance a share in providing an additional \$3,000 within the next four years. It is expected that other members of the association will do the same thing and so make the finances more nearly adequate to the needs of the school. In addition to this financial aid, several educated Chinese gentry volunteered their services to teach in this school. This year there will be a faculty of nineteen; two are American missionaries, six others will receive salaries, eleven volunteered their services.

#### Notable Chinese Official

**P**ROFESSOR JOHN STEWART BURGESS writes from "Princeton in Peking" of the administration of eighteen counties around Peking, which, he says, constitute a sort of District of Columbia, by Hsueh Tu Pi, one of Marshal Feng's generals, who was civil governor of Kansu Province during Feng's control: "In his first six months of office in Peking, Mayor Hsueh organized a 'model village' immediately around his yamen as a demonstration for the benefit of the head men of the villages in the metropolitan area. The streets are in good order; small public parks have been put in; every child in the area goes to school; a modern playground has been initiated; a health center with a visiting nurse has been organized."

#### The Words on the Lantern

**R.** A. TORREY, JR., writes in Word and Work: "Today is one of the largest festivals of the year and I wish you could go out on the streets of this dusty little walled town of Lin I Hsien, called a city because it is the county seat. The streets are jammed with people in a holiday mood. For two full weeks business has been at a standstill: stores have been closed, few people have been to market either to buy or sell, little work has been done in the homes, and everyone has been taking a vacation and spending the days visiting friends and relatives. In the temples are piles of ashes where

paper and fragrant incense have been burned before the silent dusty gods, who sit on their thrones staring out over the worshippers' heads. Little oil lamps flicker before these gloomy idols and cast a wavering glow down on the bowls of food set before them, to grow cold until some crafty-faced priest carries them off to nourish his lean body. As they trudge past the entrance of the Christian chapel their eyes will be greeted by a lantern three feet high. It is white and luminous, speaking of peace and purity. On it are the beautiful Chinese characters in red that invite: 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' "

#### **Bolshevism in Mongolia**

F. ALMBLAD, sub-agent of the A. British and Foreign Bible Society for Mongolia, writes: "We employ thirty-one colporteurs, who, despite all the unrest, have continued their work steadily. During 1924, they sold over 363,000 copies of the Scriptures. Most of these were Chinese gospels and were bought by Chinese people on the borders of Mon-Över 11,000 volumes were golia. gospels in the Mongolian and Tibetan languages. The billows resulting from the political storms that have recently swept over the world are being felt even in Mongolia. Bolshevism is spreading in that country, and the young Bolshevik Government in Urga has expelled the Swedish missionaries there. Outer Mongolia is for the time being closed to missionary work. In Inner, or Southern, Mongolia evangelization of the Mongols went on last year as usual."

#### **JAPAN-KOREA**

## The Prodigal Son in Japanese

THE Japanese as a nation are famous at story-telling, and there are many professional story-tellers, who make a living entertaining with their tales—both historical and fictitious. Miss Evelyn Oltmans tells how some of the Christian women use this gift in their work: "As the teacher tells a Bible story, the children listen spellbound, with faces expectant and ears and eyes drinking in every smallest detail. Such touches of local color as the foreigner never could put in make the story vivid and real. The Japanese version of 'The Prodigal Son' parable is not 'Bring out the best robe and kill the fatted calf.' Fatted calves are not generally served on such occasions in this land. But the father's command 'Bring out the best kimono and heat the bath,' is quite the proper thing to say, and quite understandable. However, what American would think of putting it quite that way?"

#### Buddhist Prince Y. M. C. A. Patron

**DRINCE TOKUGAWA**. descendant **P** of a line of powerful Buddhist nobles, who drove the Christians from Japan 250 years ago, illustrated the modern liberal attitude of Buddhism toward Christianity when he recently urged the support of the Tokyo Y. M. C. A. by every "right-minded man.'' The prince, himself a Buddhist, is president of the Japanese House of Peers, former chief of Japan's commissioners at the Disarmament Conference in Washington, and one of the most influential men in his country today. His speech before the executive committee of the Patrons' Association of the Tokyo Y. M. C. A. included the following statement:

My ancestors excluded Christianity from Japan. Today I am heartily supporting the Patrons' Association for the Tokyo Y. M. C. A., essentially a Christian organization. It is a strange contrast, yet my ancestors acted according to the conditions and exigencies of their times, and so do we. I am not going to discuss religion, but I know this much, that Christianity is a good religion and the Y. M. C. A. is an organization recognized as a splendid guide for young men. That is the reason why I ac cepted the offer to act as one of the advisers of the Patrons' Association. It is my conviction that any right-minded man should support such a movement.

The Patrons' Association is composed chiefly of leading business men who, while all do not profess to be Christians, are so deeply concerned about the welfare of young men and boys that they are supporting the plan to raise yen 600,000 in Japan which, with the yen 1,000,000 already raised in America, will make possible the erection of a modern building in place of the one destroyed by the earthquake and fire.

#### Witness of a Patient's Life

WHEN a Japanese clergyman about four years ago took his nineteen-year-old son, who was rapidly dying of tuberculosis, to a city hospital in Kyoto, Japan, the authorities were reluctant to admit a Christian. They said, "We want it plainly understood that he is not to talk to others about his faith or distribute Christian literature." However, they omitted one stipulation - they neglected to forbid the boy to live his Christianity. Doctors and nurses soon noticed that he was never impatient nor quarrelsome. He was not despondent like the others. In his association with the others he was always kind and sympathetic. Although his burden was as heavy as any of theirs, he was helping them. They would ask him, "How can you be so happy, suffering as you do in the midst of all this? Do you not fear death?" His answer was, "I know the true God." One day the authorities told the missionary who came to visit him how much they had been impressed by the boy's life and they said, "If this be Christianity, we want more of it." Not long after that the boy died, but through him the way was opened for all the patients to hear the Gospel. The hospital is now visited by the missionaries and by the girls' choir from St. Agnes' School.

#### New Tendencies in Korea

THE Southern Presbyterian Church I is responsible in Korea for a population of 3,000,000, "among whom," says the Christian Observer, "we have 92 missionaries, 5 main stations, 5 hospitals, 111 organized congregations, 500 other places of worship, and a communicant membership of over 10,000. The Korean Christians are noted for their prayerfulness, their devotion to God's Word, their im- sion in Pyengyang, Korea, graduated

mense ten- and thirty-day classes for Bible study, and their evangelistic There were added last year on zeal. confession of faith nearly 1,400 new members. Our missionaries are facing new and very difficult conditions. The old Korean seclusion is gone and the last few years have seen flooding into Korea, Bolshevism, Marxism, Tolstoism, naturalism, agnosticism, atheism and various other 'isms'. Books teaching these things are entering the country by thousands. Young Korea, torn from the old anchorage, is being dashed hither and thither by waves of new thought. It is not a time for pessimism or fear, but for earnest prayer, for vigorous evan-gelism, and for Christian education."

#### Korean Missions in Manchuria

THE missionary activities of Kor-L ean Christians have been referred to often in the REVIEW. Rev. J. D. Buskirk, of the Methodist Episcopal Mission in Seoul, reports that Korean Methodists raised last year \$1,748 for missionary work in Manchuria, in addition to the grant from the Board of Foreign Missions. He writes: "The district superintendent, Rev. Pai Hyung Sik, is a true missionary with missionary vision for the fields beyond and with leadership to inspire his co-workers. Four members of the Annual Conference and two supply They labor pastors work with him. under real difficulties in that disorganized, bandit-infested region. Mr. Sik reports that one of his pastors has to keep track of the movements of the bandits at all times to avoid meeting them. When he learns they have left a certain village he goes to that village to visit the Christians. Beside the preachers, the Korean Woman's Missionary Society has sent a Bible woman to Manchuria, one of the strongest graduates of the Woman's Bible School. The work has made definite progress the past year."

#### **Trained Christian Women**

THE Women's Higher Bible School I of the Northern Presbyterian Misin February four bright young women who are the first to complete the three years' course of the school, and who now go out to meet a long-felt need for more highly-trained Christian workers. Such is the demand for these graduates that the young women felt some difficulty in deciding which of their many offers to accept. One is Bible teacher in a school in Pyengyang, one has become hospital evangelist, another accepted the position of Bible woman with the Australian Mission, and the fourth will remain in Pyengyang to teach in the Higher Bible School, and be secretary to the Those admitted to this principal. school must be women of proved Christian character under forty years of age, and graduates of either an academy or a Bible Institute course. Twenty-eight are enrolled this year. In addition to their studies the young women are assigned regular duties in various churches on Sundays, and during the week do personal work among the women.

# ISLANDS OF THE SEA South Seas Gift for Near East

TRIBUTE was paid in the March, 1 1925, REVIEW, to those "two mis-sionary heroines," the Misses Baldwin, who, under the Woman's Board of the Congregational Church, have spent so many years in their remarkable work at Kusaie in the Caroline Islands. The spirit of the Christians whom they have trained there is shown in a recent report of a gift of \$250 from the Kusaie Church and Christian Endeavor Society, for the benefit of orphans in the Near East. From every point of view this is a remarkable piece of generosity, especially when we consider the extreme poverty of these islanders. The money has been sent to Miss Shane in Greece for the benefit of the large number of refugee orphans in her care.

#### Fijians as Missionaries

IN CONTRAST to what Rev. J. W. Burton, General Secretary of the Methodist Missionary Society of Australasia, calls "an all-too-well de-

served reputation for savagery," which the Fiji Islanders had in former days, he says of them: "For many years now there has not been a professed heathen in the Fijian community. Today they are a Christian people, with church, pastor, school and teacher in every village. These children of cannibals contribute year by year sufficient to support their own native workers and send, in addition, contributions for the work of God in other lands; and what is vastly more important, they have sent their sons and daughters-hundreds of themto work and die in New Britain, Papua and the Solomon Islands, where heathenism still exists." Of one of these Fijians, who has completed six years' of service in Kabakada, New Britain, the missionary in charge says: "He has endeared himself to the hearts of the people to an extent he might well be proud of, but in a characteristic way he lays the tribute at his Master's feet with the words, 'It is not mine.' "

#### Filipino Day of Prayer

**D.** M. AMBROSIO, a Filipino, writes in *The Christian Century* that on Washington's Birthday "the Filipino people as a whole, throughout every barrio, town, and province of the nation, prayed to the Father of all mankind and Author of all liberties that 'America might fulfill her sacred pledge of giving freedom to the Philippines.'" He speaks of the occasion as a "national day of prayer," though he does not state by what authority it was so designated, and continues:

All religious seets and denominations, Protestants, Aglipayanos and Roman Catholics participated, as well as all classes, students, laborers, professionals, and officials. All the Protestant denominations joined in a union prayer service at the botanical gardens; all the Roman Catholics held a public mass and prayer service at the Luneta; and the Aglipayanos, the third religious sect, which is a nationalistic reformation of the Catholic Church, also held their services at their cathedral. Although the national prayer was written by a Protestant layman, Dean Jorge Bocobo of the College of Law of the University of the Philippines, it was used by all the churches, religious and social institutions, and schools and colleges that took part in the celebration.

#### New Lives in the New Hebrides

'ONTRIBUTIONS from certain Christians in Chicago made possible the purchase of a new motor boat for the work of Dr. Maurice Frater in the New Hebrides. Dr. Frater writes in the magazine published by the Moody Bible Institute of a meeting at which "a native brother, who was formerly a notorious cannibal, voiced in earnest tones the petition of the class for God's rich blessing upon the saints in Chicago." Continuing, Dr. Frater writes:

A few Sundays ago we had a baptismal service, which made a red-letter day in the history of the native church. Fifty-three men and women came forward to acknowledge by baptism Jesus Christ as Saviour and Lord. The feature that specially impressed me was the courage and confidence with which timid women accepted this chal-lenge of their faith. A New Hebrides woman is the shyest of mortals and shrinks keenly from any place of prominence. Yet when the names of the thirty-eight women were called, not one was dismayed, but without the slightest evidence of fear or shrinking they all came forward to confess Christ.

#### GENERAL

#### Conference on Faith and Order

A COMMITTEE representing the Anglican, Baptist, Congregational, Disciples, Eastern Orthodox, Quaker, Lutheran, Methodist, and Presbyterian communions, coming from Australia, Japan, India, Greece, Czechoslovakia, Germany, Norway, Sweden, England, Scotland, and the United States, met in Stockholm last August, during the Conference on Christian Life and Work, to issue a call in the name of their several churches for a World Conference on questions of Faith and Order to meet in Lausanne. Switzerland, in August, 1927. The World Conference will attempt to make a diagnosis of the problems of faith and order that di-

vide Christendom today. The following subjects have been suggested by the committee for discussion: The Call to Unity; the Nature of the Church; the Church's Common Confession of Faith in God; the Church's Ministry; the Sacraments; and the Unity of Christendom and the Place of Different Churches within It. The churches are now being asked to choose their representatives, on an apportionment that will total five hundred members for the Conference.

#### Jews Accessible to Gospel

DR. J. MACDONALD WEBSTER of Budapest, a Scottish missionary working among Jews, is quoted by the Missionary Herald as having emphasized at recent meeting of the Foreign Missions Conference of North America the accessibility of the Jews to the gospel message, when the message is dissociated from crude eschatological ideas and the vagaries of queer" Christian sects. "Nothing less than a revolution," he said, "has taken place in Jewry in recent years. The removal of legal restrictions and discrimination in Russia, Rumania, and elsewhere has brought a sense of religious as well as political deliverance. Millions of Jews for the first time are coming into contact with other social ideals than their own. Many of them are revolting from the rule of the rabbi; to multitudes of them religion has no meaning. In large numbers they are leaving the synagogues. A new national consciousness is developing." While the liberal movement is away from Christianity and often anti-Christian, there are many elements of hope. The Christian preacher of the right sort is welcomed in the ghetto. Dr. Webster has preached in over a hundred such places. He has found them opposed to certain forms of Christianity. such as Roman and Greek orthodoxy, but not to the Christ of the New Testament.



# Best Books on the Church and Rural Life

SELECTED BY DR. EDMUND DES. BRUNNER, NEW YORK

Director of Town and Country Surveys, Institute of Social and Religious Research

Tested Methods in Town and Country Churches. By Edmund deS. Brunner. 173 pp. \$1.25. New York.

A handbook of methods based on an intensive field study of forty outstandingly successful churches.

Churches of Distinction in Town and Country. Edited by Edmund doS. Brunner. 198 pp. \$1.50. New York.

Individual stories of fifteen of the most successful town and country churches of America, representing many types of conditions.

The Story of John Frederick Oberlin. By A. F. Beard. 50 cents. Boston.

The classic story of the great country life minister. A book of genuine and abiding inspiration.

The Country Church and Rural Problem, By K. L. Butterfield, 153 pp. \$1.25. Chicago.

A scholar's analysis of the relation of the country church to the whole question of rural welfare.

A Christian Program for the Rural Community. By Kenyon L. Butterfield. 88 pp. \$1.50. New York.

The first attempt to state in terms of economics and sociology a suitable Christian program for the rural community.

The Farmer's Church. By Warren H. Wilson. 264 pp. \$2.25. New York.

The matured convictions and judgments of the dean of country church leaders. Stimulating, vigorous and thoroughly worth while in every way. Surveying Your Community. By Edmund deS. Brunner. 109 pp. \$1.25. New York.

A manual of survey method, showing sample schedules, prepared with special reference to the rural church.

Diagnosing the Rural Church. By C. Luther Fry. 234 pp. \$1.75. New York.

A penetrating critique of present administrative methods of evaluating churches which also develops significant methods for improved diagnosis.

United Churches. By Elizabeth Hooker.

This book, now on the press, presents the first scientific, nation-wide study of the movement for church union in local rural communities.

The Evolution of the Country Community. By W. H. Wilson. 254 pp. \$2.50. Boston.

A revised edition of a standard book tracing the development of the country community through its various stages and discussing the main outlines of its concern.

Church Cooperation in Community Life. By Paul L. Vogt. 171 pp. \$1.25. New York.

A practical discussion of the basis for inter-church cooperation within the community.

Rural Religious Organization. By J. H. Kolb and C. J. Bornman. 63 pp. 15 cents.

A story of the origin and development of religious groups in a Wisconsin county. Very suggestive. How Shall Country Youth Be Served? By H. Paul Douglass. 259 pp. \$2.50. New York.

This book, too, is a pioneer work and discusses the rural work of such character-building agencies as the Y. M. C. A., the Y. W. C. A., and the Seouts.

The Town and Country Church in the United States. By H. H. Morse and Edmund deS. Brunner. 180 pp. \$1.75. New York.

Studies in rural church welfare summarizing intensive field studies in twenty-five typical counties distributed throughout the United States, together with collateral material from 154 other counties. Religious conditions are discussed against the background of economic and social life.

The Farmer and His Community. By Dwight Sanderson. 254 pp. \$1.25. New York.

The latest and best discussion of the community idea; defines the community and discusses its relation to each of the main topics of social interest; by the Professor of Rural Social Organization in Cornell University.

Introduction to Rural Sociology. By Paul L. Vogt. 451 pp. \$3.00. New York.

Revised edition of the best textbook available in the general study of rural sociology.

Rural Life. By C. J. Galpin. 386 pp. \$3.00. New York.

Discusses the fundamental bases of rural life. Chapters on social anatomy are of importance.

The Little Town. By H. Paul Douglass. 258 pp. \$1.75. New York. (Out of print.)

An analysis of the average American village; its ambitions, limitations and opportunities, both for the development of its own "clustered life" and in relation to its contiguous farm territory.

# Report of the Country Life Commission. 150 pp. \$1.00. New York.

An historic document from which dates the birth of the modern country life movement. Our Debt and Duty to the Farmer. By Henry C. Wallace. 232 pp. \$1.75. New York.

A popular presentation of the serious agricultural situation of 1920-24 with its implications for the social and economic welfare of the nation.

Rural Education. By O. G. Brim. 302 pp. \$1.40. New York.

The most recent general survey of the topic.

Ice Breakers and the Ice Breaker Herself. Edna Geister. 250 pp. \$1.35. New York.

An excellent manual on games and socials. Also gives hints as to how to organize for good times.

Springfield Church Survey. H. Paul Douglass. 8vo. 445 pp. \$4.00. New York. 1926.

This is a thorough-going, painstaking survey of the religious conditions and religious forces of Springfield, Massachusetts. The city was selected by the Committee on Social and Religious Surveys as a typical American city between fifty and one hundred and fifty thousand population, with characteristic American background. It presents the problems frequently found in a middle-size city of the Atlantic seaboard such as rapid growth, sudden influx of alien population and other typical features of industrial communities. All the factors in the religious life of the community are presented so far as they can be analyzed and set down in print and the mass of carefully digested material will prove extremely helpful in the building of constructive programs.

The history of the city and its geographical and economic features have all been taken into account, with special attention to the development of the churches and the way in which they have adapted themselves to an environment that is changing rapidly. Graphs, charts, tabulated statistics, eight copious appendices and a complete index, make the book useful for thorough study of the problems with which it deals. The closing chapter presents a Protestant church program

.

for Springfield based upon the facts and findings. Among the striking things which are brought to light are the large percentage of unchurched population (no less than 34.05% being put down as having no religious connections whatsoever), the relative slowness of the churches to keep pace with the growth of the city, and the utter inadequacy of their program of religious education.

The question always arises in such a survey as to how one will find accurate measurements for a spiritual enterprise. One of the charges brought against the churches of Springfield is their lack of efficiency. But what constitutes efficiency in a church? The survey seems to imply that it is to be measured by the growth of the church in numbers; but the church exists for a far deeper purpose than mere numerical in-The fact that records have crease. not been properly kept, and that they have often proved inaccurate, is not necessarily an evidence of spiritual inefficiency; nor is the fact that there is a considerable difference in the number of hours which each member devotes to the service of his church per month, and the cost per member for the operation of the several churches. When our efficiency experts have said the last word there is still much to be taken into account from the standpoint of an enterprise whose chief object is advancing the Kingdom of God. J. B. K.





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# THE MISSIONARY Review of the World DELAVAN L. PIERSON, Editor

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> NATHAN R. WOOD, President, Gordon College, Boston, Massachusetts

#### PERSONALS

REV. H. D. GRISWOLD, PH.D., has resigned from the presidency of Forman Christian College, Lahore, India, in which he suc-ceeded the late Rev. J. C. R. Ewing, D.D., K.C.I.E. Dr. Griswold has been a member of the Punjab Mission of the American Presbyterian Church since 1890. The new President of the College, which has been for some years a union institution, is the Rev. Canon Force-Jones.

RT. REV. LOGAN H. ROOTS, D.D., of Hankow, China, has been elected chairman of the House of Bishops of the Chinese Church which combines the Anglican and the Protestant Episcopal forces in China. A majority of the bishops are Englishmen, a fact which makes the tribute to Bishop Roots the greater.

F. F. MONK, Principal of St. Stephen's College, Delhi, has resigned in order to make way for the election of an Indian to the principalship.

REV. JAMES SIBREE, D.D., who went to Madagascar sixty-three years ago under the London Missionary Society, celebrated his ninetieth birthday in April. He was the architect of a number of Christian churches in the island and in the ten years since his retirement, has made 800 missionary addresses.

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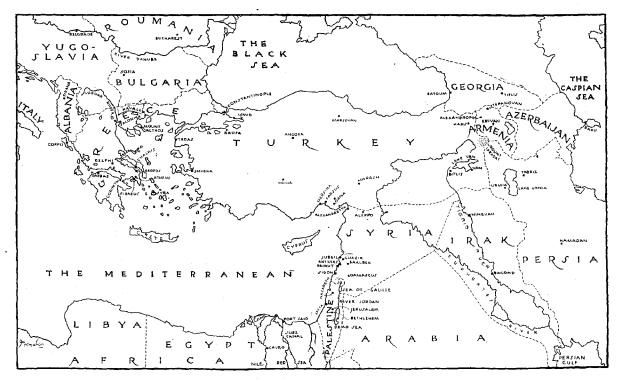
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Dr. JOHN R. MOTT returned June 2d from a six months' trip in the Pacific Basin. Early in July he sailed for Helsingfors, Finland, to preside over the World's Y. M. C. A. Conference and two other gatherings in Sweden and Denmark.

#### OBITUARY

MR. CLEVELAND H. DODGE, who has been largely responsible for the success of the Near East Relief, and who has given gen-erously to the Y. M. C. A., the Near East Colleges and other philanthropic work, died in his home in Riverdale, New York, on Thursday, June 24th, at the age of sixty-six. He was the son of the well-known William Earl Dodge of New York, and the grandson of another Christian philanthrograndson or another Constrant pullation-pist of the same name. Mr. Dodge was for many years President of the National Council of Y. M. C. A. His brother, Dr. D. Stuart Dodge, was the founder of the Syrian Protestant College, which has grown into the American University of Beirut, of which Bayard Dodge, son of Cleveland Dodge, is new Dreaddant now President.

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STATIONS OF THE NEAR EAST RELIEF IN GREECE, TURKEY, ARMENIA, GEORGIA, AZERBAIJAN, SYRIA, PALESTINE AND EGYPT (See page 599)



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VOL.

NUMBER EIGHT

# AN AMAZING SOCIAL MOVEMENT IN BOLIVIA

NE of the backward republics of South America, where the Roman Catholic Church has been long in power, is Bolivia. Here all the weaknesses of the system and the consequent social evils are evident. Recently there seems to have come an awakening of the social conscience and church leaders and Protestant missionaries report what they call "an amazing social movement." A correspondent in La Paz writes:

"About the middle of March a meeting of the clergy of the La Paz Diocese was held to consider the problem of education of the Indians of Bolivia who constitute about 75% of the population of the country. A letter from the Pope to the Bishops of Bolivia had recently made suggestions regarding the social activities of the Church, especially in connection with the Indian Problem."

The meeting of the clergy was called by the Bishop of La Paz and the Papal Nuncio was the principal speaker. He said: "The Indian Problem is one of the most urgent that Bolivia has to consider. If it is not solved soon within the Church, it will be solved outside the Church, because of the constant and insidious labor of the enemy, which we all know about," (referring of course, to Protestant Missions).

It was suggested that a "Gran Cruzada Naçional Pro-Indio" be undertaken, with the support of the Church, the Government, high society and the newspapers. Professional organizers were brought from foreign countries to push the drive according to "el sistema norte americano."

The adobe walls of the houses here are smooth finished, affording a good surface for pasting posters. Lithographed posters, a yard square, of a typical Indian head were put up by hundreds throughout the city, along with an appeal for support of the drive.

Bolivia is anxious to raise its standard among neighboring countries. Thus an ingenious appeal was made to patriotism—the idea of making the present inert mass of Indians into intelligent and useful citizens. The drive was evidently spending considerable money for posters, entire pages of newspapers, get-together dinners, etc.

About the first of April two events occurred that produced the first discordant note. It was announced that the office of the drive would be consecrated to the "Sacred Heart of Jesus"—a tendency to fanaticism. A similar attempt to consecrate the nation of Peru some three years ago caused strikes and riots in Callao and Lima. Then the adversaries of the Adventist work obtained a government order limiting their activities. This appeared to be a restriction of religious liberty.

The suspicions that were developing that the drive was neither patriotic nor altruistic but religious (fanatical) were confirmed by these two events. At first the newspapers were loth to publish criticisms of the drive, so that a series of posters and handbills appeared calling attention to the real nature of the "Cruzada." Funds were to be for advertising and to bring in priests expelled from Mexico. It was very interesting to go out on the streets every day and see the new posters pro and con.

The newspapers finally broke their silence and a surprising number of articles appeared telling about the good work being done by the Protestant educational missionaries. One night at the conclusion of the band concert at the Plaza somebody shouted *Abajo los frailes, abajo la cruzada*. Soon a great crowd gathered forming an impromptu anti-clerical demonstration. The procession passed by the President's palace. He appeared on the balcony and assured them that as long as they committed no disorders, they had the right to express their opinions.

Thus a tremendous anti-campaign and anti-clerical movement began.

An important social function in favor of the drive that was to be held in the Municipal Theatre, presided over by the Bishop and with the President of the Republic as principal speaker, had to be suspended.

A few days later it was announced that the drive had been definitely abandoned and the same day the newspapers announced that the government had provided means for a great school for Indians near La Paz, thus eliminating the Church from the solution of the Indian problem.

Another big news item the same day was the passing of a law recognizing the right of the Protestant missionaries to preach and to teach among the Indians.

In the evening, a great celebration of the success of the antidrive movement was held. Five thousand men marched. Banners with letters two feet high bore the following inscriptions: "LET US EDUCATE THE INDIANS WITH THE SALARIES OF THE BISHOPS."

"WE ASK FOR THE SEPARATION OF THE CHURCH AND THE STATE."

"WE ASK FOR LIBERTY OF CONSCIENCE."

"WE ASK FOR A GOVERNMENT BUREAU OF INDIAN AF-FAIRS."

"THE STATE SHOULD EDUCATE THE INDIAN."

"WE DO NOT WANT FANATICISM."

Along the route of the parade the air reverberated with shouts in unison like college yells:

"LET THE BISHOPS GET OUT."

"DOWN WITH THE 'SOTANAS'" (figurative for priests).

"LONG LIVE FREEDOM OF WORSHIP," etc.

At the Plaza several speakers addressed the gathering from the balcony of a fashionable club. The speaker, who was apparently the best known and most popular, was the President of the Federation of University Students. He reminded the people that the victory they were celebrating was due largely to the students and the labor organizations working together. He made a statement imported from Russia, that evoked much applause and that expressed the intellectual's estimation of the value of religion: "Religion is an opiate for the people."

The next day the newspapers that at first supported the "cruzada" commented on the large number of participants in the anti-clerical demonstration and the orderly way in which it was conducted.

## PROGRESS AND PROBLEMS IN SOUTH AFRICA

A<sup>T</sup> a recent conference of British missionary societies, held in Swanwick, June 16th to 19th, some interesting facts were brought out by Dr. C. T. Loram a member of the Native Affairs Commission in the Union of South Africa, and Rev. J. H. Oldham, who has recently returned from a tour of South and East Africa.

There is still a contest going on in South Africa in regard to the "color line." While the "Color Bar Bill" was passed, it was only by a small majority for white South Africa is not unanimous in the matter, and the native commissioners are strongly opposed to it. The Christian Church finds it difficult, if not impossible, to keep out of politics when moral issues are involved. The native question the race problem—is not a local matter, but a world problem.

The native Christian population is increasing, not only in numbers, but in percentage. These African Christians are becoming more elevated, refined and educated and cannot be treated as "heathen" and outcastes. Today, over one-third of the population is Christian as compared with one-fourth ten years ago. The native Christian population of South Africa is now about two million, having increased fifty-two per cent while the heathen population has increased only four per cent. Dr. Loran said:

"The future evangelization of the natives will be mostly done through native agencies, and the white missionary must become more and more of a missionary superintendent. Much of the work of evangelization will be done by the separatist native churches of which there are already over a hundred.....As the result of a recent inquiry, it has been stated that these churches are not seditious in their origin, but, nevertheless, those natives who have a feeling against the white man are inclined to join such communions."

It is interesting to note that in East Africa recently, the Governments seem to have realized the importance of native education. Now they are awakening in a remarkable way to their obligations, and money is not being given grudgingly. There is a danger that the Governments may develop an educational system without regard to the missionary enterprise. This is partly due to the presence of a Moslem element in East Africa, for the British Government is always very sensitive when a Moslem population is concerned. On the other hand, some missions have not been willing to cooperate with the Government. In East Africa, as elsewhere, there is a lack of appreciation among many in the white community of the work of missions. The good will of the Government should be behind the missionary machine.

Fear for white civilization is the dominant note in South Africa today. This arises mainly from the figures and diagrams presented in the 1921 census which purported to prove that if the present rate of increase continues, in ten years there will be in South Africa 4,000,000 whites and 19,000,000 natives. This will explain some of the recent legislation.

"A tremendous revolution is going on in Africa today," Mr. Oldham said, "and a fundamental factor is the change in the attitude of governments toward the African problem, which in tropical Africa is entirely different from that in South Africa. The great human problem hitherto mainly left to the missions must be dealt with by the Government. While, in South Africa, native advance seems to be contrary to the well-being of the white man, this is not so in tropical Africa. Education of the native must be carried through for the benefit of the African. Missions must cooperate with governments in the scientific examination of the problems with which they are faced so that the materialist conception shall not become dominant."

Dr. Donald Fraser, now one of the Foreign Mission Secretaries of the United Free Church of Scotland and known throughout Africa for his long service at Loudon, Nyasaland, said truly: "The Government may be the handmaid of the Kingdom of God, but it is dangerous if the Kingdom of God becomes the handmaid of governments." For missions to come under government control would be a disastrous thing. In South Africa there is a hiatus between the life and service of the Christian Church and the life of the native. This gulf must be bridged by the welfare societies. H. w. P.

# THE LEAGUE OF NATIONS ON SLAVERY IN 1926

S LAVERY, slave-raids, slave markets, and slave trade still continue in Abyssinia, the Hedjaz, Morocco, Tripoli, the Libyan Desert, Rio de Oro, Arabia, Egypt, the Sudan, Eritrea; French, British and Italian Somaliland; Tibet, Afghanistan, Liberia, most independent Mohammedan states, and several other territories. This statement is based upon the report presented to the League of Nations in September, 1925, by its Temporary Slavery Commission. This commission was composed of British, French, Belgian, Portuguese, and Dutch officials who had had much experience in colonial administration.

The more insidious forms of slavery and so-called adoption, debt-slavery, concubinage, and forced labor are prevalent in many parts of the world and to a very large extent. These evils are not limited to Africa. Forced labor, disguised under various forms of taxation or openly exacted by chiefs and local government officials, is inflicted upon the people in many parts of Africa. The League's Commission did not have time to examine the evidence that it received on this subject and its report does not specify where the evil exists.

The Assembly of the League of Nations in September, 1925, after receiving the report of its Temporary Slavery Commission, adopted a draft Convention, which it requested the Council to circulate to all the members of the League and to other Powers, including the United States. These governments were invited to comment on the Draft Convention, and, at its session on June 9, 1926, the Council, having received these comments, decided to place the Convention on the Agenda of the Assembly that is to meet next September. When the Draft Convention was presented to the last assembly, it was described as a "minimum standard" which all governments might be expected to adopt. An examination of its terms will show that its requirements are so easy as to lead one to fear that it will accomplish very little in abolishing "slavery in all its forms" as the signatories of the Treaty of St. Germain in Article 11 pledged themselves to endeavor to secure. So far as forced labor is concerned, it falls far below the standards set up in the Mandates of the League, in which the mandatory powers agreed to prohibit all forms of forced labor. except for essential public works and services, and then only in return for adequate remuneration. The British Government have gone

still farther in restricting recourse to forced labor, for which authority must be obtained from the Secretary of State, which authority will be given only "when absolutely necessary for essential services," and only "for specified work for a specified period," and such labor must, in all cases, be fully paid. "Under no circumstances could the British Administration tolerate, in any form, the principle of compulsory native labor for private profit, be the employer native or non-native" is a statement in the report of the East African Commission. As compared with these statements and the terms of the Mandates, the Draft Convention says nothing about compensation, and it may be fairly interpreted as legalizing forced labor for private profit. The earnest hope must be expressed that the Draft Convention will be amended very much before it is concluded and opened for signature.

# A TEN MONTHS' REPORT ON IMMIGRANTS

S TATISTICS furnished by the Department of Labor, covering immigration during a period of ten months ending April 30, 1926, reveal the following interesting facts: Of those attempting to enter the United States 17,040 were debarred and 7,917 were deported after landing, making a total of 24,957—about ten per cent of the whole. Among those debarred 14,656 were without proper visas; 3,700 were considered likely to become public charges; 1,377 were mentally or physically defective; and 1,214 were of criminal or immoral classes.

The total number admitted during the ten months was 246,165 but since there were 63,556 immigrants who left America during the same period there was a net increase of only 182,609. The majority of immigrants (122,435) were admitted at New York, but 76,148 entered by land from Canada and 30,735 from Mexico. It is noteworthy that on the Pacific Coast the number of emigrants exceeded the number of immigrants by about 1000. The majority of those entering were between the ages of 16 and 44 (184,088). The total number of males was 135,833 and of females 110,332. The majority of those who left America were also between the ages of 16 and 44 (48,013).

The largest number of immigrants from any European country came from Germany which sent 40,927. Next to this was the Irish Free State which sent 18,814. It is significant that we received only 6,632 from Italy whereas 17,812 returned to that land. Scotland sent us 11,139; England 8,878 and Sweden 7,398. "The Yellow Peril" seems to be a misnomer since China and Japan together sent only 2,027 while 3,601 went back to Asia.

Skilled workers 45,783 constitute the largest class of immigrants admitted. Next come laborers 32,048 and servants 25,083; followed

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by farmers and farm laborers 22,632, and the professional classes numbering 9,061.

The intention of these immigrants was to distribute themselves as permanent residents (one year or more) throughout the United States as follows: New York '60,046; Michigan 28,205; Massachusetts 21,795; Texas 20,045; Illinois 16,512; California 15,992; and Pennsylvania 14,583.

Only the larger groups are separately mentioned in this brief summary. The smaller groups and those unclassified may be found in each instance by subtracting the group figures here given from the totals.

On the whole the showing is encouraging. An important problem with the immigrant as with the native is to discover some means by which he can be induced to devote himself to agricultural pursuits in the country rather than eke out a precarious and less useful existence among the submerged masses of our great cities,—notably New York.—c. L. w.

## HINDUS AND MOSLEMS IN INDIA

**R** IOTS between Hindus and Moslems in India nearly always begin in one of two ways: the killing of cows by Moslems infuriates Hindus, who retaliate with violence, or the playing of music in idolatrous processions by Hindus before Mohammedan mosques provokes Mohammedan violence. The aggressors in Calcutta were the Arya Samaj, a reform Hindu sect who claim to stand for a purified Hinduism. Missionaries in North India know very well the violent hostility of the Arya Samaj to Christian Missions. The Samaj is perhaps even more hostile to the spread of Islam, and is untiring in its efforts to reconvert Mohammedanised Hindus back again to Hinduism.

This Hindu-Moslem antagonism is one of the most burning questions in India. Unfortunately the Mohammedans are becoming more, rather than less communal in their outlook. The whole political future of India depends upon the degree to which the communities, especially the minority communities can so far trust the majority of the nation as a whole as to throw away the artificial props of communal protection such as special electorates, etc. In this respect Christians have shown a good example, inasmuch as the All-India Christian Conference has for several years pronounced against special communal privileges for Christians. Mohammedans, however, appear to be growing in their belief in the necessity for commmunal aggrandisement, and in several provinces their claims are becoming the dominating fact in politics.

One reason for this increased communalism of the Mohammedans may be disillusionment in the agitation over the Caliphate. No more .complete political overturning has been seen in our time than that suffered by the Central Caliphate Committee. A campaign of violent antagonism to the British Government was started for its alleged designs on the powers exercised by the leader of the Angora Turks, Mustafa Kemal Pasha. The interest of Indian Moslems in the world of Islam has not decreased, and the smallest Mohammedan newspaper is interested deeply in what is happening to Moslems all over the world. Any definite scheme however for a pan-Islamic movement has completely vanished, and leaders of the community have turned their energies into the aggrandisement of the community as against the Hindus.

It is to such a community, and in such a mood, that the Christian Gospel must be preached. It is needless to say that such people, already resentful and suspicious and class-conscious, will resent more than ever any suspicion of Christian overlord-ship, or any language which suggests a religious war by the Christian on the Moslem. The situation in India is the clearest possible challenge to us to represent the Christian claim with all the winsomeness and humility and reliance on truth and the things of the Spirit which are native to the mind of Christ.—w. P.

## THE OUTLOOK IN PALESTINE

AST YEAR between two and three thousand Halutzim, as the pioneers of the Zionist movement are called, passed through Haifa. They are establishing settlements, not in the Jerusalem district, but on the plains, and many of the worst places are being transformed into a veritable Garden of Eden. There are about one hundred and ten colonies altogether under the Zionist movement.

When the great Jewish University was opened, Rev. S. B. Rohold, of the Carmel Bible School, and his wife were given front seats, despite the fact of their being Christians. This shows the extraordinary change which has taken place in the Jewish attitude towards Christianity in the past few years. Dr. Klausner, of the Jewish University has written an epoch-making "Life of Christ," and four thousand copies of the first edition in Hebrew, printed in Jerusalem, sold immediately. It was reprinted in Poland, and translations in England and America have recently appeared. Dr. Klausner's book has also opened a new era for selling the New Testament in Palestine, and thousands are now reading it. One leading Jew, who has not actually become a Christian, has been instrumental in putting a copy of the New Testament in every room at the Jewish hotels. When Canon Dauby, a great scholar who translated Klausner's book into English, lectured in St. George's Cathedral, Jerusalem, two thirds of the audience were intellectual Jews.

The suspicion on the part of the Arabs towards the Jews is apparently breaking down, and the former are now even uniting in schools. Among them too is a growth of demand for the Scriptures.



CHRISTIAN REFUGEES FROM HAURAN IN DAMASCUS NEAR THE PRESBYTERIAN CHURCH

# Damascus in Time of War

BY REV. ELIAS NEWMAN Missionary of the Irish Presbyterian Mission, Damascus, Syria

**F** OR over a year now things in the city have been in a very unsettled state and for ten months, ever since the Druse outbreak, the political situation has been very precarious. On more than one occasion the Druses were almost within reach of the city. The real crisis began with the ruthless bombardment of the city by the French on Sunday afternoon, Oct. 18, 1925. Without the least warning we were bombarded for 48 hours and one-thirtieth part of the city was destroyed, thousands being killed and buried in the falling debris and other thousands made homeless.

This was only the beginning of the present miserable state of things; for since October hundreds of villages outside Damascus and all over Syria have been bombarded, many of them being completely wiped out.

Damascus is practically besieged. The French have put barbed wire entanglements all around the city; military posts have been established at the main entrances and at other strategic points and no one is allowed to venture out of doors after hours. Rebel bands are all around the city and they are in possession of the "Ojhuta" (the fertile garden district that surrounds the city) and hardly a day passes without a battle. During the night we are kept awake by the roar of the heavy guns bombarding some village or by the sound of the rifles and machine guns firing in some section of the city, or in the gardens beyond.

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Rebels have been captured and shot but some of them have been hung in the El Merdje Square and have been left hanging for hours for public display.

Very often the rebels have retaliated by hanging some innocent man, some Armenian or Circassian.

Very often rebels enter the city and carry off some wealthy citizen for ransom. The Jewish quarter, near "The street called Straight," has been entered several times and Jews robbed of money and valuables.



AS NEWMAN ON THE RUINS OF E ON THE "STREET CALLED STRAIGHT," DAMASCUS STORE Photo by United Press.

Most of the men engaged by the French in the fighting in and around the gardens are Circassians and not a few are Armenians-mere mercenaries who evidently could find little employment elsewhere.

The city is filled with refugees, Moslem and Christian alike, who are eking out a miserable existence. Beggars abound everywhere, men, women and children.

But in spite of the prevailing misery and utter wretchedness the Protestant missionaries have a marvelous opportunity for service in this unhappy city.

The Victoria Hospital of the Edinburgh Medical Mission is ministering daily to the sick and sorrowful. Though it is situated in

a dangerous corner of the city, the workers persist in preaching Christ by word and deed in spite of the bullets that fly over their heads and sometimes pass through the buildings.

The British Syrian Mission is also carrying on its educational work among the young and there is abundant opportunity to witness among the many Moslem refugee women who attend the classes.

The Danish Mission at present is without a missionary, the Rev. Alfred Nelson being home on furlough, but their reading room for Moslems is kept open by a faithful young native Protestant.

The Irish Presbyterian Mission, which is concentrating its efforts among the Jews, is experiencing much encouragement. We conduct two schools in the Jewish quarter, one for girls and the other for boys with 400 young Jews and Jewesses on the roll. Bible women visit the homes and are experiencing much sympathetic response as they try to make known the story of redeeming Love.

The reading room near "The street called Straight" is filled

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daily to its utmost capacity and the English night school has forty young eager Jews as its students. There is also a school for Christian boys and a Protestant Church in which Armenian, Arabic and English services are conducted.

Surrounded by anguish, misery and wretchedness as we are, we are not a bit discouraged but are hopeful that our task is not in vain in the Lord.

Protestantism has a great future in Syria and the Evangelical missionary is not hampered by the accumulated suspicions that rest on those of the different Roman Catholic orders working in the land. Every Christian missionary in Damascus needs the pravers and sympathy of the people in the homelands. Please pray for us!

# "AN AMBASSADOR OF GOOD WILL" TO THE NEAR EAST

T WAS stated in a "personal" item in the July REVIEW that Dr. W. W. Peet, who spent forty years in Constantinople as a representative of the American Board but who is described by the Living Church as "a distinguish-ed Methodist minister," had been STRUCK BY A FRENCH 18, 1925 appointed by the Federal Council



LADY MISSION-AFTER IT WAS SHELL ON OCT.

of Churches to visit the churches of the Near East, with the above title. Further details of the plan are given in a statement issued by the Federal Council. The sending of an "ambassador to the Eastern Churches" is being carried out by the Committee on Eastern Churches of the Federal Council, of which Bishop Charles H. Brent of the Episcopal Church is chairman. Cooperating are great religious organizations, including the American Bible Society, the American Board of Commissioners for Foreign Missions, the Young Men's Christian Association and the Near East Relief. "Dr. Peet goes without any fixed program of action," says the statement. "He is to be an 'ambassador of good will' to the Eastern churches from the churches of America and he is to manifest that good will in any way that seems most effective to him."

#### A JAPANESE MISSIONARY TO FORMOSA HEAD HUNTERS

The head-hunting savages of Formosa had been very free from epidemic diseases until the Spanish Influenza struck them, as it did all other peoples twenty years ago. This great curse had come upon them, they argued, because of the Japanese occupation. They therefore swore vengeance and one day the Japanese community at Karenko was suddenly surprised by a savage attack from the head-hunters and revenge was secured when the savages carried away the heads of 26 Japanese.

Among these men that lost their lives in this savage attack was the father of *Inosuke Inoue*, then a student at the Seisho Gakuin (Bible School) in Kashiwagi Yodobashi, conducted by the Oriental Mission.

The Samurai way would have been to have sworn vengeance; to have gone among the head-hunters as a soldier or policeman and to have killed a number of them. Young Inoue however, was trying to follow Jesus Christ and he remembered how when Jesus was nailed to the cross He prayed for His enemies. Therefore Inosuke Inoue resolved to go to the head-hunters and teach them the Christian way of life.

In preparation for the work he studied medicine one year and learned many practical remedies and how to help in emergencies. With this preparation he went to the natives in the mountains of Formosa with a message of peace and good-will and a desire to help.

He found them very suspicious at first but gradually he won their confidence and found that they had many admirable qualities. Their idea of the Supreme Being is that of an "All-seeing-eye" to see all the deeds of men. He sees such bad deeds as stealing, therefore there is no stealing among the members of the tribe.

The life was most simple and the hardships not a few so that his health broke down and he returned to Kyushu and spent three years in evangelistic work there.

When he had learned the language of one of the tribes called the "Taiyaru," he returned to the head-hunters, consisting of about 35,000 souls. There are still about 135,000 savages in the seven tribes.

Mr. Inoue spent seven years at a settlement in the mountains called "Karapai" and gave himself unstintedly to the people to help them in any practical way that he could and to teach them to know Christ and His Gospel. During all this time his work was carried on as a personal enterprise. While his work was a labor of love he did receive some gifts from the savages in return for his medical aid. With this and native fruits and occasional help from friends in Japan he managed to carry on in a life almost as simple as that of the natives.

Mr. Inoue has just published a study of the head-hunters of Formosa, and has just succeeded in getting a supporting committee organized through the cooperation of the Tokyo KyoKwa Doshi Kai. Among those who have thus taken the responsibility of securing financial support for Mr. Inoue's work are Mr. Hampei Nagao, Judge Watanabe, Dr. Takada, head of the Nanko Hospital, Mr. M. Tsuge, of the Japan Oil Co., Mr. B. Tada of the Taiwan Sugar Co., Mr. B. Fukunaga of the Keisei Sha Publishing Company. This committee have undertaken to raise Yen 2,500.00 per year to support Mr. Inoue's self-sacrificing work.

Mr. Inoue told his story recently before 500 pupils of a public school of Tokyo at the invitation of the principal who introduced him as the Livingstone of Japan.

(From the World's Sunday School Association)

# Jesus in the Ghetto To-day

BY REV. JOHN STUART CONNING, D.D., NEW YORK Superintendent of Jewish Evangelism, Presbyterian Church, U. S. A.

**F** OR eighteen centuries Jews have ignored the Greatest Jew of history. He has been given no place in their life or literature. They have tried hard to forget Him and live as though He had never lived and taught and suffered in the ancient homeland of their people. It has been nothing to them that He belonged to their race, and that the influence of His teaching and personality has changed the face of the world. The very use of His name was banned. If Jews had occasion to mention Him He was referred to anonymously as "That Man," or "The Crucified One," or "The Nazarene."

This silence concerning Jesus during the first Christian centuries is accounted for by Jews on the ground that He was a wholly negligible factor in world affairs. They call attention to the almost entire absence of any reference to Him in contemporary literature and insist that equally among Jews He had made no appreciable impression. The records of the Acts of the Apostles, however, tell a very different story. If Christianity at first attracted little attention in the great Roman world, it was certainly very different in the little world of Palestine. Before the fall of Jerusalem in A. D. 70. the new faith had not only stirred Palestinian Jewry to its circumference, it had similarly agitated many of the scattered Jewries of the Diaspora. Even the Talmud bears testimony to the widespread influence of the Nazarene. For while Jesus is noticeably overlooked in that great repository of Jewish tradition, there is plenty of polemic against Christianity. Ruppin, with a truer appreciation of the achievements of the first followers of Jesus, explains the failure of Judaism as a missionary religion after the close of the first century by saying: "Christianity took the wind out of its sails."

The real secret of the reticence of Jews concerning Jesus in the early centuries was the amazing progress of Christianity. They showed their resentment by ignoring the Founder while fighting His faith. The use of the name of Christ by the primitive Christians was also a factor. They attached to it an incomparable reverence and authority. His was "the Name above every Name." It was "for the sake of the Name" they went forth upon His service. It was through the use of "the Name" that mighty deeds were done. This was sufficient ground for Jews to ignore it. If there was any other reason it might well have been that Jews had no cause to be proud of the bitter and relentless hostility and persecution meted out to Christians during this period. Judaism never ceased its intrigues

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and assaults upon the followers of Christ until Christianity at length climbed to the throne of the Cæsars.

Then Jews had a very different reason for their silence. Possessed of civil power, Christians did not forget their former persecutors. To them Jews were the enemies of Christ and His cause. Theological controversy focused attention upon them as the reprobate agents in the drama of salvation. They were the "Christ Killers." Ignorance and superstition, unrestrained by the spirit of Christ, and enraged by the Jews' persistent rejection of Jesus, let loose upon the children of Abraham floods of hatred and persecution. There are no darker pages in European history than those which record the shameful wrongs and atrocities perpetrated against Jews by nations nominally Christian. Confinement in ghettos, ignominious garments, exclusion from remunerative occupations, ostracism, prison, exile, fagot and sword were the recurring instruments of ecclesiastical tyranny.

Is it any wonder that Luther, who was by no means an unqualified friend of the Jews, in referring to their treatment by the Roman Church, declared: "If I were a Jew with such poltroons teaching Christianity, I had sooner become a hog than a Christian."

And lest we should regard these manifestations of antagonism as exceptional, the discredited characteristics of a dark and cruel age when many others beside Jews suffered for their faith, we must remember that in their case legal discrimination and persecution have lasted until our own times. On the statute books of the old Czarist Russia, over one thousand enactments were recorded, specially directed against the Jews. Neither have we forgotten Kishineff, nor the pogroms which followed the war. Even in this year of grace there are few lands, nominally Christian, in which antisemitism does not have a place. America itself is not free from the virus.

So it has come about that the name of the meek and lowly Jesus has been regarded by Jews generally as a symbol of ill usage and ill will. They justify their rejection of Him on the ground of the conduct of His followers. As a mark of their hostility to Him and to His cause, they have outlawed His very name. For fifteen centuries no representative Jew has had a word to say about the Founder of Christianity.

Yet Jesus, in spite of Jewish determination to have nothing to do with Him, was never completely excluded from the ghetto. In times of deepest hostility there were always individual Christians, like Bernard of Clairvaux, who revealed to Jews the spirit of the Master. Through such lives Jesus passed within the most carefully guarded gates. No enforced silence could wholly prevent the use of His name. Not even Christendom could quite conceal Him. There were in every generation Hebrew Christians; some of them attaining to positions of conspicuous leadership in the Christian Church.

In the Middle Ages London and Oxford had a Domus Conversorum for the care of Christian Jews. Indeed, so potent at times was the influence of Jesus in the Ghetto that the most resolute measures had to be adopted to prevent large defections from the synagogue. Converts were excommunicated. The burial service was read in their homes, and the offenders were counted as dead by the members of their family. The boycott was effectively used to prevent their securing employment or relief. Jewish leaders stopped at nothing that would make bitter and wretched the lot of those who were led to make confession of their faith in Jesus as Israel's Messiah. Yet, in spite of everything, there were always some who were willing to endure shame and ignominy, loss of home and an assured livelihood, for the sake of Him in whom they had come to believe. A considerable list of notable converts has been compiled from among the Jewish followers of Christ before the dawn of modern missions. Such names as Ariston of Pella, Nicholas of Paris, Paul of Burgos, and Edzar of Hamburg remind us that Jesus, though despised and rejected, still found His way into the ghettos of Europe and won to Himself a people for His name.

With the opening of the nineteenth century the rising tide of missionary interest began to express itself in concern for the Jews. Societies were formed in Britain and on the Continent for their evangelization. Missionaries found their way into various lands, and many striking conversions were recorded. In 1806 David Mendel avowed his faith in Christ and, changing his name to Neander, "the New Man," he became the great Christian historian whose "Life of Christ" blazed the trail for all the later studies of "the greatest life that has been manifested upon earth." Dr. Joseph Wolff, with a devotion truly apostolic, carried the Gospel into the ghettos of Egypt, Syria, Palestine, Persia, Mesopotamia, Arabia and India. He was followed by a conspicuous succession of scholarly mission-The total of Jewish baptisms during the nineteenth century aries. has been estimated at 224,000. No missionary effort in behalf of any other non-Christian people can in comparison show such results. Jews are prone to minimize the value of missionary activity among their people by asserting that converts to Christianity have been either ignorant or actuated by motives of self-interest. Such names, however, as Sir Julius Benedict, Professor Benfey, Dr. Paulus Cassell, Lord Beaconsfield, the Herschels, the Mendelssohns, the Margoliouths, Edersheim, Saphir, Rabbinowitz, Schereschewsky, and many more, indicate that the appeal of Jesus, now as in the days of His flesh, wins a response not only from the common people but also from the noblest and most cultured of the Hebrew race.

At the present time there are many evidences of a change of attitude toward Jesus on the part of the Jewish people. The passing of the Russian Pale and the lowering of the ghetto walls have

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brought Jews in large numbers into contact with Western thought and life. It has been impossible to mingle in world currents so largely influenced by the personality and teaching of Jesus, without being forced to consider Him and arrive at some conclusion as to His claims. Reform Judaism, which was born of an effort to adapt the ancient faith to the conditions of modern life, early sought to place its own interpretation on the life and character of Jesus. He is regarded by representatives of this school as one of the great men of the Jewish race, an exalted moral teacher whom Jews generally should accept and follow. This is the attitude of such authors as H. G. Enelow in his "A Jewish View of Jesus," and Joseph Jacob in his "Jesus as Others Saw Him."

The Reform Movement, however, represents but a small section of Judaism. Having discarded most of the Jewish religious traditions, orthodox leaders look upon these adherents of Reform teaching as already occupying a halfway house to Christianity. For them to speak of Jesus is only one more evidence of their departure from the established traditions of their people. But of late there have been signs that even among the orthodox the old Jewish tradition of silence concerning Jesus is coming to an end. A treatise in Yiddish on Jesus by Dr. Chaim Zhitlowsky has recently been published. Its appearance has mightily stirred the New York Ghetto. Dr. Zhitlowsky maintains the historicity of Jesus and demands that Jews revise their attitude toward Him by accepting Him as one of their prophets.

Of far greater significance, is Dr. Joseph Klausner's "Jesus of Nazareth." Dr. Klausner is one of the greatest living Hebraists and historians. He is a Zionist. He is a professor in the Hebrew University of Jerusalem. He wrote in Hebrew for Jewish readers. He emphasizes the historical reality of Jesus and regards Him as one whom Jews can no longer ignore. Their acceptance of Him as a teacher he considers would add much to the prestige of the Jewish race. Needless to say this Hebrew scholar is leagues and leagues away from the Christian position. He will have nothing to do with Jesus either as Messiah, Saviour, or Prophet. He says: "To the Jewish nation He can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can He, to the Jewish nation, be the Messiah; the Kingdom of Heaven—the Day of the Messiah—is not yet come. Neither can He be regarded as a Prophet; he lacks a Prophet's political perception and the Prophet's spirit of national consolation in the political national sense." In other words, Dr. Klausner as a Zionist rejects Jesus for the selfsame reason that actuated the leaders of his people nineteen centuries ago-Jesus did not give political supremacy to Israel. He does, however, extol Jesus as a teacher and looks forward

to the time when properly edited, "the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time."

The real significance of this book is not what Dr. Klausner has to say about Jesus, but that a distinguished Jewish scholar should write about Jesus at all. Nearly three score Jewish generations have come and gone without pronouncing His name. Now that name is being carried by this book into every Ghetto of the world. This is nothing short of a revolution.

But, as might have been expected, such departures from age-long Jewish tradition were bound to encounter the determined opposition of official Judaism. Their attitude has not changed. Their antagonism to Jesus and His claims is as determined as ever.

In the autumn of 1922, Rabbi A. A. Green, of the Hampstead synagogue, London, in order to fortify his young people against the Christian influences to which they were subjected planned to hold a class for the study of the New Testament, choosing first for exposition the Gospel of Mark. Though his purpose was wholly defensive, the angry tumult raised by the Jewish press and community was so great that the effort had to be abandoned.

It will also be recalled that last December when Rabbi Stephen S. Wise, of New York, took advantage of the appearance of Dr. Klausner's book in its English translation to speak of Jesus, his utterances stirred up the wrath of his orthodox brethren. Though he followed Klausner in saying that Jesus must be accepted as a historical character, that He was a Jew, that He could not be accepted as divine, and that He never intended to found another religion; he went on to declare that "the Jews must accept Jesus as a Jewish teacher and accept His ethical code." The furore created in orthodox Jewish circles by these utterances was so great that with shouts of indignation the resignation of Rabbi Wise as Chairman of the Palestinian Fund for the rehabilitation of the Jewish homeland was sternly demanded. And though his resignation was not accepted the extreme orthodox section established their own Fund.

These things show that beneath a veneer of tolerance there is still a deep-seated antagonism to Jesus. As a writer in the *Jewish Chronicle*, of London, commenting on Rabbi Wise's utterances, expressed it: "For a Jew to preach—in any form—to Jews on 'Jesus' is an abomination, is 'death,' or betrayal of the soul." But the root of the antagonism is not wholly a misunderstanding of the person and character of Jesus. It is perhaps more a fear for the future of Judaism and of the synagogue. As another critic of Rabbi Wise put it: "For Jews to study and discuss the life of Jesus is simply to clear a path from the synagogue to the church."

But such attitudes and utterances only reveal the desperate condition of Judaism. Jesus is surely and unquestionably winning His way into the ghettos of the world. Nothing but unchristian conduct and failure to proclaim His Gospel can hold Him back. Wherever His spirit is manifested in sympathy and kindness and His truth intelligently and earnestly unfolded He wins an undivided response from Jewish hearts. Though efforts to interpret Christ to the Jews by the Christian Church have been incredibly meager and fitful, yet the present-day influence of Jesus upon Jewish life far exceeds that of any previous period.

Since the war, in Eastern Europe there has been something approaching a mass movement of Jews toward Christianity. From a report presented to the General Assembly of the United Free Church of Scotland last May we learn that in the city of Vienna since 1918 many thousands of Jews have entered the Christian Church, among them Hans Herzl, son of the founder of the modern Zionist Movement. Within the confines of the old undivided Hungary, during the same period, no fewer than 40,000 Jews have been admitted to the Christian churches of that land. In Budapest alone over 2,500 Jewish converts have been added to the membership of the Presbyterian Church, and half as many more to other Protestant communions. In Ukrainia whole congregations of Hebrew Christians have been formed.

Here in America the influence of Christianity upon the Jewish people is difficult to estimate. Christian efforts to break down prejudice and win Jews to an adequate knowledge of Jesus have been feeble and intermittent. It is only within very recent years that any Protestant denomination has attempted to make work for the Jews an integral part of its missionary program. Notwithstanding, the impact of evangelical Christianity upon Judaism has not been without definite results. It is estimated that 20,000 Jews have entered into the fellowship of the evangelical churches of America in this generation. Hundreds of churches in all parts of the country have Jews in their membership. The number might be incalculably increased if every church having Jews in its community—and there are many thousands of such churches—sought with sympathy and understanding to interpret Christianity to their Jewish neighbors.

What then will be the future of Jesus in relation to the Jews? For those who nourish their faith on the Christian Scriptures the answer is clear. We catch the vision of a day when "All Israel will be saved." That day, as envisaged by the great Apostle is to be a veritable springtime of blessing to the whole world. Jesus is to see at length the travail of His soul and be satisfied. He is to be crowned as Lord in every Ghetto of the world. To this end the purpose of God is silently, surely moving. Over every effort in behalf of this ancient people His promises are brooding. We may well cherish the hope that here in America the Christian churches of the land may have a large share in hastening the promised day of Israel's redemption when with measureless devotion and exultation Christ will be acknowledged by "His own."



LESS THAN ONE HALF OF THE AUDIENCE AT THE REGULAR ORPHANAGE CHURCH SERVICE, SYRIA

# Near East Relief as a Christian Mission

BY SUMNER R. VINTON, NEW YORK Director of Visual Publicity of the Near East Relief

HE impression of the appeals made at the beginning of the Near East Relief work persists in the memory:

"Children are hungry. Feed them."

The first emphasis was on relief work and America responded splendidly. A great program of relief was inaugurated which has saved more than a million lives, mostly women and children.

Even relief work is one expression of that great Christian missionary spirit that seeks to share blessings with others whether material or spiritual. Jesus Christ Himself came to earth with a great spiritual mission, but He did not hesitate to heal the sick and feed the hungry. His disciples have followed Him literally. Missionaries have again and again been the leaders in relief work during famines and after great national disasters. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction." But this is not all of religious activity for James adds an important item that some overlook. The prophet Isaiah also saw this expression of religion in clear perspective (58: 6-8) and Christ reiterated it (Matt. 25: 31-45).



DAILY VOLUNTARY PRAYER MEETING GROUP OF NAZARETH ORPHANS. THE BOY WHO STARTED THIS HAS "GRADUATED", BUT SIX BOYS WHOM HE TRAINED CONTINUE THE PLAN

It was inevitable that in Near East Relief there should come a shift of emphasis. This was foreshadowed in the very terms of the charter granted by Act of Congress in August 1919 in which it is stated that part of the objective of Near East Relief is to "assist in the repatriation and re-establishment of suffering and dependent people of the Near East.... and to promote the social and economic and industrial welfare of those who have been rendered destitute." It is not enough to save people from death. They must be helped until able to help themselves. As long as they are in need they are our "Neighbors," to whom we must minister.

At the outset of the work, when Near East Relief was still known as the American Committee for Armenian and Syrian Relief, the extent of the tragedy of Armenia was not fully known. In those days it was thought that \$100,000 would be the total amount needed to meet the emergency. By 1919, however, it was realized that a nation had been completely dispossessed and that at least a third of them were dead. The children in the care of America were for the most part hopelessly alone, without relatives who could some day take over their support after the immediate emergency period should have passed. The bulk of the orphans were under twelve years of age and America found herself in the position of both father and mother, with responsibility not simply to care for them physically, but to fit them for life. It was necessary that some plan should be formulated whereby these children should eventually be fitted for self-support.

As a first step toward this end, it was natural that a program of school work should be undertaken. There have been no illiterates from among the graduates of Near East Relief orphanages to swell the large number who are totally illiterate in the Near East. Even this elementary schooling has proven itself to be a first step toward the development of a possible leadership. It was natural that vocational training should be undertaken and that a program of industrial training should be inaugurated. That program is in full force today. It teaches the children to produce such things as can be sold in the countries in which they are to live and work. While Near East Relief is introducing improved tools and methods, the instruction is not so advanced as to educate the boys and girls above the level they can hope to attain. Naturally much has been done along the line of agricultural training, for the bulk of these boys and girls must earn their living from the soil.

Schools and colleges, industrial and agricultural training, have long been recognized as a part of a sound foreign mission policy in the non-Christian lands of the world. They are needed to develop leaders for the native church and to bring it to self-support.

But the essentially missionary character of the work of Near



EVENING PRAYERS IN ONE OF THE GIRLS' DORMITORY ROOMS IN SYRIA WHERE 600 SLEEP

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East Relief is revealed by the fact that the program today has a distinctly religious, Christian element. It is definitely committed to a program of religious education. Most of the children are of Armenian-Gregorian, or Greek-Orthodox, parentage and all of the orphanages directly conducted by Near East Relief are Christian. Religious education from a Christian viewpoint had to be a part of the program in view of the type of men who organized the movement. Ambassador Morgenthau's appeal was brought to the then Laymen's Missionary Movement as being the organization that could



ONE OF THE BLIND AT JERUSALEM READING NEW TESTAMENT. WHEN ASKED WHY SHE MOVED HER HAND IN-STEAD OF KEEPING STILL FOR THE PICTURE, SHE SAID HER FINGERS TOUCHED THE WORD "JESUS" AND SHE COULD NOT WAIT TO FIND WHAT IT SAID ABOUT HIM best put the need before the country. Dr. Barton, long a missionary in Turkey and at the head of the American Board, has been chairman of the organization; Mr. Charles V. Vickrey, the general secretary, has been associated with missionary movements from the days of his being one of the famous Yale '98 S. V. Band and later a secretary of the Young People's Missionary Movement. Consider, too, the large number of missionaries among those who had charge of the administration of the early relief work. Their own work had been interrupted by the war, so that they were free: they knew the country, the people, the language, and they had the missionary spirit in their hearts.

We should remember too that, as the emergency period passed and the work no longer commanded large space in the public press for its news value, the predominance of support has come from the churches. The viewpoint and advice of men and

women interested in church and missionary work have greatly helped to give form to the present program.

The following elements may be noted in the program of Religious Education that permeates all the activities of Near East Relief.

First, the teachers are practically all of them Christian, largely the product of mission schools.

Second, religious chapel services.

Third, thanksgiving and God's blessing asked at meals.

Fourth, Bible study is a part of the daily school program and, of course, enters especially into the Sunday program.

Fifth, evening prayers in the dormitories.

Sixth, in some of the orphanages voluntary, orphan-led services of real significance and value have developed.

Seventh, in this connection may very well be mentioned organizations for the development of self-government, such as the Juvenile Court at Corinth. The aim is to have the orphans themselves define and enforce moral and ethical standards in keeping with the teaching of Christ.

Eighth, Sunday services:

(a) Where feasible, children attend local churches according to the faith of their fathers. In some cases there is not room for all of the orphans each Sunday—for example, Armenians in Corinth, Syra and Athens. A great deal of thought and effort has been expended on plans to enrich, strengthen and extend the work of these churches. Dr. Voris spent five months during 1925 in the territory of the Near East interviewing the leaders of the Oriental Churches and getting their pledge of support for plans that would introduce Western Sunday-school methods adapted to the calendars of the Oriental Churches.

(b) Special church services in the orphanages. These are necessary for the reason mentioned above, but they would have been organized anyway. These orphanage services take the form of regular church services with preaching, very much on our ordinary American plan.

(c) Sunday-school work.

(d) Services aimed to develop the expressional side of the religious life of the orphans.

In February of this year a representative group met at the national headquarters of Near East Relief to formulate definite plans for Sunday-school lessons for use throughout all the Near East. This group was composed of representatives of the Oriental Churches in America, the Religious Education organizations of America, the Mission Boards operating in the Near East and other agencies working there, including the American Bible Society, World's Sunday School Association, Y. M. C. A., Y. W. C. A., World Alliance and Federal Council of Churches.

The religious educators and the Foreign Mission Boards were further represented through the Joint Committee on Methods and Material for Religious Education in Foreign Fields, which had created a Committee on Near East Lessons for this purpose. These men and women agreed to proceed at once on lesson material to offer the Near East Relief overseas personnel and the native church leaders for their use or modification, both abroad and in America.

A Committee on Correlation of work being done by American agencies in the Near East was created and will be of large service. Although each agency will retain full freedom, correlation of effort will go far to supply the demand of the Eastern Churches for our Western Evangelical interpretation, social application, and practical example of Christianity.

It is a notable fact that within the last two years there has come what Dr. Barton calls a revolutionary change in the attitude of the Oriental Churches toward Western Christianity. The Greek Bishop of Syra voiced this change at the Universal Conference on Life and Work, at Stockholm, and said that it was due to the demonstration of love that the churches of America had furnished through Near East Relief.

While this organization has no claim to being a foreign mission agency of any church or group of churches in other particulars, Near East Relief has as its great objectives the building of individual Christian character, the development of leadership in things worth while, the creation of a better spirit and relationship between individuals and nations and a real advance of the Kingdom of God and of righteousness upon earth. Near East Relief is rendering notable service along missionary lines in Bible lands.



BIBLE CLASS AT SIDON. PART OF THE DAILY SCHOOL PROGRAM

#### The Road to Happiness

This is the Road to Happiness: Start Now, from Where You Are;

"Turn to the Right and keep straight on," And you'll not find it far.

Along the Path of Willing Feet And over Heartease Hill, Across the Fields of Sweet Content, The Stream of Glad Good-Will;

- Then through the Lane of Loving Heart, The Gate that's called To-day,
- And down the steps of Little Things Into the Common Way.

And take the Cloak of Charity, The Staff of Wise Employ,

- A loaf of Bread of Daily Grace, A flask well filled with Joy;
- A word of cheer, a helping hand, Some good to give or share.
- Some good to give or share, A bit of song, a high resolve, A hope, a smile, a prayer.
- And in the Place of Duty Done, Beside the Door of Home,
- You'll find the House of Happiness— For Happiness does not roam. —Annie Johnson Flint in Sunday School Times,

# Thirty Years' Changes in West Africa \*

BY REV. MELVIN FRASER, D.D., LOLODORF

Dr. Fraser, for over thirty years a Presbyterian Missionary in West Africa, is President of Dager Memorial Theological and Bible Training School at Lolodorf. Dr. Fraser has, as he says in the following article, seen the entire mission force in the Cameroun change more than once in the three decades of his service there, and has seen the work grow from small beginnings to its present importance.

THE past thirty years in West Africa have been years of more change and forward movement than were the preceding sixty years. A pen picture of contrasts between prevailing conditions in our Africa mission field thirty years ago and today is not only interesting as a bit of modern history of something that again "turned the world up-side down," but as a kind of dynamic incentive to more of such turning and movement toward the beckoning possibilities of which the past score and half of years are but an earnest.

Thirty years ago, there were three stations at Baraka, Benito, Batanga, all on the rather moribund coast; another, Angom, seventy miles up the Gaboon River, and Efulen, an infant of less than three years. Today, Baraka and her French satellite Angom having been transferred to the Paris Evangelical Society, the annual budget is made out for six additional stations, an average of one new station every five years—Elat, MacLean Memorial, Metet, Foulassi, Sakbeyeme, and Yaounde, with occupation of Bafia soon to ripen into the status of a station.

Thirty years ago about a score of missionaries, by dint of grit and grace, were on the field. Today there are more than four score. The personnel has so changed that not one is there today who was there when the two of us survivors arrived on the field thirty-one years ago. God buries (or otherwise removes) the workers, but carries on the work. But, strangely enough, while the number of missionaries has increased four-fold, the work has so expanded and become so exactingly specialized that each missionary seems to have about four times as much to do. But as the days and duties so the strength.

Thirty years ago there were some half dozen organized churches dotting the coast—only one, Angom, inland seventy miles up the Gaboon River, with a membership of a few hundred—rather static and, like Laodicea, "neither hot nor cold." Today there are thirtyone churches reaching more than 200 miles into the jungle interior and holding a membership of 32,000 men and women.

A score and a half of years ago, as many Bible readers as there are fingers on one hand, with little or no special training and operat-

<sup>\*</sup> From Women and Missions, April, 1926.

ing within the bounds of old organized churches on the coast, constituted the native evangelistic force. But the Spirit of God has been at work and things have been brought to pass. At this writing some 500 Bible readers, like the stars in a dark night, twinkling, differing in magnitude and difficult to count, men who start and hold preaching points, are distributed far and near, groups of eighty at a time taking their rotary turns at the school of systematic Bible training. This host of men—mostly young men, brands plucked from the burning but yesterday, on meager although "living" pay, unlearned, names unknown in the home land—are true knights of the cross, mighty and indispensable in the soul-winning movement of our Mission. Thirty years ago the Presbytery of Corisco could report two or three licentiates; now there are forty of these prospective ministers.

In those days of small things thirty years ago, small vernacular schools were running, rather spasmodically, at one or more of the stations, a few lads "playing study" at German or Spanish, and village schools were scarce. In this year of 1926, a visitor at any interior station would hear the buzz and feel the "pep" of these "power factories"—two to three hundred vernacular boys and girls studying the five-years' course of French, and from a score to several dozen surrounding village schools, near and far, busy in their separate localities.

Then the girls, put under a lien and decorated brides with bright beads as soon as they could walk, were forced into polygamous marriage and the notion prevailed among male natives that girls and women could not—at least should not—know anything but sin and servitude. Now a girls' school of one hundred at any station is a matter of course, and girlhood, potential womanhood, through applied Christianity is getting her Magna Charta.

Then boys had to be gone after and literally coaxed and hired with a promise of goods—half a yard of cloth to wear instead of nothing, and a handful of salt once a week—and they came not alone, but under escort of the missionaries, lest they be kidnapped as they walked through hostile villages. Today, travel being safe and school appreciated, the aspiring boys overflow the dormitories and school rooms and gladly pay the nominal fee for the privilege. In much less than thirty years, the keenly observing and ambitious boys, who have both eye and instinct to find roads, have learned that the path to position and prosperity and escape from grinding drudgery runs through the schoolroom. Yet not the school alone, for it has dawned upon thousands of boys and hundreds of girls that the fear of Jehovah is both the beginning and the continuation of welfare and wisdom.

In those receding pioneer days, medical work was small and doctors exceedingly scarce. The yelling, ubiquitous witch-doctor had it all his own way—and it was some way. Now it is the policy to have a physician at each station, with a well-supplied dispensary and equipment to serve the thousands who come, walking or carried, from near and far, many of them asking for sleep medicine and to be "split" by the white man who, with the sharp knife, has all power to cut and cure. And the voice of the plumed monster whose roaring held the people spell-bound and scared out the witches is heard in the land as an echo of thirty years ago.

Then the native, the untrained child of nature, had been born and bred to think—so far as he indulged in thinking—that there was more pleasure and profit in fighting, gambling, tricky trading in rubber and ivory, than in working. Let the women do the work, except the little sewing of his cloth, which was the man's job. But the apparently lazy native was not slow to wake up as soon as he was given something definite to do and a motive for doing it. The visitor today is amazed to see the hundreds of apprentices at Elat and other stations being trained in as many as a dozen forms of craft which teach the dignity of work with the hands, as well as provide a means of decent living. And all this with the primary aim of making men, not things.

In the pioneering days, the interior native was amazed at the idea of putting thought on paper. He had only recently seen paper and borrowed a coast word *(kalate)* for book, and was staring in shy astonishment at the recently-arrived alphabet that could spell words. Now, more people can read than the number of stars seen by the naked eye on a clear night, and a vernacular literature is abroad.

These same thirty years ago, two or three theologs might have been seen sitting at the feet of the venerable lady professor in her hospitable cottage on the coast of roaring surf—where Sunday mornings after church she was wont to refresh the missionaries with limeade and cookies, good cheer and chat. Since then, as many as twentyseven dusky and husky sprigs of divinity have gathered in class in the theological and Bible training plant, with lecture rooms and dormitories costing \$8,000 and a curriculum covering four years.

The principle of self-support has come to the front and to the rescue. In those former years, the natives received their benefits in quite a literal and extreme sense, without money and without price. There were patients without fees, schools without tuition, churches yet strangers to the grace of liberal and systematic giving. They wanted to be and were fed from a spoon. Then the interior work was opened and developed on the basis of self-support in church, educational and medical departments, and, the coast people complied.

In these thirty wondrous years, perhaps there is no one thing in the economy of practical existence that has changed more markedly or happily than the matter of health. Tropical Africa used to be called the "white man's grave," and in the face of facts it was hard to gainsay the saying. Not only were avoidable graves filled by drinking whites who lived carelessly, but even our missionaries died needlessly. Hemoglobinuric fever made havoc up to about twenty years ago. The climate has not changed, but the health record has. At last some of the causes of malady and mortality have been found out and dealt with. The Anopheles mosquito has not moved out nor been exterminated, but it has been arrested, indicted, convicted and has had the ban put upon his hatching, boundaries set as to where he shall go, and his sting is counteracted by such specific as quinine.

What has been done in thirty years is worthy of a glance, but surely cannot be fairly interpreted until that glance sees the finger pointing plainly forward to the great things of the next thirty years —of which all the past, glad and grateful as we are for it, is but an earnest with which we cannot be satisfied until our Lord has "seen the travail of His soul and is satisfied."

# THE MODERN MISSIONARY

# BY ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

The Christian missionary of today does not spend much time under a palm tree, preaching to savages with a Bible under his arm. He is more usually found at a typewriter, and does more bookkeeping than is generally supposed.

He does not often have the dreary voyages and the isolation of the pioneers of half a century ago; his furloughs are more frequent, and his living conditions much better.

Neither does he have, however, the quiet life of his predecessor; he has far more strain, more organization, and more demands on his mental force and nervous energy.

The ideal modern missionary is the human keystone of an arch, the inspirer of a group of national workers, the brain of a movement, the prayer center and counselor of a national church.

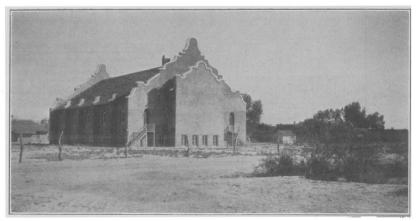
Long ago it was desirable that his furlough come as infrequently as possible—travel was so difficult—; now it is considered of the utmost importance to recruit the forces, sharpen the mind and refresh the spirit of the missionary through more frequent furloughs, so that he may be more adequately furnished for his task.

Suffering was the keynote of the early pioneers; efficiency is the watchword of the present generation.

"Take care of the Lord's money even if His servants suffer" was the old battle cry. Today we hear it said rather: "Take care of the Lord's servants, even if it costs more."

Then a missionary gathered his audience, as a personal evangelist; the day may soon come when the radio will be used to preach the Gospel simultaneously to thousands of villages.

Though methods change, the spirit of Paul, greatest of all missionaries, is still what we most covet: the grace, patience, endurance and love, coupled with the art of creating and fostering churches, in which Christ is all and in all.



THE SACATON PIMA INDIAN CHURCH BUILT AS A MEMORIAL TO DR. CHARLES H. COOK

# An Indian Mission in Arizona\*

A Christian Church That Has Become the Center of an Indian Tribe

A CHURCH which has entered into the whole life of its people is at work among the Pima Indians in Arizona, centering at Sacaton. The leaders of this work, both Indian and white, have, in fifty years, led a whole tribe from semi-barbarism into a Christian community. The results show the aptitude of the Indians for Christian civilization, if Christian ideas and ideals are presented in the right way. The field takes in four hundred and six square miles, all of the Gila River and part of the Papago reservations. The mission has grown until it now has over thirteen hundred members and includes nine churches and stations scattered over this area. The white missionary in charge has nine full-time Indian helpers and one parttime man.

Fifty-six years ago young Charles H. Cook started the work on his own responsibility. The mission boards had no money for such an enterprise, for Indian affairs in Arizona were at that time in a very unsettled state. The Government at Washington warned him that it would be dangerous to go. But Cook went, working his way out and preaching whenever opportunity offered. He arrived at the Agency on December 23, 1870, with two dollars in his pocket. On January 1st, he was on the pay-roll of the Government as a teacher with a salary of \$1,000 and all expenses paid, a good income for those days.

<sup>\*</sup>The following story is reprinted by permission of the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, from its volume of stories of successful country churches entitled "Churches of Distinction in Town and Country." This volume is published for the Institute by George H. Doran Co., New York. 609

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From that time until he was an old man, Mr. Cook worked with the Pimas. During the earlier years he could do his mission work only on Sundays and at night, for he had to earn his living on weekdays. After he had been working on the reservation about eight years the Presbyterian Board of Home Missions undertook his support so that he was able to devote all his time to the mission work. At first he talked and preached out in the fields, because it was there that he found the Indians. Sometimes he would talk in the little round dwelling-places called "kihs," where one must stoop to enter and sit with lowered head because of the smoke. Sometimes he preached in the village counsel-houses, and if the people were friendly, the village captain or sub-chief would call them together for the meeting. His addresses were always interpreted during the first years, but he studied the language and worked out for himself a dictionary of Pima words, so that before long the Indians could understand him. He taught much and he won the children at first by giving them cubes of sugar and pieces of bread. "That's the way he catch 'em," said an old Indian. As soon as the children learned English, they could interpret for him.

Mr. Cook's courage and patience were proof against all discouragement. It was twelve years before he won his first convert and *nineteen* years before his first church was organized. The work grew by the conversion of one Indian here, another there, then a whole family, then several families. The next step would be the organization of a church. So it went. The first church was organized at Sacaton on April 3, 1889. The Gila Crossing Church was organized in 1894, the Blackwater in 1900, and the two other churches, Casa Blanca and Maricopa, were organized in 1902.

Mr. Cook ministered to the whole man. He taught the Pimas the simple story of Christ, and he also taught them better ways of living; he worked to protect their water rights just as faithfully as he preached the Ten Commandments. The Pimas grew to love and trust this earnest white man, and gradually began to take all their problems to him and to put his words into practice. As a result of his wise dealings with these people the church today is so woven into their lives that one cannot mark the place where its influence begins or where it leaves off.

The land of the Pimas is sandy desert country, fertile, indeed, with water, but absolutely unproductive without it. The water question has been a burning one for years, for the Indians are dependent for their living upon the land. From prehistoric times they have understood the practice of irrigation, the Gila River affording plenty of water for their needs. But as the white men settled in the valley far above, they gradually diverted the water to their own use. In the days when the Apache was on the war path, the Pimas helped to protect the white man, but when those dangerous days were over the white man expressed his gratitude by taking the Indian's water. Some wells were put in which provided water for part but not all of the reservation. Many of the Indians have had one crop failure after another, year after year. Is it any wonder that the Indian says: "When the white man begins, he takes all"? Charles H. Cook, however, was one white man who never let the Government or the public forget the injustices done to the Pimas. It is safe to say

that had not this guardian of their interests been at hand to checkmate these efforts to despoil the Pimas of their heritage, they would long ago have been objects of charity.

"Cook agitated the Pima's need [for an adequate water supply] and laid the foundation for the remedy of that need; the work that he did pointed the way to what was needed," said the secretary of the Indian Rights Association. Dr. Cook also fought to keep the Pimas' land for the Pimas, and his successor, Dr. Lay, has carried on the struggle.

"I want the Pimas to value their land," says Dr. Lay, the present missionary. "I do not want them to forget that many of their fathers and grandfathers died to keep the Apaches away."

In other ways also Dr. Cook and his successor have served the temporal interests of the Pimas.

ONE OF THE INDIAN ELDERS

With the Christian Indians as leaders, the recreational and social life of the Pimas has gradually been changed. Standards of family life, the marriage law and the position of women, ever a determining factor among Indians, are now those of the average white community. The church is the main influence in directing public opinion and the old Indian religion commands no followers.

Years ago, the first native policeman to attempt to enforce the laws against drinking on the reservation was one of Dr. Cook's earliest converts. At that time, the Indians used to make intoxicating wine in big jars called "ollos." On these occasions whole villages would get drunk, and often there would be fights. "We would see a man all covered with blood, his clothes all bloody," said an old Indian, adding reminiscently, "and once in a while a murder."



Indian policeman, sent to break the "ollos" and stop the drinking would usually end by joining in the celebration. Finally, the agent appointed a new chief of police and put new men under him. The son of this chief of police tells what happened. "My father," he said, "had become interested in the story of Jesus before this; he had commenced to attend church and had been baptized. He went out with his men and they didn't get drunk like those others did. They smashed the 'ollos' with the wine in them. That was the beginning of stop make that stuff. My father was the first Indian policeman to enforce the law against the drinking in any village." The reservation is now a model of sobriety.

Recreations, too, have changed. Formerly the foot and horse races between villages were the excuse for heavy gambling. "The women," an old Indian declared, "would even bet the skirts they were wearing." Recreational life now centers in the church and the Government schools. Villages compete in clean athletics, and the policy of the Mission includes a definite program of recreation. The Pima Athletic Association, which now has seventy members, was organized by Dr. Lay seven years ago. A football league is controlled by the Athletic Association.

As time has gone on, more and more responsibility in the various organizations of the Presbyterian Mission has been accorded to the Indians. Often the outstanding weakness of a work of this kind is that everything is managed for the Indian, he himself contributing nothing. Here, on the other hand, the management of affairs has been gradually turned over to the members, until at present they take as much responsibility as do the members of the average white church.

The Sacaton Church, which was built in 1918 as a memorial to Dr. Cook, is the central and largest church building. The Indians and their white friends all worked together to raise the funds and obtained \$17,000 of the \$25,000 needed. The building committee then appointed the church treasurer and Dr. Lay to ask a bank in Casa Blanca for the remaining \$8,000 on loan, and the request was granted with no other security than "the face of an Indian." The building is of gray stucco. The church auditorium seats five hundred and the basement is divided into different classrooms and a kitchen, furnished with a stove and dishes and silver for one hundred people.

Eight other buildings are scattered over the mission field. Four are the homes of regular church organizations, one is a mission and the rest are small chapels located in parishes which are so large that it is more convenient to have two places of meeting. The chapels are used for Sunday evening meetings, prayer meetings, and Christian Endeavor meetings. The total value of these "outpost" buildings, which were all built by the people themselves, even to the adobes, is \$8,000. Four have outdoor arbors where summer meetings are held. There are two manses, one at Sacaton and one at Gila Crossing, and there are also two houses for workers on that part of the Papago reservation which is included in this field.

The Indians are assuming more responsibility all the time in self-support, and in this connection it should be borne in mind that because of the whites taking their water, many of these Indians are not as well off financially as they were thirty years ago. This is still a home mission field, a little more than \$4,600 having been received in 1922-23 for the support of the work from the Presbyterian Board and from some outside contributors. There is little doubt, however, that when the Pimas all have water, the work will become entirely self-supporting. In 1922, the churches gave \$432 for home missions, \$38 for foreign missions, \$120 for evangelism, \$50 for other church



THE PRIMARY CLASS OF THE CASA BLANCA CHURCH IN THE SACATON FIELD

causes and \$126 for miscellaneous benevolences. In 1902, twenty years earlier, they gave only \$138 for home missions, \$14 for foreign missions and \$29 for all other church and benevolent causes. In 1922, \$1,275 was raised for congregational expenses; in 1912, \$450 was raised for this purpose, and in 1902 only \$127.

Collections are taken up at all meetings. Each church uses the budget system and makes out its own budget. An every-member canvass is made every spring by the group leaders. The people promise to pay something, but they rarely pledge actual amounts because they cannot tell in advance about their crops. They give what they can.

Membership of the churches increases steadily. In 1902 the total membership was 896; in 1922 it had grown to 1,382, distributed among five organized churches. This represents a higher membership average than in any other group of Indian churches in the United

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States. The total number of members equals 22 per cent of the population.

Care is taken to keep track of every church member and a regular "ever-follow" system has been worked out. Each elder is supervisor of a district and watches over every church family in his district. When the weather begins to get cold, he sees that all of his families have enough wood. If a home is without wood and has not the money to buy any, he calls the men of the church together and they cut and haul wood for that family. Or, if the house of a widow or sick family is letting in the rain and cold, the men of the church take time to rebuild the house. Furthermore, in every village there are group leaders each of whom has a list of people for whose attendance at meetings he assumes responsibility. These group leaders come together once a month in the Religious Council, which was organized two years ago to discuss general policies, methods and plans.

Members have a real feeling of responsibility toward those who are not members of any church. "If one of our neighbors is not a member of any church we have to go to him and hold a little meeting at his house," said an elder, "then we just keep on going until he say he is glad to see us, until he wait for us to come back again. We talk to him about the Gospel and keep on coming again and again. Then when Communion is coming, I have to go to him and ask him how he feel now. I say, 'If you want, come to Communion.' He say, 'All right, I go.' Then I report to Dirk Lay who goes and sees him. Maybe the next Communion he join, or the next one after that."

The chief evangelistic effort is made at the yearly camp meeting, held in the large arbor at Casa Blanca. These camp meetings were started by Dr. Cook fifteen years ago and have been held every year since. They are now managed by the Indians themselves through the Elders' Association (which includes elders from all the Indian churches on the Gila River and Salt River reservations). On the last days there is always a big collection which amounted at the last meeting to \$431.94. Expenses came to \$289.56, and the balance was sent as a contribution to home missions.

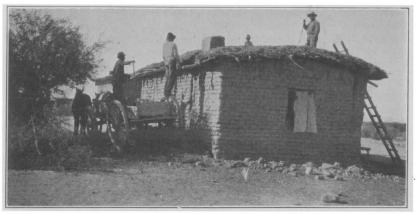
Years ago Dr. Cook started to teach the Bible to school children once a week. This work has grown until now regular catechism classes are held every Tuesday night at Sacaton in which all the Presbyterian school children in the Government boarding school are enrolled. Now every church member is enrolled in one of the six Sunday-schools of which the total membership is 1,580. Once a year the children are asked if they would like to join the church. After the class period is over, Dr. Lay conducts a training course for teachers and any one else who is interested.

The nine Christian Endeavor Societies-six senior, one inter-

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mediate and two junior—have a total enrollment of two hundred and forty-two. Regular meetings are held on Sunday morning or evening, and each society has socials through the year. The senior societies often go almost en masse to other villages to help organize Christian Endeavor Societies if there is none or to encourage a society already organized. Other organizations include an Old People's Society at Casa Blanca of twenty-five members; a Y. M. C. A. with twenty members at Blackwater, and women's missionary societies, with thirty-five members, at Sacaton and Blackwater.

To be at Sacaton and see the services through a Sunday convinces one that this church has somehow given the Indians a real vision of a living Christ. Church services at Sacaton come in the afternoon and the scene resembles the grounds of a state fair with



IF THE HOUSE OF A WIDOW FALLS INTO BAD REPAIR, HER FELLOW-CHURCH-MEMBERS FIX IT UP FOR HER

teams and riding horses fastened all along the fence about the church grounds.

The number of mission workers this field has produced shows how the message has touched the hearts of the Pima Indians. Six have gone into the ministry in the last five years. In the last ten years, a total of eighteen have decided to dedicate their lives to Christ. All of the nine native assistants and the part-time worker came from this field. Three of these men are stationed on the Papago reservation. One of the mission workers tells of the instructions Dr. Cook gave to him when he started off to do his first preaching. "Take care of yourself," Dr. Cook told him. "You are like an open book in the eyes of your fellow men. People will come to hear you preach. They will read your everyday life and see whether you are trying to lead the kind of life you are talking about. They will read your conduct, your conversation and your actions. So I say, take care of yourself."

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The present missionary in charge, Dr. Dirk Lay, has the absolute confidence of his people. "There are more than five hundred Indians here that Lay could take straight to hell with him if he wanted to," is the way one of his Pimas put it. He loves the Indians like brothers, and they love and trust him in return. "The elders and I have a perfect understanding," said Dr. Lay. "When I came I told them that I was going to treat them like white men and I wanted them to treat me like their own people. I told them that I wanted their respect; that I would not stay unless I had it. If I do something they don't like, they tell me about it and I do the same with them. You must have faith in your people or they will not have faith in you." The elders once told their white pastor they thought he was devoting too much of his time to athletics, to baseball especially. They talked the matter over pro and con and Lay explained to them carefully that in those places where church people did not go in for baseball there were often Sunday games. "You see, we go in for ball at Sacaton," he told them, "and we don't have Sunday ball." Since then he has never heard another word against athletics.

Dr. Cook realized that Indians, like white men, are reached not in masses or by wholesale legislation, but only as the mass is broken up and touched as individuals. "The first white man that gave us a chance to believe was Cook," said one of the elders; "then, when we old Indians learned Christian ways, we helped too. Together we worked, trying to do what is right, help others, pushing right on and going right ahead."

The Mission at Sacaton has shown the capabilities of the Indians for civilization and for Christianity. It has shown what can be accomplished by Christian men of large and humane views, following a Christian program. Part of this program has been the difficult task of trying to persuade the American people that the Pimas had rights which the white man was bound to respect. Largely as a result of the missionaries' efforts along this line, the outlook for enough water for all the Pimas is favorable, the Pima lands have been allotted and they have not been leased. On the reservation, white leaders and Indians together have worked out an adequate program for a rural people living in small villages scattered over a large area. It is a program which has reached the whole life of the Indian and centered it in the church.

There are fifty thousand Indians in the United States, among whom no missionary work whatever has ever been done, either by the Roman Catholic or the Protestant Church. These Indians wait yet the coming of the missionary with the White Man's "Book of Heaven."



HEATHEN NATIVES DANCING IN NEW BRITAIN

# Fifty Years in the Island of New Britain

BY REV. WILLIAM H. COX, RABAUL, NEW BRITAIN

N the 15th August, 1875, there landed at Port Hunter, in the Duke of York Group, midway between New Britain and New Ireland, the pioneer missionary band consisting of Rev. Geo. Brown, eight Fijians and two Samoans. Mr. Brown had been moved by the stories he had heard of the barbarism of the peoples of the New Britain Archipelago, and he had prevailed on the Mission authorities in Australia to authorize the opening of a new field. He called at Fiji on the way to pick up native teachers to assist in establishing the mission.

The story of the response of the Fijians to the appeal for volunteers in this enterprise is one of the epics of missions. The case was stated to the students in the District Training College, and after having the following night to think it over and pray about it every one of the eighty-three volunteered. Nine were selected to go. The government officials in their desire to make sure that no undue pressure was brought to bear on the men, and that they would fully understand all that was involved in going to New Britain, appeared almost to do their utmost to frighten them. The noble answer of the student who was selected as spokesman thrills the reader even today. After assuring the Administrator that everything had been fully explained to them, and thanking His Honor for the interest that was being taken in them, he said:

"But, sir, we have fully considered this matter in our hearts; no one has pressed us in any way; we have given ourselves up to do God's work, and our mind today, sir, is to go with Mr. Brown. If we die, we die; if we live, we live."

In less than three months from the landing at Port Hunter one of these heroes had died—the first to lay down his life for New Britain. In 1878 four others were murdered in the hills of New Britain, and the blood of the martyrs recorded in the dust the ignorance and savagery of the tribes to whom the missionaries had come in obedience to the ancient commission. Since then mound after mound has marked the last resting place of a long line of those who have counted their lives not dear unto themselves. Tonga, Samoa, and more particularly Fiji, have found in New Britain an outlet for the glowing missionary spirit which sends out laborers to the Lord's harvest.

In this year of Jubilee it will be of interest to note something of how the Mission has grown and what its influence on the natives has been.

Fifty years ago the first missionary landed, and since then over one hundred white workers have come and gone. A malarial climate has meant a severe test for every new arrival, and only a very small number have been able to stay more than ten years, while the average complete term has been about four years. As each worker must learn the language of the people after arrival on the field, as well as adapt him or herself to altered conditions of life and work and to a strange people, the short term of service is a distinct handicap. At present eight ordained missionaries, four lay missionaries, and ten missionary sisters represent the white staff, and three hundred and thirty paid colored workers (all but four of whom are local natives) work in the villages. Forty thousand people come under the influence of the Mission, and are ministered to in three hundred and fifteen churches, where the pulpits are occupied by the workers mentioned above, with the help of five hundred and fifty other native local preachers. There are ten thousand members of the church, and over ten thousand young people receive instruction in the day and Sunday-schools.

Perhaps the most outstanding change which the Mission work has brought is seen in the freedom with which the people now mix with each other, and the distances which they confidently travel from home. They themselves invariably refer to this feature of present day conditions when comparing them with those of former days, and cite this as an instance of what Christianity has done for them. The early missionaries recorded that villages a mile or two apart lived in constant dread of each other, and for men, women, and children of neighboring villages to assemble in one place on friendly terms and unarmed, as is constantly seen now, was unheard of. The writer lived for several years in a village on the east coast of New Ireland, and in that village two dialects were spoken. It was the meeting place of those two tongues; but a village three miles away knew only one, and this is an indication of how restricted were the movements of the people in the old cruel days of heathenism.

An interesting incident in the writer's experience had to do with those old conditions of inter-village warfare. We were visiting a new area with a view to settling several native teachers to break up some new soil. It was suggested that we visit a village a little inland. I went without any misgivings, and little suspecting what



NEW BRITAIN CHRISTIANS LISTENING TO A SERMON

I was to witness. As we approached the village I noticed that round it were high barricades of timber, then falling into disrepair. We were accompanied by the young chief of the village we had just left, a mile or two away. When we reached the houses we sat down on rocks and pieces of wood in the yard. I noticed that very special attention was paid to the young chief, and that from each house bundles of home-cured tobacco and valuable shell ornaments were heaped before him. I received a few gifts, but he had piles. We moved on after a time to another part of the village and sat down again, and they did the same again. One after another hurried to this chief with loads of gifts. We had been seated only a few moments in this second place when everybody appeared to be talking at once, and there was a most disconcerting hubbub. There was a tremendous shouting, sounding like arguing and quarrelling, and the young chief was loudest of all.



SOME CHILDREN OF SAVAGES IN NEW BRITAIN

I did not know a word of what was being said, and it sounded as if anything might happen. A comforting fact was that the women were present and amongst the noisiest of the company. That is always a good sign, as if there is likely to be fighting the women disappear by common consent. The row was kept up for about ten minutes, and then the young chief rose and walked across the yard and gave his hand to a man who was standing there, and who had not had a word to say. Without another word being spoken, it was all over! I learned that the two villages had been at war with one another for many months, and that this was the first time that this young chief had dared to show his face in this village since hostilities began. Evidently there was general relief and rejoicing that at last peace had been restored, and only a few minutes later I counted as many as five women hanging round the young chief's neck at a time, smiling most affectionately into his face, and offering him the ends of their cigarettes to smoke-a very common courtesy amongst such folk.

That young chief was the first convert to Christianity in that neighborhood, and was a great help to the Mission until his death a few months ago.

What Christianity can do for even the most backward peoples could not have a better testimony than is found in the case of Aparam To Bobo, a native chief whose home is near the center of the missionary operations. Aparam was converted when a young man thirty years ago. He was born before the first missionary arrived, and knew no other life than that of barbarism with its suspicion and fear, and its cannibalistic cruelty. As soon as he received the light he became a preacher and was tireless in his activity as he journeyed here and there to tell the good news to neighboring villages. His missionary suggested that he should buy a small boat so that his journeys by water might be safer and more comfortable, and, to assist him, advanced the money required. It was not long afterwards that Aparam brought the boat back saying that he wished to return it. The missionary assured him that he did not need to trouble about the money that was owing as he could wait. But Aparam said that the boat was no use to him. "When I go to a village now the people do not wish to see me or hear what I come to tell them, all they have eyes for is my boat, and they crowd around that and feel it and admire it, and can talk and think of nothing else. It is a hindrance to me in my work." And that good, true, soul would not have a boat at that price.

At a teachers' meeting, with the white missionary in the chair, the question arose as to where the next meeting should be held, and one of the teachers suggested that it be at a village an hour or two's walk into the bush. Another teacher who was disposed sometimes to be a little difficult objected to this proposal, on the ground that a beach village would be much more convenient, and a good deal of heat was introduced into the argument, and these two men were on their feet together expressing warmly their views. The white missionary was watching that things would not go too far but did not know just what to do. Just at that moment Aparam, who had been outside, came to the door. He saw at once that something was wrong, and just standing long enough to take in the situation he hurried across the floor to the teacher who had let his temper get the better



CHILDREN OF THE MISSION PLAYING IN NEW BRITAIN

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of him, and those who saw it will never forget the picture. He put his two hands up on the other's shoulders, and looking up into his eyes he begged him not to be angry. In pleading tones he said: "You must not be angry, this is God's house, be calm, there is no need to be angry over this matter." He pleaded until the angry man was subdued and harmony was restored.

Many, many stories could be told to illustrate how true and genuine he is, and how real is his Christian experience. To know him truly is to love him, and he is one of God's saints. He is now an old man and is past hard work, but his faith and devotion continue unabated. Let it be said that the people from whom an Aparam To Bobo could come deserve the best we can give them, and the mission work that could produce such a trophy is eminently suited to the people.

The liberality of these people in the support of the Mission's work is no mean indication of their growth in grace and of the place the Mission's work holds in their hearts. When the first missionary arrived they had not a sixpence of foreign money, nor were they noted for generosity. Many a story could be told to prove the meanness of the people. We are thankful to record that their offerings this year at the annual missionary meetings amounted to £4730. and the Jubilee Fund for the erection of a new college for the training of village pastors and schoolmasters stands at £1150. To develop in the villagers a proper sense of independence and to prepare for their taking on larger responsibilities we have for some years asked them to assist in the support of their own teachers, and this year they contributed in addition to the above the sum of £590. To mark the Jubilee and to keep pace with the development of the people we are proposing to give them some share in the control of the Mission and in the finance of the District, and as a first definite step we have asked them wherever possible to undertake the entire support of their teachers, appointing stewards to collect the money needed, and pay the teachers themselves, instead of handing the money to the white missionary, as heretofore, and depending on the latter to make good any deficiency. We have reason to hope that this will mean a larger income and also the development of a healthy independence amongst the natives.

It should be remembered that gifts in money do not represent the whole of the support which comes from the people. All churches are built by them free of cost to the Society, and church debts are not permitted. Most of the teachers' houses are built in the same way.

The Mission's work was commenced with the help of teachers from the older missions, but now almost all the teachers employed are local men who have been trained in the institutions run for that purpose. This marks a definite era in the development of the Mission that we have now reached the stage when these men are able to accept larger responsibilities. In the year 1916 the first native minister from amongst our New Britain people was received. Since then four others have been similarly received and are gracing the position.

Girls' schools have been established under the care of Mission Sisters, and in this way some preparation is being made for the larger liberty which is coming to the native womankind. By slow degrees love matches are taking the place of the old mercenary arrangement by which girls were disposed of in matrimonial matters by their relatives, and, imperceptibly almost as many changes are taking place, the difference which constitutes the gulf between today and fifty years ago is tremendous.



A NATIVE CHURCH IN NEW BRITAIN BUILT OF LIME

There are still large areas untouched by Christian work, and many thousands are today waiting for the coming of the evangel, and there will need to be a great increase of staff and of expenditure before the task is completed, but over a large portion of the field the light has shone forth, and we are thankful that the Gospel has proved efficacious with even such unpromising material.

But briefly, cannibalism has become a thing of the past, intertribal fighting and the making and carrying of weapons are only memories, the natives intermingle freely even from widely separated villages and districts, many have learned the secret that puts new light into men's faces and new hope into their hearts, and not a few have entered into fellowship with the Master in service and sacrifice and Saviourhood. Women are slowly coming to their own, and young men's faces are toward the sunrise as they seek for education and knowledge that will make them adaptable to conditions which are ever changing.

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There have been many failures—how could it be otherwise? —but the experience of fifty years leads us to set out on the new era ushered in by the Jubilee with a confident assurance that the best is yet to be, and that the people are worthy of, and will respond to, the best we can give them.

The Jubilee celebrations were carried out on a large scale, and in feasts and dances, and particularly in decorations, into which were introduced many reminders of earlier days, and in which there appeared distinct features marking the utmost the natives of New Britain can do to honor a person or an occasion, the people sought to express their appreciation of what the Mission has done for them and what it means in their lives. The making and decorating of skillfully designed miniature houses such as find, or found, a place in certain ancient native customs involved much thought and work, and was eloquent of the people's desire to make the celebrations worthy of the occasion.

But best of all was the recognition by what seemed general consent of an obligation to prove today the genuineness of the work of grace in their hearts by responding to the call to carry on the work of evangelizing their own people, and to go out as messengers of the Gospel to the untouched areas, just as Fijians and Samoans and others came in the early days to them.

A spirit of expectancy is abroad, and our prayer is for wisdom and grace to lay hold of this so that a vigorous and glorious church may be built up even in New Britain.

tar Natuna, ma ia ra kavakake



EDITED BY MRS. E. C. CRONK, 721 MUHLENBURG BLDG. PHILADELPHIA, PA.

### UNMARRIED MOTHERS IN MISSIONS

"Mother of a Thousand Daughters" is the world's tribute to Eliza Agnew, whose great mother heart found place for one thousand girls of Ceylon for whom she worked and prayed. She brought them to Jesus.

Fidelia Fiske in Persia, Ida Scudder, Anna Kugler, and Isabella Thoburn in India and scores of women in home mission institutions in America are honored unmarried mothers in missions.

Belle Bennet in Kentucky adopted one girl after another, thus becoming mother of an international family.

A business woman in New York learned of a girl in North Carolina who longed for an opportunity for an education.

"I will adopt her and send her to school," proposed the volunteer mother.

She has no large city office, and no safe-deposit box filled with bonds and stocks. Every morning she goes to work and every week she receives her modest salary check, her life brightened immeasurably by her newly acquired family. The daughter she has never seen sends splendid reports and chatty letters of college life and the mother and daughter plan together for service in after-college days.

Two sisters were left without any immediate relatives. They had an attractive home and enough money to provide everything they needed, but all the zest was gone out of life. One round of social functions following another wearied them. A Chinese girl in New York attracted their attention. Young, eager and ambitious she seemed to possess everything they lacked, even as they possessed everything she lacked. The sisters decided to move from their New York apartment to their lovely old family home in a village, in which a college for women was located, and to adopt this Chinese daughter and send her to school. With joy they shared the home and all the experience of college When their adopted daughter life. was graduated and went back to China there seemed no reason why another daughter should not be added to the family. A second Chinese daughter came in, and, when she was graduated, another took her place. Now the sisters in America are sharing three daughters in China and are rejoicing in the affection of their children's children.

Unmarried motherhood suggests missionary possibility unlimited.

## OUR TEMPLED HILLS IN MAGAZINES

#### BY EMMELINE HARBISON

To be listed among valuable helps for leaders in the study of the rural church are magazine files and current numbers. Miss Harbison calls attention to some articles which will be helpful and suggestive.

Seldom has there been a mission study theme that has needed such upto-the-minute information as the one for this year on the problems of rural life in America. For that reason we should constantly be relating our study to the contents of the magazines on our library tables. One is very fortunate if that list of periodicals has the American Review of Reviews in it, because during the past 625

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few months it has been full of material dealing with agriculture and the farmer. Beginning with an article by Secretary of Agriculture Jardine, in the January, 1926, issue, which concisely sets forth the changes that have occurred since 1900, there follows in the February number "What the Corn Belt Demands," dealing with the political situation and "Farm Bloc" legislation. In March there is not only a presentation of agricultural Iowa, but a résumé of what the farm press has to say on farm needs. The April number pictures the rural South and the May issue gives interesting illustrations of the cooperative movement in "The Northwestern Farmer in Business." Practically all of these numbers have some interesting editorial comment on the subject.

However, one wants to get other viewpoints to evaluate the situation in the light of the Church's responsibility, and the April, 1926, World's Work with its different political attitude not only shows change in the article "The Waning Influence of the Farmer," but predicts the future trend of the numerical influence of the farmer on our body politie. In the same issue an editorial open letter to the Iowa Farmer reflects some of the controversial aspects of the situation.

A study of the country store past and present with suggestions of the economic situation may be found in the December 5, 1926, number of the Saturday Evening Post and the story of a successful foreign-born farmer— "A Homesteader in Minnesota"—in the American Magazine of November, 1925.

Four aspects and points of view have been depicted in the Atlantic Monthly during the past year. In March, 1925, there is a study of one successful "Cooperative" — "The Farmer in the Pit" and the economic situation is presented in "Our Embattled Farmers"—November, 1925. Beginning with a controversy at a blacksmith's Wisconsin shop, a "dirt" farmer vividly pictures economic changes in "One Farming Problem"-February, 1926, and in June, 1926, a Southern farmer with merchandising experience views "Favored Farmers" for us. It will be interesting to compare this last article with one written by the wife of a Mississippi farmer in the *Century* January, for Every Farmer Knows."

The Literary Digest has not neglected the rural church in its columns devoted to religious affairs. The comments under "Threatening Rural Dry Rot," February 20, 1926, are good and if you have back issues on file, "Gas Chariots and Dead Churches" will prove interesting reading—February 28, 1925.

This by no means exhausts the material available. During 1925 there were many articles relative to the rural situation. We have suggested some of the most recent material only.

#### PRACTICAL PLANS

Appreciation, Association, Relaxation. At a luncheon given by Baptist women of the Central District Board in Chicago five foreign missionaries home on furlough and nine home missionaries whose field is Chicago were guests of honor.

The purpose was to honor the missionaries, to afford opportunity for closer acquaintance, and to furnish an occasion for relaxation. The home missionaries who have been working under much strain as well as the foreign missionaries who have been away from home for years were so enthusiastic over the pleasure and benefit of such a gathering it will likely be made an annual affair.

Race Relations Sunday. A Congregational church in New York City observed a Race Relations Sunday recently in a way that was interesting and educational. A group of Chinese Christians was invited to plan and conduct the entire Sunday evening service.

The choir was composed of Chinese students. The American organ was still while Chinese instruments furnished the accompaniment for national and church hymns in Cantonese dialect. A group of Chinese children recited selections, and a Chinese Christian pastor made a talk. On invitation the pastor of the church who had formerly been a missionary in China made an address followed by lantern slides showing Oriental life.

After the service the members of the congregation were given an opportunity of becoming acquainted with their Chinese neighbors and of examining many articles from China which were on display.

This congregation plans to invite other foreign groups to participate in their church services in a similar manner.

Mission Study in Missouri. A Presbyterian church in Mt. Washington, Missouri, has a membership of 425. Through interest resulting from a missionary circulating library a church school of missions was projected with weekly sessions on Wednesday evenings. Dinner was served at the church by the six circles of the Women's Auxiliary in turn with a charge of twenty-five cents for adults and twenty cents for children. From fifty to seventy-five people usually came in time for dinner. Others came later. On the opening night 165 attended Mission Study Classes and on the final night, 174. The attendance never ran below 110.

The general theme for study was China. Beginning with the children there was a class with a half hour period for handwork and another half hour for stories and pictures.

A scoutmaster conducted a class for Boy Scouts, while the missionary superintendent of the Sunday school led a class for girls in "Torchbearers in China" and "Young China."

From forty to fifty adults studied

"Ming Kwong." Both men and women were in this class and four out of the six chapters were led by men. Each week a short Chinese play was presented.

The menu for the last dinner was made up of Chinese dishes, recipes for which were found in the book "Chinese Ginger," by Catherine Atkinson Miller.

Map Building. At a young people's meeting, with South America for the theme, a map game patterned after the old-fashioned "Tail the Donkey" was played. A large outline map of South and Central America and Mexico was drawn on book muslin and hung on the wall. Three or four large rivers were indicated but no other details. Small tags labelled Buenos Aires, Mexico City and Rio de Janeiro, and so on, were distributed, two or three being prepared for each city. When the name of the city was called various players holding corresponding tags were called and asked to pin their tags on the map at the place they thought that city was located. Of course some of them were far afield, which caused much merriment and enabled the leader to claim undivided attention when the final map was prepared, showing the correct location of the cities.

The Home Church and Its Students. Court Street Methodist Church, Lynchburg, Virginia, remembers its students in its plans and programs. During the Christmas holidays all of its college students were invited as honor guests to the Wednesday evening tea which is a part of the regular program for officers and teach-There was a special guest table ers. with a Christmas tree, and a present for each student guest. After the Christmas story, the songs and the talk, there was no doubt in the minds of the students that their home church was counting on them. Monthly communications are sent by this church to all of its college students.



INTERNATIONAL RELATIONSHIPS IN THE MAKING

### DOLL MESSENGERS OF FRIENDSHIP

World peace does not spring fullgrown from the tip of brandished swords. Peace parleys are not a matter for government diplomats only.

The Committee on World Friendship Among Children is proposing a project for promoting understanding and good will between America and Japan.

The children of America are invited:

1. To become acquainted with "Hina Matsuri," Japan's Festival of Dolls, which is celebrated on the third day of the third month of each year, to learn something of Japan's love for children and home life and to begin to know Japan as she really is.

2. To send thousands of dolls to join the doll families of Japan and to serve as messengers and ambassadors of good will and friendship.

The Festival of Dolls is a gala day for all Japan. On that day each family brings out of its ancestral treasure house the dolls of mothers and grandmothers. The little girls—and older ones too—dress in their best, and not only enjoy their own dolls but also visit and enjoy those of their neighbors. A new doll may be added on this day and passed on to succeeding generations.

Seventy-three years ago an American battleship was anchored in Yeddo Bay as Commodore Perry said to Japan, "Let's be friends."

There will be no booming of cannon on March 3, 1927, when scores of thousands of American dolls will speak the same message for America's children to the children of Japan.

It is proposed that the dolls be sent by groups of children in public and private schools, Sunday-schools, neighborhoods, and summer camps, or by individual children, families, and friends.

The dolls should be new American dolls carefully dressed in every detail, with extra dresses if possible. They should cost about \$2.50 or \$3.00. Upon reaching Japan the dolls will be distributed by the Department of Education to the girls in the schools. If possible the presentation will be made on "Hina Matsuri," March 3, 1927.

There are about 4,500,000 girls, six to fourteen years of age, in the public schools of Japan. It is hoped that the children of the United States will send to Japan not less than 200,000 dolls.

The first week in October is designated as Doll Messenger Week, with posters displayed, and publicity given the plan throughout America. One of the most important possibilities of this project lies in the opportunity of educating thousands of American children and their parents in international thinking and in good will toward Japan, and likewise the people of Japan in good will toward America. Each class, or individual, sending a doll, is to prepare a message of good will in about 150 or 200 words to be sent with the doll.

The doll travelers must have tickets and passports, properly vised. Tickets cost ninety-nine cents with a passport fee of one cent.

Among the opportunities afforded by this plan are:

The forming of a Community Doll Messenger Committee to plan for local cooperation in making the project a success.

A study of Japan in schools, Sunday-schools, and other groups.

The presentation of plays and pageants featuring Japan.



EXCHANGE DOLLS MAY MEAN AS MUCH IN WORLD FRIENDSHIP AS EXCHANGE PROFESSORS

The circulation of books and leaflets giving information about Japan.

The publication in local papers of interesting and informing items, with photographs of children of America with their doll messengers.

The presentation of stereopticon pictures of Japan, and the making of Japanese albums using picture sheets and illustrations from magazines and other sources.

A study of routes, methods of travel, in outlining the dolls' journey and destination. A farewell or *bon voyage* party at which the dolls are guests of honor. A Japanese exhibit may be a feature of this party which holds abundant educational possibility.

A broadcasting meeting on March 3, to "listen in" to messages from across the sea in impersonations.

There are possibilities without limit in the plan.\*

\* Full information and instructions will be given on application to the Committee on World Friendship Among Children, 289 Fourth Ave., New York, N. Y.

#### A SUGGESTED STANDARD OF CHURCH EFFICIENCY.

Each church should have:

1. A Beneficence Committee that is alive and doing things.

2. Definite missionary education in all departments of the church and Sunday-school at least once a month.

3. An annual, personal, every-member canvass that really reaches everybody.

4. Weekly offerings for missions in church and Sunday-school through the duplex envelopes.

5. A treasurer of beneficences that remits monthly.

6. Giving at least "as much for others as for ourselves" the goal.

7. Prayer for missions-constant, definite.

#### A REASONABLE STANDARD OF PERSONAL EFFICIENCY

1. A life of victory over sin by the power of the indwelling Christ. Heb. 7:25. 1 Cor. 10:13.

2. The habit of trying to win others to Christ by personal testimony. Acts 1:8. Dan. 12:3.

3. Daily renewal of life through Bible study and prayer. Joshua 1:8. 2 Tim. 3:14-17.

4. Making the world-wide proclamation of salvation through Christ an object of serious and permanent study. 2 Tim. 2:15. John 4:35.

5. Giving to God with system, proportion and sacrifice, with onetenth of income as the lowest proportion. Lev. 27:30. Mal. 3:8-10. Luke 14:33.

6. To plan definitely to enlist other men in the missionary enterprise —endeavoring where possible to band them together in groups in the support of a missionary. Matt. 28:18-20.

7. Habitual prayer for more laborers for the ripe harvest fields, and a serious personal effort to find them. Luke 10:2.

# Woman's Foreign Mission Bulletin

Edited by Amy G. Lewis, 150 Fifth Avenue, New York

#### WOMEN ORGANIZED FOR PEACE

An address by Mrs. Carrie Chapman Catt at the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America at Atlantic City, January 10-11, 1926.

In looking over the questions which are to be asked and answered at this conference there is one question I would like to answer. "Do the Christian women of your community really desire the world organized for I answer "No," and the peace?" reason is simple. I had a letter the other day from a man in the West who said, "Out here nobody is interested in the question of war and peace. It is a question which everybody dodges." Why should they not dodge it? There is no war in sight. Perhaps another may never come. What is it to them? They don't think, they don't know how to want a world organized for peace.

Can the women of the churches do anything about it? Yes, they can convert everybody in their church to want a warless world, to understand how to get it. We may have peace if we will.

Now, why is this question before us? Why is it at this moment so imperative? It is assuredly the greatest question in the world. The scientists for many, many years have been exploring old lands and I think we must concede that they at least have found that mankind has been occupying this world for a great many thousands of years; nobody knows how long. They have discovered that wars were always common among all these primitive people, and they have found that races have been wiped out of existence; nations have disappeared.

This was the history of the world and time went on and man became more civilized, more enlightened, more cultured. The world was drawn more closely together, men travelled in every direction: the missionaries went wherever there were people to hear and heed them; the business man wherever there was a profit to be had, until the world seemed grown together and there were those who dared to say that now, another great war would never come. And then in the midst of this confidence there came the greatest war the world had ever known and the most destructive.

When Julius Cæsar dominated the known civilized world, history tells us that he had only 300,000 men, and he commanded all the territory from the Thames to the Euphrates; and when Napoleon looked out upon his neighboring nations with the desire of world power and gained it, he commanded almost all the known civilized world and he had about 400,000 men. But when the great war came, men were mobilized by the millions and millions, and ten millions of young men actually gave up their lives on battlefields in that one war. Thirty-two nations were engaged in it and when it was over in almost every land great men who were scholars, who knew history, who knew science, who knew civilizations, these men said as they recited to themselves the losses that had come as a result of that war, "We have nearly destroyed civilization." And another war like this would utterly ruin it.

What does it mean to us particularly? It means this, that the races and the nations that brought that greatest of all wars, were Christian nations. It was a conflict of Christian nations upon one side against Christian nations on the other. And to aid one side to destroy the civilization of the other side men of less developed races were brought to Europe to do their part. There were men of all the religions and pretty nearly all the races that came to serve the Christians upon the two sides to destroy each other, and when the war was over this had its effect upon those races and nations that had come to assist, and they are saying things they did not think before.

Not long ago, in conversation with a very eminent and distinguished Indian-he was a graduate of Cambridge University-I asked him the question, "What attitude do the Christians take now in India toward the great war?" He said, "They say that every great prophet has brought truth into the world and that Christ brought the highest truth of any, and therefore Christianity is the greatest of the religions." I pressed another question, "What answer does India give ?" and his reply was, rather hesitatingly, "India says that she finds the Christians a very blood-spilling people."

I am told that when that great Christian Conference was held in Stockholm last summer, great men who were there were shocked not a little when an Oriental arose and said, "We may regret war, but let it not be forgotten that all the most destructive of the equipments of war, the submarine, the airplane and poison gas and the new great cannons, and far-shooting, long-distance guns, are the contributions of Christian nations. They were never in the world until the Christians brought them.' These are the things that they are saving over on the other side.

Yesterday in a debate as to the status of the Western and Eastern eivilizations and their relation to each other, one Oriental—I think he was a Syrian—asked a question—and he asked it of an American, who did not answer it well. His question was, "Christianity claims that it has the highest and the purest principles to be found in the world, but tell me, in the intercourse of the Western nations with the East, have those principles ever been applied?"

Now the missionaries have been

preaching in the remotest corners of the globe, and I find that in the difficulties now besetting China many a missionary has spoken strongly and in most statesmanlike language the facts concerning that difficulty. It was the missionaries who have stirred these people to want education, to desire schools but having had schools and some education they have learned to read our history. They know it rather better than some of us, they know the story of the American revolution and they ask, "Why is it patriotism for the Americans to have revolted and a menace to the world when other nations would revolt?" They throw up the words of the Magna Charta to the British and they throw up the words of the Declaration of Independence to the Americans. This is the reason why missionaries and the Christian Church have an especial duty that never came to them before.

What, then, can we do about it?

The first thing that is to be done is to understand that war may be eliminated from the world, "Peace is an adventure in faith." The faith of the Church should be absolute. There are those who say, "Wars always have been; they are therefore inevitable, and they always must be." Those who take the opposite view say that war is a barbarism which belonged to the past and the question of today is, "Are we civilized enough to make an end of it?" I know the human mind is slow in coming to conclusions, very slow in changing its position. But it can be done and I would say to each and every one of you as you go home, to resolve that in your own church you are going to do whatever you can to convert every man and woman in it to the faith that war may be put out of the world.

How can we prevent war? By substituting something for it—arbitration — conciliation — when men sit around a table and talk things over and finally come to a conclusion.

I am sure everybody here has seen somebody in a temper. You may even have tried it yourself. Well, when a person is angry he is crazy; he doesn't know what he says or what he does. And you know that anything an angry man or woman says is pretty silly. Well, it is so with nations. You put into the hands of that angry man a gun and somebody is pretty sure to get killed. You feed a • nation on lies and hatred and suspicion; give it plenty of navies, airplanes and armies and guns and all that and pretty sure it will be that it will rush into a war.

But disarmament that is coming is not quite enough. There is the League of Nations. There is a court ready to hear disputes and to render judgment in certain matters. There is the Hague tribunal. We have all the machinery, but it is your business and mine to demilitarize the minds of the world; to demilitarize them so that they do not want to fight. When there is a difficulty they will find some other way out of it.

I myself believe that a terrible challenge has been given to the Christian Church. Christianity stands for humility and modesty and graciousness and kindness and generosity, and all those things, and yet while the missionaries have been teaching these principles and have been living up to them, the nations they represent which are called Christian have not been dealing with the nations of other lands in this spirit and they don't now.

Let us not forget that with the same treaty which gave the Chinese the right to become Christians, opium went as a legal business, and China thereafter disapproved of it and protests even yet. So it is this problem, whether from the Orient there may come from pagans dealing with Christian principles an answer to Christians dealing with pagan principles. When a Japanese who is a Christian said, "If the Orient is ever to be Christianized, it will be through the interpretation of Orientals and not of the West; the West has never understood Christ; He was an Oriental; the Orientals can understand Him" what did he mean? He was thinking of all the wars, of all the profits, of all the big business, of all the ambitions; these were the things he had in mind.

And now there is rising just a possibility-one wonders what it may mean-in the Gandhi movement in India, in that strange bloodless movement in China, in a similar mood that has come at times in Syria, even in the Philippines-can it be possible that out of that same Orient where all the religions were born there will come an interpretation and an understanding of Christianity which the West has never yet applied? This is a question for us to consider. It seems to me that the time has come when every church should rise to a higher interpretation of its own faith, to a rededication of its own principles, with a determination to stand for principle no matter what it costs, to stand for the application of principle in the dealing of our own nation with every other land.

And how shall we do it? Let us not forget that today the women of the world, of the Christian world especially, are enfranchised. No longer are they without responsibility. In twenty-nine countries women are voting and today they are the rulers of things, whether they know it or not. And among the church women I am told many times there is great indifference. That vote can make this a warless world. How can we do it? By standing fast, one by one, to these ideals in crises that may arise demanding of us national action.

The following prayer for America is being offered each week in the Madras Union Christian College, India, showing how eagerly Christians in the Far East are watching the Temperance Movement here.

<sup>&</sup>quot;We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be active the resolve kept."

# Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, 156 FIFTH Avenue, New York

#### LIVE ISSUES IN INDIAN AFFAIRS

#### BY THOMAS C. MOFFETT

From the report of the Committee on Indian Missions of the Home Missions Council and Council of Women for Home Missions, Dr. Moffett, Chairman.

Every year settles previously contested interests and brings into prominence new concerns of the Indians of our country. The Bursum bill, involving the lands and titles of the Pueblo dwellers and white settlers in New Mexico, was to the front a short time ago. Now a government commission is working out an equitable adjustment of conflicting claims and in the course of five years probably final adjudication of these interests will be attained. The agitation prevented a serious neglect and injury to the rights of the Pueblos, which the Bursum bill would have involved.

Citizenship for the Red Man has long been a debated question, and the signing in July, 1924, by President Coolidge of the Act of Congress conferring this status on all Indians born within the United States, closed this contention. The bill provides protection for the property interests and wardship of members of primitive tribes and individuals, while it removes the great injustice of withholding this right and privilege from these native Americans. The use that the Red Men will make of this boon, and their preparation for suffrage involve the problems of additional education and their competency in administering their own affairs.

The relations of the Indians to the states in which they live has attained new prominence within the last few months. The Secretary of the Interior, in his report submitted to Congress, has surprisingly advocated much larger responsibility of the states instead of Federal control of Indian affairs; and appears to be prepared to welcome the taking over of the educational and health service for the Red Men by the states. Many friends of the Indians will regard this as inadvisable in view of the graft and the local indifference or injustice which the white man has evidenced in the past and during the "Century of Dishonor."

In October, the Supreme Court of the United States rendered a decision sustaining authority of the New York State courts to pass upon the property rights of Indian citizens. For a long time the political status of Indians of this state had been undefined and a subject of much controversy, the claim being made that they were "free and independent nations enjoying treaty obligations with the Federal Government."

The closing of the Chemawa School near Salem, Oregon, to any further registration of Indian children from Alaska should be made a live issue by a plea for the continuation of these bright and promising Alaskans in this very excellent institution. Nearly one half of the enrollment is from Alaska. The Tutuilla day school on the Uma reservation, near Pendleton. Oregon, has been closed because of a departmental ruling that there must be an attendance of at least eight Due to a temporary conchildren. dition, the number was reduced this year and the Washington authorities ordered it closed. The boarding school for the same tribe, registering from ninety to one hundred pupils, was closed last year on the ground of economy.

The constant complaints by Indians and by organizations, such as the Indian Defense Society, of bureaucracy in the Federal Indian Service have reached their height this year. A long list of neglects and abuses charged against the Commissioner and Indian field service makes a formidable indictment. Many of those charges appear to be unwarranted or extreme, and among the 5,000 employees of this branch of the Government, there are many devoted, unselfish and capable men and women who deserve appreciation and highest praise rather than the censure and condemnation which have been indiscriminately vented upon them.

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The physical ailment, which afflicts the Indians of all tribes, and which is receiving anew the systematic care of the Federal Bureau and its medical staff, is trachoma, the dread eye disease, involving granular lids, impaired sight and resultant blindness. The government and mission schools, hospitals and field workers are enlisted in a vigorous campaign to prevent and to cure this evil. Our ports of entry have long been closed to immigrants afflicted with trachoma, but upon the native Americans there have been comparatively no restrictions, and the infection has been widespread. Dr. F. I. Proctor, of Massachusetts, has been rendering a most valuable and expert service without charge to the Government or mission boards, in scientific and specialized investigation and treatment of trachoma in the Indian country.

The drug evil, peyote and its attendant "mescal worship," afflicts many tribes: and this cult, since having been incorporated as a church or religious sect, continues its propaganda of exploiting Indians who are ignorant of the injurious effects and degradations attendant upon this habit. Four states have forbidden the importation or sale of peyote, a species of cactus growing in Texas and Mexico scientifically designated anhylonium, and most of the churches, Protestant and Roman Catholic, have strongly condemned its use. Dr. Harvey W. Wiley, the eminent medical and pure food expert, has renewed his testimony as to its extremely deleterious effects which his scientific investigation and experimentation revealed.

The progress in reaching the Indians with the Gospel is of supreme concern, and is the cause of both gratification and of serious reflection. At times the work seems to move very slowly, even though whole tribes have been led from primitive pagan conditions into Christian faith within one or two generations. The prayer, "Lord, increase our faith," is ever needed, for there are difficult features of this task, which make zeal and expectation lag behind opportunity and need. The total number of missionaries seems sufficient and the appropriations generous for Protestant service to Indians in the United States, and yet there are thousands of the Indians without a knowledge of the revealed truth. Recent advancement made by the evangelical churches shows no great awakenings or large accessions to membership. In the large government boarding schools the last few years have evidenced decided improvement in Protestant service. District conventions and campmeetings of the Indians and their friends have been increasing with marked interest and an interdenominational regional conference in Oklahoma with cooperation from our Councils is a forward move of this year.

The Committee has collated facts and figures regarding religious instruction in government boarding schools. We record our gratification that of the 49 government Indian schools reporting, 33 stated that the religious leaders were receiving cooperation, encouragement, appreciation and good will in their work, from the superintendent and principal. Tn several of these cases not only are the superintendent and principal cooperating, but they are enthusiastic in the help which they give. Of the 16 other schools 11 fail to answer the question and your Committee is taking steps to secure an answer. Only one school reported the superintend-

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ent and principal as actively not cooperating. In the other cases, cooperation was partial or questionable or, at least, not up to what it might be. In the light of these returns, your Committee feels very strongly that the government officers with whom the religious workers come in contact, should be heartily commended for the fine spirit of cooperation which they have shown toward the religious programs in their respective institutions.

#### WORLD FRIENDSHIP IDEALS FOR BOYS AND GIRLS

Approved by the Administrative Committee of the Federal Council, 1926.

- I. We believe that nations should obey God's laws of right.
- II. We believe that nations become truly great and honorable only by being just and unselfish.
- III. We believe that Christian nations have special duties to other nations.
- We believe that Christian friendship can overcome bad feeling between peoples and races.
  - V. We believe that Christians who love their own country will work for goodwill between nations.
- VI. We believe that men and women, boys and girls of all races and colors should be fair and just to one another.
- VII. We believe that all nations should work together for world peace.
- VIII. We believe that all nations should settle their disputes and quarrels in a World Court of Justice or in other peaceful ways.
  - IX. We believe that all nations should eut down their armies and navies and should stop making war.
    - X. We believe every one should work to stop war and we promise to do our part.

Three blossoms in a happy garden grow. Have care, for this one, lo, Is white as any snow:

Its name is Peace.

Three flowers—and one, in huc, A delicate gold; A harsh breath, then its golden Leaves shall droop and fold; Its name is Joy.

Three flowers—and one is crimson, Rich and strong; This will, if well entreated, all Others outlive long; Its name is Love.

-Richard Watson Gilder.

#### A Prayer for Christian Unity

O Master of the Galilean way,

Forgive us for the vows we fail to keep, Forgive us that we so neglect Thy sheep, So idly waste this shining harvest day!

- Forgive us for the stumbling blocks we lay Along the paths by which men seek Thee! Sweep
  - From our small minds the strife that holds Thee cheap,
- Break Thou the Bread of Life to us, we pray!

What matter that we cannot understand The mystery of Love that is divine,

- Nor pierce the veil? Dear Lord, our faith increase,
- To know that since our hands may reach Thy Hand
- Our lives are made all-powerful through thine
- To heal a wounded world and bring it peace! —Molly Anderson Haley.

#### INTERNATIONAL IDEALS OF THE CHURCHES OF CHRIST IN AMERICA

Adopted by the Executive Committee of the Federal Council, December, 1921; the Quadronnial Meeting of the Federal Council, December, 1924; and many of the denominations at their annual assemblies in 1922, 1923, 1924.

- I. We believe that nations no less than individuals are subject to God's immutable moral laws.
- We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.
- III. We believe that nations that regard themselves as Christian have special international obligations.
- IV. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.
- V. We believe that Christian patriotism demands the practice of goodwill between nations.
- VI. We believe that international policies should secure equal justice for all races.
- VII. We believe that all nations should associate themselves permanently for world peace and goodwill.
- VIII. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.
  - 1X. We believe in a sweeping reduction of armaments by all nations.
  - X. We believe in a warless world, and dedicate ourselves to its achievement.



### EUROPE British Y. W. C. A. Conference

WO interesting ceremonies in con-L nection with the biennial conference of the Y. W. C. A. of Great Britain, which was held in London the end of June, were the special Sunday afternoon service in Westminster Abbey and the reception of the delegates by the Lord Mayor and Lady Mayoress in the Mansion House. Immediately following this conference the World's Committee of the Y. W. C. A. met in Oxford July 1st to 8th. from the Among the delegates United States were the following: Mrs. James S. Cushman, Mrs. John H. Finley, Mrs. Robert L. Dickinson, Mrs. Lewis H. Lapham, Mrs. Harold Hatch, Miss Katherine Lambert, Miss Mabel Cratty, Miss Sarah Lyon, Miss Clara Reed, of Springfield Mass., Mrs. E. C. Carter, of Briarcliff, N. Y., Mrs. E. M. Townsend, of Oyster Bay, N. Y., and Mrs. Charles L. Jones, of Milwaukee, Wis.

#### English Prayer-Book Revision

ANNOUNCEMENT was made in the June REVIEW of the meeting to be held June 1st under the auspices of the Evangelical Alliance in Albert Hall by Free Churchmen and Church of England Evangelicals, to protest against suggested changes in the Prayer Book as tending toward Romanism in the English Church. It is reported that 8,000 people were present, and that after speeches by various leaders the meeting unanimously adopted this resolution:

Solemnly and on behalf of true religion throughout the whole country, this meeting calls upon the archbishops now considering proposals for the Prayer Book revision to maintain the Protestant Reformed religion, as by law established in this realm. Any measure of the National Church Assembly sanctioning practices and doctrines declared by that settlement to be repugnant to the word of God would be a reversal of the religious constitution of this realm, which constitution this meeting emphatically calls upon His Majesty's Parliament to maintain intact.

#### English Tax on Gambling

HE prevalence of the gambling evil in Scotland was referred to in the April Review. Christian leaders in England are now greatly concerned over proposed legislation to place a tax on betting. The London Christian says: "The protracted campaign for legalized gambling is apparently now within measurable distance of success. The argument is based, plausibly enough, upon the needs of the national exchequer; but there can be little doubt that, at bottom, it is not the political economists, but the betting confraternity, who have been most active in the campaign. Holding, as we do, that gambling is one of the most ruinous of modern vices, we welcome the manifesto of protest issued by the Bishop of Lichfield, and signed by more than fifty Anglican and Free Church leaders, both ministers and laymen."

The London *Guardian* renews its "appeal to the leaders of Christian thought in towns and villages throughout the country to keep in the foreground of their teaching on the subject the moral effect that would be produced by raising revenue for the State from the taxation of gambling."

#### **Prague Students Buy Testaments**

IF ANY of those who have attempted religious work in Prague recently had been asked about the probable success of a sale of New Testaments among the students, "their answer," says the News Sheet of the World's Student Christian Federation, "would have been at the best a smile of kindly but certain disbelief." But one day on the terrace of the Studentsky Domov a table appeared displaying Testaments in Czech and German for sale. No attendant was evident, only a plate in which was to be deposited the price of books taken, and this placard : "How to Read the Bible":

Do not try to find instruction in science. Do not stop at insignificant passages.

Approach it without prejudice.

The Bible gives news about people who discovered a new life; it is also an urge to discontent with oneself and with our social order.

The result surprised even the author of the plan. In the course of three hours thirty-four Testaments were sold and the price for them deposited by the purchaser. Now a lecture on "How to Read the Bible" is being advertised, and a second sale is planned to follow the lecture.

#### **Russian Students in Paris**

THROUGH the World's Student I Christian Federation comes news of several groups of Russian students in Paris, among them a Bible-study circle studying the Gospel of St. Mark, another, consisting of Belgrade people, former Prague students and some newcomers, studying the writings of the Holy Fathers, and the circle of the Four Evangelists — quite a new departure. This consists mostly of volunteer workers of the Student Movement, now students of the Ecclesiastical Academy. Its purpose is to interest the Academy students in the work of the Movement and at the same time to be a training center for Movement workers. The group members must pledge themselves to study the Orthodox liturgy and to master one of the three main foreign languages (English, French or German). In November a meeting took place with representatives of the French Student Movement and of the Four International for women students, which resulted in the organization of a circle,

in which Catholic, Protestant and Greek Orthodox Christians meet regularly to do some "hard thinking" together on Christian problems.

#### The Bible in French Schools

FRANCIS HACKETT, in an article in the June Atlantic Monthly. makes an interesting comment on the differences between British and French civilization resulting from part which the the Bible has played in each. Press reports indicate that France may be beginning to realize what she has lost by excluding all Biblical instruction from public education. A recent government regulation for schools of higher grade states in substance:

Pupils must not be allowed to ignore the principal traditions of the great men of the people of Israel, nor the Books of the Bible -first, because these are part of the intellectual and moral patrimony of humanity, and second, because if ignorant of them we cannot understand Protestantism nor Puritanism, nor art as it belongs to the Middle Ages and the Renaissance,

"This," comments the Christian Advocate, "is not going very far in the direction of positive religious instruction, but it is a hopeful sign. It is especially noteworthy that Francewhich some would call 'atheistic'feels the need of the Bible in the public schools, at the very time when American atheists, who include Voltaire and other Frenchmen among their intellectual guides, are protesting against every proposal to make a place for religious education in school hours."

#### Protestantism in Hungary

M<sup>R.</sup> W. P. LIVINGSTONE, of the United Free Church of Scotland, who recently returned from a visit to central Europe, reports a remarkable Protestant revival now under way in Hungary. According to Mr. Livingstone, there are now 1,500,000 members of Protestant churches in what is still Hungary and 1,000,000 more in the new states formed since the war out of parts of the old kingdom. At

Prague the Hussite Church has doubled its membership in the last seven years, and Mr. Livingstone spoke to one Protestant congregation of two thousand in a suburb where, ten years ago, the membership was only fifty. Practically all of the members of the Protestant churches are Czechs.

#### German Women Teach Missions

THE women of Germany are mak-Ling their influence felt in all phases of life. The improved conditions in politics, in communal welfare, in all matters of public interest, are to a very large extent due to the activity of the women. One of the most interesting of the developments of recent months is the activity of the women teachers in the public schools along missionary lines. The evangelical teachers of religion are united in an organization which publishes its own periodical, a paper of high merit in the articles it contains. The president of the association is Oberin Magdalene von Tiling, who is prominent in all forms of women's work and is a member of the Prussian Parliament. The January number of the periodical referred to contains four articles on missionary questions. One teacher "Missions belong to the writes : schools, for their own sake and for the sake of the children."

#### AFRICA

# Egyptian Pilgrimage Checked

**D**<sup>IFFICULTIES</sup> between the Government of Egypt and King Hussein, then ruler of the Hedjaz, made it impossible for Egyptian Moslems to make the pilgrimage to Mecca in 1923 and 1924, and in 1925 the internal strife in the Hedjaz had the same effect. This year some 12,000 Egyptians were planning to make the pilgrimage when the Ministry of the Interior received a report from its representative in the Hedjaz, to the effect that the Wahabi Government, under Ibn Saoud, objects to the traditional ceremonies which the Egyptian

Mahmal escort and pilgrims usually hold in the Hedjaz during the pilgrimage. The band which accompanies the Mahmal will not be allowed to accompany it to Mecca, and must stop at The "Holy Carpet" will Jeddah. have to be sent from Jeddah to the Kaaba in packages and without ceremony; the Kiswa ceremony usually held on the occasion will be absolutely prohibited. The Wahabi Government objects also to the Egyptian military escort entering the Hedjaz with arms, and it is proposed to deprive the force of its arms on its arrival at Jeddah. These objections are due to the Wahabi teachings which preclude the holding of showy ceremonies in the sacred cities.

#### When Egypt Prayed for Britain

THE last annual report of the Egypt General Mission speaks in this striking fashion of our debt to take the Gospel back to Egypt: "Has it ever dawned upon us that when Britain was pagan, Egypt was thinking of us, praying for us, pleading with God for our salvation? At that time Alexandria was the 'Home Prayer Base,' and Canterbury a mission station in a dark heathen land. This is what Gregory wrote to Eubogius, Bishop of Alexandria:

The English race, situated in the far corner of the world has hitherto remained in unbelief, worshipping stocks and stones, but aided by your prayers, I made up my mind (it was God who prompted me) to send a monk of my own monastery to them to preach....At Christmas last more than ten thousand English people, we are informed, were baptized by our brother and fellowbishop. I tell you this that you may know what your prayers are doing at the world's end.''

#### Grace vs. "Grandfather"

**R**EPRESENTATIVES of the Church Missionary Society point out that paganism in many parts of Africa is doomed, but that the African is faced by the perils of materialism. His greatest need is an education dominated by Christian ideals and permeated with the spirit of Chris-

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tianity. The Church Missionary Outlook for April states that at least thirty men and twenty women recruits are needed immediately for the rapidly developing C. M. S. missions in Africa. All these could be supported by government grants or local funds without any additional charge on the Society's budget, beyond that for training. The urgency of the call from Africa can hardly be overstated. For some years the Bishop and other experienced missionaries have warned the Church at home that all was not well in Uganda, and that the story which has been one of the glories of missionary history might easily be-come a tragedy. As some of the Baganda have put it: "Grace has come into the heart, but grandfather is still in the bones," and the result is often a condition such as grieved St. Paul in Corinth.

#### An Arab Colporteur at Work

**DEV. W. H. RAINEY**, secretary of K the British and Foreign Bible Society for North Africa, writes: "We have longed for the day when Arab colporteurs would carry the Arabic Bible to Arabs. We have searched for the right type of man but without success. Then we fixed our hopes on the Kabyle and Arab boys being educated in the French Evangelical Mission and the Methodist Episcopal schools. At last our patience is rewarded. The great experiment is being made. A native Arab colporteur is now visiting the Arab cafés in Algiers, and offering the Scriptures to his countrymen. He has already been instrumental in selling a considerable number of copies. Then we hope that during the summer vacation, two young Kabyle students will undergo an apprenticeship in colportage work that will fit them for service later on."

#### Surprising Gifts from Converts

THE Qua Iboe Mission, which has its headquarters in Belfast and its work in West Africa, undertook a mission in the swampy district extending south of the Niger delta in

1887, Mr. S. A. Bill being the pioneer. He is still alive and has not returned for furlough since 1918. They have been gathering a very gracious harvest of souls, 2,785 being baptized last year. The outstanding feature of the work is the developing of the grace of giving. Years ago the secretary at home became convinced that the method of supporting native workers from the funds of the society was wrong and he pleaded with the missionaries that they insist on the support of their pastors, evangelists and school teachers coming from native gifts. Their reply was that their converts were too poor. But the secretary at home was insistent that the subsidizing principle was wrong, and at last the missionaries agreed to give it a trial. The result has been remarkable, and a surprise at first to the missionaries themselves. Last year the native Christians in West Africa contributed about \$65,000, while the total income of the Mission at home was a little under .\$53,000.

#### Modern Inventions in Elat

**THE Halsey Memorial Press at** L Elat, West Africa, continues to be a marvel to the natives: "The printing office is continually visited by curious natives wondering what this is all for. Travelers have come from great distances to see the marvels of this strange workshop. The pressfeeder is an amazement, but the monotype is a still greater wonder. The conversation of a group which one day stood gazing at this typesetting was overheard by a missionary; one of them remarked that he would like to see the inside of the head of the man His that invented such a thing. neighbor maintained that it could not have been a man but a spirit which could do such wonders. But a third said, 'When people know God for years He gives them wisdom passing understanding,' It is believed, however, that many of the women who visit the shop marvel more at seeing water brought forth from the wall by

turning a knob. These women have all their lives carried water from rivers and springs, and it is unbelievable to them that such a necessity could be obtained at so little labor. A 45-foot well just outside the building, with a power pump attached, is the secret of these astonishing water works."

# THE NEAR EAST The New Woman in Syria

THE "awakening of girls and women in Beirut to public consciousness within the last few years" is described by Miss Frances Garside, of the Y. W. C. A., who says: "More and more girls are entering the University of Beirut, going in for pharmacy, medicine, bacteriology and dentistry, with the full intention of entering these professions later. Yet, only eight years ago, the first young woman in Syria entered a business office, that of the American Mission. A year later the second Syrian girl ventured into business life, though it was not for two years later that the third was interested. Today, there is not a business office of importance which does not have its stenographers and clerks from among the young women of Syria and, in several, young women are practically in charge and making good. These girls are, in the main, living at home. The Moslem girl is slower in coming out into the new order of things."

#### The French Mandate in Beirut

**PRESIDENT** BAYARD DODGE of the American University of Beirut in a recent statement on the relationship of the University to the French Mandate says that members of the French High Commission in Syria and the Grand Lebanon have shown extraordinary courtesy to the University and that no intimation of interference with the work has been suggested. He continues: "The treaty between Washington and Paris ratified July 13, 1924, definitely gives permission to American schools to 5

teach in the English language in Syria. Property is free from taxes and school supplies free from customs duties. No military service is demanded from the students. A superior council of education has been formed to reorganize the secondary The Presiand higher instruction. dent and two elected members of the faculty of the American University of Beirut have been asked to sit on this council. No requirements have been made with regard to the enforced teaching of French. No obstacles have been raised with regard to meetings, services, textbooks, content of courses, or selection of teachers. Permission has been granted for all students to enter Syria for study, regardless of the country from which they may come."

#### Palestinian Jews Hear Gospel

T the recent eighty-third annual A meeting of the British Society for the Propagation of the Gospel among the Jews, Rev. Frank J. Exlev described a service in the mission hall in Haifa, a center where the Jewish population is increasing very rapidly. He said: "Jews are not being induced to enter our mission hall in Haifa with any idea that the Gospel is to be toned down to suit their prejudice. The text on the wall is a clear proclamation of our message. The service as a whole is in Hebrew. The addresses are earnest appeals to receive Jesus Christ as Saviour and Master and Lord. The place is full of Jews-keen, alert, intellectual, listening with the utmost intenseness to the message, and ready enough to talk about it afterwards to those who have been speaking to them."

#### Medicine and the Bible in Oman

**R**EV. G. D. VAN PEURSEM, of the Arabian Mission of the Reformed Church in America, writes of an inland trip: "During our threeweeks' stay in Sib it has been amply demonstrated that the need for medical attention is inexpressibly great.

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The attendance at the morning clinics numbered about one hundred and fifty. Dr. Dame operated every afternoon and some days were given over to surgery altogether. One half day he performed nine major and nine minor operations. The first week he did an average of seven operations a day. Many men sat in the courtyard for four days waiting their turn for a much-needed operation. Some had to return without relief because the doctor had no time . . . While medical work naturally received the greater attention in Sib, we were able to distribute many portions of the New Testament. The people of Oman are very polite, too polite to object to one's reading the Bible in their presence. I tried to sing the same hymn every day in the extemporized wards. so that the boys came and sang with me and quite a few of them learned the words and tune."

#### Books as Tools in Baghdad

DEV. JAMES CANTINE, D.D., R paving tribute to the work of the American Christian Literature Society for Moslems, describes what he calls "the evangelistic workshop" in Baghdad: "One end of the large room is filled in with book-shelves loaded with hundreds-thousands, if you count tracts-of the publications of the Nile Mission Press, printed with aid from your society. On the walls are illumined gospel texts, appealing and suggestive, from the same source, while down the middle of the room are tables, holding the books and On the papers under discussion. couches along the sides sit from six to a dozen men, some reading, but usually listening to someone reading a book which is being commented upon. An inquirer, who has been given a book dealing with some specific Christian truth, brings it back and something is said that interests all present and a general discussion follows.....Now and again one of the Armenian or Syrian Christians wanders in and receives an object lesson as to how the truth can be made attractive to a Mohammedan."

# INDIA, SIAM AND MALAYSIA

## A Tribute to Character

WHEN Dr. S. K. Datta, of India, on a recent visit to Australia, was asked by a prominent citizen if, after all the years of the work of the Christian missionaries, many highcaste and cultured Indians had accepted Christianity, he replied, "Very few," but he admitted that, for the past two or three generations, the fathers had been saying to their sons: "Look at these English officials and consider their lives-straightforward, truthful, earnest, laboring to elevate our nation and to organize and uplift it to the high standard of their own. Then look at the missionaries, leading lives of great self-sacrifice without any idea of personal advantage. Indeed, quite the reverse—and what for? To teach our people lofty ideals of life. They have something which we have not-some motive which our beliefs have failed to suggest. We want you to cultivate and live up to those ideals."

#### **Indian Preachers as Exorcists**

**RECENT** evangelistic campaign A conducted by the Methodist Episcopal Mission in the Madras District led to many baptisms. J. J. Kingham writes in the Indian Witness: "The converts are of twenty different castes, a very reassuring fact when one reads some of the assertions of the ignorant that Christianity reaches only the untouchables. Our congregation in Vepery alone would utterly disprove such statements..... On a village circuit near the city, the preacher has been called to many homes as an exorcist, to drive out the demons who have taken possession of Hindu women. The aboriginal religion is demon-worship and Hinduism proper is grafted into the ancient cults. The pastor goes to the house and talks with the people, who generally profess their faith that Jesus is able to drive out the demon and state that that is the reason why they have called on the minister for aid. He

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then prays for the patient, and in a short time there is complete relief, she returns to her right mind and goes about her household duties. This has resulted in a number of conversions and baptisms."

#### Hostility from Arya Samaj

HRISTIAN workers at a mela in A North India describe their experiences with a representative of "While hemodernsect: this preached, yelled, drew and held the crowd we smiled and sold gospels. But the more we sold the more angry he became. His abuse soon became more than other Hindus and a nearby Mohammedan shopkeeper could tolerate and only by our interference was he able to get away unmolested. But he only went to get a band and several Arya preachers, who began their preaching about fifty feet from where we were. We could not have asked for better help; because after having heard their messages, the people became more and more eager to hear what our message was in return and to take Christian literature..... It was not an unusual mela day, but when evening had come the writer had preached sixteen times and sold nearly one hundred gospels, while the Indian preachers all had had their turns and several hundred gospels had been sold and thousands of free tracts distributed."

#### Village Work in the Punjab

THERE is no monotony about mis-I sionary life in India, according to Mrs. M. M. McKelvey, of the United Presbyterian Mission in the Punjab. She writes of some of the methods used: "We always try to have a 'team,' as we go to each village; that is some of us go to the Christians. and some to those without-who for the most part are to be found in the more pretentious part of the village. In common with the usual method in the so-called Christian districts, we follow a Bible course in the two hundred villages where there are Christians. Each visit to them means an

examination on the Bible stories taught them since our last visit, and on general truth; also finding out 'how they are' in every way—checking up on births, deaths, marriages, removals, baptisms, offerings, and many other things. While this is being done in the Christian quarters, some of us are bringing the message of salvation to just as many souls as possible, over in the heathen village, by day and night and sunrise services; by the word of our testimony, by gospels and tracts, picture cards and posters, and psalm books, sold or given away."

#### Buddhist's Son, a C. E. Leader

THE newly organized Christian L Endeavor Society in Chiengmai, Siam, is sponsored by a graduate of Bangkok Christian College. This young man's father, a staunch Buddhist and the governor of a populous district, has from the first opposed the action of his eldest son in leaving the religion which is announced by His Majesty, the King, to be that of the Siamese. All the other members of the family put every difficulty in the way of his adherence to the Christian faith. While living with them and in every other particular a loved member of their circle, he gently but very firmly adheres to "the Jesus Way," witnessing for his Master by a most consistent walk and conversation. He is zealous in seeking to win young men to Christ, and is the most enthusiastic temperance leader in Chiengmai.

#### A Pathan Preacher

**F**ROM the United Presbyterian Mission in Lyallpur, North India, comes a report of some successful special meetings. "The last night the preaching was by a converted Pathan, said to be a relative of the Amir of Kabul. He was well taught in the Koran and other Mohammedan books. He left for Bombay, that he might lead in debates with Christians. But the more he studied his own books the more he began to doubt that there was in them a way of salvation. For some

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time he prayed that he might be assured of salvation, but not leave his own religion. Finally he was brought to know Jesus as the Saviour through fellowship with a Hindu convert. He is a fine-appearing man and a vig-His message was orous preacher. given the best of attention by a large They had decorated the audience. tent and the road leading to the courtvard. They also gave him a dinner. The pastor feels that at last this community has been reached, and that there has been a real awakening."

#### Siamese Village Christians

T A VILLAGE to the south of A Prae, Siam, the little group of Christians were asked to join in community spirit worship, which consists of killing pigs and fowls and offering them to the spirits to ensure a good crop. After the offering is made to the spirits this meat is eaten with rice and much liquor. When the Christian people refused, pressure was brought on them through the local officials who threatened to cut off the water supply from their fields. This would mean starvation, but still they refused and appealed for help to the missionary, who brought the matter to the notice of the Governor of the province. This evidently was effective. But while these threats were in the air ten persons were received into the Church in this place and others are preparing for baptism.

#### CHINA

#### Leaders for Chinese Students

A CONFERENCE of student Y. M. C. A. and Y. W. C. A. secretaries, both Chinese and foreign, which met in Shanghai several months ago, voted to invite Reverend David Cairns, of Aberdeen, Scotland, to come to China this coming autumn for talks on Christianity among the mission schools. The possibility of asking Bishop Temple and Maude Royden of England to come later, for more general work, was also discussed, and the desire was expressed that the international visitors of the future should also include leaders from Africa and India. "The doors to the student world are not closed," agreed these student secretaries, after sharing experiences of the past few months in an agitated and tense student world, "but the personal qualifications of student secretaries matter a hundredfold more than before. Any one of fine enough personality and with a genius for friendship can cross the barriers that stand even against organized Christianity."

#### Lingnan University

THE NEW Chinese name of Can-I ton Christian College was announced in the June REVIEW as Linghan University. The Associated Press item so gave it, but the correct form is Lingnan. Chung Wing Kong, the Associate President, stated before returning to China after a visit to America, that Chinese had taken over the entire maintenance of the Agricultural Department of the University. The trustees have now voted to appeal to the public for a \$2,500,000 fund for maintaining and developing the college during the next five years. The Chinese want the college and are doing all in their power to support it. A representative body of alumni and former students recently sent a letter to the board of trustees declaring their loyalty to the institution and decrying present Bolshevik activities in China. Three fourths of the expenses for the current year have come from Chinese courses. Lingnan University is the only modern university in a district having a population half as large as that of the United States.

#### **Chinese Mission to Lepers**

ONE of the results of the recent world tour of W. M. Danner, of the American Mission to Lepers was the organization of a Chinese society along similar lines. Mr. Danner says of its officers: "Rev. T. C. Wu, the General Secretary, is a Baptist minister, in his early thirties, who has studied at several American universities, traveled widely, and held a It

Shanghai pastorate successfully. is in keeping with the spirit of the times in China that a Chinese Secre-

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tary should be employed, and it was a satisfaction as we left Shanghai to know that the new Chinese Mission to Lepers, the crystallization of the interest that had been aroused among the Chinese by our meetings and interviews, was already organized and functioning under capable Chinese leadership. Dr. Fong Sec, Vice-President, is editor of the Commercial Press of Shanghai, and though, like our own American Directors, busy with many vocations and avocations, he has given generously of his time to the Mission to Lepers. Mr Yinson Lee, the President, in addition to being of splendid Christian character, has great executive gifts and is possessed of boundless energy and enthusiasm, steadied by sane and farseeing judgment."

#### **Power of a Christian Home**

RS. ROBERT F. FITCH, of Hangchow, China, who, with her husband who is President of Hangchow College, was sent to China in 1898 by the Presbyterian Board, writes of the influence of Christian hospitality: "Fine reads are being opened now all through our province. One twenty miles long passes our college, and we invited the manager and the director, both non-Christians, to a dinner at our home. Our Chinese dean asked the blessing and, Orientallike, he made it a long one, remembering especially our guests. The official on my left said, 'Do you people pray to God for us?' 'Are we not brothers?' I said softly. He searched my eyes for sincerity, and then slowly nodded. We gave a dinner to twentyfive of the heads of missionary and government schools in Hangchow. It proved a most social affair and now the headmasters all meet once a month at each other's homes to drink a social cup of tea and discuss school affairs. Dr. Fitch is the only foreigner present."

#### "Marks of the Lord Jesus"

N INFURIATED MOB in Kweil-A in, Kiangsi Province, is reported to have tattooed recently on the face of a Chinese Christian the characters meaning "Foreign Slave." The London Christian, which tells the story, says: "Following upon a Socialistic demonstration, an attack was made on a body of mission workers and converts; and one man, a scholar, who resented the indignities visited upon Christians in general, was afterward singled out for still more violent treatment. As reported in the newspapers, amid hoots and jeers he was led to the city square, bound, and, as if to show that only those who follow native superstitions could be true Chinese, he was marked with the words 'Foreign Slave!' And was it not grandly true that, in faith and hope, the man sustained relations that were foreign to the thought and feeling of his persecutors-had he not a citizenship that was heavenly ?"

#### **Opium Smoking Increasing**

CHURCH of England missionary A at Mienchuh, Szechuan Province, is quoted in the Church Missionary "Opium Gleaner as follows: is smoked far more than it ever was in the Manchu days, and this is due to the militarists. Farmers are forced to plant a certain proportion of their land in opium, and to pay taxes on the crop. All the 350 opium dens in this city are run by soldiers. No one dare start one without . permission from them, and this permission is obtained by paying a large sum of money in addition to a regular tax. Under the Manchu régime a man was ashamed to confess that he smoked opium; now there is no shame. Dens are situated in almost every city, and the sign is a dirty curtain where the door should be. Opium, too, is much cheaper than it was, and life is so uncertain and so full of risk from the activities of robbers that all sorts of people are taking to the habit of smoking.'

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#### JAPAN-KOREA

#### **Religious Legislation in Japan**

CCORDING to a wireless dis-A patch to the New York Times, June 1st, a Japanese Methodist bishop, Kogoro Uzaki, charges that Christianity is being discriminated against in a bill prepared by the Department of Education to be introduced in the next Diet. The bill has a section devoted to Buddhism and Shintoism but none to Christianity, which is included in the "Kyodan," meaning other religious groups, including those of a questionable nature. Bishop Uzaki points out that the Christians number only 250,000, but that their activities are far greater in proportion. Moreover, there are more Christians in Korea than Buddhists or Shintoists, but the bill applies there also. Little hope is held of changing the bill, as the commission considering it is composed of eight Buddhists, three Shintoists, two Christians and the rest laymen, but a few of whom are Christians. The bill gives the Minister of Education the authority to prevent any religious teacher from continuing work or professing his faith if the Minister recognizes their teaching "tends to violate public peace and order."

#### Westernization of Japan

N article in the Church Mission-A ary Outlook for March says that closer contact with Europe and America has brought about a fundamental charge in the life of the people of Japan. The atmosphere of the cities is charged with the smoke of numberless factories. High-speed electric lines connect the great centers of commerce with the ports, upon which their prosperity so largely de-The streets are filled with pends. tramcars and buses, taxis and motorlorries, which are gradually ousting the jinricksha and hand-cart. The popularity of European food has created a demand for European drink, and flasks of non-matured whiskey (Osaka Scotch) are sold freely on railway platforms. Cinema

and broadcasting, opera and dance, are all creating new anxieties. "Is our sympathy for Japan," says the editor, "to be less because her youth is facing the same temptations as The backward races of the ours? earth may have remained such because of the indifference of the West, but Japan has changed because of its active interference. Statesmen and diplomats, educationists and merchants, have all contributed to the change. Is the Church satisfied that she has made an adequate contribution?"

#### Japanese Young Men's Club

**R** EV. J. H. LLOYD, Protestant Episcopal missionary in Wakayama, Japan, writes of work which has been opened in the town of Sakai by Rev. M. Sakaguchi, rector at Marusu and Nogami. It began, he says, with a young man who was formerly a motorman on the electric road between Wakayama and Osaka, but who lost his right arm in an accident. "He heard of our services at Nogami and began attending them, became a catechumen and was later baptized and confirmed. He formed a young men's club at Sakai and through him the members invited Mr. Sakaguchi to come to Sakai once a week and teach them Christianity, which he has now been doing for over two years . . . They invited me to come once a month, and I have been several times. There have been forty to sixty young men and a few old fellows sprinkled in. A few years ago you could not have dragged these men out with a rope and tackle. Now they are falling over each other literally to get the thing out of Christianity of which they have heard and for which the human heart everywhere yearns, a loving, saving God."

#### **Japanese Newspaper Evangelism**

THE proved effectiveness of this missionary method is already familiar to readers of the REVIEW. When Dr. Pieters prepared his pamphlet in 1919, he reported that since the beginning of the work in 1912 inquiries had been received, not only from all the towns, but from every one of the 257 townships of Oita Province. Rev. H. Kuyper estimates from the latest figures that the province' is covered once in two years. He says:

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Here is an area of about 2,500 square miles, dotted over with small towns, smaller villages, tiny hamlets and lonely dwellings in secluded valleys, in which some 900,000 human beings spend their lives. The missionary problem is to cover this territory with the gospel message. The Eiseikan is making its contribution to the solution of this tremendous problem by dropping the gospel seed, every two years, on every nine square miles of this territory. And dropping it, mind you, not at random, but where some person has evinced enough interest to ask for it. . . I like to think of our advertisement in the daily papers as a light that casts its beams into every nook and corner of this province, giving men at least a chance to know Him whom to know is eternal life.

#### Growth of Korean Sunday-Schools

THE attendance in the Sunday-■ schools manned and directed from Kwangju, Korea, has increased over two hundred per cent a year for the past fourteen years, according to Rev. M. L. Swinehart, Southern Presbyterian missionary, who states that, after fourteen years of experiment and close observation, those in charge believe the work of conducting these outpost Sunday-schools to be one of the most successful forms of evangelistic work thus far attempted in Korea. In one heathen village, where Sunday-school work was begun several years ago, there is now an organized church, with its own pastor, and having about forty baptized communicants. From the first service, held out of doors with sixteen little boys and girls as an audience, this work has developed until now there is a Sunday-school with twelve classes and an average attendance of over two hundred.

#### **Relief for Flood Victims**

**R**EV. E. W. KOONS, American Presbyterian missionary in Seoul, who was in charge of considerable relief work for the sufferers from the recent floods in Korea, writes: "At one place, representatives of the Roman Church followed our workers from house to house audibly finding fault with our plan of issuing a minimum ration to every house that was in desperate need. They said:

Look at us; we had a few families hurt by the flood, and we gave them each Yen 15, and made them comfortable. But the Jesus Churcn people have given a little to everybody, instead of saving it and giving to their own members only, and what have they got?

""What have they got?" They have the knowledge that hundreds of people have been kept from starving; that clothing and bedding and food and sympathy have reached 750 families; that little children who cried for food have been satisfied; that pcor old bones have slept warm at night; that the 'Jesus Doctrine' is known all up and down this river as a teaching that means help for everyone."

#### "Called to be an Evangelist"

**R**EV. W. F. BULL, of Kunsan, Korea, who has been in Korea for twenty-seven years, is described by an associate in the Southern Presbyterian Mission as being "preeminently fitted for the work of evangelism." The writer continues: "He loves the Koreans and understands them. During the ten-day Bible class for men in the Kwangju field, we were extremely fortunate in having him with us to conduct the evening evangelistic meetings, the early morning prayer meetings, besides teaching one period These night meetings and a day. early morning meetings were attended by hundreds of people, not only the men of the class but many others, besides women and children, and at night there were many unbelievers present. The day class, too, by special request was held at a free period in the afternoon so that the entire school might have the privilege of hearing him and not just one class. Mr. Bull has almost a perfect knowledge of the language of the Korean

people and a wonderful freedom in the use of it."

### ISLANDS OF THE SEA Comity in the Philippines

THE growth of interdenomina-L tional comity in missionary work has recently been well illustrated in the Philippines, where the American Presbyterian and Baptist Boards have read justed their territory. Under an agreement made twenty-five years ago, these two missions have occupied jointly the island of Panay. Some years ago there was also assigned to the Baptists the island of Samar, the third largest in the archipelago, which has a population of 379,000. Though it is far removed from the other Baptist stations, it is near the islands of Leyte and Luzon, both Presbyterian fields. An arrangement satisfactory to the representatives of both missions has now been made, by which the Presbyterians have relinquished to the Baptists all the work on Panay, and have taken over Samar. "This," writes Rev. C. R. Hamilton, D.D., "is practically virgin soil for the Gospel. Within a very short time following the transfer of our former Iloilo station force to Tacloban, the missionaries inaugurated evangelistic meetings in several of the Samar towns, and acceptance of their message was prompt, nearly one hundred making definite decision for Christ. Calls are coming for missionaries to come to other towns and doors are opening on all sides."

#### Racial Problems in the Pacific

THE Rockefeller Foundation has recently issued the following statement:

The islands of the Pacific offer exceptional advantages for investigating racial and social problems. The Polynesian people in Hawaii, Samoa, the Marquesas, the Society Islands, Ellice Islands, etc., will repay continued study. The Melanesians in the Admiralty Islands, Bismarck Archipelago, Solomon Islands, New Hebrides, Fiji, and other islands offer a wide and fruitful field for investigation. Certain aboriginal groups in Australia represent one of the few examples of people in an early stage of development. Hawaii is a unique center for the investigation of racial crossing, cultural interaction, and social relationships. These various opportunities are not permanent. Some of the peoples are disappearing, others are being rapidly Westernized. If further and more systematic studies are to be made, too much time must not be lost.

The Foundation, through the Division of Studies, has pledged funds for ccoperation with the agencies which will make these investigations, has provided special trips for two professors from Sydney and Adelaide, and has sent representatives on study visits to Hawaii, New Zealand, and Australia.

#### Hawaiian Gifts for Missions

**PHIS** is the twenty-fourth year of L the work of the American Episcopal Church in the District of Honolulu and the sixty-fourth year since the English Church began work in the Hawaiian Islands. The former has at present four self-supporting parishes, sixteen organized missions and seven unorganized. Bishop La Mothe, during the past year, baptized twenty-six children and adults, and confirmed 174. "Once again," said the Bishop, addressing his Convccation, "I have to congratulate the missionary district on having paid in full its apportionment for missions. Every parish and mission met its quota. This amounted to \$9,000; \$5,000 for the general work of the Church sent to New York, and \$4,000 for disposition by our own District Missionary This latter sum has been of Board. great assistance to us in helping out the very inadequate stipends of the clergy and in the Iolani and the Priory schools. It is a matter of pride to me that Honolulu was one of only six dioceses or districts that paid its total quota."

#### NORTH AMERICA

#### **Plans of Evanston Committee**

A CONFERENCE dealing with the specific problem of church cooperation on the college and university campus has been called by the Continuation Committee of the Interdenominational Student Conference held at Evanston, Ill., in December, 1925. The meetings will be held at the University of Illinois, September 6th-9th. The attempt is being made to keep a fifty-fifty ratio between students and student workers who attend the gathering.

The Continuation Committee also announces a study conference entitled "World Students and the Christian Church," to be composed of forty leading foreign and forty representative American students, together with twenty non-student mission experts. They will meet September 10th-17th somewhere in the vicinity of New York City to examine the foreign program of the Church as it appears to students, and to assist the Church in its approach to the foreign students in the United States. This conference will differ from the method employed at Evanston, in that the progressive minds of both youth and maturity will be joined in approaching the problems which they face in common. The Student Volunteer Movement and the Friendly Relations Committees of the Christian Associations are cooperating in the promotion work for this conference. The Executive Chairman is Mr. George Paik, a Korean and a graduate student in Yale University.

#### **Baptist Missionary Finances**

T THE annual meeting of the Α Northern Baptist Convention in Washington the Board of Missionary Cooperation reported that in five years the missionary gifts have declined from \$11,290,642 to \$5,431,869, while the contributions for current expenses have risen from \$16,752,293 to \$25,627,771. The figures make no account of the many millions contributed during the same five years for investment in church property. The Board urged that as the local churches grow missions be enabled to grow with them, and presented the following program:

, 1. That every local church be induced to accept a quota representing its responsi-

bility in respect to the denominational program as defined in the unified budget.

2. That the local church put on a well prepared Every Member Plan, which will secure the pledge necessary to insure payment of the quota.

3. That the money so pledged be punetually collected and forwarded on the basis of one twelfth of the year's quota every month.

The combined foreign budget of the general and the women's societies adopted for 1927 was \$2,370,000, and that for home missions, \$1,422,500.

#### Boy Scouts and the Church

THAT the churches have been quick to see the values in the Boy Scout movement is evidenced by the fact that more than fifty per cent of the troops are conducted under the auspices of the churches and, of the 12,000 church troops in the United States. 10.000 are in Protestant churches. Recently a committee of representatives of the churches, under the chairmanship of Dr. Macfarland of the Federal Council of Churches, in cooperation with officials of the Scout Movement, has been engaged in working out a plan whereby the scout program and the religious education program of the churches may be brought into more vital relation to each other. The plan will provide a definite statement of minimum requirements for a standard church troop with appropriate recognition by the church. Parallel to the church year program there will be, month by month, special features of seasonal emphasis in the scout year. It is hoped that this closer relationship may enable a higher percentage of the boys of scout age to profit by the scout program and prove a most effective means of training for Christian service through the church.

#### Armenian Church in America

A<sup>S</sup> A result of the nation-wide survey recently completed among the Armenians in the United States under the direction of Archbishop Tirayre, the Primate of the Armenian Church in America, and his Central Committee, the members of that communion and their American friends have inaugurated a campaign for funds with which to rehabilitate the Church and undertake some very nec-The essary Americanization work. Armenian children are shown by the survey to be in urgent need of religious education and spiritual nurture. According to statistics some eighty per cent of the more than 100,-000 Armenians in this country are members of their national Church, which dates from 301 A. D. The younger generation, however, has grown away from its Old World ceremonials and somewhat lengthy services, mostly because they have had no training whatever to understand or To remedy this appreciate them. situation, the Archbishop believes it is necessary to make a most vigorous effort for the religious education of the growing boys and girls on the one hand, and on the other to have the Church, in a measure, adapt itself to the changed conditions of country and times.

#### Race in Virginia Law

WHAT Principal James E. Gregg, of Hampton Institute, describes as "a resurgence of race prejudice" resulted in the passage by the General Assembly of Virginia of a bill for the compulsory separation of the races in all public gatherings. "This," says The Southern Workman. "was evidently directed against Hampton Institute because of its continued observance of the custom of seating all persons attending entertainments at the Institute without discrimination because of color. Πt was introduced into the Assembly through the efforts of the Anglo-Saxon Clubs of Newport News and Hampton; and became the law without the Governor's signature after the adjournment of the session. It was opposed by several of the leading white newspapers of the State; by the Richmond Chamber of Commerce; by the State Internacial Committee; and by other prominent white citizens of Virginia. . . . The Hampton Board of Trustees at its annual meeting in April decided that in order to conform to the law it would be necessary to conduct hereafter all gatherings for entertainment or instruction as private meetings, open only to members of the school community and to invited guests."

#### Czechs in Old New York Church

**THE Madison Avenue Presbyterian** L Church, New York City, from the pastorate of which Rev. Henry Sloane Coffin, D.D., has resigned to accept the presidency of Union Theological Seminary, has long been extending its ministry to the neighboring colony of 30,000 Bohemians. When Dr. Coffin came to the church twenty years ago, he found that it was supporting a mission over on the East Side. Before long this mission was given up, not because the church wanted to abandon its work among the people of that neighborhood, but because it preferred to have them come to the home church and mingle democratically with the Christian people of older American stock, many of whom came from families socially prominent in New York. This daring venture of faith has more than justified itself. Today of the 1,800 members of the Bible school fully six hundred are of Czech parentage. It is doubtful if any other church in the country reaches as many children of Czech parentage as the Madison Avenue Church. Furthermore, Czechs of the first and second generation are found in great numbers among the members of the congregation and are made very much at home in all the activities of the church. They are represented on the official boards.

#### Armenians on California Border

**R**EV. GEORGE F. KENNGOTT, PH.D., Congregationalist home missionary leader with headquarters in Southern California, writes in the *American Missionary* of a littleknown situation just beyond our southern border: "Under our immi-

gration law, with its quota system, only one hundred Armenians may be admitted annually, though fifty thousand clamor for admission. Unable to enter directly, thousands have gone to Mexico, believing that after establishing residence and gaining Mexican citizenship in two years they may then enter the United States. . Though millions of money and thousands of men have been devoted to the salvation of the Armenians we will not admit them to America. Christians for centuries, trained in our mission schools, physically fit, mentally alert, spiritually discerning, they knock in vain at the docrs of Christian America in order that they may be with their families who have come hither before them. On the other hand, the Mexicans, largely illiterate and unskilled, fairly swarm across the invisible border."

#### S. S. Missions in Canada

1926]

THE religious need existing in some sections of rural Canada was described at the annual meeting of the S. P. G. in London by Miss Eva Hasell, who reported on the so-called "Sunday-school Caravans." In one place only twelve out of forty grown people had ever attended a Christian service before. She said:

"In the southern territory in the diocese of Calgary, where one of the Archbishop's Western Canada Missions was, there is now a large Mormon temple, and in all the day schools of that district they have their special teaching in the last half-hour of every day. In one district the Mormons had started a Sunday-school, and even the Church of England mothers were sending their children to it because they thought it was better to have some Bible teaching than none. We have now seven caravans; we start the seventh this year in the diocese of Kootenay. There are fourteen of us at work; a great many of us who can do so, pay cur own expenses. Each caravan costs £320. None of the workers are getting any salary at all, although many of them are trained

teachers who could get a good salary elsewhere."

#### LATIN AMERICA

#### Church and State in Mexico

 $T_{Review, entitled}^{\mathrm{HE} \ editorial \ article \ in \ the \ April \ Secular}$ Crusade in Mexico," showed that the regulations now being enforced by the Mexican Government are not directed against the evangelical missionaries, but that the latter are cooperating with the Government in every way possible. The constitu-tional provision which requires all who perform any ministerial rite to be of Mexican birth has been felt by the representatives of the Protestant Episcopal Church to work especial hardship for them. For instance, the dean of the cathedral in Mexico City escaped banishment only by promising not to officiate in any religious service. That denomination requires that the rite of confirmation be performed by a bishop, but under the present law Right Rev. Frank Creighton cannot conduct such a service in Mexico. Press reports in June were to the effect that on July 15th much stricter regulations would be promulgated which would not only insist that priests and ministers must be Mexicans by birth but would provide a fine of 500 pesos and fifteen days' imprisonment, followed by expulsion, as a punishment for violation. Priests who arouse the public to disobey the laws by letter or by sermons will be sentenced to one year in jail and fined.

#### Haitian Priest Converted

THE recent conversion of a Voodoo priest in Haiti is described by Rev. Mr. Wood, of the American Baptist Home Mission Society: "The man had been visiting our little Sundayschool, and had learned by heart a number of texts, one of which was, 'No man putting his hand to the plough and looking back is fit for the Kingdom of Heaven.' A little later he left the district, and became a Voodoo priest, working all sorts of

magic, consulting the spirits in lonely places at night, and going from district to district as a medicine man. But he could not forget the verse which he had learned. At last he was taken sick, and during his sickness he had an extraordinary vision which was to him the clear call of God. When he came to himself, he told his wife that God had called him, and that he had determined to follow. He immediately destroyed his three books of magic, and threw away the money that he had earned by them. He is now visiting all the Voodoo centers around, telling the people his story of the grace of God.

#### "Revolutionaries in Brazil"

THIS is the title by which Freder-L ick C. Glass, of the Evangelical Union of South America, describes himself and his companions on a recent trip into the interior. He says of the authorities in one town: "They examined all our baggage for bombs, but found only Bibles! This so impressed one of the police authorities, that he at once purchased our very best Bible, and furthermore invited us to put up at his farm on the way." Mr. Glass continues: "Our colporteurs had twice visited these regions some years ago, and I could see results of their work. In one remote farmhouse I found a man, well over seventy, who had been converted through the reading of one of the Bibles that they had sold. His sons and grandsons and their families had professed to follow his religion, though they had not had anyone to explain it to them."

#### Health Problems in Brazil

IN RIO DE JANEIRO there is an institutional missionary plant, known as the People's Central Institute, which is trying to put into effect the conception of a physical as well as a spiritual ministry which was emphasized at the Montevideo Conference. "At the same time," says the Christian Century, "the Government of Brazil established a national bcard of health which is working out com-

prehensive urban and rural hygiene and health programs. The program for Rio de Janeiro carries a special department of infantile hygiene, which includes the care of mothers and of children up to the age of six. Clinics are being opened gradually in different sections of the city. The institute, using funds provided by the Board of Missions of the Southern Methodist Church, offered to provide a home for such a clinic. After the most careful investigation, the Government accepted the offer, and the work was begun on Christmas Day. In an address made at the opening of the new clinic the doctor in charge, speaking as an official of the Government, expressed the pleasure of the Brazilian authorities in having found so satisfactory a basis for cooperative effort with the evangelical mission forces."

#### GENERAL

#### World Student Cooperation

THE League of Nations brought to-L gether in May representatives of seven international student organizations to discuss methods of cooperation on subjects of common interest. Many matters were dealt with in a fine spirit of collaboration. Good work was done on the question of securing special facilities for students traveling into or through foreign countries. This will include the reduction to a minimum of passport and visa formalities and the obtaining of tariff reductions on railways. The responsibility for gathering information and for approaching government and other authorities to obtain these advantages, was delegated to the International Confederation of Students. It is likely that before long their work will result in substantial benefits to students who are traveling. The questions of foyers, self-help, and student clubs, loans to students, exchange of students, unemployment among students, and a common international center, were all discussed, with a view to practical action being taken.



Osman Pasha: A Drama of the New Turkey. Wm. Jourdan Rapp. 145 pp. \$1,25. New York, 1925.

Many find it difficult to believe that the cruelty, intolerance and fanaticism that have characterized the Turk the past can be undergoing in changes that are transforming the whole Near East. But to those who see the situation in Turkey with a well informed, unprejudiced mind, the vast struggle of the Moslem world to take its place in Western civilization brings a thrill. The struggle between the old conservatism, fatalism and the slavery of traditions and the new nationalism that is waking from a sleep of centuries deeply conscious of its mental and spiritual hunger is strikingly brought out in this drama.

It is written with an understanding of an awakened people, a sympathy for their bewilderment and discouragement and a belief in their future progress.

Osman Pasha, a leader in the new Brotherhood of Jesus, points the way to fuller life by his own death. His love for the daughter of American missionaries breaks down the barrier of religion that stood between them and he becomes a follower of Jesus.

The interpretation of the new spiritual effort by many of the modern educated Turks gives to the book an absorbing interest. Jesus is proclaimed a Moslem prophet and the Gospels a holy book of Islam. Therefore a man can be a disciple of Jesus and remain within Islam. Enlightened Moslems can thus successfully preach Jesus to Islam. Osman Pasha's desire is to make Jesus a "The goal of vital force in Islam. life is God. The path is love. And he who has best pointed the way is a

Prophet of Islam-Jesus of Naza-reth."

Preaching this belief Osman Pasha meets the same end as his Master at the hands of fanatics. The book reveals an intimate observation of the new spirit at work in Turkey today and should be thoughtfully read by all who believe that there is an answer to the profound uneasiness throughout the Moslem world today. Turkey is conscious of her needs as never before in her history. What answer will the Christian world give her? J. w. E.

Modern Education in Korea. Horace H. Underwood. 8vo. 336 pp. \$4.00. New York. 1926.

This valuable monograph is the most thorough study of educational conditions in Korea. The author was born in Korea, the son of one of the greatmissionaries of the est modern Church, the Rev. Horace Grant Underwood, D.D., LL.D., a pioneer missionary in Korea, the founder and first President of the Chosen Christian College in Seoul, an evangelist, an educator, an administrator, a Christian statesman. The author of this monograph, is Professor of Psychology in the Chosen Christian College, Seoul, and has taken a high stand as author of an English-Korean Dictionary and a book on "Every Day Korean." The present volume indicates a painstaking examination of sources and an immense amount of labor in collating and systematizing materials. After a brief introduction on the country, its political history and the history of missionary work, he presents a wide range of facts regarding education under the old Korean Government, 654

the beginnings and development of missionary education by all the religious agencies operating in Korea, and the educational institutions and policy inaugurated under the supervision of the Japanese Government General since 1910. The last section graphically presents the educational opportunities in Korea.

While the volume is an intensive study of education in Korea and limits itself to that country, it involves principles, methods and precedents which make it of wide interest to the students of education in other lands. Illustrations, charts, statistical tables, a bibliography, eleven appendices, and a careful index, make the abundant materials readily available for reference. It is a fine thing to have a young missionary do such a satisfactory piece of work. The reader does not wonder that it has won for the author the degree of Doctor of Philosophy from New York Universitv. A. J. B.

Among South American Friends. Stephen J. Corey. Illus. 182 pp. \$1.25. Cincinnati. 1925.

The Vice-President of the United Christian Missionary Society gives us here his journal of a visit to South America last year, when he looked especially into the work of the Disciples, and attended the Montevideo Congress. As he circumnavigated the Continent, except for crossing it from Buenos Aires to Valparaiso, he saw both coasts and had glimpses of the interior which are agreeably pictured for the reader.

The frontispiec, a church door at Cuzco with its Spanish inscription, "Come unto Mary all ye that labor and are heavy laden, and she will give you rest," is a summary of the Christian religion commonly seen in the book on its Roman Catholic side. The Protestant aspects of Christianity are encouraging in certain cities and in the spirit of comity and cooperation evident in those centers. Yet how far short our churches are from doing what needs doing may be seen in this quotation: "For fiftysix hours we have been traveling through acknowledged Disciple territory, as yet untouched by our people, and for which practically nothing has been done by any evangelical force. On beyond lies Paraguay, another five hundred miles of territory, for which we have peculiar responsibility. Except in the larger towns we have passed through, even the formal and lifeless ministrations of decadent Romanism are denied the people."

And yet Dr. Corey is referring to South America's Mesopotamia, lying between the Uruguay and Parana Rivers, where the fertility of the soil is probably unexcelled in any part of the world. While Southern Brazil, Uruguay, Paraguay and Argentina are attracting the money and the windmills and Fords of the United States, and immigrants from Germany and other parts of Europe, spiritual and social assistance from these Christian lands are most sparingly given, especially in the case of the Continent's ten million pure-blooded Indians. Yet the Disciples' field just mentioned is that which in the seventeenth century saw the memorable experiment of the Jesuits, resulting in an Indian imperium in imperio ruled by the Church, but falling in ruins in 1768 when their spiritual leaders were expelled. More to the point as suggesting Protestant possibilities is the remarkable work done mainly by one man, Barbrooke Grubb of the South American Missionary Society, which is going on from strength to strength.

Dr. Corey's book is of especial interest to the Disciples, but its travel glimpses and its particularized reports of centers where his Church is most active are samples of what Evangelical Missions are doing for our sis-The independent continent. ter Presbyterian Church in Brazil is the finest specimen of what is doing there, but earnest Protestant workers are and more uniting in the more brotherly and Christlike attempt to purify religion and life and to extend

the blessings of Evangelical Christianity to all that great continent. H. P. B.

#### The Beast, Modernism and the Evangelical Faith. Francis Asa Wight. 311 pp. \$2.00. Boston. 1926.

The author of this book undertakes to deal with modern issues "of a momentous nature, involving the life of both church and state" (i). "Writing not so much for the erudite as for the great body of believers, he seeks "to show the stately steppings of our God down through the ages" (iii) and to give at least a general forecast of the future.

The book, divided into five sections (I. The Beast and the False Prophet. II. The Fundamentals of Our Faith. III. The Bible vs. Modernism. IV. Prophecies and Their Fulfillment. V. Our Lord's Return.), is somewhat lacking in unity. In passages of expressive invective the author pays his respects to modern religious and political movements. The destructive tendency rather overbalances the constructive.

Extreme literalism characterizes some interpretations of Scripture. For instance the "New Jerusalem" (Rev. 21:10) is taken to be literally a cube measuring 1,500 miles in each direction (242). After a severe arraignment of the speculations of the International Bible Students' Association, the author himself comes perilously near "setting dates" in his treatment of the "Four Horsemen" of Revelation (pp. 267-9).

The section on "The Fundamentals of Our Faith" is the most valuable part of the book, though chapters xvi, xix, xx and xxiii deserve attention. In general the author seems too anxious to defend the Scriptures, which, properly interpreted, are their own best defense. C. R. S.

#### The Worship of Nature. Sir James George Frazer, O. M., F. R. S., F. B. A. 672 pp. \$4.00. New York, 1926.

When the author reduced his twelve tomes of "The Golden Bough" to a single volume, he did a great thing for busy readers of comparative

primitive religion. In this study we have only the first volume of at least two in which Sir James confines himself to accounts of the worship of the Sky, the Earth and the Sun as described in ancient Latin, Greek and Indian literature and as seen among travelers among the primitive peoples of today. No index is provided but the twenty pages of Contents make one almost despair of ever getting a respectable knowledge of so encyclopaedic a subject. Yet informing and curious data here given fill the reader with a desire to know still more of this central group of primitive man's major deities.

The three forms of worship are treated at the same time, though the race variations are separately treated as the worship is found among Aryans, Persians, Romans and Greeks. the ancient Babylonians, Assyrians and Egyptians and then among the civilized nations of the Far East, ending with the worship as seen among the backward races of India, Africa, America and Indonesia. The sky is the most universal object of nature in its varied phenomena, and hence is the starting point of this study of natural religion. The Vedic worshiper of remote antiquity and his modern descendant in India look upon all phenomena of nature as animate and divine, though he emphasized the Sun especially. Hardly less devoted to nature deities are the untutored Africans who pray to the Earth. American Indians have specialized more on Earth worship, "the Great Grandmother of all." In Indonesia it is the White Divinity dwelling in the Sun that is the object of veneration, while the Black Divinity of the Moon is of secondary importance.

This volume contains scores of incidental references, such as the Chagga myths of the Fall of Man, an African Tower of Babel, many stories of the origin of Death, Plato's combating the youthful scapegraces who had apparently given up the habit of praying and doing obeisance to the

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rising and setting Sun and Moon, etc. The entire volume is full of interesting proofs of man's desire to worship, even when he knew no higher object to deify than Sun, Earth and Sky. In his second volume Sir James will complete his survey of the worship of the Sun and deal with the personification and worship of other aspects of nature, both animate and inanimate. H. P. B.

Our Templed Hills. Ralph A. Felton. Illus. 12mo. 240 pp. \$1.00. (60 cents, paper). New York. 1926.

Dr. Felton knows and loves the rural church. He was formerly a worker in the Department of Church and Country Life of the Presbyterian Board, a compiler of rural surveys and now is extension Professor of **Rural Social Organization at the New** York State College of Agriculture, Cornell University. His book is the general study volume put out by the Council of Women for Home Missions and the Missionary Education Professor Felton de-Movement. scribes the modern life in rural districts, the practical Christian program for these communities, the leadership required and the relation of the rural problem to national progress. This study is full of concrete facts and examples from life in various parts of America. It is rich in suggestion though many of the ideals will not appeal to all workers or meet the need in all communities. There seems to be an over-emphasis on the social at the expense of the spiritual aims, plans and forces. These things for temporal welfare ought to be done, but the other things for eternal welfare should not be left undone.

Chinese Heroes in Legend and History. William Munn. Introduction by Rev. G. T. Saywell. 94 pp. 1s, 6d. London. 1926.

This little volume might well be called "Snap Shots of Chinese Heroes" as each sketch is so very brief. Its style suggests that it is written for children, but its text would hold the attention only of the exceptional child. Its chief value would be to help leaders get up a meeting on Chinese Leaders, past, and present.

Opening with the story of two Chinese nobles, some three thousand years ago, who decided to let Lord Chang arbitrate their differences, the author draws sketch after sketch of Chinese characters — poets, philosophers, statesmen and generals who helped China to become the great country of the Orient.

The striking face of Miss Pao Swen Tseng as shown in one of the illustrations is perhaps the finest testimony of all to the essential nobleness of Chinese character.

One closes the book with the feeling that its message lies not so much in what it says as in the thoughts it arouses. With such a past record, China's future must needs be great!

The Ethics of Opium. Ellen N. LaMotte. 12 mo. 204 pp. \$1.75. New York. 1924.

The opium habit makes even greater slaves than alcohol, and saps morals, physical strength and selfcontrol. There is even less reason to license its general sale than to permit the sale of intoxicants and yet many governments permit the poppy to be grown and opium manufactured and sold for the sake of revenue. Miss LaMotte discloses the distressing facts and discusses the ethics of the situation in all countries.

Tales of Young Japan. People Who Lived in Japan, 12 mo. 61 pp. 1s. Church Missionary Society. London. 1925.

Eleven missionaries tell, for young people, these tales of kites, marbles, parties, silk worms and silk making; a journey up Fuji; school and home life; tea drinking; theatres and other Japanese 'customs. Many facts, incidents and personal 'contacts will help young people of America and England to understand these interesting people.

# **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.

HOW TO HELP. If you want to join the Golden Pete Bank Brigade of helpers of the lepers, send for the free printed story and a bank, at 15 cents postpaid.

THE AMERICAN MISSION TO LEPERS

156 Fifth Avenue,

#### **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 A year's worship services singing. 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 Edited by Sidney Conferences. 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 pam-. phlet. It will not satisfy conservative The topics covered in-Christians. clude 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.)



#### New York, N. Y. Room 1118-M.

# THE MISSIONARY Review of the World

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# A Significant Testimony

# concerning ANNUITIES

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Morris W. Ehnes, Treasurer, Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y.

#### 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.

MBS. 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'Order 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. GILLETT 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. HACCIUS 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.

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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 CHURCH AND STATE IN MEXICO

ANY 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

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[September

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.

# 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 elergy in Mexico is divided into two large groups—the creole elergy, self-denying and poor, who have, as a rule, charge of the village parishes; and the imported elergy, mostly European, rich and proud, who have great influence in the episcopates and bishoprics, as also in the rich parishes. The creole elergy 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 eivil 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."

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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.

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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

N 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 sacrifical 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. Thespinning 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



A "HOLY MAN" NEAR KALI TEMPLE AT CALCUTTA

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 encumbers should be used instead.

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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 worshiping 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 reverenced 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 aggressive 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 enlightment 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.

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# Miss Ruth Muskrat Wins the Prize

(See Frontispiece)

THE 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

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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 Massassoit, 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

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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 B. 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

**I** N THE Long Grass Lands of Central Africa see the hunter, bow and spear in hand, returning from the chase. Out of the allhiding 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."

<sup>7</sup>'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.)

in

Only a life time hidden away 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 devildarkened 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-Gospeling.

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

AM all flushed up by the quarterly incoming of our black gospellers 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 lifeline 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

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merely means to "suffer together": so mere verbal sympathy is

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"

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

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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 gospellers. 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 highstrung 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

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 the Niue 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.

<sup>\*</sup> 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



JAMES CHALMERS Killed in Papua, April 8, 1901

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.

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

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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 distils 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

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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 Such 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. thina still has more than 300,000 000 adherents of heathen religions.

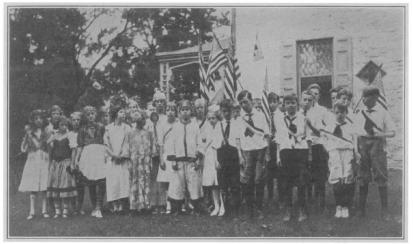
Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Juddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

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.

THE 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 besids 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 Sundayschool. 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

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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 Interchurch 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

These 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.

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READING, WRITING HOME, PLAYING GAMES-THE ROOM AS IT LOOKED NATURALLY AND AS IT WAS USED

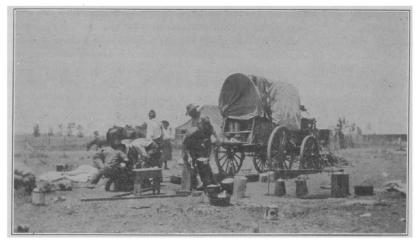
There was the church in the heart of a great peach orchard of southwestern Arkansas, serving both the year-round workers and the host of migrating harvesters who came during the peach season. A full time resident pastor was in charge and his Sunday-school held the banner for the district. This church 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 businesslike 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. Tt 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

THE 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



KIM NAM-PO

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-

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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 tilled 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, 'Hananimkei 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.

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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 dving 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

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 internacial 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

• From an address delivered at the Washington Missionary Convention.

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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, missions, 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 interdenominational 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.

[September

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<sup>\*</sup>

## BY JEAN M. PALMORE

W HEN 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.

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<sup>\*</sup> 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 antidemonstration 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 disloval 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."



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, coauthor 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 shick'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 nosepiece of brass shaped like a double spool. Her outer garment is of black as is the headdress. 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 volumi-nous 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 bertha. 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:

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 Möthodist 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 alumnæ.

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.

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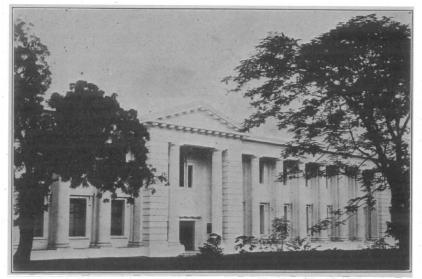
Foreign Work of Y. W. C. A.-Student Department, National Board, Y. W. C. A., 600 Lexington Ave., New York.

Interracial Student Movements-Commission on the Church and Race Relations, Federal Council, 105 E. 22nd St., New York; Commission on Internacial Cooperation, 409 Palmer Bldg., Atlanta, Ga.

Denominational Student Organizations-Denominational headquarters.

"Youth Looks at the Church" (Evanston

Conference, \$L00)—Abingdon Press, 150 Fifth Ave., New York. "Through the Eyes of Youth" (Louis-ville 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 On that day the campaign Orient. 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.

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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 alumnæ 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 mostinteresting 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 asisstance 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 missionarv 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 conscious-Through press and platform, ness. 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 They have religious disabilities. 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.  $\mathbf{A}$ 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 neigh-It is surely the duty of the bors. 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 sortsmainly patterned after those of Christians-are being multiplied to stay the drift and develop larger loyalty. The appeals, however, are racial Zionism is rather than religious. 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 seurrilous 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 Ukrainia, 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.



## JAPAN-KOREA

The Gospel in a Model Village

₩OGO, the so-called "model vil-L lage'' 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

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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

DURING 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 No one knew of this quaint stood. ceremony; to the minister it was a tryst with God. The next day the workmen covered the paper on which

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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

THE organization in February of L 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 thirtytwo, 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

**M**ISS 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

**Q**EV. C. F. BERNHEISEL, D.D., **R** of Union Christian College, Pyengyang, 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.  $\mathbf{As}$ 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 Commitee 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 mis-sionary of the United Free Church of Scotland in Tangoa, 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

THOUGH 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

ONE 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

SERIES of eight conferences for A 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 to-Approximate locations dav. 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 Associa-It is expected that the tion work. 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

THROUGH the provision made in L 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 cooperation 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**

THE employees of a circus are I 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. 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 THE 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

MORAVIAN missionary in A 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

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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 cooperates 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

**C**OON 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

HAT the Roman Catholic Church L 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**19**26]

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

N EVIDENCE of the rapidity A 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

RAY OGDEN, Director of the school for boys conducted by 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

**COME** of the difficulties under  $\mathcal{O}$  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

**HE** Scripture Gift Mission re-L ceived 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 C a p u c h i n 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 ultramontanism 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

IRLS in Sirma, Lapland, near the G 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. "Scores of little fishing villages А. 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

THE 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

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 readingroom, 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

THE death in Mazagan, Moroeco, 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 schoolgirls 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., Presbyter-ian 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, fetishmedicines 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

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of death. Life is of no account. Death lurks in their wake."

#### Village Burns Its Idols

**R**EV. W. J. PAYNE, C. M. S. mis-sionary 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 foot steps 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

MEMORABLE scene at the an-A nual 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 Every year this is their season. 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

**C**EVEN years after the war Central J 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

 $T_{\rm ever\ held\ brought\ together\ in}^{\rm HE\ first\ gathering\ of\ this\ kind}$ 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 public 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

**PRESIDENT** GATES, of Robert College, has expressed as follows his confidence in the value of educa-"The tional missions in Turkey: 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

THE 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**

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 We have a schoolmates to Christ. larger number of people under instruction for baptism than ever before."

## INDIA

## Missionaries Still Needed

WHEN 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 recuired 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

1926]

**R**EV. 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"

IN FARIDPUR, Bengal, where the English Rantists hboys, "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

**T**NDIAN Christians in Tanjore, South India, among whom he had Christians in 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

N NAIGAON, near Bombay, inten-I sive 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 **I** 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 Pareered jo 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

1926]

#### **Creators of Public Opinion**

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

WRITING from western China, a N 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

"BY THE improvement of seeds, the combating of plant diseases and pests and the introduction of better methods and machinerv. the friends of China," writes W. R. Warren in World Call, "are bringing her more than increased prosperitv. 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 countrythere 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"

**THE 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 vet. A great many of the nurses obiected 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

T THE annual meeting of the A 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

N INTERNATIONAL Congress of A 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.



Any books mentioned in these columns will be forwarded by us on receipt of price.--- 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 refine-As warden of the Woman's ment. 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  $\mathbf{b}\mathbf{y}$ 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 cobler, 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 twentytwo 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 unfailing supply of fresh, practical and These sixteen studies vital truth. 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 fellowhumans. 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-

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miniscesses — 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 "There is no forgiveness in Him. apart from Jesus." The author considers baptism in the name of Christ as an essential part of the appropriation 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 Garenganzer 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 madeand Indian women attain self-support. It is a worth-while work told in a. Reviewers hail this as the best recent book on Arabia

# The Arab at Home

By PAUL W. HARRISON, M.D.

"Tells us more about the home life, the social organization, the political status, the intellectual development, and the religious character of Arabia, than has ever before been put between the covers of any English book except 'Arabia Deserta.'" -New York Sun.

"This is the finest book on Arab life and character that has appeared since 'Arabia Deserta' of forty years ago."—Sat. Review of Literature.

"Dr. Harrison manages to convey to the reader a keener sense of intimacy with the Arab than does any other author I know."—New York Herald and Tribune.

Illustrated, \$3.50. By mail, \$3.65.

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#### BOOK REVIEWS

(Concluded from page 057.)

- 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 cach. World Dominion Press. London, 1926.

The character of these interesting and informing pauphlets, 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.

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- 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.
- CORESOUR, T.L. The Land of the Vanished Church: A Survey of North Africa. World Dominion Survey Series, 2s. World Dominion Press. Lonlon, 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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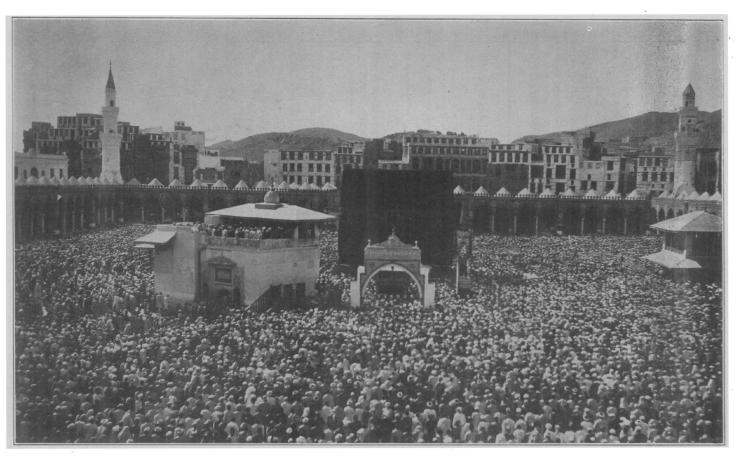
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MOSLEM PILGRIMS AT MECCA, WORSHIPPING AT THE KAABA One hundred and fifty thousand Moslems in the Haram Court gathered from every nation in the world of Islam

# THE MISSIONARY REVIEW WORLD

#### OCTOBER, 1926

VOL. XLIX NUMBER TEN

#### OUR MOHAMMEDAN NUMBER

N O APOLOGY is needed for devoting one whole issue of the REVIEW to a study of the world of Islam. The religion is over 1,300 years old; it numbers among its adherents at least one seventh of the population of the earth; it is the prevailing religion in Turkey, Arabia, Syria, Persia, Afghanistan, Egypt, Tripoli, Tunis, Algeria and Morocco and has millions of adherents in Russia, Central Africa, Palestine, Turkestan, India, China, Malaysia and the Philippine Islands. Mohammedanism is an aggressive, missionary religion that is pressing on for the conquest of Africa and has its emissaries in European countries, in North and South America and in the Islands of the Sea. Moslems are so devoted to their beliefs and practices that they resist all attempts to change their way of thinking and living and resent the work of Christian missions. They present one of the greatest tasks before the Church of Christ today.

For over five hundred years, Christian workers have been going into Moslem strongholds, seeking to win the followers of Mohammed to Christ. There have been many hardships and not a few martyrs among these missionaries, while the results have been meager.

In this number of the REVIEW will be found many facts and articles of great interest and value to every student of the subject. But many fine articles have been crowded out and will appear later:

Islam and Western Civilization, by Basil Mathews.

From Mohammed to Christ, by Habib Yusufji.

Christian Literature for Moslems, by M. T. Titus.

A New Enterprise in Mesopotamia, by James Cantine.

Among the most valuable features of this issue are the suggestions given by Mrs. Cronk as to the Best Methods for teaching the textbooks and conducting mission study classes on the subject. In our September number will be found pictures of several costumes used by Mohammedans of various classes in different lands and a description of how to make them for pageants, plays and tableaux.

#### WHO WAS MOHAMMED?

I N ABOUT the year 570 A. D., Abdullah, the son of Abd ul Muttalib, a merchant of Mecca, Arabia, went on a trading trip to Medina and died there. A few months later, his wife, Amina, gave birth to a boy whom she named Mohammed.

Arabia had been the resort of all kinds of religious fugitives— Star Worshipers, Zoroastrians, Jews and some Christians. Mecca had been a pagan center for centuries and the "Kaaba" was an Arabian pantheon with idols for every day in the year. Tribesmen came on annual pilgrimages to kiss the "Black Stone," to run around the *Beit Allah* (House of God) and to hang portions of their garments on sacred trees. Legends of all sorts clustered around the rocks, trees and springs of the desert.

In Arabia, Jews settled with their sacred scriptures, their Talmud, and rites; Christians brought their belief in Jesus, and one Arab queen and a king are mentioned as converts to Christianity. Mohammed thus came into contact with both Jews and Christians and at one time he had as a wife, Miriam, a Coptic Christian, who was the mother of his son Ibrahim.

In Mohammed's youth, a Christian army from Yemen attacked Mecca and was defeated. While many of the Arabians rejected the old idolatry, they were not ready to accept Judaism or Christianity. The time seemed ripe for a new religious leadership. Mohammed's aristocratic standing, as a member of the ruling class of Mecca and as the son of an influential merchant, gave him prestige. He was taught by a chief man of the Koreish tribe to exercise power. He had natural ability amounting to genius, an attractive personality and an earnest view of life.

When Mohammed was six years of age, his mother died while on a journey to Medina and the boy was taken first by his grandfather and then by his uncle. When twelve years old, he went on a mercantile journey to Syria and met a Christian monk, Buhaira. Later he returned to Arabia and, like other lads, herded sheep and goats.

At twenty-five, he entered the service of a rich widow of Mecca, Khadija, whom he married. This gave him additional influence. About ten years later, he announced to his wife that he had been called to be a "prophet" and had received a vision in the Cave of Hira. Periods of mental disturbance followed, with other "visions." Then Mohammed began to preach but when he spoke against the idols of the Kaaba, hostility was aroused and persecution began. Nevertheless he gathered some followers. When persecution continued in Mecca, he fled in 622 A. D. to Medina where he had won some converts. This is the year one, Anno Hegiræ, of the Mohammedan era.

Mohammed became not only the preacher and prophet, but a warrior and legislator. He built mosques and houses and raised an army. When Khadija died he contracted polygamous marriages in-

#### EDITORIAL COMMENTS

cluding one with the wife of his freed slave, an adopted son. He began to write letters to foreign kings inviting them to embrace Islam, collected an army of ten thousand men, attacked various strongholds and finally captured Mecca and destroyed its idols. Certain pagan ceremonies were, however, incorporated in Islam. In the year 631 A. D. he made final pilgrimage to Mecca in great state and soon after died. On his deathbed he prayed to God for pardon of his sins.

Mohammed is described as a man above average height, slender but of commanding presence, with a large head, piercing eyes, black hair and long bushy beard. He always walked rapidly and decision marked every movement. There is much diversity of opinion as to his character. Sir William Muir thinks that he was at first sincere and upright, believing in the so-called revelations, but that later he was intoxicated by success, used his power for selfish ends and deceived his followers as to the "revelations." The influence of his first wife, Khadija, was wholesome, but after her death he gave way to his passions. Only the later traditions claim for him sinlessness and superiority to Jesus. While only ninety-nine attributes of perfection are accredited to God, Mohammed is given by his followers two hundred and one titles to proclaim his glory. No Moslem prays to Mohammed but he is said to dwell in the highest heaven, several degrees above Jesus.

#### WHAT MOSLEMS BELIEVE

**I** SLAM is described under two divisions—*Iman* and *Din*—or "articles of faith" and "religious practices." The six main articles of faith are: God, His angels, His books, His Prophet, His Day of Judgment and Predestination or Fate.

God. Allah is one, omnipotent and merciful. His character is impersonal. The Christian conception of a God of love is not understood but their idea of God's absolute authority involves despotism. Moslems believe in God over man but not with man or in man.

Angels. There are three species of spiritual beings—good angels, jinn and demons. Angels are created out of light and are endowed with life, speech and reason. Jinn or genii may be good or evil. They are created from fire and are greatly feared. (See the "Arabian Nights.") Satan or *Iblis* is head of the evil jinn.

Books of God. Orthodox Moslems believe that God sent down one hundred and four sacred books. Adam received ten, Seth fifty, Enoch thirty, Abraham ten—all lost. The four books that remain are the Law (Torah), which came to Moses; the Psalms received by David; the Gospel (Injil) of Jesus; and the Koran, eternal and uncreated and revealed to Mohammed. This last supersedes the other books.

The Koran (or *Q'uran*) is a little smaller than the New Testament, has one hundred and fourteen chapters (or *suras*). It is not in chronological order and is a mixture of adoration, prayers and imprecations, laws and legends, facts and fancy. Much of it is unintelligible without a commentary.

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It contains many historical and scientific errors, superstitions and unbelievable fables. It teaches perpetual slavery, polygamy, divorce, intolerance, degradation of women and cruel bloodshed. It contains no doctrine of an atonement for sin.

Prophets and Apostles. Mohammed referred to 124,000 prophets and 305 apostles. Six of the latter are major prophets—Adam, Noah, Abraham, Moses, Jesus and Mohammed—who supersedes and supplants them all.

Moslems believe in Jesus as a prophet. The Koran says that he was miraculously conceived and born, spoke while a babe, performed miracles as a child, foretold Mohammed, was miraculously saved from crucifixion and is now in an inferior stage of celestial bliss.

Judgment. Awful terrors are portrayed for the judgment day when there will be a physical resurrection of all the dead. The condemned will suffer unspeakable physical torture in a seven-fold hell. The blessed will enjoy indescribable physical pleasures in the "Garden of Delights."

**Predestination** is the most characteristic and far-reaching article of the Moslem creed. It affects everything in life. God wills both good and evil. There is no escape from His decree—it is fate (*kismet*). Religion is Islam (resignation). This fatalism paralyzes progress, initiative and social service.

#### WHAT MOSLEMS PRACTICE IN RELIGION

T IS incumbent on all "true believers" to show their faith by observing the five religious duties of Islam—the pillars or foundation of religion.

1. CONFESSION OF THE CREED. La-ilaha-illa-illahu; Muhammada-Rasulu-'allah ("There is no god but God; Mohammed is the apostle of God"). This is the watchword of Islam—inscribed on banners and doorposts, and on coins. It rings out from minarets, and is a cradle song and battle-cry.

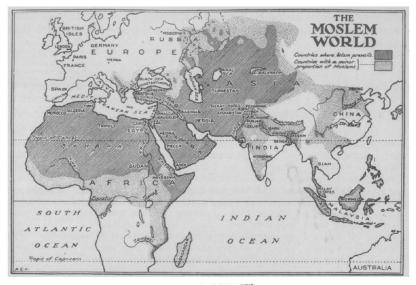
2. PRAYER is the repetition of a formula and is the "Key to Paradise." After ceremonial purification men must face the Kaaba at Mecca and then kneel to pray five times a day (at dawn, high noon, two hours before sunset, at sunset and two hours after sunset). The prayers consist of short passages from the Koran containing praise, confession and petition for guidance.

3. FASTING. The chief month of fasting (*Ramazan*) is the ninth month of the Moslem year. During fast no one must drink a drop of water or take a morsel of food, smoke, bathe, smell a flower, or take medicine from sunrise to sunset. The whole night is, however, spent in feasting and other indulgence. Infants, idiots, the sick and the aged are exempt.

4. ALMS. These were formerly collected by a religious tax-gatherer. One fortieth of a man's total income is the usual rate. Hospitality is also a religious duty.

5. PILGRIMAGE TO MECCA. This annual pilgrimage is one of the strongest bonds of Islam and is a great missionary agency. It draws the Moslem world together and scatters the influence over Asia and Africa. The number who make the pilgrimage varies from 50,000 to 100,000 a year. Pilgrims, arrived in Mecca, perform ablutions, visit the mosque, kiss the Black Stone, run around the Kaaba seven times, offer a prayer, drink water from the well of Zem Zem and again kiss the Black Stone. Finally, after throwing three stones at "the Great Devil" (stones at Mina), they sacrifice a sheep or other animal.

Other religious practices include circumcision, observance of sacred feasts, and *jihad* or taking part in religious wars against infidels.



FROM "THE MOSLEM WORLD IN REVOLUTION" BY .W. W. CASH

## The Islamic World and Missions Today

BY REV. SAMUEL M. ZWEMER, D.D., LL.D., CAIRO Editor of *The Moslem World*; Author of "The Disintegration of Islam," Etc., Etc.

W HAT is Islam? It is at once the great "surrender" and the great denial—the surrender of millions of human hearts and lives for thirteen long centuries to the obedience of Mohammed, the Arabian, and the blinding of those hearts and lives to the light of the knowledge of God's glory as revealed in Jesus Christ. "Mohammed," says G. K. Chesterton, "did not, like the Magi, find a new star; he saw through his own particular window a glimpse of the great grey field of the ancient starlight."

When we say that a country contains so many Moslems, we really mean that it contains so many monotheists, — not monotheists with the ethics of Moses but with those that are in most respects far inferior. There is not one cardinal truth in the Christian's creed about Christ that is not hidden, distorted or denied by Islam. To Mohammed, the teaching that God has a Son and that He died on the cross for human sin and left an empty grave to ascend on high, seems blasphemy—a blasphemy that might shake the world.

Here we have at once the necessity for and the difficulty of missions to Moslems. All the arguments employed for missions to the Jews apply with double force to the Moslems. Their number is twenty-fold that of the Jews; the witness to the Messiah is less clear and less glorious in the Koran than in Isaiah; the children of Isaac are on a higher intellectual, social and moral plane everywhere than are the children of Ishmael.

If the Gospel of Christ is intended for all the world it is also intended for the world of Islam. That world was never so extensive, so restless, so conscious of itself as it is today. *The Mussalman* of Calcutta recently printed the following letter from the "Director of the Islamic News Service." London:

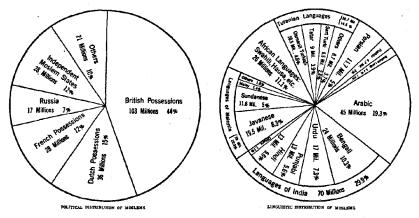
At this period, entering upon a New Year, it behooves us all to look around and see the position of Islam in the West. When, twenty-three years ago, I embraced Islam, I did so standing practically alone. Today, what a difference there is. In England, the Islamic community of Britishers is 3,000. Three journals circulate here-The Islamic World, The Islamic Review and the Review of Religions. All this has happened in a short space of time. In France, a country which I visit every month, there is the magnificent Mosque almost completed in Paris, with a strong Islamic population, and many French people who have accepted "the Faith most excellent." The French Society (of which I am representative in Great Britain) is named the "Fraternite Musulmane," and is a very strong body and active. In Germany, there is a Mosque in Berlin, with a number of Germans who are Muslims. In America, there is a Mosque in Chicago, and I was recently honoured by being asked to visit the Chicago University to speak on "Islamic History." In the Argentine Republic, there is a very influential Muslim population, with an Arabic journal *El Argentino*. Brazil counts thousands of Muslims. In Holland and Belgium, there are nationals of those countries who came to Islam. In Hungary, there is a strong community with some illustrious names. Those who prophesied the decline of Islam have seen their predictions falsified, for Islam is gaining ground throughout the world. In Australia, there are, today, upwards of twenty Mosques. South Africa reckons numbers where sometime ago none existed. This is the present picture and, I venture to think, is a source of gratification to Muslims when one considers that Christianity with its millions of pounds, thousands of missionaries, books without number, and free distribution of thousands of Bibles, can make but little headway abroad, whilst, in countries nominally Christian, the bulk of the people never enter a church. We must not relax our efforts in any way, for it seems that a new missionary campaign is in the air. Muslims! it is our duty to present to the whole world the imperishable truth given to humanity in the glorious pages of that imperishable book, the Holy Koran. Islam offers to a world torn by dissension and false doctrines, the one Path of Peace. Today, when a weary world seeks consolation, it is Islam and Islam alone that can guide a stricken humanity. Muslims! be up and doing, and bring to the Light those who are now groping in darkness.

This letter challenges thought and proves that Islam has a world program which Christendom cannot ignore. What are the present factors in the missionary problem?

I. Extent and Numbers. Statistics are dry and often bewildering, yet it is only by statistics that we can measure the present expansion of a religion which began in the sixth century with a minority of one man who claimed to be God's last messenger.

Today the number of those who profess and call themselves Mohammedans is nearly two hundred and thirty-five million. In southeastern Europe (omitting the scattered groups of Britain and France as negligible in number, but not in their influence) there are three and a half million. They are found chiefly in Albania, Bulgaria, Greece and Montenegro. Add to these a little over fifteen millions in European and Asiatic Russia and nearly two hundred thousand in South America (chiefly Brazil and Guiana).

Pass to the two great continents and the island world where Islam has made its conquests. In Africa there are nearly fifty million followers of the Arabian prophet and they are found everywhere except in the southwestern portion of the continent. In the Belgian and French Congo, Liberia, Mozambique, Somaliland; around the Lakes and Zanzibar and in Madagascar, on the west coast in Senegal, Guinea, Dahomey; in Uganda, Abyssinia, Kenya, Tanganyika; in Sierra Leone and the Gold Coast, Togoland and the



Cameroons; nearly eleven million in Nigeria and last but not least the solid belt of Moslem countries on the north, Egypt, the Sudan, Tripoli, Tunisia, Algeria and Morocco.

In Asia every country has its Moslem problem except Japan and Korea. In China there are about nine millions; in the Philippine Islands nearly six hundred thousand; in the Dutch East Indies over thirty-six millions; India has the largest Moslem population of any mission field in the world—over sixty-nine million. In Bengal province alone there are twenty-five million Moslems. Western and central Asia are almost wholly Mohammedan and here there are still great unoccupied fields that challenge pioneer effort. Shrouded in mystery and hidden behind the Himalaya ranges Afghanistan touches Bussia, India, Persia and China—a land full of political significance and strategic position with a strong and virile people, yet without a witness for Christ. The few and far-scattered mission stations in Central Asia are like little candles burning in the night of Islam—Bokhara, Kashgar, Yarkand, Urumtsi—who even remembers them in prayer? In Arabia, Persia, Turkestan, Iraq, Palestine, Syria and Turkey the social, intellectual and religious outlook of the population was for long centuries through the window of Islam—and the window was barred.

II. The Hour Is Ripe. A new day has arrived, a day of opportunity and responsibility. The dawn "came up like thunder" during the World War which shook the House of Islam to its very foundations. The Moslem world is in revolution. The fountains of its great deep have broken up. From within and from without mighty forces, often contrary and seldom under control, are striving for supremacy. Politically, the old world of Islam with its caliphate and arrogant Moslem law, its rigid social code, its slavery trade and slavery is gone. Nearly everywhere the doors of access have been torn off their hinges or nailed open. Four fifths of the vast populations mentioned above are encreasingly accessible to every method of missionary approach.

This is true, for example, of all British India, the Dutch East Indies, Persia, Mesopotamia, China, the Balkans, the whole of North Africa and Central, East and West Africa with the possible exception of Northern Nigeria. Even there and in Central Arabia and Afghanistan the hinges are creaking and hands from within are fumbling at the lock. A half century ago missionaries died in some of these lands hammering at closed doors, and the Church despaired of entrance. Today, there is overwhelming evidence that the hour is ripe for evangelism. The highways for the Gospel are preparing. Thousands of miles of railways and motor roads have been built in Africa and Asia within two decades. The distance between Baghdad and Damascus, the old caliph cities, can be covered in nineteen hours by motor. Aeroplanes carry the mails across pathless deserts. Persia and Morocco are building highways; Abyssinia's capital is a railway terminus. Moslems formerly travelled to one center, Mecca. Now they are travelling everywhere. Thousands find their way to Paris and other European capitals. The press, the cinema and the highly colored advertising boards in every city are highways into the minds of the masses and create a thousand points of contact with Western civilization. All this tends to disintegrate the old Islamic standards and ideals. Education has become the first demand of nationalists in their effort at reform. Literacy in India and Egypt is markedly increasing. The Moslem press was never so active as it is today. In social reform, it is often the ally of Christianity; this is especially true in combating the evils of the liquor traffic. In Turkey and Egypt women are leading a new movement of emancipation. They are discarding the veil and demand monogamy. They seek to abolish the Islamic law by which by repetition of a mere formula divorce is possible.

All these currents of thought and life are rising as a tide against

Islam with its ancient tradition of a Church-State and undermining its very foundations. A new Islam has arisen among the educated classes which, in various forms, at Woking, Lahore, Aligarh, Angora and Cairo, is in open rebellion against ancient tradition. These Moslems are "open-minded enough to violate Koranic law and independent enough to tread the road of progress rather than be fettered by seventh-century religious legislation."

There are, it is true, reactions. The old Islam dies hard and the warlike spirit of fanaticism needs only a leader and an appeal based

on real or imagined injustice to be Nevertheless, the outinflamed. standing fact is that the world of Islam is "on trek." Their souls will find no true rest until they rest in Christ. Reports that come from every land indicate, in the words of the Jerusalem Conference, "a new willingness to hear the Gospel message, and much less antagonism than in former days. The number of inquiries is increasing everywhere, and public baptisms are not only possible but more frequent among the educated classes, especially the young men. Some have lost their moorings and are adrift on a sea of unbelief: with others there is an eager and intelligent spirit of inquiry in regard to religion. Now is the supreme opportunity for winning these future leaders for Christ."

THE MOSQUE AT WOKING, SURREY Aligarh (in India) and Woking (in England) stand for a new type of Moslem apologetic.

III. The Unfinished Task. Of Moslem lands and peoples it may be said what is recorded of the Greek widows: "They are neglected in the daily ministration." The unoccupied fields of the world are largely Mohammedan lands. I know of no missionary working among the two hundred thousand Mohammedans of South America, nor among the eight hundred and thirty thousand of Albania, nor is there a single Protestant society at work among the fifteen million Moslems of Russia. A map of the mission stations in Africa indicates at a glance that pagan Africa is largely occupied, but Moslem Africa still has vast areas of population without a witness for Christ. Abyssinia has two million Mohammedans and in the French Congo there are five million seven hundred thousand. It is no exaggeration to say that in both of these regions there is scarcely one worker specially qualified or designated to carry the Gospel to these Moslem

[October

millions. The missionary forces in Morocco are utterly inadequate for the needs of its more than five million people. The same is true of Northern Nigeria, the Anglo-Egyptian Sudan and Tanganiyka.

In Asia, the Mohammedans of China and India are an outstanding problem because of their long neglect on the part of the Church of Jesus Christ. In a series of conferences held in 1924, it was the unanimous judgment of leading missionaries that Moslem India is in a very real sense an unoccupied field. Little special work for Moslems is carried on although there are sixty-nine million of them. There are large cities like Bombay, Lucknow, Delhi and Lahore, where formerly there was special effort to win Moslems, but where now there are few missionaries wholly devoted to this task.

While there are more than five thousand missionaries in India, the number of these who are specially prepared and set apart for the evangelization of Moslems is pitifully small.

Though, on the other hand, it may be said that there are many places where missionaries are giving part of their time to Moslems, yet, even when one considers all this, it is still clear that there is such a serious lack of attention being given to the Moslem problem in proportion to its importance that its adequate consideration by all missions in India is urgently required.

The most tragic chapter in the elaborate survey prepared a few years ago on "The Christian Occupation of China" is that which deals with the neglected Mohammedans. A number of centers are pointed out where work should be begun: Peking, Tientsin, Nanking, Tsinan, Kaifeng, Sianfu, Chengtu, Yunnanfu, Canton, Kweilin, Lanchowfu, Kirin, Moukden and Kweihwating. Yet today there is scarcely a missionary devoting himself entirely to this important element in the population. In China, the Moslems are more friendly than perhaps in any other land and the opportunity through medical missions and translation and distribution of literature is a challenge to the Chinese Church and the churches of Christendom.

Arabia, the cradle of Islam, still has great provinces without a witness for Christ: Nejd, Asir, the hill country of Yemen, the whole of Hadramaut, the Northern Bedouin tribes and the holy land of the Hejaz. What has proved possible in East Arabia through pioneer effort on the Persian Gulf is possible today for every part of the peninsula. Where are the men and women who will occupy these fields?

IV. Signs of the Harvest. Generally speaking, many of these Moslem lands have proved barren soil after more than half a century of missionary effort; with the exception of India and the East Indies, where there are thousands of converts and hundreds of baptisms every year. The great dark belt of solid Islamic empire from Morocco to Turkestan does not yet yield a large harvest of souls.

In Arabia, the faithful fishermen have labored the long night of

thirty-five years—how off they toiled in the rowing and the wind was contrary! The total number of converts after all these years was less than the number of the years of waiting. But the tide has turned at last. There have been public baptisms and men and women who forsook all for Christ are preaching His cross to others. We saw twenty-two adults baptized publicly at Isfahan on July 4th, this year. All were bold to confess the Christ. According to Doctor Robert E. Speer, Persia is today "the most open door to Islam." Mirza Ibrahim who died by torture in the dungeon at Tabriz in 1890 witnessed a good confession:

"One night when he witnessed for Christ to his fellow-prisoners, they fell upon him, kicked him, and took turns choking him. His throat swelled so that he could scarcely swallow or speak, and, on Sunday, May 14, 1893, he died from his injuries. When the Crown Prince was informed of his death, he asked, 'How did he die?' And the jailor answered, 'He died like a Christian.'"

The blood of such has been the seed of the Church.

"Twenty years ago," said Kasha Moorhatch, "it was impossible for a Moslem to shake hands with a Christian, but now, not only do they shake hands, but, like Orientals, they quite often kiss each other. Then it was a death penalty for a Christian to speak before Moslem fanatics about the divinity of Christ, but now, if a Christian is well informed in language and intelligent in speech, he can say openly that Christ is God-Man, the only Mediator, outside of Whom all else are sinners incapable of mediatorship. Then it was impossible to sit with Moslems at one table, but today, among the higher classes, it is very common and free. Twenty years ago it was dangerous to preach in one of the Moslem languages in the presence of Moslems, but today any intelligent man who knows the language can speak about the Trinity, the Atonement, the New Birth, and can openly condemn Islam as a religion of pure formalism." This testimony is true. The tactful presentation of the old Gospel story meets with response everywhere in Persia.

In every mission station in Persia there are growing groups of believers who witness the good confession. As a woman in Teheran put it, "The ground has been broken up and softened by the rain and is open for the seed. The old days of the hard closed soil are passed." Everywhere the sower goes forth to sow. The Bible Societies have doubled their circulation in Bible lands in recent years. During the past two years hundreds of gospels have found willing hands to accept them even in the old Mohammedan Al Azhar University. A Bible I presented to their ancient library in 1916 was being read there during Ramadhan this year.

In Abyssinia there has been a movement toward Christianity on the part of Mohammedans led by Sheikh Zakariya, resulting in over six thousand forsaking Islam and becoming Bible Christians. Everywhere there are groups of inquirers and in many places hundreds of secret disciples. It was an inspiration in 1922 to visit large churches in Java and Sumatra entirely composed of converts from Islam—a total of some forty thousand. In Bengal there are said to be sixteen thousand Moslem converts in the Church of Christ.

A few months ago I spoke to a Bible class of one hundred and thirty young men and boys at Omdurman (Egyptian Sudan), all of them Mohammedans by birth. My theme was the friendship of Paul with Jesus Christ. This I said had three stages: to know Him historically, to know Him as a living Person in His resurrection power, and to know something of the fellowship of His suffering. Under the very shadow of the old ruined tomb of the Khalifa these sons and grandsons of the warriors that fought for Islam with fire and sword listened to my challenge to accept Christ and follow Him in the battle for the Truth and for Purity—if need be to die for Him. And their black eyes flashed back a message of "We are ready" that I shall never forget. Some are now awaiting baptism. "Say ye not yet four months and then cometh the harvest? Behold I say unto you lift up your eyes and look on the fields that they are white already unto harvest."

• Where are the reapers? *That* is the missionary problem today in the world of Islam. Who will go and who will send?

	Moslem Populations	Proportion
North America	11,000	to Total 1 in 10,009
Central and South America	174351	1  in  10,009 1  in  500
	25,000	
Australia		1 in 1,400
Polynesia	$15,000 \\ 7,058,949$	1 70
Europe * Africa	7,008,949	1 in 70
	1 000 000	o · .
Abyssinia	4,000,000	2 in 5
Belgian Congo	1,764,000	1 in 6
British Africa	15,585,990	1  in  3
British African mandates	626,000	1  in  10
Egypt	11,658,148	11 in 12
French Africa	24,858,204	2 in 3
French African mandates	750,000	1 in 4
Italian Africa	1,549,000	5 in 6
Portuguese Africa	230,000	1 in $13$
Spanish Africa	594,500	6 in 7
Other Countries	382,500	
Asia		
Afghanistan	12,000,000	Total
Arabia	10,000,000	Total
British Asia	71,245,772	2 in 9
British Asian mandates	3,411,590	8 in 9
China and Dependencies	9,136,000	1 in 45
Dutch East Indies	36,000,000	3 in 4
French Asia	341,860	1 in 70
Persia	9,350,000	49 in 50
Russian Asia	10,200,000	1 in 3
Turkey	8,350,000	8 in 9
Other Countries	1,245,000	1 in 15
Total Moslem Population	240,562,864	1 in 7

#### SURVEY OF THE MOSLEM WORLD

\* Chiefly in Albania, Bulgaria, Greece, Hungary, Czecho-Slovakia, Yugo-Slavia, Rumania and Russia.

## Missionary Societies Doing Special Work for Mohammedans

Societies	Fields	Moslem Population	Workers among Moslems	Types of Work	Results Reported
CANADA			-		
United Church of Canada	China—Honan (North)	15,000 families	3 part time	Ev., ed., med.	Few converts; 1 evang.; severe persecution.
Sudan Interior Mission	French Sudan, Nigeria	10,000,000	25	Evangelistic	Slight; signs encouraging.
UNITED STATES					
American Board of Commissioners	Turkey Syria Greece	7,000,000 (Turkey)	103	Ed., med., ev., social	Decompition of friendlinesses study of Terre
American Board of Commissioners	Turkey, Syria, creece	1,000,000 (Turkey)	100	Eu., meu., ev., sociai	Recognition of friendliness; study of Jesus by few enquirers.
American Christian Lit. Soc. for Moslems	Moslems in all lands		Assists Societies	Literature	Many enquirers.
American University at Cairo	Egypt	12,000,000		Educational	1 convert in 6 years; characters influenced;
					occasional conversions.
Christian and Missionary Alliance	Palestine, China			Evangelistic	
Church of the Brethren	India (Bombay Pres.), Nigeria		2	Just started	
Churches of God	India	1,000,000	10	Ev., ed.	About 100 converts.
Lutheran Orient Mission Society	Kurdistan		5	Ev., ed., med.	· · · · · · · · · · · · · · ·
Methodist Episcopal Board F. M	India, Malaysia, Africa			Ev., ed., med.	
Methodist Episcopal (Women)	Arrica, India, Unina			Ev., ed., med.	
Presbyterian Church, U. S. A.	India, Syria, Irak	15,000,000		Ev., med., lit., etc.	
United Presbyterian Church	,			Ev., ed., med.	150 converts in Egypt; some adult baptisms in Sudan; some from Sweeper class and high castes in India.
Protestant Episcopal Church in U. S. A	Philippines, China, Liberia		3 (2 more in prospect)		Few.
Reformed Church in America	Arabia, Mesopotamia	8,000,000	42	Ev., ed., med.	Hostility overcome; Arabia opened; 6 bap-
Defermed Church in II S	Maganatamia		2	Ed.	tized in last 2 years.
Reformed Church in U. S		185,000	1 whole, 1 part time, 1		No conversions.
,	·	100,000	preparing	Dig cu.	No conversions.
ENGLAND			1 1 8		
Bible Lands Missions Aid Society				Assists missions	· · · · · · · · · · · · · · · · · · ·
Church Missionary Society	Nigeria, W. Africa; Egypt, Su-	105,000,000	Approximately 364 (in-	Ev., ed., med., lit.	· · · · · · · · · · · · · · ·
Church of England Zenana M. S	dan, Palestine, Persia, India		cluding wives) 10 whole, 35 part time	Ev., ed., med.	
Egypt General Mission	Egynt	10,000,000		Ev., ed.	······
Friends Foreign Mission	India, Near East	65,000 (India)		Ev. in India, lit. in Near East	
Jerusalem and East Mission	Palestine, Syria, Cyprus		15	Ed. mainly, med. and lit. started	Increased number of enquirers.
Nile Mission Press	Arabic-speaking world	100,000,000	5 foreign, 51 native	Literature	Some conversions; much general influence.
North Africa Mission	Morocco, Algeria, Tunisia, Tripoli	17,000,000	77	Ev., med., indus.	····
West Indian Mission to West Africa (Pon-					
gas Mission)			10	Ev., ed.	Indefinite; increase of interest.
Worldwide Evangelisation Crusade	Arabia, Afghanistan		6	Evangelistic	·····
SCOTLAND					
Edinburgh Medical M. S	Syria, Palestine		7	Med., ev.	Inquirers.
Southern Morocco Mission	Southern Morocco	6,000,000	26 foreign, 8 native	Ev., ed., med.	Scattered converts.
United Free Church of Scotland	Arabia, India, Africa	•••••	4 whole, others part time	Ev., ed., med.	Converts in India; no results appt. in Arabia.
THE CONTINENT					
Bethel Mission (Germany)	E. Africa	50,000	4 foreign, 20 native	Ev., ed., med.	5 converts; 10 catechumens.
Danish Mission				Evangelistic	······
Evangelical Swedish Mission	Somaliland, Abyssinia			•••••	
ferman Baptists	Russia, South	200,000 (?)	1	Evangelistic	Encouraging.
Herman Orient Mission	Bulgaria, Persia, Turkey, Syria		2	Ev., ed., med.	300 Christians, forced into Islam during the
Carmel Mission	Palestine	50,000	11	Ev., ed., med.	war, return to Christian Church. Mohammedans who accept Gospel sent to
Neukirchen Mission Institute	Java	7,000,000	15 missionaries, 11 wives,	Ev., ed., med.	mission schools. 2,995 baptized up to close of 1925; 207
			5 doctors, 18 unmarried lady missionaries		baptized last year; 166 under instruction.
Rhenish-Westphalian Deaconesses' Society .	Jerusalem Cairo		lady missionaries	Medical	Moslem patients treated in hospitals and
include in ostplantal Deaconcessos Society .	o or usaroni, carro			neuroar	elinics.
Chenish Missionary Society	East Indies				
dennonite Union	Java, Sumatra		9	Ev., ed., med.	2,000 converts.
Netherlands Missionary Society	E. Java	7,000,000		Ev., ed., med.	16,000 converts.
Netherlands Missionary Union	W. Java	7,000,000		Ev., ed., med.	7,000 converts.
Reformed Church in Netherlands Jtrecht Mission Union		8,000,000	150	Ev., ed., med.	4,000 converts.
wedish Alliance Mission	North China India	28,500 (China)	3 1 in India	Ev. in India, lit. in China	1 enquirer in China; work in India new.
	E. Turkestan	28,500 (China)		Ev., ed., med.	76 church members; growing interest.
Wedish Missionary Society					
wedish Missionary Society Vomen Missionary Workers (Swedish)	N. Africa, India	About 1,000,000			150 converts.

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MISSIONARY SOCIETIES	DOING	SPECIAL	WORK	FOR	MOHAMMEDANS—Continued

Societies	Fields	Moslem Population	Workers among Moslems	Types of Work	Results Reported
AFRICA Algiers Mission Band	Algeria, Tunisia	8,000,000	30	Ev., lit.	Desire for Scriptures and Christian litera-
Swedish Mission	Egypt	•	15	Ev., ed., social	ture; homes opened; classes for children. Several confessions.

## Protestant Missionary Societies Doing Work Incidentally for Moslems

Societies	Fields	Workers Touch'g Moslem	s Kinds of Work	Results Reported
CANADA	<u></u>		·	
Inited Church of Canada	Central India	All in contact	Med., ed. and zenana	Not many open conversions.
1	Central India	I'll ill contact	meu., eu. and zenana	not many open conversions.
UNITED STATES				
merican Bible Society	Near East, Philippines, Sudan, Arabia		Bibles and colportage	••••••
American University of Beirut	Svria	190 teachers and assists		About 500 Moslem students a year.
hina Inland Mission	China	26	Ev. and med.	Slow; promising.
Evangelical Synod of N. A.	Central India			
merican Friends	Palestine, E. Africa	23	Ev., ed., med., social	Good results in Palestine; little in Kenya Colony.
ugustana Synod	China Tanganyika (Africa)			· · · · · · · · · · · · · · · · · · ·
ational Baptist Convention	Liberia			
eventh Day Baptist M. S	China, Java, West Indies			· · · · · · · · · · · · · · · · · · ·
ible Lands Gospel Mission	Svria Palestine			 
lethodist Episcopal Board F. M	N. Africa, Europe, India, Malavsia,	- -		
	China	6 or 8	Ev., ed., med.	
orwegian M. S. (American)	Camerouns			
eformed Presbyterian Church in N. A	Asia Minor Syria Island of Cyprus	8	Ev., ed., med.	Interest awakened.
eandinavian Alliance	India		Evangelistic	
outhern Baptist Convention	Nigeria Palestino Syria	34	Ev., ed., med.	16,284 members.
nited Brethren in Christ	Signa Loona		Ev., ed., med.	
nited Christian M. S.	Ohina Leone West Indian	•••••	Liv., eu., mea.	······
esleyan Methodist Connection	Unina, Java, west indies	18	The model in A fluits	9
csleyan methodist connection	India, Sterra Leone	18	Ev., med. in Africa; ev.,	some conversions.
omen's Union Missionery Society		4	ed. in India	
oman's Union Missionary Society	United Provinces (India)	4 stations	Med., ed., indus., zenana	•••••••
			and orphanage	
orld's Sunday School Association	Egypt, Syria, Palestine	3	Ev., ed.	Increased attendance, especially in Egypt and Sudan.
oung Men's Christian Association	Egypt, Palestine, Syria, Turkey,			
	Persia, Irak, India	* * * * * * * * * * * *	Ed., soc., lit.	·····
ENGLAND			• • • • • • •	
ritish and Foreign Bible Society	All Moslom lands		Bibles and colportage	
hristian Lit. Soc. for India and Africa	India Africa		Divice and corportage	
ondon Missionary Society	India, Africa	• • • • • • • • • • • •	Plan to make work for	
and anisolonary society	India, Alfrica			
			Moslems part of 5-year	
resbyterian Church of England	M 1. 1. T. 31	0 mon and momon	campaign	Beaulte discoursisting
gions Beyond Mission	Malaysia, India	9 men and women	Ev., ed., med.	Results disappointing.
Justian Arman	India	• • • • • • • • • • • •	· · · · · · · · · · · · · · · · · · ·	· · · · · · · · · · · · · · · · · · ·
lvation Army	India, Java, China, W. Africa		Evangelistic	Some converts.
ripture Gift Mission	Moslem lands	• • • • • • • • • • • •		
P. C. Knowledge	China, Africa, India	• • • • • • • • • • • •	Lit. supplied to Church	• • • • • • • • • • • •
			of England missions	
c. for Propagation of Gospel	India	1 in training	· · · · · · · · · · · · · · · · · · ·	••••••
dan United Mission	Nigeria, French Equatorial Africa;		Ev., ed., med.	Few conversions; Government opposed.
	Anglo-Egyptian Sudan			
esleyan Methodist	India, W. Africa			Recently decided to appoint 2 missionaries for special Moslem wor
	India, Ceylon		Ev., ed., med.	Some conversions in India.
SCOTLAND	, <b>.</b>	:		
much of Castland	Punjab (India)	i		
urch of Seotland	India, China, Syria, Palestine, Egypt	·····	~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~	*****
tional Bible Society	india, onina, syria, ratestine, iigypt	5 workers and native col-	Scripture distribution	Increased interest.
		porters		
iginal Secession Church of Scotland	Central Provinces (India)	••••••		
THE CONTINENT	,	i		
rlin Missionary Society	and E Africa China			T the state of the
and another y Nuclety	5. and E. Arrica, Unina		Ev. and educational	In villages where there are Christian schools, Mohammedans try
rongoligal Luthoron (Lainsig)				found Islamic schools.
vangelical Lutheran (Leipzig)	India, Africa		Evangelistic	Some conversions.
rusalem Union (Germany)	Palestine	1 foreign and 13 native		Work among Arabic-speaking people.
etherlands Bible Society	East Indies	3	Translate Bible	
(enro wissionary Society (Sweden)	India, French Equatorial Africa	19 in India	Ev., ed., med., orphanages	Few converts; seeking to stop spread of Islam in Africa.
rebro Missionary Society (Sweden)				

## The Rise and Fall of Islam

BY PROFESSOR JULIUS F. RICHTER, BERLIN, GERMANY Author of "Protestant Missions in the Near East," etc., etc.

I SLAM is one of the gigantic facts of history. It is the more fascinating as it is one of the rare developments of equal dimension which has gone on from its beginning to the present day in the full light of history. There was the prophet at Mecca infusing a burning enthusiasm into the hearts and minds of his followers. There was the unheard of series of victories in the West and the East by which in the course of a single century an empire was equal, if not superior to the old Roman Empire. When the vital power of one nation seemed to be exhausted, another nation was at hand ready to lift again the sinking banner and to lead on to new victories.

Even such terrible tragedies as the barbarous onslaughts of the Mongol hordes under Jengiskhan and Hulagu stopped only for a short time this brilliant career, or only seemed to change the scene of action. The history of the victorious march of the Arab armies from Medina to Poitiers and Tours, the foundation of the Mogul Empire in India and the rule of its first three or four emperors, the conquest of the Balkan and of the Danube countries up to Vienna, belong to the most brilliant chapters of history.

But it was not only an external history of bloody battles and ruined towns, it was to a great extent, also, a chapter of cultural development. The creation of the Moslem science of theology and of laws, within the short period of scarcely four hundred years, was an achievement in some ways comparable to the development of the Christian dogma from St. Paul to St. Augustine. In Islam, too, at the end of the creative period, there stands one of the really great men of history, Al Ghazali, who is the comprehensive mind closing the first and opening the second period of the spiritual evolution of the Moslem mind. We must not look at these events from the standpoint of the irreparable losses of the Christian Church, or of the failure of the crusades as a hopeless attempt to crush the dreaded enemy, or the most astounding growth of an anti-Christian heresy. Such points of view will bias us against the greatness of Moslem achievements.

After these glorious beginings, what does history teach? Slow yet irresistible disintegration, tumbling down with increasing speed from a unique height of power and splendor—and a terrible fall. The description we give in the following paragraphs represents only one side of the tragedy, but other articles will supplement this so that we think it worth while to concentrate attention on this catastrophe, one of the most arresting chapters that have passed before our eyes during the last decade and a half.

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THE INTERIOR OF THE FAMOUS MOSQUE OF SANCTA SOPHIA IN CONSTANTINOPLE This was built by the Emperor Justinian in 532 as a Christian Church. Its pillars, on the side (first floor) were taken from the temple of Diana at Ephesus. After the capture of Constantinople by the Turks in 1453, it was turned into a mosque. The large disks display the names of Mohammedan saints. When will the mosque again become a church?

Through many a long year, Islam has experienced a succession of reverses. These began in Western Europe. Since the victory of Charles Martel at Poitiers, the flood of Mohammedanism has receded; one part of Spain after the other, Lower Italy, Sicily, Sardinia, Corsica, and the Balearic Isles, were freed from the yoke. It was a hard struggle, lasting several centuries. At the beginning of the fourteenth century, the greater part of Eastern Europe was under Mohammedan sway. But then came a reaction. The Russians fought against the Moslems, and, in the course of the struggle, which lasted some hundreds of years, they became experts in the art of war and in the subtleties of diplomacy. The absorption by Russia of territories, that were formerly Mohammedan, continued throughout the nineteenth century. In 1800 Georgia, and in 1828, 1829, and 1878, parts of Armenia were annexed, while from 1844 to 1887 the Trans-Caspian territory and Turkestan, the ancestral homes of the Turks in Asia, were subjugated. A third series of Mohammedan reverses dates from 1683, when John Sobieski raised the siege of Vienna. The Austrians gradually gaining courage, after struggles that lasted several decades, succeeded in driving the Turks back from the Leitha across the Danube, and regained possession of Hungarv.

In the nineteenth century, a fourth movement has taken place, whereby the power of Islam has been still further curtailed. The "Sick Man on the Bosporus" had to suffer the amputation of one limb of his unwieldy body after the other. Provinces have either been made into independent kingdoms, or have been placed under the protection of European powers. Thus, in 1829, the Turkish Empire lost Greece and Servia, in 1830 Algeria, in 1858 Rumania, in 1878 Cyprus, Bosnia, Herzegovina, Montenegro and Bulgaria, in 1882 Egypt and Tunis, and in 1898 the Island of Crete. In 1911, the Christian Balkan states wrested by far the greater part of Turkeyin-Europe from the Ottoman Empire. In 1912, Italy annexed Tripolitania. The World War sealed the doom of the Ottoman Empire. What has remained after the total collapse is a national republic which can no longer be said to be based on Islam as a religion.

Turkey is only a comparatively small part of the region formerly under Mohammedan rule. What else remains today of the former realm of Islam? There was a time when the Sudan, the Fulbe and Hausa States of West Africa, Zanzibar and the whole of East Africa as far as the Lakes, in fact as far as the Upper Congo, were ruled by Mohammedan princes. Today the two Christian powers of France and Britain have divided these territories between them.

There was a time when India, from the Himalayas to Cape Cormorin, was governed by the great Moguls in Delhi and their vassals; but years ago the last maharajah bowed his proud neck before Christian Britain. There was a time when the Mohammedans were mas-

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ters of the Red Sea and of the Indian Ocean. Today Britain is mistress of these seas, and the converging points of the trade routes which cross their waters are under her control for Gibraltar, Malta, Aden, Perim, Penang and Singapore are important connecting links of the British Empire. Of the two hundred and thirty-five millions of Mohammedans, only about twenty millions are at present under Moslem rule, while two hundred and fifteen millions are under Christian rule.

It was disastrous for Islam that from the twelfth century the Turks assumed the leadership. From one point of view, this was an advantage. Through the centuries of their world empire, the Arabs have never lost their Bedouin characteristics. They have never learned statecraft. Their history is a record of ambitious cliques and reckless adventurers. The Turks, on the contrary, were a people with a capacity for rule. By nature excellent soldiers, they founded a lasting government. But they did not take kindly to civilization. Four great nationalities have played a leading part in the internal and external history of Islam; the Arabs, the Persians, the Mongols and the Turks. The first three introduced splendid epochs of civilization and stood, at various times, in the foremost rank of general culture-the Arabs in Egypt, Morocco and Spain; the Persians in their own country; and the Mongols in India. They achieved great things in architecture, philosophy, geography, and astronomy. They produced poets and religious thinkers of worldwide renown. Nothing of all this is to be found among the Turks, no truly great poet, no explorer of the unknown, no fruitful, constructive ideas in art. They rule with the mailed fist, and their rule is a curse for the peoples subject to them. Under their rule were found representatives of more gifted nations-Greeks, Egyptians, Macedonians, Armenians. As long as these languished under the Turkish yoke, they deteriorated outwardly and inwardly. Freed from Turkish tyranny, they recover. Think what Greece, Bulgaria, Servia, Cyprus, and Egypt have become since their liberation, and we realize the curse of Turkish control. In the whole range of history, we can hardly find a nation that has done so little for civilization after seven centuries of unrivalled opportunity.

There are four chief causes of decay in Islam.

(1) Mohammedan governments have proved incapable of developing the economical resources of their lands and of helping the population of these lands to thrive. In 1875, a man who knew, Mustafa Fazil Pasha, a brother of the Khedive of Egypt, wrote to the Sultan:

Your Majesty's subjects, of whatever faith they may be, fall into two classes, viz: the ruthlessly oppressing and the mercilessly oppressed. Industry, agriculture, trade—all lie prone in the empire. When a man can exploit his neighbour, he takes no pains to improve his mind or his field; and where tyranny and extortion reign, no one can hope for the fruit of his labor, and no one works. Every passing year robs us of our foreign support. All the European statesmen, on regarding the actions of your officials, exclaim: "That government is incapable of reform, it is doomed to destruction." Well, sire, are such prophecies lies?\*

(2) Hand in hand with this economic incapacity goes international political incapacity, which has never known how to settle disputes and establish lasting peace and order. First of all, there was the national enmity between Turks and Arabs. The northern half of the Ottoman Empire, as far south as Tripoli in Syria, was Turkish; the other half was Arab. Probably the Arabs are the nobler race; they feel it to be an injustice that the Turks have assumed the place of paramount authority in Islam, and that the Sultan should be regarded as Caliph. There was also bitter antagonism of Turks and Arabs alike against their Christian subjects. Further, Turkey had not been able to amalgamate with herself races nominally Mohammedan, such as the Druses, the Nusairiyeh, the Kurds, and the Mohammedan Albanians. Large provinces of the empire—Armenia, Kurdistan; Syria, nearly the whole of Turkey in Europe—were in a chronic state of ferment, that nowhere allows of peaceful settlement.

(3) A third cause of the decay of Islam is the contradiction between the teaching of Islam and established facts. That Moslems should be subject to the infidel Christians is an intolerable thought, which raises the fanaticism of Moslems to the boiling point. Yet nine tenths of all Mohammedans are subjects of Christian nations, and the rest are in more or less close dependence on Christian Europe. What a contradiction! There is the same anomaly in Mohammedan theology and learning. There have been centuries in which these have made great progress, but there was always a germ of death in them. That "winged word," with which Khalif Omar, or his Egyptian general Amr, is said to have excused the destruction of the invaluable library of Alexandria, "Either there is in these books what the Koran contains, and then they are superfluous; or they contain something different, and then they are false and noxious," reveals the fundamental genius of Islam. The only allowable task of science according to Mohammedans, is the codifying and explaining of the authoritative words of Allah in the Koran, as they definitively regulate all that bears on the common life, the mosque. the courts of law, the bazar, and even the Caliph's throne. But this artificial system of law, which the learned deduce from the Koran and the Sunna with hair-splitting exactitude, is in sharp conflict with stern reality. The Mohammedan higher schools exhaust themselves in an attempt to reconcile facts with the teaching of their sacred writings. The whole modern state would have to be remodeled, in order to be brought into conformity with the will of Allah, as propounded by the mullahs.

\* (Dr. Gundert, "Protestant Missions," 4th Ed., p. 257).

(4) In addition to all this, moral deterioration is eating at the vitals of Mohammedan nations. The Koran allows polygamy, one of the worst ethical errors of Mohammed. Polygamy is the rule, except where poverty enforces monogamy. The result is that even a greater degree of sensuality prevails in such nations than among Africans or Hindus. This carnality has borne fatal fruit. If the woman is but the plaything of the man and exists only to satisfy his lust, why need she be educated? The less she knows, the better. In the eyes of the man, she is but flesh. This general feeling has stood in the way of education of women. Unbridled fleshly desires, also, are fanciful and changeable. The slightest thing may cause antipathy, or at least indifference.

Never, perhaps, was the general decline of Islam more plainly set forth than at a conference of prominent and learned Mohammedans which met at Mecca from March 27 to April 10, 1899, to enquire into the reasons of this decline and to devise remedies. The chairman opened the proceedings with an assertion that in any two adjacent countries, districts, villages or homes, one of which is Mohammedan, the other non-Moslem, you will find the Moslems to be less energetic, worse organized in every respect, less skilful in the arts and trades than the non-Moslems, though the former may excel the latter in such other virtues as honesty, courage and liberality. In explanation of this sad state of things, the conference adduced no fewer than fifty-six causes, embracing the whole range of life—religious, political and social.

The learned Oxford Orientalist, Professor Margoliouth, concludes his report of this significant conference by raising the weighty question, "Has Islam any golden age to look back on, except in the sense that at one time Mohammedan sultans were a terror to their neighbours, whereas now their neighbours are safe from their raids?" In answer, he asserts that "there is no real abuse current in Mohammedan states from which they have ever been free, except by accident for a limited time..... The days of the 'Pious Caliphs.' could they be reproduced, would mean no progress even in the most backward Islamic countries. The strengthening of Islam, if it is not to be a calamity to the whole world, is not to be effected by the reproduction of a barbarous past, but by an attempt to utilize the vast force which Islam represents, as a factor in the real progress of the civilizing and ennobling of the race. Whether this can be done, or the whole of this huge capital must be 'written off,' is the question which reformers have to solve "+

<sup>† (&</sup>quot;East and West," 1907, p. 393).

#### IMPORTANT HISTORICAL DATES - MOSLEM AND CHRISTIAN

C. 4 B. C.	The Birth of Jesus, the Christ.
C. 29 A. D.	The Crucifizion and Resurrection of Christ.
312 A. D.	Emperor Constantine converted in Italy.
389 A. D.	Christianity supreme in Roman Empire.
C. 570 A. D.	Birth of Mohammed in Mecca.
622 A. D.	Hegira-Flight of Mohammed from Mecca.
632 A. D.	Death of Mohammed in Mecca.
636 A. D.	Capture of Jerusalem by Caliph Omar.
642 A. D.	John of Damascus preaches to Moslems.
8th Century	Moslem conquest of Persia.
732 A. D.	Defeat of Mohammedans in West Europe at Tours.
742 A. D.	First mosque built in China.
830 A. D.	Al Kindy, a Christian Arab, issues his "Apology."
1000 A. D.	Moslems invade India.
1096 - 1272	The Crusades for control of Jerusalem.
1182 - 1226	Francis of Assisi preaches in Palestine.
1235 - 1315	Raymund Lull, missionary in North Africa.
1453	Constantinople captured. Sheikh-ul-Islam established.
1492	Mohammedans driven from Spain by Ferdinand II.
1525 - 1707	Mogul Empire in India.
1683	Eastern Europe checks advance of Turks at Vienna.
1740-1780	Wahabi reform spreads over Arabia (except Oman).
1806-1812	Henry Martyn, missionary in India, Arabia, Persia.
1820	Levi Parsons and Pliny Fisk reach Smyrna from America.
1850-1891	Bishop T. Valpy French, missionary in India and Arabia.
1826	English Church Missionary Society enters Egypt.
1831	American Board missionaries begins work in Constantinople.
1833	American Presbyterians begins work in Tabriz, Persia.
1847	Eli Smith of Syria begins translation of Bible into Arabic.
1875	English Church Missionary Society begins work in Persia.
1885-1887	Ion Keith-Falconer establishes work in Arabia.
1889	James Cantine and Samuel M. Zwemer found Arabian Mis-
	sion of the Reformed Church in America.
1906	New constitution proclaimed in Persia.
1908	Young Turks proclaim new constitution.
1924	Caliphate abolished in Turkey.
1924	Ibn Saoud, Wahabi ruler of the Nejd, captures Mecca.
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#### HOW ISLAM SPREAD

**SLAM** is a missionary religion and was spread by force of arms. The three choices offered the conquered are: acceptance of Islam, the payment of tribute or death.

Three periods mark the sweep of Mohammed's followers over Syria and North Africa and later over parts of Asia and Europe:

I. A. D. 630-800—Early caliphs—conquest of Arabia, Syria, Persia, North Africa and the peaceful penetration of China.

II. A. D. 1280-1480-The Ottoman Turks and Moguls of India: conquest of Afghanistan, Turkestan, India, Java, Malaysia, Serbia and Bosnia.

III. A. D. 1780-1906-Modern Islam-Dervish orders and Oman Arabs and pilgrims-conversion by penetration in Central Africa, Russia, the Philippines and elsewhere.

#### THE STRENGTH AND BEAUTIES OF ISLAM

1. The conception of the unity, omnipotence, omnipresence and mercy of God.

2. The brotherhood of all believers—without distinction of race, color, nationality or station.

3. Fidelity to the creed of Islam and its application to daily life.

4. Fearless witnessing to the faith, before all people and under all circumstances.

5. The missionary conception and the ambition to bring all mankind to acknowledge Allah and the Prophet.

6. The sense of the duty of all Moslems everywhere to win converts.

7. Insistence on cleansing (through ceremonial), antagonism to idolatry, opposition to intemperance and to many religious, social and physical evils.

#### MORAL AND SOCIAL EVILS OF ISLAM

THE inadequacy of the religion of Mohammed is seen in its effect on the lives of its followers. Mohammedan lands, such as Afghanistan, Turkey, Arabia, Persia and Morocco, show the results when Islam has full sway. Some of the evils are:

1. Low ideals involving ungoverned pride, lust, envy, treachery, vindictiveness and untruthfulness which were evident in Mohammed's own character.

2. Lax interpretation of many of the commandments, especially the third, sixth, seventh, eighth and ninth as based on the Koran.

3. Polygamy, easy divorce, slavery and attendant evils—especially the low status of women. The Arabs are the chief slave dealers of the world.

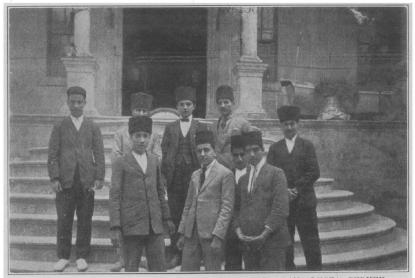
4. Illiteracy. From seventy per cent upward of Mohammedans in Moslem lands are illiterate. Some resulting evils are intellectual stagnation, narrowness, superstition, quackery, bigotry and blind adherence to tradition.

5. Narrow limits of education—largely confined to the Koran in strictly Moslem lands; the remaining education consisting of parental instruction.

6. Lack of a true sense of sin as relating to disregard of the moral and spiritual laws of God.

7. Lack of any idea of a God above, as an all-wise Heavenly Father. The Moslem creed includes agnostic, pantheistic and animistic elements. The misconception of God is responsible for the fatalism, formalism, and militarism among Moslems.

8. Lack of any conception of any adequate Saviour from sin or any indwelling Power to overcome sinful tendencies. There is a lack of faith in Jesus Christ as revealed in the gospels and of any clear idea of the Holy Spirit and His work.



MODERN EDUCATION-TURKISH STUDENTS IN THE ADANA LYCEA, TURKEY

### Moslems Breaking Away from Tradition

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS. Author of "The Christian Approach to Islam."

THE laws that control Islam are embodied in their sacred Koran and in their tradition. It is generally conceded that tradition is the more powerful of the two in controlling action. Change has always been looked upon with suspicion. Islam being considered a perfect religion in itself, change has been looked upon as evil and always to be opposed. As Principal Fairbairn says:

"Islam is the most inflexible of all positive religions. It is an elastic spirit placed in an iron framework. The progressive is sacrificed to the stationary."

Sir William Muir: "Swathed in the bands of the Koran, the Moslem faith is powerless to adapt itself to varying time and place, keep pace with the march of humanity, direct and purify the social life, and elevate mankind."

Lord Cromer: "The Moslem stands in everything on the ancient ways, because he is a Moslem, because the customs which are interwoven with his religion forbid him to change."

Palgrave: "Islamism is in itself stationary and was framed thus to remain. It justly repudiates all change, all development."

Lord Houghton: "The written book is there, the dead man's hand, stiff and motionless; whatever savours of vitality is by that alone convicted of heresy and defection." Stanley Poole: "No advance, no change has been admitted into orthodox Islam during the past thousand years."

Dr. Samuel Graham Wilson, after declaring that "Islam, as settled from the traditions by the great Imams, Abu Hanifa, Shafi, Ibn Malik, and Ibn Hanbal, must remain fixed," adds that, historically and actually, the dicta of our great writers are but partially true. Remarkable modifications have taken place in Islam in the past and conspicuous changes are occurring at the present time.

Since these statements were made by students of Islam, many changes have swept over the Islamic world, not as general move-



THE MODERN RULER OF TURKEY Mustafa Kemal Pasha and his very modern wife (recently divorced).

ments affecting all Moslem races alike, but chiefly affecting at different times and in various degrees a single people or nation. If we were to consider only one nation or race, we would not be justified in drawing conclusions of a sweeping character, but when we see so many different Islamic peoples moving away from their ancient mooring, although not all in the same direction or with the same speed, only one conclusion can be reached, namely, that Islam as a religion is not holding the followers of Mohammed in the ancient way. To change the figure, it is evident that the hitherto stagnant waters of the Moslem world are now being troubled through the impact of civilization and that much that Mohammedans regarded a generation ago as absolutely essential to the Moslem faith is now no

longer so regarded. One after another of the traditions that date from the days of Mohammed or of his immediate successors we now see set aside, sometimes by official acts, often by failure to observe on the part of the people, until, in some areas, as in Turkey, there are grounds for maintaining that no longer does religion dominate the state.

The point to be kept in mind is that Islam, which a generation ago was looked upon as static and incapable of change, is now in nearly all parts of the world changing both in its point of view and in its practices, and that many of these changes indicate a breaking away from traditions formerly considered as essential to that religion.

In imitation of Christian bodies of the West, Mohammedans

held in Mecca last June what they called an "All-World Moslem Congress," at the invitation of Abdul Aziz Ibn Saoud, the Wahabi King. They decided to hold an annual session during the time of the pilgrimage. In the report of the Congress, printed in the *London Times* of July 29, no reference is made to any discussion of the question of the Caliphate.

Mohammedan governments have been theocratic. Mohammed was both the temporal and spiritual head of his followers, and so have been his successors. Only when Moslems have lived under Christian governments has their religious life been separate from the affairs of the state. The Moslem ruler received his authority

from Allah and ruled by divine right. Today this authority is denied the Moslem chief of state whose right to govern is accorded him by the people governed. In a word, the people of Moslem states are demanding the right to choose their rulers and to have a voice in the making of the laws they are expected to obey. This movement is especially marked in Arabia, Persia, Egypt and Turkey.

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Moslems and Moslem governments have not been patrons of education. To the devoted follower of Mohammed, all wisdom is embodied in the Koran. All books and all teachings that deal with matters not contained in the Koran are to be repudiated as evil in

TRADITIONAL EDUCATION-A HODJA READING THE KORAN

character and vicious in influence. Moslem peoples have been notoriously backward in all forms of modern education—historical, physical and scientific. The traditions of Islam have been against it. Many Moslem youth, more enterprising and daring than the rank and file, in defiance of tradition, have, in one way and another, secured an education. These have studied the economic conditions of Moslem countries, noted their backward social, intellectual and moral condition, and have come to the conclusion that without a change Mohammedanism must be left behind in the struggle for existence. There has been a decided intellectual awakening in all Moslem countries and mostly within a single generation, although greatly accelerated within the last fiften years. In India the percentage of Moslems in school has risen from three percent thirty years ago to fifteen percent at the present time. A general movement toward Western education is marked in the East Indies, among the Moros in the

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Philippines, in Persia, Egypt, Arabia and Turkey. Mohammedan men and even women are to be found in increasing numbers in the colleges and universities of the West, while the privileges offered by Western schools in Moslem countries are eagerly sought. In most countries governed by Moslems, modern education has entered and holds a commanding position today. The best known of these are Egypt, Persia and Turkey, which have established school systems in which the sciences, history and one or more Western languages have

ىرىتى ئىرىيىر بۇركىيە فرا نەكرى

درس وکیلی خالص؛ محلس معارف اعضاسندن حاجیذهنی و فائر ومؤلفات شرعیه تدقیق هیئتی اعضاسـندن آیدوسـلی توفيقافندى مرحوملردن مركب قوميسيون محصوص طرفندن ١٣٣٣ سنهسنده تدقيق وتقدير ايدلش أولان ( تفصيل البيان فى تفسيرالغر آن ) نام غير مطبوع مفصل تفسيردن ملخصدر .

استأبول – بابعالی جاددسی

مطيعة احدكامل

A TURKISH EDITION OF THE KORAN

a place. As a vital part of the effect of this new education, one notes the rapid increase of literature in all Moslem countries. The production of all kinds of literature. in the last fifteen years, in the vernacular and in Western languages, is phe-The printing press has nomenal. become a vital force in all these countries, stimulated by the rapid advance in learning while itself acting as a stimulant to education. Rapidly the press, so far as education and religion are concerned, is becoming free even under Moslem governments. The Islamic world is going to school in spite of the restrictions of tradition.

The followers of no religion have so successfully resisted the introduction of the customs and fashions from the West as have Moslems. Most of their customs have had their roots in their own traditions or in the direct teachings of the Koran. To change would

seem to devout Moslems to be denial of their faith. This is well demonstrated in the treatment of women, in methods of persecuting such as deny Islam, in the abstinence from wine, and in the daily customs once regarded as essentially religious. The rapid rise of education for girls in Moslem countries has inevitably led to a relaxation of suppressive measures in the treatment of women and the granting to them of positions of increasing influence and leadership in the home, in society and even in the state. While apostasy is still looked upon as little short of a crime and is generally regarded as worthy of punishment, an increasing leniency is noted in many countries in the treatment of such as inquire after Christianity. In Turkey and Persia, as well as in other countries, there have been many cases where persecution was not conspicuous, and some countries, under the influence of the Western impact, have declared for religious liberty.

Mohammedan countries are not so strong for prohibition as the teachings of the Koran would give warrant for concluding. A Moslem official, a notorious drinker, once defended himself to the writer when charged with action contrary to his faith by declaring that he strictly adhered to the teachings of the Koran since he never drank wine but only whiskey and brandy. The breaking away from this



Photo by C. T. Riggs From "The Missionary Herald" SCENE IN THE "LIBERATION PARADE" IN CONSTANTINOPLE Turkish university students in Constantinople, (October 6, 1925) having discarded the "fez," wear hats and caps. Even the Turkish women are wearing hats.

tradition is to be deplored, but it reveals the tendency of the times to adopt methods practised in the West even to the destruction of time-honored traditions. There are many minor customs and tendencies which, taken in themselves, alone would have little significance, but when taken together indicate a changed and changing point of view that is of no little importance.

Discarding the fez by the Government of Turkey and the compulsive wearing of Western headgear is a point in hand. It is true that the fez has strictly no religious significance, but it has become in many countries the sign of a true Moslem. Native Christians in Turkey were compelled to wear it as a token of loyalty to the Government. Now no one in Turkey may wear a fez. How far this will affect custom in other Moslem countries does not yet appear.

As Moslem countries enter into closer commercial and diplomatic relations with the countries of the West, they have felt the



OLD-TIME STREET COSTUME WORN BY MOSLEM WOMEN

inconvenience of having a different religious rest day from that followed among Christians. Japan adopted the Christian Sunday as its day of rest. Turkey is now considering a similar step in spite of the fact that Friday was the day observed by Mohammed and that is now observed by all Moslem peoples. While this step has not yet been taken, the fact that the Turks regard it as a debatable question shows how one Moslem country, at least, does not look upon even the direct teachings of Mohammed as absolutely binding upon the state.

Mustapha Kemal, the President of Turkey, recently said in a public address, afterward printed: "The Koran, which is the sole source of ancient law, is by no means a code and contains no legal system capable of satisfying the needs of modern life." A Moslem has recently come out in an article printed in Constantinople, urging that the custom of bathing the feet before prayers and of leaving off the shoes during prayers be abolished as a custom suited to Arabs but not to a civilized country. The writer of this article charges the absence of men in the mosque and the large crowds attending the Christian churches as due to the fact that the Christians do not make this demand, while the Moslems do. Therefore, the writer contends that provision be made for the wearing of shoes in prayers with a place for hats in the vestibule.

The abolition of the caliphate by Turkey has outstanding significance for Turkey and is of vast importance to the Moslem world. This step was a demonstration that the people of Turkey believed that their will is superior to the will of Allah as expressed through their Sultan and embodied in the person of their Caliph. The fact that the Moslems in Turkey and in other countries have not regis-



MODERN TURKISH GIRLS IN THE AMERICAN SCHOOL AT BROUSA

tered violent protest to this act of Turkey and that, to the present time, no concerted steps have been taken to elect a Caliph for the Moslem world, are indications of an indifference that was not expected. Mustapha Kemal in an address, printed in Constantinople on November 9, 1925, said: "Persons who possess some information about the history of Islam know that the Abbasides' dynasty and all the other Moslem dynasties which have followed it have been nothing other than instruments of oppression which based themselves upon the legal system on which the foundations of imperial Rome were These instruments of oppression were founded on a legal built. system which recognized all rights as belonging to God, which brought back all issues to God, and which made use of all these divine rights which they called supreme authority. It is for this reason that the system on which the caliphate, or modern sovereignty, was based was able to maintain itself so long."

No one would assume that the president of Turkey is in a position to speak for Islam, yet the fact remains that he has spoken and acted and his deeds and words have not brought out a challenge. Turkey has hitherto played a large and important part in the Moslem world. It has furnished the Caliph to Islam for more than four hundred years, has been the keeper of the holy places and was for generations the outstanding independent Mohammedan government.

Arabic has always been considered the sacred language of Islam. It was the language spoken by Mohammed and it was in that beautiful tongue that the Koran was written. It has been a matter of belief that the Koran could not be written or prayer be made acceptable to Allah if presented in any other tongue. Mohammedans have repudiated translations of the Koran and adhered to their sacred book in

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its original. In spite of this fact the Turks have authorized the publication of a version of the Koran in the Turkish language. It is reported that this Turkish Koran has been warmly welcomed and that Turks are studying critically the book which they have never hitherto understood. This makes another break from ancient tradition.

There has been a startling change in the Moslem attitude toward women. The education of girls is a sign and seal of this change, but that is only the beginning of what inevitably will follow. Plural marriages have been considered one of the constants in Islam, although all Mohammedans did not have more than a single wife. The founder of the sect in the Punjab, called "The People of the Koran," says that he regards polygamy as bad as fornication. The National Assembly of Albanians recently declared against polygamy and the covering of the faces of their women. A Moslem lawyer recently published a series of articles in a Turkish paper in Constantinople, inveighing against polygamy, in which he declared that the young men looked upon Moslem polygamy and divorce as a curious antique. These articles advocated a law against the marriage of more than one wife. The Turkish Grand General Assembly has passed a bill prohibiting plural marriages and providing that all marriages shall be published and that no divorce shall be valid until ratified by a court decree.

Educated Moslems are attempting to interpret Islam in terms of modern science. Students of the Koran and of Moslem tradition are convinced that if Islam is to hold its place as a religion of the twentieth century, it must be interpreted in terms that will meet the demands of the thinking young men who are in contact with modern thought. Every Moslem country is awakening to this situation and, to some extent at least, is attempting to meet it. Methods of higher criticism common in the West are being applied to the Moslem traditions, commentaries and even to the Koran itself. The orthodox leaders are greatly alarmed at this unholy method of handling their sacred literature and at the spirit which the desire to question authority reveals. This has led to the recognition of two distinct classes, the Fundamentalists who put the Koran and tradition above reason, and the Modernists who are endeavoring to bring the thinking and practices of Moslems into harmony with modern science and the social standards of Western civilization. This has led to many schools of reform among Moslems, each attempting to find a way to save Islam without throttling social, intellectual and moral advance.

In the Moslem world, all signs point to a decided break in Islam from the static past and an attempt to conform to the demands of a world of expanding intelligence and a society intolerant of traditional Moslem practices. This may mean the decline of Islam, or it may point to fundamental reforms.

## Mohammedan Boys and Girls

BY REV. JOHN KINGSLEY BIRGE, BRISTOL, CONNECTICUT Formerly Professor in the International College, Smyrna

NE NIGHT, during the war, as we were passing through the city of Manissa, some Turkish boys boarded the train, and, as they did so, they kissed their father's hands. A business man in our party remarked on the courtesy and respect that these young Moslems showed to their parents—something that American boys and girls might learn from the youth of Turkey. In this re-

spect for elders and superiors, and obedience to authority, the early religious instruction of Mohammedan boys and girls plays some part.

Until recently, instruction in religion has been a large factor in all education in Moslem lands, and a generation ago was almost exclusively religious, particularly of They studied letters and girls. grammar, mainly Arabic grammar, in order that they might read the Koran. They learned the pronunciation of words and gained the ability fluently to read aloud the Koran, but of the meaning they had little or no idea. More recently, history, geography, mathematics and science have taken a place in the education of a Moslem



A MOSLEM BOY IN NORTH AFRICA

child as in the Western world. But still religion has not been-omitted. The child has been taught the qualities of God—that He has no beginning or ending; that He is different from all created things so that not even a comparison can be made; that He sees and hears, though not as men see and hear; that He is absolute and unlimited in His power and authority. The child also learns his religious practices, such as prayer in the Arabic tongue five times a day, the reason given being that God has commanded it. When the child imitates his parents and goes without food or drink from sunrise to sunset, during the month of Ramazan, he is being drilled into an attitude of discipline toward God. "Islam" means "submission" and a "Moslem" is "one who submits" to the will of God. Obedience to authority thus becomes the major virtue and children learn to respect their parents.

They are also taught to respect their governments. In Turkish 3 769

there is a word for "subject" but none for "citizen." The idea of citizenship, as we understand it, does not exist.

The Islamic system is not like the Christian. The division among us into many denominations produces uncertainty as to religious authority. In Moslem lands, there is comparative agreement as to what God has required of His followers, and the child learns certain definite requirements in belief and practices that become ingrained into his very system.

Once during the month of Ramazan 1 was sitting in a gallery of a mosque, watching the worshippers. I saw boys touching with their thumbs the three portions of each finger, one after another, and I learned that they were reciting the names of God. If they didn't know the Ninety-nine Most Beautiful Names for God, as they probably did not, they were repeating thirty-three times each, such expressions as "God is Most Great."

This religious education exerts an even greater influence over them, because so much of it is taught under emotion. Ramazan evenings are happy festival occasions, and even though the worship is very long, there seems to be a gladness about it, a social good time, that deepens the impression on the boy or girl.

On Mohammed's birthday and other occasions, children, especially the boys, gather with their elders to listen to long chants and songs about Mohammed and the glories of the Moslem past. On such occasions, candy will be passed even in the mosques, and perfume will be scattered on the hands of all, leaving for the boy and girl sensations which in later life, when intellectual belief may have been shaken, still bring back the old associations.

Thus their type of religious education grips the child. The whole tone of it impresses on the mind the limitless power of God, so that a conception of the universe is built up which recognizes sovereignty and authority.

It is only partly true, however, that Islam is more uniform in its religious teachings than is Christianity. Outwardly, most Moslems, in any particular country, recognize the same system of belief and worship, but everywhere Islam is saturated with heretical teachings which find expression in fraternal organizations. While they secretly teach various mystical ideas, most of them hold public services in which they seek to experience an actual oneness with God. I have seen boys, hardly able to stand, sway their bodies back and forth as they dreamily recite over and over the name of God. Once I attended a prayer meeting, or *zikr*, of the Rufai Dervishes, when half a dozen boys were present as worshippers and other children were in the audience. When the worshippers had been stirred to excitement, a charcoal brazier was brought in from which projected a score or more of iron rods, each with an iron ring on the end. The rings, as well as two or three inches of the rod, were red hot. The leader extracted one rod after another from the fire, slapped it on both sides of his hand, then gave it to a worshipper. I could plainly hear the hiss of steam as the worshippers licked these rods until they were cool. The small boys licked their red-hot irons as an American boy does a lollypop. There was a pathos in their very earnestness. They were experiencing, they thought, God's power, but how pitifully lacking they were in any ethical conception of what is involved in the will of God!

In these ways, religion, with its emphasis on the power and arbitrary will of God almost entirely without ethical implications, is

taught to practically every boy and girl in Moslem lands. Almost as influential have been the crude and superstitious popular beliefs. Tombs of holy men are regarded as sacred and on near-by trees are hung bits of rags, as reminders to the spirit hovering around the tomb that prayers have been offered. On every side the boy or girl sees such evidences of belief in spirit presences. Such stories as the "Arabian Nights" have made very real to the children an unseen world where God also rules with supernatural forces.

This type of education is now in the process of change. Not only has Turkey abolished the dervish orders but time given to religious instruction in school is cut down, attendance at mosque services is



AN ARAB GIRL, STILL UNVEILED

growing less and formal worship has been on the decline for some years. One day with a Moslem boy I visited the religious schools of Smyrna. Where there had been over twenty of these, not one was left. We entered a mosque and talked with the sad-faced caretaker who was sweeping the floor. We remarked on the beauty of his place of worship. "Yes," he said, "the mosque is all right. The trouble is with the people who no longer come to prayers."

In place of the religious education formerly given in schools, more time is being given to the physical sciences. In place of religious festivals and the songs that extolled the Prophet, national holidays and patriotic hymns are becoming the vogue. Everywhere the influence of the Western world is supplanting with ever-increasing rapidity the traditions of the Mohammedan past.

One wonders what is the effect of the impact of Western inven-

tions on the Moslem boy and girl. There cannot but come a new faith in the material forces of this world. The textbooks in geography picture the factories of the Western world, and the modern inventor is adjudged a great benefactor. The boy and girl are not only conceiving new wants, but a new philosophy of life is being taught. The old holy men do not seem so holy now. The Western standard of *material* success appeals with irresistible force. God does not seem so powerful. Steam and electricity are the modern agents, and success is measured by ability to use these forces and to acquire more of this world's goods. There is no stopping the influence upon practically every Moslem boy and girl in the world today of nationalism and materialism, both of which come from the Western world.

The secular impact of the civilization of the West is having a helpful effect in at least one respect, especially for the children. The play life of the East has never been as rich as that of the West. Boys in Turkey, for example, have, in the past, played such games as leapfrog, blind man's buff, hothand, swattag, etc., but now the American games are coming in-soccer, football, basketball, handball, and even baseball. When boys were growing into young manhood, indulgence in sports a few years ago seemed undignified and unworthy. Now Western influence has spread a new spirit, and on every side athletic sports command the interest of the young and the respect of their elders. Team games teach a spirit that is indispensable in citizenship and essential to true religion. They require the sacrifice of an individual for the good of the group. There is a certain moral quality also taught by the necessity of taking defeat in a sportsmanlike spirit, and, through team games, fair play can be taught to the boy and girl.

Other forms of Western amusements are not always so helpful. The moving picture is found almost everywhere, even in remote towns, and Pola Negri and Gloria Swanson are teaching the Moslem youth, more effectively than any textbook, about the life in "Christian" countries. Many are saying that Western inventions are good but Western home life is on a lower plane than that found in the East. The unwholesome sex relations as depicted by the films fascinate many others and lower the ideal of the boy or girl as to what social and home life should be.

Into this complex mixture of the old and the new the Christian missionary comes today with a religion which already is misunderstood. Christianity to the Moslem all too often connotes a political division within his own country's borders or else the uniting bond between foreign powers. The child does not see evidence that Christianity is a force making for brotherhood between races and classes. The name is a hated name and a stumblingblock often in the effort to interpret the reality which, to the missionary, lies behind the word. But many Moslems want the moral force that the mission school seems to have. They appreciate the work of the mission hospital until the Moslem doctors fear the competition with their own work. The social center has been tried in only a few places, but its success has been conspicuous. Many of the boys and girls who have been taught in the mission schools and colleges are filled with the spirit of service. They have tasted, in school, the joy of it, and they look, sometimes with pathetic eagerness, to the missionary for leadership.

Moslem boys and girls are reading what literature they can find, and their minds are being fed with much that is bad. The oppor-



BOY SCOUTS DRILLING IN TARSUS, ASIA MINGR

tunity of the missionary is to study all the channels by which the thought of the people is being affected, the textbooks in the schools, the newspaper, the magazine, the movie, and to seek to release influences among these agencies that will gradually give to the masses of people a new understanding of the fact that Jesus, the Great Prophet recognized by themselves, is One whom the whole world desperately needs today. As the Christian forces of the West live lives of Christlike service in the midst of the Moslems of the East, a new meaning will come to be attached to the idea of following Jesus. It is the Moslem boys and girls that are freest of all to take what the missionary brings and that can go forth in the Christian spirit to overcome the materialism which otherwise will saturate the Moslem East.

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#### THE CENSUS OF THE MOSLEM WORLD

DISTRIBUTION BY GOVERNMENTS:	
Under British Rule or Occupation:	
In Africa	28,910,000
In Asia	76,788,000
In Australia	25,000
Under Other Western Governments:	• •
In Africa	
Belgium	1,764,000
France	28,502,332
Italy	1,659,000
Portugal	239,000
Spain	<b>594,5</b> 00
Abyssinia and Liberia	800,000
In Asia	
United States of America (Philippines)	597,994
Netherlands	39,000,000
France	3,341,860
Russia (Europe and Asia)	15,320,000
In Europe	2,469,957
In America	204,429
	94,493,072
	200,216,072
Under Non-Christian Governments :	
Turkey	8,321,000

Turkey	8,321,000
Mesopotamia	2,840,700
Persia	
Afghanistan	6,380,000
Arabia	3,400,000
Siam	
China	
	39,577,700

#### **MOSLEM OBJECTIONS TO MODERN EDUCATION FOR WOMEN**

THE Mohammedan women in many of the countries in the East are becoming imbued with modern ideals for women and are asserting themselves. In India, the women held an All-India Mohammedan Women's Conference to insist upon monogamy and other reforms. Everywhere they are seeking education.

An Egyptian Moslem gives the following objections to the modern education of women:

1. The educated women do not like to do housework.

2. They become extravagant about their dress.

3. They sing and play the piano to fit themselves to associate with cultured women of the West.

- 4. They spend their time reading love stories.
- 5. They do not live economically.

6. They wish to marry for love, money or good looks.

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COURT OF THE UNIVERSITY MOSQUE EL AZHAR, CAIRO, FOUNDED IN 969 A. D. To complete a course in the Azhar requires about twelve years. The curriculum includes jurisprudence, theology, excessis, grammar, syntax, rhetoric, logic and the traditions; it has 10,000 students and 250 professors.

### Some Moslem Views of Christianity

A Series of Interviews by Dr. H. E. Philips, Cairo, Egypt

BY A YOUNG STUDENT IN CAIRO, A MEMBER OF THE Y. M. C. A.

HAVE no sympathy with the old school of Islam as represented in El Azhar University but I am a Moslem and cannot accept Christianity as my religion, first of all because I find it very impracticable. Even Christians do not take its precepts seriously nor attempt to fulfill them literally. The commands of Christianity are so extreme that if they were put into practice chaos would follow.

Take one of the gospel teachings by way of example. How many coats do you have? More than one? Have you given away all but one? Do you give to everyone that asks something from you and do you never refuse a loan to one who would borrow? What would become of society if your gospel laws were followed literally? Jesus taught men to return good for evil. It sounds all right in theory but the business of everyday life proves that it does not work. Neither Christian individuals nor states observe this rule. Justice and the social order cannot be maintained in that way. If you examine every distinctive point in the Gospel, in the last analysis you will find that it is not practical.

A second reason why I do not accept Christianity is that the Gos-

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pel is full of inconsistencies. Of course we Moslems do not believe that Jesus Himself ever taught the distinctive doctrines of modern Christianity. They are hopelessly at variance with one another. For example, Jesus is called the "Son of God" and also the "Son of Man." He says that a man becomes great by becoming small; that he finds life by losing or laying down his life; that he becomes strong by being weak. All of this is incomprehensible and unreasonable. Moreover Christians call Jesus God and they pray to Him while many times in the Gospel He is represented as Himself praying to God.

Jesus' first miracle was the converting of water into wine for a wedding feast. I have been told that Christians should not drink wine and that the Bible teaches that drinking intoxicants is a sin. In the Koran you will find that Mohammed did not drink wine and that he forbade his followers to use it. Moslems everywhere and always are total abstainers. Spirituous liquors are strictly forbidden and have been introduced into Mohammedan lands through the greed of Christian merchants.

A third reason why I adhere to Islam is because of its wonderful provision for social life, very little of which I find in the Christian Gospel. The Koran is called a "Guidance" for men and makes practical provision for every detail of life. Why should I leave this system for one that deals only in generalities? Christians have much to say about the "Sermon on the Mount" but its idealism is impractical and fails to grip our social problems.

You speak of polygamy as an evil and I agree that unlimited marriage is an evil. But Mohammed made no such blunder. He found unlimited marriage prevailing in pagan Arabia so he corrected it by placing limits upon those who accepted Islam. Under Judaism polygamy was sanctioned and practiced by the prophets, but because it was not regulated it was abused as in the case of Solomon. Islam takes into account the fact that there are more women in the world than men and that through war the proportion of men is often greatly reduced. It meets this problem with the practical provision for plural marriage with certain definite limitations. The much-vaunted monogamy of the Christian system is not rigidly enforced and sooner or later will yield to stern necessity. In my opinion it will be a change for the better.

A fourth reason for my belief in Islam is its intellectual superiority over the Christian system. I admit that, for the present, European civilization has forged ahead of Islamic countries but the reason for our present eclipse is economic and not intellectual, a condition which is due to the temporary military superiority of the West. How did Europe obtain this advantage? Most of her modern civilization was borrowed from Islam. Every branch of science was assiduously studied and developed in the centers of Islamic power. Stanley Lane Poole, in "The Moors in Spain," uses the following words in praise of Islamic learning: "Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body. Her professors and teachers made her the center of European culture: students would come from all parts of the world to study under her famous doctors. . . . As for the graces of literature, there never was a time when poetry became the speech of everybody, so much so that no speech or address was complete without some scraps of verse."\* Whether the subject be astronomy or chemistry or geography or natural history the foundations are found in the Holy Koran. If the principle patrons of learning in that great epoch of educational progress were Moslems and if, as I believe, we are on the verge of a great revival in our religion, I see no good reason why I should forsake my faith. If the European nations are under happier circumstances today than are the countries of Islam and if their scientific progress is for the time in advance of that found in Mohammedan countries, it is not because of the teachings of Christianity but because Europe has taken the learning and the principles of Islam and has built upon them.

I could give many more reasons for my rejection of Christianity but these are my leading ones: it is morally impracticable; it is intellectually inconsistent; it is socially insufficient; it is scientically inferior. In all these respects I find Islam sufficient and satisfactory.

### BY AN ADVANCED STUDENT IN A SECONDARY SCHOOL IN EGYPT

First of all let me say that I am not much of a Moslem. I am rather a free thinker or perhaps you would call me an agnostic. Our family is one of the best in Cairo and we always have had plenty of books and time for reading but in our home we never did discuss religion very much. At first I was very ignorant of my religion. Then an over-zealous Christian began trying to teach me the way of Christianity. It was not acceptable to me but this friend persisted and I was wholly unable to answer the arguments that were presented. Then I began the study of my own religion in earnest and soon found what seemed to me sufficient answers for all the Christian arguments. Indeed I became very proficient in debate on all religious questions and was a convinced and fanatical Moslem. Later I took up the study of European philosophy and found that the great thinkers of the world have never been religious men. I also found that neither Islam nor Christianity agrees with the best philosophy. The result has been that I have lost my zeal for Mohammedanism and I am now willing to take the good out of all religions and to profess none. Who is Mohammed and who is Christ but men who

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<sup>\*</sup> The quotation here used is found in *The Islamic World*, Jan., 1926, p. 31, in an article by Sheikh Mohammed Abdullah on "Islam and Learning."

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tried to help their people to live a better life and to relieve the social conditions they found in the world?

As to my belief in God, of course anyone who has studied philosophy and science is compelled to believe that there is some great power back of all the phenomena that we see round about us. It may be a conscious power or it may only be an impersonal force. I do not see how anyone can be sure. I sometimes wish I could believe in a personal God as you do for it must be very comforting, but somehow I cannot believe.

I do not understand what is commonly called sin nor the Christian remedy through the blood of Christ. I am not perfect but neither am I conscious of any very serious sin nor do I feel the need of any other person to save me from sin. My religion has always been one of good works. I try to live right and never to harm anyone and what more do Christians want? After all my studies in philosophy I have come to think that if God is a conscious being He does not care very much about the individual but has more concern about nations, and if He does care about individuals what more does He want beyond the life I am now living?

### BY AN ENGLISHMAN WHO HAS BECOME A MOSLEM

My father desired me to enter the service of the Christian Church, and to this purpose I studied. Early I had doubts, and could not reconcile myself to believe in the Trinity, Vicarious Atonement, and Original Sin. I read books on all phases of Christianity, and came to the conclusion that I believed none. About this time I came into contact with W. Stewart Ross, the agnostic leader, and editor of The Agnostic Journal. In this way I was introduced to the writings of Ingersoll, Hæckel and others. Ross quarreled with the Biblical conception of Deity, and I agreed with him, but never lost faith in a Supreme Being. I began the study of comparative religion (neglecting Islam which I had been told was merely an altered version of Christianity). Hearing Ross speak of the sublime conception of Deity pictured by the deism of Islam, I resolved to study this faith and to my surprise began to find myself at home. The central truth of the oneness of the Deity and the idea of a deity who sent teachers not only to the Jews but other races was my own idea of an impartial Being. The life of Mohammed, the complete success attending his mission even in his own lifetime, the brotherhood of all believers which he accomplished, and the wholesome reforms he brought, wrung from me the acceptance of his prophethood. The Koran I found made a stronger appeal to me than the Biblical narratives had ever done, and when I came to dissect the Suras and Ayats, I found myself living in a new world, reading the inner meanings, and becoming for the first time in a state of At-one-ment with God.

In 1903 I confessed to my father that I was a Moslem, and later on met a Moslem for the first time. He was the Hon. Dr. Abdullah al Mamun Suhrawardy, M.A., LL.D. (now the Chairman of the Bengal Legislative Council). In his presence I repeated the Kalima.\* I became Honorary Assistant Secretary of the Pan-Islamic Society and afterwards Honorary Vice-President. In 1912 Khwaja Kamalud-Din came to England, and I associated myself with him in the Woking Moslem Mission, and the Islamic Review. Prior to this I had been nominated "Sheikh of the British Moslems." Today I contribute to almost all the leading Moslem journals in India, Persia, Turkey, etc., and represent several of those in London. I represent also La Fraternite Musulmane de Paris, and by the invitation of the French Government was present at the Foundation Ceremony of the Paris Mosque. Recently I started the Minaret, a small Islamic journal destined for the Western reader, and a large percentage of my letters from enquirers came from the United States of America. (Signed) KHALID SHELDRAKE.

\* The kalima means the Moslem creed, "There is no God but God and Mohammed is the prophet of God."

#### A TURK'S VIEW OF THE CHRISTIAN MENACE

W RITING to the *Djumhouriet*, a Turkish daily newspaper published in Constantinople, an anonymous correspondent describes the spread of Christian propaganda and institutions in Turkey and seems to be particularly incensed over the success of the Y. M. C. A. After outlining this growth, he proceeds to give this description of the manner in which the Christians project their influence:

"First they get people to love them, and then they make them novices in their order. Their schools are each a danger. There the great deeds of Jesus are sung. The persuasive abilities of the members of this Association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love....

"The Protestant young Christians begin with example and lead up to rule; they go from the concrete to the abstract. This sort of propaganda is fatal. They do not proclaim the principles of Protestantism. Nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion.

"The number of innocent Turkish children captured by these charms is constantly increasing, and these children are weaned from their individuality and are becoming each an American Protestant, nay more, not only a Protestant but a missionary."

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#### A VISIT TO EL-AZHAR UNIVERSITY

BY REV. J. E. SHEPHERD in the Baptist Missionary Herald

E VEN within the memory of men now living, Christians could not enter El-Azhar, the great Moslem university in Cairo, but that is changed and even Christian missionaries pass in freely, as welcome visitors.

One morning we found ourselves at "The Gate of the Barbers," the entrance to El-Azhar. The porter brought some slippers and after placing these upon our feet, our dragoman kicked off his own shoes, and



ENTRANCE TO EL AZHAR, CAIRO

led the way. Then we entered one of the largest universities in the world, one of the most ancient, going back nearly a thousand years, to 980 A. D. El-Azhar is the intellectual focal point of Islam. Here we saw the intelligent youth of many lands-India. Syria, Morocco, Tripoli, Tunis, Algeria, Turkey, Afghanistan, and other parts of the worldall being trained for the priesthood. They are here to be trained in the Koran. They are practically men of one book. "In the shaded porticos of the great court they sit in circles, great or small, 'at the feet of' their sheikhs, the 'rabbis' of Islam, who themselves squat on low dais seats and discuss the grammar, language, interpretation and legal teaching of the Koran.'

We went freely from one group to another and watched the

process of teaching, all so different from our idea of what teaching should be. It was a study of the Oriental mind, with its great power of detachment and its equally great power of concentration. We could not help wondering what fruit these studies would bear in after days in other lands, what influence these young men would wield.

El-Azhar is a mosque, and there are six gates. The Lîwân is huge, and its ceiling is supported upon three hundred and eighty pillars. The minarets are of different periods, the structure having often been altered, and various sultans from the twelfth century to the nineteenth having left their mark upon it. The library is a spacious hall, with tier upon tier of shelves from floor to ceiling, filled with books bound in crimson leather. There were many writing tables, and, in the center, was a glass case containing a treasure, the royal copy of the Koran. Every letter is printed in gold. Outside the mosque, we saw a large number of blind, who, through their infirmity, do not enter the place of prayer, but are being taught just without the gates.

There were between fifteen thousand and sixteen thousand students in the University—and provision for twenty thousand. Some of these young students have been won for Christ.



MOSLEMS LISTENING TO A LECTURE ON THE KORAN IN ALGIERS

# Hindrances to Christian Work for Moslems

BY REV. C. G. NAISH, B.A., BEIRUT, SYRIA

Member of the Council of Christian Missions in Western Asia and Northern Africa

ISUNDERSTANDING: Not long ago in Egypt a simple man, a woodworker, came to one of the missionary centers and asked for baptism. He said:

"I have heard the preaching at M----- and it is excellent."

"You don't need to be baptized," replied the missionary, "you can hear the preaching freely in any case."

"But I want to belong to that society."

"Do you want to be saved from your guilt?"

"Guilt? What is guilt?"

"Your sins."

"My sins?" answered the man smiling. "Why, I've never sinned in my life."

This story indicates clearly the real difficulty which stands like a blank wall between the Christian teacher and the Moslem. The Moslem does not know what the Christian is talking about. He probably does understand the Arabic words used, for many missionaries speak Arabic and other Moslem languages well. But the ideas he misunderstands. The connotation of the Christian vocabulary is quite different to his mind. A word which the Christian uses for the moral guilt and shame of sin means to the Moslem hearer simply transgression of ceremonial law. This carpenter, supposed that he was being asked about his observance of times of prayer and other dutics prescribed by the Koran. He had no conception of what we understand by sin against God.

The first obstacle encountered is, therefore, that of making a Moslem understand. It is insuperable to any power but the Spirit of God. The fact is that ideas which the missionary wishes to present do not exist in the minds of ninety-nine of every hundred Mos-

lems. We have to face the task of trying to convey these strange ideas by the medium of words which have quite a different meaning to the hearer.

It has often been said that Islam and Christianity have much in common. Moslems are not heathen or idolaters. They worship one God. Some would say that they are half Christians already; at least they are monotheists. Nothing could be more misleading. They do believe in one God, whose name is Allah, but their conception of him is utterly different from the God revealed by Jesus Christ. He is capricious, unspiritual, transcendent without being immanent, and He is loveless.

One day in Syria, some veiled Moslem women attempted to enter the train in which we were riding. "No room!" the conductor called out; "the hareem is full." The women flung up their hands in a gesture of despair. "What shall we do?" they wailed. The conductor blew his whistle. "Allah will arrange something for you," he calmly said as the tram moved off.

That is what Allah is like to the mind of the conductor and his Moslem brethren. He may arrange for you to get in the tram, or he may not, but to complain is of no use. No one can tell what Allah will do. He may say one thing today and the contrary tomorrow. Both will be true because he has said both.

Take the word "heaven." While Christians use imagery of streets of gold, temples and harps, we understand that these metaphorically refer to a spiritual state which eludes the resources of human language. But to the Moslem paradise is very definitely literal and material.

In Damascus a friend of mine was called upon by strangers to enter a shop and witness a document which ran like this:

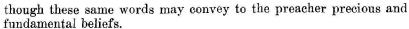
"I, Abdullah, remit to Ahmad the debt of ten pounds which he owes me, on consideration of his handing over to me one of his wives in Paradise. He, Ahmad, is to have thirty nine, and I, Abdullah, am to have forty one."

The Koran promises beautiful maidens (*houries*) to every true believer. Nevertheless it is a shock to find that a Moslem of this century takes the promise so literally, and that his idea of heaven is so unspiritual. How can one use the word heaven or Paradise to convey to him the Christian belief? And yet how can we explain our religion without using its key words?

PREJUDICE. Not only does the Moslem fail to understand the Christian vocabulary, but positively he has been taught to misunderstand it. An American born in the East, and using Arabic as easily as his own tongue, testifies: "The Moslem from childhood has been taught to hate the very sound of the words 'Father' and 'Trinity'" as applied to God. The reason is chiefly historical. Mohammed and many subsequent leaders of Islam came into touch with a corrupt form of Christianity. Even in some places today there is an ignorant type of Christianity that practically teaches polytheism. And it recognizes three gods, one called the Father, a stern judge whose chief aim is to detect men in sin and punish them with satisfaction, a goddess (for she is nothing less) called Mary, the mother of God, interceding with this stern deity, and a Son, who was once incarnate, a rather weaker and more distant copy of the goddess.

Is it any wonder that Moslems who met such a form of belief turned from it in disgust, accusing such so-called Christians of polytheism? The trouble is that Moslems of today assume that all who bear the name Christian regard the Trinity in this way, as composed of father, mother and son; and that God had a literal wife and literal offspring. Would anything make us listen to such teaching?

Small wonder then if a single Moslem can prejudice a whole audience against a preacher by reference to any of these terms,



BOYS

AN ADVERTISEMENT IN CAIRO-ONE OF THE HINDRANCES

Moreover, it has been ingrained in the very nature of the Moslem that his own holy book, the Koran, is literally inspired in every jot and tittle. When it teaches something absolutely contrary to history, such as that Mary the mother of Jesus was the same person as Miriam the sister of Moses and that Moses was the uncle of Jesus. he feels bound to believe it.

The Christian Bible is rejected as an unauthentic book, a forgery, which has been substituted for the true Law of Moses, Psalter of David, and Gospel of Jesus which were written down word for word in the same way that Mohammed wrote the Koran. Is it surprising that their prejudice is hard to disarm?

NOMINAL CHRISTIANITY. The obstacles already mentioned are The greatest objective hindrance is the travesty of subjective. Christianity, professing to be the religion of Jesus, which the Moslem often has before his eyes.

Lady Buckmaster wrote recently of a trip to the East:

"As we approached Port Said I strained my eyes for a first glimpse of

SELLING LOTTERY TICKETS IN CAIRO-ANOTHER EVIL



the land of the Pharaohs. This is what I saw. 'Dewar's Whiskey' 'Black and White Whiskey' 'Dawson's Whiskey'; and I felt ashamed.

Intoxicating drinks are prohibited by the Koran. But the influence of the West has been too strong for the East. Of course, it is not fair to judge followers of Christ by the behavior of merchants whose god is mammon, or of tourists who worship pleasure. But, sad to say, the Moslem does so. "So this is your vaunted superior religion," he sneers. What is a Moslem to think when British soldiers are the only drunken people he has ever seen? Or when lottery tickets are sold everywhere in his streets, and whole shops are exclusively devoted to their sale, though all gambling and betting are forbidden to him? It is the "Christian" who has brought them to his country. How does he view the construction by a foreign syndicate of a grand race-course in the most beautiful and quietest suburb of Cairo? How can be be other than shocked to see, flaunting themselves in his streets, fashions which even the best Westerners regard as too free or too fast? The grand Mufti of Beirut, although very friendly to the American community, recently refused to attend one of its functions. He pleaded, "I cannot bring myself to sit there among your maksiyat aariyat—your "clothed-unclothed dames!"

It is not only the Westerner who has misrepresented Christ's religion. Among Eastern Churches, also, there is often a performance very unworthy of their profession. A college principal in Egypt once asked some Moslem students the reason why Moslem nations are so backward in relation to other nations. The students replied:

"It is not a result of religion; that is clear. We admit that you are more truthful and honest. But the reason lies in race. If it were religion, the Coptic Christians would be more honest than we are. But they cheat at examinations more than we do, and they are more immoral." Of course the Moslem believes his eyes rather than the protestations of a few earnest souls who try to explain the matter away.

NATIONALISM. In more than one country, where education is breaking down barriers of ignorance and prejudice, narrow nationalism is building a fresh and formidable barricade. Turkey, Egypt, Palestine and Moslem India are aflame with that sad parody of patriotism which makes antagonism and not service its aim. There is a certain type of Egyptian student who thinks he has done a fine thing for his country and supported her dignity if he has been rude to a foreigner. As an obstacle to Christianity, this race consciousness is formidable. Christianity is a foreign religion, therefore, they argue, it is unpatriotic. The saddest part of this is that Western nations have taught it to the East. It is a historical fact that the nationalism of antagonism arose in Western Europe, and has been carried eastward first by the imperialism and snobbery of merchants, tourists and officials, and secondly by the frightful example of jealousy and hatred which culminated in the war of 1914. Those who live in the West are responsible. Many Moslem students and others travel to Europe and America and see for themselves the condition of civilization there. Some are shocked; some are cynically amused. Practically all return to the East with their prejudice strengthened. We can hardly expect them to admit that the vices of the West are in spite of the Gospel, not due to it. The Western nations are not Christian, and it is a wrong to our Master to call them so. But the visiting Moslem too rarely sees the spirit of Christ displayed in practice. If he does so, he is reverent. But Christianity more often means to his mind bootlegging, gambling and prostitution.

This obstacle is one that must be overcome in the West as well as in the East. Those who love their Lord in England and America may serve their Moslem brethren effectively by welcoming contacts with Mohammedan visitors and by putting a living Gospel before them. They share the blame if they fail to do so.

FAILURES OF CHRISTIANS. A stumblingblock is cast before Moslems not only by nominal Christians but by the failures of genuine disciples. There is our imperialism, our quiet but arrogant assumption of superiority. A few missionaries talk about "niggers" with contempt or studied neglect. Not all are free from the charge of carrying themselves with a superior attitude. Christians have gone to serve Moslems as a sacrificial duty but how few have loved the people themselves! "Zeal for men's souls while we care not at all for them personally and prefer to keep away from all intimate acquaintance with them is a very hideous form of hypocrisy." Our behavior may be courteous and yet unsocial, judged with an unprejudiced mind. The missionary sitting in a public vehicle will often take out his book lest he should waste precious minutes. His honest opinion is that it is a praiseworthy thing to resist indolence of mind. But what if the courtesy he owes as a guest of the East demands rather that he adopt its social custom and talk with his fellow-passengers? Even about indifferent matters for the mere sake of talking? It is not because he hopes for opportunities of directly religious conver-That is not a sufficiently disinterested aim. "Christ loved sation. men, loved to be with them, loved them for their own sake and found joy in association with them, even if there was not an opportunity to preach to them. He was like a jeweler who loves to handle and study and admire pearls even though he makes no profit in the process; like an artist who loves to sit before fine paintings with no thought at all of possessing them. The way to bring Christ's message to the Moslem is to imitate His attitude."

In the last analysis it is Christ's followers, who are the obstacle. In West and East we misrepresent Him and the word of God is bound because we bind it. Alas, that it should ever be true that the Moslem seeing our lives should say, "If that is Christianity I do not want it."

### The Christian Approach to Moslems

BY REV. W. WILSON CASH, D.S.O., LONDON, ENGLAND General Secretary of the Church Missionary Society

MONG Christians, when a man is referred to as a Jew, immediately people usually react unfavorably because of all they understand by the mere word. A man is judged not for what he is, but by what his name has come to mean in the minds of many. In the same way, the Moslem is prejudiced against anyone called "Christian," because of the background of history extending from the days of Mohammed to the present.

I. The difficulty of the Christian approach to Islam is seen, first of all, in the Moslem idea of Christianity. *Nisarani*, or Christian, is a strong term of reproach in Moslem lands, amounting almost to a curse. When two Moslems are having an angry dispute, one will call the other *Nisarani* to express his complete contempt and scorn of his opponent. This attitude of Moslems to Christians was in the mind of a member of the Moslem Conference in Jerusalem in 1924 when he thus described the missionary's task:

To persuade the proudest man on earth to accept a message he detests from a people he despises.

The Koran abounds in references to Christianity, and Mohammed came frequently into direct contact with the Eastern churches. To him it was the husks of a once-living faith. He saw it as a dying religion, suffocated under an immense pile of superstitions, inventions and fables, and sunken in idolatry, and weakened by corrup-The divisions, bitter controversies, religious and credal ritions. valries made it almost impossible for an Arab to see JESUS CHRIST in the tangle of theological controversies. The worship of the Virgin stamped Christians as idolaters, and the priesthood of the day gave undoubtedly the impression that the Christian faith did not stand for the direct access of the soul to gop. It is little wonder, therefore, that Mohammed should have turned away from Christianity to found a faith on simpler lines, a faith that made GOD accessible to all, without any place in its system for monasticism or priestcraft.

In spite of all this, something of the sweet reasonableness of the Christian spirit appears to have touched Mohammed for, in all his references to Christianity, he is less severe than when speaking of the Jews. This is no doubt largely due to the fact that it was in the formative and creative period of the Mecca days that Mohammed met Christians. It is one of the tragedies of Christian history that this seeker after gop could not find the goal of his search in Christ because of the failure of the Church adequately to represent the spirit and teaching of its Master.

What were the things that Mohammed attacked in Christianity? I draw the following list from the references to Christianity in the Koran:

1. He complains of the bitter hatred of everything non-Christian, and the lack of appreciation of good in other faiths. This he attributes largely to the monks and priests. (See Sura 5.85.)

2. They consign, he says, all non-Christians (including Moslems) to Hell. (See Sura 2.105.)

3. He criticizes their narrow sectarianism and reminds them that "On the resurrection day good shall judge between them as to that in which they differ." (See Sura 2.107-110.)

4. He criticizes Christianity because it teaches the Crucifixion of Christ, who, he says, was not crucified.

5. He attacks the doctrine of the Trinity, and the doctrine of the Sonship of Christ.

6. His main line of attack, however, is the whole Christian conception of GOD, as he knew it. It does not appeal to the Arab mind. It seems to lack any strong faith in the absolute sovereignty of GOD: Love, sympathy, service and sacrifice do not form any essential part of Mohammed's conception of GOD. He is more attracted by the Old Testament picture of a God, mighty in battle, omnipotent and supreme, ruling as He wills the nations of the earth.

To this must be added the fact that Mohammed claimed to be in direct prophetic succession with all previous prophets. He did not set out to establish a new faith, but to build upon what he thought was the one world religion from the time of Adam.

When we remember that Mohammed's idea of Christianity represents the ideas of the whole Moslem world today; that where he misunderstood our faith, Moslems still misunderstand it; and where he attacked it, his followers still do the same, we will at once see that to study the right approach of Christians to Islam, we must take very serious account of past mistakes; and that, in our presentation of our message, we must take care that it is the unadulterated message of Christ we offer, and not a watered down, diluted form of Western Christianity.

### MOSLEM CONCEPTIONS OF CHRISTIANITY

II. A second great factor must be remembered in approaching Moslems. Their conceptions of Christianity as seen in the Koran, traditions and history, are further strengthened by Moslem contacts with Christianity today. The Eastern churches have really changed very little since Mohammed's day. The ignorance of the priests, the lack of a strong spiritual life, and the absence of a presentation of Christianity in terms of social service and love, often confirm Moslems in the view that their estimate of Christianity is accurate.

There are also the impressions gained of our faith by contacts with Western powers. Rightly or wrongly the Moslem attributes as a rule what is done by Western powers to Christianity. In his mind the Moslem does not say simply England or France or Italy did so

and so, but the Christians did it. He cannot distinguish between so-called Christian nations and Christianity. To the Moslem they are the same.

Let me illustrate this by what has happened recently in Syria. The French Government completely misunderstood the Druse and the Arab. They mishandled the situation, and thus drove the people into rebellion, and to quell it they bombarded the open and defenceless town of Damascus, with little thought of the consequences to women and children. The people of Damascus link all this in their minds with Christianity; hence the fears that have been expressed of a massacre of Christians. We know that this sort of thing does not in the remotest degree represent Christianity, but the Moslem is convinced that it does.

The wealth of Western nations gives the Moslem a picture of Christianity as something material, a faith that makes people rich, strong, powerful, and naturally they view us all as materialistic people with little or no idea of anything beyond this world. In preaching to Moslems, I have frequently been asked, "Do the Christians say any prayers?" We often appear to them as rich and powerful, but pagan in thought and outlook.

A further problem arises through the confusion between civilization and Christianity. The two are not the same, but the Moslem cannot see it. The missionary task is to show Christianity as something infinitely greater than, and widely different from present-day civilization. The missionary must go further than this. He must show that organized Christianity today is not a complete representation of the faith of Jesus Christ. If it is necessary to show Christianity as greater than civilization, it is more necessary to make clear that Christ is infinitely greater than our picture of Him. The divided state of Christendom and the warring of sects, the clash of creeds and sectarian differences must be dissociated in our approach to the Moslem from the message that Christ brought into the world. The Moslem cannot understand the subtleties of our creeds, and the differences of our sects, but he can readily grasp the simple teaching of Jesus Christ, and no missionary work will be effective among Moslems that does not make Christ central and universal. It may reasonably be argued that this is done today; but have we, as missionaries, really come face to face with Jesus Christ in His desire to express Himself through us to the Moslem mind? Very often it is an expression of Christ discolored by the mixture of Westernisms, denominationalism, and racial prejudices; and all the time the Moslem world is crying out for us to show it the full glory, beauty and character of Jesus Christ.

III. This leads me to the heart of the subject—the missionary task today. Protestant missions have occupied almost all the strategic centers of the Moslem world. They have built up, in the past

fifty years, great educational institutions, which have in turn given to the Moslem world a new reading public. They have carried out far-reaching social reforms through medical missions, and the hospitals, more than any other agency perhaps, have shown Islam what Christianity really is. Missionary doctors have proved to be a great asset in many Moslem lands. These two arms of missionary service, education and medicine, have together created a new situation that is bright with hope and promise. A widespread evangelism, the sale of the Scriptures, and the dissemination of Christian literature have laid foundations for a great advance, and, in many ways, the missions have been but a preparation for the day now dawning. This makes it all the more imperative that we should study the situation, and, above all, study ourselves and our work. If the Moslem is now awake, in touch with Western thought, and if he is thinking in new terms of modern life, and if he is no longer expressing himself in the language of a dead orthodoxy, but in living accents of a fuller life, and a wider liberty and freedom, then it behooves every missionary to ask himself whether he has a message to meet this need.

Most will agree that the old method of controversy is not only out of date, but that it is a wrong approach to the Moslem. He is not an enemy to be defeated in argument, nor is he simply a sinner to be saved. He is a human being, throbbing with new ambitions, and demanding something that will help the whole life—body, soul and spirit. He is a brother beloved in search of God, and we must approach him as such if we would be any help at all. We start then by placing ourselves alongside our Moslem brother, on an equal footing with him, and in no sense as superior to him. We start by a brotherly contact which says: We both need God, we are both seeking God, let us seek for Him together. The missionary will thus begin as learner and teacher at the same time.

The Moslem to whom we speak has a long background of misunderstandings. He at first will think, because we are Christians, that we are, therefore, narrow-minded, bigoted, fanatical and bitter enemies of Islam. His mental picture of us is Mohammed's, and he will naturally be suspicious and on his guard. He will be on the defensive, and will be ready to jump to the attack at any moment. As long as that complex remains, he is impervious to the missionary approach, and a pathway must be prepared that will enable discussion to be carried on in a spirit of friendship and mutual trust.

When friendship has been established the question arises as to what we are to teach. The Moslem will want to discuss the Trinity, and will plunge into the most intricate problem of theology because he revels in such discussions. He is used to them in Islam, and his zeal in this direction is only equalled by the love of political discussions in the West. The missionary has really only one task—rightly to present Jesus Christ and so to represent Him that the Moslem

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will be attracted to the Person of Christ, and not side-tracked by the theologies of Christianity.

I remember sitting with a group of sheikhs who tried hard to get me to discuss theology. Each time I said, "My task is to show you Christ; I am His witness." I drew out my New Testament, and began reading the Sermon on the Mount. I came to the verse "He that is angry with his brother" and at this point a Moslem sheikh broke in angrily, and said, "That is a lie." I was astonished, and appealed to the others sitting near. They all agreed with me that the teaching in the verse was true. The man brought other sheikhs. and made me read the verse again. I did so, and they agreed with me. Each time the angry sheikh said, "Is not that a lie?" "No," they all said, "it is perfectly true." A donkey boy standing near was evidently enjoying the scene, and taking a lively interest in the discussion. At last he broke in and said, "Do you want to know why the sheikh dislikes those words? Last night he tried to murder his brother in a fit of temper." The sheikh crimsoned with shame, and walked away, while the rest of the audience rocked with laughter. This sheikh had, for the first time, been brought face to face with Jesus Christ, and he felt himself judged; his conscience smote him when he was brought up to a great moral issue.

It is along this line I believe that our right approach lies. Moslems must be brought to face the great moral and spiritual issues of life, and to face them in the light of Christ and His Life. I have always found that along this line the Moslem is ready to respond, and that, having aroused in him an interest in the Person of Christ, he always goes on to ask, "If you so love Christ, why then do you say He was crucified ?" The story of the Crucifixion as the unveiling of Divine Love is a new and complete revelation to him: and here again he comes face to face with Christ, and the claims He is making on that Moslem's life. The Cross interpreted in this way does not call out an angry retort, but a reverent respect and wonder. The appeal is irresistible. The Moslem, with his brother Christian, feels that he is on holy ground. He comes to criticize and argue, and stays to worship the Son of God Who loved him and gave Himself for Moslems. Thus the full truth of the Christian faith unfolds itself perfectly naturally and at each stage he is in touch with the reality of the living Christ. His Personality dominates the situation, and, as the Moslem responds, so he sees that this Man is the man-the one perfect Man the world has seen. Once this is grasped, the missionary should be careful to stand aside, so that Christ may complete His work. It is after all an easy stage to the sincere seeker to pass from contact with Christ, the Man to the full vision of the Son of God visiting humanity with redeeming Love. The main and essential condition is that the contact from the outset must be between the Moslem and Christ Himself, and not simply between the Moslem and the

missionary. Christ often cannot be seen because we stand in the way.

Our great need in the study of a new situation in the Moslem world is for us missionaries to come face to face with Jesus Christ, and to learn from Him how we may adequately represent our Master. This may involve the shedding of many cherished prejudices, and the scrapping of much we have done; but, whatever else it means, it must lead to a new unity, fellowship and cooperation on the part of all missions in the face of a common task. The Kingdom of God is greater than any of our missions, and our loyalty to Christ is supreme over any sectional loyalty to our particular Church or society. In this day of opportunity, can we not enthrone Christ as the one Head of all our work? Can we not think in terms of the Kingdom of God, and determine that we will be governed in our thinking by no less terms than the Saviour Himself and His Kingdom?

## Islam's Greatest Failure\*

#### BY REV. STEPHEN VAN R. TROWBRIDGE, MAADI, EGYPT World's Sunday School Association

NE OF the most delicate and perfect tests of the value of a religion is its treatment of children. To what extent does it reveal God to their inexperienced and eager minds? How far does it transform and beautify and safeguard their characters by the mysterious interaction of God's Spirit and their wills? Does the religion produce in them a faith which drives out base thoughts and conquers the insidious temptations which throng and threaten childhood?

If you leave the modern quarter of Cairo and walk down through the narrow, crooked streets, you soon find yourself absorbed in watching groups of ragged, tanned urchins playing, begging, idling, gathering into tin cans quantities of filthy eigarette stubs, and attempting to get a glimpse of the Sunday-school picture cards, if you happen to be carrying a few in your hand. If you know Arabic, you listen to what they are saying. Often you wish you had not heard. Sometimes you see one of the more daring youngsters attempting to pick pockets on the street cars. Your heart beats faster and you feel an unutterable sense of yearning and pathos, as step by step, you come to realize that their only knowledge of God is through the sin-stained life of Mohammed. Their only glimpse of paradise is from the fleshly passages of the Koran. Their only thought of truth has its ultimate source in Mohammed's own complex self-consciousness—a marvelous blend of prophetic illumination, political

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<sup>\*</sup> Brief extracts from a pamphlet published by Mr. Trowbridge from whom copies may be had.

subtlety, and bold, selfish falsehood. All these children have is *Mohammed*!

Face to face with the problems of temptation and sin, the prophet of Mecca is a warning rather than an inspiration. His life is the tragedy of a splendid spiritual beginning and a lustful, selfish ending. The Koran is certainly not a book to sanctify and beautify and fill with joy the lives of the children. Far from it.

Mohammed never revealed the Fatherhood of God, but with tremendous energy and persistence, year after year, did everything in his power to repudiate and root out this thought from the minds of men.

Mohammed could not summon the children to see in him the life of the Father, because his heart and hand had countless times boldly sinned against the laws of God.

"The mystery of the Holy Incarnation, and the story of the precious death of the Son of God, are put before them only as heresies to be adjured and trampled on."

"The children of Moslem lands are the same as those of Christendom, as troublesome, as erratic, as affectionate, as delightful to do with as the most ardent boy-lover at home ever found them; bubbling with energy and mischief, keen to see and learn anything you have time to show them; only tainted already with evil in its deadliest forms, that will have them in its grip long before they are men.

"What is to be done for them, these, our little brothers, for whom Christ died?" Are we doing our best for the Kingdom of Christ when we are letting boy-lives drift past us, with their precious chances, into tough Moslem manhood, unchallenged for Him?

Dr. S. M. Zwemer has been gathering evidence from every corner and metropolis of Moslem lands. He says:

"Because of general immoral conditions, which beggar description, many of our correspondents speak of the terrible physical inheritance of Moslem childhood."

As you survey these countries and catch a glimpse of the vast multitudes of Christless children, what are your thoughts?



A PICTURE OF MOSLEM WOMANHOOD WITHOUT CHRIST.

### Moslem Converts to Christianity

BY THE RIGHT REV. J. H. LINTON, ISFAHAN, PERSIA Bishop of Persia, Church Missionary Society

C UPERSTITIONS die hard. An American lady, staying with us at present, is travelling through Persia making a "study" of the country, its conditions and aspirations. She is firmly persuaded that all Persians who possess initiative and resource are Bahais. Some days ago she was introduced to a young Persian Christian who has suffered a good deal of persecution for his faith in the Lord Jesus Christ. He is one of those aggressive workers that count so much in the spread of the Gospel. He boldly confesses Christ among Moslems, and rejoices to do so. Among the outstanding characteristics of the man are his initiative and zeal. I asked the lady what she thought of this young fellow. "Oh," she replied, "he is undoubtedly a Bahai." I asked on what she based her conviction. She said, "He has such splendid initiative!" Some day this lady will probably write a book, and will refer to this young fellow as a splendid example of the go-ahead methods so characteristic of the Bahais! She has pre-judged the case.

I had almost begun to believe that the other superstition was dead—that "there are practically no Moslem converts to Christianity." The mischief of it is that one cannot help being influenced by one's own experience, and so one forgets the numbers of people who "have been in Moslem lands and know that there are no converts." It is the same old trouble of wrong premises. Let me therefore plunge straight into the matter and present facts.

A "Chance" Meeting.—One day last week, by one of those strange coincidences that we sometimes call "chance," four Persian men met in my study. One had been a government official, employed in various Persian government offices, latterly in the Finance Department. The second was a son of a well-known Mujtahid (a doctor of the Sacred Law of Islam, who has authority to give a judgment). The third was a Sayyid (a descendant of the prophet Mohammed). His father was the leader of the prayers in the mosque in one of the sacred cities. The fourth was an educated servant. They had one thing in common: they were all converts to Christianity.

As they spoke with one another, telling of their experiences, my heart burned within me, and I praised God for the Love and Power that had brought these men to the feet of the Saviour. I suggested that it would be good to give one another a testimony as to how we were brought to Christ. I began by telling the story of my own conversion as a boy, and how God had let me out to the mission field.

Then the ex-government official told how, for many years, he

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had been seeking spiritual satisfaction. He knew he was a sinner. but saw no way of escape. (Once a Moslem gets to the realization of the fact of sin, the call of Christ makes an irresistible appeal to him.) Then a serious illness brought him as an in-patient to the C. M. S. Hospital in Isfahan. He there heard the message of the Gospel, had talks with missionaries and others, and, at length, accepted Christ as his Saviour. He had a difficult time at home. His wife, a very strong-minded woman, would have nothing to do with him and he had to live in a room by himself in his own home! His wife's story, which I heard on another occasion was an interesting sidelight on it all. At one time she had seriously planned to poison him, but at length his patience under her lashings, and the steadfastness of his faith, together with his undoubted change of life convinced her, and she too was led to faith in the Lord Jesus Christ. The whole family at length became Christians, and the "atmosphere" of that home was too much even for the lady traveler to whom I have referred. The man is now the pastor in charge of the Persian Christian Church in this town. The distinguished mark of his life is his "other worldliness."

The second man told of how he lived in a town some distance from Isfahan and was a teacher in a government school. His father, now dead, was a well-known Moslem priest and Mujtahid as was his brother. A Persian friend introduced him to the New Testament, which he read for some time and, after some conversations with his friend, he was led out into the light and liberty of the Gospel. He spent much time in reading the Scriptures and in prayer and preached on two occasions in the mission church. On the third occasion, he invited a number of his Moslem friends to be present as he wished to give his testimony. He spoke to them freely of his new found faith and of the contrast he had found between Christ and Mohammed, between the teaching of the Gospel and that of the Koran. There was naturally some disturbance, for in this Moslem land there is as yet no religious liberty. Some one ran and told his brother, the Mulla, who straightaway fainted and on recovering consciousness, condemned his brother, the "apostate," to death, ac cording to the Law of Apostasy in Islam. The young Christian was haled before the Governor in whose presence and in the face of the strictest cross-examination by the Mullas, he again witnessed to his faith in Christ Jesus. The people demanded that the Law of Apostasy be applied, but at length he was handed over to the police, escorted to the frontier, and exiled from his country. A few days ago he arrived in Isfahan. I cannot disclose the details, but it was a heartening experience for a missionary among Moslems to hear that man tell what God had been to him in Christ Jesus. His fearlessness and his cheeriness are a joy to behold. He preached at our service for Persian Christians on Sunday and told his story. Then the

whole congregation stood and commended him in prayer. He goes forth not knowing what awaits him, but with a fair certainty that it will mean "bonds and imprisonment."

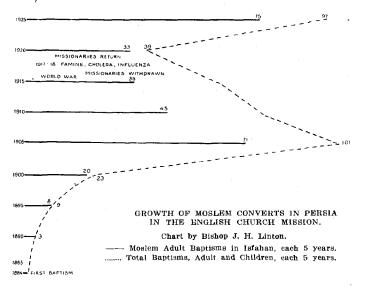
The third convert, the *Sayyid*, came to see me a good while ago, when he was a "Divinity student" in one of the Moslem colleges here. He came to Isfahan to study Islam under a well-known Moslem teacher, but the result is that he lost his faith in Islam altogether. He came to talk with me about the teaching of Jesus, but drew back at the exclusiveness of His claims. It was hard for a man, brought up as he had been in the strictest teaching of the Shari'at, to acknowledge that there was "no other Name under heaven, given among men whereby he must be saved" but the Name of Jesus. No wonder that he was unwilling to accept the word, "No man cometh unto the Father but by Me." I lost sight of him for a long time, but he was surrounded by prayer though he knew it not. A few months ago I was accosted on the street by a Sayyid, and though I had only seen him once before I was sure that he was the same man for whom we had been praying. I made an appointment and when he came to see me he at once raised the usual objections as to the Deity of our Finally he promised to read a portion of St. John's Gospel Lord. every day, with a prayer for light, with a vow to God to follow what light he saw, and to confess before men if he saw Jesus as his Saviour and his God. In a week he was back, convinced and professing conversion. He has confessed Christ before Christians but not, so far as I know, before Moslems. The testimony of the previous speaker clearly impressed and strengthened him, and it is possible that before these lines appear in print he will have taken all the risks and will have made a public confession in baptism. Out here, "public baptism" will mean that within one hour the news will be proclaimed among all the leaders of Islam in this city; his friends will mock him and count him unclean; they will refuse to drink out of the same vessel that he has used; he will be refused permission to enter the public baths or to drink from the public fountains; he will be called "Apostate" by those who have been proud to be called his friend. Public baptism means counting the cost, but it has been done over and over again out here. If our old Baptism Register could speak it could tell many a tale of what following Christ means to the Moslem whose name has now been written in that register, and in the "Lamb's Book of Life."

The fourth man, the servant, told very simply how he had been given up as incurable. The doctors had "given him his answer" as he expressed it. He came to the mission hospital, and was persuaded that prayer was the chief factor in his healing. Another member of his family was also healed in a remarkable way. He was convinced that in this way God was calling him to faith in the Lord Jesus Christ. He responded with his whole being. His wife and son have

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also been converted and will shortly be baptized. Some weeks ago we were leaving the evangelistic service in church, where a large number of Moslems had been present. Among them was a *mulla* who is a very strong opponent of our work. He acts as a spy to find out who are interested, and then he sets to work to try to prevent their conversion. This servant, of whom I have been telling, went over to the *mulla* and said, "Friend, you heard a message of grace this morning. Will you respond?" It takes some courage to speak to a *mulla* in that fashion. Something has "cast out fear"!

The above testimonies show four types of Moslems whom Christ Himself has touched and drawn to faith in Him. And what shall I say more, for time would fail me to tell of the four hundred and



twelve converts from Islam and their children who have been baptised in Isfahan in the last forty years, and the smaller numbers in some other towns in South Persia, such as Yezd, Kerman, and Shirazo. Our brethren in the American Presbyterian Mission could add their testimony as to those in the north of Persia who, with like faith and courage, have witnessed a good confession to Jesus Christ.

Wherein lies the supposed impossibility of Moslems coming to a saving faith in the Lord Jesus Christ? Is it some imagined weakness inherent in the power of the Lord Jesus Himself? Is He able to save the American, the Englishman, the Hindu or the Animist, but does His power fail when it meets the Moslem? Is the Moslem not to be reckoned among those "for whom also Jesus Christ died?"

Is there some failure in the Gospel itself? We can speak only from our own experience of it. I have been a missionary for twentytwo years in Nigeria, and on the north-west Frontier of India, and in Persia, and in all these places I have seen Moslems who have come under the spell of the Love of God in Christ Jesus, and have been won to Christ. I look back on a day, three years ago, when on one occasion I baptised fifteen Persian men, mostly converts from Islam; a few were from Bahaism and one was a Zoroastrian. On one day last year even this record was broken, and this year we have more candidates for baptism than ever in the history of the work out here.

What is the sceret? There is no secret. We are simply trying to fulfil the terms of our commission: "Preach the Gospel to every creature." We avoid barren controversial methods. We were not sent to criticise Islam or any other faith, but to "preach the Gospel." So we go forth with the Word of God in our hands and we preach the Gospel as we find it therein. We are proving that it is "the power lem as well as unto men of other faiths. We have no new Gospel for the Moslem. We preach to him Christ Jesus, God's only begotten Son, crucified, risen, ascended, reigning, returning. We dilute nothing. We keep back nothing. Our chief literature is the Word of God. We try, and fail badly, as we ourselves will most readily confess, to practice fully what we preach but our aim is to let the Moslem "see Jesus." Our hospitals and schools are meant to be an expression of the Gospel. These, and all our other missionary work, are primarily "evangelistic" in their aim. In every department of our work we are out to "do the work of an evangelist." We preach in faith, expecting that God will win souls, believing that He is able to save to the uttermost all that come to Him through Jesus Christ. And we append our testimony that God is true to His word and to His promise.

In all this we rejoice to recognize the splendid service of the Persian Christians, for humanly speaking, without their fellowship and testimony this work could never have been done. We are all one in Christ Jesus.

#### MOHAMMEDANISM AND CHRISTIANITY

HY IS not the Koran as good as the Bible? Why is not the belief in one God according to Mohammed, just as helpful to humanity as the Gospel of Christ?

Mohammedanism denies Christianity as revealed by Christ:

It is monotheism without the Christ of God, and, therefore, without the God of Christ. Jesus of the Koran is a character obscured by more dominant personalities. Mohammed denies His Deity and atonement on the cross and His resurrection and ascension.

The Islamizing of a people is a misfortune. The only thing that can overcome the power of Islam is the power of Christ.

## Yusuf Atiyeh—A Product in Syria

BY REV. W. G. GREENSLADE, BEIRUT, SYRIA Missionary of the Presbyterian Church, U. S. A.

N A STORMY night in February, 1865, a young Syrian took refuge in the home of Dr. Henry H. Jessup in Beirut. He came from a village in the Northern Lebanon, near Tripoli. His father and mother were Maronites and had turned him out of doors because of his leaning towards the teaching of Protestant missionaries. When he made his way to Beirut, where his brother lived, the brother, too, drove him away because he persisted in reading his New Testament. Then Yusuf Atiyeh walked the streets until, at midnight, he found the home of Dr. Jessup, the young Christian missionary from America.

At almost the same time, a Mohammedan from Damascus was in prison in Beirut on the charge of having become a Christian; and it was reported that two others had been put to death in Damascus for the same "crime." This coincidence had a remarkable effect upon the homeless young Lebanese, and was the beginning of an experience which led him, years later, to be the means of presenting Christian truth to multitudes of Moslems.

On May 25th of this year (1926) Yusuf Deeb Atiyeh died in Tripoli, Syria, at the age of ninety-four years. He was known to only a small circle of friends; but his book "Sweet First Fruits" (the first of several anonymously published books) is known whereever there are missions to Moslems. He was a modest, humble man who hid himself completely that Christ might live through him.

The first Arabic edition of *Bakura* or "Sweet First Fruits" was published in Leipsic, and was considered so valuable that it was translated into English by Sir William Muir, for use in Mohammedan countries where Arabic is not well understood.

It was placed on sale in Egypt and some copies reached Syria. The first Arabic edition being soon exhausted, it was reprinted by the missionaries in Egypt in an inexpensive form and has since been translated into Persian and some of the languages of India. A young Moslem *effendi* told Dr. Jessup that he was led to accept Christ as his Saviour by reading a copy in the Azhar University in Cairo.

Sir William Muir said, in his preface to the English translation: "It is a work, in many respects, the most remarkable of its kind which has appeared in the present day. It may take the highest rank in apologetic literature, being beyond question one of the most powerful treatises on the claims of Christianity that has ever been addressed to the Mohammedan world."

Atiyeh's second book, "Minar ul Hoc," was pronounced superior to the first and other good volumes followed, but none are so widely and so favorably known as "Sweet First Fruits."

But whatever may be said of the persuasiveness of the pen of Yusup Atiyeh may be said with double force of the persuasiveness of his life. He began his study of Arabic under the direction of an uncle, who was secretary of the Emir Beshir Shehab, a powerful fendal lord of the Lebanon. He continued a student throughout his life and attained an unusual knowledge of both the Bible and the

Koran, and could repeat most of the latter from memory. After becoming a Protestant Christian, he was given a theological training and, for many years, was pastor of village churches in the Lebanon and other parts of Syria. While engaged in this work in obscure places, he began the literary work which carried his influence into many lands and to peoples of many tongues.

But his activities were not all of the study. After serving the church in Homs for two years, he went to Safita where he built a church and a manse: then he moved to Beirut, where he also built a church and a manse; then he was called to several other YUSEF ATIYEH, SYRIAN PREACHER AND AUTHOR places in succession. Though not

ordained, he became known as a persuasive preacher and a winsome pastor. Later he was placed in charge of the mission bookstore in Tripoli and found more opportunity for study, and became a close student of the Hadith, or Mohammedan tradition. Finally he was released from all other duties to give his full time to literary work.

When the World War broke out, Atiyeh was an old man, over eighty years of age, but he was still busily engaged in writing Christian literature for Moslems. The Turkish authorities searched his house and when they found the manuscript of his latest book, a criticism of the Hadith, they took him to prison in Beirut where they kept him several days, and then haled him before the military court. Some of his friends pleaded for the clemency of the court on the ground that the old man was a harmless dotard, but Yusuf Atiyeh was unwilling to be released on such a plea. He proclaimed to the court that he, Yusuf Deeb Atiyeh, was the author of the book in question, that he was no dotard, and that he had written it out of love for his brother Moslems. The court sentenced him to two



years' imprisonment. 'Later he was again brought before the court and was told that for some reason he had been released. Imagine the astonishment of the court when he immediately knelt down before the officials and offered a prayer of thanksgiving and a petition to God on behalf of the court which had tried him.

As Atiyeh arose from his knees the president of the court recovered from his amazement sufficiently to say:

"Are you not going to pray for the Sultan, and for the superior court in Damascus? And are you not going to thank us for our clemency in releasing you?"

Atiyeh's answer was: "I give thanks to none but my Heavenly Father who has heard my prayers and the petitions of my many brethren who have been praying for my release. God has heard and has broken my bounds."

During his long life of distinguished service, Mr. Atiyeh was known to all as "Muallim Yusuf," the same title that is given to the simplest village teacher, or to a carpenter or mason. It never troubled him that he was denied honors and emoluments, or that his name did not appear on the title page of any of his books. It was enough for him that he was doing a needed work for his Lord.

During most of his life it was not even possible to print his books in Syria, and they could be circulated only with great caution. At the outbreak of the war, the American Press in Beirut had actually printed the first part of his latest book, but conditions were so uncertain that it was deemed wisest to ship the printed sheets to England, where they still are. The publication of this book has never been completed.

The last few years were years of peaceful waiting. The pastor of the church in Tripoli says: "For the past ten years every time I have asked him 'How are you?' his answers have been confident. Sometimes he would say, 'I am ready'; sometimes 'Muka'ab' (shod as for a journey); sometimes 'Mushayil' (i. e. with the kit slung over the shoulder, ready to set out); sometimes, 'Longing to be with my Lord.'"

Nothing better could be said about the passing of Yusuf Atiyeh than to use words which he put in the mouths of two of the characters in "Sweet First Fruits." Ahmad Effendy al Cotely had just made the public confession of his faith in Christ, and was speaking of Yohanna Gheiyur, whose tract had first led him to study Christian truth:

"What do we not owe the writer of that beautiful epistle that guided us to the truth! Would that he had lived, and had seen the fruits of his work."

"Yes," answered Ahmed; "but he will see them in a more glorious way, in the presence of his Lord. The righteous pass away, but their fruits die not. They shall reap the harvest they have sown in that day when not a single grain shall fall to the ground."



EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

#### Methods and Materials for Studying the Moslem World

"A MoslemWorld, undergoing such varied, such extensive, such profound and such momentous changes, is of supreme interest and concern to The attention of all Christendom. Christians is to-day riveted on Islam as at no time since Moslem invasion of Europe. Seven out of eight Moslems live under flags of Christian nations. The threatened and impending disintegration of Islam calls for an adequate substitute. Only Christ and His program can meet the need.''\*

Never before have our churches had such an opportunity for mission study. Never in all the yesterdays of the world has there been any situation comparable to "The Moslem World 'To-day.''

It is true, also, that never has there been available as adequate literature for mission study as is offered this year for the study of the Moslem World.

To begin with, we have "Musa",1 published by the Missionary Education Movement, which furnishes an adequate course for primary children, prepared by Mary Entwistle and Jeanette Perkins.

For Juniors, the materials are unusually good. The Junior book, published by the Central Committee for the United Study of Foreign Missions, is "Two Young Arabs", by A. E. and S. M. Zwemer. The booklet, "How to Use Two Young Arabs," contains suggestions for the course, together with seven patterns for handwork drawn by Maude Evelyn Bradley. The course is arranged for

1924.) <sup>1</sup>Price, paper 50 cents, cloth 75 cents. <sup>2</sup>Price, paper 50 cents, cloth 75 cents.

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the boys and girls to make a trip through Moslem lands. Fascinating "Tourist Tickets" are printed with coupons covering Arabia. India. Persia, North Africa, Egypt and Jerusalem, priced at the low rate of 10 cents per dozen, so that leaders may have them for all the boys and girls. There are also "Modes of Travel Cut-outs" to be furnished to each young tourist. A camel for the journey across Arabia, an elephant for India, a prancing horse for Persia, a Nile boat for Africa, and a donkey on which to enter Jerusalem. Patterns for the six cut-outs are printed on one sheet.

Poster Patterns on Moslem Lands.<sup>3</sup> by Maude Evelyn Bradley, are designed especially for "Two Young Arabs'' but may be used in connection with any book on Islam. They are to be made in the popular cut paper work, and furnish valuable educational occupation for the makers as well as a colorful addition to the wall program.

"Friends of the Caravan Trails",4 by Elizabeth Harris, is a book for teachers of Juniors. It records, with the subject matter, the actual teaching experiences of the author with a group of Junior boys and girls.

valuable addition to Α the materials on the year's theme is to be found in Set. No. 1 of the World Friendship Pictures. This set includes four beautiful colored pictures, eleven by fourteen inches, drawn by Fannie Warren, the artist who designed "The Children of Many Lands" posters. Included in the set are pictures of Moslem children in India, Egypt, Persia and Arabia. These pictures may be used in con-

<sup>\* (</sup>Statement from the Jerusalem Conference

<sup>&</sup>lt;sup>8</sup>Price, 50 cents a set. <sup>4</sup>Price, paper 50 cents, cloth 75 cents.

nection with the primary or junior books, or for independent missionary and world friendship programs in week-day and Sunday-schools.

Unusually good pictures are available in picture sheets. The Missionary Education Movement has four twelve page picture sheet<sup>5</sup> folders containing pictures of Moslem lands, each with a short description. They may be used for making posters, scrap books, albums, wall friezes or in various other ways.

Among the other pictures that are helpful in the course is the set entitled "The Moslem World in Picture and Story",<sup>6</sup> including a set of six pictures, eleven by fourteen inches, in sepia, showing scenes from Persia and Syria.

The National Geographic Magazine<sup>7</sup> is rich in picture materials which may be used in connection with the study of the Moslem world. The following pictures will be found in the files as indicated.

The following list is quoted from "Friends of the Caravan Trails" by permission of the Friendship Press.

#### Egypt

The route over which Moses led the Children of Israel out of Egypt. Dec. 1909. 75 cents.

The barrage of the Nile. Feb., 1910. 75 cents.

Sunrise and sunset from Mt. Sinai. Dec., 1912. o. p.

Reconstruction of Egypt's history. Sept., 1913. o. p.

Along the Nile through Egypt and the Sudan. Oct. 1922. o. p.

At the tomb of Tutankhamen. May, 1923. o. p.

Égypt, past and present. May, 1923. 50 cents.

Crossing the untraversed Libyan Desert. Sept., 1924. 50 cents.

Cairo to Capetown overland. Feb., 1925. 50 cents.

The land of Egypt. March, 1926. 50 cents.

<sup>5</sup>Price, 25 cents each.

Published by the Presbyterian Board of Foreign Missions, 60 cents a set.

"The issues may be borrowed from public libraries or may be ordered from the National Geographic Mazazine, Washington, D. C. except of course those that are marked "o. p.", out of print.

#### Arabia

One thousand miles of railway built for pilgrims, not dividends. Feb., 1909. o. p.

Arabia, the desert of the sea. Dec., 1909. 75 cents.

Notes on Oman. Jan., 1911. o. p.

The Mystic Nedjef, the Shia Mecca. Dec., 1914. 50 cents.

Mecca, the mystic. April, 1917. 50 cents. The flower of Paradise. Aug., 1917. 50 cents.

The rise of a new Arab nation. Nov., 1919. 50 cents.

A visit to three Arab kingdoms. May, 1923. 50 cents.

#### Palestine

The sacred ibis and cemetery and jackal catacombs in Abydes. Sept., 1913. o. p.

Village life in the Holy Land. March, 1914. 50 cents.

Impressions of Palestine. March, 1915. o. p.

Jerusalem locust plague. Dec., 1915. 50 cents.

An old jewel in the proper setting. Oct., 1918. o. p.

The last Israelitish blood sacrifice. Jan. 1920. 50 cents.

For intermediates, there is a handbook entitled "Lands of the Minaret",<sup>8</sup> by Nina Rowland Gano, containing a series of programs on various phases of Moslem life and missionary work in Moslem lands with suggestions for projects of service, worship, and dramatization, in addition to background material on the Mcslem world. Mrs. Gano tried out her programs with a group of intermediates in her own church.

"Tales from Moslem Lands"<sup>9</sup> is a pamphlet of hero stories for leaders to tell in connection with the course on "Lands of the Minaret" or other courses for intermediates.

Maude Bradley has enriched the supply of art designs with a "Cut-out Sheet of Moslem Types,"<sup>10</sup> giving sketches illustrating the racial variety within Islam to be colored, cut out and pasted on any large map of Moslem lands.

For young people and adults there are three new books. "Young Islam on Trek"," by Basil Mathews,

<sup>s</sup>Price, paper, 50 cents.

<sup>9</sup>Price, paper, 50 cents, <sup>10</sup>Price, 10 cents.

<sup>11</sup>Price, cloth, \$1.00; paper, 60 cents.

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sketches the rise and spread of Islam and shows how the life of Mohammedan countries is being thrown into turmoil by the impact of modern Western civilization and by the release of new spiritual forces.

The adult study book, published by the Central Committee for the United Study of Foreign Missions, is "Moslem Women",12 by A. E. and S. M. Zwemer. It would be impossible to find two authors of larger experience and more understanding insight into Moslem conditions than Dr. and Mrs. Zwemer.

In the book "The Moslem Faces the Future",18 by T. H. P. Sailer, Associate in Religious Education of Teachers' College, Columbia University, we have a book for study and discussion groups based largely on fresh materials concerning the dominant social, educational, and religious movements throughout the Moslem World, furnished by experienced missionaries in the several countries.

There are three maps available for the year's study in addition to the missionary map of the world:

A Wall Map of the Moslem World,<sup>14</sup> in two colors, about 33 x 48 in., showing important places and distribution of Moslem population.

A large Outline Map of the Moslem World<sup>15</sup> for wall use, about 28 x 32 inches.

Small Outline Maps<sup>16</sup> are available Size 11 x 14 for individual use. inches.

With such an array of helps our churches should have an unusually successful year of mission study, and schools of missions should flourish, enrolling members of all ages. Additional books for reading are listed in the Bibliography of the various study books. A reading program for entire congregation may be an planned beginning with the stories which mothers read aloud to their

children and including every member of the congregation.

#### A QUOTATION MEETING

To acquaint a larger number of people with worth while words that are being spoken and written is an opportunity and a challenge to missionary leadership.

Quotations from books and magazines may make an interesting meeting or a feature of a meeting. The quotations may be selected by a committee or by individuals and typed on separate sheets to be read by different members. The wide search through books, reports, and periodicals will be valuable. An entire meeting may be devoted profitably to the reading and discussion of quotations, or ten minutes of a Sunday-school or class session, or other meeting, may be thus employed. Individuals may be appointed to read certain books or magazines and present striking quotations from them, or the quotations may be typewritten and passed around, or printed on posters.

"Islam is the only one of the great religions to come after Christianity; the only one that definitely claims to correct. complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has, in the past, signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one that, in several parts of the world, is to-day forestalling gaining on Christianity."and QUOTED BY CANON GAIRDNER, IN "The Rebuke of Islam."

"The Koran is a declaration of war against all mankind. Its last chapter is a legacy of implacable animosity against the human race-outside Islam."---DEAN WILMAN.

"Islam saw God but not man; saw the claims of deity but not the rights of humanity; saw authority but failed to see freedom-therefore. hardened into despotism, stiffened into formalism, and sank into death.

<sup>&</sup>lt;sup>12</sup>Price, cloth, 75 cents; paper, 50 cents.
<sup>13</sup>Price, cloth, \$1.00; paper, 60 cents.
<sup>14</sup>Price, 60 cents.
<sup>15</sup>Price, 25 cents.
<sup>16</sup>Price, 25 cents.

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Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Jesus Christ teaches God above us, God with us and God in us."—JAMES FREEMAN CLARKE.

"Islam presents, even after the World War, the abolition of the Caliphate, and the present struggle for the possession of Meeca, a solidarity of organization unparalleled by any other non-Christian religion." -A. E. AND S. M. ZWEMER in "Moslem Women."

"One seventh of all the children in the world live under the shadow of the crescent in the lands of Islam.. ....A conservative estimate based on the total Moslem world population gives the number of children under fourteen years of age at over 80,000,-000.....The long unbroken line of Moslem children, if they stood together holding hands, would stretch exactly twice around the globe's circumference."—A. E. AND S. M. ZWEMER in "Moslem Women."

"Moslem minds are opening to new ideas and impressions. Moslems are reading more widely and are studying the science of the West. Many are no longer content with the old Koranic laws in regard to women, and insist on education for both boys and girls. Out of this ferment, change and revolution, nations are literally leaping into new life."—w. WILSON CASH.

"Probably the greatest work Christian Missions have done in Mohammedan lands is to present in life and deed the fruits of Christianity. Hospitals, schools, relief of poverty, and integrity and honor in daily life have presented a new idea of service, religion, and manhood."—w. A. SHEDD.

"We must either give up missions to Moslems or go to them with the old Bible, the whole Bible, the martyr's faith. Anything else will only confirm them in opposition to Christianity."—ST. CLAIR TISDALL.

"The spirit of these Moslems is entirely different from what it used to be. In the old days they came to argue and controvert and insisted on doing so. To-day....one is able to preach the Gospel of our Lord Jesus Christ freely and plainly....without fear of interruption."--W. T. FAIR-MAN.

"It is said that at the Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the Conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian."—A MISSIONARY.

"There can be no doubt that the unity of Islam is rapidly dissolving. The whole outlook upon life is changing. Strong nationalism, developing in each separate Moslem country, is bringing about disruption and division...The dream of world conquest by the sword, furthermore, is at an end. The penetration from without is going on steadily, but the great break in Islam is from within. The caliphate has ceased to be the rallying centre."—A. E. AND S. M. ZWEMER in "Moslem Women."

"Islam has struck its tents and is again on the march. The evidence is too clear to be discussed with a light heart. Western civilization and Islam are entering one of those great periods of readjustment the like of which has not been seen for three centuries and Western civilization is prostrate and divided."—New York World.

"The sword of Mohammed and the Koran are the most stubborn opponents of eivilization, liberty and truth the world has ever known."— SIR WILLIAM MUIR.

#### LOCATING THE MOSLEM POPULA-TION

Ten minutes with a map and a few charts will enable a leader to help a class or an audience to locate the Mohammedans of the world. Follow the display of the map with the entrance of six boys and girls. The first should carry a chart on which is printed in large, clear figures:

#### Total Moslem Population of the World, 234,814,989

This may be printed or pasted on an outline map of the world. After the audience has had time to read the chart, the leader may take a moment for fuller statements. Five other boys or girls may follow in order, representing the continents. Each should carry a chart giving the name of the continent represented and the Moslem population. These may be printed on plain cardboard or superimposed on outline maps of the continents:

> North America 11,000 South America 193,429 Australia and Polynesia 40,000 Europe 17,789,937 Africa 59,444,397 Asia and Islands 157,336,206

The boys or girls who carry the charts may give interesting facts concerning them.

#### IMPORTANT DATES

In a similar manner, the important dates of Islam may be presented.

One person may carry a chart with the date.

570-Birth of Mohammed,

and may say, as it is displayed, "You must remember me if you want to pass an intelligence test on Moslem affairs. I am the year of Mohammed's birth-570."\*

On the second chart should be printed

#### 622-The Hegira

The bearer of this chart announces "Our year 622 is the beginning of years for Moslems. Their calendar reads A. H. for Anno Hegirae instead of A. D., marking the Hegira, Mohammed's flight from Mecca to Medina."

Other dates which may be similarly presented are:

632—Death of Mohammed 636—Jerusalem taken

640-Conquest of Egypt

642-Moslem Conquest of Persia 1453-Capture of Constantinople

Other dates may be added as de-"The MoslemFaces  $_{\mathrm{the}}$ sired. Future", by T. H. P. Sailer, contains a very good historical chart, showing contemporaneous happenings in the various main areas of the Moslem world, from the birth of Mohammed to the present.

If an elaborate presentation of dates is desired, twelve persons may represent the twelve Moslem lands, and present the dates in the chronoorder showing contempological raneous happenings as given in this chart.

#### TAKING TESTS

This is an age of tests. Make the If most of them in mission study. you do not think it advisable to plunge the average adult class into abject humiliation and despair by giving them the tests prepared for adults, begin with one prepared for juniors. The average adult of the average church may retain self-respect but will have no cause for unseemly pride after taking one of these tests suggested for juniors.

Two good True and False Tests are given on pages 33-38, "Friends of the Caravan Trails.'

Dr. T. H. P. Sailer has prepared under the title "Tests on the Moslem World," some exceptionally good tests for special use with his book, "The Moslem Faces the Future." There is also a set of very interesting general tests called "What Do You Know About the Moslem World?"\* which will be effective for groups studying any of the books on the theme. Two sections from the latter set of tests are here suggested.

<sup>\*</sup>The figures "670" in the book "Moslem Women" are an error in printing,

<sup>\*</sup> Leaders may secure printed copies of both sets of tests and an answer key for the latter by application to denominational literature headquarters.

#### A SINGLE-CHOICE TEST

Instructions: In each of the following groups of statements put a cross after the number of the statement that you consider to be the correct one.

one.		
I.	A sheik is:	
	a well-dressed young lover a Turkish government official a man of influence because of age, experience, or religious	(1) (2)
	training a pilgrim of the Holy Places	(3) (4)
II.	Fatima is:	
	a common Oriental disease a fine tobacco originating in	(1)
	Turkey the Queen of Sheba	$\binom{(2)}{(3)}$
	a favorite daughter of Mo- hammed	(3)
***	mb - m - ' M-b - l '	• •
TTT.	The Taj Mahal is:	
	a famous mosque in Constan-	(1)
	tinople the Egyptian national anthem	$(1) \\ (2)$
	the title of the Emperor of	(-)
	India	(3) (4)
	a celebrated marble tomb	(4)
IV.	A harem is:	
	a kind of bloomers worn by Oriental ladies the wife (or wives) of a	(1)
	Moslem household, or the section where she and the	
	other womenfolk live the half dozen wives of a Mo-	(2)
	hammedan	(3)
	a peculiar dance restricted to women	(4)
V.	A minaret is:	
	a sacred place where people	
	pray	(1)
-	an Oriental house top	(2)
	a tower used in calling prayer	(3)
	a dome with a spire	(4)
VI.	A shah is:	
	an Arabic exclamation of re-	
	gret	(1)
	the supreme ruler in Persia a rich young gallant	$\binom{(2)}{(3)}$
	the supreme ruler in Turkey	(4)
vtr		(-)
· 14,	A caliph is:	711
	a Mohammedan high priest a supreme judge in theological	(1)
	disputes	(2)
	the Mohammedan ruler recog-	• •
	nized as paramount	(3) $(4)$
	the Mohammedan pope	(4)
VIII.	Mecca is:	
	a world-famous tobacco town in Arabia	(1)

an oasis in the heart of Arabia which symbolizes paradise another name for Heaven . among Mohammedans pilgrimage center of the Moslem world	(2) (3) (4)
IX. The majority of the people in Jerusalem are: Mohammedans Christians Jews	(1) (2) (3)
X. The majority of the people in the Holy Land are: Mohammedans Christians Jews	$(1) \\ (2) \\ (3)$
XI. Mohammedans date their calendar from: Mohammed's first great mili- tary victory the birth of Mohammed the death of Mohammed Mohammed's flight from Meeca the birth of Christ	(1) (2) (3) (4) (5)
XII. Jesus' earthly life was cut short at the age of thirty-three, but Mohammed's life was longer by about: 5-10 years 15-25 years 25-35 years 35-45 years 45-50 years	(1) (2) (3) (4) (5)
XIII. When Moslems pray, whether in India or Moroceo, in Russia or in South Africa, they always face: toward exact east toward a certain small locality in Arabia toward Constantinople toward the place on the horizon (shifting according to the season) where the sun actually rises	(1) (2) (3) (4)
XIV. Iraq is an alternate name for: Syria Palestine Mesopotamia Arabia	(1) (2) (3) (4)
XV. The Koran is about the size of: the New Testament the Old Testament the whole Bible much longer than the Bible	$(1) \\ (2) \\ (3) \\ (4)$
<ul> <li>XVI. Mohammed lived about the year: (Underline correct date)</li> <li>500 B. C., 100 B. C., 1 A. D., 200 A. D., 500 A. D., 600 A. D., 700 A. D., 800 A. D., 1000 A. D.</li> </ul>	

#### A CORRECT MATCHING TEST

I. The great cities listed in the first column below are famous throughout the Mohammedan world. Place the number of each before the name of the country in the second column to which it belongs. Draw a circle around the numbers of which you are sure.

(1) Constantinople	India
(2) Baghdad	Soviet Russia
	(Turkestan)
(3) Damascus	Persia
(3) Damascus (4) Delhi	French Sudan (West
	Africa)
( 5) Cairo	Syria
<ul> <li>(5) Cairo</li> <li>(6) Tehran</li> <li>(7) Angora</li> <li>(8) Timbuktu</li> </ul>	Egypt
(7) Angora	Anglo-Egyptian Sudan
(8) Timbuktu	Mesopotamia
(9) Khartum	Afghânistan
(10) Mosul	Turkey
(11) Bukhara	Morocco
(12) Singapore	British Malaysia
(13) Fez	•
(14) Kabul	

II. Many of the greatest ruined cities of ancient history now being excavated are in Moslem lands. Place the number of the city before the name of the country to which it belongs. Draw a circle around those numbers of which you are sure.

C	1)	Jerusalem	Mesopotamia
Ò	2)	Carthage	Turkey
Ć	3)	Ephesus	Palestine
Ć	4)	Babylon	Tunis
Ć	5)	Memphis	$\mathbf{Egypt}$
Ċ	6)	Samaria	Persia
Ì	75	Persepolis	Syria
Ì	8)	Palmyra	•
Ì	<b>9</b> )	Thebes	
(1	105	Antioch	
`			

III. The following great living Moslem leaders and statesmen are famous throughout the entire Moslem world and are mentioned repeatedly in our American newspapers. Number as previously.

(1) Mustapha Egypt Kemal (2) Emir Feisal Persia (3) Abd el Krim Arabia (4) Zaghlul Pasha Mesopotamia (5) Riza Khan (6) Ibn Saud India Turkey (7) Shaukat Ali Moroceo

#### SILENT MESSAGES

Frequently the messages which are given in silence are most impressive. At one of the summer conferences, two young women, dressed in Moslem costume, entered, each carrying a sheet of cardboard. On one was printed ISLAM IS and on the other **ISLAM TEACHES.** Following them, eight other girls entered, one at a time, carrying charts which completed the two sentences:

#### ISLAM IS

The youngest of the world's great religions.

Six hundred years younger than Christianity.

A religion of intolerance.

The religion of one seventh of the human race.

#### ISLAM TEACHES

"There is no God but God and Mohammed is the Prophet of God."

That God "created half of humanity for hell and cares not." That "God misleads whom He will and

whom He will He guides."

That polygamy has divine approval.

The two girls who entered first stood on opposite sides on elevations sufficiently high that the eight girls who entered in order following them placed their charts, one at a time, underneath to complete the sentence. As each sentence was completed, the girls stepped to the side, four on one side and four on the other side, until the audience had time to read all of the sentences and understand their significance. There was perfect silence followed by a special prayer for the Moslem world and for missions to Moslems.

### Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

#### THE SOUL'S SINCERE DESIRE ATTAINED

#### CORA E. SIMPSON, R. N.

Yes, it is a wonderful story, but the thrilling thing about it all is that it is all beautifully true and it proves without a doubt that there is absolutely no limit to what God can and will do for the individual willing to trust and follow all the way He leads.

It has been said that the record of the Nurses Association of China for the past dozen years is unsurpassed by any nursing organization in any land at any time in the world's history of nursing. Nursing in China was organized, developed, and brought to its present state of high professional efficiency by missionary nurses and when the Chinese graduate nurses take over the work of the entire organization, as we fully expect them to do within this generation, the work will continue to be in the hands of strong, skillful, Christian nurses, who will carry out the high ideals of Florence Nightingale, the Queen of all nurses, and adapt them to meet the needs of their own people.

China with her four hundred and fifty million, where live one fourth of the world's population and where one third of the world's babies are born. and where the need for nurses is so desperate, presents one of the most inviting fields of service found in any land today. I am sure any member of the Nurses Association of China would join me in saying: "It is great to be out where the fight is so strong, To be where the heaviest troops belong, In this fight for God and man" where the work is so difficult but so soul-satisfying and the love of a great people the reward.

The Nurses Association of China was organized in 1909 but not until 1912 when a special committee repre-

senting different parts of China met at Kuling was the real work begun. At that time plans for the grading and registering of Schools of Nursing, with a uniform curriculum and system of examinations with one nursing diploma for China were mapped out and adopted. Miss Gage was elected President and under her leadership the first schools of nursing were registered and the first National Conference was held in Shanghai in 1914. At this conference the Chinese word for "nurse" was adopted and has since passed into the language of the people. The first examinations were held in 1915 and the diploma secured by two men and one woman.

The difficulties of the early days seemed almost unsurmountable. The nurses were far separated and travel was difficult, dangerous and expensive. There were many dialects and the work was looked upon as "work fit only for coolies." There were no books written or translated into the language, so is it any wonder the development was slow during the first few years?

A few schools had been registered, a few more nurses graduated, a few books translated and a few more members added but when we met in conference at Hankow in 1922 we had a membership of only one hundred and thirty-two. In the beginning the membership had to be composed of foreign members but the time seemed ripe for the "advance work among our Chinese people." At that meeting the constitution was remodeled to meet the needs of the growing organization, a Committee on Nursing Education was established with Miss Gage as Chairman and a General Secretary was elected who should give her full time to the work of the Association. As soon as the request of the Nurses

Association of China was granted by her Board and she was released from her position as Superintendent of Nurses at the Magaw Hospital, Foochow, the General Secretary entered on her duties,

At the time the Association property consisted of a small case, a few papers, a small typewriter table, a decrepit, useless, old typewriter, no office staff, an almost empty treasury, the only income the annual fees paid by the members, a loyal Executive Committee who with the membership believed that "with God nothing is impossible" and that He had a place for our Nurses Association of China.

The first two years the office and property were kept in the Secretary's bedroom. The Secretary was sent by the Executive Committee to visit all the nurses and schools of nursing in China. Through this nation-wide campaign and visitation the nurses became vitally interested in the work of the Association and a strong, loyal membership was built up through which future important programs for the Association were successfully carried out. This travel took the Secretary into all kinds of out-of-the-way places. Hundreds of hospitals have been visited and addresses delivered. Over one thousand beds have been slept in and over sixty thousand miles travelled. The ever-increasing correspondence has been carried on by the Secretary, late and early, on trains or boats, or in Chinese inns wherever and whenever she could get time. About twenty-five thousand letters have been cared for. We do not have a budget today but God has cared for us and we have lacked nothing. We have never been in debt and have always had a few dollars balance. Whenever we need anything we send out a call for prayer and God has always "dealt bountifully with us."

The first fruits of this labor were shown in the Canton Conference in 1924 when for the first time in our history our Chinese nurses were with us in large numbers—half of the delegates being Chinese nurses—and Chinese was the language of the Conference. We had reached a membership of 518, had been admitted to membership in the International Council of Nurses and all departments of the work were growing so rapidly that it was decided we must plan for a Headquarters Building to meet the Association needs. It was decided also that delegates should be sent to the next International Council of Nurses Congress to be held in Finland in July 1925.

In the early days we had some help from the China Medical Board for the translation work but that was stopped just in the midst of this advance work. Again God has cared for us. Books have been translated by our members and friends. We have published over thirty new books and revised and republished all the old ones, put over thirteen million pages of nursing textbooks through the press, sold over fourteen thousand dollars' worth of our books in 1925 and closed the year with a small balance in hand. Our Nurses Journal-published in both English and Chinese—the only one in China—has been self-supporting from the first issue. Not one cent of mission money has ever gone into our publications or books.

We have one hundred and fifteen registered Schools of Nursing with a student body of nearly two thousand (both men and women are trained as nurses). We have issued our diploma to over one thousand graduates. Our membership is over twelve hundred and about two thirds are Chinese nurses.

Up until the last day it seemed impossible to surmount the difficulties and send the Chinese delegate to the International Council of Nurses Congress. Nurses everywhere were praying about it. At the last minute the funds were secured, the visés for the passports to cross Siberia were secured through the Chinese Government. Miss L. Wu and the General Secretary crossed Siberia to attend the Congress. One thousand and fifty delegates representing thirty-three countries attended the Congress. God had great things in store for our Nurses Association of China there. That great Congress decided to hold the next meeting in Peking in 1929 and Miss Nina D. Gage of Changsha, missionary China-a nurse—was elected President of the International Council of Nurses. So when the great Congress meets in Peking in 1929 it will be presided over by a missionary nurse and be entertained by missionary nurses and the splendid Chinese nurses of today.

The funds for the Headquarters Building grew slowly. By vote of the Association we moved our office from Shanghai to Hankow so it would be more in the center of our field. In a marvelous way, unsought, a piece of land was offered to us in the spring and again in the autumn. While we were praying for guidance (for we felt we must be very sure of God's plan for the future location of our Headquarters Building) in reply to a letter sent, a check for \$1,000 was received from one of our loyal doctor friends. We took this as a guide and went forward with negotiations for the land. We asked the owner to allow us to pay half down and half at the end of six months. At first he agreed and then said that he must have all paid down at once. We could not do this so at five p. m. the deal was Our Committee prayed on. off. Before ten o'clock that night a Chinese gentleman came forward and offered to loan us four thousand dollars without interest for the rest of the year if we would only buy the land for he wanted "the nurses as neighbors." Two other friends made loans. We purchased the land. The loans were paid off at the appointed dates and the land is ours at a cost of ten thousand dollars.

The Headquarters Building we are working for will cost twenty-five thousand dollars and will be the place where all the nursing activities of China will be handled. There will be offices for the secretaries and translators and for editorial work, libraries

for research work, a large room for meetings. There will also be the home for the secretaries and other workers and a Hostel for nurses passing through the great center of Hankow. At present there is no place for them This building is greatly to stay. needed and at once. In the light of what we have told you do you think this is impossible? If you could have been with us at our last conference in Nanking on Sunday and have seen our three hundred delegates taking communion, have looked into their faces and seen the determination and faith written there, and then remember they represented the membership of over twelve hundred and the student body of almost two thousand and your answer would be as theirs is "with God nothing is impossible." Because of this faith it has been possible for God to give the things recorded above and because of this faith and the need this building will rise as a testimony of what God can and will do because of the faith and the need of His Chinese nurses who are so busy ministering to His "little ones" that they do not have time to tell you of their doings or needs. These Chinese nurses are "our faith and our pride, our joy and our crown."

If you would like to put some bricks in the wall send word to the General Secretary, Miss Cora E. Simpson, 740 Rush Street, Chicago, Illinois.

Cora E. Simpson, R. N., a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church since 1907, established the Florence Nightingale School of Nursing at the Magaw Memorial Hospital, Foochow. This was the first School of Nursing to receive a Registration Certificate in China and heads the list of Registered Schools of the Association.

Since 1922 Miss Simpson has been the General Secretary of the Nurses Association of China. She is in the United States for a few months' rest and study after which she expects to resume her work in China as secretary of the Nurses Association. Miss Simpson has written a book concerning the marvelous growth of this work, 'A Joy Ride Through China for the Nurses Association of China.'' Price \$2.00, the proceeds to be used for the Headquarters Building Fund.

## Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, 156 Fifth Avenue, New York

#### MIGRANT GROUPS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Ralph S. Adams, Chairman.

The different types of migrant workers may be listed as follows: loggers and lumber jacks, grain harvest hands, cannery employees, fruit and truck harvesters, construction gangs, sugar beet workers, fishermen, boatmen, soldiers and sailors. The needs of these groups are far from being adequately cared for and most denominations, because of the press of other work, have been forced to neglect this very important field.

1. Loggers and Lumberjacks. The 1920 census gives as the states in which the lumber industry is of greatest importance: Washington, Oregon, Idaho, Maine, New Hampshire, Minnesota, Michigan and Wisconsin, reporting workers in lumber industry ranging from 4,701 in New Hampshire to 24,371 in Washington. This group comprised 5% of the gainfully employed males in Washington; 4.8% in Maine; 3.8% each in Oregon and Idaho; 3.3% in New Hampshire; 1.9% in Minnesota; 1.8% in Florida; 1.7% in Wisconsin; 1.5% in Louisiana; and 1.3% in Michigan. These figures have greater significance when contrasted with the record of .6% for the entire United States. Nineteen states in all employ more than 4,000 workers in this industry and present a challenge to the churches.

In the Washington-Oregon-Idaho region, the Presbyterian Church in the U. S. A. is supporting eleven workers among the lumberjacks, the Christian Church one, and the Methodist Episcopal Church about half a dozen. In this region, because of the I. W. W. and other radical agencies, it has not been possible for the lumber companies to serve successfully the social needs of their workers, although some few attempts have been made. The workers are less suspicious of the churches, and the companies are depending most upon them to supply the social and spiritual needs of these men. The Loyal Legion of Loggers and Lumbermen, a cooperative organization, is attempting to serve the men socially and intellectually in limited areas.

The need of social and religious services is very great in Minnesota, Wisconsin, Michigan, New Hampshire and Maine, but the church boards are doing little or nothing for the loggers in these areas, and local churches are not doing much more. In Maine, the Great Northern Paper Company maintains a welfare department and employs a full-time social worker in certain camps. This is the only company in the state that is thus serving its workers, and they report a great need in their own camps for additional spiritual service from the churches. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. to the extent of \$7,000 in its main logging camp, and maintains a welfare department in the mill town at a cost of \$40,000 annually. In 1923, California reported from 10,-000 to 15,000 workers employed in the lumber industry.

From reports of missionaries and others in close touch with men in the logging fields, it appears that all effective religious work must be of the sky-pilot or missionary type; that the population of these camps is too unstable and changing, to place permanent churches successfully. The field remains largely unserved and the few missionaries now engaged among the lumber jacks are forced to cover too large areas to do most effective work. Thousands of camps remain untouched by any messenger of Christ, but agencies of moral destruction are everywhere surrounding them. Dr. White, Presbyterian sky-pilot, reports the need of interdenominational missions in the cities of Seattle, Everett, and Bellingham, Washington, to provide clean and decent quarters for lumberjacks when they come to town; to furnish them with reading and writing materials, recreation and rest; to counteract the influences of agencies constantly robbing the men of their money and any moral restraints they may have.

2. Grain Harvesters. The wheat belt is Texas, Oklahoma, Kansas, Nebraska, South Dakota and Canada. Thousands of harvest hands follow the harvest from South to North. Oklahoma, during a normal year, employs from 12,000 to 15,000 of these transient hands for three weeks: Kansas from 20,000 to 30,000; Nebraska somewhat less than Kansas; in North and South Dakota the demand again increases. In North and South Dakota, the Department of Agricultural Extension is trying to introduce diversified farming with permanent employment, as a remedy for migrant problems. Some migrant wheat harvesters are reported in Missouri also. Iowa's chief interest in this group of society lies in the fact that Sioux City is the second great gateway through which these workers pass to enter harvest fields of the north. Kansas City, Missouri, is the first and most important gateway. Government and private agencies are at work to place these men where needed and to avoid congestion and delay in cities.

Migrant workers come from all walks of life, are of all nationalities and conditions of society, and come from every state in the Union. An analysis of 3,509 workers who passed through the Sioux City office in the summer of 1922 showed that there were men from every state except Delaware; 43.9% farmers or farm 12.4% common laborers; hands: 6.5% college students; the remaining 27.2% from 133 different occupations; 55% under 30 years of age, the largest age group at 24 years; 11% serving as harvest hands for first

time, and 57% had served in this capacity for five years or less; 43% had followed the harvest for more than five seasons, 19% more than ten seasons.

Workers are cared for in bunk houses, barns and homes; work hard and late hours; want little but work, meals, rest, and wages; are not much interested in social life and religion. Opinion has it that the remedy is so to stabilize and diversify agriculture that this large migrant group will not be necessary, Agricultural Extension Departments in the wheat belt are giving instruction in this matter. Local churches and agencies should serve these groups. General welfare agencies which tried to follow harvesters have not proved generally successful.

3. Cannery Hands. Fruitand Truck Harvesters. These workers are here grouped together because they are often the same workers, first harvesting fruit and truck, then working in canning factories. According to the census report of 1920, in September, 1919, there were employed in canning establishments of this country, 198,147 workers, more than half of whom were female workers. In March of the same year, only 35,692 hands were engaged by these establishments, at which time males far outnumbered females. The differential of 162,000 workers represents pretty well the part-time workers engaged in this industry, most of whom are brought from cities and states not in the immediate locality of the industry, and are therefore migrant workers during the active season. This does not take into account the many more thousands of workers who harvest these and other fruit and vegetable crops; unfortunately Census figures do not assist in determining their number, but reports show that they are several times greater in numbers than cannery hands.

This type of migrant differs greatly from previously noted groups because it includes whole families in their migrations. Women and chil-

dren assist in this important work and therein lies much of the danger. Families are quartered in small, oneroom shacks with inadequate light and few sanitary precautions. Privacy is impossible and often comfort is not easily secured. These families are social outcasts from most forms of recreation and entertainment in the community where they labor; churches and other local service agencies largely neglect this group. Children are taken from school early in the spring and return late in the fall. Most children in migrant families are retarded in education. Child Labor laws are often violated in employing these children in harvesting fruit and truck crops. Dr. Keller, of the New Jersey Agricultural Experiment Station, says: "I have found very often the communities are a social menace to the casual labor rather than the other way 'round. I mean the community treats these people as they treat disease, they isolate them. If the labor class becomes a social menace it is often a result of poor treatment rather than a cause of their being casual." Dr. Folsom, of the Bureau of Agricultural Economics, who has made wide studies of this type of migrant throughout the United States, makes the following comments:

"The social and religious needs of these people are bound up with their economic needs. All should be taken into consideration in work planned.

"Difficulties in establishing contacts:

- (a) Short stay in the community.
- (b) Local lack of interest in them except as laborers.
- (c) Their nationality.
- (d) Difference in religious and social training and standards.
- (e) Isolation in small groups on small farms.
- (f) Habit of working all members of the family early and late.
- (g) Local situations.

"Would it not be easiest to arouse public interest of the locality in work for the children, and also easiest to establish contact with migrants by showing an interest in their little ones? Children ought to prove excellent first sources of contact. Often the children of the camp are left to themselves while those older are working. Organized play and kindergarten might be good methods for starting; possibly elementary school work could be accomplished."

The work of the Council of Women for Home Missions has proved this approach to be very successful and popular.

4. Sugar Beet Workers. The following states reported increased importance of the sugar beet industry in which many migrant families, mostly Mexican, are employed during the summer and autumn months: Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, Wisconsin.

5. Soldiers and Sailors. Several denominations are supplying chaplains for Army and Navy, and camp pastors. The Protestant Episcopal Church in 1844 organized the Seamen's Church Institute which is operating in sixteen cities in the United States and the Philippine Islands. Much more ought to be done.

6. Miscellaneous. Fragmentary reports came in concerning cotton harvesters, fishers, boatmen, oil field workers, irrigation gangs, railroad construction gangs, corn harvesters, tobacco harvesters, etc., but time did not permit a closer study of these reports.

Come unto Me, ye weary, And I will give you rest. Oh blessed voice of Jesus, Which comes to hearts oppressed, It tells of benediction, Of pardon, grace and peace, Of joy that hath no ending Of love which cannot cease. —Selected.

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#### THE NEAR EAST Bibles Sold in Damascus

**BIBLE** Colportage, though attempted, was almost impossible in and around Damascus under the Turkish regime. The Scriptures were, however, regularly supplied to the Irish Presbyterian Mission, the British Syrian Mission and the Edinburgh Medical Mission by the British and Foreign Bible Society. Since the Turkish rule ended a distinct advance has been made and Colportage has been conducted in all quarters of the city. Colporteur Moses Burunsuzian has sold regularly over three hundred copies of the Scriptures a month in the city itself, and to all classes of people. There has been quite a demand for the Hebrew Scriptures among the Jews; and in many instances complete Arabic Bibles have been sold to Moslems. Over fifteen thousand copies of the Scriptures have been sold in and around Damascus since 1920.

#### Christian Endeavor in Aleppo

MRS. ISABELE TROWBRIDGE MERRILL, daughter and wife of distinguished Congregational missicnaries to Turkey, sends this story of future leaders in the Near East: "A young people's rally was held in the new Evangelical Church in Aleppo, Syria, recently. The four Christian Endeavor societies of the eity were present, the boys' and girls' societies from the camp church having been invited to join with the boys' and girls' societies of the city church. The boys' society of the refugee camp has lately been organized with eightyfive members, and now has over a hundred. When one looks at the earnest and eager faces of these young people and realizes that almost without exception they are refugees from Tur-. key, or at any rate children of refugees, one is impressed with the tremendous opportunity in work for them. These young lives, growing up in the greater freedom of Aleppo, must be held and trained for Christ. Most of them have lost the look of suffering and terror which was so evident on all faces only a short time ago. They are looking 'forward and not back.'"

#### Christian Books in Turkey

MERICAN Board missionaries in A Constantinople report that at present in Turkey, when ideas are changing and reforms have been made, the opportunity for distributing Christian literature is unprecedented. The mediums of circulation have been book-stores in the larger cities, schools, and personal Turkish friends in the smaller towns. There are encouraging results. In one town, a group of dervishes are reading the Gospels and "Pilgrim's Progress." In the same interior town, a Turkish school put in a request for "Joseph," an Old Testament play, for their graduating performance. A number of college students are studying the New Testament. The manuscript for the first "Life of Christ," translated into Turkish, is now ready for publication. It is by Miss Constance E. Padwick, of Cairo, and is translated by a young Moslem woman who has been much interested in the work. It is to be published with funds provided by the American Christian Literature Society for Moslems.

#### "The Mussolini of Persia"

THIS is the title sometimes given to Riza Khan, the new Shah of Persia, about whom the following facts are given in the Kurdistan Mis-

sionary: "A man with an iron will, practical and diplomatic, he made and unmade prime ministers, deposed shahs and established a new republic. The Persian press, merchants and the common people are almost unanimously in his favor. The only class which opposed him in 1924 were the neglected mullahs. Since his recall he has put forth painstaking efforts to make the mullahs his friends. Arthur Chester Millspaugh, head of the financial mission sent to Persia from the United States in 1923, is extremely popular with Riza Khan, because the Persians know that the Americans desire no unfair advantages. It is reported that Riza Khan treats the Bahais, a progressive all-Persian community, the Jews and the Zoroastrians very favorably. Though himself uneducated in the ordinary sense of the word, he is encouraging the Persians and the foreigners to cooperate in improving the educational system of his country."

#### Women in the Persian Church

MRS. J. DAVIDSON FRAME, of the American Presbyterian Mission in Resht, Persia, writes: "More and more we who have had all sorts of Bible helps and commentaries and instruction in the home marvel at these unlearned women whose one book is the Bible. Their search of the Scriptures is untiring. One recent convert is already teaching others how to read the Bible and instructing them in its doctrines as she knows them. You know the place a woman has in Moslem countries. It is good to watch the place a woman has among our Persian Christians. At first she is diffident about expressing her thoughts in a public prayer meeting, but gradually as she realizes the freedom that she has in Christ she becomes more and more to see that she is only one of a large and sympathetic family and allows herself to assume the privileges of the membership in that family, until she is free to talk to the common Father

in prayer, then to comment on the Bible passage for the day, and finally to lead the meeting."

#### Intercessors in Isfahan

 $A_{\text{in}}^{\text{MI}}$ **MISSIONARY** in Persia, quoted EvangelicalChristendom. "We have had a very helpwrites : ful week of prayer here in Isfahan, the meetings being well attended right up to the end. The week of prayer makes a very great appeal to our Persian Church, and we look upon it as a regular part of our church organization. The meetings were this year taken chiefly by Persian Christians, though we had an Armenian to conduct one meeting and a Hebrew Christian on Saturday. It is difficult to arrange time to get all our people together for a week, as the men are at work and cannot easily come in the afternoons, and the women could not come out at all in the evenings; but in spite of difficulties we had from thirty-five to forty Persian Christians daily, besides missionaries, and they took up the intercession topics very heartily."

#### Bible Teaching in Muscat

T MUSCAT on the Persian Gulf. A the Reformed Church in America has a well-established mission, where the seed of the Word is being sown. Without funds for the rent of a school building Rev. G. D. Van Peursem went ahead with school work at his home and reports a daily attendance of fifteen boys whom he is teaching the rudiments of education and giving the Gospel at the same time. Among them are some of the brightest boys of the Koran school and one lad whose father, now deceased, was formerly one of the strongest opponents of the mission in Muscat. His daily program closes with the reading of a chapter of the Bible, and the singing of two hymns. Each boy takes his turn in reading a verse of Scripture. Miss Lutton reports a Sunday-school service numbering in attendance between fifteen and sixty-five, the majority of them

Baluchis, but among them in increasing numbers Arabs.

#### Ups and Downs in Kuwait

THE evangelistic work carried on in Kuwait Arabia has not ----in Kuwait, Arabia, has met with encouragements as well as discouragements. Bible shop work is as extensive as ever. Sunday afternoon services attract a remarkably large audience of Moslems, both men and women, A young man baptized several years ago continues to testify for his Master. Another young man declares he has become a Christian and has at times confessed the same before Moslems. On the other hand, Rev. E. E. Calverley reports a new form of opposition in the form of an Arabic book in refutation of Christianity written and published by the chief religious leader of the Persians of Kuwait. The book consists of two parts, the first a refutation of five doctrines of Christianity, and the second a reply to Goldsack's book "Christ in Islam." It is interesting to note that the school teacher who is helping Dr. Calverley has undertaken to prepare a reply.

#### AFRICA

#### **Preaching to Moslems Forbidden**

DEV. JOHN HAY, of the Sudan R Interior Mission, writes in the London Christian. "It seems in-London Christian. credible that under the British flag today there are countries in which the missionary of the Gospel has no liberty to preach. Such is the case in Northern Nigeria. Because of a statement made by a British representative who made a treaty with the Moslem chiefs-a statement to the effect that Government does not interfere with religion-it is held that the Christian missionary must not be allowed to preach to the Moslems in four great provinces. The doors are closed, 'as it is against government policy to permit Christian propaganda within the areas which are pre-dominantly Moslem.' The last cen-sus, taken in 1921, shows 6,699,427 Mohammedans in the Northern Provinces to whom we are not supposed to tell the good news.... There are in addition about 700,000 pagans in this territory."

#### Six Questions at Once

IN a recent letter, written from the Egypt General Mission Hospital, Shebin-el-Kanater, Egypt, Mr. H. Frank Roe tells of experiences when itinerating in Egyptian villages. He writes: "At least twice a week during the summer months I go out with one of our Egyptian fellow-helpers. There are about thirty villages within a four-mile radius of Shebin, and we systematically visit these every few weeks. Usually we get a respectful and attentive hearing, until, as we proceed, the gospel light throws into glaring relief some error of Moslem faith. Then the devil asserts his presence, and we are besieged with a dozen questions. When six men shout at us six different questions at one and the same time, and the whole company of men starts yelling, you  $\operatorname{can}$ imagine what pandemonium reigns! Under these circumstances our only resource is prayer, and we therefore pause for a few minutes until quiet returns. We set out each day aiming for a specific village, but occasionally we pause to talk with a roadside group sheltering under a tree from the scorching sun."

#### S. S. Grading in the Sudan

THE Sunday-school growth of work among the Shilluk tribe in the Southern Sudan was described in the June Review. A later report states: "The Shilluks entrusted with grading the Sunday-school have their own picturesque way of describing the classes: Men Who Are Considered Honorable (i.e. grey-haired men), Those Who Are Younger, Those Just Married, The Boys Who Dance, The Boys Who Have Just Begun to Dance, The Boys Who Herd the Cattle, The Little Boys Who Herd the Sheep. The training class is organized, with a chief, a chiefon-whom-he-has-his-feet, and a chief-

of-writing. The main school at Doleib Hill is overflowing the church building. Five classes are held outof-doors. A year ago there were 26 baptized Shilluks. Today there are 87. The tribe numbers about 60,000. Mrs. Oyler, of the United Presbyterian Mission, writes: 'The Christians are very much interested in this village S. S. work, but the time will come when the novelty will wear off. We are praying for that time. A regular routine, day after day, re-quires more strength."

#### Ex-Medicine Man an Evangelist

RCHDEACON E. W. DOUL-A TON, of Tanganyika Territory, East Africa, tells the story of the conversion of a medicine man, Kahodanga, who when he was baptized at about thirty years of age, took the name Yohana (John). He con-"It is estimated that Yotinues: hana, this ex-medicine man, has been the instrument in God's hands in the conversion of fully one hundred Wagogo, and his village, where there is now a considerable Christian community, is a light in the great darkness around. It is in many respects a model village, in which heathen dances and the brewing or use of pombe (native beer) are forbidden. Yohana is a teetotaller and nonsmoker. Three of his sons are now Christian teachers, two of them being in charge of out-stations from which converts to Christ are being gathered. Yohana is now quasi-pastor, and superintends the work of four out-stations in the Buigiri district."

#### Yoruba Christians Persecuted

**R**EPRESENTATIVES of the Church Missionary Society find that the persecution of Christians is by no means a thing of the past in the Yoruba country, West Africa, and men and women are still called upon to suffer in various ways for their faith. For instance, twelve men living at a C.M.S. out-station in the Benin district were fined £5 each in the native court for disobey-6

ing a summons to heathen sacrifice. In another part of the district some converts were fined for planting yams, etc., on their farms before the day arranged for holding the festival of the Orisa-oko, a pagan rite. Quite recently in a town near Owo a young woman, a convert of only a few years' standing, has borne severe bodily suffering for the sake of her faith.

#### "The Preacher, the Big Stick"

**NE** of the distinctive qualities of African Christian leaders seems to be their apt use of figurative language. A recent illustration of this comes from the Christian Alliance Mission in the Congo. The teachers of the district had met for prayer and council. They were discussing the lack of interest and zeal in the schools. The native pastor used this wise illustration: "We use large sticks of wood to keep the fire burning at night or when we are away from home. Some wood holds the fire well, some burns out quickly. If the fire in the large piece of wood goes out, we cannot use it to kindle the other sticks of wood. We preachers are the large sticks of wood. If our people are not on fire it would be well for us to examine the large sticks first and see why the fire is not burning there. If you are on fire so will your people be also."

#### **Malagasy** Tribute to Bible

DURING his visit to Madagasear, W. J. W. Roome, of the British and Foreign Bible Society, was wel-comed at a great meeting of Malagasy The follow-Christians at Imerina. ing is an extract from an address of welcome which was delivered by Randzavola, a pastor: "The missionaries and the Bible are like the right and left hand, working together in the garden of the Lord here in this our island. Far be it from me to belittle the work of missionaries: but they themselves are witnesses that the Bible has accomplished much more than they alone could have possibly done. There was a time, twen-

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ty-five years age, when the missionaries were not allowed to stay in our country; but because the Bible remained the work they had begun was by no means destroyed....And up to the present the Bible has found entrance into many Malagasy homes, into some of which the missionary has difficulty in gaining admission."

#### INDIA AND SIAM India's Attitude toward Christ

NOTE of warning is sounded in A an editorial in the National Christian Council Review. which says: "It is not often realized that the genuine admiration for Jesus Christ and the remarkable spirit of receptiveness towards His teaching so common in India at the present day exist side by side with an absolute refusal to ascribe to Him any position of uniqueness....Christianity may cease to be allied with an alien culture and strengthen all the good and noble elements in the social and religious life of India; Christianity may become indigenous in India, adopting modes of life and worship and thought which are suited to the people of this land; and yet the incompatibility between the fundamental position of Hinduism and Christianity about the uniqueness of Jesus Christ as the revelation of God will remain and will have to be met."

#### **Union Work for Indian Moslems**

N OCTOBER, 1925, representatives of the (English) Wesleyan Methodist Missionary Society gave expression to their conviction that work among Moslems in India should undertaken by the bevarious churches and societies in cooperation, and an offer was made of a man to This acsuch a cooperative mission. tion resulted in the Conference of the British Missionary Societies appointing a group representative of the principal societies to consider this proposal. It was decided to accept the offer and to send the man for training to Lahore, where he will be in close association with the missionaries at the Forman Christian College. Rev. E. T. Jenkinson, who during the past year has been taking a special course at Manchester University to fit him for work among Moslems, was appointed, and was to sail from England for India on September 14th.

#### Non-Christian Students Responsive

REV. CANON A. W. DAVIES, principal of the C.M.S. St. John's College, in Agra, North India, recently invited the students of the college, including Moslems and Hindus, to the occasional services which are held on Sunday afternoons for the Christian staff and students. Quite definitely he explained that it would be Christian worship, and that it would give an opportunity for openly acknowledging the drawing of Christ and the desire to serve and follow Him, and to enter more and more into His Spirit. It could not. therefore, have been very easy for the non-Christian students to attend, yet some thirty or forty of these came, and a little later, when the invitation was repeated especially to the senior students, there was a most encouraging response. Canon Davies remarks: "We are only feeling our way; but experiences of this sort, and the knowledge of not a few in the college who are very near the Kingdom, together with the unique experience of the baptism of one who left the college twelve years ago, a Hindu Brahmin, have filled us with new courage and hope."

#### Gandhi on "the Language of Love"

A T a tea given by the American Board missionaries at Mahableshwar, India, Mahatma Gandhi made a brief address, speaking particularly to the missionary members of the language school. He expressed his hearty approval of the desire of the young missionaries to learn the language of the country, and paid tribute to the linguistic achievements of the missionary group. He stated

his regret, however, at the failure of many missionaries-in fact most of the missionaries-to learn the language of the Indian heart-the language of love. This failure is the more disappointing because the missionaries come to India in the name of love, and the Indian expects, and has the right to expect, the manifestations of this spirit. The missionary preaches love, but how often his actions belie his words.

#### Nepal Slaves Set Free

THE plan for the abolition of slavery in Nepal was last referred to in the Review in March. A special cablegram to the New York Times August 29th announced the completion of the plan at a cost of \$1,366,250, an average of \$25 a slave, the total number liberated with compensation by the Government being 51,782. The rates paid in compensation ranged from \$7 for a female and \$5 for a male under three years old to \$35 for a female and \$26 for a male between the ages of thirteen and forty. After forty the price dropped fifty per cent. Tracts of cultivable land have been thrown open to the emancipated slaves in the hills, and reclamation and clearance works have been started in Tarai, suitable advances of cash being made to the freedmen by the reclamation and agricultural offices. The Times despatch gave the credit both for conceiving and carrying out the plan to the Prime Minister of Nepal, but earlier accounts have made the Maharajah the chief figure.

#### **Indians Evangelize Outcastes**

THE United Presbyterian Church began its work at Jhelum, in the Punjab, fifty years ago. One of its missionaries there writes : "Most encouraging of all is the voluntary, evangelistic zeal displayed by Indian members of our little church. Although they are not paid for this service, they continue the regular evangelistic preaching in the bazaar, whether the missionaries are present

in the city or are off on tour to the far part of the district. In addition to this bazaar work, for many years members have voluntarily carried on personal work among a community of outcastes. Less than a year ago, on their own initiative, Indian members of the congregation planned a campaign with the objective of winning this community for Christ. They organized the work themselves and conducted it, and within the last month or two have baptized That these converts about sixty. may continue to grow in their new life and in the grace of the Lord one of our Indian Christians is providing the salary for a full-time teacher."

#### **Revising the Siamese Bible**

URING the past two years, re-D ports Rev. Paul A. Eakin, of Bangkok, Siam, "a little group composed of three Siamese pastors and two young evangelistic helpers-all graduates of the Bangkok Christian College-and a missionary have been trying to put the Scriptures of the New Testament into more idiomatic and attractive Siamese, as well as produce a more accurate translation of the Greek manuscripts....The work has given them a deeper appreciation of the true nature of the Scriptures. Over and over again the pastors would jot down in their personal notebooks obscure texts which had flamed out anew as the real meaning was brought out clearly in their own tongue, and the light in their faces at such times is something one will not soon forget."

#### CHINA

#### **Mission for Ricksha Coolies**

TOUCHED by the hardships of the ricksha men in Shanghai, Mr. George Matheson founded in 1913 a mission especially for this large The latest report states: group. "During this troubled year there has been no decrease in the numbers passing through the mission premises and attending the daily and nightly gatherings in the open air, and in

the halls. Even during the disturbances, the usual large crowds (in which representatives from most of the provinces might be found) were always present, and orderly and friendly in attitude. The usual routine was carried on uninterruptedly. Sick and injured men were sent to hospital and the destitute were relieved as usual. In visiting and openair work large numbers of men, women, and children are reached who would otherwise remain unknown, and in the course of this itinerant work large quantities of suitable literature are distributed, including Scripture portions and leaflets."

#### A General's Zeal for His Men

EV. FRANK A. KELLER, of **N** the Hunan Bible Institute, after describing the Christian earnestness of General Chang, who was mentioned in the June, 1925, REVIEW, says: "Through the enthusiastic assistance of Chief-of-Staff Chang, the way was opened for the preaching of the Gospel to every unit of the third division of the Hunan army that was at Changsha. One week we had the soldiers here night after night to hear the Gospel, and see it, too, as illustrated by stereopticon slides. One or two nights we had as many as fourteen hundred here. Half of them listened to the preaching of the Gospel in groups of about one hundred each while the other half saw the pictures in the auditorium; then they changed places, so that all had the privilege of seeing the slides. Sunday afternoon services were held in a number of the different camps."

#### **Bible Picture Cartoons**

THE China Sunday School Union has issued, chiefly for use in primary and daily vacation Bible schools, a series of line sketches illustrating, in Chinese style but not Chinese figures, the life of Christ. Cooperating with a Chinese artist, Rev. J. P. Esney, of the Presbyterian Mission in Shanghai, produced this series, which they call "Bible Picture Cartoons." They are issued four on a sheet in wall-scroll form and intended to be shown one by one as the Bible story is told. The sketches have heavy lines with little detail, so that they may be easily seen across the schoolroom and comprehended by scholars with little Bible knowledge; moreover, being in Chinese style, the attention of the children is not diverted by too many foreign features in the pieture.

#### **Rewards of Out-Station Work**

**R**EV. R. G. COONRADT, Ameri-can Presbyterian missionary in Tsingtao, Shantung Province, since 1912, writes of his country field: "Imagine our preaching and teaching the gospel message, day after day, to people who never would hear it if we did not tell them. There is always just another village or town beyond asking you to come to them. It means another day, but who can resist the call? How many hundreds of Christian friends at home would give so much just for this one chance, and with this thought and knowing that Christ is calling them I have extended my trip and pushed on many times. One new convert said, 'I know the foreign pastor is too busy to come to my home, but I do wish he could make just one visit and help me explain the Gospel to my old father.' This illiterate man had been converted while in Manchuria. He came home to take care of his aged father, and began at once to study the Bible and attend church at the nearest meeting place. We went to his home and his father was baptized later, and now the man has his uncle and many others of his town studying,"

#### Chinese Girls in Factories

CHEFOO, in Shantung Province, is described in a recent report as "a town where hundreds of women have bound feet, but still a town of factories where these same women trudge bravely home at dusk on their tiny feet." This past year about 150

girls, most of whom work from six in the morning until six at night, enrolled in the popular education night "A Y.W.C.A. secretary on classes. her first visit found twenty-eight little peanut sorters, hair-net menders, silk spinners and embroiderers, trying to read under one dim lamp, and some were carefully drawing characters on their slates which said, 'The liberty of an individual is sacred and cannot be encroached upon.' How will they explain the world when they become conscious of individual worth on one hand and a twelve-hour day for women and children on the other?"

#### Labor Problems and the Y.W.C.A.

THE annual report of the Y.W. 1 C.A. of China contains the fol-ʻʻInlowing significant statement: dustrial problems have loomed large in China in the last year. The agitation that led to the May 30th affair arose from labor troubles. The appalling number of strikes within the last year show an increasing unrest and dissatisfaction on the part of labor, and while some of these strikes may have been animated by political motives, undoubtedly many of them have had their origin entirely in labor problems. The most striking fact in the industrial world is the unprecedented growth of labor unions, presenting a factor tremendous in its possibilities both for good and for evil. The intensity of feeling that is developing puts a burden of responsibility upon Christian forces, greater than we have ever faced before. The Y.W.C.A., nationally and locally, has been aware of this need and has played its part in the effort to meet it."

#### The Village of Yellow Gold

THE origin of the name, which is ▲ thus translated, of the market town in Szechwan Province is obscure, but, writes Rev. C. B. Hannah, of the China Inland Mission, "from a spiritual point of view the name has now a very blessed significance, for souls far more precious than gold are being won for Christ in this place. Six men were baptized and five men and three women were received as candidates for baptism. One of the first group is a man of considerable ability but has been rather a bad fellow, much given to litigation. Thank God, there is a great change in him and he shows those evidences of the new birth which always rejoice the missionary's heart. Recently he greatly befriended one of his old enemies to such an extent that his heathen neighbors were amazed at such an exhibition of loving forbearance."

#### Texts and Pictures in Tibet

BISHOP WARD, of the Moravian Church, writes of the work of Rev. H. F. Burroughs, of Khalatse, in the Western Himalayas: "A supply of Tibetan text-posters has been obtained from Shanghai. One of these is displayed in a large frame hung on the verandah, and is read by all who come to the house, often opening up the way for a talk about the Gos-The text 1 John 5:12 is expel. cellent in dealing with Buddhists, as it admits of no ambiguity. One day some lamas from a distant lamasery arrived, and considerable time was spent in talking about this text, and also in showing them pictures in the church. One of them bought a gospel, and Mr. Burroughs was able to give them a good supply of tracts and other literature to take back to their isolated abode. Some time ago, when preaching in Khalatse, he showed Copping's picture, 'The Hope of the World'-depicting our Lord with children representative of the five continents. This so took the fancy of an old man that he gave Mr. Burroughs no peace until he got him one like it. This the old man has nailed up in his house."

#### JAPAN-KOREA

#### Press, Films and Radio

DESCRIBING the present missionary opportunity in Japan, Mrs. R. P. Gorbold writes: "The atten-

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tion of the public is being arrested and a desire to know more about Christianity aroused by at least three far-reaching agencies: the newspapers, the movies and the radio. For instance, the two English dailies edited and published by Japanese, one in Tokyo and one in Osaka, devoted pages before and after Christmas Day to the Christmas message.....As to the movies, no doubt the films that are detrimental are overwhelmingly in the majority, but there are others that portray the beauty of upright living in striking contrast with the ugliness of sin. Besides these so-called moral films a number of distinctively Bible films have been very popular. And through the radio the seed is being literally broadcast."

#### **Cured Lepers Evangelists**

THE leper colony at Kwangju, Korea, is widely known. Dr. R. M. Wilson, the physician in charge, writes: "We feel that the results of the leper work from an evangelistic point of view are as encouraging as the cures from the drug treatment, and of course they are even more permanent.....We have sent out over 150 cases from the Leper Colony whom we consider probably cures, and among these some who were distinctly evangelistic in spirit have gone out and done splendid work in starting churches. Seven of our cured lepers have gone back to their villages and have started thriving churches. Five cured ones are now employed as country evangelists in remote districts, and ten are doing good work for the churches in their own villages without pay. The lepers are instructed to watch for any active sign or return of the diseases, and to come back for examination. Occasionally one returns."

#### **Plight of Japanese Priests**

MISS A. M. HENTY points out in an interesting article in the Church Missionary Gleaner the spiritual inadequacy of the combination of Christian methods, such as those of

Sunday-school, with Buddhist the motives, which is being attempted in Japan to-day. This mixture she calls "synthetic bread." She says: "If it fails to satisfy the people, how do the priests thrive on it? The contact with Western materialism has shattered the faith of many priests, notably the chief abbot of the largest sect of Japan, Count Otani, who has resigned his office, and is a business man to-day. He argues that prayer is logically impossible. To the world he is famous for his luxurious living and his debts. Some young priests do not realize that the adapted hymns and manuals which they use are really Christian hymns disguised. When they awake to discover the source (which honest study must disclose), their position becomes pathetic. They are like chemists watering down a first-class prescription and selling it as their own patent medicine. Therefore, with every prayer for Japan pray for the priests.'

#### Town Crier Calls to Church

**R**<sup>EV.</sup> Henry M. Bruen, Presby-terian missionary in Taiku, Korea, since 1899, writes of a unique experience which he and a Korean elder had in a certain village: "We had agreed to visit the saranas (guest-rooms) after supper and invite all whom we found to attend the evening service. However, while we were eating supper the town crier's voice was heard calling the villagers to a town gathering. Our hearts sank, as it seemed this doomed to failure any attempt to get the non-Christians at the church. So we gave up the idea of visiting the sarangs and had just opened our service for the Christian constituency, when the church door opened and the koo-chang (headman) led in a number of the villagers and requested us not to proceed too fast as he was going out for some more. The village crier had been sent out by that non-Christian headman to call the people together to hear the gospel message. Shortly he returned with another group and we

preached to a full house. After the meeting closed he sat for an hour or more and talked with us."

#### **Bibles in Pockets and Heads**

HRISTIANITY is responsible for one change in Korean dressthe use of pockets, according to Mrs. Roy K. Smith of Chairyung, Korea, who says: "There were no pockets in the old Korean coat, but the Christian needed a place for his Bible, for coming to church without a Bible is practically unknown in Korea. Following American example he made a large pocket in his jacket, and later several on a sleeveless coat or vest for his Bible and other prize treasures. But it is not enough to carry the Bible in one's hand or pocket. We have many who carry great sections, even whole books, in their heads and can recite without a mistake long passages. One man walked a hundred miles to recite the Sermon on the Mount to his pastor. When he finished, he was told that was all very well, but he must not be content with having it in his head, he must have it in his heart and put it into practice. His reply was: 'But that is the way I learned it. At first I tried to memorize it, and it would not stick, so I tried this plan. I would learn a verse, and then go out and practice it on a heathen neighbor until it would stick.' "

#### NORTH AMERICA

#### **Plan for Advertising the Church**

CHURCH advertising campaign A will be conducted by the International Advertising Association, formerly the Associated Advertising Clubs of the World. A commission of one hundred clergymen of various denominations will prepare the messages to be promoted. This announcement was made by Rev. Charles Stelzle, D.D., President of the Church Advertising department of the association. Dr. Stelzle is remembered as the founder both of Labor Sunday, nearly twenty years ago, and of the Labor Temple in New York City.

The period between Christmas and Easter has been settled on for the campaign, which is to extend not only over the United States but in Canada and in several European countries. Dr. Stelzle said of it:

This campaign will not be merely a "Goto-Church" movement. Our primary object is to show the country of what religion consists. The messages to be prepared by the commission of 100 elergymen will contain the fundamental teachings of Christianity not only with regard to personal religion but with reference to the attitude of the Church toward present-day problems.

#### Forerunner of Student Movement

**R** EV. George A. Wilder, for many years a missionary of the American Board in South Africa and a brother of Rev. Royal G. Wilder, founder of the *Review*, writes that the organization of the Student Volunteer Movement for Foreign Missions at Mount Hermon in 1886 was preceded by a similar student movement twelve years earlier. He says:

"In the year 1878, Dr. W. H. Saunders and I were in Hartford Seminary. It was then that we conceived of the idea of getting into touch with others in different seminaries who, like ourselves, had determined to be foreign missionaries. As a result, correspondence was started and we learned, much to our joy, that students in Princeton were working along the same lines. In the year following, in June, 1879, there met in New York City a small company of students who had pledged themselves to be foreign missionaries. This was the first general gathering of student volunteers.

The organized movement was founded as a result of the Student Conference at Mount Hermon at the invitation of D. L. Moody in 1886 and John N. Forman (Princeton College. '84) and Robert P. Wilder (Princeton '86) were the first traveling secretaries.

#### Ministry to New York Lepers

**R** EV. ANNESLEY T. YOUNG, D.D., of the Episcopal City Mission in New York City, has interested himself particularly in the lepers who are cared for by the Government on North Brother Island in the East River, opposite 140th st. The settlement is not permanent in the sense that the lepers are transferred as soon as possible to the government colonies in the Gulf of Mexico. However, there is occasion for frequent ministrations among them while they are in New York. The Government takes excellent care of these people, so that there is not much that can be done for them in a material sense; however, the sympathy and fellowship of a representative of Christ is of immense value. Chaplain Young has provided a phonograph and records, a radio to bring in the outside world, magazines, but, especially, himself in the manifestation of his concern and sympathy, to emphasize the spiritual side of life with its strength and hope.

#### Women Discuss Race Question

THE women members of the I Federal Council's Commission on the Church and Race Relations, in cooperation with the Council of Women for Home Missions and the National Board of the Y. W. C. A., held an Interracial Conference of Church Women, September 23rd-24th at Eagles Mere, Pa. The objects of the conference were: (1) To enlarge the scope of interracial thinking and to enlist the women of the churches more actively in improving relations between white and colored groups in America; (2) To discuss methods of better interracial organization through churches and their auxiliaries so that women may more effectively act on local interracial conditions; (3) To exchange concrete experience from groups of women that have already attempted to carry out interracial programs; (4) To study the past experience of organizations that have done such work, to learn both from successes and failures, how best to proceed in the future.

#### **College Girls in Factories**

**D** URING the past summer twelve college girls spent six weeks of their vacation in Chicago factories, having pledged themselves to live on their wages. The purpose of the experiment, as stated by the National Student Council of the Young

Women's Christian Association, under whose auspices it has been carried on for six summers was that college women might share the experiences of women workers on whom they depend for many necessities. "College women who have missed much of life's drudgery are eager to know in their own bodies and minds what it means to be part of the present industrial system," says the announcement. "They will acquire concrete facts on which to base their study of industrial They will increase the problems. number of college people who know and can cooperate with industrial workers." After working hours the group met for informal discussions with labor leaders, social workers and employers. At all other times they lived, ate and spent their leisure with their fellow-workers at typical recreation, as well as at the work bench.

#### Y. W. C. A. Membership Plan

IN THE news item in the June RE-VIEW on the annual Y. W. C. A. Convention, it was stated that an optional membership plan had been adopted, "which permits others than members of Evangelical Christian churches to become full voting members of the Association." The Bulletin issued by the Federal Council of Churches gives the following explanation of this plan:

Henceforth any city, town or rural Association may choose either, to use the present church membership basis which confines its voting and office-holding members to those who are members of churches eligible to membership in the Federal Council of Churches, or the alternative personal basis which confines its voting and office-holding members to those who have made a declaration of loyalty to the purpose of the Association, promising to endeavor to uphold it in their own lives and in their work in the Association. The "purpose" contains four statements embodying loyalty to Jesus Christ, growth in Christian character, leading young women into the Christian Church and becoming a social force for the extension of the Kingdom of God. Three fourths of the members of the boards. of the officers and of voting delegates to conventions must be members of churches eligible to membership in the Federal Council.

#### **Japanese-American** Citizens

CCORDING to a writer in World A Call, "the Oriental problem in America'' is a problem of the American-born. Being citizens by right of birth they long to be treated as such, yet they are not treated as Americans. Their capacity for citizenship is illustrated by a pupil in the Sunday school of the Japanese Christian Church at Berkeley, California. The American Legion promoted an essay contest with the American flag as the subject.  $\mathbf{This}$ thirteen-year-old girl, whose parents are Japanese, wrote the following essay which was adjudged one of the three best in California:

I pledge allegiance to you, flag of my United States, in word and in deed. I be-lieve you will help me to be a loyal citizen both in peace and in war. I believe that you will lead the world, not only in strength but in righteousness; I believe that your stars are the shining symbol of the eternal "Old brotherhood of men in the world. colors of Red, White, and Blue, I promise to follow your ideals of "Liberty, Justice, and Peace," not only for America but for the world.

#### LATIN AMERICA

#### Reasons for Hope in Mexico

EV. L. H. ROSS, Southern R Presbyterian missionary in Mexico, gives the following reasons for his confidence in the future of Christ's kingdom in that country: "As we observe how nobly the national evangelistic workers are bracing themselves to meet the larger demands on them and their churches. as we become more confirmed in the conviction we have always had that the Mexican Government is friendly toward the Protestant work, as we enjoy such cordial expressions of love and confidence on the part of our national fellow-workers and the members of the churches along with expressions of confidence and appreciation by a large number of the influential citizens of our town, and, above all, as we read the Great Commission and the promise attached thereto, we are confident as to the

future of the mission work in Mexico. More than half a century of faithful seed-sowing is behind us. We believe that in the next decade rapid progress will be made in the establishment of a self-supporting and self-governing Evangelical Church that under divine guidance will leaven the whole land."-Christian Observer.

#### Training Porto Rican Pastors

THE fine spirit of cooperation I which prevails among the missionaries of the various denominations at work in Porto Rico was referred to in the June Review, and the union theological seminary was mentioned as one of the striking expressions of that spirit. This institution is controlled by a board of trustees, composed of one member appointed by each of the seven cooperating denominations. The curriculum provides for a three years' course for which a high school diploma and about one half of a college course are for the present required. Additional work and the full college course are required of candidates for the degree "The of Bachelor of Theology. seminary," reports its president, Rev. James A. McAîlister, "has given Porto Rico a native ministry. A dozen years ago, as many as ten and twelve American missionaries were caring for the Presbyterian churches. Now, all the thirty-three churches have Porto Rican pastors. Practically the same is true of the other denominations. Over a hundred men have received preparation and there are now about seventy-five ordained Porto Rican ministers in the seven denominations and a considerable number of preachers not yet ordained."

#### Negro Missionary in Panama

IN THE fall of 1923, a young Panaman Negro came to the Bible House of the American Bible Society at Cristobal, Canal Zone, with a little notebook. It contained a translation of the Gospel of Matthew into the dialect of the Valiente Indians of Panama which he wished the Bible

Society to publish. "This," writes Rev. R. R. Gregory, Secretary of the Caribbean Agency of the Society, "was the beginning of our acquaintance with Mr. E. S. Alphonse, an unusually gifted young man." He was converted about ten years ago, and at once became especially interested in taking the Gospel to the Valiente Indians of Panama, Although some of the Indians had learned to speak Spanish, in order to reach the tribe as a whole Mr. Alphonse lived several years among them to learn their ways. He not only learned to speak their language but also reduced it to writing for the first time.

#### Witch Doctor's Testimony

A N INDIAN, fifty-six years of age, appeared before the Session of the church in San Felipe, Guatemala, to be admitted as a catechumen. The following report is given of a part "I am a new of his examination: man. I no longer have a thirst for drink. I feel a great shame when I think of deceiving my fellows with the witch doctor rites. Here is my bag of red beans. I want them to be yours as a token of a sinner saved. Above all God has come into my life. I believe in Him. I want to serve and to honor Him." "And do you promise with the help of God to abstain from all these superstitious rites in the future?" "Of course. When you have come into the light, you don't want to go back into the dark again, do you?"

#### Rubber Trade in Bolivia

A TRIP into the interior of Bolivia a few months ago is described by John M. Mackinnon in *Inland South America*. He speaks of the deserted towns which lay in the track of the old rubber trail from the pestilential regions of Acre and the River Beni, where the Indians had been seduced and enslaved by the unscrupulous rubber traders during the days of the rubber boom. "To-day," he says, "rubber is booming again, and terror is broadcast in these regions. Already, the rubber traders are seeking their prey and the Indian is on the alert. In all the province of Velasco there is a dread of the foreigner. No Indian whom we saw by the roadside would await our approach—he immediately disappeared into the forest. Every house at which we called suspected us. The master of the house invariably jumped for his rifle as we appeared and held it handy until he had ascertained our business. In these two provinces of Chiquito and Velasco there must be at least fourteen to fifteen thousand Indians without a witness for Christ among them."

#### EUROPE

#### Mosques in Paris and London

MOSLEM propaganda in Europe continues unabated. An As-sociated Press report described the dedication in Paris on July 15th of the first mosque in France. Those who were present at the ceremony included President Doumergue, Mulai Youssef, Sultan of Morocco; Lord Crewe. theBritish ambassador: Minister of War Guillaumat, Gen. Gouraud and many other well-known President Doumergue and persons. the Sultan were escorted by a special native guard of honor. Thousands of Mohammedans from Tunis, Morocco and Algeria crowded the streets leading to the mosque. According to the report, "the presence of the British ambassador was remarked as a tribute to its Moslem subjects by the British Government."

Students of Islam are familiar with the activities of the Moslem group at Woking, London. It is now reported that a third mosque is soon to be erected in Dulwich, another section of London. The Islamic World comments: "Among the spires and crosses of its Christian churches may soon rise the crescent of Islam."

#### **Progress in Belgian Mission**

E NCOURAGING reports come from Mr. and Mrs. Ralph C. Norton, whose work in the Belgian Gospel Mission has long been familiar to readers

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One such has to do of the *Review*. with the opening of a new evangelistic hall in the town of Marche in Luxembourg, a section of the country for which the members of the mission had been praying especially. One of them writes: "After God had given us an opening in Luxembourg, He gave us a house, then a worker, then simultaneously raised up a friend in America who had never before given in a large way to the work in Belgium, to pay the purchase price of the new house in Marche." Another development is the use this past summer of two motor cars, which were given by friends of the Mission as a result of the great blessing attending the openair work of last year, in which the car of the Open-Air Mission of In this London was so employed. itinerating campaign of evangelism, in addition to preaching in untouched sections of the country, a wonderful opportunity is given to distribute the printed Word.

#### **Protestant Union Work in Spain**

WHAT is described by those who took part in it as "a great step forward in the evangelization of Spain'' is the decision to establish this October a union theological school. This decision was made in April by the third annual conference of the International Committee for Spanish Evangelization. Nine countries were represented-England, Scotland, Ireland, Holland, Sweden, Germany, America, France and Spain. The Anglican, Presbyterian. Congrega-Wesleyan, Lutheran, tional. and French Reformed Church had each at least one representative. Twenty-five pastors and lay workers attended. No such representative Protestant gathering had ever been seen in Spain The vote for this training before. college was unanimous. There are to be four professors appointed by the churches or societies concerned—the Irish Presbyterian, the German United Committee, the Spanish and the Portuguese Church Aid Society, the American Board. Other teachers

or lecturers may be appointed if necessary. By Spanish law the head of the college must be a Spaniard. The lack of religious liberty in Spain was commented on in the June *Review*.

#### New Slavic Evangelicals

 $T_{
m which}^{
m HE}$  revival movement in Ukrainia, which was referred to in the July *Review* is reported to be gaining strength. The *Record* of the United Free Church of Scotland announces that in Russia besides the Baptist Church and the German-speaking Lutheran Church, a new body, called "The Evangelical Christians," is in process of formation. Its numbers are put by some at four millions, but others already give them double that figure. This great movement is said to have been caused in large measure by returned prisoners of war, who in tens of thousands came under deep religious influences in certain of the camps in Germany and Hungary. When they went home, they took with them a new religious faith, and are now spreading the Gospel in almost every corner of Russia. Among these awakening Russian Evangelicals there is a great hunger for the Bible.

#### "A Robert College for Greece"

THAT Bulgaria was to have an ▲ institution which could be so described, was announced in the May Review. A news item in the New York Times on August 30th stated that Professor Edward Capps of the Greek Department at Princeton University, who was United States Minister to Greece during the Wilson Administration, is now at the request of a group of Athenians organizing a board of trustees for a nonsectarian, non-political American college to be established in Greece, modeled after Robert College in Constantinople, to be known as Athens College. A committee of prominent Athenians is endeavoring to raise \$500,000 for the college buildings. A tract of twentythree acres near Athens on the road to Kyfissia has been donated as the

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site of the college, and \$100,000 has been raised for the buildings. Professor Capps has requested the following men to serve on the board of trustees: Elihu Root, Dwight S. Morrow, Henry S. Pritchett, John H. Finley, Stephen S. Duggan, Ery Kehaya and Charles P. Howland.

#### ISLANDS OF THE SEA Igorot Boys Ask for Schooling

**THE** new principal of the school ■ conducted Protestant bv the Episcopal Church at Baguio, on the island of Luzon, in the Philippines, writes: "That Igorots are keen for Christianity and education is evident every day, but it was especially so during the week when crowds of children came to enroll for this school year. Many of the boys wore only g-strings, yet every one came prepared to pay his matriculation fee which amounts to six pesos for the highest grades. We accepted nearly a hundred children but had to turn away about fifty more because we had no more room; it did not seem right to have more than three boys sleeping in one bed. But some of the children who were told to go home refused to go. One big boy named Tomas sat on my office steps for two days, in order to say, on all possible occasions, 'I will go to this school, mum.' "

#### Y. W. C. A. for the Philippines

THE Filipino young woman, Miss Soledad Garduno, who was described in the April *Review* as "a Y. W. C. A. pioneer," has been studying in the training school conducted by the National Board in New York City. She was to accompany in September the first American unit of Y. W. C. A. workers to go to the Philippines. Upon the urgent invitation of a Provisional Committee of the Philippines, of which both American and Filipino women are members, they will develop the Association movement there. Miss Helen A. Davis, who headed the party but plans to return in December, says:

It has been a number of years since the first request from the Philippines came to the National Board for help. For financial reasons it has been impossible to go before. A recent cable welcomes us and asks how they may help in the interval before our arrival. Under the leadership of the Committee a club for young women has been started in Manila and has been doing effective work. This small club will be the nucleus of our future Y. W. C. A.

#### GENERAL

#### **International Missionary Council**

THE Committee of the International Missionary Council held its session for 1926 near Rattvik, Sweden.

The meeting, which lasted from July 17th to 25th, was the second held by the Committee since the last meeting of the Council, which was convened in Oxford, England, in 1923.The last previous meeting of the Committee was at Atlantic Čity, N. J., in 1925. This one was attended by practically all of the regular members, as well as by the officers and **a** few consultative members, representing Europe, the two Americas, Asia and Africa. Dr. John R. Mott, Chairman of the Council presided. The themes which, in the main, claimed the time and challenged the thinking of this group were the following: Spiritual Vitality; Presentation of the Christian Message in Relation to Non-Christian Faiths; Enlisting the New Generation; Enlisting the Interest and Service of Laymen; Christian Education: Christian Literature: Devolution Problems of Indigenous Churches; Racial Questions; Human Relations in Industry, and Forced Labor; Religious Education; and the Next Meeting of the Council. On this last point it was decided to hold the meeting in the spring of 1928 in Jerusalem.



#### BEST BOOKS FOR THE STUDY OF ISLAM

BY REV. ERNEST W. RIGGS, BOSTON Associate Secretary of the American Board

Every alert student of missions realizes that the ancient solidity of Islam has been softened by strange new fires. Moslem governments and peoples are in a plastic state. To ascertain whence are these new fires and what the influences shaping the plastic mass is not an easy task. As a guide to one really interested, a small list of books is recommended.

We have not included books written as "exposing Islam," but suggest such volumes as will provide a sufficiently broad basis for a fair study of Islam and the present Christian approach to the Moslem.

Although this great religion and its influences cannot be gauged accurately by studying its sacred book alone, yet a good translation of the Koran is certainly of first importance.

The Koran. Tr. by J. M. Rodwell. Everyman edition. E. P. Dutton & Co., New York. 80 cents.

Accompanying the Koran, there should be a Moslem's interpretation of his religion. This will best be found in

The Spirit of Islam. Amir Ali. 515 pages. Christophers. London.

A fair study of Islam by one whose viewpoint is Christian is also essential. Several excellent books are available. The briefest is in some ways the best:

Outline of the Religion of Islam. H. U. Weitbrecht Stanton. Missionary Equipment and Literature Supply, Ltd., Church House, Westminster, London. 1 shilling.

Somewhat longer is "The Story of Islam"-Lunt, United Council for Missionary Education, London, pp. 216, 2/3.

For a most scholarly presentation of the subject, we turn to

Aspects of Islam. D. B. Macdonald. Macmillan Co., New York. \$1.75.

The throbbing heart of the Moslem world is forbidden to the non-Moslem but Burton adventurously visited the holy cities and told the story in

A Personal Narrative of a Pilgrimage to Al-Madinah and Meccah. R. F. Burton. G. P. Putnam's Sons, New York, 1856.

We include a most excellent biographical study of a noble Moslem saint:

▲ Moslem Seeker after God. S. M. Zwemer, Fleming H. Revell Co., New York, \$2.25.

Such a general study of Islam does not, however, satisfy our interest. The present is a time of such unusual significance that we name three volumes dealing with the changes now going on in the Moslem world:

- Modern Movements among Moslems. S. G. Wilson. Fleming H. Revell Co., New York.
- The Moslem World in Revolution. W. Wilson Cash. Edinburgh House Press, London. 2 shillings net.
- Young Islam on Trek. Basil Mathews. Missionary Education Movement, New York. Cloth, \$1.00; paper, 60 cents.

Studies in each separate field of Islam might well supplement these general volumes. Because Turkey has been the active volcano in the molten mass, we include the following:

- Modern Turkey. Eliot G. Mears. Macmillan Co., New York. \$6.00.
- Turkey. Arnold Toynbee & Kenneth Kirkwood. Ernest Benn, Ltd. London. 15 shillings.

The contact of Christianity with Islam must first be viewed historically and for this purpose, there is one book of outstanding importance:

The Rebuke of Islam. W. H. T. Gairdner. United Council for Missionary Education, London. 60 cents.

Another volume of special value is

Vital Forces of Christianity and Islam. Oxford University Press, New York. \$1.20.

When we come to consider the newer contacts of Christian missions with the changing conditions of the Moslem world, three volumes of permanent value come to mind:

- A Christian Approach to Islam. Jas. L. Barton. Pilgrim Press, Boston. 50 cents.
- The Moslem World of Today. John R. Mott and others. George H. Doran Co., New York, \$2.50. 1926.
- The Moslem Faces the Future. T. H. P. Sailer. Missionary Education Movement, New York. 254 pages. \$1. (A study book).

The dramatic possibilities of the present situation are presented in a play:

Osman Pasha. Rapp. The Century Co., New York. 145 pages. \$1.25.

Another play, easily staged by a church or Sunday school, has been written by Miss Wilcox:

Kasim. Helen Wilcox. Missionary Education Movement, New York. 50 cents.

For a study of old conditions, which still prevail in most of the Moslem world, we mention

Our Moslem Sisters. Annie Van Sommer and S. M. Zwemer. Fleming H. Revell, New York. \$1.25.

The hope of progress is happily brought out in

Memoirs of Halide Edib Hanum. Century Co., New York. 372 pages. \$4.

A few missionary biographies will be found especially helpful in this study:

- Raymund Lull: First Missionary to the Moslems. S. M. Zwemer. Funk and Wagnalls Co., New York. 75 cents.
- Henry Martyn: Confessor of the Faith. Constance Padwick. George H. Doran Co., New York. \$1.50.

- Shepard of Aintab. Alice S. Riggs. Missionary Education Movement, New York. Cloth, \$1.00; paper, 75 cents.
- My Life and Times. Cyrus Hamlin. Pilgrim Press, Boston. 1893. 50 cents.

In closing, we refer to two recent report volumes of permanent significance:

- Conference of Christian Workers among Moslems. 1924. International Missionary Council, 347 Madison Ave., New York. \$1.50.
- Christian Literature in Moslem Lands. George H. Doran Co., New York. 1923. \$2.50.

The Editor adds the following list of books of special interest and value on various phases of the subject. The mission study books on the subject have already been mentioned.

- The Arab at Home. Paul W. Harrison. 8 vo. \$3.50. Thomas Y. Crowell. New York. 1924.
- Islam—A Challenge to Faith. Samuel M. Zwemer. 8 vo. Student Volunteer Movement. New York. 1907.
- History of Protestant Missions in the Near East. Julius Richter. 8 vo. \$2.50. Fleming H. Revell Co. 1910.
- A History of the Arabian Mission. A. De-Witt Mason and F. J. Barny. 8 vo. \$1.25. Reformed Church in America. New York. 1926.
- An American Physician in Turkey. Clarence D. Ussher. 8 vo. Houghton, Mifflin Co. Boston. 1917.
- Among the Wild Tribes of the Afghan Frontier. T. L. Pennell. 8 vo. Lippincott. Philadelphia. 1909.
- A History of the Arabian Mission. Rev. Alfred DeWitt Mason, D.D., and Rev. Frederick J. Barny. Illus. 8 vo. 256 pp. \$1.25. Board of Foreign Missions, Reformed Church in America. New York. 1926.

Arabia, the land of romance and of legend, is also a land of reality. It is known as the birthplace of Mohammed and the Koran, the land of great deserts, the home of wandering tribes, of camels and horses and dates; but few know Arabia as the scene of heroic missionary adventure for God and humanity. This latter story is told here. After a preliminary description of the land, the people, their history, civilization, education and religion, the authors—one of whom is a

missionary to Arabia-tells the inspiring story of how the Arabian mission was founded in faith thirty-seven years ago; how the stronghold of Islam was entered; how the work has been extended and strengthened until now there are five stations, manned by forty American missionaries, assisted by twenty-two native Christian helpers. It is a story of prejudice overcome, women and children enlightened and friends won to Christ. It is an intimate record of faith, of courage, of sacrifice, of achievementone that is worthy of a place in the annals of missions and that enlarges the list of the "Heroes of Faith."

Morgenrote in Japan. Dr. Emil Schiller, Superintendent in Kyoto. pp. 51. and Map and Halftone Illustrations, pp. VIII. Price 60 Pfennigs. Allegemeine-Evangelisch-Protestantischer Missionsverein. Berlin. 1926.

This attractive booklet tells of the work of the Allgemeine-Evangelisch-Protestantischer Missionsverein which has carried on mission work in Japan for the last 40 years. The book gives a comprehensive view of the work of the society and its methods, in ten chapters, of which the two most interesting discuss the question whether Japan needs Christianity and whether the old religions can satisfy the modern Japanese mind. T. B.

The Life Story of Alice Culler Cobb. Mary Culler White. Illustrated. 240 pp. \$1.50. New York. 1925.

This charming life story lays no claim to greatness but is told primarily for the sake of those who love or ought to love Wesleyan College, Georgia.

Mrs. Cobb was born in the Old South and her school days closed shortly before the Civil War. For more than forty years her life was knit with that of Wesleyan College and the care of a large household with growing children, seemed not to rob her teaching of success. In the later years, she became a Secretary for Women's Work in the Foreign Department of her Board of Missions and from her travels in the Orient and Mexico brought back effective appeals,

It is worth while now and then to read a book like this, which tells of opportunities seized which are missed by most of us, which tells of work well done in the common world in which most of us live, which tells of faith staggered by sorrow, but strengthened by friendship. The author well closes her book with the poem by Alfred Noyes, entitled:

#### THE GIFT THE DEAD DESIRE

There's but one gift that all our dead desire, One gift that men can give, and that's a dream.

Unless we, too, can burn with that same fire Of sacrifice: Die to the things that seem.

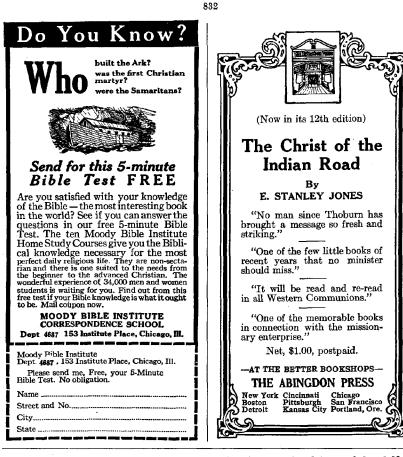
Die to the little hatreds; die to greed; Die to the old ignoble selves we knew; Die to the base contempt of sect and creed, And rise again like these, with souls as true. W. J. H.

The Task of the Christian Church. A World Survey. Foreword by Dr. Thomas Cochrane. 8vo. 141 pp. World Dominion Press. London. 1926.

Using the World Missionary Atlas, the Statesman's Year Book and the Mission Year Books as sources for statistics, the compilers of this religious world survey have gathered a valuable collection of facts about all the countries of the world. Each country is listed, with information about the area, population and Protestant missions, and the task of the Church in that country is briefly set forth. Much of the information is not new and some countries are dealt with very meagerly, but as a handbook of world-wide missions it will be especially useful to those who wish general information.

American Relations with China. 8 vo. 225. \$1.50. Johns Hopkins Press. Baltimore. 1926.

The conference of Missionary Board representatives, Chinese and diplomats held at Baltimore last September is already well known. This volume reports the addresses and discussions on treaties, extraterratoriality, customs control, industrial conditions, missions, etc. There is also an excellent bibliography.



#### A Correction:

REV. E. D. LUCAS, D.D. succeeded Dr. J. C. R. Ewing as president of Forman Christian College, Lahore, India, in 1918. Fev. H. D. Griswold, Ph.D., has not been president of the College, as stated in the Personals in our August number, but has been president of the Board of Directors, from which position he has recently resigned, his place being taken by Dr. H. C. Velte.

#### \* \* \*

#### PERSONALS

MRS. LEWIS L. ANEWALT, of Allentown, Pa., has been elected President of the Woman's Missionary Society of the Reformed Church in the United States.

MISS LUOY H. DAWSON has resigned as Secretary for Promotion in the Board of National Missions of the Presbyterian Church in the U. S. A.

WILLIAM T. ELLIS, LL.D., has recently returned from a ten months' tour of Bible lands, wherein he covered all the geographical regions mentioned in the Old and New Testaments.

DR. ADOLF KELLER, European Secretary of the Federal Council of Churches, is to deliver a course of lectures this autumn at the University of Zurich on the problems of American Protestantism.

RICHARD C. MORSE, LL.D., former general secretary of the International Committee of the Y.M.C.A., and now eighty-five years of age, has attended every world's conforence but one since 1872, and was the oldest delegate at the recent Y.M.C.A. conference in Helsingfors, Finland.

BISHOP LOGAN H. ROOTS, chairman of the House of Bishops of the Chinese Church, was appointed by its General Synod to spend the summer visiting the Chinese Christians in the Philippines, Singapore, and Borneo, in response to a request from the bishops of those territories.

MR. AND MRS. JOHN J. BREMAN are the first missionary candidates to be accepted

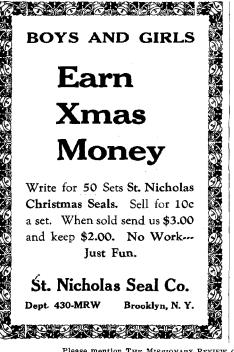
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#### PERSONALS

CHARLES K. EDMUNDS, PH.D., president from 1907 to 1925 of what was then known as Canton Christian College, now Lingnan University, has resigned as Provost of Johns Hopkins University, his Alma Mater, to become American Director of Lingnan University, which has recently undertaken to raise a fund of \$2,500,000.

REV. JOHN M. MOORE, pastor for the past ten years of the Marcy Ave. Baptist Church, Brooklyn, N. Y., has resigned to become one of the general secretaries of the Federal Council of Churches. He will devote his time to developing inter-church coöperation in local communities and statewide areas.

JOHN LIVINGSTONE MOTT, son of Dr. and Mrs. John R. Mott, has recently returned to India to continue as a social worker of the Y. M. C. A. at Nagpur, Central Provinces. He has married Miss Celeste Goddard, of New York City.

REV. R. E. DIFFENDORFER, D.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church, accompanied by Mrs. Diffendorfer, is making an extended tour of Europe and the Far East, expecting to return to America next summer.

MISS LUCY GARDNER, secretary of the English organization known as "Copec," is visiting the United States on a speaking tour at the invitation of the World Alliance for International Friendship through the Churches.

\* \* ×

MR. A. W. ARMOUR of New York has been elected treasurer of the Presbyterian Board of Foreign Missions to succeed Mr. Dwight H. Day. Mr. Armour has been assistant to Mr. Raymond B. Fosdick and has made special financial studies of the various organizations supported by Mr. John D. Rockefeller, Jr. He was born in Montreal, Canada, where he was for some years the assistant treasurer of the Dominion Bridge Company.

J. KINGSLEY BIRGE, formerly of the International College of Smyrna, Turkey, is now Candidate Secretary of the American Board of Commissioners for Foreign Missions.

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#### \* \* \* OBITUARY

REV. JAMES NICOLL OGILVIE, D.D., president of the World Alliance of Reformed Churches Holding the Presbyterian System, who was at one time a missionary in India, died recently in Edinburgh, Scotland.

\*

JOHN H. BRADFORD, since 1916 missionary of the Presbyterian Board in West Africa, and recently manager of the Halsey Memorial Press, at Elat, died early in October. Mr. Bradford was born in Belleville, Kansas and was educated in Monmouth, Illinois and in Chicago.



#### REFORMED CHURCH CENTENARY

The one hundredth anniversary of the Board of Home Missions of the Reformed Church in the United States was held in Philadelphia, on October 15th. The program included addresses by the members of the Board and superintendents of departments, greetings from church bodies and addresses by Mrs. John Ferguson, New York. City, president of the Council of Women for Home Missions and Dr. John M. Moore, of New York.

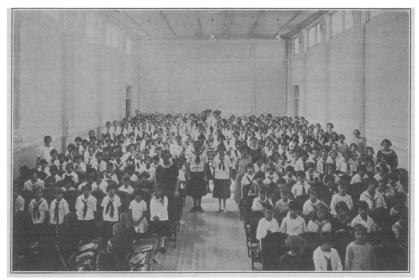
#### \* HUNGARY-A CORRECTION

\*

Rev. J. P. Piroch, of Chicago, calls our attention to an error in the August Review (pages 638-639) in the statement quoted from a Free Church of Scotland paper. He

says: "I was in Hungary nearly a year and the situation in Central Europe is well known to me. 'Protestantism in Hungary' should read: 'Protestantism in Czechoslovakia.' In Hungary there never were any Hussites. Prague, the mother of Czechoslovaks, is in Bohemia, not in Hungary. I have been in Czechoslovakia during the religious move-ment since the end of the World War. The new religious followers are known in our country by the name 'Ceskoslovenska country by the name 'Ceskoslovenska Cirkev' (Czechoslovak Church). They have more than one million followers which separated from the Roman Catholic Church, after the war, and now are a branch of the world Protestant Church."

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Some Results of Evangelical Missions in South America

# THE MISSIONARY REVIEW The WORLD

#### NOVEMBER, 1926

VOL. XLIX NUMBER ELEVEN

#### A CHRISTIAN VIEW OF DISASTER

THE problem of the loss of life among the Jews, caused by the fall of the Tower of Siloam in Bible times, is perennial. Whenever a disaster overtakes a nation, a community or an individual, many are ready to offer explanations, to say just how far God is responsible or what lessons He is seeking to teach erring humanity. The famines in India, the floods in China, earthquakes in Japan, hurricanes in Florida, fires in San Francisco, epidemics in Africa, volcanic eruptions in Europe and other widespread destructive forces due to physical causes present peculiar problems. It is easier to explain the cause and cure of suffering due to wars, massacres, banditry, railway and automobile accidents and other losses where the human equation enters.

In the injury to human life and property, due to seemingly uncontrolled physical forces, many are quick to put the responsibility wholly on God as the controlling Power, asserting that He is visiting erring men and women with punishment for sin. Others hold the view that impersonal forces of nature alone are responsible—that a certain cause produces a certain effect and that God has nothing directly to do with it—except as the Author of natural laws. Many seek to avoid the dilemma by crediting God with responsibility only through His "permission."

Those who charge that these disasters have a punitive purpose face the difficulty of explaining why churches, Christians and little children suffer with those living in open and wilful disobedience to God. On the other hand Christians cannot accept the contention that God is in no way responsible, for we believe in the superintending providence of God as the almighty and all-wise loving Heavenly Father.

Confessedly any attempted explanation involves problems and unsolved riddles which human knowledge and experience are too limited to understand. We know that men are sinners and deserve

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[November

chastisement. We know that the forces of nature are powerful and are governed by the law of cause and effect, but how directly or for what purpose God works through certain natural phenomena, who can say dogmatically?

There are, however, certain great truths that should not be overlooked in these disasters. Every crisis or calamity is a time of testing, such as comes to a steel girder when it is subjected to a heavy strain. If there is a bad flaw or weakness, the girder will break. If it is up to specifications, it will stand approved. So these calamities, national and personal, offer an opportunity for a Christian to show strength of character and the power of God in human life.

1. They test and reveal our faith in God, His wisdom and power and love. He is not an unfeeling judge or powerless to control the forces that He has created. Christians believe that God is a loving Father and almighty Ruler who does all things well.

2. They reveal our confidence that we are safe in His keeping. Disasters, however closely they may touch us, are among the "all things" that work together for good to those who love God. While men in rebellion against God may suffer permanent injury, the children of God, who are in His will, cannot really be harmed by injuries to their bodies and property.

3. They reveal and clarify our true estimate of values. We are apt to lose sight of the fact that temporal things are only temporal. When physical possessions are threatened, then we realize that it is the spiritual things that are eternal and of greatest worth. Even physical life itself is not of greatest importance, else martyrs all were misguided fanatics. The loss of earthly things should help to emphasize faith in immortality.

4. They reveal and develop sympathy and brotherly love. Were there no calamities or sorrows there would be nothing to call forth the finer qualities of human nature such as benevolence, compassion and self-sacrifice for the sake of others.

5. They test and reveal the metal of which we are made. The greatest humans are not those who have had the most comfortable time in life. In trouble, we seek comfort and help from those who have passed through troubles. It would be a curse if Christians were always immune from suffering and loss.

6. They reveal our aptness as learners in God's School. Every so-called calamity may be a blessed messenger of God, however much disguised. The San Francisco earthquake and fire taught men how to build a better city. Every epidemic, flood or famine sets men to work to discover remedies and preventive measures and to apply them; railway and motor accidents lead to laws and new safety devices; wars lead to peace movements and international tribunals for the settlement of disputes.

7. The facing of sudden death and disaster causes men and

women to pause and consider the transitoriness of human life, the wages of sin, and the need to seek first the spiritual and eternal things of God's Kingdom. Such experiences lead us to take account of stock, to examine the road on which we are traveling and the goal toward which we are headed.

It is true that physical disaster and death are unpleasant to all who have a normal love of life; but in the present order of things decay and death are a blessing, for out of decay comes new life and through death of the old generation a new generation is given larger opportunity. Great benefits have come to God's children and God's work through the physical hardships endured by missionaries in Africa, the sufferings due to the turmoil in China, the persecutions in India, the difficulties caused by financial stress in Europe and through the many other trials to which men are subject. No trial has overtaken us but such as is common to all mankind and with each trial God gives power to overcome and makes a way of escape so that victory and not defeat may be ours.

#### INCREASING CONFUSION IN CHINA

ONDITIONS in China will probably be worse before they are better, although newspaper reports make them seem about as bad as they can be. With no real central government, with the country divided under rival leaders, Chang Tso-lin in the north, Sun Chuan-fang in the east, Wu Pei-fu in the west and the Cantonese troops in the south. Bandits roam the country, attacking towns, looting shops, kidnapping missionaries and other foreigners in some instances. It is also reported that extensive Russian bolshevistic propaganda continues through paid agents from Moscow. The Christian general, Marshal Feng Yu-hsiang, having failed to unite China, is reported to be studying in Europe or biding his time on the northwest frontier of China.

Without any strong, high-principled, patriotic leader who can bring harmony among the various sections of China, and without any unifying ideal and purpose, the present condition of the country is deplorable in the extreme. Each day brings fresh news of towns looted, battles fought, domestic strife more bitter, and foreign relations more strained. On October 5th, Mr. Thomas F. Millard, Shanghai correspondent of the New York Times, cabled as follows:

Although reports from many parts of China reveal a somewhat precarious situation for the foreigners, with frequent violence, abductions and damage to property, nevertheless the mission boards at Shanghai are not inclined to be seriously alarmed for the safety of isolated stations. Such incidents, so far reported, are the acts of bandits and not officials or soldiers.

Today a leading missioner said :

"The presence of foreign naval forces tends to aggravate instead of pacifying conditions. The gunboats' clashes with the Chinese sometimes imperil the missionaries outside the scope of their direct operations." The leading British newspaper in Shanghai urges stronger action in the interest of the Chinese masses, who are said to be suffering much more than the foreigners under the misrule of the militarists. The majority of the missionaries are averse to forcible intervention. They realize, however, that the state of China calls for some action to check the collapse of authority.

Conditions in Peking are getting worse weekly. The straw Cabinet has practically vanished, every member seeking safety either in the legation quarter or the foreign concession at Tientsin. Peking seems to be lapsing into anarchy. Groups of unruly soldiers are completely out of hand. The Government cannot pay salaries and it is unlikely that any government which the foreign powers can recognize will be formed for years. Most of the foreigners in Peking, who a few months ago rejoiced in the expulsion of the Kuominchun (Marshal Feng's army) would welcome them back now.

Some of the missionaries in outlying districts are suffering and the work is greatly hindered by the military operations, by anti-foreign sentiment and by banditry. In southern Hunan, Cantonese troops have occupied some mission schools and hospitals. In eastern Hunan, the Evangelical Church Mission (Cleveland, Ohio) reports a very serious situation. Rev. B. H. Niebel says:

About two months ago an army of Chinese Soviets from Canton in the southeastern part of China entered Hunan, taking possession of Chaling, the southeastern station of our Mission, also Yuhsien Hospital, and the Liling Hospital, the Albright High School, a church and other mission properties. The disturbance has been severe and a great trial to our missionaries.

From a letter just received from C. Newton Dubs of the Evangelical Mission in Hunan (dated August 24), we quote the following:

The Cantonese army is pressing northward by the thousands and seemed to come "as grasshoppers for multitude." Many young boys and lithe young men are among the number. The soldiers devoured and preempted everything, like a plague of "grasshoppers."

Our churches all along the way, Chuan Wan, Huangtolin, Hsinshih, and at Yuhsien are of necessity "keeping open house" and serve as lodging places for the Communistic Army. Much damage is done to our property. The pastor in charge of these churches is compelled by the army officers and soldiers to be their menial servant, at their "beek and call" day and night, and the demands are of every possible kind, even to furnishing prostitutes or directing them to them. The lot of the preacher is a hard one, his own house hold property is used indiscriminately and often ruined. The soldiers never stop to clean up when they leave and are not particular what they take along. In Yuhsien and in Liling, the soldiers vacate the auditorium for Sunday services, standing around in the adjoining rooms on the side, talking in loud voices, etc. They hold on to the buildings for use of passing troops.

Our schools and schoolrooms, and some foreign dwellings, are also occupied, though the commanders say they will vacate when these schools are to be opened for the incoming pupils. The people in general do not come to our hospitals very much now; the people wounded by the soldiers, i. e., Chinese not in the army, come for treatment. In some cases the soldiers pay their bills. Soldiers are a hard class to control and full of insolence in the wards. They refuse to leave (some of them) when cured and do not pay.

Religious work is impossible. The army is composed mostly of unbelievers and infidels, who are not slow to scoff. All services are interrrupted. Many are ready to debate about Christianity, but listen to a sermon, they will not.

There are some Christians in the army, yet the principles of communism are not in harmony with the Spirit of Christ. Work of the Bureau of Agitators, whose aim it is to explain and make the doctrines of Communism palpable to all classes, follow closely the methods of work of the missionary. Their street preaching is very effective, their posters as attractive as those of the best kind issued by any organization in China. The venom of these agitators is dangerous. Many of them have been trained in mission schools. Here is a free translation of three placards, one of which I know was put upon the front doors of our Yuhsien church:

"Christ's Church and his doctrine is a poison paralyzing our youth; Christ's Church and doctrine is an agency usurping our language to make us Chinese stupid and foolish; The Church of Christ from England and America are both robbing us of all our precious inheritance and wealth."

"Churches and property belong to the Chinese," is a slogan of the whole army, and it finds fertile soil. All the property the army uses is deteriorating. If we repair, the army gets the use of the repairs; if we do not, the deterioration is still worse. Either plan consumes quite a sum. The more buildings we erect the more they will have to use later on. We are in truth the "guests of China," a courteous phrase used hitherto in referring to us missionaries, but we are to be dispossessed in due time.

Pray for missionaries in China. They labor under serious difficulties and are in great danger.

The capture and ill-treatment of missionaries is comparatively rare, but is occasionally reported. On October 3, bandits attacked a large party of missionaries while they were going to Shenchow-fu, Hunan Province, and robbed and carried off three Americans—Miss Minerva S. Weil and Karl H. Beck, of the Reformed Church in U. S. Mission, and Miss Lydia Koebbe of the Evangelical Mission. Seven other missionaries who escaped are now reported safe at Taoyuan Tayo.

Supplementary messages carry an appeal of the Methodist Episcopal Mission in Nanchang for volunteers to assist in caring for the wounded Chinese. The Board of Foreign Missions of the Reformed Church in the United States received a message recently, in which the robbery and capture of some missionaries was announced, but it gave no details. Miss Minerva S. Weil, one of the missionaries carried away, was in charge of the Bible Woman's Training School in Shenchow-fu. The Rev. George E. Epp, Executive Secretary of the Evangelical Missionary Board of Cleveland, reports that Miss Lydia Koebbe is connected with the Foreign Mission Department of the Evangelical Church and is in charge of a girl's boarding school at Tung Jen, Province of Kweichow, the next province west of Hunan.

In the recent raid on Chow-kiakow, an important city in Honan Province, there was great suffering by the Chinese between September 17 and September 23. The only missionaries actually resident upon the mission premises at the time were Mr. Davies and Miss Poppins, and later Mr. Davies was kidnapped. The correspondent of the North China *Daily News* says:

Bandits cleared the city of women and children and members of the better-class homes. The number they took with them was so great that it was impossible to feed and control them. As a result hundreds dropped by the wayside dead, and the sick are lying in the roads leading to the city.

Mr. Davies was seized by Wang Chien-kuei of the Sixth Brigade. The pastor, who is of the China Inland Mission, was severely handled and tortured with hot irons.

The serious anti-foreign movement is spreading in southern and western China. The exodus of British citizens from Szechuan Province continues and American missions have been warned they had better concentrate at Chungking. One cable states:

Five hundred missionaries were reported isolated and unable to escape from Chengtu, in Szechwan Province, according to a Shanghai dispatch to *The Daily Express*. Chengtu is the headquarters for numerous American and English missionaries' societies of all denominations.

Meantime the brigand captors of the English missionary, the Rev. C. Freeman Davies, are moving south, sacking and burning towns as they go. The fate of three British missionaries at Changte, Ho., one of the looted towns, is not known. Two C. I. M. women missionaries are reported to have been seized at Yungchang, in Yunnan Province.

Rabid anti-British propaganda continues. A Chinese secret society, says this dispatch, is reported to have placed a price of \$50 on every foreigner's head. Natives are demanding confiscation of British property and the expulsion of the British from Szechwan province.

The evacuation of Chungking, Szechwan, by British residents has caused jubiliation among the Chinese, who believe Britain has been beaten. Chinese newspapers are triumphant. They declare, "We could eat the British and swallow their hides whole."

The political and military situation still is in chaos. The recent replacement of a Wu Pei-fu man in command of Peking by an appointee of Chang Tso-lin indicates that the combine may be dissolved and shows Wu Pei-fu's power is gone. His nominees in the Peking Cabinet on resigning probably will be replaced by Chang Tso-lin's men. Chinese and many foreigners would welcome any change that would be likely to give new direction to China's political evolution.

How any constructive, evangelistic and educational work can be conducted under these disturbed conditions it is difficult to understand, and yet most of the mission schools and colleges are open, hospitals are in operation and the church work is being carried on as usual—except when chapels are occupied by armies. The missionaries are generally recognized as the truly unselfish friends of China. While warring factions are devastating the country and the Chinese are killing each other, these foreigners are patiently carrying on their work for China and are urging their governments to be patient and to take away all causes of friction in international relations. Some of the missionaries are proposing to form a new society to be known as "The Friends of China."

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### AN INTERNATIONAL CONFERENCE ON AFRICA

<sup>44</sup> E VERYWHERE there is a new attitude towards Africa which is turning it from the continent of tragedies to the land of responsibilities and opportunities. On the Government side there are remarkable changes in concepts and policies, chief of which are the Mandate principles and the creation of the Colonial Office Educational Advisory Committee. The commercial element realizes it cannot take everything out and give nothing in return. Missionaries are working with the Africans more and more, while on the African side there is the new race consciousness. The world attitude, too, is changing, and it is the need of the future that all these forces should be welded together. We must drive from our thoughts all concepts of nationality and race and become one for the redemption and full development of Africa."

Thus spoke Dr. Thomas Jesse Jones at the Africa Missionary Conference, held under the auspices of the International Missionary Council, in Le Zoute, Belgium, from September 12th to 20th. The chairman was Dr. Donald Fraser, a Scotch missionary, formerly in Livingstonia. The organizer was Mr. J. H. Oldham of London.

There were present government administrators, like Sir Frederick Lugard, late Governor General of Nigeria; M. Louis Franck, late Secretary of State for the Colonies for Belgium; General de Meulemeester, ex-Governor of the Belgian Congo; Sir Edward Garraway, late Resident in Basutoland; the Hon. E. B. Denham, Colonial Secretary to Kenya Colony; Major Hanns Vischer, Secretary of the African Educational Committee of the British Colonial Office. They reported that the stage of development is now fully opened and governments see that central to the success of government is the development in health of body, and equipment of mind and in morale of the African himself.

There were also scholars, like Prof. Julius Richter of Berlin; Prof. Westermann, the great philologist of African languages and Director of the new International Institute of African Languages and Tribal Cultures; and the Rev. Edwin W. Smith, whose "Ila-Speaking Peoples of Northern Rhodesia" is already an anthropological classic; and Dr. T. Jesse Jones, famous for his leadership of the Phelps-Stokes Fund Commission of Enquiry on "Education in Africa."

Negro leaders came from America, as well as Africa, men and women, educators and preachers, whose speeches and personal talks kept the members face to face with living realities. Missionaries and secretaries of Mission Boards came from different areas of Africa, representing numerous communions and many nations.

Specialist workers in the Moslem world included Bishop Gwynne of Egypt and the Sudan; Dr. S. M. Zwemer; and Miss Constance Padwick, Secretary of the Christian Literature Council for Moslem Lands.

During the conference, with increasing clearness, there came into view the great movements and demands affecting all workers in Africa. All the European powers have discovered that the time has passed away when they need only occupy themselves with securing conditions of peace and order and facilities of transport and some revenue. The human wealth of Africa is seen to be the primary concern of government. As Sir Frederick Lugard put it, the increasing acceptance of the principle underlying the League of Nations mandate conception will bring as great a change as was the abolition of slavery. One effect of this is that everywhere governments are entering the field of education, hitherto the almost exclusive field of missions, which are today responsible for over 90% of the education of Africans. Missions must reshape their policy to meet that new The cooperation of missions with government in this situation. sphere is most clearly exemplified in the formation by the British Colonial Office of its Permanent Advisory Committee on African Education.

One of the questions under discussion was: Shall the native be African or belong to Western civilization? Shall he take a European Christianity or an African? The answer given was: Neither and both—he takes the Gospel through Western and through African hands from Christ. As to the races, we stand for differentiation of method and order of life, but identity of ideal and of communion with the Eternal God through Christ.

The resolutions adopted at Le Zoute, arising directly from the discussions in the sectional groups by men and women responsible in the field and in the home boards for putting them in practice, present in outline a coherent, practical policy of action which can in time profoundly influence for good the destinies of that continent and its peoples. These resolutions cover the great areas of influence in the life of the Africa of today and tomorrow—evangelism, education, health and native welfare, land labor, woman, language and literature.\*

The resolution on education views native education in Africa as a cooperative undertaking, in which Government, missions, natives and the commercial community are concerned. After defining the sphere of government authority, and recommending a scheme of visiting teachers, and a revenue policy adequate to the elementary education of all native children, it proposes a curriculum related to the total life of the community, with character development based on religion covering all, and especially health, the building of a sound home life, and an informed use of recreation. It concludes with a

<sup>\*</sup> The Report of the Conference will be ready in a few weeks and can be obtained by ordering from the International Missionary Conference, 2, Eaton Gate, London, S. W. 1 at 38. 6d., or from 25 Madison Avenue, New York, U. S. A., at \$1.

strong plea for a specifically religious education of the highest efficiency, including religious knowledge, its translation into ethical practice, and its relation to worship. In order that all this should be pursued in practice with the maximum speed and efficiency, a commission is proposed to survey the whole field of religious education in Africa.

A special committee, which has been considering the subject of American Negroes and Africa, reported that Negro preachers and teachers who meet the same tests as are applied to other missionaries should be encouraged to engage in missionary work in Africa, but due regard should be paid to the many delicate situations that might be created in certain areas as to their relation to white men and other Negro workers.

The members of the Conference saw clearly that throughout the whole range of the missions and the churches a new drawing upon the adequate power of Almighty God can alone carry through the tasks to which He has called them in Africa.

### A WORLD STUDENT CONFERENCE AT PRINCETON

HE recent conference, called "World Students and the Christian Church,"\* was, from several standpoints, of special interest to those related to the foreign missionary cause.

It was a *student* gathering, held under the auspices of the Continuation Committee of the Evanston Interdenominational Student Conference. Mr. Ralph F. Barton, a graduate student of the University of Missouri, the Executive Secretary of this committee, has taken the leadership in the promotion of this and other conferences. The invitations and general arrangements were in the hands of Mr. George Paik, a Korean, who is at present a graduate student at Yale.

The attendance was limited to approximately forty American students, an equal number of foreign students, and about twenty representatives of Mission Boards and other organizations of the Church. Representatives of the Boards, of the Y. M. C. A., and the Y. W. C. A., and of the Church addressed the conference, and took part in the discussions, but the actual control of the conference was in the hands of the students.

In a real sense it was a *foreign student* conference. Thirty-eight foreign students represented China, India, Japan, Korea and the Philippines. The Central Board of the Chinese Student Christian Association and the Executive Board of the Japanese Student Christian Association met immediately after the conference, and almost all of their officers were present during its sessions. One day was given to a discussion of the cultural background of the six national groups represented; another day to a consideration of the

<sup>\*</sup> Held at Princeton. New Jersey, September 10-16, 1926.

foreign students in America.<sup>†</sup> Students from Korea, China and Japan presided at different sessions. At these sessions the vital part which foreign students can take in the work of the Church in America and in their homelands, and the opportunities of service by American Christians for the nearly ten thousand students in this country were emphasized.

It was also a *study* conference. Its membership was limited so that there might be opportunity for free and full discussion. This is perhaps the first time that foreign and American students have been brought so closely and so informally into touch with the responsible representatives of the work of the Church, both at home and abroad, and have been given opportunity to question these representatives concerning all phases of the diversified program of the Church. Some interesting opinions were expressed as to the type of missionaries that thould be sent to the homelands of these students and a list of qualifications, made up from the suggestions of the foreign students included the following:

Willingness "to play second fiddle"; teachableness; sympathy with and understanding of national culture and history of foreign countries; fairness in describing conditions abroad; good humor; absence of race prejudice; culture and well-rounded education; willingness to work with rather than for the natives; good health; outstanding character and personality; not narrow denominationalists; an understanding of social, economic and political problems; a possession of true Christian experience, not merely an "efficiency man"; loyalty to Christ and a belief in Him as Saviour.

After the foreign students had expressed themselves thus frankly about missionaries, they asked for an equally frank criticism of themselves by the American students and others present. The following points were made:

Foreign students should be more true to their own culture; should know the historical and cultural background of their own countries; when they speak they should make clear that they are speaking as individuals and not as authorized spokesmen of their countries; they should try to share with American students their religion and life; they are often too aloof and too proud or too sensitive; Christian foreign students should try to influence other foreign students who are not Christians; some of their criticisms of missions and missionaries are not well founded and do harm to the missionary cause; some Christian foreign students do not have the courage to bear witness to Christ and to the work of His Church when these are under fire.

The foreign students expressed, by a rising vote, their appreciation of what the missionaries are doing for their countries, and the Mission Board representatives and American students, also, in a rising vote, expressed appreciation and gratitude for all that foreign students had brought to the life of America and of the Church. Some misconceptions were cleared away and the conference was an

<sup>&</sup>lt;sup>+</sup> The background of information for this discussion was supplied by the survey, called "The Foreign Student in America," published last year by a Commission on Survey of Foreign Students, an expansion of the Friendly Relations Committee who have been pioneers in this field.

illustration of the reciprocal benefits that come from following the scriptural injunction to "speak the truth in love."

The final impression of the conference was the essential unity among Christian students despite an obvious diversity. There was a steadily deepening consciousness of this unity of feeling and conviction in regard to the central truths and values to be found in Christ and in the service of humanity in His Name. The evening sessions were devoted to Bible study and to a consideration of some of the central messages of Christianity. Part of one evening session was given over to personal statements by individual students of what Christ meant to them, and another evening to what message Christ had for this generation in the solution of present-day world problems. The conception of the uniqueness and beauty and power of Christ to meet every need is always clarified and magnified by such testimony, and especially by the witness of those who have come out of strange and un-Christian environments into an appreciation of Christ and His gifts. The last session, when a communion service was held, was an expression of this oneness and fellowship. The six elders who took part in the sacrament were representatives of the six nations having delegates at the conference. In this Occidental setting a new meaning was given to the words of the Sage of the Orient. "All within the four seas are brothers." These words were verified and glorified through the word of another, so distinct during those days at Princeton, "One is your Master even Christ, and all ye are brethren.

### W. R. WHEELER.

### THE INTERNATIONAL MISSIONARY COUNCIL PROGRAM

THE meeting of the Committee of the International Missionary Council in Sweden in July had added significance in view of a thorough-going inquiry undertaken by the Committee as to whether there is a real program for the International Missionary Council. Does the Council command the resources, personal and group, that will enable it to maintain a level and a standard that commend them to respect? The Council was the logical and, perhaps, the inevitable successor to the Continuation Committee of the Edinburgh Conference of 1910. When the Continuation Committee ceased to function soon after the outbreak of the war, it was so essential that the growing missionary enterprise of the Christian churches of Europe and America should have some international coördinating body that, in 1921, the International Missionary Council came into being on a thoroughly representative basis. There have been two meetings of the Council, and three of its Committee.

At the recent meeting of the Committee of the Council opportunity was given for a thorough inquiry as to its program. The reports of the executive officers revealed very important contacts

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which they were maintaining, of real advantage to the Boards at the home base and to the indigenous Churches growing up in mission fields. Among these contacts was the British Advisory Committee on Education in Africa, which is working in collaboration with important interests in the United States and Belgium.

Another important contact of the Council, through its executive officers, was that formed with the International Institute of African Languages and Cultures, with obvious advantage to missions in placing at their command the most expert counsel in the world, and of large advantage to Africa in mobilizing those who understand it.

Furthermore, the Council, through its officers, is making a study of the organization and administration of union institutions in different countries, with a view to making this information available in a field of very important mission administration in union movements. The place of women in the Church on the mission field, a question which is arousing much interest in Asia, as in America; and also that other question of much importance—student migrations—are receiving careful study on the part of the officers of the Council. Dr. Mott, the chairman of the committee, brought to the gathering the results of a recent journey to mission fields in the Pacific Basin, during which journey he had visited Japan, Korea, China, the Philippines, Malaya, the Dutch East Indies, Australia and New Zealand.

These services which the Council, through its officers, is rendering to the missionary cause, made it clear that it had a real program. Among the important elements in that program in the immediate future, the Committee emphasized the following:

Spiritual Vitality, The Presentation of the Christian Message in Belation to non-Christian Faiths, Enlisting the New Generation, Enlisting the Service of Laymen, Christian Education, Devolution Problems of Indigenous Churches and Christian Literature.

Another important decision was with reference to the next meeting of the Council. Because of the growing strength of the churches in Asia and Africa and the nature of the problems to be faced it was felt desirable to meet somewhere in Asia, where representatives of the rising Churches in the Orient and those of the sending Churches in the West might come face to face and take up their common problems. Jerusalem was selected as the logical place, where three continents converge, the common home of all the Christian groups of the world, and on the continent where the problems of the younger Churches are most acute. The membership of this next Council meeting was fixed at not to exceed 200, including the members of the Council, an equal number of representatives from the indigenous Churches and a limited group of specialists. The main themes of the Council meeting are to be those mentioned above; the time of the meeting is to be the Easter season of 1928. W. I. C.



A GROUP OF COUNTRY PEOPLE; TAKEN NEAR COVENAS, COLOMBIA

# Does South America Need Missionaries?

BY REV. THOMAS E. BARBER, MEDELLIN, COLOMBIA

S OME people, not familiar with the facts, think of South America as already Christian, so that there is little or no need for Evangelical missionary work in these republics.

It is very true that not all South Americans are ignorant and pagan. On the contrary many in the beautiful and attractive, modern cities, and in rural regions, are equal in culture, breadth of knowledge, and progressive ideas, to those in similar occupations in any land. They take important part in international counsels and are gaining world recognition as leaders of modern thought and progress. But this is also true of modern India, Japan, China and other countries that are generally recognized as proper mission territory.

Does South America then need missionaries? We must remember that most of the great Indian population is still as pagan as when the Spaniards first landed there. They are neglected and ignorant. They need missionaries. They are able to learn and the lives of many are transformed as truly by the Gospel as is the case among other peoples. Parents long to have their children have an opportunity to learn. These poor, unlettered Indians sometimes stand before a missionary with sad faces and show their children, earnestly asking that a teacher be sent to them. During past centuries little has been done either by the Roman Catholic Church 849

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or the State for them, and nothing adequate is being done for them now.

Many leading citizens of South America who are Roman Catholics, and even priests in good standing in this same church, recognize this need for evangelical missionaries.

One day an ex-president of Colombia said to me: "A great part of our people are only half civilized and they are afraid of the Protestants and persecute them because they do not know them and their teachings. They are ignorant and superstitious and know no better. The missionaries need to come more in contact with the people, especially in the smaller towns, and when the people know them and their teachings about Christ and the Bible, then they will lose their fanaticism and respect the Protestants."

A prominent business man made the following statement: "We need you Protestants and your work. You teach the Bible and our priests do not. Our priests are so ignorant that they do not know the Bible."

A prominent lawyer on being approached by the missionary about some business matters said: "I shall gladly render to you any service I can without charge because you missionaries are doing something to help our country. You strive to educate and uplift whereas our priests tyrannize and keep the people in ignorance."

A young Colombian recently graduated from an institution in the United States said: "Mr. Barber, when you tell me of the persecutions you missionaries suffer, and the conditions among these mountains it makes me think of the missionaries I used to hear tell of their work in India and China and the conditions there when I was a student in the United States."

We might add thousands of testimonies of the parents from all walks of life who send their children to Evangelical schools. The poor in the multitude of towns say: "Come to us; send us ministers and teachers to help us."

Such requests are too numerous to be counted, and come to us frequently. Our first missionaries went to the cities of Bogota and Barranquilla, because of urgent appeals made to the Mission Board by prominent citizens.

The majority of Catholic priests in these South American republics are not only opposed to Protestantism, but they bitterly oppose the open Bible. Every year there are numerous examples of persecutions toward both the nationals and the missionaries. I have been arrested twice this year for selling the Bible, the charge being that the Bible is an immoral book. In one case the mayor of the town refused to take the responsibility to decide against the priest who had brought the charges, and appealed to the governor of the state who at once replied declaring the Bible to be a good book. There was no attempt on the part of officials to inflict punishment in these instances but jails and prisons have often opened their doors to receive Evangelicals whom the priests accused only of selling the sacred Scriptures to the people. Bibles have often been confiscated and burned, even as late as 1925.

One priest, who has been for several years friendly toward me and who is a graduate of the Catholic Seminary of Medellin, perhaps the best in Colombia, told me that they had taught him only a little of their philosophy, a little of their theology, and hatred toward all other beliefs. Today they are teaching the same. He said that when he was graduated he was a poor, innocent young man who knew nothing. He had tried for over forty years to preach the Gospel but during all that time he had never read the Gospel. The first time



INDIAN GIRLS AND WOMEN IN CENTRAL AMERICA (GUATEMALA) The shawls and dresses are all of bright colors and the Christian women look happy.

he ever read the Bible was when he purchased a copy from one of our colporteurs. It seemed so good that he purchased four more and gave them to other priests.

An ex-priest, Roldan, left the Roman Catholic Church in the year 1922, and united with the Evangelical Church at Dabeiba in the year 1923. Later he gave up a position with a comfortable income in order to establish a school in a mountain region where there were no means whereby the children might receive an education. Last January the bishop of that diocese sent one of his most prominent priests with a letter signed by the bishop and more than thirty priests beseeching Roldan to return to the "mother church." On arriving at the house the messenger said: "Father Roldan, the bishop has sent me to take you back to the Church."

Roldan replied: "That is impossible, but come in and we will

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talk about it." When the man entered the house Roldan said to him: "What does the Second Commandment say?" The priest pulled from his pocket a New Testament which he had borrowed in Dabeiba and began turning its leaves. Roldan said: "What are you looking for?" "Looking for the Ten Commandments," was the reply. "Man," said Roldan, "You are just as ignorant as I was before I left the Church of Rome!" The following day Roldan met two other priests of Dabeiba and all showed the same lack of knowledge.

The spirit of intolerance toward Evangelicals was shown last February when I was visiting a number of preaching places of the Medellin station in company with the national minister of the Medellin church. As we were nearing the town of Segovia and while descending into a narrow valley two men and seven or eight young women of the poorer class began shouting, "Here come the Protestants! The devils are here." At the same moment we noticed a priest coming at full gallop towards us and shouting: "Down with the Protestants! Down with the heretics, the followers of Luther. Hurrah for the Pope and the holy Virgin!"

We waited for this priest to arrive and then greeted him cordially, allowing him and his followers to take the lead. On arriving at the town the priest called out to the people on both sides of the street: "Here are the wolves! Look at the wolves! Beware of the wolves!" At the public square he shouted: "May they give you nothing to eat, for yourselves or your horses." The people, already knowing us, became indignant over his behavior, and our meetings were larger than ever. What would have been the result if the town had been fanatical like so many of the townspeople?

Among the more enlightened priests many respect the Evangelicals and are very friendly. Righteous lives and enlightenment are winning the admiration and love of those who were formerly enemies; so that now they are not only friendly, but have become helpers.

Missionaries are urgently needed in South America. We must take into consideration the vast untouched areas, as pagan today as when the first white man set foot on these western continents. There are vast regions over which the Roman Catholic Church has had complete sway for more than four centuries, that today report appalling statistics of illiteracy, illegitimacy and poverty. Ought not Christians in the more fortunate lands count it all joy to have the blessed privilege of lending a helping hand to them and to rise up and take the message of Christ's Truth and Freedom to them?

South America needs Evangelical missionaries, because South America needs to know and to obey the Word of God.

## The Western Front of World Missions

BY REV. CHARLES HATCH SEARS, D.D., NEW YORK General Secretary of the New York City Baptist Mission Society

"IFE is a festival only to the wise," says Emerson. "Seen from the nook and chimneyside of prudence it wears a ragged and dangerous front. Our culture, therefore, must not omit the arming of the man. The commonwealth and his own well-being require that he should not go dancing in the weeds of peace. . . Toward all this external evil the man within the breast assumes a warlike attitude."

World missions today "wears a ragged and dangerous front." To face it requires what Emerson calls, "a military attitude of the soul" to which he gives the name of heroism.

We do not face closed doors, or armies, or open persecution, save only in a few restricted areas, but we face a new intellectual conflict waged against all religions. We face a cynical disregard of Christianity because it has taken itself so lightly. We face, in the East, the renaissance of old world religions and the denial of the superiority of Christianity.

In Europe, we face a new alliance between a religion of ceremony and sacrament and political expediency and coercion, particularly in Italy.

In the great world-wide, interdenominational missionary conference which was held in Washington last January, the minor note, perhaps it might even be called the motif, was an exceedingly serious note—as though the modern foreign mission movement in its first one hundred and ten years had passed through the period of confident youth and had emerged into the disillusionment of age. There was no note of uncertain religious faith; no uncertainty about the Great Commission. It is one of the discoveries of modern missions. There was no doubt of the vindication of the great venture of foreign missions, a vindication in ten thousand thousand lives transformed through the century. In the words of Dr. John B. McLaurin, of India, spoken at this conference: "The transformation of the individual in Jesus Christ is not only the basis, but also is the vindication of all that we are doing through Him, and that He is doing through us throughout the world today."

Why then this minor strain? I found the answer in the terrific reaction of the West upon the East during the past ten years. What we are in the West thunders so loud that they cannot hear what our missionaries say.

Listen to the words of Christian leaders of many lands, spoken at Washington. Hear their indictment of the West. "In the old days a heavy curtain hung between the East and the West," said Bishop Brent. "Now times have changed; the veil is torn down. The Orient knows only too well how the people in the churches of the West are living, and how many of them are betraying the Gospel that is being proclaimed to the yellow and brown and black races."

A native Christian leader of India, Professor John Jesudason Cornelius said, "Never has there been a time in human history so critical and so challenging. At no time was western civilization so much discredited in the Orient, as today. The West and the East have become closely intertwined through commercial and territorial expansion. Such expansion has really made the practice of Christ's principles almost impossible. Once the East had great confidence in the West, but, alas! now she is mentally armed against the West."

"The Oriental mind of today," said Dr. Kirk, of Baltimore, after an extended trip in the Orient, "is dominated by a spirit of intense criticism of all things Western."

We see a peculiar expression of this in the reaction of the Chinese students. The words of Bishop Herbert Welch, of Tokyo, spoken of course before the recent unfortunate events in China, are significant: "On the other hand one finds in the Far East an opposition to Christianity which, while not altogether new, has some recent and disagreeable developments. Take, for instance, the movement among the Chinese students of higher schools, not merely anti-religious in general but anti-Christian in particular, an opposition belligerent and determined, led by members of the faculties of universities, and based upon the belief that Christianity means militarism and capitalism, which systems they do not desire to have fastened upon their own land."

What they understand by industrialism is revealed by an advertisement which Miss Margaret Burton reported that she had seen in a Chinese newspaper:

"The profits of the ——— factory again surpassed \$1,000,000. For the past two years it has been running night and day with scarcely any intermission. The number of hands employed is 2,500 and the following is the wage table per day:

Men .		to 25 cents
Women	1	to 15 cents
Boys	(about 15 years)10	to 15 cents
Girls	(about 15 years) 5	to 10 cents
Small	boys (about 10) 5	to 10 cents
$\mathbf{Small}$	girls (about 10)	to 5 cents

"The working hours are from 5:30 A. M. to 5:30 P. M., and from 5:30 P. M. to 5:30 A. M. No meals are supplied by the factory." The advertisement continues: "It will be seen that the company is in an exceptionally favorable position, with an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe."

Can we wonder that India prefers old-time hand work rather than new-time factory production? Here we see the "law of supply and demand" in vicious operation with human labor dealt with as a commodity.

Dr. Goodsell, of Turkey, after referring to an interesting interview with a high-minded Turkish editor, said: "Turkey looks to America and says: 'Your charity is fine; your passion for freedom is glorious; your strength is unmeasured; but I do not see that religion plays much part in your life. Look at your public scandals; look at the way you treat the negroes; look at your industrial injustices.'". . . From this and from her own experience, Turkey has drawn the conclusion: "We can expect no help from religion, from any religion, in the rebuilding of our national life."

In speaking of the effect of America's treatment of her internal problems, Bishop Welch, of Tokyo, said, "I am bound to say that this immigration question, touching not simply the admission of aliens but the treatment of aliens after they are admitted, has a very direct connection with the progress of Christianity in the Orient."

Recently I heard Professor Paul Monro, of Teachers College, who has spent much time for several years in Europe and in Asia, say that until a few years ago the East admitted that Christianity had one great superiority over other religions, the position and character of Western women as compared with Eastern women, but Professor Monro said, all this has now changed and the change has been brought about within five or six years by the introduction of American movies in cities and villages throughout the Near East and the East. There is no censorship and the worst type of films from America are used. These films have entirely changed the attitude of the East to Western women. They have lost their respect for American women and Christianity has been robbed of one of its acknowledged points of advantage over Eastern religions.

Now the East is making a fresh attempt to evaluate Christianity as a religion, and to dissociate it from Western civilization. In this lies the hope of Christianity in so far as the East is concerned. Christians of the East are making a determined effort to disentangle Christianity not only from Western civilization, but from Western theological interpretations, and to establish in their own lands a Christian Church true to their own interpretations, and under their own leadership.

At the Washington Conference reiterated reference was made to the need of planting an indigenous Church in every land. Dr. Tucker, of Tokyo, said, "It must be a church led and maintained by their own people. I do not think that Japan is ever going to be influenced by a Christianity that is under foreign leadership." Chinese Baptists in South China have already taken steps to establish indigenous Chinese Baptist churches under their own leadership and progressively with their own resources.

What about this attack from the East? Why this recoil of for-

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eign missions? Having entered the foreign mission enterprise with high idealism, we are not a little shocked by such a reaction from the East. We must admit the glaring discrepancies between the Gospel which the missionaries preach and the civilization which the Oriental student sees, for example, in New York City. And what a discrepancy there is between this Gospel and the civilization which the moving picture films carry back to the cities and villages of the East!

These American cities are not altogether American-made; they are not true exponents of American ideals. Our historic policy of an open door to oppressed peoples and our wholesale immigration have helped to create a situation which has had much to do with this indictment of the West by the East. Moreover, there are scores of industries in our cities that are under the almost sole control of individuals or racial groups which in no sense represent American culture and certainly not American Protestant standards.

But in submitting this defense we are compelled to admit that there are large racial groups in America which have not been won to Protestant standards or ideals or even ever seriously approached. This fact alone accounts in part for the terrific impact of the West upon the East and the serious setback to the world cause of Christianity.

Can we defend the Christian Church against the charge of gross neglect? If it is really true that Christianity has in it the potency of a world religion; a religion that we try to impress upon the Chinese, Indians, and Japanese; has not that religion the power to transform individuals and win the assent of large groups of other races here in America, which is regarded as the home of Protestant Christianity?

We have failed to Christianize, in America, great sections of our population and thereby have failed to preserve our historic Protestant foundations. As a result these New Americans have introduced a new culture and new standards and have succeeded in displacing, at least in considerable areas of the country, older American standards. We are, therefore, compelled to confess failure at this point.

Can we doubt that had the Protestant churches of America set themselves to the task of winning these foreign groups as they came in successive racial waves during each of the three decades before the World War, that they might have been won? If we had won during the last generation in America, we would not today be facing such a lamentable situation in China, India, and Japan.

We may not through our missionary societies meet the issue raised in scores of college classrooms, by the attack of college professors and students upon Christianity and the Christian Church. Why may not teachers in high schools and colleges, familiar with the intellectual problems of youth and familiar with educational methods and conclusions, join with Christian ministers in giving a sympathetic interpretation of Christian experience and the power of religion in the lives of men?

Because unscrupulous Americans have regarded motion pictures as a commercial industry, instead of a tremendously powerful ally of education, the children of the East are being demoralized and Western womanhood is being defamed.

Our losses have also been great in the field of industry and international politics. The Church has no right to mark out the way for industry, but it has a right to say "This way thou shalt not go." "A man's life consistent not in the abundance of the things he possesseth," and again, "Ye are of more value than many sparrows." The little ten-year-old girls working twelve hours a day or night for three and one half cents in China are of more value than dividends.

There are areas of the conflict that are the peculiar field of missionary agencies. Any world conflict must be decided by the character of its forces. There has been disastrous loss of effective Protestant forces through the constant shifting of population in the great cities. We are losing on this Western Front of the world conflict because of our failure to recruit our forces in the newer resident areas, particularly the suburban areas, and to set for them a specific challenging world missionary task. If we set ourselves seriously, both workers and donors, to recruiting our forces in the suburbs of our greater city, to holding forces already won, we could double our efficiency in ten years, and increase our impact on world missions one hundred per cent.

Again, it is peculiarly a missionary task to establish indigenous churches in polyglot American communities. No one can doubt that the Protestant Church might have had great influence upon the Irish immigration of the '70s and '80s when the Irish were New Americans before they had become our natural city rulers. But we lost this battle, in so far as the Protestant Church is concerned, and lost it here on the Western Front.

Christianity lost in Asia Minor, the field of its early victories, and in North Africa, where it raised up such leaders as Augustine, because it was more interested in disputations within the ranks of the Church than in decisive victories outside. While fighting secondary issues they lost the great battle. Shall this be true of American Christianity?

Can we doubt that decisive issues are being determined here; that America is not a secondary front in this world Christian conflict? The ability of Christianity to qualify as a world religion is being determined by results here in America. Here, during the first half of the twentieth century, will be found the decisive battleground of our religion. Christianity cannot become a world conqueror until it conquers at home.

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## A Notable Conversion from Islam

BY A MISSIONARY IN PERSIA

ONVERSIONS from Islam deserve special attention. Dr. Zwemer's book, "The Law of Apostasy in Islam," gives a good idea of the conditions facing any one who dares to deny Islam and profess any other faith. But we have sufficient results to prove the value of Christian propaganda even in Islam. Most of our converts are Nicodemuses and come to see Jesus under cover of dark, for to profess in the light is the equivalent of signing a death warrant for themselves, giving away their property to zealots as well as exposing their family to the possibility of being taken as slaves. These gentle ideas and practices are fully taught and explained in the theological book, "Agied Us Shia," or "Beliefs of the Shia's."

Recently we have been greatly cheered by the appearance of a Paul, a man who seems to have been struck with a heavenly vision, to which he is not disobedient. Mir Jawad needs some introduction to be properly understood. He is a Sayyid (descendant of the Prophet Mohammed), belonging to one of the best families in Tabriz. He was educated according to the best Moslem traditions so that he has been a Professor in a Moslem School of Theology for several years and has few equals in mastery of Arabic and the Islamic code of laws. He is wealthy, owning parts of three villages and having also other sources of income. Knowing these things you can appreciate him better. Last autumn, he chanced to be passing our church as the Sunday service was beginning and came in to hear what it was that the Christians had to talk about. Rabi Stephan, our local evangelist, preached a sermon on the story of the Samaritan woman at Mir Jawad in his classes had often debated Christianity the well. vs. Islam but had always gotten his material from Islamic quotations and was therefore surprised to hear the type of material used. He came to several other meetings and then asked for private conferences. About a month after our first meeting, he cast a spell over us by getting up in a meeting where several Moslems were present, confessing Jesus Christ as his Saviour and calling upon the other men there to be fair with their consciences and face a decision, join him and consecrate themselves to making Christ known in Islam. He followed this by leading in prayer at our regular prayer meeting service three days later.

Now by Islamic law, under a provision known as "Nani Az Munkir" or "Preventing one denying Islam," it is possible in extreme cases to call a man up before a court and have him take an oath. When news of these two things came to official ears, Mir Jawad was called before the Court of (so-called) Justice and ordered

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to take an oath on the Koran that he was a Moslem. He replied by taking off his Sayyid's hat, producing a copy of the Koran and a book of Moslem ethics and turning them over to the court, as he said, "I no longer wish to be known as a Sayyid or a Moslem for I have become a follower of Jesus Christ." He left the place, bought a new hat and came right to church for it was Sunday morning.

Then things moved fast. Some men came to me advising against having any communication with the man, for they thought a riot was going to follow if the fellow persevered in his madness. The next day Mir Jawad sent for Rabi Stephen and myself and asked for baptism. We replied that we did not have the authority to give him



CHRISTIAN COLPORTEUR DISTRIBUTING LITERATURE IN PERSIA

the right at once, but he said that it made no difference for true baptism was from within and by the Spirit and that regardless of the external right, he was going to preach Christ as best he could. We warned him of the danger and he replied, "I know Islam and its spirit better than you can ever know it, and I have fully counted the cost. If not today, then tomorrow they will kill me, but I have this request to make of you—that you will find my body and bury it in a Christian cemetery." This he repeated thrice, for there is a tradition to the effect that even a proselyte from Islam may be raised a Moslem in the next life, if he is buried with Moslems in a Moslem cemetery. Mir Jawad wanted in this way to show his absolute severing of all hopes in Islam. After a prayer, he went out.

The next day was the first day of mourning for the death of Fatima, Mohammed's daughter. This mourning lasts three days and consists in huge gangs going through the streets, beating them-

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selves with chains, other gangs singing weird tunes and beating their breasts while others go to other excesses of fanaticism. Shortly before noon, a man came in to tell me that he had just been down in the Rasta Bazaar, one of the most crowded places in the city, where all the gangs pass, and he had seen Mir Jawad get up before the gangs and call out, "You cannot find salvation this way. Salvation comes only through Jesus Christ." Now it behooves me to interpose another item-for Mir Jawad has four mosques in his control and these many years he has incited men to go out and mourn just the custom that he now decried. A mob had collected and carried him out of the bazaar. Hearing this, Rabi Stephen and I set off to find him. As we got down into the bazaar and met the gangs shouting with hoarse voices and reeking with sweat, raising their arms in unison and then bringing their open palms down with heavy thuds against their bare chests, a mass of ignorant fanatics ruling supreme, I confess that I would have been scared stiff to stand up and witness for Jesus Christ-and I had nothing to lose of either goods or reputation. But this one-month-old Christian with everything to lose had a courage which beggared mine.

We traced him for a way, till we found he had been taken to the police station. They accused him of fomenting a riot and said:

"Every one says you are insane."

His reply was a gem of wit and satire:

"It's a strange day when I am called crazy by those who spend three days beating themselves for a woman who died thirteen hundred years ago."

He was sent home under guard and confined in his own cellar for two days. Now began his trials at home, for they threatened him by confiscating all his wealth as per the rights of the law of apostasy. They would serve his food separately, washing all the dishes three times so as not to let the contamination spread—in truth it pays to be a blasphemer here for you get your dishes well washed at any rate. But these seemed to be the least of his worries and the first time he was free, he came to the church to see us; en route he began speaking with some men and read to them out of the New Testament. Two police caught him, beat him with their fists—and Meer Javad enjoyed the hospitality of the jail for a day and night.

The man's absolute fearlessness has been astounding and never before in Tabriz has there been such a general surprise. He has not feared to go right up to the highest *Mujtaheed* or ecclesiastic in Azerbaijan, and by him was invited to sit down and talk. Mir Jawad replied:

"I have not come for a social meeting, but to tell you that we Moslem leaders have fooled the people long enough and it's time that we now teach them the truth about God. You say that you are a Moslem and that there is no higher authority than you in Azerbaijan. Then fulfil your duty and teach the people the Koran, for I know that if they are given a chance to know what is in the Koran, they too, like me, will see that it points to Jesus Christ."

Some men in the room began to revile Mir Jawad and call him names such as "Blasphemer, Heretic, Liar, etc.," and speaking to them all he said, "Let your consciences judge as to where the truth lies—in Islam with its intolerance and oppression and abundant cursings or in such words as 'Blessed is the man who—sitteth not in the seat of the scornful,' and the words of Jesus, 'I say unto you, he that calleth his brother a fool is in danger of hell fire.'" The attendants at the door pushed him out.

I shall not soon forget a phrase he used in a prayer last week:

"Thou hast taught us to pray, 'Give us this day our daily bread' and that satisfies us but though Thy Spirit be given us immeasurably we shall still be in need of more."

I might multiply incidents, for to me they are fascinating. The example of courage, sincerity and consecration has worked a transformation in our feeble faith and it gives a new determination and assurance in our message of Truth. Perhaps to you it sounds like a common occurrence, for in the telling all such things lose interest, but in recording it, I feel as Luke must have felt in writing down the Acts of the Apostles, witnessing the making of the history of the power and wisdom of God.

I write all this because I am asking for your prayers. I am not losing sight of the fact that there is an equally great demand for prayer and work at home. I think the difference between your work and mine may be summed up in this way—that your responsibility is to work among individuals who are trying to destroy a good system while our job is to work to overcome a system which is destroying good people. However unequal may seem the start—one Sayyid and a few missionaries with a small handful of converts, yet never was a struggle staged which had a more certain result. Islam is breaking up. If the small group of Christians will stick sincerely to the armaments mentioned in Ephesians, the sixth chapter, it will not be long before Persia will be confessing Jesus as Lord. Pray earnestly and intelligently—that is why I write thus at length.

#### SUPPLEMENTARY LETTER OF JANUARY 4, 1926

I want you to share in our last meeting of the Week of Prayer in the Tabriz Church. The topic for Saturday night was, "The duty of the Evangelical Church in Tabriz Towards Islam." The meeting was led by three men who two months ago had never made the least profession of anything but Islam. After a hymn and a prayer, I introduced the first speaker, M— M— A—, a student of theology in one of the schools in the city where they create mollahs. I had known the fellow only five days but during the meetings previous he had twice asked permission to speak, so I gave him liberty without knowing what he was going to say. Had not Mir Jawad, our fiery and untiring witness to the truth of "life more abundant," invaded the school where this fellow was studying and there preached a sermon, we would never have known this student. But seeing the fearlessness of Mir Jawad, he came around the next morning to see us and has been on the bench ever since.

M-MA-'s talk was exactly to the point. "I haven't come here to look at the walls, or see good carpets or to see people for I can find far more elsewhere. I have come because I am searching for Salvation. If I found it in Islam I would not have needed to come here. Perhaps I shall yet find it in Islam. If so, then I shall expose the emptiness of the claims of Christianity. But if on the other hand. I find that there is proof in the lives of Christians that the teaching of Christ is true and He can vivify a dead soul, then I shall try to find in Him that same power. But it is the duty of this Church to so live that I may find living witness of that truth. For I am not alone. There are many who are earnest seekers after God and unless the Christians make their lives tally with their claims in Jesus, many will never take the trouble to give the New Testament a chance. I cannot believe that God would leave His creation without guidance and power for a pure life. If Islam cannot give that to me, then perhaps Christianity can. But you must prove it before I will be willing to accept your claims."

If one of us missionaries had written his speech for him, we could not have made a more direct appeal.

Next came M- A- K-, a son of a wealthy Guron who is a Mursheed in the city for his section. This fellow has been clamoring for baptism for a month and it has been all that Rabi Stephan and I can do to hold him back from creating a riot in our meetings by his unequivocal statements concerning the falsity of Islam and the need for Christ. He too is a student of the Sayyid, for though we knew him long before the Sayyid ever came to us, he had never evinced much courage or more than passing interest. Now he is a regular Jeremiah—nowhere near as deep and thoughtful or as dignified as the Sayyid, but nevertheless very sincere and well educated. He spoke on the condition of Christianity at the rise of Islam--its superstitions, its immorality, its ritualism and its departure from almost every essential doctrine. No wonder that Islam had then rejected it. But Islam does witness to some of its truths and by attesting to the name of "Jesus," Islam unwittingly approves of His mission, for though the Moslems do not know it. "Esa" or "Jesus." means "God is our Salvation." Whereas the Koran changes the names of Alexander the Great and other characters, it accepts the name "Esa," thereby recording its acceptance of His mission as a Saviour from God. Wherefore it is high time for Christians to wake

up, cleanse their practices and beliefs so as to be in accordance with Jesus. When that is done, there are many in Islam who will accept Him. M-A-K closed with reading Matthew 7, where it says, "And in that day many will say, 'Lord, Lord'—and then will I profess unto them, I never knew you. He that doeth the will of my Father in Heaven—shall enter into the Kingdom."

The third speaker was Mir Jawad. When I mentioned his name and he arose in his place, there was silence such as our church rarely finds. He is tall, thin and about 35 years old, with a very dignified air, but withal he speaks in a very gentle voice and there is no blow or gush about him at all. Rabi Stephan had asked him to speak on "What I have found in Christianity that satisfies me, which was lacking in Islam." He answered, "I am willing to do that but it will only breed hatred. That placard on the wall says *God Is Love* and if I go about angering people, then I am no child of God."

So he had free rein to speak as he willed. Though he has only read three gospels and about four chapters in John (for he reads them very thoroughly and studies them slowly), he quotes very fully and a statement of the verses he employed really outline his talk. "Seek ye first the Kingdom of God and His righteousness . . . God is a Spirit and they who worship Him must worship Him in spirit and in truth. . . . The Word was God (that is, Jesus Christ). . . . Lo, I am with you alway, even to the end of the world." He closed with a simple statement, "It's my obligation to let people know the truth about the Messiah, as I have witnessed in the bazaars, in my home and in the Hijras of the principal ecclesiastics in Tabriz."

With a prayer the meeting closed. Never has my heart beat so long or so loud at a continual sitting as during the hour and a half that we were there. For three Persians to get up in a Christian church and witness as boldly before an audience of 140 people, many of whom were Moslems, is an unprecedented thing. We are writing the Twenty-Ninth Chapter of the "Acts of the Apostles."

Just a word or two as to the reactions. Mr. Gifford says that he never had sensed such an impressive witness as the Sayyid gave. Miss Beaber wrote me, "Is it a dream?" and Mrs. Jessup said forcefully: "That man evinces a spirituality and a comprehension of the heart of Christ as very few people in America do—and of which even we missionaries often fall short."

We have had to go into bigger quarters for our Friday meetings.

P. S.—Since these letters were written, so much excitement has been stirred up in Persia over these conversions from Islam that the Persian Government has made it a matter of protest to the State Department at Washington. Mir Jawad has also been spirited away by his family to a village where his preaching soon had the people in commotion. Pray for these Moslems who have seen and have followed the True Light and who are persecuted for righteousness' sake; also for the missionaries in Persia and for the Persian Government and misguided religious leaders.—EDITOR.

### Missionaries Confer in Persia

Dr. Samuel M. Zwemer's Visit to the Persian Missions

NE of the notable events in the history of missions in Persia was the All-Persia Inter-Mission Conference, held in Teheran, August 1-8, 1926. From May until August Dr. and Mrs. S. M. Zwemer traveled back and forth across the country, covering more than 4,500 miles by automobile, and holding station conferences at ten centers. The culmination was a conference in Teheran, where nearly fifty British and American missionaries and Christian Persian leaders gathered to sum up the findings of other conferences and to plan for the future.

In the beautiful, newly-finished building of the American College at Teheran, the delegates met and enjoyed intimate fellowship with the Bishop of Persia and Persian converts from Islam. British, Americans, Armenians, Assyrians, Kurds, and Persians ate and talked and laughed together, in spite of the heat, and there they accomplished a remarkable amount of work in eight days.

Beginning with an inspiring address by Dr. Zwemer on leadership, a series of papers followed on such subjects as The Occupation of Persia, Cooperation, Christian Literature, Missions and the Persian Government, Islam in Persia Today, the Presentation of the Christian Message to Persian Moslems, and the Training of Missionary and Native Workers. Some of the most valuable papers were contributed by Persian Christians. Dr. Saeed Khan, a Kurd converted many years ago and a prominent physician of Teheran, summed up in two able papers the results of forty years of study of two of the heretical sects of Persian Islam—the Bahais and the Ahl-e Hagq. The last-named sect is so strikingly similar to Christianity in many respects that one wonders whether it was not Christian in origin and later, under the oppressive power of Islam, was forced to hide its light. The sect has perhaps a million adherents who, hitherto practically untouched by Christian missions, offer a special challenge to Christians to give them the full truth.

In considering the occupation of the field, the conference found that there are reasons for rejoicing, but that whole areas are still untouched so far as a continuous proclamation of the Gospel is concerned. The Urumia section, so terribly devastated in the war, is now slowly being rehabilitated, and missions there, once almost entirely confined to Oriental Christians, are now devoted largely to Moslems, both in city and in itineration work. For fifteen years no missionary in Urumia has learned a strictly Christian language. In Dr. Zwemer's public meetings there he spoke to a larger number of Moslems than in any other city. Baffling problems of occupation face the missions in trying to care for more than a thousand miles of the Persian Gulf littoral, which has long been neglected. Among the rapidly increasing population in the oil-fields of southwest Persia, no missionary is now at work. There is also a rich and populous province along the Caspian, to which only an occasional missionary tour has been made. The million or more of nomads present a special problem for settled missionary work. Among them are the Bakhtiaris, recently made famous in America in the motion picture "Grass."

Church of England and American Presbyterian missionaries, who form the great majority of workers in Persia, stood for cooperation along every line. One of the high points of the conference was a passionate appeal for the unity of the Church of Christ in Persia,



THE ALL-PERSIA INTER-MISSION CONFERENCE OF 1926

greatly desired by the Persians themselves. Upon the missionaries lies the responsibility to do nothing to prevent the consummation of this unity. The conference motto was "All One in Christ Jesus."

The neglect of the missions to provide Christian literature in the vernacular has been a serious loss. All the available literature consists of about seventy books and pamphlets, among which there are but three tiny books on moral problems. There is a growing Christian Church in Persia, and yet only three Christian books and four pamphlets on the spiritual life are in existence. An intermission committee is already hard at work to meet this need as fast as manuscripts and money can be provided.

Christian converts from Islam in Persia have as yet no status in Persian law, and when ecclesiastical pressure is exerted, persecution still occurs, but the Persian people are naturally courteous and tolerant, and as a result the Christian Church has made progress hardly to be equalled in any other Moslem land. The conference urged the forward-looking people of Persia to work towards full religious liberty and proper rights for Christians.

Bahaism, which has a few converts in America, still has many adherents in Persia, but it is on the wane and no longer appeals so much either to Moslems or to Persian Jews.

Two remarkable papers were read by young Persian Christians on how best to present the Gospel to non-Christians. They pointed out clearly the relative places of the missionary and the native worker in this task, showing that the missionary, because of special study, often knows Islam better, but that the native knows the Moslem. They urged missionaries and Persian Christians to go forward together, "hand in hand and shoulder to shoulder until the Church of Christ stands alone."

The delegates to the conference, and the Missions which they represent, pledged themselves to a program of cooperation and aggressive evangelism so that the conference is certain to mark a new epoch in the building up of the Christian Church in Persia. If the motto of the conference was Unity, its keynote was Hope, and it was with new hope and enthusiasm that those attending the conference went back to their widely-scattered stations.

W. N. WYSHAM.

# A New Enterprise in Mesopotamia

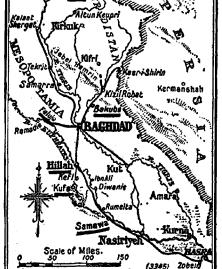
BY REV. JAMES CANTINE, D.D., BAGHDAD, IRAQ

A NTIQUITY and Mesopotamia are two words that seem well suited to each other. Nineveh, Babylon, Ur, the Garden of Eden take our thoughts at once to this Land Between the Rivers. Old civilizations, the beginnings of the oldest arts, sciences and religions have their roots in this soil. But *newness* seems somewhat out of place in this so-called "Cradle of the Human Race." And yet there are new enterprises here, and among the newest is one in mission policy. The United Mission in Mesopotamia differs, I think, from other missions in that while it is a well-rounded-out body, functioning on the field as do other missions, yet it is composed of workers from different denominations, supported by the separate Boards, and controlled by a committee chosen from the members of cooperating Boards.

Experiments in most enterprises owe their inception to the urge of necessity. It was so in this case. Mesopotamia, with all its Biblical interest, would naturally be in the thoughts of those having at heart the growth of God's Kingdom. The first American to visit this country with the missionary cause in view was the Rev. Horatio Southgate. The narrative of his journey was printed in 1840, and its preface states, "The Mission whose history is detailed in the following papers was performed under the direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the U. S. A." This interest apparently lay dormant for nearly a hundred years, for not until within the last year or two has this Board again sent out missionaries to work at Mosul among the Assyrian refugees of the old Nestorian Church. Representatives of the English Brethren came to Mesopotamia before 1850 and labored faithfully for some years. Those who follow their teachings are still found among the native Christians. Later, missionaries of the Church of England, following the Shi'ah pilgrim route from

Persia, settled at Baghdad. At Mosul, mission work was carried on for years by the American Board, and again by the Presbyterian Church, U. S. A. But the field was far removed from the main work of these American societies, and finally Upper Mesopotamia was given over to the Church Missionary Society of England. At the beginning of the late war this society had flourishing stations, largely medical, at Baghdad and Mosul.

The results of the war necessitated readjustments in the mission field in various parts of the world. All of Mesopotamia was fiercely fought over by the contending Turkish and English armies, and the end of the struggle



found the expensive medical equipment lost or destroyed, and most of the missionaries scattered in other Arabic-speaking fields. Under these circumstances, and faced with a shortage of men and money, the British society reluctantly decided upon a complete withdrawal.

This was the condition that appealed so imperatively to those neighboring missionaries who knew the land and its people, the American Presbyterians in Persia and the American Reformed workers in Arabia. It was not new territory that might possibly be left a little longer, but a field that the Christian Church had held for decades. There were small Protestant congregations in the two large cities. Here and there converts from Islam were just beginning to see the outlines of the Saviour Christ, taking form through the mists and haze of their old faith. Could these be deserted? Could this land—the land of Exile, of the promise given to the children of Ishmael, the starting point of that great missionary, Abraham—could Christians see it, just beginning under a new, liberal and ambitious Government to face the future bravely, left discouraged, without an aggressive witness to Christ? We who knew it best heard the words, "Give *ye* them to eat," and, from Persia on the east and from Arabia on the south, a missionary or two was set apart for this need. After a time the home Boards responded to the invitation to come over and help.

The three Boards now cooperating in Mesopotamia are the Presbyterian Church, U. S. A., the Reformed Church in America, and the Reformed Church in the U.S. If the representatives of these three Boards can be welded together on the field into one whole, more can be added. The call of the two hundred thousand people of Baghdad and the two million followers of Islam in Mesopotamia should be heard by others than the dozen workers now there. The experience of the last two or three years has shown that men and women from different denominations can live and work together in Mesopotamia as well as in inland China. But the difference between the China Inland Mission and the United Mission in Mesopotamia may be described as the difference between an undenominational and an interdenominational mission. The latter utilizes members of the Boards of the cooperating churches, responsible to them for the home administration; the funds come from the treasuries of these Boards according to an accepted ratio. This obviates an independent organization at the home base, with its expensive duplication of effort. Moreover, the work in the field is the work of each church, and has all the sanction and appeal that the past history of missions has proved to be so effective.

It is distinctly helpful to Moslem enquirers, who may have heard of, or who stumble at the many divisions in Christendom, to be told that we represent that union of believers in Christ which is the ideal to which we all look forward. It also will be helpful to us, when the happy time comes when we can see the organization of a church of Moslem converts on our field, that we shall feel no urge from home to engraft home experiences and preferences upon the stock of an indigenous church. It may be no small help to the spiritual life of the missionary that he can feel his fellow-workers in faith and prayer at home, those who know about his field, are so many and so widespread, and also that he can claim a part in that heritage of devotion, sacrifice and attainment found in the missionary history of each of our cooperating churches. Again, we in Mesopotamia feel that we can look at the adjacent missions from which we had our beginning as parent fields, their experience of many decades at our disposal; what advantages they possess as to location and climate cordially thrown open to us for sanataria; and, what has meant so much to us, their working force to be drawn upon in time of need.

This new mission work in Mesopotamia is in line with, and gathers strength and opportunity from other new enterprises in this old land. It is in line with the new era of definite work for the Moslem world. While not denying nor neglecting opportunities thrust upon it by proximity to the various Oriental churches, and to the host of needy refugees, the aftermath of the late war, its constitution says, "The primary aim or objective of the United Mission shall be the evangelization of Mohammedans in the unoccupied area of Mesopotamia officially designated 'Iraq.'" The Moslems of this area will more and more claim the love of our new recruits, and work with and for them will more and more fill their lives. Its very position will force this to the front. To the east in Persia, mission work for Moslems is gathering definiteness and momentum. To the west, Syria and Palestine are emphasizing efforts for the non-Christian population. And at the south is the aggressive work of the Arabian Mission. And northward the Republic of Turkey with its new alignment is offering missionary opportunity only among its Moslem peoples. Mesopotamia is the very center of this wonderful birth of Christian activity, and time will show how it influences, and is influenced by it all.

Again, this new mission is advantaged by being located in the new Kingdom of Iraq, a country with its face resolutely set towards better things—a country that is enjoying a great educational awakening, having the asset of being in its formative years under the tutelage of such an experienced and sympathetic government as Great Britain; with growing commercial opportunities, and a body of young men now being educated in England and America, who happily may guide its destinies into ways of peace and prosperity; and, best of all, and passing strange for a Moslem government, a constitution which guarantees liberty for missionary effort and freedom for all religions. To be part and parcel of this new and wonderful land, so full of hope and promise, far outweighs all the difficulties found in a hostile climate.

But, most important of all changes for the better that the missionary sees in this field is the attitude of the Moslem to the new faith, his new vision of Jesus Christ and His claims. This is new only in the sense that it appeared only recently above the surface; but the living germ, the spreading roots are the result of many decades of faithful labor by those who have gone before. Hundreds in the mission schools have seen the goodness of Christ reflected in the life and words of their teachers; thousands in the mission hospitals have been taught that His mercy has inspired the healing touch; countless copies of His message have been sown freely through the length and breadth of the land; the fruits of the Spirit have been seen in so many lives, far transcending anything that Islam can show. All these agencies have brought Christ to the point where He, being lifted up as never before, is drawing men unto Himself.

A few months ago an old grey-haired Moslem called upon me in Baghdad. He explained that now he could come without fear, whereas some years before he had been imprisoned for a month by the Turks for visiting a missionary. He told me that many men of his acquaintance were looking with new understanding upon their prophet Jesus, and were beginning to compare Jesus with Mohammed. They had to agree, he said, that Mohammed was a man with like passions as themselves, doing as they themselves might have done in his day, killing his enemies and despoiling their property, living a voluptuous life with his various wives. But when it came to the prophet Jesus, they admitted that no mere man could live as He lived, without breath of sin or scandal, loving His enemies, desiring no man's goods, pure in every respect. It must be true, they said, that He was more than man, God must have been in Him as never in any other prophet.

So on all sides there are indications that Islam, unsettled in the present, dissatisfied with the past, is listening to the call of Jesus, "Follow me." To show to these open minds and anxious hearts a picture of Jesus more complete, more satisfying than that given in the Koran, is now the aim of the evangelist.

To the old missionary, this is the newest and best in all his experience-that now he may have his own sphere of effort, not dependent upon other agencies. In the olden days, government prohibition, dense ignorance, unbridled fanaticism, stood as lions in the path of the evangelist, and he was perchance content to work along the lines of least resistance, in the hospitals, the schools, and in the circulation of the Scriptures. Now he is coming into his own, and the name "preacher" is no longer kept in the background. Formerly the missionaries in Baghdad were content on a Sunday, if they could gather a few Christians for service in an inner room in their own dwelling houses. Now we have hired large public buildings and have filled them with orderly listeners to gospel addresses. Our hope is that we shall be successful in gathering twenty thousand dollars with which to erect a church and religious center that, by its very presence, will proclaim that the kingdoms of this world are becoming the kingdoms of our Christ. And so, in this old, old country, and city of the Caliphs, there are faint yet sure foreshadowings of the coming day when He that sitteth upon the throne will make all things new.

## For Africa—Service or Slavery?\*

#### BY A MISSIONARY IN RHODESIA

"TOMORROW I'll work in the garden again. It needs hoeing if we are to have any crop this year. My sickness has put us far behind." So said Msindo to his weary wife one midday as they were sitting on a mat with their three small children, eating their breakfast of mealie-meal porridge and herbs.

"Thank God you're well again," exclaimed his wife joyfully. "I thought you were going to leave us."

The barking of the dog announced the arrival of a stranger and put further conversation at an end. He was no other than a police come to call to service all who had not served in the last roll-call.

Six months away from home, leaving wife and children and gardens with little or no prospects of food, and scant payment, except with kicks and blows for service rendered, is not a cheerful prospect for any man, black or white.

Msindo had to go in spite of his protest that he was a sick man barely able to walk and that his wife was worn out with waiting on him and the children and hoeing the gardens. This fell on deaf ears.

"Either you or your wife go," was the only response.

So Msindo went. Fortunately his strength came back so that he was able to keep up with the rest of the men on the long, hard march to the plantation at S——— and in the heavy work of husking and carrying heavy sacks of corn.

Then one evening after the day's work was finished Msindo was sent out on an errand. Coming back along the narrow path in the corn-field he stooped and picked up a broken corn-cob which some picker had dropped. No crime in picking it up and munching the few remaining dry kernels! No such thought ever entered Msindo's mind.

"Aha! Been stealing, have you? You're the only one here now who has neither welts on back nor swollen ears. I'll go and report you now," said an overseer, as Msindo entered the compound.

Msindo knew only too well what the morrow had in store for him. So with no other thought than to escape the blood-drawing cuttings of the raw-hide whip he ran away under cover of the darkness of night. On the way he became ill and some friendly people took care of him for two long and weary months while the fever raged in his worn and weary body.

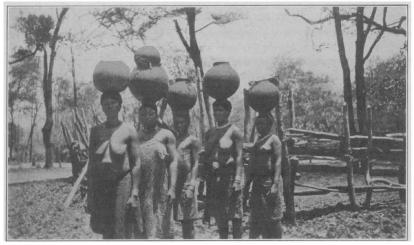
In the meantime word was sent out immediately to the chief of

<sup>•</sup> In 1924 Professor E. A. Ross, from the University of Wisconsin, made an extended tour through Eastern countries studying the methods of employing labor. The following narrative fills in some details necessarily lacking in such an investigation. They are facts gleaned from natives who have returned from their terms of service under the compulsory labor system.— THE AUTHOR.

the district that Msindo's wife should be caught and sent to finish the term of her husband who had run away.

Hlekwasi offered no resistance for she knew it would be worse than useless. Maibase, their nearest neighbor, had not offered resistance, had told only the plain truth to the chief's son when she said: "My husband is not at home. He has gone out to buy food as our corn-bin is empty."

"You're telling lies," the chief's son replied. "You heard I was coming and you hid your husband. You'll pay for this." With that threat he roughly pushed the suckling twins out of her helpless arms, tied a stiff hide rope around her neck and beat her. Then he ordered her, in spite of the setting sun and the crying children, to accompany him to the chief's kraal, where further sentence would be



WOMEN WATER CARRIERS IN RHODESIA

meted out to her. She tied one twin to a visitor's back (a young girl of ten or twelve years), and the second, to her own back. With a silent prayer to God she led the older child, a girl of five, into the hut, and silently followed her persecutor on the long three and a half hours' march, across a river, up hill and down, through dense forests, ready to drop from exhaustion and fear, with prowling leopards on all sides, carrying the sick child on her back.

The few remaining hours of that never-to-be-forgotten night she spent shut up in a closed hut with several other women and children.

Feverishly she awaited the summons to the chief and when it came she had managed somehow to reach the required distance before dropping to her knees.

She expected to be sent out to do service on the plantations in place of her husband, but something touched the old chief's heart, and he had sent her home with the command that she bring him a fowl as her fine.

All this passed through Hlekwasi's mind as she half-listened to their tale about her husband's crime and flight. Silently she tied their four-months' old child in his goat-skin on her back, giving a few incoherent orders to the ten-year-old daughter about the care of the gardens, the home, and the younger child. With a hasty glance at the children, and a silent prayer to the Almighty, she followed the police down the narrow path leading to the Administrator's quarters two days' journey away.

As the sun was setting the first day they neared a hut by the river where they stopped for the night. A friendly greeting came to her ears as Watch from her own neighborhood came and spoke to her. Confidently they chatted a while. He crept nearer and nearer, and when he thought all was safe he whispered, "There's a path here to the left. Take it and follow it all night. By morning you'll be safe. Go to C—— and stay there."

"But the lions—the leopards," she whispered, trembling at the very thought of them.

"But something worse awaits you on the plantation," continued Watch, "and six months of it. This is only one night and perhaps you may not encounter any of them."

"But the children are alone at home," she objected, "and I thought that perhaps when I tell the Magistrate he might let me go home to my children."

"Never!" exclaimed her friend. "They have no mercy, no thought for suffering children and mothers."

Hlekwasi went into the hut provided for her night's lodging but not to sleep. Listening, she waited for the last chatter of the police. When all seemed safe she picked up the sleeping babe, tied him securely to her back and stealthily crept out of the hut. Slowly she crept along, brushing away from hands and feet dry twigs and leaves lest the snapping and crushing of these might disturb the sleeping police. Under great difficulty she found the narrow, overgrown path and with a great sigh of relief Hlekwasi started out.

Before Watch came out of a heavy slumber the next morning it was noised about that the captive woman had made her escape during the night and that Watch had been her accomplice. Before Watch was fully awake he felt rough hands grabbing him by the arms while a storm of curses crossed the lips of his persecutors. Quick as a flash his arms were tied to a near-by tree, and the blows fell thick and fast. Then he was sent away to serve in the place of the man whose wife he had befriended.

Service or Slavery—Which Is It?

## A House by a West African Road

BY MRS. WALTER B. WILLIAMS,\* NANAH KROO, LIBERIA, WEST AFRICA HE Methodist Episcopal mission at Nanah Kroo, Liberia, is, "A house by the side of the road Where the race of men go by."

The little corrugated iron house stands on the top of a hill, with dense jungle to one side of it and the great Atlantic stretching to the east, south and west, but just at the foot of the knoll runs the road leading from the towns far in the southeast to the many towns in the midst of which we live. It is such a narrow road, a mere footpath of hard trodden earth, running through green cassava farms, through stretches of open country where the brown grass on either side grows higher than a man's head, through swamps, through jungle, until it is lost in the sandy bed of a river; but it is the road, the only road, and over it pass men and women and children in whom the missionary and his wife are intensely interested.

Let me tell you of some who pause to sit awhile in the house by the side of the road and take counsel.

A party of seven men and women and one of the cutest babies you will find anywhere in the world, come up the road, waving their hands and calling "do-wi" (good-morning). Their leader, a quiet, dignified man, tells us that his name is Kabo and that these friends from the town of Ka, bearing a gift of seven fowls, have come to bid the white man welcome and to beg him to preach in their town. A native man, passing through, has been teaching them "Godpalaver" but they want to know more, and they beg the missionary to visit them and to give them a preacher. But we have neither a man to send nor money to support one! We sing and read God's Word and pray with these brothers and sisters who are hungering after righteousness.

Kabo confesses that he has three women and adds that he is willing to give up two of them, retaining the mother of the aforesaid "cutest" baby, if we will advise him the best way to go about it. We counsel him to tell the two women frankly that he is going to follow God and can have only one wife which will be the woman who has borne him a child; but that they can stay in the houses he has built for them and look around until they see a man they would care to have for a husband; and if the liking is mutual, he will let them go. Two weeks later we learn from another traveler on the road that one of Kabo's women has taken another husband and left, and that the

<sup>\*</sup>Rev. Walter B. Williams is superintendent of the Kroo Mission, Liberia. Of his work Rev. William F. Oldham, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopai Church, writes use: "Mr. Walter B. Williams who writes you from Nanah Kroo, Liberia, is a stirring and success-ful preacher of the Gospol, and an ardent friend of the Kroos, to whom he and his wife are giving themselves unstintedly."

second woman is expected to do the same shortly. Kabo has given his whole heart to God; and when this woman-palaver is settled there will be a great day in the church when Kabo, his wife and baby are baptized and received as probationers.

On Christmas Day he plans to give a "big chop" to the king and chiefs of his town and pray them to let him remove his house close to the mission, in a Christian town that is being planned, for no man may leave his town to live in another, still less in a Christian settlement, without his king's consent. It is Kabo's purpose to study at the mission school and fit himself to be a preacher. How much we need men of his type! All men speak well of Kabo. They say he is a man of much physical strength and that he is extremely industrious, an element of the greatest value here, and "his mouth," they add, "never changes." Truthfulness is a kingly virtue anywhere.

Very early in the morning a party of quite another caliber passes along the road, and the missionary hails them with sadness at his heart. An old, old man, treasurer in our native Wissipo church, accompanied by his aged wife, two daughters, and other relatives, is passing into exile. A quiet, inoffensive old man, forced to begin life all over again with nothing on which to begin, no house to cover his head, and no second shirt to his back. The reason? In his town a man has lain ill many weeks, and the devil doctor has charged this old man, and two women, with having "witched" him. Learning that he and two of our church girls had been accused of witchcraft and condemned to drink sasswood by the heathen town people, the missionary had crossed the river the day before to reason with the people and plead for these three lives.

Drinking sasswood is the test all over Africa to discover witchcraft and thievery. If the victim vomits after drinking the poison, he is declared innocent, but if the poison passes from his body any other way he is judged to be guilty, and if he does not die is driven away into an exile of from seven to twelve years. There is much trickery employed in administering sasswood, and if a death is desired the victim always dies. In the present case the old man's death had been positively determined upon by the town people.

On the ground of their connection with the church, the missionary won his point and spent the thankfullest Thanksgiving Day in his experience, rejoicing over the averted tragedy. But though his life is spared, the old man must leave the town, and so he and his family pass sadly along the road. The missionary goes down to greet them —for the soldiers will not permit them to come up to the house brings some rice and fish for them to eat along the way, accompanies the party to the seashore, kneels with them in prayer, and rising, bids the old man God-speed. And even as our old church treasurer, ripe for heaven and longing for God to send for him to come home, passes into exile, the sick man in the town behind breathes his last and enters upon a still longer journey to that undiscovered country, all mystery and darkness to the heathen mind.

Hardly have they passed when youth, strong, vigorous, ambitious, presses along the road and up to the mission. Two small boys, clad only in their black skins and a pair of bracelets, present themselves, and state that they have come to school. Bright little fellows they seem to be. There are no other boys from their town enrolled. Shall they have their chance? The missionary has no funds to support them. Already a considerable portion of his own income is being spent in rice and fish to feed half a dozen other small students, equally ambitious to learn "book-palaver." Memory brings up the picture of some of our neighbors, kings with snow-white hair who have said to us, "O, if we were only young again and could have the chance that our boys have!" Men from neighboring towns plead for the white man to come in and civilize them and teach them Godpalaver. Big chiefs shout for joy when a boy is accepted from their town, and say, "Now our town will have a man who can read and write." The missionary turns to the "white mammy" and says, "We will take them and trust for help to be given." "Mammy" slips a shirt over each woolly head, and two more boys are added to the mission family.

Late the same night the frantic barking of the watchdog brings "mammy" to the door to see three strangers standing on the threshold. They have come after the boys who, it develops, have run away. Their heathen people need them to carry water and help fish. That boys should have an education is foolishness to them. That boys have a soul and a life to save does not enter into the question at all. The brightest boy of the two is, moreover, a slave, purchased in Monrovia. Domestic slavery is no uncommon thing in this republic, though it is against the law. The missionary pleads hard for the lads, but without avail. The men seize the boys and begin to beat them, whereupon the missionary interferes and separates them. . . . One of the boys, quick to take in the situation, jumps into the bush and hides. Unable to find him, the party finally retrace their steps along the road, the other boy hanging back with all his might from his angry mother's determined hands. But it is probably only a question of time before we shall have him again. Hunger for book learning is not easily satisfied. Later, the lost boy makes his appearance at the mission once more and is still with us.

A man from Kinicadi, far down the coast, comes next. Three years ago, when the missionary first went into his town to preach, the big men beat the war drum; and three times the white man was besought to depart lest harm should come to him from the aroused people. "No," said the missionary, "I have come to preach, and I am going to preach." So the seed was planted. Three months later the missionary came again. He noticed the women were wearing a little more cloth to cover their bodies, and that now they carried small boxes to sit on during service instead of sitting on the dirty ground. Another three months, and he brought a native preacher and built him a house there, a gift from a Minnesota Sunday-school. A Sunday-school of 250 was organized, and the work went on with leaps and bounds. The man from Kinicadi, coming along the road, stopped to tell us that now his town has twenty young men studying at the Seminary at Cape Palmas, a higher institution of learning belonging to our church, and four more at a still higher school, and that four of their women are at school, too. This is the outcome of about \$135 given by the First Church of Duluth. This man, Dixon, stayed with us for a season and has now gone home to bring back the girl who is to be his wife, to leave her for "mammy" to teach, while he, too, studies at our mission, preparing to be a preacher.

But oftenest along the road pass the forms of our two assistant preachers, Sanso and Kronyer. "Sanso," meaning "glad," aptly describes the man who is always and everywhere bubbling over with "joy in the Lord." He goes to and fro, visiting the people, preaching the Word, watchful over the interests of the mission, loyal to the missionary—a fine type of the kind of pastor our Methodist mission schools turn out. And Kronyer, close on to sixty years of age, without any advantages in his youth, was converted late in life, but is faithful to his God through many trials and tests and consumed with the desire to learn to read the Bible. "I am an old man," he says, "too old to learn to write, but, oh, my heart is hungry to learn to read God's Word. I want to savvy it right so that I shall have something to preach." So almost every day he comes along the road and up to the mission, with Bible and First Reader under his arm. He is making good progress, too.

It is great to be here, with the antidote for Africa's bane, to

"Live in a house by the side of the road

And be a friend to man''!

# PRAYER FOR FREEDOM FROM RACE PREJUDICE BY MORNAY WILLIAMS

GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen!

# Low Caste Christians in Dornakal\*

•• E ACH village in my pastorate has a Christian congregation with about one hundred Christians. The Christian houses are quite apart from the righ Hindu muta much about the christian houses are quite apart from

the rich Hindu ryots, who look on our Christians, employed by these rich Hindus, as menial servants and outcasts. To touch a Christian is considered pollution, and if by chance a Hindu touches a Christian by accident, he will not go home unless he has a bath in a river! Our Christians depend upon these Hindus for their maintenance, doing every kind of work for them except that inside the house, which a Christian is not allowed to enter. Our people are called 'Untouchables.' If a Brahmin, the highest caste among Hindus, happened to be there, the Christian would have to be at a respectable distance, say, eight yards. Among such people, the Gospel was propagated, and it is only these poeple that embraced Christianity. If cattle are dead among the Hindus' houses, it is the business of our people to remove the dead cattle, for which they are paid. The Hindus sometimes beat our people, and even force them to work on Sundays for them. If a Christian refuse to work on Sunday, the Hindu will not employ him on Monday, and hence starvation faces these poor men. Though our people suffer bodily, yet there is a mission agent in each village to look after them spiritually. There are 1,000 Christians (of whom about 300 are communicants); some of our Christian young men and women are ready for confirmation, and about 300 are catechumens. Thus the total number of adherents in my pastorate is about 1,300.

"There is a parish council for each village presided over by the mission agent of that village. There are 'elders'—or 'headmen' of the village who help the teacher or mission agent to carry on the mission work in the village.

"I have ten teachers in my pastorate partly supported by the S. P. G. and partly by the contributions raised by the Christians of the village among whom the teacher works and lives. The teacher of the village, though a layman, acts as a pastor, judge and adviser to his congregation. He conducts Matins and Evensong every day in his chapel for the people; as a judge he settles up their quarrels, and punishes the culprits by levying a fine on them; as an adviser he advises the individual members of his congregation, and is responsible for the welfare of his congregation spiritually. He collects the monthly parish contribution and Sunday offertories, and pays me all the sums he receives from his parish when he comes to me at the end of the month for his monthly salary. Part of these contributions go to pay his fixed salary per month. A teacher generally gets Rs. 10 per month (13s. 4d.) just sufficient for his and for his family's (wife and six children) maintenance.

"A teacher is a schoolmaster for the children of his Christian congregation. I have ten village schools, recognized by the Government, in my pastorate. The Government gives a school grant of Rs. 36 per annum, and more if the Inspector of Schools is satisfied with the work of the teacher. Part of this goes toward the salary of the teacher. I have 172 schoolboys and 53 schoolgirls in all the 10 schools of my pastorate.

"According to the rule of the Bishop, I have to spend forty-five nights in pastoral work per quarter... I go on walking from one village to another, spending one or two nights in every village, when I take their services— Matins and Evensong—and give sermons and exhortations, and thus return home after fifteen or sixteen days. Some Hindus mock us, laugh at us; some hear with earnestness; some persecute us, throwing dust and cow-dung at our faces. but we return home with cheerfulness.

"Please remember us in your prayers."

M. D. D.

\* From The Mission Field. (Society for the Propagation of the Gospel.)

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EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

# ANIMATING A COMMUNITY NEWS STAND

If all the papers and magazines could speak out for themselves and tell who reads them we would have some interesting circulation revelations. Leaders who would like to know what periodicals are being read in their communities may employ an "Animated News Stand" to help them announce a play by that title, weeks in advance of the date on which it is to be presented.

Make a survey of newspapers and magazines subscribed for in your church, interesting every one in the play to be presented and explaining that it is necessary to know what periodicals are in circulation in order to present the play.

Make a complete list of the papers and magazines which come to the various families.

In a survey of this type Mrs. J. C. Lewis found the following periodicals in circulation in a United Presbyterian congregation in a small town:

- 1,716 Daily Newspapers.
  - 120 Weekly Newspapers.
  - 144 Farm Periodicals,
  - 62 Women's Magazines.
  - 21 Vocational and Miscellaneous Magazines.
  - 100 Juveniles.
  - 200 Christian Union Heralds and Youth's Evangelist.
  - 21 Women's Missionary Magazine.
  - 112 The United Presbyterian.

On this factual basis she prepared a play which presented, in a very striking way, the reading situation.

With the permission of the author we have adapted her suggestions. They may be further adapted to meet the situation in various cities or communities.

#### CHARACTERS AND COSTUMES

NEWSDEALER—a boy or girl, man or woman dressed for business.

CUSTOMER-a boy or girl or man or woman, in street attire.

ASSISTANTS TO NEWSDEALER—ten boys or girls with costumes or hats labeled with name of magazines represented. Caps may be made from headings or pages.

SPECIAL REPRESENTATIVE—a boy or girl, man or woman, in business dress.

#### Setting

A news stand effect may be produced, with stacks of periodicals as indicated, arranged on a long, narrow table, and with sample periodicals hung on a wire by clips.

Newsdealer stands back of counter inspecting papers. The ten assistants may be seated out of sight on the floor behind their wares and may rise when their magazines are mentioned; or they may all appear at the beginning of the play, each standing behind his wares as a customer enters.

CUSTOMER: You have an unusually attractive display of papers here for such a small town. I'm glad to be able to buy from you. (Looks up and down counter appraisingly.)

NEWSDEADER: I'm glad to have you look over my stock, I'm sure. But there's nothing here I can sell you. Everything is reserved for my private customers.

CUSTOMER: None for sale? How strange! I should think you have more papers here than all of the residents of your town would purchase in many months. Are some of your customers from other towns?

NEWSDEALER: My customers are only the members of the United Presbyterian Church of this town. You see here their supply of newspapers and periodicals for a month. Of course in addition to the papers and magazines for which they subscribe regularly they purchase occasionally from other stands and many families exchange with each other, but you see on my stand a month's supply of the papers and periodicals for which they subscribe in advance.

CUSTOMER: What stacks of newspapers!

NEWSBOY: They're mine. See what stacks of them I deliver every morning and evening. I handle six dailies, three from Pittsburgh, two from Washington and one from New York. Almost every family in the church takes a daily. Some of them take two or three. I deliver the Clayville Weekly, too. About half of them take that. I collect \$420 a year for newspapers alone. Right here I have \$35 invested in one month's supply.

CUSTOMER: I never thought before how many daily papers are read in a little town and how much they cost. They're only two or three cents apiece you know and one never thinks of how fast two and three cents count up. (Looking at a stack of magazines). What a stack of magazines you have here. What are they?

FAMILY MAGAZINES: I'm in charge of family magazines—the ones the whole family read, you know. I have fifteen periodicals here. Different families take different magazines but I find that the Pathfinder and The American are favorites, with the Literary Digest and the Youth's Companion as close seconds. About half of my magazines are weeklies and the rest are monthlies. My month's supplies for the people of this church amount to \$15.00.

CUSTOMER: You may well take pride in your stock. What comes next on your stand?

NEWSDEALER: I run an animated news stand, you know. My periodicals speak for themselves. Nods to Woman's Magazines.

WOMAN'S MAGAZINES: I come next. I'm in charge of all the women's magazines. Here's the Ladies' Home Journal and Good Housekeeping, The Woman's Home Companion, The Farmer's Wife and McCall's. Sixty dollars a year are invested in me. My month's supplies are worth \$5.00. CUSTOMER: Indeed, the women of your church must be well read. What have you here?

FARM JOURNALS: Farm journals. Nearly all the members of this little church live on farms or were reared on farms. They enjoy farm papers. I have the National Stockman and Farmer, The Farm Journal and The Country Gentleman. My subscriptions amount to \$3.25 a month.

CUSTOMER: I'm very much interested in your news stand. It's most unusual. (Looks at stack of miscellaneous magazines.) What comes next?

MISCELLANEOUS MAGAZINES: I'm in charge of a rather miscellaneous collection. There are a few duplicates here. I carry some vocational magazines, one for a dentist, another for school teachers. All together not more than \$2.00 a month is spent in my department.

CUSTOMER: It's most interesting to see the varied assortment you have. (Turning to stack of children's Sunday-school papers.) Ah, here is something different. What's this?

SUNDAY-SCHOOL PAPER: I represent the little weekly Sunday-school paper for the children. They get these every Sunday. The children love them and sometimes the whole family read them.

NEWSDEALER: My customers pay less than a dollar a month for juvenile literature in their homes. We try to do our best by giving each child a free copy of Olive Plants every Sunday. I wish I could get the parents to subscribe for more children's mag-What children read has so azines. much to do with making them what they are and what they are going to There aren't many good magabe zines for children.

CUSTOMER: Have you seen this one? (Takes copy of "Everyland" from bag or brief case.) It's a sample copy I picked up at a convention. It's the best thing I've seen for boys and girls.

NEWSDEALER: Let me get that address. I must have that for my news stand. I'll get some sample copies and tell the people about it. (Writes address in notebook.)

CUSTOMER: What's the big stack here?

CHURCH PAPER: I'm the weekly church paper, The United Presbyterian. The papers in my stack are second to none. I cannot boast, like the newsboy, that every family takes a copy, but I can say that nearly half of the families in the church subscribe now for The United Presbyterian and read it. That means that they know what their church is doing and ought to do. Every week I furnish good reading for the entire family and bring inspiration as well as information into the homes to which I go. Some day perhaps the daily papers will be smaller and less expensive and we can learn to live without spending so much money to read of crime and scandal. Then we shall have more time for reading of worthwhile accomplishments.

CUSTOMER: I'm sure your paper must be most valuable. I've heard for a long time your church gives more per capita for missions than any other Protestant church in America. I suppose one explanation of your large gifts is that you are on the job with a good weekly church paper. What's this magazine?

WOMEN'S MISSIONARY MAGAZINE: Evidently you're not a United Presbyterian or you'd recognize me at a glance. I'm the best magazine to be found for \$1.00 a year. There are sixty families in our church. Twentyone of them are my subscribers. I really should go into every family. "What's home without a mother?" and "What's a mother without a missionary magazine?" Right beside me is the Junior Missionary magazine. Only three families subscribe for it. Isn't it strange how people will feed their children up on candy and all sorts of things and yet will not get them anything worth while to read?

Enter Special Representative who addresses newsdealer.

SPECIAL REPRESENTATIVE: Messages of your unusual news stand have travelled around the country. It has been reported as very unique and complete but I am told it is sadly lacking in one particular.

NEWSDEALER: My news stand lacking! It's the best news stand in the country. In what particular is it lacking?

SPECIAL REPRESENTATIVE: General missionary information. (Opens bag or package and takes out copy of "Everyland.") Now here is a magazine you should arrange to send into every home where there is a boy or a girl.

CUSTOMER: The very magazine I was showing you. (Special representative turns pages and calls attention to features.) I'd like to subscribe to that for my children.

NEWSDEALER: I'll take your order if you want me to. I'm going to add that magazine to my stock. Anything more?

SPECIAL REPRESENTATIVE: Yes, there's THE MISSIONARY REVIEW OF THE WORLD. Your news stand can't be complete without that. One trouble with so many churches is that they know only the work of their denomination. (Turns pages of REVIEW, calling attention to different features.)

NEWSDEALER: Perhaps I have neglected that side of my customers' reading. I have been supplying them with what they ask for and they have been so well satisfied that I didn't think of going any farther. Now if you can leave with me a few sample copies of that magazine I'll tell my customers about it when they come to get their other papers and see whether they will subscribe.

CUSTOMER: I wish you'd put down my subscription to begin with. (Dealer makes note.)

SPECIAL REPRESENTATIVE: I have two other magazines I'd like to show you. (Takes out copies of "The International Review of Missions" and "The Moslem World" and displays them, calling attention to special features.) You will not likely find many people who will subscribe for these but if you get even one subscriber you will be elevating not only your news

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stand but your community. You have a very fine news stand here.

NEWSDEALER: Thank you. We are proud of our news stand. Our people are not rich. They have very moderate incomes, but they spend \$800 a year for periodicals or about \$75 a month. Of course only about \$85 a year of that amount goes for religious periodicals. Now I see that even with that small amount I have sadly neglected the side of general missionary information. I'll get all my agents busy and the next time you come this way you'll see a well-balanced news stand.

Customer says good-bye and goes out. Newsdealer calls his ten assistants and sends them out through the audience with subscription blanks for The Missionary Review of the World and Everyland. He may ask for subscriptions to the International Review and the Moslem World.

As the ten assistants to the newsdealer return to their places behind the stand they may summon several children in costume of various lands to add to their force to represent *Everyland* and some one in international costume for the *Missionary Review of the World*. Other magazines may be suggestively costumed.

Mrs. Lewis's suggestions may be adapted in various ways to present and improve the periodical circulation and reading situation in a church.

#### CAN IT BE DONE?

#### REPORTED BY FLORENCE C. CLIPPINGER

This is the question which confronted a few of the "missionary minded" people of Euclid Avenue United Brethren Church in Dayton, Ohio, in the spring of 1926. A church night program had been attempted several times with varying degrees of success, but it had never been made a real church-wide affair.

Finally the chairman of the missionary committee in the Sunday school, with a rather scientific turn of mind determined to put the matter to a real test. She wanted to ascertain whether there was any truth in the statement of some people that conditions at Euclid Avenue were altogether different from those at other places where Church Night was very successful.

After certain plans were formu-

lated in her own mind she discussed them with a number of the leading members and presented them to the pastor and the official board. Previous attempts had been fostered by a small committee. Now if it was to be made a church-wide affair it seemed logical that the official board should cooperate. This they agreed to do and also to bear any expense incurred in advertising. They appointed one of their number to be especially responsible for securing the attendance of the men. That was the next problem-how to get the people to come. While it is not the policy of the church to feed the people to get them to attend services, yet experience had proven that people who work find it a real task to finish their evening meal in time to get to a seven o'clock service-especially those who live at a distance from the church.

It was decided therefore to serve supper. If whole families were to come it was necessary to keep the price down to the minimum. Another Dayton church had been successful with 10e suppers. It was decided we would try serving 10e suppers. Thirty-six women and girls (six for each evening), agreed to prepare and serve the supper with a charge of only ten cents for each guest.

Six classes were decided upon: Three for adults—Bible, Present-Day Problems and Missions; two for young people—Missions and Life Problems; and one for children— Missions.

The Dayton churches are highly favored by being near the denominational headquarters, so the very best material is available for teachers. The leaders of groups were all leaders in the denomination and the classes were very successful. It may be said, however, that there are persons in every congregation who could lead such classes. Splendid helps are available at church headquarters which anyone with average intelligence can use.

The next step was advertising. The matter was talked over and an-

nounced in the bulletin several weeks in advance. Large posters were made and displayed inside and outside the church. A tentative program was multigraphed and passed out to the congregation with the suggestion that the members check the class they preferred and return the slip so that arrangements could be completed. Later the real program was printed with a perforated slip at the bottom which was to be checked, signed and returned, indicating registration for classes and whether or not the individual would be present for supper. Then all was in readiness.

The highest hope of anyone for the first night was 100 in attendance. When the count was made it was discovered that there were 127 present and the attendance increased, making the average for the six Wednesday nights 147. While this may not seem a large number for a congregation of over 1,000 members yet it was so far in advance of anything ever accomplished before that the results were quite gratifying. Words of highest praise were heard on all sides concerning the work of the different classes. Surely some seeds were sown which will result in materially extending Christ's Kingdom on earth.

The ten cent charge for suppers more than paid the expense incurred for the food and they were not light lunches but real dinners. Many articles of food were donated and many paid more than 10c for their meal so that there was a final balance of \$10.35. This was used to buy small gifts for each of the teachers—all busy people who had sacrificed a great deal of time and effort to do the work.

Following is the program and the average attendance:

CHURCH NIGHT

Euclid Ave. U. B. Church

February 10th and each Wednesday night for six weeks.

6:15-Supper for all who attend classes, 10c.

7:00-Discussion Groups.

Av	Average	
Adults Atten	ndance	
Bible-'' Ephesians''	15	
Missions '' Peasant Pioneers''	12	
Present-Day Problems-A differ-		
ent speaker each evening includ-		
ing the mayor of the city and		
the postmaster.	55	
Young People		
"What Shall I Do With My Life"	13	
"Religion and the Girlhood of		
Other Lands''	19	
Children		
"Trips to Every Land"	33	
7:45 Devotional Services	99	

YES, IT CAN BE DONE!

#### A HOUSE OF REST

"I have never had such a restful time."

"The most restful house I have ever known."

"I have had the first restful vacation for years."

"Our family has never been able to be together on furlough before."

-Quotations from missionaries from various lands, who have lived in "The House of Rest."

In the lovely city of Pasadena, California, there is a handsome residence, centrally located, which has in its hallway a bronze tablet telling that "This House of Rest is erected by David P. Gamble, Mary H. Gamble for their friends, the missionaries."

Every missionary family knows the problems of the furlough. A place to live during the furlough year is one of the greatest of them. To find an apartment with a large dining room, bedroom, kitchen, bath and porch, beautifully furnished ; to know that there are trunk rooms, storeroom, reception room, laundry, sewing room, a refrigeration plant for everybody in the house and beautiful verandahs overlooking a lovely lawn which evidences skilful landscape gardening; to be assured that five people can live comfortably in the apartment, that a crib is available, and that all the neighbors will be so glad to know that you have a baby—this is joy unspeakable for the furloughed missionary. Cafeterias and restaurants are near by, if you

do not wish to prepare all your own meals.

As you look at the lovely apartments, furnished in such good taste, you may begin to think of the size of your monthly check until you are assured.

"The rent? Oh, the rent is nominal. A large part of the running expenses are provided by an endowment."

"The House of Rest" with its eight apartments has been open now for nearly three years. It has been a most valuable addition to the best methods department of the Presbyterian Church by bringing cheer and rest to many tired missionaries. All missionaries on furlough with their families, also Y. W. C. A. and Y. M. C. A. secretaries are eligible as House of Rest residents.

In different sections of the country there are individuals or couples who could establish similar Houses of Rest which would prove an investment bearing far richer returns than renting agencies can report.

# WINNING THE JEWS

In the Brownsville section of Brooklyn there is a little corner store known as the East New York Neighborhood House. There is nothing attractive in its appearance. But about it gathers a wealth of romance. Scattered about are some Polish and Italian families, but the population is predominantly Jewish.

The Neighborhood House has discovered a way to reach into these homes and to touch these Jewish lives. There is nothing spectacular in the method. It is simply the way of love and understanding. The winning factor is consecrated personality. Clubs and classes of various kinds are the means of contact, love does the rest.

The Boys and Girls Scout Troops, the Star Club, the Boys' Club and other groups afford a way of getting acquainted with scores of young people. Through them channels of approach are provided into the homes and families of the community. There are 476 families on the visiting list, and in 52 of these families systematic instruction is given from the New Testament.

The director is the tireless center of all the activities. Her enthusiasm and cheer and high purpose are infectious. She believes in the Bible, and at every group meeting a Bible story is told, or other religious instruction is given. During the summer 50 children were sent to the Bethany Metropolitan Camp, and the girls have already formed a Bethany Club to continue the Christian influences which they received there.

Nor do these Jewish young folks think only of themselves. The Sunday school is helping an Indian boy to go to school in the far West and one of the clubs has been making scrap books for the Indian children of the Tuberculosis Hospital of Tucson, Arizona.

To understand the meaning of it all you should hear the director tell of some of her boys and girls who have gone out and taken positions of Christian leadership. Let her tell you of the members of the "Alabama" and other gangs, who have come under the spell of Christ. To go with her into scores of homes would be a revelation of how Christ, through the lives of His disciples, can win His way into Jewish homes and hearts. J. S. C.

## THE HOLIDAY DOLLAR

A special gift of at least a dime on each of the great holidays is a plan proposed in rhyme by Miss Olivia Lawrence, of the Woman's Board of the Reformed Church in America thankofferings on January 1, February 12, February 22, May 30, July 4, Labor Day, October 12, Thanksgiving Day, Christmas, Your own Birthday.

Such an extra holiday dollar offered with praise for the national and personal blessings of those days, and prayer for the nations and peoples of earth would mean a great advance.

# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

# DAY OF PRAYER FOR MISSIONS March 4, 1927

Once again the Day of Prayer for Missions draws near. Every year sees a wider fellowship of believing women drawn into this united prayer for missions throughout the whole wide earth. This year for the first time it becomes in reality and in name a World Day of Prayer. Missionaries are already planning to celebrate the day in every mission land, and women of many nations are being drawn near to each other as they draw near to God.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions have made careful plans for the day through the work of a joint committee. A cycle of prayer has been prepared to be used during the months and weeks immediately preceding the Day of Prayer. We shall get out of this day not more than we put into it. If it is prayerfully planned for by the local groups its blessings may be carried through the whole year.

It is hoped that the purpose for which it has been established may be steadily held in mind. It is a Day of Prayer for Missions and for missionaries throughout the world. No addresses, or songs or exercises should be admitted to the observance that do not contribute directly to its main purpose. Neither should its scope be broadened too much; it is a Day of Prayer for home and foreign missions.

It has been interesting to note through the years a steady growth in the size of the offering that is made on that day toward the approved international and interdenominational projects: Women's Union Christian Colleges in Foreign Fields, Christian

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Literature for Women and Children in Mission Fields and Farm and Cannery Migrants.

#### NEW AMERICANS

From the report of the Committee of the Home Missions Council and Council of Women for Home Missions, Thomas Burgess, Chairman,

Significant progress by home mission boards has been made in enlarged service to our foreign-born neighbors, the New Americans. Most of the boards have departments or specialists for the promotion of church work among immigrants—Christian service and evangelism.

Collectively, the boards, through the two Councils, have carried on the Bureau of Reference for Migrating People: the welcoming of strangers newly-arrived immigrants—following them to their destination, and putting them in touch with Christian American friends and churches of their choice.

## Bureau of Reference for Migrating People

## How the Councils Have Made It Possible for Local Churches to Welcome Strangers

The growth of the Bureau has been extraordinary; during 1925 it increased over 100%. "Welcoming Strangers," a leaflet recently off the press, tells the human side of the work. It defines the Bureau as "a chain of contacts which reaches from the smallest church in the old country across intervening oceans into the new homeland, providing a welcome for the newcomer to the church of his choice in the community where he proposes to locate."

The organization of the Bureau is comparatively simple. It involves a part-time worker at Ellis Island and secretaries in the offices in New York.

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In addition, it involves cooperation of pastors to whom names of Protestant immigrants are sent, as well as church federations and church officials in every state in the Union. Their cooperation is vital, as they are the ones who are informed by mail of the arrival of the "stranger" and asked to serve him by personal visitation, providing a welcome and a fellowship in the local church.

The number of cooperating chaplains and port secretaries of other agencies in Europe has been increased and the bonds of working relationships in interchange of names have been strengthened. One third of the number of names now received for distribution by the Bureau comes direct from Europe as advance notices of immigration.

In 1925 there was steady growth, month by month, in number of cases referred by the Bureau. Our responsibility as Protestants is great since, according to government immigration figures for the current year, 73% of our present immigration comes from predominantly Protestant countries in Europe.

# Growth of Work

	1924	1925	Increase
Cases referred to			
churches	5,284	11,098	112.%
	,	1924	1925
January		. 129	450
February			386
March			862
April		. 369	1,262
May		. 365	975
June			902
July		. 117	563
August	. <b>. .</b>	. 259	707
September		. 524	1,040
October		953	1,206
November			1,420
December	· · <b>· ·</b> · · ·	. 468	1,325
	-	5,284	11,098

Classification by Nationality Served

Nationalities	involved	<b>3</b> 2
Armenian	French	Polish
Austrian	German	Roumanian
Belgian	Greek	Russian
British Isles	Hungarian	Serbian
Croatian	Japanese	Spanish
Czech	Lithuanian	Swedish
Danish	Maltese	Swiss
Dutch	Magyar	Syrian
Esthonian	Norwegian	Turk
Finnish	Persian	

Distribution by Religious Denomination

Denominations	Served		12
Baptist		Methodist	
Congregational		Presbyterian	
Disciples		Reformed	
Episcopal		Orthodox-Armenia	an
Evangelical		Greek	
Lutheran		Russian	

Responsibility of Protestant Churches

Immigration Year Ending June 30, 1925 From European countries ...... 148,000

From dominant Protestant countries 108,000 From dominant Protestant countries 73%

#### Canada

The importance of cooperation with Canadian churches is emphasized by the fact that out of the 294,000 immigrants who came into the United States during the past fiscal year, 102,000 came by way of Canada.

The Department of the Stranger of each denomination in Canada has secretaries in each local church to whom are sent notices of newly-arrived immigrants, and whose duty it is to see that these immigrants are met and put in touch with the church and people of their denomination. This is the same as our system with the important addition that cards and work clear through lay secretaries as well as clergy in every place, and that it is working efflectively everywhere. All churches in Canada are thoroughly alive to and enthusiastic over the work of welcoming the stranger.

In addition to this the Department of the Stranger, through local secretaries and central offices, attends to all removals from one parish to another. These are not immigrants but simply church people moving from one place to another within Canada. Thus it is that the tremendous waste caused by moving and not following up that is found in the United States, is effectively eliminated throughout Canada.

#### Ellis Island

The work of our Bureau is closely articulated with welfare work on the Island. A joint meeting of welfare workers at Ellis Island, and officials of thirty-three religious and philanthropic agencies which they represented, passed the following:

Resolved, That as representatives of organizations whose interests and influences extend to the limits of our country, and which, through the welfare workers, extend a hand of welcome and ministry to the many strangers who come to make their home with us, we express, by rising vote, our great appreciation of the splendid improvements that have thus far been effected \* \* \* for the comfort of incoming immigrants.

Further, It is our conviction that additional changes urged by the Commissioner should be made possible by the Government at an early date these to include fireproof dock structure, better water supply, land extension, and especially the plan providing for medical examination of immigrants at the ports of departure.

#### **Bibliography on Immigration**

A brief annotated bibliography on Immigration and Assimiliation of our Foreign-Born for church workers and leaders has been prepared, mimeographed copies of which can be secured from the Councils.

Attention is also called to the "Handbook-Bibliography of Foreign Language Groups in the United States and Canada," compiled by Miss Amy Blanche Greene and published by the Council of Women for Home Missions and the Missionary Education Movement. This highly commended and exhaustive book, invaluable for all who come in contact with foreignborn, can be ordered from the Council of Women for Home Missions, 156 Fifth Avenue, New York City, price \$1.50, cloth; \$1.25, paper.

#### Christianizing Our Churches

The fundamental which alone can make effective the fulfillment of our duty to New Americans is the practice of Christian fellowship toward the stranger. The great need is to persuade people everywhere to practice Christianity, simply by expressing the spirit of goodwill and neighborliness to strangers about them. We cannot expect New Americans to come to our churches, to accept in any way our advances, to have any confidence in our sincerity, unless while preaching Christian brotherhood we practice it as our Lord did to all men. In churches where this simple fundamental Christian method has been tried, results have been truly wonderful.

## **RELIGIOUS BOOKS FOR BLIND**

From the report of the Committee on Religious Privileges for the Blind of the Home Missions Council of Women for Home Missions, Irene Haislip, Chairman.

The work of this Committee for the past year has been very satisfactory and encouraging.

Last June the Chairman was sent to the Biennial Convention of the National Association of Workers for the Blind which met at Hudson, Ohio. Much helpful information was gotten and the report of the work of this Committee was enthusiastically received. It was the first time in the 22 years of its existence that any religious work had been presented to the Association.

We are rejoiced to announce that our Braille book, Dr. George Matheson's "Day Unto Day," has been published and the hundred copies were placed before they were off the press. Many appreciative letters have been received from the blind and workers among the blind and we are now considering getting out another edition. We also hope in the near future to publish other books. This, of course, will depend largely upon the generosity of individuals and Boards interested in this work.

On Thanksgiving Day, Miss Lydia Hayes, the blind member of the Committee, told of the work we are trying to do at a union meeting of all the churches in Nutley, N. J., and later Miss Hayes was presented with somewhat over \$100 for our work.

As has been the case all along, so it is now. We need funds with which to carry on the work. We commend this work to you and ask that you pray for it and contribute, if possible.\*

<sup>\*</sup> Contributions may be sent to Council of Woman for Home Missions, 156 Fifth Avenue, New York City.

# Woman's Foreign Mission Bulletin

EDITED BY ELLA D. MACLAURIN, 25 MADISON AVENUE, NEW YORK CITY

# CHRISTIAN COLLEGES FOR WOMEN IN ASIA

As in Europe so in the Orient the term "student" is reserved for those who are carrying on their education beyond school age, and who have already matriculated at some universitv. It is only in the last twenty vears that Oriental women have deserved this term, as, in addition to a widespread disbelief in the capacity of women for university studies, social custom in the Orient enjoined marriage at an age too early to allow a girl to continue her studies beyond her very early years. Even to educate girls at all seemed to many impossible, to most unnecessary, and to some injurious. Occasionally some learned father might educate a muchloved daughter, but the acceptance of women's education as an ordinary fact in national life is a process still in its initial stages. It had its rise in the 19th century and is the fruit of Christian missions. Not only has the Church raised the age of marriage for Christian girls, thereby gaining for them the time and health for higher education, but it has also opened the gate of learning to them by establishing girls' schools in all its fields of Last year Ceylon celebrated work. the centenary of the first girls' school in Asia, the Uduvil school in Taffra. which is the work of the American Congregational Mission.

Women's colleges, however, are the fruit of the present century and, considering all the many obstacles that beset their origin, it is amazing that even the small group of them which now exists has come into being at all. All the objections raised against the education of women in general were urged with ten-fold strength against their university education. But some girls strangely desired it, the university authorities were not against it, and a few fathers were willing to let their daughters attend lectures at men's colleges. The academic success of most of these students began to dispel the idea that women were as such incapable of understanding the higher studies and of passing the same examinations as men. We must greatly honor the achievement of these pioneer women who underwent great exertions with few alleviations and enjoyments, and thus paved the way for their younger sisters to move on to happier things.

In the twentieth century the number of women students and graduates became sufficiently large to cause serious thought on the part of missionaries. These academic women were of immense importance and influence. Most of them were Christian. and their value in church work and in mission schools was beginning to be felt. The idea of women's colleges sprang up in several places. But the expense seemed prohibitive and the number of specialist teachers required for the staff seemed unattainable. The teachers must all be university honor graduates themselves and no mission could devote the few such women which it possessed to the instruction of a handful of matriculated girls. Two or three missions made efforts of this sort and added college classes to one or two of their chief high schools, but in hardly any case could they carry on the work beyond the government examination which comes as a test at the end of the second year. The complete course of four years which is required of "first-grade colleges," and the absolute separation from school which is so necessary for the academic dignity and standing of a college seemed impossible.

The remedy was found where the remedy for many missionary problems may yet be found—in combina-

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tion and union. What no one mission could afford to do, several missions cooperation might accomplish. in And so in the last fifteen years Union Christian Colleges for women have sprung up in India, China and Japan, and have attained a success far the expectation of their bevond founders. The first response was an immediate increase in the number of girls sent to the colleges. Parents saw many of their misgivings renamed when they found that their daughters would be taught by women and with women, and would be lodged in buildings where every care would be taken of their health and where their teachers would live with them. The girls themselves also were eager in their desire to go on with their studies in places where they could have the peace and safety of the boarding  $\mathbf{school}$ combined with greater freedom or more manifold activity. The missions also before long could welcome to the staff of their high schools teachers of the same language and race as their pupils, academically fit for their work and moulded by the valuable training derived from life in a residential college.

The advantages of union in such missionary work are many. Not only is the expense which would be too great for one mission lessened by being shared, but it is a positive gain that different types of Christian thought and different habits of devotion should make their varying contributions. It is indeed most undesirable that "our unhappy divisions" should be perpetuated in the mission field, and yet each sect has arisen from a zeal for clearer truth or greater devotion, and the deep problems represented by the seclusions of the Church of Christ cannot be lightly dismissed as unimportant. The way to union is not negation but affirmation, and by wanted recognition of positive contributions made by those who differ from one another. The United Church of Christ will find room for all the richness of

varied types of thought and action. Nothing is so uniting as a common task, and in carrying on the work of union colleges we learn to give and to receive, and to realize how much greater than our differences is our unity of purpose and our community of resource.

Seven of such union colleges have become widely known in America by means of the magnificent efforts made in the years 1920-1923 to collect funds of two million dollars for their The seven are the following: aid.

- (1) Woman's Christian College, Tokyo, Japan.
- (2) Yenching College, Peking, China.(3) Ginling College, Nanking, China.
- Women's Medical School, Shantung University, Tsinan, China.
   Isabella Thoburn College, Lucknow,
- (5) Isabella India.
- (6) Woman's Christian College, Madras, India.
- (7) Women's Medical School, Vellore, India.

The splendid generosity of those who contributed to that great enterprise has provided the seven colleges with what was lacking in the way of land, building and equipment, though all seven are sorely in need of endowment in order to use the gifts bestowed upon them to the best advantage. And there are a few other colleges which in 1920 did not come under the definition of a "Union Christian College for Women" but which may justly claim that appellation now, notably the Kinnaird College at Lahore and the Ludhiana School of Medicine, which are both in the Punjab. Nor is it at all doubtful that other colleges will very soon be needed for the increasing number of applicants. India, for instance, has between three and four hundred millions of inhabitants, of whom half are women, and it is clear that three or four colleges will not suffice for them. Nor can the needs of Japan be met by one college. The very success of the first Oriental colleges for women insures their multiplication.

The aim of these colleges is frankly Christian. The purpose of each is to strengthen both intensively and extensively the Church of Christ in the land in which that college is placed, and thus to aid the Church in its great task of bringing that land to the feet of Christ. All other aims are secondary to this. A missionary college regards all truth as a revelation of God and every student as a seeker after truth. It believes that the Christian cause has everything to gain and nothing to lose by the widest diffusion of knowledge, that ignorance, prejudice and apathy are its great enemies, and that the nation to



DAME RACHAEL CROWDI

which the college ministers has much to contribute to the world's store of thought and knowledge and much light to shed on the Divine truth of the Gospel. Its work is to remove barriers, to release hidden energies, to make windows for the light and to draw the attention of the thoughtful to the claims of Christ "in whom are hid all the treasures of wisdom and knowledge."

ELEANOR McDOUGALL, President Woman's Christian College, Madras, India.

#### NEW ASSOCIATE MEMBER OF THE EXECUTIVE COMMITTEE

It is a great pleasure to present to the constituency of the Federation of Woman's Boards of Foreign Missions our new Associate Member, Dame Rachel Crowdy, Executive Secretary of the League of Nations Social Service Department. Dame Rachel is considered one of the ablest and most outstanding women of Europe. She has accomplished a piece of work on behalf of women and children unparalleled in the history of social service. It was a great event when she visited America in June and asked especially to meet the missionary women of North America. Her appeal was so irresistible that we pledged our cooperation and made her an associate member of our Executive Committee. We hope to have a letter from her for our readers in the near future.

You will be interested in remembering this remarkable woman in your daily Quiet Hour. She feels keenly that the Christian women of the world are most responsible for the making of a new world in which justice shall prevail.

# IMPORTANT CONFERENCE COMING

# The National Student Conference of the Council of Christian Associations at Milwaukee, Wisconsin

December 28, 1926 to January 1, 1927

Consider the significance of the following topics for discussion:

Theme—"CHRISTIANITY—THE WAY OUT FOR THE LIFE OF TODAY."

- 1. How Far Does Contemporary Religion Resemble the Life of Jesus?
- 2. Are We Mechanical Toys or Children of God?
- 3. What Happens to Race Barriers and Economic Imperialism if We Believe That God Is Love?
- 4. Can Human Nature Be Changed? If So, How?
- 5. On What Terms is Life Achievable?

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# LATIN AMERICA Summer Institute in Cuba

OR two weeks in June the Presby-Friends terian and pastors, teachers and other church workers held their Summer Institute in Cardenas, Cuba, the center of the Presby-"This terian educational work. Institute," savs The American "had an added interest in Friend, that the Government is increasing its demands for better-prepared teachers in all the private schools. Fortunately, while motivated to some extent by similar conditions that existinMexico, there is no evidence that it is in any way an antireligious move-ment." This year, classes were held by four representatives of the National University from Havana and the public school system, and an expert normal teacher from Amsterdam, N. Y.

### Power of Mexican Indians

**R** EV. PAUL E. BAKER, chaplain of Fisk University, who has recently visited Mexico, is quoted as follows in The Christian Advocate: "It is significant that the Indian people are coming forward in the new regime. The strength of the old empire is being revived. Of the thirteen million people in Mexico, three million are Indians. This number, if given a chance, can make a wonderful contribution to the life of the republic. The Indian is not of mixed blood. The characteristics of many races do not fight within his personality. He has poise, spiritual power, artistic strength, character, intellectual capacity. When he is given the advantage of education and culture, he will be a great power in Mexican life. Those who are bringing him forward show vision and true

statesmanship. He is destined to be in the forefront of leadership in the republic. The Indian has stayed close to the soil and has gathered strength from his simple environment for his task."

# Stone-Throwing in Costa Rica

C HORTLY before his recent death, O the late Rev. W. F. Jordan, of the American Bible Society, wrote of the conversions which had been taking place in Costa Rica, and continued: "But the enemy has not been idle. From publishing insults in their paper, such as saying, 'The Protestant periodical is very good paper, good to make fires with,' the priests have proceeded to advise bodily violence to the students. The outcome of this was seen when a band of students were in a near-by town, where they had arranged a special service. They were set upon and assaulted by a group of people. Sticks and stones were used. Some women standing by urged on the men, one of whom struck one of the students repeated blows on the head until the blood flowed. Later a service was held, when some who had thrown stones listened quietly to the Gospel."

# Image Crowned in Costa Rica

**O**VER a century ago the Government of Costa Rica installed "the Virgin de los Angeles," a stone image about five inches high, as the patron saint of the country. A recent ceremony is described as follows by a writer in the Latin American Evangelist: "Costa Rica, in a great outburst of loyalty and devotion to the Queen of Heaven, has just crowned her image with a splendor and pomp not hitherto seen in this land of poverty that walks barefoot. Every queen must have a crown and so they got her a gold one, encrusted with precious stones valued at \$20,000.... The occasion was a great one and the priests professed themselves highly pleased with the whole performance. They had been feeling somewhat concerned about the decadence of their religion, for today 'the Protestant heretics' dare to open their churches, and build their Bible Institutes, and apparently, the people are willing."

#### Ecuador "Humanly Impregnable"

DEV. C. SNEAD, А. Foreign N Secretary of the Christian and Missionary Alliance, writes of Ecuador: "I have been in eight South American republics during the last year and can say with a certainty that this is the most difficult field on this continent. There is nothing comparable with the central region of Ecuador in fanaticism, priest-craft and heart-breaking irresponsiveness. Man after man, gifted with hopefulness and courage, has collided with this humanly impregnable wall and fallen back broken in spirit and physical health.....Among the questions which confront the Mission is whether the policy of establishing stations among the Quichua-speaking Indians out in the villages of the country districts shall be continued or whether the work can be more effectively done by concentrating the major effort in reaching them through stations in the larger cities."

#### South America and the Y. M. C. A.

**I** T IS the opinion of Charles J. Ewald, after a long period of careful study on the ground, that South America offers to the Y. M. C. A. an unprecedented opportunity for religious service. There is a remarkable tide of idealistic passion now running among the students of the Latin American republics. This, he says, has brought a "demand for greater earnestness and reality and an interest in great vital issues. It is seen in the growing interest on the part of the younger intellectuals in the welfare of the masses, in a sense of solidarity with the masses, and in a demand for a square deal for all." "With this new idealism," reports Mr. Ewald, "there is coming an awakening of interest in religion. This has not yet affected any considerable number, but it has already influenced a sufficient number of the leading intellectuals and choicest spirits to warrant the belief that a well-directed effort just now might turn this tide of idealism Christ-ward."

# A Brazilian Town Made Over

OW the town of Tatuamunha. in eastern Brazil, has been transformed is told by Rev. John Mein, a Baptist missionary. He writes : "The church decided to build a place of worship, and the missionary recommended a Christian bricklaver who had been tried out elsewhere. With his coming a new day dawned for the town. His good work on the building attracted many. As a result property owners became ashamed of their dilapidated buildings, and in consequence the town is experiencing a material transformation. The bricklayer preached the Gospel by his faithfulness as a skilled workman as well as by word of mouth. He has since fixed over the houses of several who were the worst enemies of the Gospel, and others are awaiting the touch of his hand. This young church, as yet only four years old, already enjoys the distinction of having four of its sons studying for the ministry and two of its daughters preparing for Christian service.<sup>3</sup>

#### Brazilian Mission to Portugal

THE little body of faithful Christians who make up St. John's Church in Rio de Janeiro have sent Rev. Hyppolito de Campos to spend six months in preaching the Gospel in Portugal. He was for twenty-six years a Roman Catholic priest, and was sent by his bishop to drive the early missionaries out of the city of Juiz de Fora and to break up their work. One result of his encounter with the Protestant missionaries was his conversion. Later he began to preach and served a number of churches.

Five years ago, when nearly seventy years of age, he began wider evangelistic service and has had a remarkable ministry. Various denominations have been making use of him in their Churches. He conducted a series of evangelistic services in St. John's Church, Rio, that attracted many and led souls to Christ. The brethren there conceived the idea of raising the necessary amount of money to send him on an evangelistic tour through Portugal. Just before he embarked a special farewell meeting was held at St. John's. The house was packed; friends of all denominations turned out to bid him Godspeed.

# EUROPE

#### Livingstone Memorial in Scotland

THE plan to purchase and make a national memorial of the house at Blantyre on the Clyde where David Livingstone was born, which was described in the May REVIEW, is evidently making progress, for attention is being called to it in American newspapers. An editorial in the New York Times on October 1st, after paying tribute to the services rendered by Livingstone to science and geography, as well as to his devotion to humanity, says:

Whether the monument at Chitambo, where Livingstone died, or the memorial to him in Westminster Abbey is the more moving, who shall say? A committee which includes Field Marshal Haig, Ramsay Mac-Donald, Sir J. M. Barrie and John Buchan proposes to acquire the house at Blantyre in which Livingstone was born and convert it into a museum for personal relics of the explorer. The cost will be  $\pounds 12,000$ . Contributions from Livingstone's admirers in other countries will be gladly received.

# Origin of the Paris Mosque

THE dedication in July of an elaborate mosque in Paris was described in the October REVIEW. The Moslem Outlook, published in South Africa, gives a detailed description of the building, including "the modern

touches"-electric lights and steam heat---and explains as follows how it came to be erected: "The Moslem Institute is the child of an alliance of religious tolerance signed in 1767 between Louis XV, and Sultan Mohammed bin Abdullah. In 1895, the French 'Comite de l' Afrique' began to advocate this treaty to the letter. In 1920 the Briand Government voted to the newly created Moslem Institute a preliminary credit of 500,000 francs and the city of Paris ceded the ground. Morocco followed suit with a subscription of three million francs. Later all of Moslem Africa and also the French public subscribed and more than enough was obtained to complete the mosque, the minaret, subsidiary buildings and the gardens."

### **German Missionary Societies**

THE Rhenish Mission reports that between the years 1914 and 1920 there was no diminution in the number of mission stations, nor of the European workers in the mission fields and that the number of Christians increased from 231,000 to 308,-000. The real difficulties appeared from 1920 to 1925, when the number of mission stations decreased from 117 to 74 and the European workers from 224 to 115. Even then the num- $\mathbf{ber}$ of Christians increased from 308,000 to 361,000, or 40 per cent. The income from the home constituency is only 65 per cent of the amount received before the War, but this speaks well for the zeal of the friends of the society in hard times.

The Orient Mission of Potsdam, whose founder (Dr. Lepsius) died last February, has changed its name to "Dr. Lepsius Deutsche Orient Mission." Dr. Bernhard Lepsius, the brother of the former president, has been elected to this office. The mission which is thirty years old, and was destroyed by the War is being rebuilt, first by the care of the orphans and the liberation of Christians who had become prisoners of the Mohammedans during the terrible persecutions and banishment, and who there became Mohammedan. The society has already liberated from captivity two hundred such Christians.

The German Institute for Medical Missions expects to send out eight medical missionaries during the present year, three to East Africa, one each to Assuan, Nubia, Sumatra and China and one to either Borneo or China.

# Help for European Churches

THE Administrative Committee of 1 the Federal Council of Churches has recommended that Reformation Day, October 31st, be widely observed this year and that the occasion be used for the purpose of securing financial aid for the relief of the churches in Europe. Although economic conditions in Europe generally have considerably improved, there are still many places where the situation is very acute, for instance, the collapse of the franc has brought real distress to the French pastors and other Christian workers whose salary is approximately 6,000 frances a year, which with the present rate of exchange, amounts to about \$160. The Central Bureau for Relief of the Evangelical Churches of Europe, with headquarters at Zurich is, however, not confining itself to a relief program. In particular, the Bureau is cooperating in the matter of developing a new leadership. Scholarships are furnished to likely theological students to enable them to study abroad and funds are now being sought for a number of fellowships for study in America.

## Germans Ask for Local Option

**F** IFTEEN million Germans have signed a petition to the Reichstag praying for local option in their country. The Christian Intelligencer, which states that this report has been received by the American W. C. T. U., continues: "The drive for signers to the local option petition is the largest ever conducted in Europe. The petition pointed out

that the consumption of alcohol in Germany decreased during the war, but since then has leaped to unprecedented heights; the German republic even in its reduced size now having a drink bill of three billion marks a year, nearly 2,500 marks per family, more than the maximum annuities stipulated in the Dawes reparations plan. The Drys in Germany present the petition on economic as well as moral grounds and have aroused tremendous sentiment, many members of the Reichstag aiding in the drive. There are twenty-seven women members of the lower house of the national legislative body, all Drv."

#### Jews in Eastern Europe

BOUT half the Jews in the world A live in the eastern part of the European continent. Post-war events have thrust them into an economic and social pass possibly as disastrous as anything in the entire troubled history of Jewry. The Russian revolution abolished the occupations which were almost their entire liveli-The present economic "nearhood. collapse" of Poland has fallen with great weight upon the Jews, so that ninety-five per cent of them are estimated to be unemployed. Kindred difficulties have befallen other Eastern European Jewish populations. The burden of keeping this vast population alive has fallen almost entirely upon the American Jews. They have contributed about \$100,000,000 since the war through organizations, and probably as much more through personal gifts sent across to friends and This achievement stands relatives. as one of the most remarkable generosities on record. The current appeal for \$25,000,000 bids fair to be fully met. The response has been such as to move many non-Jews to give. Striking gifts have been that of \$100,-000 from the Rockefeller Foundation and a subscription from Cardinal Hayes. The money is being used most efficiently in establishing the Jews in agricultural and other new occupations with very gratifying results.— American Friend.

#### AFRICA

# The Nile Mission Press

MANY interesting facts are to be found in the twenty-first annual report of this institution which has rendered such inestimable service in carrying the Gospel to Moslems. While more of its publications are used in Egypt than in any other single country, they are to be found in thirty different lands. The Director of the Press, Arthur T. Upson, says: "A year ago we had 530 separate Arabic publications, but now the number is over 570. All of these are in Arabic, with the exception of a few English translations from the Arabic; and all are religious, not merely educational.....In 1923 we circulated 160,000 copies and in 1924 340,233 whereas in 1925 the number was 357,056, without counting the consignment of portionettes which had been sent to adjoining countries. These figures take no account of the united colporteurs of the Nile Valley; these faithful men sold 33,547 volumes as compared with 30,009 the year before."

## Egyptians as Evangelists

**Q**EV. W. L. McCLENAHAN, of K the United Presbyterian Church, after pointing out some of the difficulties of missionary work in Egypt, which he says "is growing no easier," continues: "'It is a great cause for rejoicing that young men are coming forward for the evangelization of their Mohammedan countrymen, and at their own charges. Two of our party this year have been Egyptian young men that have simply poured out their lives in carrying the gospel to the people. Among others that give promise of great service is a certain assistant-stationmaster of the state railways in Upper Egypt. He and his wife were brought to the Lord, without any special human instrumentality, and a few years ago, in a small town in the Delta. They

have already been much used in helping others."

#### A Congo Leader in Earnest

THE evangelistic work of the Southern Methodist Church at Minga, in the Belgian Congo, shows encouraging growth along various lines. Rev. C. C. Bush writes : "The self-management and self-support begun last year have now reached selfpropagation under the leadership of the wonderful native preacher and executive, Nganjolo. He understands the people of his own race and tells the chiefs to their faces that they cannot make him meaningless promises as they do the white people. If a chief does not provide a parsonage and a church shed, Nganjolo will not allow that village to have a preacher. If the people do not attend the services and contribute toward the support of the Gospel, he moves the preacher to a more responsive village. It does not take long for the preachers, the chiefs, and the people to see that he is in real earnest about the King's business."

#### Assint Summer School

**THE United Presbyterian Mission** I in Egypt conducted a school for teachers during two weeks in August. A. A. Thompson writes: "Taking the group of one hundred teachers, it would be difficult to match the splendid spirit of earnestness, appreciation, and good fellowship which was manifested throughout. The teachers came from a wide area; from Alexandria, Ismailia, on the north, to Luxor, and even Khartoum, on the south. There were 50 schools represented, having a total enrollment of over 7,000 pupils. There were 43 women and 60 men teachers enrolled. Last year the total enrollment (our first attempt to conduct such a school) was 45-seven women and 38 men. The daily program began with Bible study, which was followed by the presentation of school subjects. Each forenoon a period was given for the discussion of some school problem.

The evenings were set aside for lectures of general interest. One night the life of David Livingstone was presented by means of slides."

# A Gift from a Heathen Headman

THE story of a pile of five-franc bills laid on her table by her house steward is thus told by Mrs. Gayle C. Beanland, of Yaounde, in the Cameroon, West Africa: "His brother is an evangelist in the town of a big headman. The latter's mother was a Christian and a member of our Church. She died, and when they went to bury her, according to Bulu custom, they filled the grave with cloths, headdresses, and other articles that the spirit might have use for in the spirit world. The evangelist was a boy of strong convictions, evidently, for when he saw what they were doing, he went to the headman and told him that that was not a custom that Christians should follow, and that if he had gifts to give to the dead, he should give them in money that could be used for the carrying on of God's work, and not be buried with the body. The headman, who is a heathen, so respected his dead mother, as well as the Christian evangelist, that he took all the things out of the grave, gave his mother a Christian burial, had hymns sung and prayers offered, and then gave the evangelist seventy francs that he might send to the white missionary to be used in the carrying on of God's work."

## The Church Meets Heathenism

**K** URUMAN, South Africa, has been a station of the London Missionary Society since 1818. An evangelistic campaign recently undertaken by the church there is thus described by A. F. Jennings: "It was decided to make a united attack on the heathen centers in the Gamopedi area, where there had occurred a strong outbreak of heathenism. The effect of the Church's impact on heathenism was tremendous, and stirred the village people to the very depths. The campaign took place at

the same time as the heathen ceremonies were in progress, and the unique sight of evangelistic meetings cheek by jowl with the celebration of ancient heathen rites will long be remembered as the outstanding event of the year. The immediate result of the campaign was an addition of over a hundred converts to the Church, and a tremendous spirit of enthusiasm among the church members themselves. Services were held at villages where the chief and people had publicly declared that they would not have the Gospel preached, and the result is that there is a large open door for the preaching of the Gospel to people who, though not more than fifty miles from Kuruman, have never heard the good news of salvation before."

#### Ivory Coast Mass Movement

7ARIOUS references have been made in the religious press to a remarkable mass movement toward Christianity among the natives of the French Ivory Coast, begun in 1914 by a native of Liberia named Harris. He baptized many thousands of people, and when he went away left English Bibles among them, saying that missionaries would come later to teach them. In 1924, says Rev. W. J. Platt, in The Bible in the World, 30,000 people were found, still waiting. The large unread Bibles had become almost a kind of fetish among them. Four missionaries, three African ministers, and thirty-five catechists drafted from other French West African mission fields, are now at work organizing and enlightening the hundred and fifty churches they lead, unlocking the hidden treasure which those Bibles contain. One hundred young men are in training as emergency catechists at Dabou Bible School, right in the heart of the mass movement area.

### A Last Letter from Dan Crawford

**D**ATED less than a month before the death of this famous missionary, a "Bush Telegram," as he

called it, tells of a river trip during which some Christians, hailed in a passing canoe, brought some greatly needed food to his party. He said: "It was an intense joy and a relief to us, not only for the sake of the actual help and food but because we 'minority' Christians in the canoe had put such public faith in their word of promise because they were Christians, while the men with us (not Christians) said with a sniff that we might as well push off at daylight and get on as far as possible before the heat, as the strangers (the Christians!) no! they were not likely to come to our assistance. Yes, depend upon it, this example of practical Christianity has made much more impression on our pagan paddlers than all our preaching. In fact, all along this river these outsiders saw that we have had love and help only from Christians and but for the Christians I don't know (I cannot think!) what we would have done. It has been a most terrible journey."

# "The Easy Way" for Africans

MR. AND MRS. CONOVER, of the American Friends' Mission in Kitosh, Kenya Colony, write as follows of the problems which their native Christians have to face: "They are being confronted daily with the questions of smoking, drinking and plurality of wives. Just over the borders from our station there are other schools which allow their membership to practice these things and yet remain in good standing in their community. And not only that, but their people are aggressive in trying to destroy our standard by saying to our people: 'We are better Christians than you are, for we have been baptized and you have not. (The Friends of course do not practice baptism) Come on over to us where you can be free.' There is no mistake about it, the idea of plurality of wives appeals to the native mind, and our best Christian boys are only a step above heathenism in many of their practices. When they see other boys 5

who are just as smart as they are, dress just as well, and are chosen by their recognized leaders for places of responsibility such as teachers, then temptation finds its way very strongly to the hearts of our boys and they think, 'What is the use of all this resistance? Let's go the easy way.' All his life the native has gone the way of least resistance and nothing short of real baptism with the Holy Ghost and fire is going to give him character enough to fight the good fight of faith, lay hold on eternal life and be faithful to the end.''

#### An African Church Letter

E MORY J. REES, a representative in East Africa of the American Friends Board of Foreign Missions, who is now on furlough, recently received from his field a letter, which, as translated, reads:

Sir: Greet for us the Elders of the church together with all of the church who enabled you (missionaries) to arrive in our country to take away the darkness from our eyes. Tell them we were following the road that goes into deep darkness, but now because of your love and your giving we have been turned back to follow the path that leads to life and to God the Almighty One. We thank you very much.

Tell them we are still as nursing children, for we were thinking to have the whole Book of God, and now we have received only one part through the work of *Bwana* Rees; there remains still another part. We are wondering what we shall do! You our fathers, please consider together this word. We of the Maragoli Church,

By JOELI LITU AND JAIRO MWOLE.

# THE NEAR EAST

# Hundreds Rescued from Harems

MISS K. JEPPE, an English woman is chief of the commission sent by the League of Nations to Syria to rescue Christian women from Moslem harems. She reports that the rescue work, with headquarters at Aleppo, was begun four years ago and that so far 1,400 young women, chiefly Armenian Christians, have been saved from the harems into which they had been sold when quite young by their captors or had been stolen for domestic slaves. Among these girls, 228

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found their parents on being liberated and were welcomed home. Many of the rescued girls married Armenians after obtaining their liberty. The League has provided funds to last until the end of 1927, and it is hoped that by that time the majority, if not all, of the harem girls will have been freed. Miss Jeppe has received every assistance from the French authorities, headed by General Weygand.

# **Palestine under British Rule**

DALESTINE today is an enormous **F** triumph either for Arab docility, Jewish common sense, or British prestige-it is hard to tell which. Perhaps for all three. This is the opinion of the editor of the Presbyterian Banner, who goes on to say: "The situation in Palestine is just as difficult as the situation in Syria. Palestine is a section of the old Ottoman Empire, peopled largely by Arabs with nationalist aspirations, under British mandatory control. It is a hotbed of religious trouble. It has no defensible natural frontiers. It has been a traditional seat of warfare for generations. And further, intense and bitter antagonism between Jew and Arab has naturally resulted from the formation in Palestine of the Zionist national home for Jewish peoples. Yet, despite a situation of extraordinary complexity, Palestine is healthy, the people are thriving, and the country is quiet. Palestine is ruled by an iron hand, so far as the British are concerned. But the only armor of that hand is prestige."

## Turks Question Y. M. C. A. Delegate

SPECIAL cable from Constan-A tinople to the New York Times, dated September 28th, read as follows: "Hussein Hashim Bey, while representing Turkey, made a speech at the recent International Young Men's Christian Association Congress at Helsingfors wherein he admitted being converted to Christianity, adding that all young Turks would shortly declare themselves Christians. The speech aroused much emotion

here, and inquiry having been made into Hashim Bey's antecedents, it was found that he was educated at an American college in Constantinople, but is a Persian and not a Turkish subject. Meanwhile the Constantinople Vilayet has decided to hold an inquiry into the activities of the American Young Men's Christian Association, which has been established here since the armistice. It is insinuated that the Association is conducting propaganda with the object of inducing the Moslems to change their faith, and the authorities state that if this is proved the Y. M. C. A. will be immediately closed."

#### **Robert College Enrolment**

**R**OBERT College, Constantinople, has an enrolment this year of 690, the largest in its history. Twenty-two nationalities are represented. Nearly half the total are Turks, and there are large contingents of Armenians, Bulgarians, Greeks, Albanians and Russians. One hundred students have enrolled in the engineering school. Thirty are studying at the expense of the Turkish Government. Among the students are Hairi, vounger brother of Ismet Pasha, the son of the Russian Commercial Attaché and sons of the Governor of Constantinople, and other officials. A report from Constantinople College for Women states that 400 students have registered there.

#### School Question in Iraq

A N ENGLISH priest in Mosul discusses this subject in Annals, a Romanist paper, and deplores the fact that there are no schools of that faith in Mesopotamia. He says: "To our shame we Catholics have to admit that our Nestorian compatriots do not send one of their children to the Moslem schools. Financed by Protestant alms from England and America, they manage their schools themselves. and jealously guard their religious liberty. It is only our Catholic children who are given unreservedly to the Islamic authorities."

Another aspect of the question, with which readers of the REVIEW are more familiar, is to be found in the encouraging reports which come from Baghdad of the schools conducted there for both boys and girls by the United Mission of the American Presbyterian and Reformed Churches. In the boys' school the number of Jews, Protestants and Mohammedans is approximately equal, and many have had to be turned away.

#### Stirrings Among Moslems

ISHOP LINTON of Persia, a C. **B**<sup>M.</sup> S. Missionary writes in the London Diocesan Magazine: "What means the sale of thousands of portions of scripture in this land? Why is it that when I called on a mullah he produced a Bible from under the cushion on which he was reclining? Why does the driver of a post wagon, when I asked to have prayer every morning before starting, produce from his satchel a portion of the Scriptures? Why does a sayid come and confess his faith to me in private and say that it is because he has hundreds of relatives among the Ulema that he can not confess it publicly? Why can we, with hardly any effort, get a thousand Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?" In Isfahan, the city where a few years ago no christian was permitted to live, the Bishop recently counted 450 men on their side of the curtain which runs down the middle of the church, and on the women's side the crowd was even greater. An overflow service held 300 to 400 more and the doors had to be closed for lack of room.

#### INDIA, SIAM AND MALAYSIA No "Young People" in India

A MISSIONARY in Madura, South India, in describing a Christian Endeavor rally, says: "One interesting group was composed of men well

past the prime of life, who were still glad to call themselves Christian The group consisted Endeavorers. both of young and old, for here we have never made the distinction. The fact is that India has no young people. It has children and married folks, but there are really no young people's societies such as we have in America. Girls are married in their teens and young men frequently become Christian workers at eighteen years of age. One result of this is that those who have served the mission from forty to fifty years are still members of the Christian Endeavor Society and use it as a means of training the children under their care."

#### Y. M. C. A. in Indian Villages

S. HATCH, an American Y. **D.** M. C. A. man, reports from Martandum, "way down in the south of Travancore, practically at the very 'tip end of India,'' where a rural demonstration center is conducted by two Indian secretaries: "The area in which the villages around Martandum are situated," says Mr. Hatch, "is one of the poorest in the. state. The land is hilly, unimproved, generally not very fertile, and not capable of rich production as are the lower wet lands. Tilling the soil and climbing palmyra trees for juice to make toddy and joggery syrup are the main occupations. Both these leave the men idle at least four months of the year. Our secretaries have given attention to about twenty village Y. M. C. A.'s, which have honorary, unpaid workers. They have organized, nurtured, and guided thirty cooperative credit societies. They have demonstrated the keeping of pure-bred poultry, methods of gardening, bee-keeping, boys' work and scouting, and the use of the drama in education. A weaving school and two night schools, one English and one Tamil, are conducted. A library is maintained. Two cooperative beekeepers' associations have been The various cooperative . formed.

societies have settled many disputes by arbitration."

#### Women Legislators Proposed

**T**T IS reported that the Bombay and I Madras Legislative Councils will shortly consider and probably accept resolutions in favor of removing the disqualification of women to become members of these Councils. Recent orders of the Government of India permit the removal of the disqualification in any province where the change is sanctioned by the Legislative Councils. "India," says The Indian Witness, "has already produced a number of women members of municipal boards also a few women magistrates and lawyers. There are in the country many women who could render distinguished service as legislative councillors. We hope that the voters of Madras and Bombay Presidencies will soon be given and will quickly accept the opportunity to show the world that Indian women when freed from the accursed purdah system are as capable of rendering public service in legislative halls as are the women of any other country."

#### A Brahmin Teacher's Need

BRAHMIN graduate recently came to a village in Coimbatore district, South India, as magistrate, to take up the office of his grandfather in fulfilment of a vow to dedicate his life to the uplift of the village of his ancestors. An English Congregational missionary says of him: "Highly educated and a former teacher in Dr. Rabindranath Tagore's school, an intense admirer of Sadhu Sundar Singh, he told me that with the torch of truth and the power of education he was going to change the whole village. He was earnest in his desire and hard-working in his English classes, his vernacular lectures, and hymn-singing processions round the village. He was evidently self-confident, too. I did not want him to become disappointed too soon, so reminded him that intellectual truth and education alone were not

sufficient when we came up against human nature that sometimes had no desire to improve and even rose up in opposition."

# Non-Christian Women Students

SABELLA THOBURN College in Lucknow, India, has this year 155 students, the largest in its history since the separation of the college from the school at Lal Bagh. One feature that arrests attention is the very rapid growth of the body of Hindu and Mohammedan students. There are now forty of these non-Christian students, "yet we are not sure" says The Indian Witness, "that 'non-Christian' can fairly be applied to all of them for some have been mightily influenced by Christ and He has become a very potent factor in their thought and spiritual life.  $\mathbf{A}$ few years ago there were only three or four Hindu and Mohammedan students. The forty of this year afford evidence of a remarkable change taking place in the attitude of educated members of these communities toward the rights and privileges of the young women in their homes."

#### Moslems in an Indian Hospital

T DERA ISMAIL KHAN, in the Waziristan, a mission hospital is maintained by the Church Missionary Society, and though the smallest hospital on the northwest frontier, it exerts an influence over a wide area. affecting considerably the great closed land of Waziristan. The nurse writes of a recent incident: "One day an Afridi asked me this question: 'Why does the doctor cure that man's blindness when he knows he is a robber?' I looked around the ward; in it was truly a mixed company. Here a Mahsud (probably a brigand), there a fakir, not far away a mullah (he had seven disciples with him), besides men of the ordinary peasant class, and as my interrogator said, 'all being treated as one.' It was an opportunity quickly grasped to point out how our Lord and Master came to save

all. That *mullah's* son has a school in Waziristan, and has taken back with him a complete Bible in his own language."

# "Sadni-ji" in the Hospital

R. ELIZABETH G. LEWIS, the surgeon in charge of the Presbyterian Hospital at Ambala, in the Punjab, India, gives this vivid picture of an Indian evangelist: "A sadni is a woman who gives up all home attachments and becomes a wandering religious mendicant. Our Sadni-ji is a Christian and her face proves it, so bright and full of smiles. Health too is there and the vigor of a strong woman of fifty. In her hand is a kartá whose gay rhythmic jingle accompanies her singing. She appeared just as we were about to begin morn-. ing prayers and at once took charge, standing in the midst of the patients who were seated about her on the floor. 'O, my dear sisters,' she said. 'Jesus does not want your money or your bangles or your fine saris. He wants your hearts.'....Later Sadniji went from bed to bed, talking and singing as she went."

#### Slavery in Burma Still

 $\mathbf{T}_{\mathrm{based}}^{\mathrm{HE}}$  press reports, on which was May Review of the liberation by the British Government of about 4,000 slaves in the Hukawng Valley in Burma, gave the impression that slavery had thus been completely eradicated from that portion of the British Empire. The London Christian now announces a similar expedition to the region between two rivers. which unite to form the river Irrawaddy. This territory, though not so extensive as the Hukawng Valley, is more densely populated, and the number of slaves to be liberated will be greater. The Triangle (as the area is named locally) has also for many years been the refuge of absconding criminals from British territory, and the opportunity may be taken to bring a number of them to justice for offences committed in the past. The

Government encourages liberated slaves to remain in their own districts and to undertake service on a basis of free contract.

# CHINA

#### A Buddhist Priest's Confession

LETTER from Rev. Alex. Saun-A LETTER from two. \_\_\_\_\_ in ders, C. I. M. missionary in Province tells Yangchow, Kiangsu Province, tells how those present at a certain regular service for believers "were thrown into much wonderment when, at the time for voluntary prayer, a man clad in the garb of a Buddhist priest rose, and, from a heart unmistakably sincere, poured forth a prayer such as might have come from the pulpit instead of the pew; but the climax was reached when the evangelist came forward and asked me to change the closing hymn for one chosen by the priest as his own public testimony. The hymn selected was 'Just as I am, without one plea.' He was a priest of no mean ability according to the heathen standard, and had brought to the temple no small gain by acting as a medium, but he had already told the head of the temple of his renunciation of every false way and of his intention to abandon priest-life, and that day he had decided to take the great step."

#### **Opium Survey of China**

THE International Anti-Opium Association has headquarters in Peking, and Dr. W. H. G. Aspland is its General Secretary. He has recently completed the annual opium survey of China for the League of Nations and the China Year Book. Opium is now grown to the neglect of cereals. The smoking habit is almost as widespread as in 1907.

#### **Coeducation in West China**

**M** ISS ALICE B. BRETHORST, a Methodist missionary, writes of the first girl students in the West China Union University in Chengtu, Szechwan Province, a union institution supported by Canadian Method-

ists, Anglicans and Friends from England, Baptists and Methodists from the United States. She says: "On September 8, 1924, eight fine young women, registered on the same terms as the men students, became the first class of women ever to be admitted to a school of higher learning in all of West China with its population of 75,000,000 people. Custom required that these girls be chaperoned wherever they went-to their classes, to the laboratory, to the library, when they went for walks or attended the religious services at the chapel. They are all fine Christian girls and though their liberties had to be very much restricted they helped their dean in every way to make the first year of coeducation a success. Five of them are preparing to be high school teachers, two hope to go into social service work and one is taking the pre-medical course."

#### Y. M. C. A. Branches in Shanghai

N ADDITION to the twelve student Associations in various educational institutions in the City of Shanghai, the Y. M. C. A. has a Navy branch with a \$350,000 building; a branch for other Americans, British and Europeans, which now has in hand the funds for a building, the foundations for which are now being laid; a Japanese branch with 500 members; and a Chinese Association. The last-named has just completed twenty-six years' service to the young men of this community. It has in its central building a membership of 3,000, representing all provinces and all religions, but directed by the 500 who are members of Christian churches, operating through a board of directors of fifteen Chinese business men and a large number of committeemen and other volunteer workers. Its program for the community centers in a men's and a boys' building centrally located but not modern. It has a budget equal to U.S. \$80,000 per year, all secured in Shanghai in fees and contributions. Its secretarial staff now numbers twenty-three Chinese and two Americans. It has two branches operating in rented quarters, one of which, it is hoped, will soon have a modern home. It owns an athletic field of four acres at the edge of the city. The attendance at Bible classes reached 37,065 for the year.

#### Burning the Kitchen God

MISS Gillard, of Shaoking, Cheki-ang Province, tells the following story in the Church Missionary Gleaner: "One woman said that she wanted an inquirer's card and she took down her kitchen god, which was pasted on the brickwork of her stove, as a preliminary. Alas, before the day for receiving the card came, her husband missed the god and insisted on its being put back, and she, cowering beneath his wrath, ordered her little girl to take it from a drawer where she had placed it instead of burning it outright, and give it to her father. The kitchen god went up again, and the inquirer's card was withheld from the woman until this obstacle could be removed from the home. This was the cause of special prayer being made for that household, prayer which is being answered, A few Sundays ago the husband, who formerly had been very bigoted, car-ried their one-year-old baby boy to church twice for his wife, and himself attended the services. The woman has again taken down the paper god, and burned it this time, and says that come what may she will never put one up again."

# Heathen Give to Church

**R** EV. EDWARD H. SMITH, of the *Missionary Herald* of a little Chinese village which has subscribed \$800 for a Christian school and community center in connection with the new chapel built four years ago, and continues: "Six years ago the Christians subscribed liberally and were able to raise about three hundred dollars for their new chapel. Today the Church has come to a place where it ean call on the heathen community

for support and be heard. The faithful upright living of an educated ministry fast coming into leadership in the life of the community; the sufferings of the people in these years of civil war and the oppression and cruelty practiced even by their own neighbors and relatives make the Church to stand out as unique, the minister of mercy, compassion, and loving service. The leadership of the Church in education; the outstanding work of the Christian community in social service and moral reform under the leadership of the Y. M. C. A.; these and their surrounding conditions have given the Church in China today her commanding position. We who have labored to bring some of these things to pass against discouraging conditions know how to rejoice and thank God for them. China has not been altogether won yet, but there have been victories enough to cheer and gladden the most hardened pessimist.

#### First Converts in One Mission

HE Christian Reformed Church ■ sent its first missionaries to China Rev. H. A. Dykstra wrote in 1920. as follows from Jukao last November : "The great event of the past two months has been the baptism of our three first converts. These men had been receiving instruction for the past year or longer. Most of this instructing was done by our Chinese helpers at the beginning and later by Rev. De Korne and myself. A committee of the Mission examined these men and was gratified with their knowledge of God's Word and their confession of faith in Christ as their Saviour. They were baptized by us on last Sunday morning. How grateful we are for these firstfruits of the mission work of our church in China. But not only the morning service was an occasion for joy. In the afternoon we gathered together as believers in our Lord about His table. In all there were about thirty-three communicants. Dr. L. S. Huizenga administered the sacrament. That certainly was the happiest Sunday we have spent in China. The Lord grantthat many more like it be reserved for the future."

# School Needs in Mukden

MISSIONARIES in Manchuria, as in China proper, realize, with the development  $\mathbf{of}$ government schools along modern lines, that, if the Christian Church is to hold her youth, she must have schools that give an adequate education, and further, that a sound Christian education scheme will attract the children of non-Christian parents, and thus prove, as in the past, a valuable evangelistic instrument. The Mission Council and the Chinese Church are alive to the situation. A Christian Education Board has been established to care for the Christian educational needs of Manchuria. Provision is being made for primary and middle schools and for college education. But in Mukden, the center of the educational work, there is no proper school for boys. At present a school is being carried on in some Chinese buildings adjoining the Chinese church. These are entirely inadequate and, in any case, are needed by the church for its own activities. The lack of an adequate school is very seriously hampering the work of the missionaries, and impairing their influence, they feel. The eagerness of the Chinese for such a building is shown by the fact that they have already subscribed nearly \$3,000 gold.

## Two Aspects of Islam in China

THAT the Moslems of China "are participating in the renaissance that is taking place in the whole Islamic world" is the opinion of a Mohammedan editor in South Africa, who goes on to say: "Quite recently two Chinese magazines have been started, one at Tientsin and the other at Shanghai. The magazine published at Tientsin is entitled *Bright Virtue*. It is a progressive monthly, and contains articles on different social subjects. The trend of these articles

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shows that the periodical stands for a correct and liberal interpretation of the teachings of Islam; and champions the sacred cause of the propagation of our faith."

Another side of the picture is presented in reports from the work of the China Inland Mission in the Moslem province of Kansu, referred to in the September REVIEW. Rev. F. D. Learner of Sining writes of the recent death of a saintly Christian, who was converted from Islam nine years ago.

#### JAPAN-KOREA

#### Japanese Exclusion a Live Issue

THE Japanese mission council of L the Methodist Episcopal Church, at its annual meeting, held July 30th, passed a significant resolution on the immigration question, a portion of which reads: "Resentment in Japan following the enactment of the socalled Japanese clause of the Johnson immigration act is not diminishing. Missionaries in Japan are not agitating to keep alive among the Japanese grief and indignation which they have been feeling. On the contrary, because of the Christian missionary's deep sympathy with the Japanese in their offended pride and disillusionment as to America's sense of international and interracial justice, we have been able somewhat to assuage indignation with the assurance that whatever of unfairness has entered into American legislation will surely be rectified in time when the situation and the implication of these laws are more thoroughly understood..... Some remedy for this un-American and un-Christian attitude should be sought. The fundamental reform needed is such amendment of our naturalization law as will open American citizenship, under the safeguard of high qualifications, without national or racial discrimination."

#### Some of Osaka's Problems

IN A paper entitled "The Industrial Workers of Osaka and the Gospel" which was read before the Missionary

Association of Central Japan, Toraji Makino summarizes some significant facts about the city of Osaka. He says: "The biggest commercial center in Japan, with a population of 2,-100,000, has no university except one medical college and a private school. And yet the city is noted for its firstclass theater, opera and popular arts. Many amusement centers and popular resorts for pleasure seekers abound. The total number of prostitutes exceeds that of the girls in school. The number of poor young girls who are engaged in this shameful business is so numerous here that the proportion of them to the general workingwomen is about one to six. With more than 500,000 factory employees, two thirds of whom are women, and with nearly 25,000 prostitutes, the citizens of Osaka are facing the most difficult problem of urban life."

#### **Buddhist Sunday-Schools**

THESE schools, which, in their ef-I fort to undermine the work of missionaries, take over many of their methods, have been referred to often in the *Review*, though no statistics have been given to show the extent of the movement. A recent survey, quoted in the Record of Christian Work, shows that the Buddhists have 4,175 Sunday-schools, as against 1,891 Christian Sunday-schools. The Bud-dhists have 12,754 teachers, and 575,-691 pupils, while the Christians have 7,493 teachers, and only 132,080 Christian pupils. The Buddhist Sunday-schools have little difficulty in securing the cooperation and sympathy of municipal officers and public school teachers. There is an unlimited supply of priests and day school teachers as candidates for the teaching staff. That is not surprising when one realizes that there are as many Buddhist priests in Japan as there are Christian members of all the Protchurches estant added together. Christian workers in Japan find, however, the old uncultured priests cannot teach the keen and alert child of this modern nation.

## Wife of Priest Reads Bible

THE story of how the Bible got I into the home of the chief priest in Nikko, the famous temple city of Japan, is vouched for by the American Bible Society and quoted in the Japan Evangelist. The wife of the chief priest was sick, and the doctor recommended treatment by a certain expert masseur. This man, Mr. Tanaami, carries Bibles wherever he goes and is known as "the Jesus man," The doctor had told Tanaami that he should not tell the woman that he was a Christian, but as soon as Tanaami came into her room he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." While giving his treatment he told her his experience and of what God said in His Word. This aroused her interest and she wondered how she might obtain the book he had mentioned. Both this woman and her son became ardent lovers of the Bible and although they still do not dare to confess that they believe in Christ, owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous shrines in Nikko.

## **Devolution in Korean Missions**

IN AN interesting article in The Korea Mission Field S. J. Proctor, of the United Church of Canada, states that, in the opinion of a majority of the members of that mission. "the time has come when we should seriously consider having the whole of our mission work, including finances, handled by a joint committee of the Korean Presbyteries and the mission, with equal representation. Our men's evangelistic work has all but been so handed over; and the women's work in large part. In educational matters we are further advanced. All our mission schools are now in the hands of school boards. These boards are composed of equal

representation elected by Presbytery and the Mission Council, and have full administrative and financial powers. Our Council has taken the step of placing evangelistic funds under the control of Presbytery."

## Earnest Korean Islanders

THE Presbyterian Church of Korea conducts an interesting missionary enterprise on Cheiju, a rock-bound, volcanic island off the southern coast of Korea. The people are very progressive, and numbers of their young people go to school in Korea and Japan. The commercial activities of the island are chiefly in the hands of the women. Mrs. Knox, of the Southern Presbyterian Church, says of them: "As a result of the strenuous life which they lead the women have developed virile minds and Amazonian physiques and are peculiarly fitted for leadership. This they exercise with excellent results in the churches. They practically finance the work and serve as teachers and even church officers. Home Missions of the Korean Assembly includes work among the Koreans in Peking, Nanking, Shanghai, Manchuria, Siberia, Osaka, and Tokyo and at a meeting which I attended the Cheiju women listened eagerly to the program which gave a short sketch of the situation in each of these places."

# ISLANDS OF THE SEA "Flying Doctors" in Australia

I N AN area covering approximately 2,000,000 square miles, the Australian Island Mission seeks to care for the spiritual and medical needs of the scattered population. The Record of Christian Work reports that much success has attended its efforts during the fourteen years of its existence. Ten nursing homes have been established, each presided over by two fully qualified nurses. While these women are primarily concerned with the medical care of settlers, who are sometimes 500 miles or more distant from the nearest doctor or other

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settlement, they also carry on social and religious work, and give special attention to the spiritual instruction of the young people. One of the latest enterprises of the mission is a "Flying Doctor" scheme. That means that the aeroplane has been pressed into service, and much more good is now being accomplished through the rapidity of transport. Wireless has also been installed with the special view of religious instruction being given to those who are far off from any center.

#### The Gospel for the Tirurai

THE Tirurai people, numbering about 17,000, live on Mindanao Island in the Philippines. Although surrounded by Moros they are not Mohammedans, but pagans or animists, living in fear of the Moros, to whom, before the American occupation, they were obliged to pay tribute, and under whom they lived in about the same position as serfs. For the past three years, the rector of Trinity Mission in Zamboanga has made monthly trips to three of the most important villages of the Tirurai, giving each place about two hours' instruction weekly in the schools. An account was given in the February *Review* of two Tirurai young women who are now being trained in Zamboanga, one as a teacher, and another as a nurse, for service among their own people. The country of the Tirurai is situated in the very heart of what is likely to become the best rubber-producing section of Mindanao. It has recently been visited by representatives of some of the large corporations interested in rubber products in the United States. This fact gives added importance to the missionary work now being carried on.

#### Indian Problem in Fiji

IN THE opinion of A. W. McMillan, writing in *The Student World*, "It is doubtful whether there is any problem of statesmanship in the South Pacific calling for more expert, tactful and wise treatment than that determining the future of the Indian

population in the Fiji Islands." The first coolies from India were brought to Fiji in 1879, under a system of indentured labor which was abolished in 1920. They now number about 65,-000, and increased fifty per cent in the last recorded decade. "It will also require justice," says Mr. Mc-Millan, "to safeguard against all foreign exploitation the future of the 84,000 ease-loving Fijian natives, who are subject to the pressure of a growing Indian community and a rapidly increasing number of Chinese immigrants. The changing situation will also call for adjustments which will secure for the Indians themselves a place in the Colony commensurate with their importance as indispensable producers, at the same time recognizing their aspirations as progressive, intelligent and loyal members of a commonwealth... The Indian is normally one of the most religiously inclined men in the world. The new generation in Fiji are fast becoming devotees at the shrine of Mammon. For him to lose his desire to worship and become a victim of modern materialism will be a great and inestimable loss."

# NORTH AMERICA

#### Moslems in the United States

THE total number of converts from L Christianity to Islam in the United States is well over one thousand, according to Prof. Maulvi Mohammed Din, in charge of the mission of the Ahmadiya movement in this country, with headquarters in Chicago. He is quoted in The Missionary Voice as follows: "When our prophet, Mirza Ghulam Ahmad, founder of the Ahmadiya movement in India during the latter part of the past century came to this country, he comported himself as the true believer should. Detained on his arrival by immigration officials, because, he says, 'I was a missionary of the Moslem faith,' he preached quietly and engaged in his before personal devotions others whose entrance was also being debated, until there was a total of nineteen converts in seven weeks' time." Investigations by Dr. Zwemer have revealed Moslem groups in Milwaukee, Chicago, Pittsburgh, Cleveland, Akron, New York City, Philadelphia, Baltimore, Boston, Woreester, Sioux City, Fargo, and other smaller towns.

## **Presbyterian Bodies Confer**

THE first joint meeting of the com-mittees on closer relations between the Presbyterian Church in the U.S. (South), and the United Presbyterian Church was held, September 15th, in Cincinnati. These committees were appointed by their respective General Assemblies last May. Some of the conclusions reached are stated by The United Presbyterian to have been: "Never before has the relation between the two churches been more ripe for negotiations. No doctrinal unrest disturbs either communion, and, so far as our first conference is concerned, we found no doctrinal difference that keeps us apart. Some differences exist in machinery and method; not in fundamentals of ecclesiastical polity, but in the details of organization and administration. Whether the obstacles are insurmountable, whether they are sufficient to justify the continued separate existence of the two denominations, remains to be seen."

# **Disciples' Youth Convention**

DARALLEL with the convention of the Disciples of Christ in Memphis, Tenn., November 11th to 14th, there is to be held what is called "a youth convention," at which 1,000 delegates are expected to be present. The topics for discussion have been chosen as follows from six fields of activity: (1) From the field of Christian unity, a discussion of the practical basis for Christian union; (2) from that of temperance and social welfare, the problem of law enforcement; (3) from that of academic education, the problem of the place of the church college in the life of the denomination; (4) from foreign missions, the problem of the indigenous church; (5) from home missions, the problem of the rural church; and (6) from the field of religious and missionary education, the problem of young people in the local church. In preparation for this convention, study and discussion groups have met for about two months in twelve colleges and cities. Representatives of these groups will bring their findings as a basis for further discussion.

#### American Board Avoids Deficit

**R** ECEIPTS of the American Board of Commissioners for Foreign Missions aggregated \$2,152,765 during the fiscal year ended Aug. 31, 1926. Expenditures were \$2,152,272. The report points out that even the small credit balance was "very gratifying in view of the estimate made at the beginning of the year." At that time it seemed that in order to close the year without a greater deficit it would be necessary for churches and individuals to give an additional \$85,-Legacies exceeded the yearly 000.average by more than \$80,000 and added gifts prevented a deficit. The Board's debt, which was about \$242,-000 in 1920, now is \$213,242.

#### **Race Relations Study Courses**

THOMAS L. DABNEY, writing in L The Southern Workman, the magazine published by Hampton Institute, says: "Twenty years ago no one thought that today over twentyfive Southern white colleges would have courses in race relations. This is an astonishing achievement when one considers the fact that the South has always claimed a sufficient knowledge of the Negro and the race question to preclude the necessity of any special study of the problem." The universities of North Carolina. Florida and Missouri and Southwestern College in Texas are institutions where these courses, promoted by the Commission on Internacial Cooperation, have been especially successful. Sixteen weeks is the time

usually devoted to one course. Α test taken by one class included the following questions:

Do you think lynching is ever justified? Do you favor the Dyer Bill against lynching?

If not, what remedy would you propose? What do you plan to do after leaving college to promote goodwill and peace between the races?

What is your idea of justice for the Negrof

# **Results of Jeanes Fund Work**

THE annual meeting of the Jeanes industrial supervisors of Virginia was the occasion of the following comment by the Southern Workman on the 300 supervisors maintained by the Jeanes Fund throughout the southern states: "With rare understanding, patience,. and devotion these supervisors have done pioneer work in improving colored schools. By organizing whole communities into enthusiastic school-improvement leagues, by introducing into the schools practical handwork, by lengthening terms, and by securing better teachers, they revived the interest of the colored people in their poorly supported, neglected schools and won for them the attention and increased financial assistance of school officials and of local white people. They, more than any others, set going the movement which has resulted in thousands of new, model schoolhouses for Negro children and all the other material progress which now so signally characterizes public education for Negroes in the South. And having secured the sorely needed physical improvements  $\mathbf{in}$ Negro schools in many localities, these resourceful supervisors, especially in North Carolina and Maryland, are more and more turning their attention to the work of the classrooms."

## Bible Courses "On the Air"

HE first regular educational L courses of a religious nature conducted by radio are being broadcast from the Chicago station WMBI, according to an announcement made by officials of the Moody Bible Institute,

which operates the station. Two complete courses, giving certificates of credit if the final examinations are passed, were begun in September. Dr. James M. Gray, president of the Institute, gives a half-hour lecture on the subject "Mountain Peaks of Prophecy," which is broadcast every Tuesday evening at 8:30 o'clock. The Rev. John C. Page of the Institute staff is lecturer in a course on Bible doctrine broadcast at the same hour Wednesday evenings. There are fifteen lessons in each of the two courses announced now, and after Jan. 1st courses in other subjects are promised. All broadcasting of WMBI is on a wave length of 288.3 meters. In announcing the plans for radio instruction, A. F. Gaylord, business manager of the Institute, said:

Since 1901, the Institute has conducted a correspondence school in which 35,000 students, living in all parts of the world, But we believe the radio have enrolled. offers still greater opportunity for religious education.

#### **Chinese Give Infirmary**

**`HINESE** Americans have raised ▲ among themselves \$12,000 to build an infirmary for the Ming Quong Presbyterian Home for Chinese girls at Oakland, California. Last year when the new Ming Quong Home was built by the Presbyterian Board of National Missions, Chinese Christians on the coast in gratitude determined that they would themselves build the required infirmary. They planned a country-wide campaign under the direction of five Chinese counselors (one of whom was Dr. Ng Poon Chew, lecturer and editor of the largest Chinese daily paper in the United States), and sent out two Chinese young women, both daughters of the mission, as money raisers. In every city friends of the Home, husbandsperhaps grateful for what the Chinese mission had done in past years for their wives-former pupils and business men helped, with the campaign. The president of one tong contributed to the infirmary fund.-Women and Missions.

# GENERAL

#### **Missions and Governments**

SURVEY of foreign missions by A SURVERI OF TOTOLE lished in the London Times has awakened much interest. He calls attention to the quickening of the moral sense of Christendom towards the backward races. The mandatory clauses of the League of Nations Covenant are symptoms of this change, which is mainly due to the development of a world situation in which the value, indeed, the necessity, of the spiritual forces of life has been thrown into striking and peremptory relief. The Bishop summarizes the astounding advance revealed by the numerical statistics of Christian mis-He pays tribute to the very sions. noble contribution made by America, by its width of outlook and its strong financial support, to the spiritual development of the people in British territory. Also the scope of missionary work has changed, the missionary now concerning himself with the promotion of human well-being in every department of life. This has led to new and improved relations between the missionary and the secular authorities.

## Mormonism in Foreign Lands

MOST people think of Mormonism as confined to America. But it has now spread into nearly very land which has the Bible, including Christian foreign mission fields like the islands of the Pacific, where those who have been converted from heathenism to Christianity are perverted back again to another false system, which is little better than their first. Mormonism has started two new foreign fields during the past year, in France and Argentina, in the latter of which reports of considerable progress are made. Its fields outside of North America are as follows, with the number of elders reported in April, 1925:

Armenian, 2; British, 151; Danish, 25; French, 30; Netherlands, 61; Norwegian, 17; S. African, 18; Swiss and German, 226; Swedish, 30; total elders, 559; total members, 26,871; total property, \$368,-

169.86. Australia, 41; Hawaiian 61; Ja-pan, abandoned; New Zealand, 45; Sa-moan, 44; Tahitian, 11; Tongan, 19. Total in Island Mission, elders 220; members, 26,780; property, \$518,383.80. Total num-ber of elders in these foreign fields from Utah Mormonism, 779; total members, 53,-051. Add to these the figures of Josephite Mormonism, which we do not have accurately at hand, and the number of elders will probably be considerably over 900 men and women working to spread Mormonism in foreign lands.

# For the Blind of the World

ΉE Mission to the Blind in Heathen and Bible Lands, which was started in 1918 by one who is blind, paralyzed and too helpless to move, now has supporters in all English-speaking countries and an annual income of about \$5,500. The Mission contributes to the support of both teachers and pupils in schools for the blind in many mission fields, and also makes possible the work described as follows: "Portions of Scripture are now being transcribed into Braille by hand, by members of our staff, for the blind in Fiji, Solomon Islands and elsewhere. In Egypt our blind evangelist, who has a small class of blind boys, employs them to transcribe portions of Scripture into Braille by hand for the use of blind people who are being taught. In China a quarterly Braille magazine is stereotyped by blind boys in the Peking School for the Blind, and circulated free of charge."

# Growth of Christianity by centuries.

Close of first century	500,000
	2,000,000
	5,000,000
Close of fourth century 1	0,000,000
	5,000,000
Close of sixth century 2	0,000,000
	5,000,000
	0,000,000
	0,000,000
Close of tenth century 5	0,000,000
Close of eleventh century 7	0,000,000
	0.000.000
	5,000,000
	0,000,000
	0,000,000
Close of sixteenth century 12	5,000,000
	5,000,000
Close of eighteenth century 20	0.000.000
Close of nineteenth century 40	0.000.000
Close of 1925 50	0,000,000



An Outline History of China, with a Thorough Account of the Republican Era Interpreted in Its Historical Perspective. Herbert H. Gowen and Josef Washington Hall. Map, xxix, 542 pp. \$4.00. 1926. New York.

Though Professor Gowen, of the University of Washington, issued a two-volume "Outline History of China" in 1913, the present onevolume edition, bearing the same title. is no mere enlargement of the former work. Prof. Gowen has entirely rewritten his section, bringing down Chinese history to the beginning of the Republic. His collaborator, Mr. Hall, who was himself on the ground, adds nearly two hundred pages of recent history, that of the Republic since its establishment in 1912. This is a very valuable summary of what is not so satisfactorily done in outline by other writers.

While the volume does not have behind it the wide reading and scholarship of Professor Latourette's "Development of China," this lack is compensated for by its concreteness and "anecdotal" style, which give it a vividness and interest, looked for in vain in the generalizations and emphasis on great trends of the times found in other less readable volumes. The authors of this book have measurably succeeded in doing what they aimed to accomplish: "to write an interpretive story of the Chinese people based upon both scholarly research and intimate personal toucha popularly told narrative of the 'Immortal Nation' from the beginnings of the world's most unique culture in the cave villages of the upper Yellow River five thousand years before Christ to the assembling of the convention to restore China's national

rights in the winter of A. D. 1925-26."

This history is also provided with many references to enable readers to verify statements or to extend their reading. The Bibliography is valuable and reasonably full, while its brief annotations are usually just and always illuminating. In a word, this is the most readable, concrete, judicious, comprehensive and up-to-date history of this great nation known to the reviewer. We commend it to the reading public, as the history of a great nation with an age-long history and an ancient civil and literary culture.

Dr. Gowen gives the following reason for reading this history: "Any Chinese schoolboy can tell you something of Socrates, Christ, Shakespeare, Luther, the British Empire, Napoleon, Washington, Lincoln, our Civil War, Rocsevelt, Wilson. How many of the educated among us can tell anything of the 4,000-year-old Book of History, Confucius, Taoism, Chin the Empire-Builder, the rise of Korea, the culturization of Japan, Li Po the Divine Poet, Tang the Brilliant, the rise and fall of the Mongol Khans who nearly conquered Europe in addition to Asia, the coming of Russia into Asian affairs, the Manchu Empress Dowager, the Chinese Republican Revolution, the student uprising, Chinese guild organization, the China riots of 1925, or the Christian General? H. P. B.

Chinese Culture and Christianity. James Livingstone Stewart. 316 pages. \$2.50. New York. 1926.

"The Laughing Buddha" is a novel which incidentally gives some interesting side-lights on China's religions. Here the same author treats more specifically of the underlying principles, the outward manifestations of Animism, Ancestor Worship, Confucianism, Buddhism, Taoism. Mohammedanism. He describes their effect on Chinese society and the influence of recent culture contacts Chinese upon all Chinese religions. culture, especially on its religious side, is well set forth; Christianity is not at all emphasized, though it is not wholly ignored. As the subtitle indicates, it is a review of China's religious systems from the Christian viewpoint. Had Professor Stewart compared Chinese and Christian conceptions of culture and religions, his comparative to our contribution knowledge of these factors would have been more distinctive, whereas the volume as it now stands does little more than mass and classify the writings of Da Bose, Soothill and O'Neil, adding some of the less commonly known facts of books like Doré's and the six-volume magnum opus of De Groot.

The most interesting chapters are perhaps those in which China's primitive psychology, philosophical presuppositions, physics, physiology and fêng-shui are concretely pictured and explained. Ancestor worship would be far better known by Chinese missionaries if they could read chapter IV, and those who have not seen Beal's "Catena of Chinese Buddhism" or Du Bose's "Dragon, Image and Demon" will find chapter III a good summary of Chinese conceptions of heavens, hells and the hereafter. Taoist deities and demons are very inadequately pictured in chapter VIII. The final chapter, "Recent Culture Contacts," might well be published separately as an article to enable a wide reading public interested in China's renaissance to understand its leading features.

Professor Stewart's differentiation from other writers of similar volumes lies in his citation of religious facts less commonly known; in his vivid descriptions; in the Chinese viewpoint of religions as contrasted with a foreigner's view; and in leaving the reader with the impression that Chinese religious culture and even Chinese superstitions deserve further study, rather than to be summarily rejected as samples of a degraded "heathenism."

The concrete descriptions of Chinese religious views and practices can be especially commended to firstyear missionaries in China. Yet one would criticize an "old China hand" and a university professor for employing in his Chinese proper names a romanization that is confined to a limited section of the Mandarin, with its peculiarities. Why not use some widely known system that would not be provincial, and so serve a larger constituency of young missionaries and aid in making still more general a romanization that is used in all the best dictionaries and by the best writers on China? H. P. B.

Heart of Black Papua. Merlin Moore Taylor. Illus. 8 vo. 266 pp. \$3.00. New York. 1926.

The lure of the jungle! How strong it must be to make white men trek through it, day after day under the suffocating heat, when even the slightest clothing is a burden; through the daily torrential showers which soak to the skin; enduring the cold nights when neither blankets or campfires bring warmth; suffering from leeches that get under the thickest foot and suck the traveler's blood; weakened by fevers which come fiercely and suddenly; braving the greatest danger of all-the native who is "hungry for man."

The author gives a vivid picture of the heart of Papua, by pen and camera, describing the expedition of three white men across the mountain ranges of the interior. They saw the natives in their villages, learned the power of "magic," came to know of the unwritten law of "pay back" by which a man's death by violence must be requited and which causes neverending feuds resulting often in the wiping out of whole villages. Then there are the strange burial customs, and the wearing of the feather headdress as a sign that a youth has attained manhood and has killed a man. Many times these travelers were saved from death by their quickness of wit and because of the innate fear the Blacks have for the white man's skin and the white man's gun.

Many adventures are told with dramatic power, including an experience in the cannibals' camp, nearness to death from thirst and escape from the enemy by use of the cameraman's flashlight powder. A thread of mystery runs through the narrative and gives a suggestion of plot.

There is interesting information concerning the government supervision of the natives but no mention is made of the work of the missionaries in Papua. The habits and characteristics of the natives who are under the sway of fear and superstition, thirsty for human blood, "tricky, clever and resourceful" show clearly their great need for Christ and His Gospel of life, love and release from the powers of darkness. J. H. R.

The Quest for God in China. By F. W. G. O'Neill. 8 vo. 272 pp. \$2.50. New York. 1926.

China is to the fore in the public mind. Religion is a great factor in determining China's future. Mr. O'Neill, an Irish Presbyterian missionary who has been in China for nearly thirty years, writes from knowledge. His presentation is most sane and is made sympathetically, with discernment and constructively. He describes Taoism, Spiritism, Confucianism, Buddhism, Chinese Mohammedanism, modern religious movements and Christianity. One finds here much new light on the religions of China and on religion in general. There is no doubt whatever in the author's mind but that, with all the excellencies of natural and ethnic religions, the necessity for accepting and following Christ as Saviour and Lord is supreme.

A Year's Program for Young People. Harry Thomas Stock. Pamphlet. 25 cents. The Pilgrim Press. Boston. 1926.

Practical plans are here presented for activities and projects for young people, with suggestions for organization, expression, worship and discussion month by month. The objects include church and neighborhood work, missions, Christian character and habits, education and leadership.

Education for Peace, a Book of Facts and Opinions. Issued by the Committee of Reference and Counsel, Foreign Missions Conference. New York. 1926.

Quotations from educators, authors, editors, statesmen, and conferences; statistics on the cost of war and resolutions by various bodies give a wealth of facts and opinions for educating the Church, the youth and the nation in the evils of war, its prevention and the promotion of peace. Pastors, teachers and others should obtain and digest a copy of this pamphlet.

The Laymen's Missionary Movement of the United States and Canada. A Pamphlet. Prepared by Lt. Col. E. W. Halford. Published by the Executive Committee. New York. 1926.

This brief history, published twenty years after this remarkable and truly effective movement was founded, is more a characterization and estimate of achievement than a history, but it gives important facts that should not be forgotten. A great body of noble men were associated with it and their prayers and works made it a great factor in the advancement of the missionary cause in America. The "Men and Religions Movement," "Denominational Laymen's Missionary Movement" and other activities owe their impulse to this work.

Christ Supreme. Arthur H. Carter. 12mo. 83 pp. Art stock covers, 30 cents; cloth, 75 cents. Chicago. 1926.

The author reveals Christ's character and glory in this brief study. He shows very briefly one presentday attitude toward Christ and the view of him given in the Old and New Testaments.

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# THE MISSIONARY Review of the World

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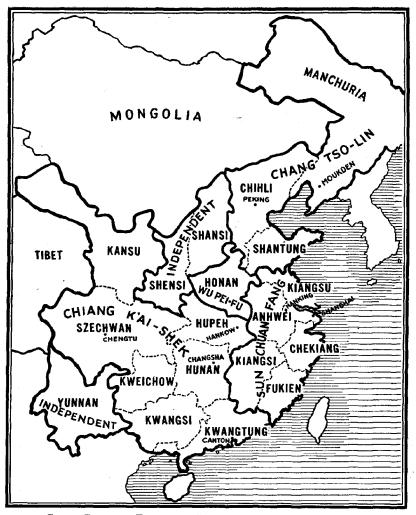
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CHINA SHOWING TERRITORY CONTROLLED BY VARIOUS ARMIES

Map Prepared by E. W. Luccock (See article, page 927).

GENERAL CHIANG K'AI-SHEK-The Cantonese General in control of seven southern and western provinces. Note his long line of defense against Sun Chuang Fang. GENERAL SUN CHUANG-FANG-In control of five Eastern Frovinces. Reported to be in alliance with General Chang Tso-lin. Frequent reports assert that the propaganda of Chiang K'ai-Shek is causing a number of serious revolts within this territory.

GENERAL WU PEI-FU-Formerly powerful in Peking and in the Yangtse Valley. Now in control of only one province-Honan. The southern border of this province is already invaded by the Cantonese troops. Gen. Wu Pei-fu is considered an ally of Gen. Chang Tso-lin.

GENERAL CHANG TSO-LIN-He is reported to be receiving support from Japan. His

UENERAL CHANG TNO-LIN-He is reported to be receiving support from Japan. His territory includes Peking, and very important railroad holdings in Chilhi and Shantung, as well as the three provinces of Manchuria. MARSHAL FENG YU-HSIANG-"The Christian General" is reported to be definitely allied with General Chiang K'al Shek, of Canton. His troops are said to be on the Northwest, Shansi and Kansu, Border of China and biding their opportunity. In the meantime they are engaged in ggriculture and other pursuits.

THE PROVINCE OF SINKIANG, is considered "Out of bounds" while the provinces of Yunnan, Shansi and Shensi are considered "independent." The Governor of Shansi was, less than a year ago, actively allied with Generals Chang Tso-lin and Wu Pei-fu.



DECEMBER, 1926

NUMBER TWELVE

### A WORLD-WIDE DAY OF PRAYER

**N**CIENTISTS are continually discovering new facts and forces related to the universe in which we live. The x-ray, the cathode ray, radio activity, radium, the structure of the atom, have been in existence for ages. The facts and forces are not new, but they are new to us and men have not known enough to be able to make use of them for useful purposes. At times, we wonder how the work of the world was ever successfully carried on without the aid of these new discoveries. Now that we are familiar with them and their laws of operation, we can accomplish many things that before seemed impossible. By their aid more wonders of God's world are made visible; new sounds are audible; new and wonderful chemical forces are made available. Man, with a larger understanding of God's material world, has become more powerful than the fabled magicians were ever reputed to be.

Is it not possible that in the spiritual realm there are facts and forces that we are failing to recognize and use? The immeasurable resources of God's spiritual world might be available even more readily than those of the material world. Scientists are beginning to acknowledge that the wonders of the universe are beyond their comprehension and that the spiritual forces may be even greater. Glimpses of these spiritual forces appear in the work and words of Jesus Christ, the Son of God. He revealed something of what is possible when a life is lived in harmony with the will of God. Moreover, He promised that still greater works might be wrought by His disciples working by the same power. That promise was, for a time at least, fulfilled. Almost unlimited wisdom and power are offered to those who know how to pray, the right things for which to pray and how to use wisely these spiritual resources.

How little we have used this privilege! How little we have understood the laws of prevailing prayer. One law that must be observed to release this power is harmony with the will of God;

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December

another is united petition by those who follow Christ; a third is faith—that God can and will grant the petition. What might not be wrought by means of the spiritual forces released in prayer if only we understood and used them; if only the Christians of the world would *unite* in believing intelligent prayer, in harmony with God and His program.

This is the purpose of the World's Day of Prayer, set for March 4th next, by the Federation of Woman's Boards of Foreign Missions of North America and the Council of Women for Home Missions.\* On this day Christians all over the world—of every race and nation, of every name and class, high and low, rich and poor, young and old—are asked to unite in petition to Almighty God for new spiritual light and power to solve the great problems that are perplexing the world. In churches and halls, in homes and offices, and by the wayside, men and women are asked to gather and to dedicate themselves anew to God's service for the pulling down of strongholds that oppose His progress, praying that His sway may be extended over the hearts and lives of men.

Is it not worth while to join with Christians all over the world, in worship and praise, in confession and petition to God so that the greater works, promised by our Lord, may be performed in our day and in all lands? Already this plan has been enthusiastically received.

The committee of the International Missionary Council, at its meeting in Sweden last July passed the following resolution:

"Realizing the inadequacy of present efforts to meet the needs of the world, the members of the Committee are deeply convinced that only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. They have been greatly encouraged by the account given by the Bishop of Salisbury of the movement of prayer within the Church of England. Believing that the undertakings in which they desired to cooperate can be accomplished only as they are begun and continued in prayer, they resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate themselves anew to a life of which communion with God is the inspiring principle and to cooperate in every way possible in extending the fellowship of prayer."

Three conditions of effective prayer are mentioned by the Committee: (1) Receptiveness, the throwing open of the whole personality to the influence of God's Spirit; (2) Obedience, a genuine desire and purpose to do God's will as it is revealed and at any cost; (3) Definiteness, showing clear and consecrated comprehension as to what is needed in the world and what we desire of God.

The following objects for concentrated prayer are suggested by the Committee of the International Missionary Council:

1. FOR A MISSIONARY SPIRIT.—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

<sup>\*</sup> For a copy of the proposed program for this Day of Prayer (2 cents each; \$1.75 per 100), write to Miss Ella D. MacLaurin, 25 Madison Ave., New York, or to Board headquarters.

2. FOR A SPIRIT OF PRAYER.—That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. FOR A SPIRIT OF SACRIFICE.—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. FOR A SPIRIT OF UNITY.—That the whole Church of Christ may desire and experience a new unity in Christ.

5. FOR THE GIFT OF INTERPRETATION.—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. FOR COURAGEOUS WITNESS IN MORAL QUESTIONS.—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. FOR A SPIRIT OF SERVICE.—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. FOR THE COMPLETION OF OUR OWN CONVERSION.—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Shall not Friday, March 4, 1927, be set aside by Christians everywhere as a World-Wide Day of Prayer for Missions? There need be not a formal universal program adopted or any elaborate machinery set up, but, with a sense of need, a real faith in God and a devout waiting upon Him, this day may become memorable because of power released in answer to believing, intelligent, earnest prayer.

#### CHRIST VS. CHRISTIANITY

**I** S THERE any conflict between Christ and Christianity? A traveller who recently returned from a world tour says that in India he was warned not to speak of Christianity though he might advantageously speak of Christ. The former is linked up in the minds of Eastern peoples with Western governments, civilization, armaments, wars, Occidental business enterprises and Western social customs. Many in Asia look upon Christianity as a religion that has failed to bring either peace, righteousness or unselfish service.

A similar feeling is often manifested in so-called Christian lands. Christianity is linked up in thought with the Church even more than with Christ. In the minds of many, the Church is identified chiefly with human creeds, with rituals, with great edifices and sometimes with self-indulgent and arbitrary preachers and church members. In the minds of some no distinction is made between the Greek, the Roman, and the Protestant churches, simple and complex. Mormons, Christian Scientists and all remotely associated with churches are called Christian without distinction.

Is it not time to exalt and live Christ in such a way that the failures of the Church and of church people may not discredit Him in the minds of men? Ideally, Christianity is the system of faith and life which Christ taught; ideally, the Church is the body of Christ on earth, composed of followers to whom He has committed His work of ministering to men. Actually, Christianity has come to be looked upon as a type of modern civilization which only partially accepts the standards of Christ. Actually, the Church has come to be regarded merely as an organization or number of organizations made up of both real and nominal followers of Jesus Christ.

A young Chinese student has written to the Editor a series of questions which reveal the conflict in his mind, and in the minds of many of his fellow countrymen, between Christ and Christianity. This young Chinese was a professed Christian and an evangelist but his inability to answer the objections of his fellow countrymen led him to become a skeptic or doubter.

His first difficulty arose from his inability to explain the deity of Jesus and the Trinity. The second came from the failure of Christian philosophy and of Christian leaders to prevent the World War and to Christianize Europe and America. Third came the suspicion that missionaries use educational, medical and philanthropic work as baits to increase the number of their proselvtes. Then came the suspicion that Christian missionaries have political and commercial aims, some of them making money in civil and business enterprises. Fifth came the objection that mission schools are institutions chiefly for the training of clerks and secular teachers to exploit China. The sixth difficulty was the great inequality between the missionaries and Chinese evangelists in social standing, manner of living and authority in the church. Seventh came the challenge that missionaries depend on foreign governments to defend their lives, to obtain treaty rights and to secure indemnities. An eighth obstacle is the failure of many missionary workers to practice fully such teachings of Jesus Christ as meekness, non-resistance, and brotherly love.

Those who know the history of Christian missions cannot deny that there are many instances that give ground for the fault found by this young Chinese. Those who know Christ and His Gospel make no defense for the failure of Christ's followers in these respects. The explanation is the fact that they are human and far from perfect. There are, however, many things to be said for Jesus Christ and for His way of life.

First—No national governments are wholly Christian. They are ruled by man-made laws and are, as a rule, dominated by self-interest. They should not be called Christian. They are established for the protection of their citizens and the development of their country.

Second—The Church of Christ is faulty. There is in it a mixture of human and divine. It is Christian only in so far as its members are dominated by the spirit and teachings of Christ. It is still a mixture of wheat and of tares.

Third—The essence of true Christianity is not a creed, a civilization, an organization or a propaganda. It is a fellowship, based on loyalty to Christ, righteousness in daily living and a life of loving service. Anything out of harmony with these ideals is not Christian.

Christian missionaries go to foreign lands, not because there is no work left to do at home but because there is need for Christ in lands where He is not known. These messengers of Christ have a Gospel to proclaim—a message of the love of God for erring humanity and of His offer of life through Jesus Christ. They go because millions of men, women and children are suffering and dying for lack of the knowledge of this "Good News." They seek to heal the sick and to minister to the needy, not as a bait to win proselytes but because people are suffering and need help. If missionaries require, from those who seek help, attendance at Bible classes or preaching services, it is because they believe that the most valuable gift they can offer to these sufferers is the Christian message, and because in the Gospel will be found the secret of strength and joy and blessing.

Missionaries open schools, not to catch unwary pupils in a net but because the people need educational opportunities which are not offered by their governments; where illiteracy prevails there is not a knowledge of how to make the best use of life. Mission colleges and schools are also needed to train intelligent, unselfish, practical Christian leaders. If the students become only clerks and refuse to take advantage of these opportunities and to enter fields of real service, it is because they fail to respond to the high ideals set before them. The schools are established to train for service to humanity.

True missionaries are, first of all, ambassadors of Christ, proclaiming the love of God for men, the ground of forgiveness of sin, and the Way of Life. True Christians—including missionaries will seek to live lives like their Master. They will not depend on human governments for protection; they will not be self-indulgent or arbitrary, but will be ready to suffer hardship and persecution if only they may interpret Christ to those for whom He died. When the message of Christ is faithfully and lovingly delivered and interpreted by life as well as by words, men may still reject it if they will, as multitudes in Europe and America have rejected it and so have rejected Jesus Christ. God Himself will not compel them to accept His Gift or to conform their lives to His teachings, but missionaries nevertheless continue to go out to proclaim the message clearly and lovingly so that as many as possible in all the world may have an opportunity to hear and receive life through Him.

Nations and individuals have failed because they have failed to surrender to Christ and His message and to allow Him to live His life in them. He came that we might have life and that we might have it abundantly. In Him, all men may, if they will, find the secret of life and peace and power. It may be too much to expect that the nations and the world as such will accept and follow His Way of Life, until He Himself comes to reign as He has promised. But who can

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be so blind as not to see that mankind needs Him most of all—in business and industrial enterprises, in national and political affairs, in social and family life and for personal character and conduct? It is the duty of every Christian to seek to make human relationships Christian. When the individuals that make up humanity are dominated by Christ then the Kingdom of Heaven will be established and manifested on earth.

#### WHAT CHINESE CHRISTIANS ASK FOR CHINA

THE Annual Conference of the National Christian Council of China met in Shanghai in September and unanimously adopted resolutions in reference to the important problems now distressing China. In spite of present political confusion and international complications, in spite of attacks on mission stations, the occupation of schools and hospitals by troops, the capture of missionaries by bandits and other evidences of anti-foreign and anti-Christian sentiment, the missionaries are hopeful; they believe in the Chinese and advocate concessions on the part of foreign governments. The resolutions, recently passed, favor a speedy revision of the treaties on the basis of national freedom, of equal rights as between China and other nationalities, the abolition of extra-territorial rights and the granting of full autonomy to China in tariff regulation, in courts of justice and in other matters under dispute.

The Hunan Provincial Christian Council urges that hereafter all church matters be handled directly by local Chinese church officials and that all missions be transferred to the Chinese Christian churches. The National Council disclaims any purpose to meddle in politics, but says that all Christians feel that they must make their position clear. The majority of the foreign business men takes the opposite view and wants an even stronger assertion of foreign treaty rights.

A Chinese viewpoint of the present situation is given by Professor Hu Shih, the leading figure in the modern literary movement in China, and recently appointed a member of the British Boxer Indemnity Commission. Dr. Hu Shih, who is not actually a Christian, but a man of deep religious feeling and has many Christian friends, spoke at the Annual Dinner of the Central Union of Chinese Students in London on October 9th. He said:

The Revolution of 1911 has been a failure in all its constructive phases, and China has not become a great modern state worthy of her potentialities. The Chinese Revolution has failed to achieve its purpose because it never was a revolution like that in France or Russia. There was only a superficial change. We have never whole-heartedly recognized the merits and spirits of modern civilization or prepared our young men to undertake their great task. Our young men have gone abroad merely to acquire technical education, not to be trained as statesmen. When the Revolution came we were caught unprepared. Today men fitted only for drill masters are governing vast provinces and petty politicians are entrusted with the helm of This is the real tragedy of China.

What is needed is a completely revolutionized outlook on life, a new recognition of spiritual values and the possibilities of modern civilization. We need a new appreciation of material progress, not as a means of money making, but as the effective means of emancipating human energy from the pitiful struggles for bare subsistence. We need a new conception of government for bringing the greatest well-being to the greatest number, a new conception of science, not to produce smokeless powder or aeroplanes for destruction, but as the road to truth and the liberator of the human spirit. The laborers are few, but we must prepare ourselves for the leadership of the nation.

Fifteen years ago Dr. Hu Shih tried to get the Returned Students Club in Peking to adopt as their motto: "You shall see the difference now that we are back again." The hope for the future of China is in a trained Christian leadership.

#### ARE MORE MISSIONARIES NEEDED IN JAPAN?

OR some time there has been a question raised in certain quarters as to whether Japan needs any more foreign missionaries, whether, in fact, many of the present force might not be withdrawn and the work of evangelization committed wholly to the Japanese Church. The American Board has already decided not to send out any additional evangelistic missionaries for rural districts in Japan-a step that might seem to imply a conviction that no more are needed.

In view of these considerations it is interesting to note the action taken at a recent conference of Japanese Christian leaders and foreign missionaries, held in Karuizawa in September. The "findings" of this conference\* reported:

"1. The conference is pleased to recognize and affirm the fact that it was and continues to be the desire and firm purpose of the Church and Mission to work together in the fullest possible cooperation for the upbuilding of the Church and the evangelization of Japan.

"2. Plans for cooperation have varied from time to time in the past and will no doubt vary in the future in our common effort to find the best way to achieve our ends. There have been diverse, and as we believe, enriching judgments both in the Church and in the evangelization of Japan.

"3. There appear to be both advantages and disadvantages in the present plan of cooperation adopted in 1907, and both the Church and Mission are ready to adopt any wiser or more effective plan.

"We are convinced that any plan which may be adopted should have reference to two things: first, to preserving and strengthening the national character, the administrative and financial independence, and above all the

<sup>\*</sup> Members of the Standing Committee of the Daikwai present were the Revs. S. Tada, K. Mori, M. Kobayashi, Y. Sasakura, M. Kanal and W. Saba. The Mission representatives were Messrs. H. Brokaw, J. G. Dunlop, H. D. Hannaford, A. K. Reischauer, M. C. Winn and Miss A. M. Monk.

Among those present were Dr. K. Ibuka, Mr. D. Tagawa and the Rev. S. Kuwada, as representatives of the educational as well as evangelical work. Mrs. N. Watanabe, President of the Women's Missionary Society of the Church of Christ in Japan, was also present. Dr. Robert E. Speer and Dr. H. T. Kerr, a deputation from the Presbyterian (U. S. A.) Board sent at the request of the Mission, also took part.

evangelistic power of the Church; and, second, to enlisting the largest measure of effective missionary effort in direct evangelism. This may involve diversified application of the plan in different geographical areas.

"4. We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education. And the representatives of the Church and of the Mission appeared to be agreed as to the desirability and practicability of the unification of the theological educational work of the Mission and its direct relation with the Church.

"5. In view of the great unoccupied areas in both city and country, especially the absolutely unevangelized condition of many millions in the smaller towns and the teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. And there is need as well for extensive strengthening of our school staffs by the addition of specially trained, thoroughly qualified teachers for theological education, college work and secondary grades.

"The foreign missionary era in Japan is not drawing to a close and any misconceptions in that regard should be dissipated, and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest extent possible."

The Federation of Christian Missions in Japan recently took up the question of "The Unfinished Missionary Task in Japan" and discovered an unfinished task so overwhelming and the Japanese churches so inadequately equipped, in numbers and funds, to meet the need that the turning of all evangelistic work over to the Japanese could not be considered. The cooperation between Japanese and foreigners is increasing and joint administration is being adjusted.

#### SOVIET RUSSIA'S FEAR OF CHRIST

**FADERS** of the revolution in Russia seem to have been determined to overturn all things that have stood in the pastcapitalism, militarism, imperialism, scholasticism and religion. The view that many Russians had of these institutions in the days of the Czar's régime was not sufficiently attractive to commend them to the restless student classes. Generally they were autocratic, unreasonable, and selfish. The revolution has not changed Russia so much as it has changed the party in power. Those formerly on top and those formerly underneath have changed places. The leaders of the proletariat now rule almost as imperialistically, as unreasonably and as selfishly as did the former aristocracy. Moreover, they have such a hatred of some established institutions that they can see no good in them. Nothing is acceptable that recognizes an authority higher than that of the Soviet leaders. International law, traditional custom, and religion are anathema. They use every means in their power to promote Communism for they believe that only as the other nations adopt Bolshevist ideals and philosophy can Russia prosper under this same philosophy. In their distrust of other nations the Soviet leaders use spies to discover those unfriendly to

their own ideas and methods and to prevent propaganda of antagonistic ideas. They refuse missionaries and other foreigners the privilege of stopping at Russian towns in transit, lest they report unfavorably on conditions and disseminate non-Bolshevistic teachings. The latest Soviet move is to expel the Young Men's Christian Association workers from Russia.

The government at Moscow has decided to put an end to Y. M. C. A. service even in the field of physical education in Russia. The ultimate cause lies in what the Moscow officials evidently regard as the incompatibility of two programs: that of the Y. M. C. A. which aims at the physical, mental and moral development of youth, and that of Communism which proposes world revolution. The Young Communists' International look upon the Christian propaganda carried on by the Young Men's Christian Association in China as one of the great hindrances to Bolshevist propaganda there. Christianity in general is considered antagonistic to Bolshevist teachings and practice.

Distinction should be made, however, between the fanatical wing of Communists that think and act in terms of social strife, and the more moderate social reformers within the party who are seeking to reconstruct Russian life practically, even with the cooperation of non-Communistic forces.

This constructive group, in 1924, accepted the cooperation of the Y. M. C. A. in the interest of health sports, mass play, and physical instruction among the university students. Now, the radical influence of the Young Communists has been able to block the successful work so greatly needed. This need was shown in the medical examination of students in one of the universities less than a year ago that revealed 22% tubercular, 30% neurasthenic, and 60% anemic.

The remedial education of the Y. M. C. A. was proceeding in the Moscow universities until this interruption, which includes confiscation of the office equipment of the American Director and his expulsion from the country. Six instructors were employed on the university budget and by a volunteer leaders' corps of more than thirty men and women students. The American Director occupied the Chair of Physical Education and functioned as a regular member of the faculty. A thoroughgoing study in the health of students, their living conditions and nourishment, and other necessary factors on which to base a future scientific program was in process. Similar service in differing degrees of development were being extended in four other universities. The wider program included conduct of a seminar for the Moscow School Department instructors and one for the instructors of the Professional Union in outdoor baseball and handball, pedagogy of games, theory and practice of play, coaching, refereeing and scoring. Progressively this instruction was finding expression in life throughout the schools, clubs and unions. Only last July a woman specialist of the Y. W. C. A. was given permission to develop further the program among the girl students.

The Young Men's Christian Association has sought to render any service, good in itself for the Russian people, that falls within the scope of Association effort and resources. This service has extended to all parts of European Russia and Siberia, and including Russian prisoners of the World War and prisoners of the Red Army held by Poland and Germany. Relief without charge has been administered through the funds provided by American men and women students, in behalf of students and professors in the Russian universities. Meals were provided, tons of clothing were distributed to Russian students and professors; supplies for free medical and dental dispensaries in Leningrad, Moscow, Kiev, and Odessa were administered that in a year amounted to 175,000 treatments and prescriptions; 4,000 scientific journals and books and 25,000 textbooks were placed in the libraries, enabling professors and students once more to come abreast of the developments in their sciences from which they had been cut off largely, dating from the onset of the World War; and food, fuel and clothing and medical assistance was provided to scientific workers, amounting to \$100,000.

The relief administration having already come to an end, the discontinuance of physical education service program leaves the Y. M. C. A. without the opportunity to be of service in Soviet territory. The ministry of the Association to Russians in Europe will be most intelligently grasped by visualizing a Russian Student Christian Movement constituting a vital spiritual force among several thousand Russian youth in European universities. The labors of the foreign staff are bestowed upon cooperative processes to increase the effectiveness of the Russian spiritual forces in this time when the entire moral and religious content of Russian culture is imperilled under the destructive teaching and methods of atheistic Communism in Russia.

Among Russian students outside of Russia the Y. M. C. A. is conducting Bible study and evangelism that combines the values of Eastern and Western religious ideals and methods. A Russian religious literature is being produced that has the stamp of the best Russian editing and scholarship. Some of the most influential Russians are on record as believing themselves sent into exile to learn the lesson of Christian fraternity.

While the masses of Russian people, especially the peasants, are still devoutly religious and are loyal to Christ, according to their light, the young communists and many Soviet leaders misunderstand Christ and His teachings and fear His influence. They believe (and rightly), that they cannot have their way if, at the same time, the people accept and follow the way of Christ. "He must rule until He hath put all enemies under His feet."

## A Missionary View of the Situation in China

BY REV. EMORY W. LUCCOCK, NANTAO CHRISTIAN INSTITUTE, SHANGHAI Missionary of the Presbyterian Board (North), 1921-

HIS paper does not pretend to explain the situation in China. The facts in the situation are far too complex, and the forces behind those facts too deeply rooted in historic connections to permit of intelligent interpretation until at least a quarter of a century has cleared the atmosphere, and provided a proper perspective. The aim is rather to describe or picture the situation and to examine the high spots of its skyline that may suggest certain obligations and opportunities not often emphasized in the missionary thought of the home church.

#### I. THE POLITICAL SKYLINE

The political skyline gives particular prominence to nationalism (including the Student Movement), militarism, and communism.

1. Nationalism:

This is of course a part of the nationalistic and self-determining sentiment that is sweeping across the world. But in China it is also a very reasonable and necessary movement of self-preservation against Westernization of culture and exploitation of resources. It was stated in 1919 that irresponsible officials had mortgaged more than three fourths of China's known natural resources to foreign firms at ridiculously low rates. Possibly that is an exaggeration. But it does not take a very intimate acquaintance with China's recent history to congratulate her heartily upon the present awakening and focusing of attention on national affairs with its consequent examination of treaties and check upon the iniquitous practice of "leasing" the privileges of her material wealth. She is also and even more heartily to be congratulated upon the awakened interest in her cultural resources, and the consequent resentment against cultural arrogance and encroachments on the part of the West. The world will live to appreciate gratefully and thank her for this defiant preservation of intellectual and spiritual values that are bound to prove richly productive in the "cross-fertilization of cultures" of our increasingly interdependent arrangement of life.

It is this two-fold motive of self-preservation that accounts for the origin and amazing strength of the Student Movement. Our space is too limited to include the very fascinating story of this Movement with its background in the Republican struggle of 1911; is fiery rejuvenation on the eventful May 4, 1919, in angry indignation and protest against the giving of Kiaochow Bay to Japan by the Grand Scramble of Versailles; and its enormous activity following

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the shooting in front of the Louza Police Station in the International Settlement of Shanghai on May 30, 1925. Suffice it here to recognize the now general and long overdue interpretation of the Student Movement in terms not of sympathy with either mistreated labor or imprisoned and killed fellow-students, certainly not in terms of the revolt of youth against authority or the influence of Soviet propaganda, but rather in terms of not less than a clash of culture, a nationalistic revolt against injustice and impertinent arrogance with its roots deeply imbedded in years of mistreatment and maladjustment. Such an interpretation will help explain the fierceness of feeling and its otherwise ununderstandable spread through and grip upon the country at large.

To me, by far the most serious aspect of the whole nationalistic movement in China is the Western response to it and its demands<sup>\*</sup> in terms of the mailed fist. China is in a dilemma as to her present course. Her own culture, traditions, and religions combine to disavow force and depend on reason and right. The situation, the way the game is played in the International Settlement of Shanghai and in the West seem to repudiate reason and right in favor of military might. We are literally forcing China to arm. We are telling her that if she is to get a hearing at the council table of the nations, she must be prepared to demand it with guns. It would be a terrible tragedy, a menace to world well-being and supreme stupidity to send this powerful race, steeped in a culture of peace and arbitration out into the arena of war. But for years now and particularly the last eighteen months, the ugly leering face of Mars has grinned in greedy anticipation. has sneered at our laboriously built apparatus of peace, and has been sure in his sinister soul that our work in China was preparing for him the greatest gorge of his life. This, I take it, is a challenge not only to Christian missionaries and Christian missions, but to the very heart of the Christian creed. Both the wisdom and efficacy of Christ are being seriously and sincerely questioned if not aggressively repudiated, and on a scale that makes the issue of vital consequence to the well-being of the whole world. The stage is perfectly set for the candidacy of Christianity. A consummate need corresponds to its most central teaching and claim. We must speak now or forever hold our peace.

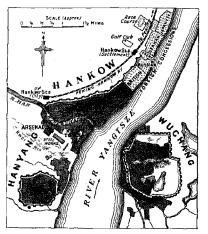
#### 2. Militarism:

China has suffered from other than Western hands, and suffered severely. Many of her own statesmen would place indigenous militarism at the very top of her list of woes. Certainly it stands out prominently along the skyline of her present political situation.

<sup>\*</sup>The writer regrets that the limits of this paper do not permit a treatment of these important and just now very prominent topics. He feels that America while not as viciously aggressive as some powers must take an independent position that is based not upon political expediency but upon the claims of ethical judgment. Otherwise, it will through the "most favored nation" clause be subject to the indictment of MacBeth "who would not falsely play and yet would wrongly win."

Just now (October 12, 1926, subject to change without notice!) four outstanding figures occupy the field. Of the twenty-two Provinces, one (Sinkiang) is too far out of the way to be fought for, and three (Yunnan, Shansi and Shensi) are independent. To the north and east, three (Heilunkiang, Kirin and Fengtien are definitely, and two more (Chihli and Shantung) practically under the ex-bandit and very competent general Chang Tso-lin. Honan is controlled by Wu Pei-fu, an accomplished scholar of the old school, whose influence just now seems to be waning but concerning whose future there is abundant speculation. The five very important provinces of Kiangsu, Anhwei, Chekiang, Kiangsi and Fukien take orders from Marshal

That leaves Sun Chuan-fang. seven to be accounted for, six of which fly the flag of Chiang Kaishek and the Canton government. and the seventh, Kansu, is probably, through the influence of the Christian General Feng, a friendly allv. A glance at the map will show the importance of the area held by this new and very young general from Canton whose successes, by the way, have been most enthusiastically and hopefully received by a great majority of the vounger and foreign-trained students. It will also show the impossibly long line of defense necessary against Sun Chuan-fang with whom or with whose territory



SCENE OF THE SEIGE OF WUCHANG (Captured by Chiang K'al-shek in October.)

peace must somehow be secured. Of the various forecasts "I am too ignorant to speak wisely and too wise to speak ignorantly." But I do know that it will mean further fighting and that fighting means terrible hardship and suffering especially to the noncombatant population. The military situation calls appealingly for the varied ministries of Christian mercy. (See frontispiece.)

#### 3. Communism:

There is no doubt about Russian propaganda in China. Doubtless its amount and effect have been grossly exaggerated in the inability or unwillingness to make a more serious study of the situation. But there has been propaganda. Soviet consular officials have been very explicit in their condemnation of Western imperialism, and of Western exploitation in China. They have rejoiced in the serious damage to British trade through strikes and boycotts. Much the brightest and most responsive member of one of my Middle school Bible Classes was sent to a special school of propaganda in

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Moscow. (So far as I am aware there is no organic relationship between his membership in my Bible Class and his selection as a suitable delegate to Moscow.) As a consequence of all this activity, there are Chinese with very strong Soviet inclinations and sympathies. But I have yet to talk with a man who would be considered an authority on the history and people of China who had the slightest apprehensions concerning China's carrying out of Russia's social experiment, *unless*, and this "unless" is increasingly emphasized, Western unreasonableness and continued aggression give Chinese radicals the upper hand.

#### II. THE INTELLECTUAL SKYLINE

The outline on the intellectual skyline is of course China's Renaissance, including mainly and splendidly a new study and appreciation of China's own cultural inheritance, a critical study of and appropriation from the Western cultural inheritance, and most of all a new language.

Mention has already been made of the new study and appreciation of China's own cultural inheritance as an important part of the nationalistic movement.

The emphasis upon the spirit and method of the renaissance in borrowing from Western culture should stress the words "critically" and "selective." Not all of our cultural contributions have been helpful. In Changsha, the capital of Hunan Province, I saw offered for sale in store windows the most disgustingly filthy pictures with Western women as the subjects. A few months ago Shanghai police put a stop to nude dancing by a Western woman in a Chinese theater. Moving pictures that are improper and indecent are exported to China. The list might be extended. On the other hand, we must not be unduly confident in the selective processes of the Benaissance. Bertrand Russell, traveling with his secretary, whom he openly declared to be a consort of free love, received a much more enthusiastic reception by the students than did Rabindranath Tagore or than did a very brilliant and competent Christian lecturer. A field of important service is open to us in guiding the selection of material to meet this newly felt need for critically chosen contributions from Western culture. To my oft-repeated question: "Am I right in telling my Christian friends in the States that China has never been so ready to take from them what seems to be helpful and needed as she is to-day?" the answer from both Christian and non-Christian has invariably been a decisive affirmative.

But by far the most important item on the intellectual skyline is the new language. And here we see the figure of a young man who only ten years ago took his diploma from Columbia University, and after graduate work at Cornell, went back to China and became a professor in the National University at Pekin. The chief item on his mind and heart was the need of his nation for a living written language.

Wenli, the traditional and accepted language of literature, had for more than two thousand years been unintelligible to all but a small group of high and classically educated scholars. Indeed it was in B. C. 120 that a protest was lodged with the Emperor complaining that his officials were unable to understand the Imperial edicts, because they were written in Wenli. The Emperor, instead of altering the language in order to make it intelligible to his officials, determined to alter their intelligence. He forthwith instituted the famous system of examinations. Candidates for official appointments were shut up in little cells, very much like sentry boxes, where they

wrote their assigned essays and verses, in Wenli. No originality. Nothing creative. Just a meticulous ritualistic copying of a dead classical style. Hu Shih knew that such a language even if generally understood had been too long out of touch with life to serve as a medium for expressing life. With heroic courage he set himself to do for China what Dante and Petrarch had done for Italy, and what Chaucer and Wycliffe were largely instrumental in doing for England. He began to write, not "Consisted Propic Revealed" -A Chinese conception of the Nordier -From Eastern Miscellany Commercial Press, Shanghal in the accepted classical style, but in the language of the "vulgar."



AN ANTI-WESTERN CHINESE CARTOON

At first he was greeted with good humor and derision. Then as the seriousness and determination of his literary reform began to be evident, the old school scholars connected it with his Western training, and opposition became angry and violent. Cries of traitor were heard. But Hu Shih knew his ground. He retired and wrote a two volume history of Chinese philosophy. He put his brilliant best into it. And when it was published, it won the day on its merits. It was written of course in the vernacular. With its publication and acceptance, "the period of controversy ended and the period of construction began." Poems, essays, news, school books, all forms of literary effort began to forsake the classical Wenli in favor of the popular Kuo-yu or national language.

It is Hu Shih's literary reform that has given a dignity and prestige to the language which is of necessity Christianity's vehicle of literary expression. Try to grasp the significance of that fact. The Bible, sermons, tracts, all manner of Christian messages can now be broadcast in a living, accepted and increasingly intelligible language. Within the experience of second term missionaries, scholars have

scorned to study the Scriptures because they were not literarily correct; and indeed the whole Christian movement was felt to be ignorant and uncultured, with no message or meaning for intelligent people. Thanks to Hu Shih and the Renaissance, "a great door and effectual is opened to us."

Nor is the language all. The Renaissance has widened horizons, extended interests, created a spirit of progress, and supplanted blind unreasoning prejudice with a critical attitude of mind that though unwilling to accept dogmatically is willing to examine and judge. I have had students unaffected by the Renaissance and students of its extreme left wing. I prefer the latter. It is true that statistical reports at the end of the year are much less flattering, and it is true also that triple the amount of preparation has had to go into each period of instruction. The Christmas lesson was rudely interrupted with "If God had no wife, where did He get His Son?" and its message of love and good will bitterly challenged with the recitals of Christian conduct.

The teaching is far more difficult, far more of a strain. But it is much better for both them and their leader. This restlessness, this impatient dissatisfaction with things as they are, this angry intolerance of exploitation and injustice, this extension of attention and interest to folks in hitherto unvisited areas (both geographical and social), this willingness to study and be shown—all this is or should be most congenial to and compatible with the Kingdom message of Christ. It is a great day for missions.

#### III. THE RELIGIOUS SKYLINE

And finally and very briefly the religious skyline. Here I see not so much the growing realization of the impotency of national religions with the threefold result of repudiation, reformation, or syncretism, as I see the rise of an indigenous Christianity.

This is encouragingly evident throughout denominational missions, the leaders of which report a very distinct, and sometimes disconcerting sense of responsibility on the part of congregations and their local officers. Let us rejoice in this. It is said of the men who turned Saul's kingdom to David that they "had understanding of the times." David was fortunate. Christ, and I say it very reverently, will be increasingly fortunate as those with understanding of the times are won to His cause and placed in positions of responsibility. As executive and administrative duties are taken over by the Chinese leaders, our interest and financial support must increase, rather than decrease. It is not and never has been our work. It is not and never will be theirs. It is Christ's. Loyalty to Him and interest in His cause must make us rejoice not necessarily in the replacing of missionaries by Chinese, but in the directing of missionary labors by Chinese who "have an understanding of the times." So important do I consider this phase of the subject that

I ask indulgence for a personal testimony. In my own work I came to feel the limitations of my background and experience to such an extent that I had to make a condition of my return to the field the election of a strong Christian Chinese executive secretary under whose direction I would be able to render much more effective service. This very naturally increases the interest and responsibilities of my supporting church. We must welcome and rejoice in this "coming to consciousness" of the indigenous church. We must realize the new and vastly greater opportunity that is ours in working with and through the Chinese Church.

The Board of Directors of a certain mission school are seeking to work out a new policy in which the Chinese members, long since in the majority, will be actually in directive control. The missionary members are very definite and generous in their intentions and statements. The new day has come. It must be met with a new policy. One of the Chinese directors, a strong Christian, and incidentally with no mission connection, stands up and says, "The missionaries must not feel obligated by either our desires, or by the spirit and trend of the times, to give us this control. It must come to us not by compulsion, but by trustful and expectant volition. When they can trust us, even in policies yery different from theirs, we will take the reins. Not before."

The high spire in the very center of the religious skyline is too imposing and interesting to escape comment. It is the spire of the "Church of Christ in China": not a federation of churches nor an independent church but a merging of some nineteen Western denominational differences into a single corporate body, the First General Assembly of which will be held in Shanghai next year. Already these denominations are participating in presbyteries and synods of the new Church and many difficult questions have been solved.

As I scan the religious skyline I find myself thinking of the National Christian Conference which was held in the early spring of 1922, and in particular of extracts from three of its strongest addresses, one from a Westerner and two from Chinese. The first was the keynote, it seemed to me, of the Chairman's inaugural address when he said, "Of course there will be mistakes and difficulties but better a Lazarus stumbling uncertainly within the limitation of his grave clothes than a lifeless corpse as yet unawakened in the grave." The second, after speaking of necessary difference of opinion and conviction among men, sounded a watchword that has since, I am told, encircled the globe, "Let us agree to differ but resolve to love." And the third told the story of a little boy who was asked by a professor which he would prefer: a half an orange or eight-sixteenths. to which the boy promptly replied, "A half." When asked why, he said, "Because when you divide it into so many parts you lose too much juice."

### The Call of Islam to the Church\*

BY R. A. HICKLING, CHIKKA BALLAPURA, INDIA

Islam is a great responsibility of the Church. If the Church of Syria in that day had been a missionary Church, the new wave of theism might have been made a great blessing in the earth instead of the scourge that it became. Missionary work in that day was quite certainly a thing on which the very existence of the Church depended. Mohammed had many opportunities of learning that which would have made him truly an apostle. The Koran bears witness to what he actually did learn, and the record is a sad one.

A missionary Church could have made Mohammed aware of a Christ worthy of all his devotion, One who could have used the new movement to give life very abundantly instead of death. The Church of Syria did not do this. It perished, and with it the great Church of Africa. Islam is what it is through the feebleness of a branch of the ancient Church. It should be looked upon as a very important charge on the prayer and resources of the Church today.

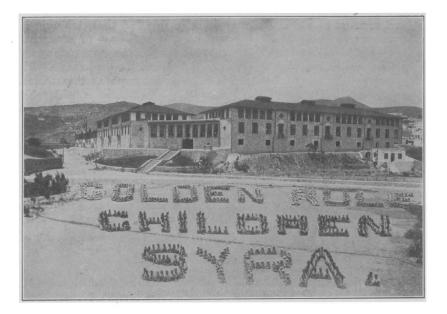
M ISSIONARY effort among Mohammedans has been comparatively little in the past because many Christians supposed that the Moslem doctrine of one God put them in a position better than that of idolaters. But talk of one God may easily become mere arithmetic. The great question is, "What kind of a God is He?" Known in Christ, He is the God of Hope. Outside Christ He may be anything that men imagine, and in spite of the oft-repeated "Rahmāni Rahēm," the world has had terrible experience of what Allah is taken to be. It is only when it is joined with "the unsearchable riches of Christ" that the name of God begins to save sinners.

To do the best work among Mohammedans, we need to have missionaries specially set apart for them. Missionaries need to be "brought up to it." They need to give themselves to the study of Islam, its theology, and its sacred language. It is of no use trying to deal with Mohammedans by mere statements, by formulæ and texts. We have much ground provided on which to work. The virgin birth of our Lord and His sinlessness are not matters of controversy with Mohammedans. These things are laid down unmistakably in the Koran, and the name of the Lord Jesus, Ruh 'Ullah, ''Life-breath of God,'' has never been satisfactorily explained. We have also an appeal from the Mohammed of the politics, the victories, and the cruelties to the young devotee who, in his dread of the ''weird women,'' ''took refuge with the Lord of the Daybreak.''

The time has come when we should respond to the call of Islam, and so, far from abandoning anything, should set prayerfully about new effort in the great enterprise of bringing Islam to the feet of Christ.

\* From the Chronicle, London Missionary Society.

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## Near East Children of the Golden Rule

BY HENRY H. MEYER, NEW YORK

Editor of Sunday School Publications, Methodist Episcopal Church

Dr. Meyer recently visited the orphanages about which he writes and observed the work being done for the children. He is chairman of the "Committee on Religious Nurture" now cooperating with representatives of the Greek Orthodox, the Armenian Apostolic and the Armenian Evangelical Churches preparing a course of Sunday-school lessons for use in the orphanages and in the churches of the Near East.

A GREAT army of orphan children, scattered throughout the Near East, owe their daily bread, their education and in many cases their lives to American generosity. More than a million lives have been saved; more than one hundred thousand orphan children have been cared for and more than \$100,000,000 has been expended through this voluntary benevolence of the American people.

At present some thirty-five thousand of these "Children of the Golden Rule" are wards of the people of the United States. Many more have graduated from the Near East Belief orphanages, so that it is possible that the children who have come under the influence of American teachers and relief workers may form the controlling element of the population of the countries they inhabit in the years to come. In any case they will compose an influential portion of the citizenry.

It is the aim of the Near East Relief to have its charges capable

of self-support at the age of sixteen. To this end their training is of a much more practical nature than the formal type of education which obtains in America. The orphans have the opportunity of becoming skilled artisans by the time they leave the orphanage. All the work around the orphanages is done by the orphans themselves. The products of some of the industrial classes have considerable market value, and their sale helps considerably toward the expenses of the relief work. For centuries illiteracy has been the curse of the Near East. But no child trained in a Near East Relief orphanage will have that handicap. This fact alone will assure him a place of some prominence in his community.

But our duty to these orphans is not fully discharged when they have achieved economic independence and sufficient schooling to raise them intellectually above the average for their land. Their moral and spiritual welfare is even more important, and through the Near East Relief, the American people are proving themselves worthy of this trust also.

When the Armenian nation was crushed and scattered by persecution, its Church also suffered eclipse and the present remnant is much in need of assistance and encouragement. Nevertheless this is the only church which serves and is accessible to all Armenians. Its own officials concede that this Church should make more adequate provision for the religious needs of its young people who live to-day in an environment very different from that in which its ritual and ceremonies were developed. If this church can have the leadership of young men educated under American supervision and can have a large body of Christian laymen who are at the same time interested in the social and political welfare of their country, the Church may be built up and strengthened.

In that dissension-ridden section of the world, a great reservoir of potential leadership exists in the young people who have graduated from the Near East Relief orphanages. They are teachers in Armenia and Palestine, nurses in Greece and Syria, model housekeepers in Egypt, Bulgaria and Rumania, sanitation workers, mechanics, etc., throughout the Near East. One hundred and fifteen thousand of them are already filling their places in the economic life of the New Near East. There are thirty-five thousand still to come. They carry with them the highest ideals of Christian America. They are educated far beyond the other peoples with whom they will have to compete for a livelihood. They stand as the bulwark of Christianity in a country where all faiths meet and where much is expected of the Christian. They are the potential political and social leaders of their section of the world. Through the work already done and that still to be completed, for the children of the Golden Rule. America fills the role of saviour of a race and defender of the faith.



Copyright by Publishers Photo Service. ANCIENT AND MODERN IN NAZARETH, PALESTINE The old "Well of the Virgin" and the modern sign for motor cars.

# Islam and Western Civilization

The Influence of Western Nations and Western Science, Commerce and Thought on the Mohammedan World

BY BASIL MATHEWS, GENEVA, SWITZERLAND Boys' Work Secretary, World's Alliance of Young Men's Christian Associations

THE traveler in Moslem lands today is startled at every turn by the myriad signs of the pressure of Western commerce, science and government. The government of Moslems by Western and (at least in name) Christian nations dates back through the centuries, but today is not only greater in extent, but presents a situation entirely new in its significance.

In the old days, governments and their armies and the occasional traveler or the merchant from Venice came and went, leaving the Oriental Moslem unmoved in his habit of life, his modes of thought, or his ideal for his own people. Today, the technical scientific machines from the West, such as the sewing machine, the motion picture, the motor-plough-tractor and the multiple printing press, are transforming the ordinary habit of life of millions of Moslems. Of even more significance is the influence of the vast political movements associated with such words as "nationalism," "Bolshevism," "Fascism" and "self-determination" which are working revolutionary changes in multitudes of Moslems in every area of the Islamic world.

A caution is here necessary. In dealing with such a subject we necessarily concentrate attention on changes that are taking place, but if we are to keep a true perspective, we must not forget the great ranges of Islam which still lie under the spell of ancient ways. The fact that out of the two hundred and forty millions of Moslems not more than twelve millions can read, and that of this twelve millions not more than half a million are women, gives a vivid impression of this great inert mass. It should be noted, however, that movements like Bolshevism sweep more swiftly through illiterate masses than through the better educated groups.

#### MOSLEMS UNDER THE GOVERNMENT OF THE WEST

The transition from the stupendous empire of the caliphs of Bagdad to the present condition has been so gradual that we tend to lose sight of the enormous change that has taken place. When we recall that in the first century after Mohammed Islam (according to Gibbons' estimate) "overwhelmed over thirty-six thousand cities, towns and castles," and that Islam reigned from Spain across North Africa, Arabia, Persia and Afghanistan through the Mogul Empire of North India down to Bengal; and from Bulgaria down to Zanzibar, we can understand the depression of a Moslem as he looks at the present situation. Through the centuries, the Christian European peoples have gradually dismembered Islam.

Britain took over the wreckage of the Mogul Empire in India and thus became the greatest Moslem empire in the world. Morocco fell into the hands of Spain and France, the latter country ruling also over Algeria and Tunisia, while Tripoli has gone into the hands of Italy. Syria is governed by France and Iraq and Palestine by Britain under mandates of the League of Nations; while all Moslems south of the Sahara are under the rule of some European power. Out of two hundred and forty million Moslems in the world, eightyfive per cent are under the rule or the protection of Christian governments. Ninety-four million are within the British Empire; Holland rules over thirty-nine millions; France over twenty-eight millions; Russia over fifteen millions; and America governs some six hundred thousand in the Philippines. Seventeen millions are under League of Nations mandates or in semi-dependent lands. Less than thirty millions (excluding Egypt) live in independent Moslem states.

In this overwhelming preponderance of Western government over Moslem peoples, we find a chief cause of the present upheaval of thought and action in the Moslem world. The superficial contradictory forms that those reactions take are bewildering. We concentrate on two. Mustapha Kemal, head of the present Turkish Government, recently preached a vehement crusade calling for the rejection of the fez and the wearing of the soft felt hat or a cloth cap. A paragraph from one of his speeches is amusing in its detail:

The international dress of civilized peoples becomes our nation perfectly. We will be shod with shoes and boots; we will wear trousers, shirt, waistcoat, collar, tie, jacket; we will put on a peaked or brimmed headgear, or to speak more clearly, a hat. We will wear a frock coat, a tail coat, a dinner coat, a dress coat; and, if there are those who hesitate, I will say to them that they are stupid and ignorant. . . . In wearing a headdress different from the rest of the universe, we are held at a distance from them. Look at the Turkish and Moslem world. You will see people who suffer and struggle because they do not conform their thoughts and spirit to the changes that civilization demands. That is the cause of our backwardness and of the misfortunes that have befallen us. If we have saved ourselves in the space of some years, it is thanks to the transformation of our thinking. We cannot stop. We must always advance. The nation must know that civilization possesses so great a force that she scorches up and destroys all those confronting her who remain indifferent.

With unparalleled swiftness the change was made at his command. Its significance lies in the fact that the head that has worn the fez is now thinking in terms of Western civilization rather than of the East, and is taking as its model not Mecca, but Paris.

Simultaneously, Turkey has adopted the Swiss civil code, and the Italian criminal code, which means for the first time in the history of Islam the elimination of the Koran and traditional Islamic law.

Simultaneously, the Turk is herding all the Christians-Greek and Armenian—out of his territory, and, at the same time, is setting his face sternly against the greater part of Western educational and medical assistance (two areas in which he is terribly in need of help). To welcome Western civilization with open arms and to reject Western assistance seems, on the face of it, contradictory. It is not so, however, when we grasp the central clue-which is that Turkey has decided to stand on its own feet as a self-governing, independent. national republic of the Western type. Centuries have taught Turkey that practically every intervention by Western peoples has been a move in some subtle and often sordid political or commercial game. The story of the relationships of Russia, Germany, and Austria with Turkey have been a story of jealousy, fear and selfinterest. It was this feeling that was behind the memorable words that Viscount Bryce spoke to the writer in our last conversation together, when he said: "No intervention in all history, going into the Near East from outside, has ever done those lands any good, except the missionaries."

The second example of apparent contradiction is the caliphate agitation in India. This drew Mahatma Gandi into alliance with the Ali brothers and raised through all Indian Islam the cry—"Save the caliphate." They claimed that the "satanic" powers of the West were robbing the caliph of the holy places—Mecca and Medina, Jerusalem and Damascus. Then suddenly, not the "satanic" Western Powers, but Mustapha Kemal himself dethroned the caliph and threw him across the frontier in ignominious exile in a Christian country. Again the seeming contradiction is more apparent than real. What inspired the Indian caliphate agitation at its heart was really nationalism and the same thing inspired Mustapha Kemal and the National Turkish Assembly to destroy the caliphate.

In this upheaval all over the Moslem world of nationalism in varying forms, we find the clue to the present tangled and often discordant relationships of the Islamic peoples with their Western rulers, from the restless Riff tribes of Morocco at one end of the Moslem world to the youth movements among the Javanese, and the nationalistic feeling among the Moros of the Philippines at the other.

#### WESTERN PICTURES AND IDEAS

We shall see this introduction of Western ideas most simply and picturesquely by taking a swift tour across the more than ten thousand miles of the life of present-day Islam.

Ocean liners drop anchor almost every day in Manila Bay in the Philippines and off Dakar, the mushroom port on the Atlantic coast of Africa.

Between those liners lies the whole world of Islam, stretching across Africa, Asia, and Indonesia. By an odd and almost humorous coincidence that world, which begins with the Moors of Morocco, ends also with the Moors (or Moros) as the Spaniards called the Moslems when they discovered the Philippines.

Those ocean liners stand as symbols of the Western civilization which is sailing into the harbors of Islam in every area, disintegrating and corroding the old static civilization of the last thirteen centuries.

A swift tour across the more than ten thousand miles of the life of the more than two hundred and forty million Moslems, will reveal an astounding variety of influences of that Western civilization.

Landing at Dakar, West Africa, we see on the wharves a multitude of bales of goods being unloaded from the "ship of the desert" to be dropped into the holds of the ship of the ocean. In 1900, a mail steamer called only twice a month at Dakar, while, in 1925, sixty mail steamers a month and 2,500 freight ships carried to Dakar 400,000 tons of cargo and took away 300,000 tons. The African population has grown from 3,000 to 25,000.

The waiting camels, whose masters are dressed in the raiment of Abraham, have brought goods across the Sahara Desert, and from great Moslem markets like Kano in Nigeria with its stupendous walls of mud fifteen miles in circumference. These goods go into the steamships. In turn the camels will be loaded with new goods from the West and will go back, for instance, to Kano, where ten thousand men—Arab, Hausa and Negro—are bartering in the marketplace. There they will unload the mirrors, safety-razors, needles and crockery, sewing machines, phonographs and alarm clocks from America.

West of Dakar (north and south of the Sahara) stretch more than two thousand miles of African Islam to the Red Sea and the Suez Canal. In Morocco, Algeria, Tunisia and Tripolitania, we have an unbroken line of Western European government influence, for all along that southern coast of the Mediterranean the Latin



General Motors Export Co. AN ANCIENT OBSTACLE TO MODERN PROGRESS The sign, prohibiting entrance into the Moguls' territory, Afghanistan.

European governments of Spain, France and Italy rule. Particularly in the French colonies, the European system of secular education prevails alongside multitudes of primitive Moslem village schools. Thousands of adolescent boys each year go out from the government schools able to read in French the latest novels, the theories of Karl Marx, the latest Western innovation of Mustapha Kemal in Turkey, the hurly-burly of European politics—the whole story of the world's unrest. The fathers and grandfathers of these boys for thirteen centuries have, for the most part, known no book save the Koran.

Alongside this school education in Western knowledge go the swiftly increasing allies—the movies, the motorcar, the wireless children of the twentieth century revolution in the transport of men and goods and ideas. In Algeria alone (where France has made magnificent roads) this year there are twenty-five thousand motorcars and increasing shiploads are imported to the central cities all along North Africa every year.

It is extraordinary how the ideas (as well as the engines) of Europe penetrate. The germ of a new idea is like the germ of influenza in its rapid and feverish spread. The fact that the Governor of Tunisia between July and October of last year had to deal with a nationalistic upheaval, a bolshevik strike, a fascist demonstration, and a Moslem revival, gives us a picture of the situation in which the germs of nationalism, bolshevism and fascism (breathed out by Lenin, Mussolini, Mustapha Kemal) infect the lives of millions.

In Egypt, we find that the new life of Europe has invaded the people. Cairo is a blend of Paris and Damascus; the ideas of modern nationalism have worked a great revolution. King Fuad is the first free independent ruler of Egypt as a sovereign state for over three thousand years. He and his prime minister and cabinet are the product of the flaming spirit of nationalism—a direct importation from Europe. Their greatest need is youth who have the type of personal character without which no democratic government can persist.

One gets some idea of the way Western politics and science are changing the sanctions of Islam as one sits in an electric street car in Cairo hearing boys shout the sale of an astounding number of daily papers; as we learn that a new book or pamphlet is published every day in that city, the vast majority of which are either direct products of European thinking or science, or Islamic attempts to refute it; and as we see students from the government schools rushing down the streets shouting and waving banners in a political demonstration.

To keep our perspective balanced, however, we must recall the enormous ranges of what the French call "Black Islam" which lie in Africa behind this scintillating Mediterranean façade.

Yet the new influences are breaking in even among the scores of millions of Moslems from Nigeria (where they number eleven millions), and Senegal (where there are more than a million), or French Guinea (with a million, seven hundred thousand) to Abyssinia. In 1925 and 1926 the Sahara and the Libyan Desert have been crossed and recrossed a number of times by motorcars and we seem to be at the beginning of a process in which the caterpillar traction motorcar will compete with the ocean-liner and the Nigerian railway in pouring the influences of Western life across the desert into primitive animistic Islam.

Facing Egypt across the Mediterranean lies the most sensational of all the evidences of the influence of Western nationalism and science on Islam. If Mustapha Kemal should die, no one can predict what will happen, but much has been done that seems irrevocable. Not only has the dress been changed, the Moslem monasteries closed, and their funds taken over, the caliphate abolished and the caliph thrown out; but the Swiss civil code and the Italian criminal code have become the law of the land.

The Ottoman Empire is dead. The Turkish nation is born a nation that has its face turned to Europe and America, not to the East. Its face is turned to Christendom; but it certainly is not turned to Christianity.

Moving eastward we come to the great relatively unchanged areas of Arabia, Mesopotamia, Persia and Afghanistan. Even here the revolution in Persia that has put Riza Shah Pehlevi on the throne; the linking up of Mesopotamia with the European railway systems by a continuous motor service across the desert from Bagdad (which incidentally in this year carried over two hundred students to the American University at Beirut for the first time) are symptoms of the modern contacts that are everywhere changing the attitudes of the people.

The enormous mass of Indian Moslems (sixty-eight millions) by far the greatest Moslem group in the world—are, on the whole, because of their solidarity and their mass, less changed in outlook than almost any others and more resistant to every type of external influence. This is curious, seeing that they have been under the British rule for so long a time.

On the other hand the more than thirty million Moslems of the Dutch East Indies, are being greatly influenced in outlook by bolshevism and the technical miracles of mechanics of the Western world. This perhaps is mainly due to the fact that the Javanese Moslems were largely animists and have no resistant cultural civilization behind them; whereas the Indian Moslems are embedded in the stupendous unchanging body of Hinduism and have behind them an ancient civilization.

In the Philippines, the Moros, hereditary Moslem pirates for many centuries, are being brought under the powerful influences of American public schools, and the vigorous civilization of the United States.

GOVERNMENTS OF THE WEST AND MOSLEM PEOPLES

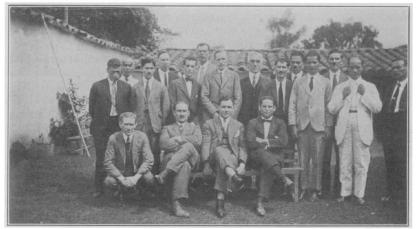
It would be possible, by the selection of facts, to tell a story of oppression, bloodshed and chicanery, beginning with the crusaders riding into Jerusalem down to the secret treaties during the World War. One could also build up an accurate record of the blessings conferred on Moslem peoples by Western governments. Never, for instance, had Egypt in four thousand years experienced unbroken peace, equal justice for prince or peasant, the waters of the Nile conserved and made accessible to all, and a developing education, until Lord Cromer's rule. Each picture would be made by a selection of facts. The truth lies in the blend of the two. As we look over this chequered record of the influence and attitudes of Western governments in the past, we are moved by a strong desire that the whole spirit and action of our contacts in the future should be christianized. As we look again at the positive revolution that is being worked in Moslem lands by Western political ideas (republicanism, for instance), by Western social ideas (the freedom of woman, for instance), by Western applied science in all the instruments of transport like autos, liners, aeroplanes, etc. and the instruments for carrying ideas (the cable, the wireless, the movie, etc.), and by our aggressive commercial expansion, we begin to see that these things will be a curse and not a blessing to the people unless those moral qualities for which Christ's teaching stands come in and purify public, social and business life.

Western civilization must take the lead in exercising a new spirit. The day of domination of Moslem by Christian or Christian by Moslem is dead. The day of recrimination must pass. The day of cooperation must dawn. And the very heart of that new movement must come through the missionary outreach of the Christian churches. For one first great act in that process of cooperation is to share with Islam the full-orbed truth in Christ.



AN ARMENIAN SERVICE, HELD FOR NEAR EAST RELIEF CHILDREN, AT CORINTH, GREECE. (See page 935.)

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PROTESTANT DELEGATES TO THE CONVENTION IN MEDELLIN, COLOMBIA

## A Protestant Convention in Colombia

BY ALEXANDER M. ALLAN, BOGOTA, COLOMBIA

THE preachers and elders of our Evangelical churches of Colombia were anxious to get together, so over twenty of them with three missionaries met in the city of Medellin on the 20th of July. Some of the delegates were two weeks on the journey. Medellin is an old-fashioned, red-tile-roof Spanish city founded long ago by Spaniards and Jews expelled from Spain; her people are active, industrious and mercantile. What was our surprise, on arrival, to find a crowded meeting at the corner of a park, where priests and orators were decrying our small and innocent Evangelical convention, as if it were a mighty insult to a Catholic community. They demanded its suppression. I got off the trolley car, and later joined the throng before the Governor's house, where with five holy banners, the priests thanked the Governor for the prohibition, which was now pasted on all the principal street corners.

A number of men from the surrounding villages paraded the streets shouting "Down with the Protestants." Placards calling on Catholics to defend the holy faith were posted on many walls. The Catholic daily printed a special edition to combat our Convention. How different from Chicago during the Eucharistic Congress, where free rides and banquets, cleared streets and radio sermons from bishops who advocated Bible reading were the order of the day. The Catholic daily in Medellin published a long article to combat the error of supposing that because Catholic delegates had been well treated in Chicago, therefore Medellin should do likewise. Its argument was as follows: Catholicism is unchangeable truth therefore deserves the best treatment, and merits all the attention of America. Protestantism is crass error, and on that account should be extirpated and treated in a hostile way.

The Governor of the Province of Antioquia, perhaps the most fanatical in Colombia, absolutely prohibited our Convention, and instructed the Mayor and Chief of Police to see that his instructions were carried out. Next day some suggested that we appeal to the Central Government at Bogotá, but we turned to a higher court of appeal. The lady missionaries held a prayer meeting in the school, the elders held another in the church. Believing that we had been called together to further the work of the Lord, and knowing that in spite of misrepresentations, and Jesuitical twisting of the law, the Constitution of the country provided for freedom of worship, we resolved to go ahead with our convention and leave the result with God. We wrote no articles, made no defense, sent no wires, but cast ourselves on the Almighty. We requested the authorities to inform us as to the nature of the prison cells, whether overcoats were needed, and if the food should be supplemented by extras from outside, and advised them that there would be no resistance on our part when they sent to arrest us.

Such an attitude surprised and nonplussed the officials. They had expected that as good Presbyterians and law-abiding foreigners and Colombians we would appeal to Bogotá for permission to hold our meeting. To that end, wires had been pulled and misrepresentation made in high official quarters so that no such permission would be given, at least not for a few weeks, till we had all gone home again. Here we were, two Americans, one Scotchman and twenty Colombians all offering to go to jail and quietly going ahead with the meetings on schedule time. To jail us would be easy, but what would people say? What would Chicago think? If we held our convention in jail, would not the halo of martyrdom gather around the heads of the "accursed heretics"?

So the high-sounding prohibitions were left hanging in the air, and we walked over the Red Sea dry-shod, singing our song of praise to Him who had triumphed gloriously. Our meetings, both public and private, were unmolested, and many private citizens expressed their sympathy with us.

The Convention itself was intensely interesting. Eight days were spent in prayer, discussion and planning for enlargement. Medical work, in a small way, was stressed as a great necessity in a land where medical attention for the poor is difficult to get. Schools were felt indispensable in a land where eighty per cent of the people are unable to read or write. Preaching the Word, in season and out of season, seemed the greatest need, that congregations might be formed, guided and organized towards the creation of a self-supporting, self-propagating and self-governing church.

## A "Revival" in Colombia

BY MRS. MAUDE NEWELL WILLIAMS For Sixteen Years a Missionary of the Presbyterian Church, and Author of "The Least of These in Colombia"

THIS is the story as I had it from Maria, an eye-witness. A priest from Spain came to visit Colombia. To him it appeared that the Colombians were lacking in religious zeal. They did not crowd the churches; rarely did the saints "walk out" in procession; even the confessionals were neglected. What to do to arouse interest in the sacraments of the church remained a problem.

Finally he bethought him of a plan. He would have the bishop proclaim a week of special masses, each to be preceded by the public appearance of the saints. Accordingly it was done. Mary of the Annunciation, in pink brocade; Mary of the Conception, in goldspangled blue silk; Mary of the Assumption, in glittering silver gauze; Mary of the Sorrows, in heavy black; Mary, Queen of Heaven, in purple velvet and jeweled crown; Peter, in a velvet robe, in one hand the keys of Heaven, in the other, a cock; Joseph, James, John, together with a dazzling array of lesser saints, each towering tall and conspicuous on a gorgeously decorated platform, all lurched forth into the street. Tottering and quivering on their platforms, the great wax images were accompanied down the street by the population of the city. Gaudily attired church officers bearing lighted tapers; a brilliant array of ecclesiastics resplendent in stoles and chasubles; boys in white surplices, swinging smoking censers; highest officials of the State, decorated with glittering emblems of office, gaily uniformed soldiers with flashing sabers and helmets; shuffing, dark-faced policemen bearing long guns; bands of musicians in gorgeous suits of gold and scarlet, their instruments now fifing joyously, now sounding a hushed funeral march; files of young men from the Jesuit schools in simple uniform and with banners; blackrobed señoras in high-heeled shoes; bepowdered and bedecked upperservant girls in straw sandals; tangled-haired, skin-begrimed mestizos, bare-footed and clad in garments of whatever shade and shape, -a mob of people from all classes choked the street to suffocation, and through this mob the procession wormed its way. Slowly, slowly, through the city, swayed the multitude.

At the street corner the vanguard pushed. A quiver undulated down the long line and all motion ceased. It was as though momentum could carry the stream no farther and its gradually lessening movement dwindled to nothing. The bands were hushed, and four men who carried a small organ suspended on poles deposited it on the ground. A priest seated himself at the organ, and led in a shrill

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chant, while the censers of burning incense were slowly waved back and forth. The Host, borne in a monstrance, was raised, and at the many-throated mumbling of a prayer the multitude swayed to its knees, as ripened grain bends before the wind. The prayer ceased, the Host was slowly lowered, the organ was lifted, and an echoing sigh vibrated down the line. The musicians sounded a note, the people scrambled to their feet, and the towering saints resumed their tottering march. Each street corner witnessed a repetition of this ceremony.

In the course of several hours the procession reached the church, and a long, drawn-out celebration of the mass preceded the entrance of the saints. Finally, however, the last quivering image disappeared into the building with the mass of human beings pushing and crowding its sweating, disordered way behind. The Spanish priest had accomplished his object—he had secured an audience!

Then he preached—in Spanish, the language of the people—a thing most unusual! Why was he not using Latin? Was it not really a desecration to employ the Spanish in the church? The people listened; stoically, critically, curiously, breathlessly, according to their individuality, as people listen everywhere. The close-packed, compact mass, stood gazing upward at the speaker, whose tall, blackrobed form seemed to rise and fall in the flickering light of candles everywhere about him. Coming from a land where every educated man is an orator, the Spaniard was more eloquent than most. Taking for his theme the sins into which the people had fallen, he spoke with fluent energy and rapid gesticulation. His words poured forth without hesitation, a burning fire, scathing, blasting, in a passion of denunciation.

"You openly commit major sins, then neither confess them, nor pay the penances. You are forsaken of God. Your friends agonize in purgatory, while you debauch yourselves and pay nothing for their release. Many of you are without hope, without shame."

Here followed an enumeration of sins committed by his hearers. Fervent phrases rolled over each other as, one by one, these sins were named. Especially did he condemn the putting to death of one's own child, of whatever age.

Pushed by the crowd, a young woman, palpitating with life and vigor, pressed close to Maria's side. She had entered the church, laughing, whispering, as joyful as most of them were. As the impassioned priest emphasized his condemnation of child murder, thundering forth the question, "Woman, you who have done this thing, what pardon can you expect?" the girl commenced twisting her fingers; her eyes grew startled, her cheeks paled, and she unconsciously whispered, as though answering the question, "The Padre said that it was all right. He would pardon me and no one would suspect him or me. He would make it all right for me with the Virgin."

The priest repeated his withering condemnation. He enlarged upon the punishment due girl-mothers who made way with their infants. He painted vivid pictures of the tortures of Purgatory that awaited such women. Did more than one livid face reflect the despair piercing startled, horror-struck souls? With each burning sentence that fell from the speaker's lips, the excitement of the girl at Maria's side increased. She shivered; her face blanched, her eyes bulged in terror; the hand that clutched Maria's arm was clammy.

Not one word did the priest utter of Divine forgiveness, of the blood of Jesus Christ that taketh away all sin. Rising on his toes, swaying above his breathless audience, in one last supreme effort he poured forth a blaze of denunciation, and dismissed the affrighted people.

The pulsating mass separated, swarmed from the lighted church into the clinging darkness of the fast-descended night. With a sharp intake of breath, the trembling, terror-stricken girl pushed her way through their midst.

Suddenly, out from the crowd darted a figure, with arms stretched high above its head. A white face gleamed for an instant as the figure flashed by a lighted window. A voice shrilled, "Pardon, pardon!" Before any one could realize what it meant, with a final cry for the pardon she had been given no reason to expect she could receive, the frantic girl threw herself over the cliff into the raging rapids below. Above the roar of the river, and the startled cry of the nerveracked people, echoed the despairing wail: "Pardon! pardon!"

What wonder that sinful hearts are driven to madness where they have not been taught the Gospel of the cleansing power of the crucified and risen Christ?

# CHOSEN

How wonderful! Can it indeed thus be That in Thy thought, O God, in ages past, I had a place? That when Thy mind conceived This world created, peopled, fall'n, redeemed, Restored, to manifest Thy glory before The universe as in no other way, Thou saw'st the work would not be quite complete Except I had a part therein? Yea, thus Thy Record readeth ---Chosen in Him before The world that we should holy be; and then, At last, be set before the glory of Thy Presence blameless, spotless, pure, because The blood of Jesus Christ Thy Son had washed Us from our sins.

-R. H. YOUNG.

# Triumphs Among Sumatra Cannibals\*

BY REV. C. J. HALL, MEDAN, SUMATRA

A TOUR in the territory of the Rhenish (German) Mission among the Battaks in the Salendang Valley of Sumatra has made a profound impression upon me. The triumphs of the grace of God among these people are marvelous. These Christian Battaks are a people transformed and differ amazingly from their kinsmen. For one thing, they are clean. For another, they are prosperous. They truly worship God and try to adorn the religion of Christ.

We were cheered by the number of good churches. After we reached this territory, there was scarcely a time when we could not see three or four churches from the road along which we were traveling. Some of them were fine edifices, seating from a thousand to fifteen hundred people. They were surmounted by tall, sharp-pointed spires and in the steeples of several were clocks. There were signs of better times than are now enjoyed, for the German missionaries were almost compelled to close up during the war when money stopped coming from Germany. That they have been able to continue without severe restriction of the Church's work is due, in part, to the Government that in this region does what is unheard of elsewhere—namely, grants financial assistance for evangelistic as well as educational work. This is due to the fact that in this region the missionaries preceded the Government and did so much for the people that they practically became their rulers. Now it is cheaper and easier to help to finance the mission than to attempt to set up new governmental machinery in the valley. Before the Gospel of Christ was brought to them, these people spent so much of their time in feuds and quarrels that they made little headway in agriculture. Today, as Christians, they enjoy peace and a settled government, and are making rapid progress in such civil pursuits as farming and simple home industries.

They are a worshipping people. They go to Church. At one Sunday morning service, we counted one thousand people in the congregation. At that hour, the women who had children under ten years of age were in another service near by. The form of the service was German Lutheran, and the language Battak. First a song leader lined out the words, two lines at a time. Then the congregation followed, the tune being played on an organ. After that the teacher read the ritual. One of the pillars of the church, an old man, bare-footed, read a passage of Scripture and made comments thereon for about five minutes. Other songs were sung, then the offering was taken and every one present seemed to give something.

\* From The Indian Wilness, March, 1926.

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The seating was peculiar. A number of elderly men sat on the front seats in one section. Nine of the lady missionaries headed another section. Back of the "elders" and the missionaries came the Battak women. The younger men were in the rear. Up in the galleries, which extend the whole length of the church on both sides, were the children over ten years of age under the care of monitors who circulated freely among them to keep them quiet. It was the most orderly service with an Asiatic congregation I have ever been in.

The preacher, a middle-aged man trained in their own school, came forth, mounted the high pedestal reaching almost to the roof and delivered a sermon which lasted about thirty minutes. He held the attention of his audience, and made a very favorable impression upon us.

What I have described as taking place in one large church we were told was taking place at the same time in every church throughout the region. The churches were not all so large or so well arranged, but nearly all the people were within reach of a house of worship and the fields were deserted and shops closed on the Lord's day. It seems to be the custom for all the people to be Christians. I asked the caretaker of the rest-house where we stayed if he were a Christian and he seemed startled that I should ask him—what else could he be in this community!

It was not always so in this region! Some ninety years ago two young American missionaries, named Munson and Lymann, who were working on the west coast of Sumatra heard of beautiful Lake Toba and proposed to visit it afoot. They were escorted through the territories of the ruling chiefs, or rajas, by the rajas themselves until they came near the Lake. There they entered a territory where two chiefs were quarreling and no one would escort them further. They were told that they would be eaten if they were ambushed, speared through and through, boiled and eaten. Their bones were left to bleach under a tree that has become famous. A granite monument has been erected on which is this inscription in German: "Here lie the bones of two American missionaries, Munson and Lymann, killed and eaten in 1834. John 16: 1-3. "The blood of the martyrs is the seed of the Church."

For thirty years this exact spot was unknown, but when some of the Battaks became Christians they told and were hotly criticized by other Battaks for telling. To this day one finds keen sorrow among the people, and sons and grandsons of those who took part in the crime often ask if their sins have been forgiven. The Battaks themselves subscribed the money that made the movement possible. In 1863, a lone German, Dr. Nommelson, started the work that has now achieved such great things He learned the language on the coast

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and determined to carry the Good News to this lake region. When he arrived and explained why he had come, the Battaks told him they did not want him among them. He replied that he had come as their friend and would help them. They threatened to eat him if he would not move on. He answered that it wasn't polite to eat one's friends and that he would stay. A little later they invited him to a feast. He politely accepted. As soon as he ate he got very sick and vomited. They had given him dog poison enough to kill several dogs and it was too strong to keep down. When he got rid of it unharmed they acquired great respect for him and decided that the Great Spirit was with him. He lost his teeth from the affair but remained there until he died among them in 1918.

We visited some of the institutions. One was their manual training school, which has a four-year course. They teach the students to do all their own building such as dwellings, bridges, churches, waterwheels and furniture.

In their leper asylum, there are 497 patients, under a selfgoverning regime. A German doctor is in charge. He is assisted by a Battak teacher-preacher. They have their own water system, and an electric plant which furnishes light for their ninety houses and runs a washing machine and rice cleaner. The men and women live in separate enclosures. The men have their king; the women their queen. When they are sent there, they must stay for life. They seem happy and are kept busy. The Government gives a subsidy of about \$3 gold per month for each inmate, and this provides for the entire establishment.

Their training school for teachers and preachers interested us greatly. When young men come for training, their parents must supply the money for rice and vegetables They do all the work around the place, and have a school band. The enrollment at present is only seventy. All the buildings are located around a rectangular piece of land, with the missionary's house at one end and the chapel at the other. We had the privilege of speaking to the students and of hearing them sing. The tunes are German but the words are Battak translations of German hymns.

We thank God for the privilege of seeing this great work and are eager that our work may profit by what we have seen.

# Robert Arthington-"A Miser" for Christ\*

# BY C. E. WILSON, B.A.

GENERATION ago, on the 9th October, 1900, there died at the age of seventy-seven years one of the most remarkable characters the Christian Church of England has ever produced. In the annals of the Baptist Missionary Society, and perhaps in all British Missions, the name of Robert Arthington is the most notable after that of Dr. Carey. By his self-sacrifice and voluntary poverty he made possible the largest single bequest to foreign missions that has been known in Great Britian. The whole story of the advance of the English Baptist Missionary Society in the last twenty-six years is closely linked up with the Arthington Fund, and it is no small part of the financial embarrassment of the present time that, with the exhaustion of that Fund, the full responsibility of maintaining those vigorous and fruitful enterprises which were started by that Fund, and have thus far been supported by it, is about to fall upon the Society.

Robert Arthington was born of a Quaker family in Leeds, on the 20th May, 1823. His father, Robert Arthington, gave up his business as a brewer for conscientious reasons, and his mother, Maria Arthington, was a woman of high character and refinement. She had considerable literary gifts and wrote several volumes of poetry. He had no brother, and his sisters left no children. He himself never married. He had the advantage of a good education, first in Leeds, and afterwards at Kendal and Cambridge. He became a deeply religious man, but though he associated a good deal with Baptists and was a liberal contributor to the Baptist Missionary Society, he never became a member of a Baptist Church.

His religious views were held with great strength of conviction. He believed that the Second Advent of our Lord awaited only the fulfilment of the commission to "evangelize" all nations in the literal sense of proclaiming, in a language that could be understood by each tribe in the world, the message of Christ's redeeming work. That thought became a dominant motive with him, and he conceived it as his special purpose in life to devote the large fortune he had inherited, and all that he could add to it by penurious care, to the rapid increase of new missionary enterprises. Among his papers was found after his death, evidently much studied and cherished, this quotation from an impassioned utterance by George King:

"Were I in England again, I would gladly live in one room, make the floor my bed, a box my chair, and another my table, rather than that the heathen world should perish for lack of the knowledge of Christ."

<sup>\*</sup> From the Baptist Missionary Magazine.

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With almost literal exactness Robert Arthington acted for years according to that ideal.

He invested his money under skilled advice and with great care. He reduced his own scale of living to the scantiest limits. Though he continued to occupy his large house in Headingley, he gave up keeping any servant and used but one room, lived as a miserly recluse, did his own cooking at the fire in his dining-room, reduced his meat allowance to one sausage a day, gathered his firewood from under the trees after a storm, wore shabby clothes, and endured the common taunt of being a miser. But he spent his life in poring over maps and books of travel. His liberal education had given him broad interests, and he gained an expert and detailed knowledge of the geography of non-Christian lands and the conditions of their people.

The achievements of the great explorers of the Victorian Era filled him with enthusiasm, and led him to make offers of large donations to missionary societies to follow up those explorations by evangelistic effort. The Congo Mission of the Baptist Missionary Society may be said to have been in large measure due to the vision and the challenge of Robert Arthington, whose gift of £1,000 made possible the first expedition of Comber and Grenfell. The first mission steamer *Peace*, which did such service on the Upper Congo, under its famous explorer-evangelist, George Grenfell, was the gift of Mr. Arthington. The first missionaries to the Lushai Hills, Assam, India, J. Herbert Lorrain and Fred. W. Savidge, were sent out by Mr. Arthington and maintained by him personally. They only joined the Baptist Mission after his death. He also gave considerable sums to the Church Missionary Society, the London Missionary Society and other societies, in some cases anonymously.

He kept no ordinary bank account. His finances were managed for him by his brokers, and until a short time before his death he did not know to how great an amount his inheritance had accumulated.

With queer inconsistency he contrived the most petty savings, but whenever he traveled by railway always paid for first-class accommodation, and sometimes even reserved a compartment for the sake of privacy.

That he was not without a sense of humor, even if the joke was at his own expense, is illustrated by a story he told of his bargain with a plumber for some urgent repairs in his house when, to reduce the estimated cost of the repairs by 2s. 6d., he undertook to act instead of the boy laborer to assist the workman, a bargain which involved him in much toilsome fetching and carrying, and finally resulted in his having to pay 2s. 6d. for a cab to convey the too heavy load of tools which the workman insisted it was the "boy's" job to carry. He much enjoyed being able to retort upon an old Quaker friend of his father's, who gently chided him upon wearing so shabby a hat in Leeds, where his late father had been so much honored, that the hat in question was actually his father's hat! 1926]

Among the few people who were admitted through the jealously closed door of his house none were more welcomed and none found it more difficult to withdraw from the eager interested conversation of this strange recluse than those who could tell him from their own experiences in foreign service what he so much desired to know of the possibilities and prospects of world evangelization. One of the early Congo pioneers called to see him on a winter evening and had to sit with his host over a very small fire with but a single candle to light the room. After a few minutes' talk, Mr. Arthington suggested that, as they could speak as well in the dark, it would be more economical to put out the candle, which he did. The young Lushai missionaries, freshly home from several years' absence in the wilds, had been so thoughtless as to go to their tailors and get some new clothes for English wear before their interview, and brought upon themselves a mild rebuke for a worldly indulgence in bodily attire which was certainly in marked contrast to that of their missionary supporter.

After he had passed the age of seventy, when his health was much impaired, he was constrained to dispose of his house in Leeds and to go and live in South Devon. There he remained in simple apartments till his death.

The late Dr. G. H. Rouse used to tell with much amusement that while he was on furlough from India, staying in Teignmouth, Mr. Arthington, having heard at the Baptist Church that this Indian missionary was in the neighborhood, sought him out at the apartments in wich he was staying, not, as Dr. Rouse naturally assumed, in order to discuss missionary topics with him, but chiefly to get his advice and help in securing some cheaper lodgings than those in which Mr. Arthington was then staying.

The making of his will gave great concern to him, and to his chosen friends and trustees. It was a long and involved document. After a few legacies, his cousins were to receive one tenth, the Baptist Missionary Society was to receive five tenths, the London Missionary Society four tenths. These large missionary bequests were to be spent wholly on *new work* in any part of the world, nothing was to be spent on work among Mohammedans, no endowment was to be set up, and the whole fund was to be disbursed within twentyfive years. It was clear that, as it stood, the will could not be satisfactorily administered, and a decision of the High Court had to be invoked.

The value of the estate on Mr. Arthington's death was declared at £943,130, but before the Chancery Court proceedings were finished and the finally amended scheme was passed, the value had reached £1,026,746. Under this scheme, after payment of legacies to relatives, a Special Trust Fund was set up to be administered by the executors for general missionary and philanthropic purposes in harmony with the intentions of the testator as expressed in his will.



MR. TAI THE EVANGELIST DISHING OUT THE PORRIDGE

# Selling Porridge and Preaching

BY REV. A. J. SMITH, TAIMING-FU CHIHLI, CHINA Missionary of the Church of the Nazarene, 1920

A CHINESE who was converted less than a year ago, later was baptized and united with the Church. About two months ago one of our preachers came to me and said, "Do you know that Mr. Tai, whom you baptized, is preaching in the market place every day and is giving out tracts and selling scripture portions?"

The evangelist told me that for months Mr. Tai had been witnessing for Jesus at the market, both through testimony and by distributing literature. The man is very poor and sells porridge at the market to make a living. Every morning before sunrise he is at the same place in his little tent which he erects on the busy market street. His business lasts until nine o'clock, when the people have finished breakfast. When a man steps up to buy a bowl of porridge, Mr. Tai also offers him a tract or endeavors to sell him a gospel portion. While the customers are eating their porridge, he testifies concerning the wonderful love of God and the new experience in his own heart.

When the last customer has left, Mr. Tai disappears, quickly changes his garments, goes back to the tent, puts up his scroll on which are Bible verses, songs and prayers, places his literature on display and spends the rest of the day endeavoring to interest people in the religion of Jesus Christ.

He keeps a little book in which he records the names of people with whom he has prayed and who have professed to believe in Jesus. Every evening he is at the city chapel helping in the services. He has written several short tracts and has had them printed in the city with his own money, using the new phonetic script.

The following is a literal translation of a little tract he has written.

The Christian Church is truly good. To know the Bible is priceless. Entered China to establish schools, no matter if male or female, oid or young, blind, lame, deaf, dumb, all of these she is able to teach. Since because of sins, evil and old habits, now able to change to good as though a new man has been found. The body now receives happiness, the soul forever ascends to Heaven. There are many benefits, so many that we cannot name them all. Let us quickly persuade all our brethren. You must not say, 'I want to believe the Jesus Church, but do not know characters.' Regretting the opportunities that are passed, there is a good method, you can read the Phonetic Script consisting of thirty-nine characters. The great doctrine is true, all are able to know the Bible, songs, diligently pray. You may become a true Christian with a peaceful heart. With the glory and great happiness you stroll in happiness. See for yourself, if to believe in the Lord is good or not.



MR. TAI TEACHING HIS AUDIENCE A CHRISTIAN HYMN. BOOKS AND GOSPEL PORTIONS HANGING ON THE CHAIN

# Rabao—The Little Outcast

BY REV. M. T. DYSART, MT. SILINDA, MELSETTER, SOUTH RHODESIA, AFRICA

A BEAUTIFUL little baby girl came to gladden the hearts of a father and mother in far-away Madagascar. As it was the first baby the joy was great but only for one short hour. Then the rejoicing changed to despair and a bitter emptiness.

The baby did not die—neither was it stolen. Worse and many times worse! The father had gone to the witch-doctor to find out if it was a good or an evil day.

After putting away the chicken which the father had brought as his pay the witch-doctor brought out his paraphernalia and proceeded to find out the fate of the new-born babe.

After a long time—he shook his head and without looking at his client he said, as he gathered together his seeds and bones and trinkets with which he had read the fate of the little child, "It's an evil day."

"Adray," cried the father. "Adray, a bad day!" And he sat with his face buried in his hands.

After a while he looked up, a little ray of hope lighting his somber eyes. Hesitatingly he addressed the witch-doctor again. "A very bad day—or—or?"

The witch-doctor understood. Shaking his head he answered: "A very bad day. Nothing can save it. Not all your fowls—nor even all your cattle. A very bad day."

All hope died in the father's face, but still he sat—on and on and on. How could he go home and tell the happy young mother that her new-born babe must be thrown out to appease the wrath of the spirits? She knew as well as he that they dared not keep the child. Some terrible calamity would be sure to befall them if they dared thwart the spirits' demands. It might be the cattle disease and then he would lose some or perhaps all of his cattle. Or all of his fowls might die. Or he or his wife might become sick and perhaps die. Who knows? Something would be sure to happen if they kept the baby. No! No! It would never do. So determinedly he set his face towards home, dreading to break the news to the waiting mother.

Reaching the village, where he had built his little reed hut for his bride only a year ago, he did not stop to answer the questions in interrogative glances on the faces of relatives and friends. Ignoring all he headed straight for his own hut. Paying no heed to the crowd at the door he stooped and crept in through the little opening in the wall towards the west.

Sitting down on the ground he looked straight before him, into the smoldering fire on the floor between him and the corner where his wife sat crouching—silently, breathlessly, awaiting the fate of the little one.

One by one the members of the family and near neighbors crept in over the outstretched legs of the first arrivals till the little room was filled. Smoke, darkness, stifling heat and sickening odors what matter? It was all part of the day's living, just as listening to the fate of one or the other of the neighbor's babies likewise was in the day's program.

Minutes passed and not a word was spoken. Then a quiet sobbing broke the dense stillness. An-

other minute and wild, frantic shricks rent the air, with beating of breasts and ruthless pulling of hair which soon turned gray with ashes from the open fire at the mother's side.

The sympathizers joined in hopeless wailing as their naked black bodies swayed to the rhythm of the mournful chant. "Adray! Adray! Adray!"

Through it all the father sat motionless and bent with head buried in hands on his knees, and through it all no one paid any heed to the faint cry of the little one whose fate was so soon sealed.

Ages it seemed before the hopeless wailing died away, spent like the breakers on the seashore days after a storm.

Then a faltering voice broke in upon the slow wailing, "Is there



ALMA AND HER HUSBAND AND CHILD Alma was born by the wayside as her mother was being carried off a captive. Samson, reared in the Mission, now organist in Mission Church.

no hope ?—a rooster ?—some sheep ?—some cattle ?"

"No hope," answered the father without raising his head. "No hope—a very bad day."

"But the White Man says there is no bad day," interrupted one incredulously. "He says that all days are good. That God made all days alike."

"And they are saying that there are no spirits that claim our little ones," added another. "They are rescuing many these days. Their houses are full."

"Yes," objected another, "but they don't live. There was Rakoto's child. It died last week."

"But they say it was too far gone when they dug it up. It had been in the grave two days," explained the first speaker. "And it was still alive?" questioned the other in astonishment. "The blessings will be many for that father and mother," added he thoughtfully.

"Yes, the blessings will be many. They had a good air-hole in the grave. That accounts for its living so long," explained he.

"Rafaralahy's child died yesterday," informed another. "I was there when it died. The sores were too many. It couldn't live."

"Sores?" questioned the old grandmother. "What? Ants?"

"Yes," was the answer. "They found it on the ant-mound. The spirits got it just the same. It's no use. They can't work against the spirits. They are bound to have theirs."

"But Rabary's child is living," ventured another. "Somebody found him on the river-bank before the crocodiles got him. I saw him one day. He is a big, fat, sturdy fellow."

"He won't be that for long, now when we won't sell them any more milk, or rice," threatened a big, burly voice. "They can't live on cactus fruit. They'll all have to get out before another moon comes."

"But they won't give in. Madamo (the missionary's wife) is not afraid of anything, nor anybody. Did she give in last week when we surrounded the house to burn it? Not she. Ingahy was not at home. We knew that, and she knew that we knew. But when we lit our torches she came to the door with her ody (medicine, charm) and when she pointed that at us (it happened to be an empty bottle) we all had to run. As long as they have that strong ody with them it's no use for us to try to drive them out. You just see now. She'll make us sell them milk, she will. I know it," and shaking his head ominously the old man crept out on all fours.

Again the room became silent. Then the young mother spoke in faint and trembling tones. "Can't we—won't it be all right to—to take the baby to the mission?" and she clutched the little one vehemently against her throbbing breast.

"No! No! The spirits won't be satisfied," cried the old grandmother. "You heard what the father said, 'a very bad day." They mean to have it. If they didn't it would have come on a day when we could have kept it by sacrificing. But it didn't. So they are bound to have it. Don't try to be foolish. We'll all die if you do, or—or worse still lose all our cattle. Its time has come. It must go. Here, give it to me," and the withered and hardened old woman rose to her knees and tried to take the child from the sobbing mother.

"Adray! Adray! Adray!" cried the frantic mother tightening her hold on the child. Torn between her love for the baby and her fear of the wrath of the spirits she knew not which way to turn. But her fear of the spirits won the day, and she gave up the child, howbeit, reluctantly, calling in frenzied tones, "Don't bury it alive. Don't put it on the riverbank, nor on the ant-mound. Kill it first. Kill it. Kill it. Adray! Adray!" "You know we couldn't do that," said the grandmother. "The spirits don't want a dead offering. Then you would have trouble for sure. No, the longer it suffers the greater will be our blessing. Hush up now and be wise." She crept out of the opening in the wall, the little black body clasped not unkindly in her arm.

Off she trudged to the near-by forest—a hoe in her right hand, the infant tied in a cloth on her back.

"Such nonsense—to hold back what belongs to the spirits. I never heard of such things in my days. And I'll not hear of it now. I'd like to see the man or woman who can take this child away from me. They'll be sorry they interfered if they try. I'll—I'll—'' and the old woman shook her head ominously as she entered the darkness of the forest little realizing that already Life was at her heels and the child in his keeping.

Treading her way in and out among little mounds, or sunken graves, some of recent date, others from time immemorial, she put the child down at the foot of a tree. Having cleared a small space she hastily began to dig her grave, glancing nervously at the sleeping child from time to time as if fearing that some unseen power might



REGINE—A LITTLE OUTCAST RESCUED ON DAY OF HER BIRTH AND REARED IN THE MISSION

be lurking near to rob the spirits of their dues.

The hole finished, she uncovered the child and laid it, not ungently, in the little grave, covering it hastily with the fresh, red soil. With an experienced hand she left an opening near the mouth patting the soil down firmly all over the body. Assured that it would not suffocate she gave her job another satisfied look before turning away, muttering as she did so, "I can do it better every time. That one ought to live for days. Many will be our blessings now. And she—she came very near choosing the curses. Their—their heads will be turned if those white men stay on here with their accursed teachings. I'll see that my children don't come near them. As if I haven't had enough trouble already in my days."

As the old woman took up her hoe and trudged out of the forest she was watched from behind a near-by tree by a pair of eyes which 4. even in the dark glistened, intense with excitement. Waiting until she was well out of sight and hearing Life crept forward hastily, intent on only one thing—saving at all costs the life of the little new-born child.

He was a strong and robust lad of some two and twenty years with a heart more tender than that of the woman who had deliberately committed a crime worse than murder. And from the depths of his kindly heart went forth a prayer for the safety of the little child.

Assured that the old woman was well out of hearing, in case the child should let out a yell, he dropped to his knees and like a dog began digging with every nerve taut and intense. It did not take long for the little grave was not deep. Soon the sleeping child was in his arms—carefully wrapped in his own white *lamba* (drape).

Hesitating only long enough to send up a prayer of thanksgiving and another for a blessing on the child he laid it gently at his feet while again the grave was filled as before. Then he picked up his trust and left the forest taking the path leading away from the aforementioned village and towards the newly-built white man's town.

Years came and passed bringing life and faith, grace and beauty to our little Rabao. From one and another she heard the story of her narrow escape from death—the death which at the time of her advent into the world and for centuries before had been the merciless fate of hundreds of thousands of innocent babes.

The same superstitious fear still held many of her people in its vice-like grip, the same custom was still being practiced by a few, but no longer in the open as of yore, for a higher, a more intelligent power had taken control of the island and the old custom of throwing out babes born on so-called "evil days" was slowly but surely being crushed.

For playmates Rabao had many little girls and boys who like herself had been pulled out of the jaws of death by Life or one of his companions. In some way their rescue always reached the ears of their parents, so Rabao, like the rest of them, was visited off and on by her own people.

Fearfully and shyly they approached her while still a toddling child, but Rabao knew them not, for what was there about them more than about the scores of other visitors to attract her or win her affection? Later when she was able to appreciate their gifts of bananas, sugar-cane, eggs, wild fruits, etc., something drew her to them. But then she heard the story—the story of their crime, the story of her life.

At first it did not mean much to her. She was safe now, they had no longer any control over her—what was there to fear? But gradually fear did take possession of her. She understood her story now. She understood their tokens of love (?). But was it love? If so, why weren't they content to leave her where she was? What had they to offer her compared with the training she was now getting? What was there in the home village, in the home relationship but a life of ignorance and superstition and sin?

Rabao no longer met her people in the open. Sometimes she hid when they were seen approaching the station and they had to return after hours of waiting—return without seeing the child whom in secret they called their own.

After some time a scheme worked itself out in Rabao's mind. Their coming and going in vain softened the hard feeling which of late had inadvertently loomed so large in an otherwise soft and tender heart. For blood will tell, and blood will have its way even when kinsfolk are ruthlessly torn asunder by circumstances over which neither party has control. So Rabao decided to meet her parents again but only from her vantage ground in a tree-top.

Gifts were temptingly displayed at the foot of the tree. Rabao sent her expressions of thanks down between the branches which separated her and her people. The meal-bell rang — she



JOSEFA, BROUGHT UP IN THE MISSION, NOW TEACHER IN MISSION SCHOOL

heard it not. The school-bell likewise—she still clung to her seat in the fork of the tree till her people had gone.

Years passed and Rabao grew into womanhood—womanhood as the years go in heathen land. One day a letter came to the Matron in charge of the Girls' Home, and with it another. Thoughtfully she opened the letter knowing full well from previous experiences just what to expect. With a mental glance she took in the "grownups" now in her charge, wondering whose turn it was this time.

"Dear Mother and Father," the letter began, "you are my mother and father. You know what is best for your child. I know what I want, but you know better what is good for me. I love Rabao with all my heart and want her for my wife. But you know what is good for her and you know what is good for me. If you think it is all right will you give her the enclosed letter.

> I am your child Marka who was thrown out but rescued by God's mercy and yours.

The Matron sat still, lost in thought. So it had come to this! What would the parents say? And yet, what did they have to say? Had they not given up all claim to their child the day they buried it in the forest? Did not all decision rest with the girl herself and with those who had been mother and father to her all these years?

The Matron went to find Rabao and to give her the letter. Later in the day a knock was heard on the door. Rabao entered and handed the letter to the Matron. Opening it slowly she read:

Dear Rabao: Man was made to like sweet things. That is why he is always seeking for that which is sweet and when he has found the sweetest of all he is happy. I have tasted many bitter things in my life and so have you. I have also tasted some sweet things like honey, and sugar-cane, and the songs of the birds in the forest, but now I have found that which is sweetest of all and I want it for my very own. That which is sweetest of all is YOU, Rabao. I love you and want you to be my wife—to be all my own. Do you love me? Can you love me enuf to marry me? If you do tell the Matron so and tell also the one who will love you unto death. Says

> Marka who loves you more than all the sweets in the world.

The Matron looked up from the letter and sought the eyes of the girl who was shyly standing partly hidden behind the door.

"And you, Rabao, what do you say?" questioned the Matron gently. "Do you love him?"

Slowly and shyly came the answer: "Yes, Mother."

"Enough to want to live with him all the rest of your life? For you know that is what the Christians promise when they marry," added the Matron.

Meeting the Matron's eyes Rabao answered simply with a shy nod of her head.

Three years passed. The year following the happy wedding a little daughter came to the new home. For a while it looked as if Marka was to be left alone with his new little treasure. But one day Rabao sat up with the wee little bundle tenderly clasped in her arms. Unbounded joy radiated from her shining eyes as she hugged the little treasure to her bosom saying the while she looked up into Marka's happy face, "Aren't you glad we don't have to throw out our baby like you and I were thrown out the day we were born?"

"Thanks be to God and the missionaries," replied the happy father.



EDITED BY MRS. E. C. CRONK, 721 MUHLENBERG BLDG., PHILADELPHIA, PA.

# THE MISSIONARY APPROACH THROUGH THE WOMEN

### By ROBERT E. SPEER

Of especial interest during this year of study of the Moslem world is the estimate placed by Dr. Speer, in the Westminster Teacher, on "the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands."

The most powerful, although for many years it may seem to have been an indirect, approach to a nation or a religion is through its women. And the next generation will reveal, as we cannot estimate it now, the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands. The Christian ideal of woman, the redemption and the release of her immense creative energies for social progress, the enrichment of life which she is to make when first her own life has been enriched by Christ, these things change the face of every society to which they come. No society needs them more, or will be more profoundly influenced by them, than that of Persia. They will revolutionize the villages of Persia, turning to usefulness forces of womanhood which now are wasted or worse than wasted in the deterioration which they effect in home and community life. The doorway to the new Persia through the hearts and minds of the village women, now so empty of all but deadening, manual toil and the animal activities of life, is wide open to the approach of Christian women and the interests and expansions and purities which they bring with them. "Your Prophet has done well for you Christian women,"

a Moslem woman once remarked to Mrs. Hawkes after watching Dr. and Mrs. Hawkes together on one of their itinerating trips to the villages and noting the courtesy and thoughtfulness of a Christian man toward his wife. "Khanim, your Prophet did well for you Christian women. Our Prophet did not do so well for us. I shall have words with our Prophet when I meet him in the next world. And I am going to stand by the open gate of hell and watch the men of Islam march in first."

One day, on the road near Turkomanchi, where the treaty of peace was signed between Russia and Persia in 1828 which took away from Persia its territories between the Caucasus Mountains and the Aras River, we met a Mohammedan farmer and his twelve-year-old boy on their way to the village. He was a kindly, friendly soul, intelligent but simple-minded. and he walked along beside the horses almost the whole farsakh to Turkomanchi. It was a nice village, he said, of about five hundred houses. There had been seven hundred, but the famine of two years ago, which wiped out many villages of western Persia, had destroyed not less than two hundred households here. As to politics, he thought the Shah was a good man trying to help his country. Had he not organized an army and sent it to fight against that terrible Kurdish bandit, Ismael Agha, who had turned the Urumia plain to a desolation and from whom the ragged, penniless refugees were fleeing whom we were even then passing upon the highway? Yes, it was a very bad highway, he admitted, as the horses struggled through the deep mud, very bad indeed, to be the one highway between the two most important cities in Persia. But as soon as Ismael Agha was repressed, America was coming to build roads for Persia. As to religion, yes, he prayed and his son. For what? For the peace and prosperity of the country, for happiness and for health. There were four mosques and five mullahs in Turkomanchi, and oh yes, they were good men.

"Was there polygamy in Turkomanchi, and how many wives did Islam allow?" "Five or ten," he replied, "or forty or fifty, as many as a man might want, but our village is a poor village, and no one has many wives there."

But on further testing, he hedged in his numbers, and he did not know what the Koran had to say. But no one could have all these wives at once; only five at one time, perhaps, and the others in succession. Was divorce so easy as this, we inquired, and were these rights and obligations mutual?

"Yes and no," said he. "A man can divorce his wife when he will, but not a wife her husband; and a man can beat his wife, if necessary, but no wife may beat her husband."

Well, how many men were accustomed to beat their wives in Turkomanchi? "Oh," he said, "there were several good women whom it was never necessary to beat."

"How many wives beat their husbands?" we inquired. Were there not many men in Turkomanchi who deserved a good beating, and was there any adequate reason why if the husband might beat his wife, when it was necessary, a wife should not also, when it was necessary, beat her husband? He looked up in amused astonishment at this. "That would never do," said he.

Did Mohammedanism forbid lies? The religion said nothing on this subject, he replied, but on second thought he modified this. Liars were regarded as bad men in his village, and certainly God did not approve of lies. How many wives had he? Only one, he answered. Did the women of Islam prefer polygamy, we asked him, or would they rather live in homes where there was only one wife?

"Oh, if women were left to themselves, said he, "a man would have only one wife, but then they have no choice in the matter."

Why shouldn't they have a choice, we asked, and, more than that, if it was right for a man to have a number of wives, why was it not right for a woman, if she desired, to have a number of husbands, and beat them, too, if it were necessary. "No," said he, "that would be the end of society."

We were drawing near the village, and we made bold to ask him whether he loved his wife. "Khanim," said he to Miss Lamme, who was interpreting, "those who tell lies are not the friends of God."

I asked him as we parted whether he had ever heard of a queen of Persia or a queen of Turkey, two of the most ruined and wretched nations on earth; whether he had ever reflected on the fact that the head of the greatest nation in the world, during the nineteenth century, for more than fifty years had been a woman, and that there was no hope for his country or for any other country that kept its women in the position which falls to them and to which they fall under Islam. And when they rise, as they will rise, what will they do with Islam? Let those who have a word for this religion be adequately mindful of its most exposed and effective pathway of approach.

## LETTING THE PICTURE SPEAK

# By HARRY S. MYERS

Mr. Myers is in charge of the Visualization Department of the Board of Promotion of the Baptist Church. He has had large experience in the use of pictures in missionary education.

Pictures offer varied possibilities in missionary education. They may be used in many different ways and, whatever the method employed, the results are usually much more farreaching than those obtained through pictureless presentations. No one should think, however, that the use of a picture or a series of pictures requires no preparation. A ready speaker was called on recently to give a stereopticon lecture on short notice. Gaining confidence as he proceeded he was discoursing eloquently on the beauties of a scene in the lovely Blue Ridge mountains in North Carolina. His eloquence was greeted by sudden and amazing laughter. In confusion he turned first to the audience and then to the screen. It happened that one labeled slide had found its way into the case. As he read, "Scene in Mountains of Alabama," he understood the merriment of his audience. Later he was conscious of the unspoken questionings regarding the accuracy of his information concerning the succeeding unlabeled slides.

In order to be effective a speaker must present the pictures of artists plus his own knowledge and appreciation of them.

#### **Planning a Series**

A pastor in Long Island has planned fifteen consecutive Friday afternoon stereopticon lectures for the children of his church, beginning in January and continuing until Easter. He has arranged to receive the slides in time to give several hours of careful preparation before he presents them.

#### Following the Sermon

On a recent Sunday evening, a Syracuse pastor pronounced the benediction, following his sermon on the rich young ruler. After the benediction the church was in darkness for a moment. Then there appeared on a screen which had been let down behind the preacher Hoffmann's picture of the rich young ruler.

## **Moving Pictures**

The First Congregational Church, Ann Arbor, Michigan, directly across the street from the main campus of the University, has for several years presented Sunday evening messages through moving pictures. As I was coming out of the church one night in the midst of a crowd of students, I heard one senior say to another, "That's the best sermon I've heard this year." Anyone who sat with the scores of students who thronged the church and noted the impression made on them by the film could realize what the senior meant.

# An Easel Lecture

Some of the Boards offer now for rent splendid large pictures of mission stations, missionaries and scenes and objects of special interest. An easel may be provided and the pictures displayed effectively to comparatively small groups.

#### A Testimony

"The use of the stereopticon lectures has increased the attendance at our services, greatly advanced the interest in missions, and doubled the contributions." — A PENNSYLVANIA PASTOR.

## BEWARE OF CHRISTIANITY DE LUXE

Mrs. Taul B. White, of the Southern Baptist Church, suggests a poster which may be adapted by other leaders:

## Beware of Christianity De Luxe

Southern Baptists gave for 1925: \$7.00 per capita for their own local churches \$2.75 per capita for Missions and Benevolences

.17 2-3 per capita for Home Missions .39 per capita for Foreign Missions

### COLLATERAL GROUP READING

A mission study class reports success in the use of the following plan for collateral reading in connection with the six chapters of a mission study book. The class was divided into six groups of five or six members each with a leader appointed for each group.

A typewritten copy of the reference books on each chapter, with the pages or entire chapters chosen for collateral reading indicated, was given to each leader. The collateral reading for Chapter One was taken first by Group Leader No. 1, who distributed it to her group. At the following class session, time was given to each member of this group to report succinctly some interesting item gleaned from the reading.

The books were passed on to the leader of Group No. 2 with suggestions for reading on the second chapter and so on to the end of the course.

## MISSION BOOTH AT A COUNTY FAIR

A decade ago mission booths at county fairs were unknown. Now they have a recognized place. Mifflin County, Pennsylvania, was pioneer in this field of missionary education. Several years ago, a group of interested missionary women faced the fair officials with a proposition for a missionary booth. Their proposition received scant attention, but they leased space and went to work. To the amazement of the officials, the booth which they set up attracted universal attention and was surrounded by crowds of people. The next year, the proposition for the mission booth received interested attention. By the third year, its value was evident and space was given without charge.

Each year furloughed missionaries help to tell the people of their own county of the achievements and needs of the world-wide missionary enterprise. They make the booth attractive with pictures and objects illustrative of the life and customs of the people with whom they work. This year three trophies of the hunt attracted attention-a leopard and an other skin from Africa and a deer skin from India. Centered in the wall exhibit was a large copy of the picture "The Hope of the World." On one side stood the flag of the United States and on the other the Christian flag. Above all was the banner, "God hath made of one blood all nations for to dwell on the earth."

The tables carried a full display of the materials of missionary education. About 8,000 packets of leaflets from denominational boards and interdenominational agencies were distributed. There were many calls for

copies of the gospels and other literature.

Out of the cooperation in this mission booth has grown a permanent missionary federation.



PLAY AND PEACE

When the children of the world play together the men and women of the world will soon learn to work together for world fellowship and world peace. Undisturbed by denominational or in-ternational differences the children of Rocky Ridge community in Maryland are learning to play together in the community grove main-tained by cooperating churches.

#### HECKLING THE MISSIONARY

A British exchange emphasizes the value of the challenged message, and suggests to speakers and chairmen that questions from the audience be People whose interest has invited. been aroused will ask for more information. This was the belief and is now the experience of the Missionary Committee at Allen Street, Kensington.

"Our deputation," writes the correspondent, "was Mr. Shoran Singha, of the Indian Y. M. C. A., and we were sure that the man no less than his message would appeal to our As an experiment, we arpeople. ranged a social gathering to follow the evening service. All the church officers were individually asked to be present and help, and the meeting

was advertised as well as possible. We provided light refreshments, asked the choir to contribute a musical item, and arranged for a chairman, who, after a time of informal talk, went with Mr. Singha to the platform and invited questions. Some of us had half feared that at this point the audience would become tongue-tied! That fear was groundless, and finally, our chairman, out of consideration for our guest, had to say 'No more.' We would commend to other missionary committees this way of bringing together deputation and congregation."

## STEREOGRAPHS AND STEREO-SCOPES

Dr. F. C. Stephenson, of the United Church of Canada, believes in the missionary possibilities of stereographs and stereoscopes. His Board rents sets of seventy-three colored stereographs for \$1.00. Address Dr. F. C. Stephenson, 299 Queen St., W., Toronto, Canada, for further information. Similar sets may also be available at other board headquarters.

The Missionary Outlook suggests the following plans:

"Stereograph pictures have all their old charm for young and old. The life-like appearance of the subject seen through the 'scope' makes one almost feel as if he were looking at the real object. They may be used to advantage in Sunday-school classes, boys' and girls' clubs or for an informal evening.

"The following is the method successfully used in one league:

"We first decide how many tables we require. If we have one hundred views, say twenty tables. These we arrange in the lecture room in order, with a conspicuous number on each from one to twenty. We then make some estimate of the probable attendance so as to divide them equally for the tables. There should be four, five, or six at each table. We had four at each table, two ladies and two gentlemen. We first made out two blue cards for each table, with the number of the table on each, and also

two red ones similarly numbered. A committee at the door gave the blue cards to the ladies and the red ones to the gentlemen as they came in, thus four were assigned to each table. If more ladies are present than gentlemen, then give some ladies red cards to balance up. If more are present than can be accommodated with four at a table, make the number five or six. At the stage in the meeting when the views are to be used, have those present go to the table to which they have been assigned. On each table is one scope and five views. A certain number of minutes (say five) is given to view the scenes at each table. A bell is then sounded and those holding blue cards advance to the next higher numbered table and those holding red cards to the next lower numbered table. After they get half way round, this arrangement would cause some ladies and gentlemen to meet again, so at this stage we have for one change those holding blue cards move and those holding red cards remain at the same table a second period. Then proceed as before until all have seen all and every lady has met every gentleman. This scheme was my own device, which worked well here and we are going to follow it again. If small tables are not available, long ones may be used."

## SUCCESSORS TO CURIO BOXES

Has our spirit of world friendship passed the stage of the curio box? Shall we continue to use the phraseology and the methods which teach children to regard people and customs of other lands as queer and curious? Would "World Friendship Boxes" be more desirable? Could we place in these boxes objects showing the skill and attainments of people of other lands-drawings, embroideries, carvings, pictures, letters from boys and girls of one land to those of another land? Would the inclusion of such objects make possible the more effective use of the pictures and objects showing the work done by the missionary and reasons for the missionary enterprise?

# Woman's Foreign Mission Bulletin

Edited by Miss Ella D. MacLaurin, 25 Madison Avenue, New York City

# ANNUAL MEETING OF THE FED-ERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA,

#### Atlantic City, January 8 to 11, 1927

The Family of Nations in the Kingdom of God will be the theme of the Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America which will be held in Haddon Hall, Atlantic City, January 8 to 11, 1927.

Meetings of the Executive Committee.—The Executive Committee will meet on Saturday at 10 A. M. and 2 P. M. in Haddon Hall. Do not forget the hour. It will be necessary for the members of the Executive Committee to arrive either Friday night or else early Saturday morning. We want a full attendance when the sessions open.

An Evening with the Missionaries. —At 7:30 P. M. there will be held an evening with the missionaries which was so much enjoyed last year. The program for this delightful social evening is in the hands of Mrs. Thomas Nicholson, President of the . Woman's Foreign Missionary Society of the Methodist Episcopal Church, and Mrs. Samuel Thorne, of the Episcopal National Executive Board of the Woman's Auxiliary. Come prepared to have a wonderful time with these great self-sacrificing ambassadors of our King.

Retreat—"Only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled."—As last year this will be a service of Worship, Silence, Examination, Confession and Re-consecration as a preparation for the work committed to our care. This will be held Sunday morning from 10 to 12:30.

The Contribution of Youth to the

Family of Nations.—Sunday afternoon, from 2:30 to 5:30 the program will be in charge of a Joint Committee of young people, representing the Federation and the Foreign Missions Conference of North America. The topics to be considered are—"The Contribution of Youth to the World Task," followed by discussion, "The Challenge of Youth," and a closing period of quiet worship.

A Survey of the Needs of the Family of Nations.—At 8:00 o'clock Sunday night. This will be a wonderful hour when competent leaders will bring us face to face with the needs and opportunities of the waiting nations.

Our Responsibility to the Family of Nations.—Presented by the President, Mrs. E. H. Silverthorn, in her Annual Address, reviewing the activities of the year in relation to the large issues considered in the Findings of last year, such as:

- a. The Next Step in the Industrial Situation.
- b. Effects on International Relationships, Dangers, Limitations and Opportunities.

c. World Peace, World Citizenship.

Monday morning, from 9 to 12:30.

A United Force.—Federation of the Christian Women of the World, World's Day of Prayer—followed by discussion. Monday afternoon from 2:00 P. M. to 5:00 P. M.

Christ the Only Solution of World Problems.—Recommendations of the Findings Committee and closing message on "United Power," Monday night at 8:00 o'clock.

Each session will be closed by a Worship Period.

*Executive Committee Meeting.*— Tuesday morning from 10 to 12:30.

Tuesday Afternoon.—A joint session of the Federation of Woman's Boards of Foreign Missions of North America and the Foreign Missions Conference. The program for this session will be prepared by the Home Base Committees of the two organizations. Topic under discussion will be, "The Missionary Task Today, Abroad and at the Home Base."

## NATIONAL CONFERENCE ON THE CAUSE AND CURE OF WAR

The Second National Conference on this important subject which is such a burning issue throughout the whole world today will be held in the Hall of Nations, Hotel Washington, Washington, D. C., December 5th to 10th. Will your Board make an urgent effort to secure the presence of representatives who are responsible for the development of World Peace, whether State or National, and urge them to attend this most important Conference.

Make your reservations at once, sending the applications to Miss Ella D. MacLaurin, 25 Madison Avenue, New York. We want at least one hundred missionary women, who, of all other groups, are most influential and potential in securing the reign of the Prince of Peace.

# REPORT OF DR. MOTT CONCERN-ING THE RATTVIK MEETING OF THE INTERNATIONAL MIS-SIONARY COUNCIL

Dr. Mott began his statement with emphasis on the need of "new tides of spiritual life within the Church" and mentioned the practice at the Rattvik meeting of the individual members beginning the day with a half hour spent alone in quiet recollection of the presence of God and then a half hour of corporate worship. The result was evident in the meetings.

In speaking of the Council meeting to be held in Jerusalem in March, 1928, Dr. Mott contrasted the present situation with that preceding the Edinburgh Conference, and showed that the "stupendous changes" in the world in general and within the Church itself have created a real need for Christians to get together face to face to talk over the present situation.

# Some of the Contrasts

(1) A small group, entirely unauthorized by any organization, initiated plans for the Edinburgh Conference, whereas the Council at Jerusalem will be an enlarged meeting of the International Missionary Council, of 52 or 53 nations.

(2) The number of delegates to the Jerusalem Conference is limited to 200 and it is definitely requested that among those sent there be not a few who are under 35 years of age.

(3) At Edinburgh there were not more than ten or twelve Oriental delegates; at Jerusalem the Oriental churches will have as large delegations and come to confer on an equality with those from the sending countries, as many as from the West.

#### WAYS TO HELP

(1) "Resolve to enter afresh into an experience of sustaining and victorious prayer—cooperate in every way possible in extending the fellowship of prayer."

(2) Help find the right persons to go from the American churches and plan to give those selected time to prepare.

(3) Be ready to share in the expense of the Conference.

The International Review of Missions, October number, has a report of the Rattvik meeting. The REVIEW will continue to present the plans for the Jerusalem Conference.

#### A WORLD FELLOWSHIP OF INTERCESSION

Friday, March 4, 1927, is announced as the Day of Prayer for Missions. For years women of America have observed the first Friday in Lent as a day of prayer. In 1927, the observance will be *world* wide. In the response to the call issued by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions, letters have been received from Great Britain, Europe, China, Japan, India, Korea, and other lands revealing the longing of the hearts of the women of the world for A WORLD'S DAY OF PRAYER FOR MISSIONS.

It is hoped that in tens of thousands of cities and communities in America, women of all denominations and all races will meet for prayer on March 4th. A special program, "Pray Ye Therefore," has been prepared. The price will be announced next month. Orders should be sent at an early date to denominational Board Headquarters.

A call to prayer is printed in a separate leaflet which contains also a Cycle of Prayer. It is hoped that hundreds of thousands of women will follow this cycle of prayer for weeks in advance and that daily prayer with the women of the world will become a fixed habit. Copies of the Call to Prayer should be ordered for distribution immediately. Supply may be procured, free, from denominational Board Headquarters.

Reports of the observance of the Day of Prayer in 1926 have been received from 48 states and from Canada. From many small towns came such messages as "For the first time, women of all denominations met to pray together. We hope that every year now we may continue to observe the day together." Many letters tell of the fact that much time was spent in real prayer. Letters from pastors comment on the spiritual value of the observance of the day and of the inspiration brought to their churches. From one woman in a small town in the middle west came the message. "The Day of Prayer service was observed in my own home. I enclose the offering of 40 cents to be divided between the home and foreign objects."

From about 650 cities and communities contributions made on the Day of Prayer were sent to the office of the Council and the Federation for work among Farm and Cannery Migrants, Women's Union Christian Colleges in the Orient and Christian Literature for Women and Children in Mission Fields. To these three objects suggested for gifts in 1926 there is added a fourth object for 1927—Religious Work Directors in Government Indian Boarding Schools.

As the announcement of the Day of Prayer for Missions goes forth, thousands of women give answer, "Let us pray."

## TO BE USED IN THE STUDY OF MOSLEM BOOKS

You will find these facts of thrilling interest as well as another evidence of the triumph of our Christ in the Near East as well as in other lands.

Three years ago, the people of Turkey were expecting mission schools to withdraw, and expressed surprise that they should desire to remain.

Two years ago, Turks in generous numbers began to attend mission schools, hoped that these schools would not be closed by the Turkish Government, and discovered in them that development of character which every parent covets for his children.

One year ago, pupils flocked to mission schools by the hundreds; and the majority in most schools came to be Turks. They offer as fine young material to development into a worthy Turkish citizenship as could be desired.

Now, not only are government officials in large numbers endeavoring to get their children into these American schools, but the Government itself is asking for room in the schools for pupils of special merit for whom it desires the education offered by these institutions.

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# Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

### COOPERATION IN WORK AMONG SPANISH-AMERICANS

BY CHARLES A. THOMSON

Executive Secretary, Interdenominational Council on Spanish-Speaking Work

Address delivered at Annual Meeting of Home Missions Council and Council of Women for Home Missions. Of especial interest in view of El Paso Conference to be held December 11th-16th.

I come to you from the Spanishspeaking people of the Southwest. If I am informed correctly, there are as many of them as there are Jews in New York. If newspaper headlines should blare that the United States has annexed the entire northern tier of states in the Mexican Republic, we might be surprised. Of course Uncle Sam will not take such a step, thank Yet we now have within our God. borders a Spanish-speaking population almost equal in numbers to all the persons living in the Mexican states of Sonora, Chihuahua, Coa-huila, Tamaulipas, Nuevo Leon and the territory of Lower California.

Much has been told of the importance of Oriental immigration. Yet we have in the country today, Dr. Hinman tells me, 70,000 Chinese and 115,000 Japanese, a total of less than 200,000. With 1,500,000 Mexicans and Spanish-Americans our problem is seven times more vast. In dealing with this group we are touching not only the most important social problem of the great Southwest, but also one of the outstanding foreign-born problems of the whole country. With the extensive movement north and east of the Mexican laborer, this man from next door may soon be living next door to many of us.

But why missions to the Mexicans? With their crying social and economic needs, we all believe in social work for this group. But why religious work? Are they not all Roman Catholics? Is this group not already Christianized? What I bring to you is simply one fact clearly evident to any and all who know the Mexicans. They lack religious education. They have enjoyed a mystical, almost magical religion—a religion which has afforded much emotional satisfaction. But they have not had a religion which is clear to the mind and compelling for the morals—a religion which makes for character in this life, as well as for complete felicity in the next.

one social worker in San As Francisco testified, her hair a crown of silver after twenty-five years of service with the Associated Charities. herself a Catholic, "All social work among these people which lacks a spiritual basis, is wasted. What they need is to have the Ten Commandments built into their life." Because of this lack of real religious education, because multitudes of Mexicans, though they call themselves Catholics, are no more good Catholics or real Christians in their actual living than America is a completely Christian nation, because our Protestant churches can contribute to this religious education, we have missions to the Mexicans.

The following denominations are at work among Spanish-speaking people  $\mathbf{in}$ the Southwest: Northern Baptist, Congregational, Disciples, Free Methodist, Methodist Episcopal, Methodist Episcopal, South, Presbyterian, U. S., Presbyterian, U. S. A., and United Brethren. These churches are at work at 300 different points, in an area 1,500 miles long and from 500 to 700 miles wide. If we should superimpose this area on eastern United States, these churches would be scattered from New York westward to 100 miles beyond Omaha, Nebraska.

Such is the extent of the problem; such is the vast reach of the field. In

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the field there are Protestant centers at 300 different points; 15,000 faithful Christians are members of the Protestant churches, a good group in themselves, yet only a beginning, as is evident.

What can be done, humanly speaking, to coordinate the endeavors of this army, scattered as it is among its 300 outposts? In the past the only agency has been a congress of board representatives, superintendents and missionaries, the Interdenominational Council on Spanish-Speaking Work, which met annually. For two or three davs those inattendance thought cooperatively and then each went back to work in his own yard, and got so interested he forgot about the town hall and the school house which they were to build together. What was everybody's business was nobody's business.

Last year the Council resolved on an experiment; it chose an executive secretary, who, aside from his other duties, was to devote part time to play the double rôle of a goat and a gad-fly, a gad-fly to pester the several denominational leaders throughout the year in the faith that continuous irritation might lead to something accomplished; and a goat to bear the blame, in case nothing was done.

But now what could be done to tie together our splendid evangelical projects? Or better, what really needed to be done?

The first need was for more facts. Nobody knew too much. So there has been gathered material for a directory on Spanish-speaking work in the United States, which will list all points occupied by Protestant work, with an estimate of the Mexican population at each point. It will contain also the names and addresses of all churches, schools, social centers, etc., and of all superintendents, pastors, teachers and social workers.

Another move after facts was the approval by the El Paso meeting of our Spanish-Speaking Council, held December 8-10, 1925, of the suggestion made by the Committee on Cooperation in Latin America, that a large conference on Spanish-speaking work in the United States be held in 1926, at which should be represented not only the religious agencies, but also outstanding educators, sociologists, publicists and social leaders of the Southwest and also of the East. The purpose of this conference would be to develop and focus a more informed and alert public opinion on the Spanish-speaking people of the Southwest. The preparatory studies would be made by adequately representative commissions.

In connection with the El Paso meeting, a very definite outline for the founding of a union Junior College and training school for the development of trained religious and social leaders, was worked out. That is now in the hands of a competent committee.

And what else could be done? For a long time, there has frequently been expressed a fervent desire for a union Evangelical paper in Spanish. Why? Picture the condition of one of our Mexican pastors-Pedro Garcia, let us call him. There he is in some small town of the Southwest, with his little group of 30, 60, or 100 Mexicans. Religious prejudice partly cuts him and his group off from the rest of the local Mexican colony. Too often race prejudice cuts him off from his American neighbors. He feels alone: he looks at the indifference and hostility which oppose him, and in contrast with their strength and numbers, he feels weak and insignificant. Once or twice a year, perhaps, his superintendent visits him, bringing encouragement and inspiration. But in between times, he is very much alone and lonely; perhaps he whistles to keep up his courage.

But now, what if there comes to him every month a Christian paper in his own language, which tells him that on Thanksgiving Day in Los Angeles, the Mexican churches held a union service with 1,000 persons in attendance; or that there is in San

Antonio a Southern Methodist Mexican church which is not only selfsupporting, but which also supports a Bible reader in Korea: or that a Mexican congregation is growing so rapidly that the American church which has given them shelter, has voluntarily granted them the large auditorium, and the Americans have their service in the Sunday-school room? With a monthly dose of good cheer and good news and good methods, he no longer feels alone. He knows that he is the captain of one company in a great army which, under its matchless Leader, is ever going forward. And with that assurance his company, too, begins to go forward.

At the command of the executive committee of our Spanish-Speaking Council, three trial issues of a small bulletin were published in 1925, the third number of which was a printed eight-page paper. This was so enthusiastically received by the Mexican pastors and superintendents that action was taken at our El Paso meeting. On instructions from the Budget Committee, we began our subscription campaign after Christmas. In the three weeks succeeding, almost 1,000 subscriptions came in and before the year is out we shall have 3,000.\* Let me quote from but two of the letters received.

The president of the Mexican Sunday School Association of Southern California, which includes delegates from 150 churches and missions. writes: "Hallelujah! hallelujah! hallelujah! We have spoken with a good many of the ministers about Nuestro Boletin Evangelico and more than finding them enthusiastically and gratefully getting subscriptions, they all seem to be very sure that many more people will subscribe after the first one or two issues; because perhaps by then they shall have come to the glorious realization that their long-cherished dream has come true."

A pastor from San Antonio, Texas,

writes (I translate from the Spanish): "With regard to the Bulletin, I want to say that I approve it with all my heart and that I believe our lack is that we do not believe with all our heart in cooperation and the unity of interests. I believe that our fault lies in the heart, not the mind, since mentally almost all of us approve the unification of interests in the work, but when we come to actual practice, we fail there in a manner miserable and unchristian. Would that the day may scon come when we shall be able not only to reason about Christian union, but also to practice it, and for that reason I approve the task of the Bulletin."

Let me say that one page in each monthly edition of the Bulletin will be in English, for the benefit of cur English-speaking friends; and we hope to increase the size of the English section, as our Spanish-speaking people come to a knowledge of the language of this country. Further, it should be said that we will carefully direct the policy of the paper so that it shall not infringe on the function already performed by the few existing denominational papers.

The 30,000 Protestant Christians of the Republic of Mexico have their weekly union paper. We believe that the 15,000 Protestant Mexicans on this side of the border deserve at least a union monthly. We are glad in the realization of this project, in which together we can do what no one of us can afford to do alone.

## HIS GIFT AND MINE

BY EDITH B. GURLEY

Over against the treasury, He sits Who gave Himself for me. He sees the coppers that I give Who gave His life that I might live. He sees the silver I withhold Who left for me His throne of gold, Who found a manger for His bed, Who had nowhere to lay His head, He sees the gold I clasp so tight, And I am debtor in His sight. —Christian Missionary.

<sup>\*</sup>Annual subscription, 25 cents.



# GENERAL World's Week of Prayer

**POR** the eightieth consecutive year, the World's Evangelical Alliance has issued its invitation for the annual Universal Week of Prayer, which in 1927 will be held from Sunday, January 2nd, to Saturday, January 8th, inclusive. The daily topics suggested are: Monday, Thanksgiving and Humiliation; Tuesday, The Universal Church-""the Church of God, which He hath purchased with His own blood"; Wednesday, Nations and Governments; Thursday, Missions; Friday, Our Young People; Saturday, The Jews and the Home Base. Among the texts suggested for sermons and addresses on the opening Sunday are the following:

"A glorious throne, set on high from the beginning, is the place of our sanctuary" (Jer. 17:12); "The fear of the Lord is thy treasure" (Isa. 33:6); "Be of good cheer" (Mat. 9:2; 14:27; Acts 23:11); "Behold I have set before thee an open door, and no man can shut it" (Rev. 3:8).

# Lausanne World Conference

FOLLOWING the great World Conference on Life and Work, held last year in Stockholm, there will meet in Lausanne, Switzerland, from August 3-21, 1927, a similar "Conference on Faith and Order." It is expected that eighty-two denominations in thirty countries will be represented. The subjects for discussion finally decided upon include "The Call to Unity," "The Church's Mes-sage to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Church's Ministry," "The Sacraments," "The Unity of Christendom," and "The Place of Different Churches Within." At a meeting held in New York City in October, to make arrangements for raising \$200,000 to defray the expenses of the conference, Bishop Brent said:

As the Stockholm conference discussed practical problems, the Conference on Faith and Order will discuss matters of belief and theory. It will, however, make a distinction between controversy and conference. It will simply attempt to get other people's views, not to argue them or deny them.

# **Governments and Alcoholism**

THE eighteenth International Con-I gress Against Alcoholism held at Dorpat, Esthonia, in July, brought together over 400 delegates from nearly thirty countries. For the first time in its history the Congress took definite action recommending the local option policy of dealing with the liquor problem. Prior to this, the findings of the Congress had been chiefly concerned with the effects of alcohol upon society in its several phases; now the Congress has declared that the time has come for governments to deal definitely with the evil. The Congress also adopted a resolution endorsing the action of the Geneva Conference Against Alcoholism in September, 1925, which called upon the League of Nations to give as serious attention to the liquor smuggling problem as to the opium problem, especially in relation to native races.

# World Union of Liberal Jews

A RECENT conference of liberal Jews held in London, decided upon the creation of a World Union for Progressive Judaism for the furtherance of Liberalism and the encouragement of the formation of progressive Jewish religious organizations in the communities of the different countries. Cooperation is urged for the study of Judaism and its adaptation and application to modern life. The new World Union will publish a periodical review, and biennial and triennial international conferences are planned. The term progressive is to cover Reformed and Liberal wings. "What effect this new activity will have upon orthodox Judaism in this country," comments Missions, "remains to be seen."

# Christians to Confer on Jews

TWO important conferences to sur-L vey the whole Jewish world from the Christian standpoint are being. planned to take place at Budapest and Warsaw at Easter, 1927. These gatherings will be under the auspices of the Conference of British Missionary Societies and of the International Missionary Council, whose chairman, Dr. John R. Mott, will preside. In addition to the arrangements committee in England there will be corresponding members in other countries. Over a hundred delegates are expected to be present at each conference. Two centers have been chosen, as conditions among the Jewish population of Hungary are very different from those of Poland. Among the questions for discussion will be the duty of the Christian Church in the face of a world anti-Semitic movement; a Hebrew Christian Church; and the changing attitude of Jews to Jesus, as illustrated by such recent books as Dr. Joseph Klausner's "Jesus of Nazareth." The latest data is being collected for the forthcoming conferences on facts and figures regarding the Jewish populations in various parts of the world, evidences of anti-Semitism, etc., by means of an exhaustive questionnaire.

# The Moslem Comments on Christians

A N EDITORIAL in the Islamic World, published in Lahore, India, advises the Chinese to accept Islam rather than Christianity "at this turning point of the political history of their country," and goes on to say: "The simple Moslem peoples of the East have grown wise enough to detect the tactics of Christian missionaries. No amount of sophistry · 5

can hide the truth that the bearers of the cross, unable to evangelize the Moslems by moral or intellectual forces, sought to divert their attention from and to obscure their keen love for their religion, by creating among them with the help of subtle diplomacy, material needs of pressing and harassing natures. In this way the fanatical Christians of Europe have been able, no doubt, to make that cord of passionate religious sympathy which so marvellously binds together the Moslems all over the world, a little slack for the time being. But the universal distrust that has arisen in the Moslem mind as an inevitable consequence, is also a fit penalty and no amount of assumed innocence on the part of the Church, can any longer deceive these experienced dupes."

# Lepers under British Rule

HE world-wide work of the Mission to Lepers, with headquarters in London, and its associate in the United States, the American Mission to Lepers, is generally known. There is another organization, the British Empire Leprosy Relief Assocoation, a recent report of which "Our object is to initiate states: new work for helping lepers, as well as to assist, advise, and coordinate the work of all existing agencies for relieving the lepers, for which purposes we are cooperating closely with the governments of India and of our colonies, as well as with The Mission Lepers and other missionary  $_{\rm to}$ bodies, without in any way interfering with or overlapping their work." Dr. Thomas Cochrane, formerly of China, is a member of the executive committee. The statement that there are 300,000 lepers in the British Empire, only 30,000 of whom are being cared for, gives point to the concluding sentence in the report: "As only a small percentage of the lepers in British territories are yet receiving the benefits of the improved treatment, we are much behind our American cousins in this respect."

# NORTH AMERICA

# Jews in the United States

THERE are over 4,000,000 Jews in America—the largest Jewish population of any country in the world.

One of the unique conditions of Jewish life in America is the wide distribution of the people. The vast majority do not live in ghettos, but in American residential neighborhoods. They are found in every city, in many towns and villages, and in the open country. Many churches in cities and towns have Jewish neighbors and some of these churches have demonstrated the possibility of effective service to a Jewish community through sympathetic and intelligent ministry. Hebrews who have become Protestant Christians and have entered the Christian ministry are three times more numerous than those from all other non-Christian faiths.

# New McAuley Mission

A MODERN four-story building, to cost \$100,000 is to be erected in New York City, adjoining the Jerry McAuley Mission at 316 Water Street. A Campaign Advisory Committee to take charge of obtaining the necessary funds is headed by Chauncey M. Depew, Honorary Chairman, and R. Fulton Cutting, Treasurer of the mission. The new building is to be used for a men's dormitory and for general social service work. Mr. John Markle, a coal merchant who has been investigating the results of the MacAuley Mission work, has given \$60,000 toward the new building and \$40,000 for an endowment fund.

## Millions of Unchurched Lutherans

**E** IGHTY-ONE per cent of those in the United States who have been born Lutherans have been lost to the Lutheran Church, the Rev. Dr. Edwin R. Jaxheimer, Secretary and Treasurer of the Eastern Conference of the Lutheran Synod of New York and New England, declared at a recent meeting of this Conference in

New York City. Dr. Jaxheimer said that in 1920 there were 3,755,810 baptized Lutherans in America, but 19,-454,457 Lutheran adherents, which left 15,698,647 so-called Lutherans, or 81 per cent, "lost to the Church." "Lutheranism here in the East has been able to hold about 20 per cent of its members," said Dr. Jaxheimer. "We have between 400,000 and 500,-000 ungathered Lutherans in the great metropolis. Over 60,000,000 of our population is unchurched and over 70,000 children of school age in this city receive no religious education."

## **Congregationalist Reorganization**

CELEBRATION marking the A full participation of the 560,000 women members of Congregational churches in the United States on an equal basis with the men in the promotion and administration of home mission work, was held at Broadway Tabernacle, New York, in October. The National Congregational Woman's Home Missionary Federation. now a part of the home boards, and the commissions of the National Council, formerly exclusively men, will be henceforth at least one third women. A similar merger in the foreign missionary work of the Congregational Church will go into effect on January 1, 1927. These mergers are part of a general denominational reorganization voted at the meeting of the National Council, held in Washington, D. C., October, 1925, whereby thirteen separate national missionary societies or boards are being merged into a single foreign board and a unified group of four homeland boards.

# Women's Internacial Conference

THE Internacial Conference of Church Women, held at Eagles Mere, Pa., on September 21st and 22nd, was noteworthy because of its bringing together both white and colored leaders to study the possibilities of larger cooperation. The conference had further significance be-

cause of its nation-wide scope, both the South and the North being well represented on the program and among the delegates. It was held under the auspices of the Commission on the Church and Race Relations of the Federal Council of Churches, the Council of Women for Home Missions, and the National Board of the Y. W. C. A. Delegates from church groups of many denominations and organizations were in attendance, and topics bearing on interracial conditions and their interest for women's groups active in local communities were discussed in open forum. The primary object of the gathering had been announced as "to enlarge the scope of interracial thinking and to enlist the women of the churches in a more active way in plans and programs for the improvement of relations between white and colored groups in America."

#### LATIN AMERICA

#### The Bible in the West Indies

SPECIAL effort has been made in A the West Indies to find out what the upper classes think of the Bible, and to let them know the work the American Bible Society is doing among the Latin-American people. To attain this end, the Secretary visited Masonic lodges, educational centers, commercial and recreational clubs and political organizations. More than half of the lodges secured Bibles for their temples, and two thirds of them agreed that the distribution of the Bible strengthened the feeling of liberty in Spanish America. The majority of the teachers in more than half of the educational centers admitted the usefulness of the Bible; while a few stated they considered it very harmful to what they called the "true emancipation of conscience." Of thirty-two commercial and sport clubs, seventeen bought Bibles for their libraries, and their members thought it desirable that the Bibles should be circulated and taught.

#### Mexican Church and Women

■ ISS REBECCA J. PARKER, of M the American Friends Mission in Mexico, reports: "We hear very little of any religious strife in Tamaulipas. It is mostly Catholic women who are missing the opportunity to attend mass. The great majority of the men are indifferent or frankly opposed to the Catholic priests. The money collected in fees before abandoning their churches was The civil marriage cereenormous. mony is the only one recognized by law and the cost is slight, and in some states is free. But the church does not recognize the civil ceremony as valid and discourages their members from complying with it, at the same time refusing to lower their fees for the poorer classes, with the result that many simply dispense with any ceremony at all. The Government has seen to it that the churches remain open in charge of a citizens' committee, so that the people may go and worship, even if there is no priest to say mass and hear confessions. Our own services and those of all other Protestant churches have continued without interruption or molestation."

# Chilean Tithers

**R**EV. JESSE S. SMITH, American Presbyterian missionary in Santiago, Chile, tells of a small group of believers, who, he says, "about four years ago organized themselves into what they called the First National Evangelical Church. There were only about a dozen of them in the first place, but they kept faithfully together. Some of them had been enthusiastic over the idea of a National Chilean Evangelical Church and they thought that this was the way to start There were several choice spirits it. among them and one of the principles they laid down was that each member should be a tither, so they all gave to the work with open hand and heart. In this way they were able to begin the purchase of a piece of ground on the installment plan and even to begin a building of which

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they have three sides enclosed with cement walls. . . They now wish their property to be registered under the Union Evangelica (the corporate name of the Presbyterian Mission in Chile), and ask that we undertake the direction of the work that they have undertaken to do alone for so long a time."

# Bolivia's Need of the Gospel

**INDER** the auspices of the Canadian Baptist missionaries Rev. H. Strachan, accompanied by Juan Vareto, a famous Argentinian Baptist preacher, has been conducting an evangelistic campaign throughout all the large centers of population in Bolivia. The Latin American Evangelist says of the need for such work: "There are almost insurmountable material obstacles in Bolivia militating tremendously against the progress of the Gospel, not the least of them being a caste system which is almost as rigid and exclusive as that in India.....Who can say which class has the greater soul need-the Indians, the degraded Cholo class, or the proud whites?"

#### Itinerating in Southern Brazil

 $\mathbf{T}_{\mathrm{Protestant}}^{\mathrm{HE}}$  missionary archdeacon of the Protestant Episcopal Church in this part of Brazil, Rev. Americo V. Cabral, travels over a wide tract of country on horseback. It is a pastoral region, rather sparsely settled, spoken of as the "Serra." He finds a population largely composed of the oldest settlers in the country, very simple in their customs and manner of life, much neglected religiously and so very ready to hear the Gospel. He has established little groups all through this section, which meet regularly for Bible reading and study, according to a well-ordered plan and under the leadership either of a catechist or a teacher. At regular intervals he goes over the field, visiting each little congregation, catechising the children, testing the progress of the adults, and giving special directions to his helpers. The results have

been most gratifying. The "Serrano" has proved himself capable of a very manly, simple Christian faith; and the invariable results of the knowledge of God's Word and of faith in Christ as the only Saviour are evident in the personal character and changed social condition of the people.

#### EUROPE

## Scotch Church and Local Option

THOSE who remember the early days of the prohibition movement in the United States see history repeating itself when the Record of the United Free Church of Scotland devotes its leading editorial in October to the forthcoming vote on local op-tion, which it calls "the most important matter before the Church." It quotes with approval the advice of Professor Robertson, of Aberdeen, that people "should vote as they pray," and says: "The Church and the liquor interest stand resolutely opposing each other. In financial resource, in the art of appeal to selfindulgence and prejudice, and in the power conferred by vested interest, the liquor trade is infinitely the stronger; the Church relies on spiritual passion, on moral persuasion, the appeal to conscience, to unselfishness, and self-sacrifice."

# Evangelicals Persecuted in Spain

WHILE Roman Catholics are appealing for relief from disabilities they are supposed to suffer in England, Evangelical Christendom reports "knowledge of gross intolerance of Protestantism in Spain, leading to persecution and punishment even for the singing of hymns in Protestant homes, and for preaching the Gospel or distributing leaflets of a purely religious character. In one place a splendid new mission hall cannot be opened, and altogether the situation in Spain gives rise to deep concern. In a letter to The Times the Rev. T. J. Pulvertaft states: 'Speakers have been forbidden to mention the Bible, or in any way to

criticize the Roman Church in their The papers have deleted addresses. all references to evangelical work in Spain, and even the speech of the Cardinal Archbishop of Toledo eulogizing American religious liberty has been suppressed. The authorities, in reply to a protest, openly state they are determined to curtail evangelical propaganda.' We must wait upon events in Spain, but those who know best the conditions are most anxious concerning the future of even limited religious liberty."

## **Protestants in Czecho-Slovakia**

THE past summer, according to the London Christian, "has marked an epoch in the history of the Czechbrethren Evangelical Church of Czechoslovakia. That church, persecuted and crushed three centuries ago. has of late risen to new life. With 150,000 accessions from Roman Catholic ranks, a large percentage of whom are of the peasant and the laboring class, it became imperative to enlarge the scope of the work to a scale unthought of heretofore. Stormed as she was from all corners by appeals for the erection of places of worship and more workers, the Church laid out her program, not according to her own ability, but according to God's ability, and purchased from the Government 600 acres of ground and buildings capable of housing about 1,500 persons. Thus the plan of uniting all the agencies of relief-represented in the homes, hospitals, orphanages, summer camps, etc.--has been consummated, and the property (including the main building, with a capacity of 500 inmates), was dedicated."

# Student Ideals in Baltic States

EEPLY suggestive of the new conditions among the young Baltic republics, carved out of the old Russian Empire during the revolution, is that the students in the universities of those countries are taking a positive stand against drink and the drink traditions of the past.

Under the new ideal of nationalism and its first realization, they are laying deep and firm foundations for a future type of society, in their vigorous little republics, that shall be free from alcoholic drink. With extraordinary cooperation on the part of the organized student bodies of the universities and technical schools of Esthonia and the other new states of that section, the International Student Anti-Alcohol Conference was held at Tartu, Esthonia, the last week of July. Tartu is one of the oldest universities of the world, founded in. 1632. It was reorganized and modernized in 1918, and has now an enrolment of 5,000—American Friend.

## Swedish Baptist Missions

THOUGH the first Baptist church in Sweden was organized as recently as 1848, there are now in foreign lands one hundred missionaries directly representing Swedish Baptists, in addition to others who, Baptists in conviction, are associated with interdenominational societies in the work abroad. There are also twelve missionaries in various parts of Europe-Finland, Russia, Esthonia and Spain—and two in Siberia, who are supported, in whole or in part, by the Swedish churches. Direct missionary work abroad was instituted in 1891, when Charles Vingren was designated for China. In the following year the missionary impulse set apart E. V. Sjöblom for Congo. But before that missionary contributions were made quite early in Swedish Baptist history, some gifts being sent to the Basel Mission and some to the American Baptist Union. "Looking back today over little longer than one generation," says the English Bap-tist Missionary Herald, "the churches can rejoice in the signal success of their adventures overseas."

## AFRICA

### **Evangelism in Nile Villages**

A LITTLE group of Egyptian Christians have since 1921 been

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carrying on evangelistic work in the villages along the Nile. Blessed Be Egypt quotes the following from a report by one of them: "In one village we had two or three meetings in the streets, and there was strong opposition. They cursed us and cursed Christ. Never before have we heard Christ's name so blasphemed. They threatened to kill us if we did not go away. Even the guards of the village were bitter in their opposition to us. But we were able, in spite of all, to give the message in full, and every now and then there would be a few minutes of quiet, and then the rage of Satan would break forth again. We left the village with the whole population following us; so we know all heard the Gospel."

## Psalms Set to African Music

RS. D. S. OYLER, of the United M Bresbyterian Mission in the Sudan writes: "This week the strongest worker we have, who, by the way, is one of our washboys, came in with a smiling face, and asked me to try to goic (literally 'strike') a new 'song He said that his insides of God.' knew one which he thought would be popular. We worked together Monday afternoon and set the 92nd Psalm to the melody which he sang over and over again. This afternoon he and I sang it to the men who came for the meeting, and they made only one small change in wording, which, however, did not change the meaning. They were enthusiastic, and said it would 'walk.' The new song has two verses, and they almost learned it this afternoon. It is really wonderful how quickly they commit a new Psalm to memory. This past year it has been a rare privilege to teach the Christians seventeen new Psalms, and this one will make the eighteenth. These songs are sung from Dan to Beersheba in the Shulla country."

# **Prayers of Former Cannibals**

**R**EV. J. S. HALL and another representative of the Sudan Interior Mission have been at work since

1916 among a pagan tribe in Nigeria, who were cannibals when they went to them. Mr. Hall writes of some of "The the converts: Gospel has wrought wonders in the lives of these men, transforming them from creatures of the lowest moral standard into splendid workers for the cause of Christ. Perhaps their prayers best illustrate the depth of their spiritual experience. One man prayed in public: 'O God, Thou knowest how at the first approach of the white man, we feared to go near him. But as he drew us to him by his kindness, we dared and loved to sit at his feet and go on his errands. So as to Thee, O God. When we knew Thee not, we dared not approach Thee, but as Thou hast drawn us by manifold kindness, it has become our greatest joy to sit at Thy feet, hear Thy Word, and run on Thy behests.'"

# Winning Nigerian Moslems

**R**EV. H. G. D. MILLER, the first Hausa to be ordained to the ministry, writes of the preaching out of doors and in certain houses as among the most important work at Zaria, northern Nigeria. He says: "As I watch the audience in both services and how they listen to the Gospel, I am confident that the Cross must win the day. Whatever we may think of the difficulty of the work among the Moslems, the Gospel is gaining ground in their hearts as we never imagine. The mockers and those who put difficulties in our way of preaching the Gospel have now ceased to do so; the stone-throwers have also ceased and have acknowledged that Christianity is far the better religion, and that they are only holding to Mohammedanism because it is an inheritance from their forefathers. . . . Imagine every Sunday in the city of Zaria ten to fourteen Christians standing in a suitable place in the market, and by the time the reading of the Gospel is ended, 300 to 400 stand round the circle. Then one by one the arranged speakers step in and tell the people of

Jesus and His love. The service generally closes with a witness by a younger Christian."

## Industrial Exhibit in Uganda

A RCHDEACON MATHERS, in an article on industrial education in Uganda quoted in The Southern Workman, describes the successful training carried on in the boarding schools, but says the matter is much more difficult in the village schools. The annual exhibition is an event of great interest and is the incentive to many efforts by the day schools. Two days before it is to be held the schools begin bringing in their exhibits; on arrival each school receives its complement of marks, not only for the actual exhibits but also for its work in agriculture and any building the pupils have done with their own hands. Each district has its own place allotted to it and there the teachers arrange their exhibits quite creditably. Over three hundred schools were represented this year. After the opening ceremony, which included speeches by the Bishop and the Provincial Commissioner, the Europeans, of whom about thirty were present, went around and bought whatever they fancied. Then a drum was beaten and immediately the natives, to the number of about six thousand, swarmed in to make their purchases, quickly buying up everything that was left.

## African Boys Learn Trades

**F** ROM Angola, West Africa, Dr. W. C. Bell reports on the industrial work at Bailundo: "Our station is a hive of industry. We only wish there were more time to be given to the various activities, and a larger force to direct them. The boys were divided into groups covering field work, cleaning, repairs, carpentry, tailoring, etc., rotating every four weeks. This gave opportunity for most everyone to try his hand at most everything. From a field close at hand, bought for \$1.50, the boys raised 45 tins of nice beans, and the standing corn yet to be harvested gives promise of a good yield. It was hard to keep back the applicants for the tailoring class, and no one missed a day. Another year we hope to increase our equipment in order to give more attention to this trade. Scores of trousers, coats, shirts, etc., were made following the preliminary instruction in hand work. The fact of having a most excellent instructor made the teaching very effective. Likewise in the carpentry shop it was exhilarating to see the enthusiasm and interest manifested."

#### "The Real Book of the Tribe"

THIS is the place of the New Testa-ment, says Rev. W. Millman, of the English Baptist Missionary Society, among the people at Yakusu, on the upper Congo, who were cannibals when he went to them twenty vears ago. He says: "For some time it has been our rule that applicants for baptism must first buy a New Testament and know how to read it and be prepared to be examined on the gospel story. Now our edition has all been sold out, and we are waiting for a new one. To many of our people the Testament is a daily compan-At present it is the one real ion. book of the tribe. Men take it with them on their journeys and women on their visits to their relatives. . . . Thank God for that. For the future holds great temptation and trial for them, the land is slowly and surely slipping into the great commercial machine of the white races."

## A Kuruman Evangelistic Campaign

S EVERAL African Christians in Kuruman, British Bechuanaland, have been engaging in earnest evangelistic work. Rev. Mr. Jennings, of the London Missionary Society, writes of a campaign which they recently carried on alone in a market town seventy miles from Kuruman: "From every point of view it was a glorious success. The people evangelized were those who had been cut off from any organized Christian influence for many years, and a new generation had grown up in conditions far worse than their parents. Each party had wonderful stories to tell of the success of their appeals to the people for personal surrender to Jesus as their Lord and Saviour, and it was obvious that they themselves had undoubtedly benefited by their efforts on behalf of others. All together the campaign added over two hundred converts to the catechumenate."

## A Malagasy Christian Paper

THE sixtieth anniversary of the founding of the monthly magazine, Teny Soa (Good Words), published by the London Missionary Society in Madagascar has recently been celebrated. H. A. Ridgewell writes of the paper: "For the first five years only Europeans wrote its articles; today it has a European and a native editor, and most of its articles are written or translated by natives. The first issues gave a very liberal and assorted fare, including articles on The Steam Engine, Jerusalem, Astronomy, The Seasons, etc. Today we are under tribute to Drs. Fosdick, Morrison, David Smith, and many others whose names are household names in England. We repeatedly translate their articles in addition to printing native articles on a wide range of subjects. A section is devoted to world events, where the achievements of science and the doings of the League of Nations find a place. We strive to save the Malagasy from insularity. We issue well over 4,000 each month, and as each copy has at least two or more readers, one computes that something like 10,-000 of our native Christians scan its pages regularly every month."

# THE NEAR EAST Earthquake in Armenia

THE city of Leninakan (formerly Alexandropol, with 40,000 inhabitants), which was the center of the destructive earthquake in Armenia last month, is the great Near East Relief orphanage center, where more than 9,000 children are under the supervision and care of twenty-three American directors, teachers, doctors, nurses, etc. The buildings, formerly Russian army barracks, were so damaged by the earthquake they have had to be abandoned, at least temporarily, and the children and American workers are sleeping out of doors, as are the people of the many destroyed villages in the district. Some 400 people are reported killed as a result of the earthquakes but none of the Near East Relief workers or their wards were injured.

The Armenian Government Relief Commission is endeavoring to meet the situation, and help is received from outside, yet the disaster is so great that help from other sources is urgently needed.

After a survey of the devasted district (where 100,000 are reported homeless), the American relief workers cabled to Near East Relief an urgent appeal for:

1. One hundred and twenty-five thousand dollars for sheltering, feeding and clothing 1,800 village children, ages two to twelve years, November through June, either using present orphanage centers or establishing housing units in various villages.

2. Fifty thousand dollars' worth old elothes actual distribution villagers' children.

3. Fifty thousand dollars to continue handling hospitalization and medical needs of Leninakan district, which work has fallen upon Near East Relief because the government medical building destroyed.

4. Twenty-five thousand dollars' worth blankets distribution villages' townspeeple. 5. Fifty thousand dollars additional for various individual or special needs through the winter months.

#### Armenian Bibles Wearing Out

THE American Bible Society reports that, owing to governmental restrictions against the importation of Scriptures, the Armenians have been unable to secure any new Bibles for more than five years. The present supply is almost exhausted. An attempt to send Bibles from the outside would only "result in a bonfire," declares the Society's correspondent. The American Bible Society has tried

repeatedly to send Scriptures to these Christian people, but in each case the attempt has been defeated by the strong opposition of the Government. The Soviet Government has recently given permission to have the Bible printed and circulated in Russia in the Russian language, but this permission does not benefit the people The Sowho know only Armenian. ciety has been the only source of supply for Scriptures in the modern Armenian language, as it owns the plates from which these Scriptures are printed at the American Press, Beirut, Syria.

#### Scottish Seminary for Palestine

AN ARTICLE in a Boston news-paper, quoted by the Presbyterian Magazine, states that the Church of Scotland and the United Free Church have joined to establish in Jerusalem a Presbyterian theological seminary, and have formally invited Presbyterian and Reformed churches of the United States to share in the advantage, at least to such extent as there may be accommodations. It is understood that at least one American Presbyterian body has accepted the invitation. Generations ago the Scots established seminaries in Paris and Rome because they realized their own country to be too small to afford adequate experience and training for their ministers. Years ago they closed these institutions, however, and had sought to establish a seminary in Palestine, but were prevented by the Turks. Now under a British mandate the way is open to them.

# God's Word at Work in Persia

THERE is a remarkable movement going on at Isfahan, in the Persia Mission of the Church Missionary Society today. The Bishop in Persia says that it is only a "movement" at present—a mere ripple on the surface as compared with the mass movements in other countries—but that he cannot remain blind to its significance. He asks: "What means the sale of thousands of portions of

Scriptures in this land? Over 20,-000 portions are sold every year. Why is it that when I called on a mullah recently he produced a Bible from under the cushion on which he was reading? Why does the driver of a post wagon, when I asked to have prayer every morning before starting the journey, produce from his satchel a portion of the Scriptures? Why does a sayyid come and confess his faith to me in private, and say that it is because he has hundreds of relatives among the Ulema that he cannot confess it publicly? Why can we, with hardly any effort, get 1,000 Moslems to come to hear the preaching of the Gospel on Christmas Day or Good Friday? Why do Persian men sit with tears running down their faces as they hear the story of the Cross?"

#### INDIA AND SIAM

# Race Lines Breaking Down

'N THESE days of communal I riots it is interesting to see how the differences almost cease to exist inside our compound," writes Mrs. Evan Rees, an English Congregationalist missionary in Calcutta. "Several Bible lessons, stories like the Good Samaritan, gave an opportunity Sunday school and morning in prayers to speak of Christ's attitude and teaching on racial and religious The other distinctions. day our Hindu durwan, who was much afraid of Moslems in the mass during the riots, brought in an old Moslem to the office to ask for a loan, as his house had fallen down during the floods last week. The other evening at our prayers there knelt side by side, John, the son of our cook—a so-called Christian-the son of our Hindu durwan, the little Moslem boy above mentioned, and a fourth—a Hindu I believe."

#### Gandhi's Views on Sacred Books

ANSWERING an inquiry from a correspondent as to why he reads the Bible and not the Gita to the students in the Gujerat National College, Gandhi replied, as quoted in

The Christian Patriot: "I must give preference to that which the boys lawfully want, over what I or others may desire. When they invited me to give them an hour per week, I gave them the choice between reading the Gita, Tulsidas's Ramayana and answering questions. By a majority of votes the students decided to have the New Testament and questions and answers. They have every right to read the Bible or to have it read to them. I hold that it is the duty of every cultured man or woman to read other Scriptures sympathetically than our own. For myself, I regard my study of and reverence for the Bible, the Koran and other Scriptures to be wholly consistent with my claim to be a staunch Sanatani Hindu. The charge of being a Christian is not There is nothing in the world new. that would keep me from professing Christianity or any other faith, the moment I felt the truth of and the need for it. Let me own this, that, if I could call myself, say a Christian or Mohammedan, with my own interpretation of the Bible or the Koran, I should not hesitate to call myself either, for then the Hindu, Christian or Moslem would be synonymous terms."

#### Brahmin Serves an Outcaste

THE home for lepers in Dichpalli, Central India, originated, says L Central India, originated, says Rev. G. M. Kerr, "in the heart of a devout Hindu who is still one of its best helpers. He came to us, years ago, saying, 'What Krishna cannot do, Christ can,' and besought us to build a shelter for these pitiable sufferers....The inmates catch the spirit of the place. One day, to our utter amazement, we found one of them, a Brahmin of high family, a cultured university man, scrubbing the back of a Madiga, a leather worker, the worst of the outcastes. Our surprise at seeing one of India's demi-gods engaged in such menial service was countered by his feeling almost of resentment. 'Why need you be surprised, sir?' he said. "These English ladies render such service for me and such as me. Why should not I serve my brother?"

#### Hospital an Example of Service

THE missionary hospital in India has an unique value, says Albert E. Moore, M.D., English Baptist missionary in Palwal, North India: "The days of blasphemy, scorn and sneers are largely over, and India is awakening to the supreme beauty of Christ and all He signifies. There is a wonderful growth of the spirit of service which is manifested in the highest degree in a mission hospital. The people stand around and watch loathsome sores being dressed, pariah and Brahmin receiving equal attention; they watch minor operations being performed, and the consequent relief of pain; they hear no demand for money, and they hear the reason for it all in the evangelist's address. A striking corroboration of this aspect of medical missions is given in a letter from the Chief Magistrate of the District, who wrote to me: 'India is now beginning to wake up, and now is the time when clean, self-sacrificing, unselfish work like that of your Mission can be of infinite value in setting a standard for the people.'"

#### Children Found in Wolf's Den

**B**ISHOP PAKENHAM WALSH, of Bishon's College in Celoutte of Bishop's College in Calcutta, relates that about the end of August, while visiting Rev. Jal Singh's orphanage at Midnapur Mr. Singh recounted how he discovered the "wolf girls." In a distant part of his district not long before the villagers pointed out to him a path they avoided because it was haunted by demons. Investigation revealed a wolf den in which there were several wolf cubs and two girls, about two and eight years of age, both exceedingly fierce, running on all fours, uttering guttural barks and living like wolves. The supposition was that they were abandoned as babies by their mother or mothers and were found and adopted by the she-wolf.

With much difficulty, the children were rescued but the younger died soon afterward. The elder child survived and is now at the orphanage.

#### Hindu Anti-Christian Society

**R**EV. A. L. WILEY, of Ratnagiri, India, reports: "There is an organized effort all over India, to fight Christianity. An organization, called the Maha Sabha (Great Society), has been called into existence, with one main object of taking back into caste, Christians, Mohammedans and others who have left Hinduism. Ratnagiri is a chief center of this organization. In May one of the young men whom we baptized and received into the Church last Christmas was publicly taken back into Hinduism, at a meeting of the Maha Sabha. He was given a position with a good salary. He never began his work and has requested us to take him back into the Church. But there is the brighter side. Several of our Christians have been approached with offers of money, if they would return to Hinduism, but have stood firm."

#### Indian Constable a "Seeker"

MISS CARRIE A. CLARK, who has been a member of the Punjab Mission of the American Presbyterian Church since 1895, writes in a recent letter: "Everywhere we go we find eager seekers after the truth, especially among the higher castes and Mohammedans. This, to me, is the most encouraging feature of the work, and a great change from what we used to see years ago. Sometimes, where we least expect it, there the Word of God finds lodgment. A short time ago we had difficulty about getting water in a certain village. and appealed to the chief magistrate of that district. He sent a constable out to see that the head man of the village attended to this duty in supplying our needs. He called to ask if we had been served by the watercarrier, and if there was any way in which he could help us further. Later, the Indian preacher came with

him to my tent, and after business matters were finished, the constable began asking questions about the nature of our work, our relation to the Government, etc., and soon he became much interested in the gospel message."

## Faithful to "Yesu Swami"

IN HYDERABAD, one of the most progressive native states in India, English Wesleyans have a successful mission. A recent report tells of seventy-five outcastes who had been baptized, and subsequently had suffered severe persecution by the castepeople of the village, but had stood firm for their new faith. The headman had tried to boycott them; they could obtain no salt or oil from the village shop; they could not find employment; their cattle were left tied up, not being allowed to graze on the village lands. Day after day the headman said to them, "Deny your Yesu Swami, pour filth on His name as you swear by the sacred rice to leave Him for ever, and I will see to your homes, your work and your comfort; refuse, and you shall have no lot in this village, or in any of the surrounding villages." But their faith was greater than the headman's patience. He found that he could not move these new Christians from the Way, and gave in as graciously as he could.

## CHINA AND TIBET Electric Light for Lhasa

THOUGH missionaries have been endeavoring for many years with almost no success to carry the light of the Gospel into Tibet a wireless dispatch to the New York *Times*, dated October 21st, announced that the palace of the Grand Lama of Tibet in Lhasa, the "Forbidden City," is now illuminated by electric lights. Across the Indian frontier Tibetan muleteers have brought the news that R. D. Ringang, a young Tibetan engineer and a Rugby graduate, has reached Lhasa with electrical equipment, and with the assistance of the "evil one"

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has succeeded in creating lights which outshine the sun and moon. Ringang some months ago was reported assassinated and his machinery destroyed while he was returning to Lhasa after studying the electrical works at Chelmsford with the manu-The latter said they had facturers. not heard from him, but expressed confidence that he had been able to overcome his obstacles.

#### The Name of Jesus in Tibet

THE Scripture Gift Mission in London recently received this letter from a missionary in West China: "Our evangelist and I were on a trip along the Tibetan border, holding meetings at different villages which we passed through, when one evening a man came to us asking us to tell him about the only true God. We told him the old, old story, and he was so touched at the wonderful love of God that he stayed with us until nearly midnight asking ques-We gave him some of your tions. Scripture portions, with which he was very pleased, and regarded them as great treasure. As he went away he was repeating over and over again 'Ie-su! Ie-su! Ie-su.' He had never heard the name of Jesus before, and did not want to forget it. In the morning, before it was light, he came again, asking us if he was saying Jesus rightly. There are hundreds of people as eager for the Gospel as this man is among the Lisu tribes, and if we could only get leaflets for them, it would not mean that only one man would believe, but that village after village would destroy their idols, believe on the Lord, and become very earnest Christians.

#### **Careers** for Chinese Women

HIGHER proportion of educated A women in China take up careers after marriage than in the United States in the opinion of Miss Mildred K. Magers, dean of women at Lingnan University (formerly Canton Christian College). She says: "Such a small percentage of Chinese women

have an opportunity to secure a university education that those who do feel a social obligation to use it, while absence of the servant problem in China tends to simplify the managing of a home and a job at the same time. Careers are limited to teaching, on the whole, though some women are entering journalism, a few wish to study law and a limited number who have sufficient means for long training are studying medicine. The Canton Women's Medical College has more students than it can take care of and there are endless possibilities for women doctors in China because of the traditional seclusion of woman. Public health nursing is in its infancy and nursing is being recognized as a profession for women. The School for Nurses, run in connec-tion with the Canton Woman's Hospital and Medical School, is always filled to capacity."

#### **Peking Workmen Evangelists**

ONE method by which American missionaries in Peking are trying, as one of them puts it, "to build an economic foundation under the Church," is an iron and plumbing shop in connection with the boys' school. Recently this shop elected a committee of four men to teach and preach to workmen for a month and to get work started which all the Christians in this shop would continue in the spare time, at nights and on Sundays, when it was once going. Rev. John D. Hayes took charge of this work and under his direction a Chinese engineer led the band into various shops in the city, preaching, teaching the Bible, distributing tracts and Bible pictures and texts, teaching the thousand characters, giving talks on sanitation and the like. It is hoped that in time at least four of the Christian shop men may be kept in educational and evangelistic work among the other shops.

# "Friendship Village" in Shanghai

LOYD BALDERSTON, under the L auspices of the American Friends

Service Committee, recently spent several months in China. In going through the congested section of the city of Shanghai he was depressed by the scenes of privation and misery that were so evident. Remembering the Friendship Village which had been erected by Friends in Tokyo following the Japanese earthquake and fire, the project of a more permanent village of that nature in Shanghai appealed to him strongly; a village that would serve as an object lesson and an inspiration to the Chinese people. In order to carry out the plan, which has been heartily approved by the Friends Committee, an association of representative native and foreign business men has been formed under the direction of the Shanghai Y. M. C. A. About an acre of ground is being secured in the heart of Pootung, one of the growing industrial districts oť greater Shanghai.

## Students Open Bible Schools

N SPITE of all the anti-Christian agitation in China last year the Christian work at Soochow Academy. conducted by the Protestant Episcopal Church, has gone on in some respects more strongly than in a normal year. Seventeen students were confirmed and  $\mathbf{sixteen}$ baptized. Groups of students used part of the summer holiday by opening ten summer vacation Bible schools in the various cities from which they came. In order to raise money to meet the expenses of these vacation schools about two-thirds of the student body went on chuh-soo diet, that is, gave up all meat, during all of the last month in school; and put the sum obtained, about \$50.00, into the summer school funds. The Spirit of Missions reports that 150 students applied for entrance for the new academic year, with only 60 vacancies available.

## Nanking Bible Training School

THIS Evangelical Bible School was established about ten years ago and has been growing in size and in

influence. It has now five buildings and in the past two years has graduated seventy students who have gone to all parts of China, well trained in a practical knowledge of the Bible, as the Word of God. In one town where there was a school with a strong anti-Christian feeling, a graduate for two weeks conducted meetings which completely transformed the spirit of the school and out of one hundred and seventy students, all but seventeen confessed Christ. Other graduates of the Nanking School go out to hold meetings, teach Bible classes, visit homes, conduct children's services and distribute the Scriptures.

An additional dormitory is greatly needed for the school. It is suggested that daughters make gifts to put up the building in memory of their Christian mothers.

A "Christian Fundamentals" Mission NEW mission, by this name has 🗂 been established with Rev. Walter Scott Elliot, of Kuling, China, as General Director, Dr. Roland V. Bingham, of Toronto, as Canadian Representative and Dr. David J. Burrell, of New York, as Advisor. Mr. Elliott writes that the aim of this mission is to unite, not to divide, The basis Christian workers. of unity is belief in the integrity of the Scriptures and in the deity of Christ. The mission plans to distribute Christian tracts in China. Mr. and Mrs. Elliot were formerly in Chungwe, Kansu, connected with the First Brethren Church Mission of Long Beach, California, and previous to that were in Changsha, Hunan, as agents of the American Bible Society. The American Secretary of the Mission is Dr. A. R. Covert, 204 W. Ocean Boulevard, Long Beach, California.

## JAPAN-KOREA

## **Japanese Students Abroad**

THE Japanese Students Christian Association in the United States publishes a bulletin, which in October

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gave the following information: "Of the two thousand or more students who have been sent abroad by the Ministry of Education during the past fifty years, 375 are still away. Of the latter number, 73 have been specializing in engineering, 59 in medical science, 41 in physical science, 79 in literature, 32 in economics, 42 in agriculture, 40 in jurisprudence, and 9 in other subjects. In all there have been 19 women students sent abroad, the custom of the Ministry of Education being to send about 150 instructors and students of government universities andcolleges each year. For that purpose the Ministry has appropriated 1,656,-000 yen during the year ending March 31, 1926. Germany has the largest number of these students with 89, while England has 49, France 48, America 35, Switzerland 9, Austria 5, China 4, Italy and Belgium 2 each, and Holland, Sweden, and Denmark 8 each. The remainder are on their way back to Japan."

## The Church in Rural Japan

**Q**ISHOP NAIDE, of Osaka, one of **D** the two first Japanese bishops of the Protestant Episcopal Church, is eager to take up the problem of rural work in his diocese. He says that he wants to send itinerant workers from village to village, to those who have returned home after being baptized elsewhere "and who have no Christian friends nor any opportunity of receiving the Holy Communion. Moreover, in order to discover Christians who have been lost sight of, and to sow new seeds of the Gospel, I should like also to send out a company of evangelists.... At the present time the churches in Japan are for the big towns and cities, and missions for the country places are almost forgotten. This country missionary work is the most difficult of all and takes a great deal of time, and it costs money to keep on sending people. It would be difficult to establish self-supporting churches, but if the work is done with patience it would be the foundation

of strong churches a hundred years hence."

## The Yoshiwara in Politics

THE efforts to combat licensed prostitution carried on by various Christian forces in Japan have contributed to make the question a political issue between the Conservative Party of Premier Wakatsuki and his former supporters, the "The True Friends Party." "The publicists of embattled partisans," savs these Time, "in their effort to cast blame for the Yoshiwara of Tokyo upon their opponents, have stirred the Japanese press to investigate the seat of responsibility for such places throughout the Empire. Dispatches reported last week that so many statesmen of both the government party and the opposition have been found to hold a direct financial interest not only in *geisha*-houses but in resorts of the lowest type that the whole issue seems likely to be dropped by both sides as too inflammable. Director of the Police Matsumura of Tokyo, interviewed, said: 'Of course the Yoshiwara will be closed some. time or other, sooner or later.' "

#### A Funeral Brings the Gospel

THE following story of a Japanese I naval officer who became an earnest Christian through the influence of some American missionaries while he was stationed in the Caroline Islands, is told in The Christian Missionary, published in Dayton, Ohio: "Recently he and his family were visiting at his childhood home among the mountains, just beyond the eastern edge of this province. His sixyear-old daughter suddenly died there. The Buddhist family were at first horrified when the parents insisted on having a Christian funeral, -but they had to yield the point. But where could they get a minister? None had ever visited the vicinity, and there were no resident Christians. The father finally got in touch with Rev. Tsujimura, by long-distance telephone, and engaged him to come and hold the service at the home.

It was not only the first Christian funeral, but also the first Christian meeting of any kind ever held in that region."

#### Japanese Christians in Korea

REV. R. E. MCALPINE, D.D., of the Southern Presbyterian Church, discusses in the Christian Observer some of the benefits which he thinks Japanese rule has brought to Korea, and goes on to describe the Japanese Presbytery of Chosen. He says: "The presbytery has been established a dozen years; it now has a dozen or more churches fully organized and self-sustaining, and as many more groups rapidly approaching full development. The twentyodd members of presbytery are a fine, efficient group of Christian workers, and their reports showed steady and solid progress. The church members in Kwangju include a judge of the local court, two heads of government departments, the chief of the penitentiary, railway station master, and several school teachers and business men......In addition to working with these churches I have tried to seek out the Japanese in villages scattered everywhere, and offer the Though my days Gospel to them. have been very limited, yet many experiences have been most encouraging."

## Needy Areas in Korea

**CO** MUCH has been said of the  $\mathcal{O}$  progress of Christianity in Korea that such a reminder as the following from Rev. Robert Knox, of the Southern Presbyterian Church, has in it an element of surprise. He says: "Occasionally one hears some one say that Korea is evangelized. We do thank God for what He has done in this land but let no one think the task complete. In going from one little church to another we itinerators pass hundreds of villages where there is not a single Christian, where the masses are devil worshipers, where women slave from morning till night without love or care for the husband who spends his money on his young

concubine, where the dying struggle against leaving a world of suffering for the great black fearful unknown, where mothers hang paper prayers over their gates in superstitious hope that the smallpox demon will spare the little ones, where the sorceress is called in to scare away cholera, where little children go blind from preventable conditions and the sick languish wholly uncared for. The burden, ravages, hopelessness and darkness of sin are evident on every hand."

## Women Pledge Preaching Days

THAT Korea Christians tithe their time as well as their money is a fact well known to readers of the RE-VIEW. Miss Olga C. Johnson, of Chungju, tells how generously certain Christian women give their time to the Lord. She says: "At the women's general Bible class held once a year for the city and country the attendance was about the same as last year, 170. During the evangelistic meetings held each evening of ninedays, eighteen the women pledged their faith in Christ. These were personally followed up in their homes. A 'collection of days' was taken and thirty-five women pledged 380 days of preaching in their own or neighboring villages. During the class I enjoyed teaching portions of Leviticus. The women declared that if sacrificing to their ancestors had as much meaning as the Jewish sacrifices they would not feel so badly over the money and effort wasted during their non-Christian days."

## ISLANDS OF THE SEA Filipino Students Accept Christ

S ILLIMAN Institute, at Dumaguete, on the Island of Negros, was recently described by a visiting educational commission as "the most influential Protestant institution of higher learning in the Philippines." One form of the influence which it exerts is shown in the following account by Mrs. C. A. Glunz of what she calls "the first life work conference held in Dumaguete." She says: "Rev. Donato Galia and Rev. Proculo

Rodriquez, both Silliman graduates, came back to assist in the week's meetings. It was a real joy to have them with us and to have them give their own experiences to the students. The town chapel was crowded every evening with about four hundred students, and many students had personal interviews with our visitors. Fifteen cards were signed for fulltime Christian service, while many others signed cards signifying their willingness to let the Master have His way in their lives. Following these meetings we had the last Decision Day service for the school year and twenty-eight stood up and accepted Christ."

## Light Breaks in New Guinea

**R**EV. F. W. WALKER, of the New Guinea Evangelization Society, writes: "A great change is taking place in Papua which is full of prom-In the neighborhood of Kwato ise. the old apathy and dull indifference are things of the past. Natives will walk eight, ten, and even fifteen miles to listen to preaching which formerly they would not go to the other end of the village to hear. Many say quite frankly that they are sick and tired of their old heathen ways. Native public opinion is beginning to recognize the claims of the teaching of Christ, and there is a very general and pronounced desire to learn the Way of Life. Perhaps the most hopeful indication of this change is shown in the eagerness of the children to come to school. To be convinced of this you have only to watch the children streaming over from the adjacent Island of Logea to Kwato regularly five days in the week."

#### Work for the Blind

USTRALIA is the headquarters of A a "Mission to the Blind in Heathen and Bible Lands." It was founded by the late Robert A. Byers and its present organizing secretary is Miss Muriel Leighton (102 Union Street, Windsor, Victoria). This society cooperates with other bodies who are helping the blind in all lands.

In Egypt, Mr. Gindhi, a blind Christian, has been teaching a number of blind students in El Azhar University, Cairo. Together they have been studying the Bible in braille for nearly two years. Some have taken the braille Bibles back with them to their villages.

This society aims also to rescue blind children, to support blind evangelists and Bible women, home teachers and masseurs and to publish the Scriptures for the blind. One of the blind evangelists is now working in the hospital at Nazareth, Palestine.

#### New Zealand Sunday-Schools

HE churches of Auckland are evincing a keen desire to build up religious educational work. Conferences of youth workers are becoming popular and profitable. Earnest attention is being given to the problem of training teachers. New Zealand is particularly fortunate in having a very effective and well-organized Bible class movement to which the churches look for leaders. Students in theological colleges are now studying religious pedagogy and doing practical Sunday-school work.

#### FOREIGN MISSIONS IN BATTLE ARRAY

An endless line of splendor, These troops with heaven for home, With creeds they go from Scotland, With incense go from Rome. These, in the name of Jesus, Against the dark gods stand. They gird the earth with valor, They heed their King's command. Onward the line advances. Shaking the hills with power, Slaying the hidden demons,

- The lions that devour.
- No bloodshed in the wrestling,-But souls new-born arise-
- The nations growing kinder,
- The child-hearts growing wise.
- What is the final ending? The issue, can we know?
- Will Christ outlive Mohammed ? Will Kali's Altar go?
- This is our faith tremendous,-
- Our wild hope, who shall scorn,-That in the name of Jesus
- The world shall be reborn!
- -From Collected Poems of Vachel Lindsay. (Macmillan.)



Any books mentioned in these columns will be forwarded by us on receipt of price.---THE REVIEW.

**A Tibetan on Tibet:** Being the Travels and Observations of Paul Sherap, of Tachienlu, By G. A. Combe. 8 vo. 10s. T. Fisher Unwin. London. 1926.

When, in 1850, the Catholic missionary, Abbé Huc, gave the world an intimate account of his famous journey through Tibet and his nearly nine-months' stay in the capital, Lhasa, its vivid though unscientific record deeply interested Occidentals this unknown "Roof of the in World." Here we have another record of years of travel and residence in that country, told to a competent English scholar and student of Tibetan Buddhism-often called Lamaism. Sir Charles Bell, himself resident at Lhasa nearly a year and one of our foremost authorities on things Tibetan, of the says narrator. "We are introduced to a Sherap: Tibetan, who runs away from home when still a young boy, and travels day after day, month after month, across the difficult mountain land, attaching himself first to one party and then to another. Like many of his race he has a quick, receptive mind, and his account of what he sees and feels and does, shows us Tibet from the inside. It reproduces the Tibetan atmosphere with simplicity and charm." As a later convert to Christianity, his views of Tibetan religion do not represent his own beliefs, yet Paul Sherap describes manners and rites with entire impartiality, and when he gives views of his guide in pilgrimages as far south as Budhgaya in India and for two years all over Tibet, we get that devout Buddhist's reactions to sites and rites devoutly believed in. Readers of Mareo Polo's Chinese journeys will find in Sherap's style almost a reproduction of Marco's, so simple and

circumstantial is it—indeed, often wearisomely meticulous.

The reader will not find anything more of things Tibetan to ask questions about after reading this volume. Behind the scenes always, and realizing what a foreigner wishes to know about his hermit fatherland, our Tibetan gives a moving picture of this land of snows and summer pasture land, of wandering lamas and lamaseries and holy places of Tibet, including the most sacred capital, While Lamaism is not dis-Lhasa. cussed connectedly, here will be found a multitude of sketches of sections taken one by one as Sherap travels about.

To add to the value of the volume, Mr. Combe contributes an abundance of footnotes, made the more valuable by the help of missionaries who know the Tibetan borders from years of residence and study, Mr. Edgar being the most valued of all. His own opening chapter upon aspects of Buddhism and the final chapter giving an account of the "Mystery Play of Tibet," lasting two days with eleven acts, are of themselves highly interesting and informative. H. P. B.

World-Wide Moravian Missions. Adolph Schulze and S. H. Gapp. 163 pp. \$1.35 and \$1.75 postpaid. The Comenius Press, Bethlehem, Pa., 1926.

Two hundred years of Moravian Christian missions, graphically described here in picture and story, are, for the most part, years of pioneering in the most difficult fields. The Moravians have set an example to other Christian bodies by their devotion of life and substance, by their love and faith and obedience. This popular narrative tells of the early days of the Church under the leader-993 ship of Count von Zinzendorf and the subsequent mission work in Greenland, Labrador, Alaska, among American Indians, in the West Indies, in Nicaragua, Dutch Guiana, South and Central Africa, on the borders of Tibet, in Australia and among lepers. Everywhere the labors of these missionaries have been marked by unswerving faith and self-denying love. Two hundred illustrations help to make the narrative realistic.

A Great Emancipation: A Missionary Survey of Nyasaland, Central Africa. World Dominion Survey Series. Wm. J. W. Roome. Map and Statistics. 64 pp. Is. World Dominion Press. London. 1926.

Nyasaland is the scene of a part of David Livingstone's travels, of the work of Dr. Robert Laws, Donald Fraser and other well-known Scotch Presbyterian missionaries. The story of the advance of the cross is a wonderful record of heroic adventure and the results are inspiring. Now the the Britist Universities Mission, United Free Church of Scotland, the Church of Scotland Mission, the Dutch Reformed Church (of South Africa), the South Africa General Mission. the Seventh Day Adventists, the Zambesi Industrial Mission, the Nyasa Mission and the Baptist Industrial Mission (of England), are all working there in forty main stations and 1,923 outstations with 305 In fifty European missionaries. years evangelical converts have been gathered to the number of over 50,-000 and about 300,000 patients are treated yearly. The Protestant mission schools have 106,000 pupils and Roman Catholic schools report 27,-000. The map in this pamphlet is exceptionally clear and comprehensive.

This Believing World. Lewis Browne. Illus. 8 vo. 347 pp. \$3.50. New York. 1926.

From the naturalistic standpoint, Dr. Browne (a modern Jewish rabbi) describes the great religions of the world. He dedicates the book to H.

G. Wells, with whose views he is evidently in sympathy. The author tries in vain to answer the questions: "What is this thing we call religion? Whence did it come and why and how? Whither is it going?" Dr. Browne endeavors to prove

Dr. Browne endeavors to prove that all religious belief has evolved from fear, from superstition, from the practice of magic and an effort to curry favor with or to appease the wrath of unseen forces. He believes that all religion is good and has brought many blessings to society, generally promoting morality and stimulating art.

Christians  $\operatorname{cannot}$ accept Dr. Browne's story of the rise and power of Christianity, for he makes positive statements without giving evidence to establish their truth. For example, he says that Jesus was born in Nazareth and that the record of His life in the gospels is no more to be relied upon than the legends of Zoroaster. He looks upon Jesus as only a sincere but mistaken Jewish "prophet." If Dr. Browne is as unreliable in his description of other religions as in his outline of Christian history, his book contains much "fiction." Jesus' miracles of healing are classed with those wrought by the dances and incantations of "medicine men;" although he acknowledges that Jesus was an extraordinary personality, not understood by any of His devotees, ancient or modern. Dr. Browne, without reason, declares that Jesus tried in vain to escape from death. The disciples are looked upon as self-deceived fanatics who told tales of the resurrection that deceived others-except Rabbi Browne! This explanation of how it all happened, and how Christianity has become the dominant religion, accepted by the most intelligent people of the age, somehow fails to convince.

What Is Faith? J. Gresham Machen. 12 mo. 251 pp. and Index, with list of Biblical passages quoted. \$1.75. New York. 1925.

This book sets forth luminously the author's conception of what it means

to believe on the Lord Jesus Christ "unto salvation." Much is frankly controversial and not a little is keenly critical. It would seem that conservative and liberal alike might agree to meet on the plane of such a pronouncement as this: "It is not as a quality of the soul that faith saves a man, but only as the establishment of contact with a real object of the faith. . . . The efficacy of faith then depends not upon the faith itself, considered as a psychological phenomenon, but upon the object of the faith, namely Christ."

It is useless to deny that there is a broad eclecticism which regards faith as a quality of the soul without respect to its object. Books like this recall us to the faith of our fathers, and to its ultimate object, the Person of Jesus Christ. The faith of our fathers, however, is not so simple a thing as some may imagine. Evangelical faith is not devoid of intellectual elements. Mr. Machen earnestly protests against the idea that there is necessarily any opposition between faith and knowledge. He pleads for a fuller knowledge of the Bible and especially of the New Testament. He is as earnest as John Wesley himself in defense of the doctrine of justification by faith. He would not object to the phrase, "justification by love," for he says, "That love alone (God's love for us), is the love that saves. And the means by which it saves is faith." Dr. Machen has a perpetual quarrel with those who regard conversion as an achievement rather than an experience. The experience follows the achievement. Those who find trouble in reconciling Paul's doctrine of faith and James's doctrine of works should read Dr. Machen's chapter on "Faith and Works."

Our brethren in Great Britain find it difficult to understand the intensity of Dr. Machen's book, at times approaching bitterness, as in his discussion of Dr. McGiffert's book, "The God of the Early Christians," provocative as that book may be. It has been more than a generation since the Church in England and Scotland was engaged in controversies similar to these which have raged so recently among us. We are not without some signs that the Church in America is within sight of calmer seas and milder skies. If representatives of liberalism are as loyal to the Person of Christ as is this representative of conservatism—and very many of them are—we shall yet find a way by which on other points than that of faith in Christ we shall "agree to differ and in all things resolve to love."

World Friendship Pictures—Set No. 1. Pictures of Moslem children. Four colored prints on still cardboard. 11 x 14 inches. 75 cents a set. Missionary Education Movement. New York. 1926.

These are designed for use with children in connection with the study of Moslem lands.

Scripture Calendars. 1927. Golden Grain, Golden Text, Daily Manna, Daily Meditation, Young Folks, Bible Almanac, Home Almanac, Daily Light. 1 shilling to 2 shillings each. Golden Grain Diary 1s 6d. Pickering and Inglis. Glasgow, Scotland.

These are attractive and helpful Scripture calendars with quotations from the most eminent spiritual Bible teachers and writers. They will bring blessing to many lives and many home circles. They make excellent Christmas and New Year gifts.

#### NEW BOOKS

- Ten Weeks with Chinese Bandits. Harvey J. Howard. 272 pp. \$3.00. Dodd, Mead & Co. New York. 1926.
- The New Japanese Womanhood. Allen K. Faust. 161 pp. \$1.50. George H. Doran Co. New York. 1926.
- Friends of the Caravan Trails. Elizabeth Harris. 127 pp. 50 cents. Presbyterian Board of Christian Education. Philadelphia. 1926.
- Musa, Son of Egypt. Mary Entwistle and Jeanette E. Perkins. 126 pp. 50 cents. Presbyterian Board of Christian Education. Philadelphia. 1926.
- Ecuador: A Story of Missionary Achievement. W. F. Jordan. 130 pp. \$1.50. Christian Alliance Publishing Co. New York. 1926.

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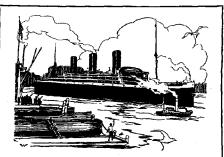
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# NEW BOOKS

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- Through Teakwood Windows. Ethel Cody Higginbottom. 129 pp. \$1.25. Fleming H. Revell Co. New York, 1926.
- The Truth About Mormonism. James H. Snowden. 363 pp. \$2.50. Westminster Press. Philadelphia. 1926.
- A Tibetan on Tibet. G. A. Combe. 199 pp. 10s. T. Fisher Unwin. London. 1926.
- Arthur Neve of Kashmir. A. P. Shepherd. 134 pp. 2s 6d. Church Missionary Soeisty. London. 1926.
- Our Missions in India (1834-1924). E. Morris Wherry. 356 pp. \$4.00. Stratford Co. Boston, 1926.
- Our Church Abroad: The Foreign Missions of the Lutheran Church in America. George Drach, Editor-in-chief. 258 pp. \$1.25. United Lutheran Publication House. Philadelphia. 1926.
- New Challenges to Faith. Sherwood Eddy. 236 pp. \$1.50. George H. Doran Co. New York. 1926.
- A Great Emancipation: A Missionary Survey of Nyasaland, Central Africa. World Dominion Survey Series. Wm. J. W. Roome. 64 pp. 1s. World Dominion Press. London. 1926.
- Map of Nyasaland Giving Missionary Survey. Mounted, 5s 6d. Unmounted, 3s. World Dominion Press. London, 1926.
- Nehemiah, the Builder—A Biblical Drama with Music. Eleanor Wood Whitman. 32 pp. 65 cents. Pilgrim Press. Boston. 1926.
- Christ in the Four Gospels. John H. Cable. 375 pp. \$2.00. Christian Alliance Publishing Co. New York. 1926.
- The Letters to the Seven Churches. Jno. Gibson Inkster. 83 pp. 75 cents. Christian Alliance Publishing Co. New York. 1926.
- Children's Dramatizations. Elizabeth Edland. 48 pp. 50 cents. Pilgrim Press. Boston. 1926.
- Ritual and Belief in Morocco. Edward Westermarck. 2 vols. Illus. 42s. Macmillan. London. 1925.
- The Peoples of Southern Nigeria: A Sketch of their History, Ethnology, and Languages, with an Abstract of the 1921 Census. P. Amaury Talbot. 4 vols. Vol. II--Ethnology. Illus. 423 pp. Vol. III--Ethnology. Illus. Loose Tables in cover. 425 to 977 pp. Vol. IV--Linguistics and Statistics. Appendices. 234 pp. 70s. Oxford University Press. London. 1926.
- Evolution in the Balances. Frank E. Allen. 191 pp. \$1.50. Fleming H. Revell Co. New York. 1926.



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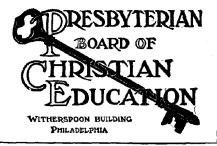
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