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*A Quarterly Review of current events, literature, and thought among Mohammedans and the progress of Christian Missions in Moslem lands.*

Edited by REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

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THE Moslem World was founded in 1911 to follow up the work of the Conference on evangelization of Moslems, held at Cairo in 1906 and at Lucknow in 1911. It is unique in its outlook, at once on phases and conditions of contemporary Islam, and on the missionary work of all sections of the Christian Church among Moslems. Under the expert editorship of Dr. SAMUEL M. ZWEMER it has secured the help of leading scholars in Britain and America and on the Continent, as well as of missionaries and travellers of many Churches and Nations. Its pages are a treasure house of information and thought on problems that engage the student and administrator at the home base and the missionary in the field, and neither can afford to be without it.

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## OBITUARY

REV. GEORGE F. HERRICK, D.D., missionary of the A. B. C. F. M. in Turkey for fifty-two years prior to his retirement in 1912, died in New York City October 28th, at the age of ninety-two.

\* \* \*

REV. DAVID D. FORSYTH, Secretary of the Board of Home Missions of the Methodist Episcopal Church, died suddenly in Chicago November 8th, in his sixty-third year.

\* \* \*

REV. DAVID BARON, founder of the Christian Testimony to Israel, who was born in Russia as a Jew seventy-one years ago, died in London late in October.

## SUGGESTIONS FOR USE OF PRAYER CIRCLE TIME CHART

(See Frontispiece Page 4.)

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REV. GEORGE COUSINS, missionary in Madagascar from 1864 to 1884 under the London Missionary Society died recently in Worthing, England. From 1885 to 1898 he edited the publications of the L. M. S., and from the latter date till 1909 was Joint Foreign Secretary. He wrote books both in English and Malagasy.





# THE MISSIONARY REVIEW *of the* WORLD

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JANUARY, 1927

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## A FORWARD LOOK THROUGH THE SHADOWS

**J**ESUS CHRIST, our Lord, always looks forward with expectation—yes, with assurance—of victory. When walking on earth, among His disciples, He was not unmindful of the sad and disastrous experiences of the past, but they were used only as lessons and as stepping stones, not as handicaps or discouragements. He was moved with compassion for the shepherdless lost sheep, but He predicted the time when there would be “one flock and one shepherd.” In the midst of opposition by synagogue and state, He said, “Fear not, little flock, for it is your Father’s good pleasure to give you the Kingdom.” Though He saw the cross ahead, including the betrayal, denial and temporary desertion by His chosen disciples, yet through this shadow He predicted the resurrection and the glory beyond. Others were pessimistic and prone to be discouraged because of the prevalence and power of evil. He was ever optimistic. While He saw the evil and was saddened because of the lives that were being ruined by sin, He looked forward to the sure victory over sin and the day when the Kingdom of God would be established and recognized throughout the whole earth. This required more than faith, more than courage. It was based on knowledge—knowledge of the forces of evil, knowledge of mankind, knowledge of God and His power and program of love.

As we look over the world today, there are unquestionably evil forces at work that might give cause for grave misgivings, even for discouragement. After nearly two thousand years of the preaching and practice of Christ’s teachings, the powers of evil are still everywhere evident. Warfare and murder cover many parts of the earth with human blood; robbery and dishonesty make light of the Eighth Commandment; impurity, in all its forms, pervades all classes of society. Men and women still refuse to accept Christ and His way

of life; the nominal Christians are evidently cold and apparently lifeless; many are weak and sickly in the Church. Worst of all, perhaps, the younger generation is not being adequately trained in Christian truth and living.

Europe is still restless and full of suspicion and self-interest; Russia is making an experiment to see if God exists and if religion is necessary; Moslem lands are awakening and are casting off the restraints of Islam but have not yet discovered the way of true liberty and power; Africa is a battleground and experiment station for politics, commerce and religion; India is restive under poverty, caste, superstition and foreign domination; and China is torn by civil strife, hatred of foreign dictation and distrust of self-appointed leaders; Japan is ambitious for power and eager for everything that will bring material progress, but has not discovered the secret of true greatness. America is rich and increased in goods and is in danger of being dominated by a hard, selfish and foolish materialism.

These are causes for sorrow and shame that all Christians have not been more faithful and spirit-filled witnesses. The suffering of humanity moves us with compassion and its selfishness and sin urges us on to holier living and more faithful witness. There is every reason for the disciples of Christ to pray for guidance, for more unselfish devotion, for greater power and for more effective service but there is not reason for the pessimism that means discouragement.

If Christ and His apostles were optimistic because of their faith in God and His program, Christians today have many more reasons to thank God and take courage.

More true prayer is going up to God than ever before in the history of the world.

More men and women are today reading and studying the Bible, than ever before, to discover God and His will for them.

More Christian missionaries are witnessing to Christ—however imperfectly—and in more parts of the world than ever before.

But the supreme reason for faith in the victory of Christ is found in *Him*, in His promises, in His purpose and program and in His power to bring these to successful fruition. It is not for us "to know the times or the seasons that the Father hath set within His own authority" but it is for us to have faith in God, to wait on Him for power, and to witness for Him by word and life. He will give the harvest.

God rules and His program of love has not changed. When will men learn, come to know Him, as He is revealed in Christ? When will they discover the secret of true peace and joy? When will "the kingdoms of this world" become "the kingdoms of our Lord and of His Christ"? We know not, but we know the time is coming. As surely as "in the fulness of time" Christ came into the world to redeem men

by His life and death, so surely is He coming again "in the fulness of time" to establish His universal Kingdom. "Thy Kingdom Come."

### A SEMI-CENTENNIAL—A BACKWARD LOOK

THE REVIEW is just entering its year of jubilee. Fifty years ago, on his return from thirty years as a missionary in India, the Rev. Royal G. Wilder founded the magazine as an independent, bi-monthly review. After editing it ably for ten years, and making its power felt, Mr. Wilder, on his deathbed, turned the editorship over to Dr. Arthur T. Pierson and Dr. James M. Sherwood. The latter died in 1891 (three years later) and the present editor became associated with the REVIEW while still a student at Princeton. In 1911, Dr. Arthur T. Pierson "finished his course," being known throughout the world as a most powerful writer and speaker on Christian missions. In 1916, the REVIEW was purchased from the Funk and Wagnalls Company by a group of Christians and has since been controlled by an interdenominational Board of Directors.

The REVIEW was first established as a purely foreign missionary periodical and was called THE MISSIONARY REVIEW. It contained less than 400 pages annually and was published at Princeton, New Jersey. Under Dr. Pierson's editorship, it was enlarged to eighty pages each number (960 annually) and became a home and foreign missionary monthly. Since 1916, it has maintained its world-wide vision, stressing both home and foreign work, and has been more than ever international and interdenominational.

There have been difficult financial years for the REVIEW, for at times all missionary work has suffered from criticism, misunderstanding and indifference, but while many missionary and other religious periodicals have failed and have been combined or discontinued, the REVIEW has maintained its witness to the need of all men for the Gospel of Christ, to the necessity for keeping true to the Word of God, and has recorded the continued triumphs of the Gospel as the power of God unto salvation to every one who believes.

Great changes have taken place in missionary methods and outlook in the past fifty years. In 1878, the foreign missionary cause was still ignored or was looked down upon by business men and political leaders as an enterprise of a few misguided enthusiasts. Today, leading men in commerce, industry, finance and statesmanship testify as to the value of Christian missions to the progress of the world in brotherhood, in education, in social and industrial betterment and in moral and spiritual health. In fifty years, the number of missionary organizations, the missionary force, the gifts to Christian work, the number and strength of the churches on the fields have greatly multiplied. In America, the home mission situa-

tion has almost entirely changed. There are now few of the old unoccupied frontiers and each state is largely responsible for the solution of its own missionary problem.

Encouraging progress has been made in cooperation among both home and foreign agencies. The annual conferences of missionary boards have meant a united study of the problems and have brought to fruition plans for more united effort. Woman's place in missionary endeavor has been greatly enlarged. The Missionary Education Movement, the Laymen's Movement, the Student Volunteer Movement, the Federal Council of Churches, the United Society of Christian Endeavor, the Church Federations and other union movements have all been established and have grown in influence. The Youth Movement has become an important factor. Contributions to both home and foreign mission work have increased manyfold. In 1878, the income of the Presbyterian Board of Foreign Missions was, for example, less than \$500,000, supporting only 301 missionaries. Today, the annual income of this Board is over four million dollars and it has in the field 1,579 missionaries. Other societies have grown in like proportion and many new societies have been founded.

The changes in methods have been still greater—with increased facilities in transportation, by steam and electricity; with easy communication by telegraph, cable and wireless; with great Christian universities and colleges established in non-Christian lands; with the growth of Bible translation and distribution and the increase of Christian literature; with medical work and industrial missions greatly developed. Native churches have become strong so that now one great problem is to maintain harmonious relationship with the foreign missionary.

The explorations and the political changes in the world have had a tremendous influence on freedom of religion, on social life and on the missionary enterprise. In 1878, Africa was the home of the slave trade and was largely an unexplored continent. Central Asia and Central South America were almost unknown. Today all Africa has been opened to travelers and is under European governments. Except in the Americas, every land was then under autocratic government. Today, only Afghanistan, Tibet and Arabia are without constitutional governments and in Asia, Japan and Persia are constitutional monarchies. It has been, and is, a restless, changing world.

There still remains much land to be possessed for Christ before His commission is fulfilled; there are many difficult problems to be solved both at home and abroad; there is still much progress to be made before the world is Christian. The message of Christ is as supremely needed as ever, and He has not lost His power. The *Review* is still needed as a witness to Him and to the oneness of His Church and His work throughout the world.

# The Challenge of the Non-Christian World

BY J. CAMPBELL WHITE, LL.D., NEW YORK  
Vice-President of the Biblical Seminary

**W**HAT are some of the great challenges that confront the churches at this moment? First of all is the challenge of need in our home land. One hundred and ten millions of people constitute the population of the United States at present. No state has fifty per cent of its population members of the Church, and most of the states have much less. There are about twenty-six million Protestant church members, and sixteen million Roman Catholics, but almost two thirds of the entire population are outside of the Church altogether. Certainly, here is a tremendous appeal to all of us who know Christ to make Him known to the people of our own land, and particularly to the immigrant population.

Hundreds of thousands of immigrants are coming every year to America, and about one quarter of them are returning to the various lands from which they come, chiefly the European countries. This should mean that we are sending back tens of thousands of unpaid missionaries each year.

In one of the large Methodist churches in the city of Pittsburgh, I was introduced to an Italian who had been brought to Christ by the efforts of the members of that church. He went back to Italy on a vacation, and, while there, organized a church which has grown to a membership of over three hundred. Now he is back in Pittsburgh winning others for Christ. That is a picture of the possibility of immigrants carrying back to the Old World the Christian religion.

What an immense help it would be toward winning people for Christ if we could get our church members to surrender to the Lord and go out as His witnesses! Testimony of words and deeds is what is needed, particularly from our church members. We can never expect any great permanent awakening in any section of America until the burden of personal testimony rests upon the average Christian in our churches. And no one is ever going to be able to give that testimony unless he is living a real Christian life.

Suppose one million out of the twenty-six millions of Protestant Christians could be brought to work seriously to bring others to Christ, how many would that million win? It is inconceivable that any person working in the power of God, and working faithfully, would not win at least one person a year for Christ. I believe that the average Christian can do a great deal more than this. Suppose one million out of the twenty-six would go to work to win one person

a year for Christ, and these in turn would each one win one each year, how long would it take to win the rest of this country? At the end of one year, we would have two millions, at the end of the second year four, at the end of the third eight, at the end of the fourth sixteen, at the end of the fifth thirty-two, at the end of the sixth sixty-four and, in seven years, our entire population would be live Christians. How long would it take, at this rate, to finish the task in the world? In eleven years, there would be two thousand forty-eight million real Christians, which is several millions more people than there are in the world today! By the power of God's Holy Spirit, a consecrated band of vital Christians could win the world to Christ in a short time. In the strength of God, we can evangelize the world.

There are about eighty millions of people in Latin America, including Cuba, Porto Rico, Mexico, Central America and South America. More than one half of them cannot read and more than one half of these people were born out of wedlock. Those two facts ought to be enough to indicate the tremendous needs socially, morally and spiritually of these eighty millions of people. There are about two thousand ordained missionaries in this entire territory, or an average of one missionary to every forty thousand of the population in that section of the world which is almost absolutely dependent upon the churches of North America, and principally the United States.

Let us look for a moment at the Moslem world. There are two hundred and forty millions of them—over twice as many Moslems as the population of the United States. They are more open to Christianity than ever before. What a marvellous change has come over the Moslem mind when Moslem students by hundreds will crowd meetings for the powerful presentation of the Christian Gospel! That seems to me a greater miracle than the raising of Lazarus from the dead, the change of the leaders of Mohammedanism towards the Truth as revealed in the Word of God and by the Son of God. Are we going to take advantage of that condition?

Next is the question as to whether the Mohammedan religion is to be allowed to spread over Central Africa. The Moslems have already turned tens of thousands of pagans into Mohammedan followers. There are fifty millions of them without any organized religion, simple-minded people who can be led with comparative ease. It is largely a question of who is there first. All missionary leaders are deeply concerned to avert the menace of advancing Mohammedanism. Our generation will see the heart of Africa made Christian or Moslem. Africa has seventy millions, of its population of one hundred and forty millions, for whom nobody has yet begun to provide. Have not these people an urgent claim on our help?

Then look at India with a population of three hundred and thirty millions. The villages are so thickly dotted over the country that if Christ, instead of ascending and disappearing from view, had gone to India and had visited a different village every day since then, it would still take him fifty years to visit all the villages of India for the first time. There is an average of between three and four hundred people in every village and the great bulk of the country is unoccupied by the missionaries of any church. The question is, Shall these people have a chance at our Gospel now when they want it? There is a great opportunity among the low-caste people just now. Thousands must be refused baptism because we have not the men and the money to meet the situation that Divine Providence has unfolded.

China comprises one fourth of the population of the world. A few years ago, the opportunity there for the Gospel was unprecedented. Now the land is in a turmoil. Are we doing all we can?

We have sent only one out of every sixteen hundred of our church members to the mission fields. Every missionary has an average parish of sixty thousand to reach, and we have only sent one out of every sixteen hundred! We have not exhausted our resources. America ought to have a total of thirty thousand missionaries in order to cut down the average parish abroad from sixty thousand to thirty thousand. Twenty-five or thirty thousand people is about a big enough parish for any missionary to look after. I believe that we could send one out of every one hundred of our church members and the ninety-nine who stayed at home would do a better job, with the power of God realized through them, than all can do if we neglect the opportunity with which God has challenged us.

The only other question is whether the ninety-nine who stay at home can afford to send one who would like to go abroad as a missionary. This is really a very simple proposition if any proper standard of stewardship is accepted by any large percentage of our church members. Do you know that when you add five cents a week to the giving of Protestant church members in America, you add over sixty million dollars a year and ten cents a week added would increase the amount over one hundred twenty million dollars annually? If we had that to divide up between home and foreign missions each year, many secretaries could take up the tasks at the front. If the need of the whole world for Christ is not a large enough task to arouse any Christian, to make him feel that he must become a partner with God, then there is no challenge that will appeal to him. The challenge of the world's need is the most powerful challenge we shall ever have with which to lift the Church up to what it ought to be and do. We are twenty years behind the Providence of God in following up the openings which He has furnished.

## The Religion of Christ for All Races

**T**HE problem is not as to how the West is going to fit Christianity to the East, but how the East is going to adapt Christianity to itself.

Or, put it in another way, how Christianity is going to utilize the East. The back-lying assumption that the Christianity of the West is to be the Christianity of the East is wholly gratuitous. The East will react against Christianity according to its own nature, and put its own nature upon Christianity. Christ dealt with persons according to the nature of the persons. It will always be so. The day of Eastern conquests for Christianity has not yet begun. The new stirrings of self-respect in India and China are the harbinger of a newer day.

Christianity cannot be given as a favour or a bounty to a nation. The nation must "take," and take in its own way. It is impossible for any idea to be dropped as a seed into a soil and grow without ejecting from itself some of its original tissue and weaving into itself elements from the new national and racial soil. Socialism, for example, has, when introduced into a new country, always disappointed those who introduced it, because of the differences from the original it at once has begun to reveal. It will be so with Christianity. The more vitally it is seized by the East the more differences it will show from the Western forms. So that the forces which seem at first to mean that non-Christian peoples are rejecting Christianity may be those that later will lead to the fullest appropriations of Christianity. There is nothing impossible, or even improbable in such an outcome. The conquest of China, or India, by Christianity would be no greater than the conquest of the barbarian tribes that rushed upon the down-falling Roman Empire. There is nothing as difficult in the conquest of the Orient by a religion in origin Oriental as in the conquest of the Occident by a religion in origin Oriental.

\* \* \*

There is no obstacle of an invincible kind against East and West developing Christianity each according to its own nature and meeting in common devotion to the Christian essentials.

\* \* \*

The world is big enough for all. Nations and races have a right to enough of the earth's surface to furnish a foothold to make their contribution to the total we call Christian civilization.

\* \* \*

East should be looked upon as giving its indispensable part to the body of Christ, and each should have a right to insist that nothing distinctive to itself shall be lost. There should be spheres in which each is unique, as well as a sphere in which all can work together. Is this hopelessly inconceivable?—*From Bishop Francis J. McConnell's book, "Is God Limited?"*



# The East and the West

BY SADHU SUNDAR SINGH, SABATHU, SIMLA, INDIA

**O**N my return from a world tour I was frequently asked: What is the difference between the West and the East? and Which are the better people?

The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization.

Many in India believe that materialism reigns supreme in the West, while spirituality has its exclusive monopoly in the East. This is a false and narrow outlook. Materialism and spirituality go hand in hand everywhere. It may be that Western materialism overloads and obscures its healthy and vigorous inner vein of spirituality, while on the other hand too much meditative, disorganized, half-illuminated æsthetic and idealistic spirituality looms large in the East.

The charge against Eastern peoples is that they are superstitious and unpractical. My answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and statesmanlike in habit, while those of the East are meditative and simple-minded.

Thus we must assert that the East and the West are united through the oneness of human nature and God, though we observe superficial diversity. In the creation of God there is unity amidst a variety of diversities. This is so because God is one, and all things in the universe have been created by Him and Him alone. Therefore the efforts to establish the superiority of any portion of the human race over the other are futile and unwholesome. Each people ought to examine themselves and study their own weakness with a view to improve on them. Constructive and progressive criticism is better than that which is destructive, fault-finding and hatred-producing.

The perfect life has been shown by Christ—the Light of the world. Christ is not the monopoly of either the West or the East. He is the Saviour of the whole human race, and His teaching for the whole of humanity is based on truth. Christ was not born among the white races of Europe, lest they monopolize Him, and deprive colored nations from receiving the message of salvation. He was not born amongst the high caste Brahmins of India, who degrade humanity by being proud of their own superiority to the exclusion of the lower classes. He also shunned the Pharisees and scribes of Palestine in order to save the Gentiles. He was born in

the poor and humble family of a carpenter, in order to enrich the world spiritually. Though He was rich, yet for our sakes He became poor in order that we through His poverty might become rich. (2 Cor. 8:9.) Christ was born in the East and His disciples carried the Light and the Gospel to the West which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East.

The religion of Christ is a dynamic and active force, and not merely static. Therefore churches all over the world that show no energy flowing out to enrich the world and its peoples in the work of evangelization, become dead. Churches must possess inner and eternal life and peace in Christ and must at the same time exert themselves to pass on this life and peace to the restless people around them. All praise is due to those churches that carry on the work of evangelization, and thus are kept alive. Surely none would prefer death to this blessed and healthy activity! This work is a matter of supreme duty and service, as enjoined by Christ on all Christians in the world. Therefore it behooves us to do our duty without any sense of pride and egotism. The best service is to do good to the world, by following Christ.

The East has contributed much to the West, and vice versa, so that they are inter-dependent on each other for existence and growth. Science, commerce and transportation bind them today more closely than ever, hence separation is quite unthinkable. Moreover the East and the West are really twin children of the same universal Father—the Creator of the whole universe. They must continue to help each other. Through this course of action alone, we shall be doing the will of God, on earth, and fulfilling His purpose in our life.

Finally, the Word of God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Had there been life in the bread itself, then none would have died in the world, because everybody eats bread. Few have died from starvation, but all are seen to be dying, yet having sufficiency of bread. The same Word which is spirit and life (John 6:63) who has created bread for maintenance and nourishment of the body, can keep us alive for ever, even without material bread. If we live in that Spirit who is the source of all life, then we shall be led and enabled by the same Spirit to bring others to God.

As there is only one material sun giving light to both East and West, so there is only one "Sun of Righteousness," Who alone gives light and life to all in the East and the West. Walking in His light, we will reach our destination safely.

# The Appeal of Jesus Christ to India

BY ROBERT A. HUME, D.D., AHMEDNAGAR, INDIA  
Missionary of the American Board, 1874 to 1926

WHEN Jesus was born the Orient, in the persons of the mysterious magi, began to pay Him reverence and to lay before Him its most precious and characteristic gifts of gold, frankincense and myrrh. Mysteriously they came. Mysteriously they disappeared. Then for nineteen centuries the Orient seemed to have little connection with Jesus. But now to the surprise of the West the Orient is beginning again to seek Jesus and to lay before Him its characteristic gifts. In this reverential search India leads. A generation ago Keshab Chander Sen, the leader of India's modern theistic movement, said "Jesus Christ, the greatest and truest benefactor of mankind, originated a mighty religious movement which has scattered the blessings of saving truth on untold nations and generations." And when in 1881 I called on Keshab in his home in Calcutta, he said to me, "The object of my life is to lead my countrymen to Christ. But I must do it in my own Oriental way." Then his lieutenant, Pratap Chander Mozoomdar published an interpretation of Jesus, entitled "THE ORIENTAL CHRIST." Gradually, but growingly, many, many devout souls in India are increasing in expressed and in unexpected reverence for the Lord Jesus Christ. I indicate some of the grounds of Jesus' appeal to India today.

His way of living among men was the kind which, according to Indian ideas, should characterize a spiritual leader. The religious leaders of India have always been men of the simplest habits, without wife or comforts or possessions. Such was Jesus. This is one attraction of Jesus to every section of Indian society. The most influential Indian leader today is Mahatma Gandhi. The great majority of Indians know but little of what Gandhi says or does. But everyone knows that he has the very simplest habits. This is one reason why they revere him. Similarly every Indian's first recognition of Jesus is of a most forceful saint, without family, without home, a wanderer, who when He was crucified was stripped of His one seamless robe. To every Indian rich or poor, renunciation is an essential characteristic of any religious leader. In this respect Jesus is, to India, supreme.

A far more powerful appeal of Jesus to India is His matchless nobility of character. Everything that any Indian reads or hears of Jesus convinces him that Jesus was supremely holy. Jesus' most powerful appeal to the Mohammedan is that the Koran teaches that of the five prophets of the Moslem faith, Jesus alone was a *sinless* prophet. To the Mohammedan, Mohammed's preeminence is not

holiness but that he was the last of the five prophets of Islam. Only Jesus was the sinless prophet. No Hindu questions that Jesus could rightly challenge His enemies by asking, "Which of you convicteth me of sin?" Jesus' unique sinlessness and supreme holiness constitute a most powerful appeal to Indians. With this personal holiness Jesus' tenderest compassion for the unholy makes Him doubly unique and supreme. India listens with awe to Jesus saying to a sad, ashamed woman taken in adultery, who the Jews thought should be stoned, "I do not condemn thee; go and sin no more."

It is universally recognized that Indians are a very religious people. India is called the birthplace and home of religion. I once asked the most eminent political leader of a decade ago, the Hon. Gopal Krishna Gokhale, "Are you interested in religion?" Instantly and truly he replied, "I am more interested in religion than I am in politics." In general, religion is still the principal interest of Indians. The immense crowds that with intense discomfort ceaselessly move on foot, or by rail, for scores and hundreds of miles on pilgrimages to distant shrines and sacred places, toil and gather, not to see at much expense, football games and athletic contests for an hour, but with religious aims. For a Mohammedan to have performed a most wearisome pilgrimage to Mecca is the highest honor. To have bathed in some sacred tank or river, or in a hurrying crowded stream of pilgrims to have had merely a passing glance at a renowned idol, is for tens of thousands of Hindus, reward enough for a long, self-denying pilgrimage.

These myriad pilgrims, and multitudes who stay at home, are all *seekers, seekers, seekers*, after some vague religious good. If after years of meditation one claims, like Gautama Buddha, 2500 years ago, to have found the secret of his long, long meditation, then he becomes the one famed *Tathagata*, i. e., the one who has attained his goal.

By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only One who *was* the Truth, who never appealed for authority to any teacher, or book or past, but who could calmly and truly say, "*I am the Way, the Truth and the Life*"; "*I do always the things which please my Father*." Such absolute religious consciousness and ceaseless life with God make a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It makes a tremendous appeal to the Indian.

Jesus' teaching makes a powerful appeal to Indians. His disciples always called Him "Master, Teacher," and He always spoke of His intimate followers as disciples. To all Indian Christians, and to many and many a devout Hindu, Jesus is now the supreme religious teacher and guide.

Three most characteristic words of Hinduism find in Jesus'

teaching both support and enlargement. These three words are *avatar*, *bhakti*, and *yoga*.

*Avatar* means the descent and residence of the divine in some human or other form. Hinduism believes that there have been many such *avatars*. It is easy for a Hindu to believe that Jesus was one such descent and residence of the divine. Yet strange to say Indians believe that there is or is to come one *avatar* greater than any known to India. Jesus meets the Hindu's anticipation of such a greater *avatar*. Jesus makes the impression that He knows Himself to be One who is the supreme residence of God among men. The apostle John expressed it thus: "Jesus knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God,"—laid aside His garments and washed His disciples' feet. Jesus supreme characteristic of God-consciousness makes on some devout Indians the impression that Jesus was and is the supreme *avatar*, the One in whom God descended and in whom God dwelt.

*Bhakti* is one of India's chief religious words. It includes faith, love, and devotion. Its meaning is also one of Jesus' chief teachings. By "faith" Jesus means not chiefly intellectual belief, but the trust of the heart. His emphasis on faith, love and devotion appeals to the Hindu. In every religion it is easy to be satisfied with the "What," without supreme emphasis on the "Whom" for the exercise of *bhakti* by the disciple. But the devout soul in every land and every faith is not satisfied with an intellectual formula, be it long or short.

The soul craves and rests only in a satisfying *Person*. Jesus' emphatic call to all men to trustful relation with Himself appeals to the devout Hindu as a true satisfaction to the soul. The wise Christian never asks an Indian to accept "Christianity." But with all his soul he desires and appeals to every Indian brother and sister to trust and to live by the priceless privilege of companionship with the Lord Jesus. To the Indian the word "Christianity" does not mean discipleship to Christ, but means only the religious ideas and practices of the West. But Jesus Christ as a commanding Person is attractive to the Indian. The Hindu Vice-Principal of Rajaram College in Kolhapur in a recent printed estimate of Jesus calls Him "the greatest son of Asia," "the greatest spiritual architect of our race." Not mainly Jesus' teaching, but His Person appeals to thoughtful Hindus, and wins their adoration.

*Yoga* is another chief word of Hinduism. It means union. The practice of *yoga* is supposed to secure union with the Infinite. Union with the divine is the highest desire of the Hindu. The highest attainment of *yoga* is when the *yoga* devotee loses consciousness of personality in desired union with the Eternal. This exaggerated Hindu conception of union with the Divine finds a great appeal from Jesus' teaching of union with Himself as the goal for His disciple. Intelligent, conscious union with Himself and union with His Divine

Father is Jesus' highest, clearest call to men. His chief closing petition to His Father was "Father, as thou art *in* me, and I *in* thee, so may these be *in* us."

The New Testament teaches three services of Jesus for His disciples:—what He does *for* them; what He does *in* them; and what He does *through* them. In the West emphasis has long been focused on the first of these relations, what Jesus does *for* His disciples. Little emphasis has been given to what Jesus does *in* His disciples. To the Hindu what Jesus does *for* and *through* His disciples is only slightly appreciated. But what Jesus desires and offers to do *in* His disciples is most appealing to the Hindu. His soul responds to that as a true *yoga*, as true spiritual attainment.

One chief defect in Hinduism is its slight emphasis on the necessity for a religious man to be brotherly toward every other man. Compassion is more or less in every human being. Charity to the poor abounds in India. Often it is unwisely and injuriously practised, sometimes in the hope of securing merit. But the iron system of caste which severs and limits social relations and which holds that even the touch or shadow of a low-caste man pollutes a high-caste man is now recognized by many as not religious, but inhuman.

And Jesus' summary of religion as requiring equally right relations to God and man appeals to Indians as noble and true. Jesus' words, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy might; [and with all thy heart and with all thy soul and with all thy might] thou shalt love thy neighbor as thyself. There is none other commandment greater than these"—is a very high appeal to India.

Jesus' consciousness of power, and His power over all men and over all difficulties is a mighty appeal to India. In the mouth of Jesus "All power has been given me in heaven and in earth" does not appear an excessive claim. "Soul-force" is to the Indian the greatest force. That "soul-force" is supreme power is the teaching of Gandhi. That Jesus' power was the might of soul-force makes a great appeal to the Indians.

The unexampled sacrifice of Jesus on the cross appeals to the devout Hindu as the supreme manifestation of the essential virtue of renunciation.

Finally a marvelous evidence of Jesus' appeal to India today is that not only do Indians revere Him, but that He is recognized as the moral standard for mankind. So the Hindu's severest and legitimate criticism of many things in the West, and of some who take the Christian name, is their failure to live up to Jesus' standard of life. Strange, yet legitimate, irony that nominally non-Christian India applies to imperfect Western social customs and to individuals their too common lack of loyal discipleship to Him Whom they profess to love as Lord and Master.



A DREAM OF NEW PERSIA PRESENTED IN A NATIONALIST LITHOGRAPH

In a recent, colored lithograph, a Persian artist depicts his country as a woman reclining on the waters of the Gulf and leaning on the broad shoulders of the erect figure of His Majesty, Riza Khan Pahlevi. The sun's light shines upon the national hero who is ready with drawn sword to defend the motherland. In the background are Cyrus, Zoroaster and other great figures of the past. It is significant that there is no Islamic prophet or symbol in the picture. Educated Persians are now saying that their national greatness was pre-Islamic and that the Arab invasion caused the arrest and not the development of their civilization.

## Persia Faces the Future\*

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.  
Editor of *The Moslem World*

PERSIA, a land of over two million people, a land with great economic resources, an area of more than six hundred thousand square miles, and a people akin to those of Europe in language, culture and ideals, is facing the future. Our public libraries contain the record of her glorious past and inglorious decline. Archaeologists tell us of the monuments that portray her ancient greatness and imperial conquests. Statesmen have traced her history and have tried to fathom the reason why a nation, once the mistress of all Western Asia, should have become the backward people of the Near East. Lord Curzon's monograph tells of the decline and fall of the Persian Empire. Morgan Shuster has pointed out that

\* Dr. and Mrs. Zwemer have recently returned to America after an extended tour in Persia and Mesopotamia.

in the present century the hand of foreign imperialism tried to strangle Persia, but the national spirit revived after the World War, and there was a struggle for constitutional freedom. Now a leader has been found and girt with a sword; a crown has been put on his head and under Shah Riza Khan Pahlevi Persia faces a new future. What Morgan Shuster failed to accomplish became "the American Task" under Dr. Millspaugh, who, as a wizard in finance, is admirably succeeding in untangling the economic mesh and setting a nation on its feet again.

Under the new government the highways are not only safe from robbers, but are being made safe for motor cars. The new Shah is a man of energy and bold leadership, with capacity for hard work. He is not skilled in letters, but can read men and apparently can read something of the future. To solve the urgent economic problem—namely, better roads and communications—a monopoly of tea and sugar (the two essentials of Persian life) has been introduced, and all the proceeds, estimated at a million pounds sterling, have been ear-marked for railway construction. At present Persia has only one short railway from Tabriz to the shores of Lake Urumia and on to the Russian border. Now American engineers have been engaged to build a line from Mohammerah on the Persian Gulf to Resht on the Caspian Sea.

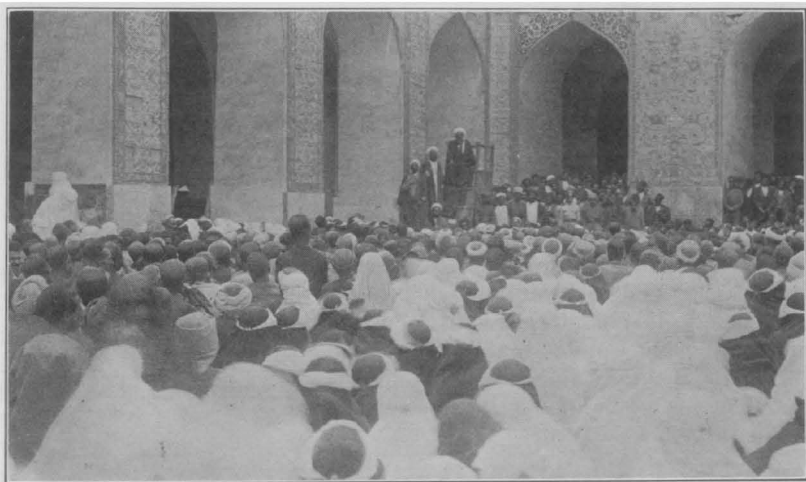
It is not, however, for these political and economic signs of promise that we call attention to the Persian horizon. There are more significant tokens of a new day. Persia faces a future, bright as the promises of God. This ancient Bible land, whose history holds so large a place in the Scriptures, and where one may still visit the graves of Esther and Mordecai, or read the inscriptions of Darius, is today an ideal Christian mission field—a door of hope in the world of Islam. Here we see an unrivaled example of comity and cooperation and Christian unity on the part of all the missions. Like other Moslem lands Persia is a difficult field, one that appeals to the heroic and that tests men's souls. But today, one hundred years after the first Protestant Christian mission was opened at Urumia, the whole land seems white unto harvest. Others have labored and the present small force of one hundred and sixty-two missionaries have entered into their labors.

During our recent visit to Persia last summer it was our rare privilege to witness the joy of harvest and to see marvellous evidence of the power of the Gospel in winning Moslems to Christ. Mrs. Zwemer and I left Cairo for Bagdad by the overland desert convoy on May 4th, and returned from Bagdad to Cairo in a little over twenty-four hours by the same route on August 12th. Between these dates we travelled four thousand one hundred and eighty-four miles on Persian soil, visiting every one of the thirteen Protestant mission stations—except Meshed, Shiraz and Seistan.



Conferences were held with the missionaries and Persian Christians in succession at Kermanshah, Hamadan, Tabriz, Urumia, Resht, Teheran, Isfahan, Yezd and Kerman. Then one whole week was given to a general conference at Teheran which was attended by representatives from every mission station and by Christian leaders representing the Armenian and Nestorian groups, as well as converts from Islam.

Public meetings were also arranged by the missionaries for Moslems, Parsees, Christians, for students at the colleges in Teheran and Isfahan, and, best of all, those inimitable Persian garden parties where one could meet converts individually and see the new joy of Christ shining in their faces. In some places we witnessed public baptisms as at Kermanshah, at Teheran and at Isfahan.



A MOSLEM MULLAH PREACHING IN A MOSQUE IN KERMAN

Never shall we forget that memorable Sunday, July 4th, when twenty-two adults bravely uttered their Declaration of Independence from Islam and all its bondage. One by one these Moslems, twelve men and ten women, were solemnly baptised. They took their vows in St. Luke's Church, before a large audience, of which the greater part were themselves Moslem converts. The native pastor who interrogated each candidate was himself formerly a Moslem and is today an apostle of Christ.

In our long and difficult itinerary was rare adventure indeed; mile after mile we travelled over roads that can only be described as atrocious. An Indian chauffeur drove us in a Buick car most of the way, but their conduct could not always have been truthfully described as Christian. The car, after many mishaps, got safely back in good repair to the Church Missionary Society College in

Isfahan and the chauffeur, after a grievous fall and two attempts at suicide, returned to His Father's home, by the long road of repentance.

One quotation from Mrs. Zwemer's diary must suffice as a description of our many varied experiences:

May 21st., we left Hamadan for Tabriz—428 miles. It used to take seventeen days, but we did it in two long days of fifteen hours each. We spent the night at Zinjan, a very fanatical town where many Behais were cruelly put to death in years past. It also has skilled silversmiths who make wonderful filigree bags, rings, candlesticks and other articles. It seems a pity that such a large town with a population of kindly (although religiously fanatical) people should not be occupied by any mission. Zinjan is 5,546 feet above sea level. On the road we passed many fields with the opium poppy in full bloom, looking sweet and beautiful—flowers of white and pale lavender. What a parable! Such beauty, usefulness and destruction in these lovely blooms!

We left Zinjan at five a. m. and drove all day reaching Tabriz at 9:30 p. m. The road was very bad for about four hours and then for two hours quite good, through a wonderful gorge. We soon left the good road and again bumped over fallen rocks and the usual camel-made roads: the peculiarity of the Persian roads is the method of digging a ditch across at quite frequent intervals in order to carry water to the fields below from some high level—a cheap way of irrigating, but decidedly hard on the car and its occupants. Our heads were the worse for wear before we reached Tabriz.

It was in Persia that we learned a new version of an old proverb: "Late to bed and early to rise makes a missionary healthy, and wealthy and wise." One medical missionary in charge of a large hospital spends two and a half hours daily in prayer and Bible-study—no wonder that his paper on "Spiritual Cooperation" read at the Teheran Conference deeply moved us all.

What are some of our impressions and why do we believe that Persia faces a new future?

I. *Occupation.* The Cross of Christ is in the field. No one doubts it and no one is ashamed of it. The work of evangelization has the right of way in mission policy. Education without evangelism is not dreamed of by any one in Persia. The field is in some parts well occupied and the forces are well distributed. On the other hand, the missions are convinced that "Large sections of this field remain absolutely untouched as yet or are reached only by occasional itineration or colportage work. Such are the Moghan and Talesh districts near the Russian border, the province of Khamseh, most of Kurdistan, all of Luristan, Khuzistan with its growing importance as an oil center, Mazanderan, with about a half a million people in a comparatively small area, the districts of Demghan and Shahrud along the Teheran-Meshed road, the districts of Asterabad, Bujnurd and Kuchan along the Turkestan border, and the whole southern coast from Mohammerah to the Baluchistan border with its seaport towns. In addition to these, are large nomadic tribes scattered all over Persia, comprising over a million souls. And

beyond the eastern border lies Afghanistan with an estimated population of 4,000,000, as yet waiting for the spread of the Gospel. Yet, this country is more closely related to Persia than to any other, through the wide use of the Persian language and will ultimately be occupied, at least in part, from Persia.

The All-Persian Missionary Conference recorded in its findings that unless the present staff of the missions is increased new societies should be invited to occupy certain neglected districts. The outlook is most hopeful. It was the unanimous judgment of the Conference that "to secure a reasonable occupation of Persia three new stations should be established: namely, at Zenjan to reach the 1,200 villages of the Khamseh district; at Barfurush to reach the populous province of Mazanderan; and at Bushire to reach



THE "NEW RULE" IN PERSIA  
Bishop Linton distributing literature in the Bakhtiari Country.

the ports along the southern coast. In addition to this a small force will be necessary to allow medico-evangelistic work through permanent residence among the larger nomadic tribes; and the stations near the Afghan border should be strengthened to permit speedy occupation of that country whenever possible. We believe that if the existing stations be adequately manned and these new stations be opened and properly staffed, the missionary force in Persia in cooperation with the Persian Church should be able under God to evangelize the whole country."

*To evangelize the whole country*—that is the practical issue. The whole country, now open and responsive should be evangelized before new and sinister forces exert greater power. Bolshevism is bidding for the heart of young Persia. At Resht and Tabriz and Teheran we saw Soviet schools where atheism and communism are

taught to lads and lasses whose parents still repeat "There is no god but Allah."

II. *Cooperation.* Over the platform in the college hall at Teheran, where our conference met, was a large map of Persia showing the mission stations as "little candles burning in the night" and over it were the words "All One in Christ Jesus." The old line drawn on the map was still there to mark the division of the Church Missionary Society field from that of the American Presbyterians in north and northwest Persia. But this line became only a historic landmark when in the fervor of love and perfect understanding, the slogan was adopted: "There *is* no 34th parallel." There is none on the map of the new Christian Church and none in the hearts of the missionaries. Bishop Linton is large-hearted enough to open his bishopric to Presbyterians and his horizon includes all Persia. The American "bishops" are eager for close cooperation through organization, exchange of information, and close spiritual fellowship. It was a creative hour when the finding was adopted:

We rejoice in and return thanks to God for the fine spirit of unity and harmony that now exists among the Christian forces in Persia, and it is our conviction that we should use every endeavor to keep the unity of the Spirit. We believe that there should be one undivided Church of Christ in Persia, and that it is a paramount privilege and duty of us all to work for the founding and growth of such a Persian Church. We commend the effort of the Hamadan Interchurch Conference of 1925 to set on foot plans for bringing together this church into closer organization by the establishment of a commission to study the subject and draw up plans to this end; and we urge upon all missionaries and Persian Christians to engage in earnest and united prayer during the coming year for God to lead this commission to lay the wisest foundations for the future unity of the Church of Christ in Persia.

No wonder that the missions prosper when they can claim the promise of Psalm 133, as they can in Persia. We were not surprised that plans were laid for an Inter-Mission Committee, for an All-Persia Medical Missionary Association with a general annual report, and for a united program of Christian education and training.

III. *Literature.* Persian missions are still backward in providing suitable literature and have much to learn from other fields. In the presentation of the Message the appeal through "eye-gate" has been unaccountably neglected. No one can over-estimate the work done by the pioneers in this task—Pfander, Tisdall, Potter, Rice and others, but their books have been more widely used outside of Persia than within. Both in the preparation and the distribution of Christian literature (except the Bible, which has been widely circulated) the missions are not keeping pace with the Moslem or Behai, or Bolshevist press. We collected over eighty different Moslem newspapers and magazines now in circulation. Some of these are well illustrated and come from a large native Persian press at Berlin. Tabriz and Teheran have scores of Moslem book-

shops where every kind of literature is on sale—in Arabic and Persian and French, even such as is anti-Christian. There is no Persian Christian paper, except a small monthly magazine for women published at Teheran.

The Missions expressed their great need for more tracts, booklets, stories, biographies, primers on ethics, home-life, hygiene, and commentaries on the Bible. They are looking to America for help. With adequate financial backing and the setting apart of workers for literary effort the Inter-Mission Literature Committee, to be organized with headquarters at Teheran, faces a unique opportunity. The Persian language area stretches far beyond the political boundaries of Iran into Afghanistan, India and Russian territory. The Persian Church faces the future and needs immediately a shelf of Christian books, including a wider variety than the present meagre list of tracts and controversial pamphlets. Who will give the Persians an illustrated Bible dictionary, a concordance, a life of Jesus Christ, a history of the early martyrs and missionaries? How can we expect the Church to grow in grace when we do not help these Christians to grow in knowledge? I know of no need in the mission field that is more pressing than for Persian Christian literature. Samples of all existing Christian literature in this language make a pile fifteen inches high and can be bought for \$7.50.

IV. *Liberty.* We found few restrictions in Persia and many evidences of a liberal spirit and a love for freedom. The mullahs are "on trek" and have folded their tents to find new pasture for their flocks. Those who have tasted of the new education refuse the old fodder of ignorant fanaticism and childish superstition. While at Semnan, where our car broke down, on the way to Meshed, we had opportunity to converse with Moslems of every type. This is the city where the late Mr. Esselstyn preached in the mosque and his life and words are still remembered. In a gathering of big-turbaned leaders they themselves suggested that we discuss the question "Why Mohammed is *not* the apostle of God." Such freedom of speech was typical of other occasions.

At present religious liberty is not proclaimed as enacted law. Islam is technically the state religion and the mullahs are still jealous of their old power and prestige. But there is far more freedom in Persia than in Turkey, and there is an awakened desire for liberty in the hearts of the people. The freedom taken by the press in Persia has been so startling and precocious that one is not surprised at its present limitations. The Word of God has for many decades had free course and been widely read by Persians. It is quoted in their popular poems. Persian art depicts Christ and Mary and favorite scenes from the Gospel. One Persian woman in Resht after embroidering the portrait of Lenin and of the Shah, asked for Hoffman's picture of Jesus.

Dissatisfaction with the old Islam, especially its low ethical standards and ideals, is not only increasing but is freely, sometimes even loudly, expressed. Cartoons and caricatures in the comic press make fun of the mullahs and their ways. Many of those who have received secondary education have inwardly broken with Islam, and have broken finally, although they have not yet accepted the Christ. One of them said that real progress is impossible for Persia until the religion of Arabia has ceased to be the religion of the State. Another declared: "Our country has had three things imposed on us from without by the Arabs: a foreign government, a foreign language and a foreign religion. We have long been rid of the first, we are ridding ourselves of the second by purifying our language, but we have not yet got rid of the third."

"To get rid of all religion"—that is the program of the emissaries from Moscow. Persia faces two futures. A future full of hope and joy and peace if she accepts again the Christ of God whose Church once had widespread dominion in her borders. Once there were bishoprics in Ray and Herat, Gilan, Yezd, Kerman and Isfahan and Shiraz; now there remain only remnants of this ancient heritage. If Persia now turns from Christ because His message and life are not speedily and adequately presented to her widely scattered population, if schools and hospitals, colporteurs and evangelists find no entrance into the great unoccupied centers, who will be to blame? Persia faces the future. Dare we face the Christ unless we do all we can for Persia and do it now?



A CHRISTIAN PASTOR, MIRZA ABD KASIN KHAN, OF ISFAHAN

# Christian Literature for Moslems

BY REV. MURRAY T. TITUS, MORADABAD, INDIA  
Missionary of the Methodist Episcopal Church

## I. WHAT THE MOSLEM READS

**A**LTHOUGH there are scarce twelve million readers among the 240,000,000 Moslems (only five per cent), it is amazing how great an influence is exerted by the press over the followers of Mohammed from the Rio de Janiero to Manila Bay, and from Samarkand to Capetown. The sun literally never sets on the world of Islam, and the whole twenty-four hours of every day witness sons and daughters of the "household of faith" who have learned to read and enjoy the varied output of its press from *Al-Keshkul* (the Arabic *Punch*) to *Al-Koran*.

One day while pacing the deck of a P. & O. steamer in the sultry neighborhood of Aden I caught sight of the title of an English book that was being eagerly devoured by an Indian Moslem fellow passenger dressed in Occidental mode. Finding a deck chair empty by his side I sat down and we began to discuss the opinions of H. G. Wells as set forth in the volume he had been reading, "Outlines of History."

My new acquaintance told me of his interest in the scientific literature of the West, in its philosophy and history as well as in French novels, and ended by asking if I thought "Main Street" gave a correct picture of the life of contemporary America. He expressed the opinion that the journalistic press of the Occident was altogether too much under the influence of capitalism and the liquor interests for it ever to become the serious champion of prohibition and the abolition of war. He was convinced that Turkey would one day show the world how beautifully Islam could be adjusted to modern conditions; and then—with a knowing look in his eye—Christianity would have to watch out! "Already," he said, "our scholars, Khwaja Kemal-ud-Din with his 'Sources of Christianity,' and



SOME MOSLEM MAGAZINES IN ENGLISH

Maulana Mohammed Ali with his critical English translation of the Holy Koran are making a splendid start in showing up the inadequacy of Christianity to meet the need of the race, and the value of the Koran as a sure guide for men in all the affairs of life."

This gentleman said that he was spending a few years in Cambridge and London in preparation for an administrative post in the Government of India, and in his spare moments was reading everything in English and Continental languages that he could get his hands on! It was clear, however, that he carefully avoided getting his hands on any real Christian literature—anything that would give him the true Christian viewpoint and perspective. He was as innocent of the works of Dr. Glover, and the interpretative volumes of the Student Christian Movement or the Association Press "as a Bedouin is of soap."

Turn now to another picture. It is the evening hour, and turbaned crowds are surging through the narrow, stiflingly hot streets of an Indian bazaar doing the daily marketing. Above the hum of voices rises the shrill cry of "*Pai-ai-sa-a Akh-ba-ar*" sung out by the ubiquitous newsboy who offers his Lahore Urdu daily for sale to the Moslem passers-by, who eagerly consume the telegrams that come from the ends of the earth. As they sit together in the coffee-shops they discuss the race question in South Africa, Britain and Turkey's Mosul oil squabble, the coming Caliphate conference in Mecca, Ibn Saud's management of the *Hajj*, and the widening breach between Hindus and Mohammedans in India itself.

Just before the call to evening prayer sounds from the minaret of the near-by mosque we note a little group of be-fezzed gentlemen gathered before a tiny Urdu-Arabic book-shop. As one stands by observing, a father asks for a cheap edition of the Koran for his little son who is just learning to read; another purchases a copy of a prayer-manual compiled by a well-known sheikh, noted for his piety, which in one section contains prayers in Arabic with the Urdu translation written between the lines, together with the ninety and nine most beautiful names of Allah for repetition, while another section is replete with numerous prescriptions for charms guaranteed to fulfil the desires of those who use them, though the reputation of the author is carefully guarded by the ironical use of the ever-present Islamic phrase, "*in-sha-Allah*"—if God will! Another of the group asks for a book of Sufi poetry; while a fourth chooses a copy of a cheap Urdu *Novel-Kitab* from an imposing pile that does sentry duty at the entrance.

Verily, the Moslem world is reading—voraciously devouring printed matter of all kinds in all the gamut of languages ranging from Chinese, Malay, Bengali, Persian and Arabic to German, French and English. The literature it reads is increasingly of the progressive type dealing with modern education, the uplift of women,



the removal of polygamy and the veil, and the spread of nationalistic ideas; it is also religious, that is, consciously Islamic, and tinged with a religious fervor, even in the daily papers, that is quite unknown to the dailies of Christendom. Mohammed is glorified, and the hope is solemnly expressed that Islam will one day be acknowledged as the religion of all mankind.

## II. THE MESSAGE OF THE CROSS FOR MOSLEMS

In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1530 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared, "The best way and most effectual to overcome and win the Turks would be if they shall perceive that thing which Christ taught and expressed in His life to shine in us. *For truly it is not meet nor convenient to declare ourselves Christian men by this token if we kill very many, but rather if we save very many. . . . . In my mind it were best before we should try them in battle to attack with epistles and some little books.*"

Three hundred years elapsed before the Christian world began to take Erasmus seriously, and it is only within the last century that anything like adequate steps have been taken to meet the growing opportunity to provide Moslem readers of the world with literature from the Christian press. In this period two distinct types of literature have been prepared for Moslems, one the frankly polemic or controversial; and the other non-controversial or expository.

The former was written by men of great ability and learning, such as Pfander, Rouse and Talib-ud-Din, but it savored too much of the Crusader spirit, and frequently defeated the very ends it



THE COVER OF A CHRISTIAN KHUTBA

A sermon tract printed by the Nile Mission Press Cairo, with funds supplied by American Christian Literature Society for Moslems.

sought to serve. In these latter days much of what the earlier apologists wrote has had to be either discarded or revised to comport with the revised attitude of the present day, which seeks to deal no less frankly with Moslems, but with more tact and love.

Literature of today, reflecting the newer attitude of heart and mind of Christian missions to Moslems, seeks to appeal as never before to the heart of the reader by laying emphasis on the essential truths of the Christian message, without unduly antagonizing him by straight thrusts at the weaknesses or objectionable features in the life of Mohammed and his religion. The singular confessions of a Moslem convert in Lahore make the value of this type of literature apparent. He had been reading a tract on the sinlessness of Christ, and the beauty of His character. This led him to search the Koran by way of making a comparison between Mohammed and Christ. Here, also, he found, what came to him with the force of a new discovery, that even the Koran itself declares that Christ was without sin, while it distinctly states that Mohammed was a sinner, and that he prayed for the forgiveness of his sins! This discovery, he declares, led him to become an earnest student of the New Testament, with the result that he finally became a devoted follower of Christ, and is today one of the leading Christian laymen of northern India.

Bishop Linton of Persia bears testimony to the value of some small tracts, prepared originally in North Africa, which he gave in the Persian translation to some of his friends. These bore such good fruit in the way of producing earnest enquirers, that he told the incident to a friend and expressed the opinion that if these tracts, prepared originally in Arabic in far-away North Africa, had been so used of God in Persia, it would seem that there was ample reason for gathering together a good selection of the most useful tracts in use in Egypt, translating them into English, and publishing them as a basic copy for translating into all the many languages of the Moslem world. The suggestion proved to be such a good one, that in less than six months after it had been made, a collection of some thirty tracts had been translated and printed in English by the enterprising superintendent of the Nile Mission Press, Cairo, under the suggestive title, "What God Hath Used." These have already been translated again and published in Urdu in India, and inquiry about them is constantly being made from other countries.

It is impossible to estimate fully the value of the printed page in furthering the cause of the Gospel among Moslems. The work of colporteurs who distribute and sell tens of thousands of copies of the Scriptures among them year after year; the work of native pastors and foreign missionaries who likewise sell and distribute countless pages of books and tracts prepared especially with the Moslem prejudices and difficulties in mind; the work of Bible women and women

evangelists in the harems, who carry gospel portions and tracts for the women who read to hide away and study "behind the veil," and become "secret disciples"; the thousands of Moslem boys and young men who study in Christian schools and colleges and are in daily attendance on the Bible classes—all these influences are at work to produce through the agency of the printed page a proper understanding and love for Christ that will one day burst forth into unrestrained praise of Him who alone is Lord of Life.

Perhaps the greatest need at present in the Moslem world is for good clean stories of adventure for young people, and high-grade periodical literature for children, youth, and women. Some attempts are being made to meet this but they are very inadequate. For the Arabic-speaking world the *Ocident and Orient*, a bi-lingual journal, is published monthly in Cairo; while in India the *Treasure Chest* is likewise published monthly in English and several vernacular editions. But a fair commentary on the situation throughout the Moslem world is supplied by the following statement about the situation in North India which I wrote for the "Survey of Christian Literature in Moslem Lands" in 1922:



EGYPT REACHES OUT FOR THE GOSPEL

In Lahore one Moslem Press issues a special paper for children and another for women. Both owe their existence to Christian inspiration, but both were started by a Moslem woman. While the material is prepared chiefly with the Moslem child or woman in mind, yet the character of the stories for children, and the articles for the wife and home are of such a high tone that many mission schools for girls in North India are regular subscribers!

All of this goes to show how great is the challenge to the Church to assist in providing the highest type of literature of this sort in what is an almost virgin field, where the voice of Christ may speak and be heard for the liberation of woman, and for the lifting of ideals among Moslem childhood and youth.

One of the most hopeful and helpful steps that has been taken for the production and circulation of the best types of Christian literature for Moslems, since the day Erasmus turned the attention of the Christian world to "a more excellent way" of attacking the Turks than that of using implements of warfare against them, was that taken in April, 1924, on the Mount of Olives by the Jerusalem Conference, which created a Central Literature Bureau with headquarters at Cairo. Although full effect has not been given to the proposal, still enough has been accomplished to warrant the judg-

ment that the aims for which it was established are sound, and that in due time the effect of its working and its impact on the Moslem world will make itself felt. The objects for which the Bureau was created, and for which support is sought are as follows:

1. "To assist among missions to Moslems throughout the world in the plans for coordination and cooperation between existing producers of literature, in order to remove useless duplication of effort.
2. "To promote production and authorship in each field, and the sharing by as many as possible of the productive energy found in any one field.
3. "To promote plans for the better circulation of literature produced, whether in one field or between various fields."

Of all the objects, none seem to be more important than the latter, for it is amazing with what remarkable facility the Moslems have scattered themselves abroad in the earth, and a central bureau seems to be the only possible agency that could meet the need for supplying Arabic literature for the Moslems of New York and Madagascar, Gujerati and Urdu tracts for the Indian Moslems of South America and South Africa, besides books in Pushtu and Malay for the Afghan camel drivers and the Malay pearl-divers of Australia!

Missionaries to Moslems have ever felt the need for Christian literature. Henry Martyn had no sooner set foot in India than he began his preparation for the translation of the Bible into Urdu for Indian Moslems, and later paid with his life the cost of translating the Bible for Persian Moslems. Naturally this was the first literary work that had to be done in Moslem lands. But we are beyond that stage now in most countries of the Crescent. Everywhere Moslem minds are open for the reception of Christian truth that challenges the highest literary skill of writers to present Christ and His great sacrifice in a way that will quietly, but surely accomplish the work of redemption of one eighth of the human race from false and incomplete conceptions of God the Father, and Jesus the Saviour, who alone has power to give Moslems to drink of that water which will become, even in the midst of their arid plains of spiritual existence, springs of water "bubbling up unto eternal life."

### EVANGELIZE

Give us a watchword for the hour,  
A thrilling word, a word of power,  
A battle-cry, a flaming breath  
That calls to conquest or to death.

A word to rouse the Church from rest  
To heed her Master's high behest.  
The call is given: Ye hosts arise,  
Our watchword is, Evangelize!

The glad Evangel now proclaim  
Through all the earth, in Jesus' name.  
This word is ringing through the  
skies—  
Evangelize, Evangelize!

To dying men, a fallen race,  
Make known the gift of Gospel grace.  
The world that now in darkness lies,  
Evangelize, Evangelize! —Sel.

# A Modern Answer to an Ancient Question

BY REV. JOHN FERGUSON, NEW YORK  
General Secretary of the Lord's Day Alliance, New York State

**T**HE ostrich is noted for speed but not for wisdom. With its head in the sand it sees no danger and therefore feels perfectly secure. The present age is likewise noted for speed but not for wisdom. With its head in the sands of materialism it is oblivious to impending perils.

Speed and progress are not synonymous nor are they always coordinated. A father said to his son, "Where have you been today?" "Riding on the merry-go-round." "Where did you get to?" "Nowhere." Much of our speed today is of the same kind.

One of the world's greatest leaders in finance has said, "Our moral and spiritual progress has not kept pace with our material and scientific achievements." He did not explain his statement, but few will question its accuracy. What is the reason?

In former ages marked achievements in the material and scientific realms were events of generations or of centuries. In our day they follow in such rapid succession that they almost escape our knowledge. Never before in history have the energies of life, mental, physical and financial, been directed with such constant and intense application toward material and scientific achievement. Of course such application produces results, and we rightly rejoice in them.

But in the realm of the moral and the spiritual the years are not marked by great achievements. There have been movements; there has been progress; but where are the achievements? The passing generation has been marked by one great movement which almost became an achievement, but it is seriously imperiled today because there has not been the application of the energies of life necessary to make it an achievement. The great Young People's Movement thrilled the heart of the Church two and three decades ago with its throbbing energy and life. That throb is not felt today to the same degree. Something has happened.

Two decades ago the Layman's Missionary Movement stirred the Church with the vision of its possibilities. It enlisted the energies of the men of the Church, challenged their devotion and gave them a clearer vision of their opportunities and responsibilities. Then was felt the throb of a mighty force ready to be directed into the channels of achievement. That throb is felt no more. Again, something has happened.

Both of these movements accomplished much but neither became a real achievement in the sense of becoming an established part of

the life of the Church and continuing to grow into greater usefulness. The need for them is as great as ever, but that need is not being met. Many similar illustrations might be given to show that "our moral and spiritual progress is not keeping pace with material progress"—because something has happened.

The accompanying chart reveals something of what has happened and gives "*A Modern Answer to an Ancient Question.*" This chart is the result of a two-year study of church attendance in New York state, outside of New York city, in the churches of nearly all the representative Protestant bodies. The chart represents a church auditorium, drawn to scale, to seat the members of the average church, using seven representative bodies as the basis of computation.

There were 987 churches included in the study where the attendance was actually counted, not estimated. These churches averaged 211 members per congregation for the entire state. Non-resident members are not included where church records list them separately. All the services recorded were in the morning, save in a very few churches where afternoon services were the chief, or only, services of the day. The squares on the chart represent the actual average attendance at those services, plus ten per cent to allow for those in some churches who do not go to church if they think their pastor is not going to speak, or who have not the courage to face vital problems. The smaller squares represent children. The actual average attendance was 52.8 persons, or 25% of the membership of the average church in New York state. This indicates that in the average Protestant church in the Empire State three members out of every four are somewhere else than in the House of God on the average Sabbath morning.

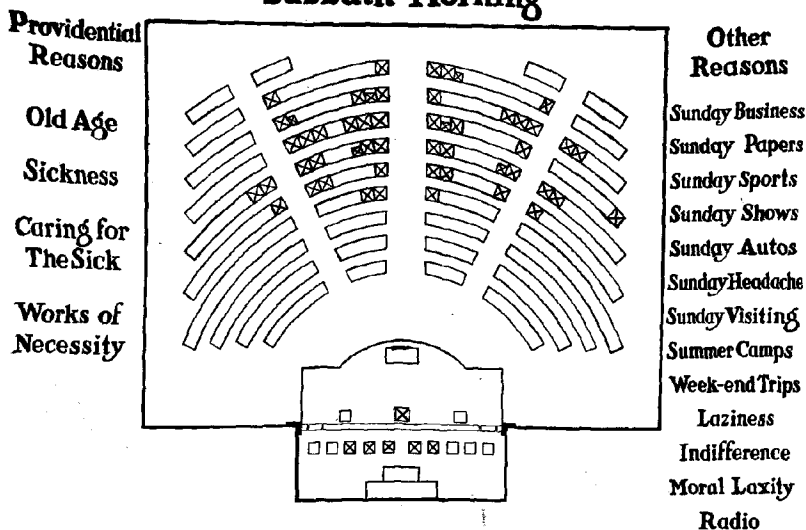
The above figures have been questioned so often and have been found to be correct that there is no longer any reason to doubt their accuracy. Of course there are congregations that are exceptions, but they are on both sides of the account. More than two churches out of three have a membership numbering less than the average of 211, but those with the smaller membership usually have a higher percentage of attendance than the larger churches. One church with a reported membership of 550 had an attendance of 35 persons at the morning service, which is a little less than 7% of the membership. Audiences ranging from 10% to 20% were not infrequent, while those numbering four to twelve persons were disturbingly numerous. Those who attend Bible School and do not attend the church services are not included in these computations.

Exceptions on the other side were too few to offset the record made by the large number of small audiences. In one church with a membership of 520 there was an actual average attendance at the morning service for an entire year of 438 persons. In another

village with two churches each church had an average attendance throughout the year larger than its membership. One of these churches is in an up-state rural district, while the other village is on Long Island, the Sunday playground of New York city. These exceptions prove that the discouraging conditions of church attendance, as revealed by the chart and so widely experienced, need not be so even in these days. This brings us to the "Ancient Question."

When Nehemiah returned from Babylon, where he had been on affairs of state, he found that the ordinances of worship in Jerusalem had almost ceased; the sanctuary was deserted and the

### The Average Church on the Average Sabbath Morning



### Why is the House of God Forsaken?

people scattered. He went to those in authority and said in the earnestness of his soul, "*Why is the House of God forsaken?*" He sought and found an answer to his own question which is most illuminating, as he gives it in Nehemiah 13:15 and forward. The sum of this answer is stated in two words, "SABBATH DESECRATION." That was the ancient answer.

What is the "Modern Answer" to this same question? Refer again to the chart, and note the results of a series of "Round Table Conferences" in which this very question was faced seriously by pastors and laymen. They are the answers gathered from the field. Possibly others might be given under each heading, but these are sufficient to challenge attention.

The limits of this article will not permit the discussion of these

answers, but they are sufficiently explicit to speak for themselves. The chart, in the light of the above facts, reveals something of what has happened, and explains, in part at least, why it is that "our moral and spiritual progress has not kept pace with our material and scientific achievements." It shows that the energies of life are not applied to the moral and spiritual activities in the measure that is essential to achievement. If no greater measure of devotion of those energies were to be found in the school, the office, the shop, in business and professions, or even in our sports, than is being given today to the moral and spiritual things, we would not now be witnessing the marvels of achievement in these material and intellectual realms. Instead we find that for five and six days in the week with most people, and seven days with many, the energies of life are devoted with almost feverish intensity to material things; but when the day comes which God has set apart for moral and spiritual development the great majority of the people, even of the members of the Church, not only do not so apply their energies to the moral and spiritual, but actually dissipate them by devotion to the trivial and the commonplace. Many of these things actually war against the moral and the spiritual. God is left out of the count, and the sense of moral accountability is lost. We reap what we sow.

These church surveys show that, in communities where the Sabbath is most honored, there is the highest average of church attendance, and where the Sabbath desecration is pronounced the average attendance is lowest. In one community where there was a marked absence of such desecration the average attendance at morning worship was more than 25% of the whole population, which certainly is not too large. In other communities where Sunday business, commercialized Sunday sports and amusements and other forms of Sabbath desecration prevailed, church attendance was under 10% of the Protestant population. These two things do not harmonize.

A little lad whose grandmother had been taking him with her to prayer-meeting was taken one night by his father to a circus. When he reached home that night he ran to his grandmother and said, "Oh grandma, if you'd just go to a circus once you'd never care to go to prayer-meeting any more." The verdict was a bit extreme but the principle was recognized—with most folks a prayer-meeting can not compete with a circus.

If schools, factories and business enterprises had to meet such competition with the same antagonisms and opposition and no more of public cooperation and support than is received by the Bible School and the Church they would come far short of the present notable achievements in the material and scientific realms. With the "pull" away from the Church capitalized by law, the safe-guarding laws violated and ignored by commercial interests and flouted

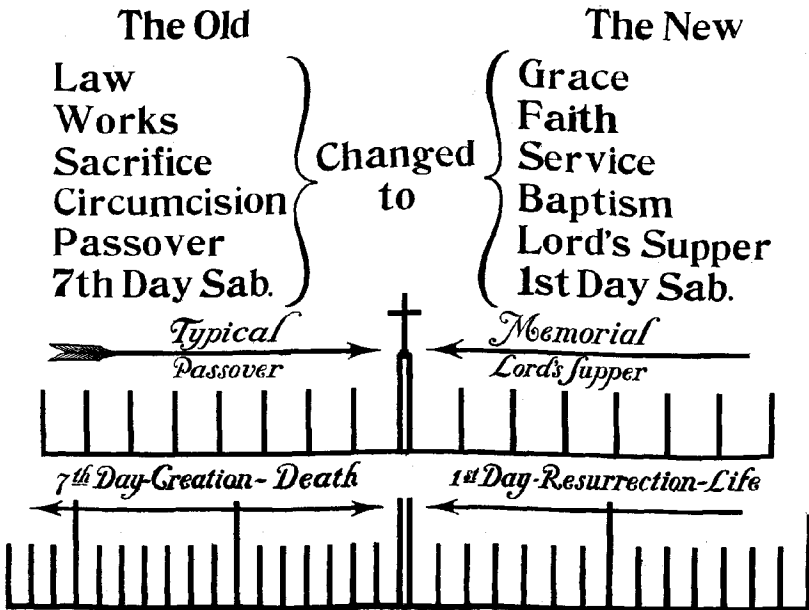


by too many judges on the bench, with the lures of pleasure and indulgence paraded before the people in all their gaudy enticements as they are today, it is little wonder that the moral and spiritual agencies find themselves handicapped in the race.

When the energies of life are applied with the same zeal and intensity to the moral and spiritual interests of life on the Sabbath as they are on the other six days of the week to the material and the scientific interests, we shall find our "moral and spiritual achievements keeping the pace with the material and scientific." Otherwise we shall find our boasted achievements becoming "apples of Sodom," broken and valueless in our hands because we have lost our moral poise and spiritual control, and shall find ourselves adrift on the current of a decadent civilization.

The thing that has happened is, there has been a drift away from the House of God and from the Word of God. The "MODERN ANSWER TO THE ANCIENT QUESTION" is the ancient answer in a modern setting, "SABBATH DESECRATION." In no age or nation can a triumphant church be builded upon the ruins of the HOLY SABBATH.

## The Two Covenants



## Distributing Purity Tracts in Cairo

BY A. T. UPSON, CAIRO, EGYPT

SOME months ago a gift of one hundred dollars was sent to Egypt to publish and distribute certain Gospel Purity leaflets up and down the Nile Valley. No time was lost in putting the money to work. First 800 booklets were purchased from the Nile Mission Press on the subject of "Young Men's Problems." One copy was sent to every member of the Alliance of Honour throughout the Nile Valley. These are young men who have, during the past year, pledged themselves "in the name of and by the help of the Lord Jesus Christ" to overcome the world, the flesh and the devil and to do what they can for the rescue of their fellow-men.

Next a four-page leaflet was printed, entitled "Impurity Forbidden in the Three Religions," of which our stock had become exhausted. A third leaflet was chosen, the English equivalent of the title being, "An Ounce of Caution Is Worth a Ton of Cure." The idea is that a fence at the top of a cliff is far better for the saving of life than an ambulance at the bottom. Of each of the last two tracts an edition of 25,000 was printed so that the total number of leaflets produced was 50,800 copies for \$100.

Now comes the thrilling part, that of distribution. There are slow ways and stirring ways of warning men to flee from the wrath to come and to come back to God to have their sins forgiven. Open-air meetings are forbidden in Egypt but we can preach if we do so according to law. The police regulations are (1) not to excite the people in any quiet quarter, (2) not to revile their religion, (3) to keep moving so as not to collect unruly crowds.

Last Thursday night I started, at first alone, but afterwards was joined by Gohar Effendi (a Milton Stewart evangelist of the American Mission) and Mr. Norton, an earnest American missionary. Before five minutes were passed we had a small crowd around us, for an Englishman in a *tarbush* (fez) is a somewhat rare sight, while an Englishman unarmed in the midst of a crowd of Egyptians is still more rare. What astonishes the military police is the fact that the men who throng round us, and who appear to the police at first sight to be tearing us to pieces, are not in the least angry but all are more or less smiling and are so impatient to get these leaflets that they fall over one another in trying to get them out of our pockets.

Once during the evening I passed into a cafe run by criminals known to the police, sat down by their harmonium and politely waited for their "turn" to end. Then giving a piastre to the proprietor I hired the right to stand in the cafe to speak for five minutes. This was not against police regulations for I was not in the street. The

crowd that gathered were not in a public street but in a brothel lane, so bad a lane that when the police guard marches through they generally come in squads of five for mutual protection.

For five minutes I shouted an extemporized address at the top of my voice to overcome the interruptions of sundry individuals who make their living out of sin. During the address my colleagues were distributing tracts around the edge of our small crowd.

Passing into another street, we were almost mobbed by a crowd of forty young men, most of whom appeared to be of the student type from fourteen to twenty-four years of age. They followed close on our heels and the only way to escape was to turn back suddenly and go through the middle of them.

We went through street after street for about a couple of hours, then we sat down on a street bench, put our heads close together and earnestly prayed for God to bless every message given. On counting up we found that 750 Arabic messages had been eagerly taken, the men clamoring for them long after the last one had disappeared.

The same leaflets are being distributed in Alexandria, Port Said, Mansura, Damanhour, Tanta, Beni Suef, Minia, Assiut and other towns so that the 50,000 will soon be gone. Who can say what will be the harvest from the sowing of this seed?

## Handicaps of a Missionary Wife

BY ONE WHO HAS EXPERIENCED THEM

**W**E work under one of the best organized, most efficient churches in America, and as liberal as the average Protestant church with its workers. The Board is as keen as any for the comfort of its missionaries. It is desirous of getting men and women who must be supported by church funds, thus discouraging honorary workers. Its workers are not allowed to take remuneration above their salary for any work done outside of the mission.

My fellow workers come from middle class people, many of them from the farm, and have put themselves through college. The majority have experienced financial difficulties in youth and have largely made their own way. All this goes to produce a type of missionary who is inured to hardship and able to live frugally—most excellent qualifications for missionaries.

On the other hand this type might best be described as those who relish a bit of penance, although they are farthest from Roman Catholics. They rather glory in their ability to get along on little, in minimizing their hardships. In seeing things for which to be thankful they outdo Pollyanna herself. This most certainly is the stuff out of which to make pioneers whether in new fields or old.

There is a grave danger however in this type of mind. They

get so used to doing without conveniences and with out-of-date appliances and equipment that they not infrequently fail to keep abreast of the times not only of the West but even of the very East where they live. In their devotion to the principle of plain living and high thinking they turn with disdain from luxuries and often from the comforts of life which would add perceptibly to their efficiency. They are so eager to use every cent for their beloved work that they are sometimes guilty of working in unsanitary conditions. They often feel compelled to walk in the tropical heat because there is no allowance for Ford or a carriage, and in some cases not enough even for street car or donkey.

This may sound very ideal in these days of a luxury loving generation but it is not unadulterated excellency. It is decidedly bad for the work and the workers in many instances and for the home church in others. When one's mind is filled with the necessity of having to practice continually the most extreme economy, not only in work but in personal affairs, the mind is so encumbered that one cannot do his best work. The missionary is sometimes underfed and is unable to take any adequate rest from his work, because of the prohibitive cost of travel. He is unable to buy books and magazines needed to keep abreast of the times. He endeavors to "carry on" but too often this means "marking time." In these days of big movements in the foreign field he is incapacitated to take the lead which he should take and which the natives of almost any Eastern land are anxious for a strong leader to take. Many excellent missionaries get so accustomed to their fate that they settle down to be leaders of small groups, instead of arousing the Church at home to its possibilities.

Every missionary should be a statesman, in the best sense of the word. This requires, among other things, an adequate budget and the ability to use it. There are missionaries who think it a virtue to turn money back to the home church. When I came to our field I was confronted with the fact that the wives of the mission were expected to keep their homes, rear their children, if they happened to have any, in the fear and admonition of the Lord amid all the hellish surroundings of a non-Christian land, keep open house for natives and missionaries alike, master a foreign language and to do any job in the mission that no one else wanted—all without any resources whatsoever except the family allowance. Missionary wives are "just asterisks," as a friend of mine calls them, because they are not of sufficient importance to appear even on the mission roll. The men with wives are marked with a star—indicating "married."

We live in a capital city with about a million population. It is the metropolis not only of the country but of the neighboring countries as well. It is a fashionable and cosmopolitan center and is a favorite

resort for tourists from the West. This all makes the cost of living high.

Our salary is \$1,700 per annum with house rent free. We have one child for whom our Board makes an allowance of \$100 a year while the child is under 11, after that it is \$250 a year, till the child reaches 21, when the allowance ceases. When we subtract our tithe, 170 dollars, and another \$170 which we pay yearly on insurance policies the amount left for living expenses is \$1,360.

This makes an average income per month of \$113.33, exclusive of the child's allowance, \$150 of which goes for tuition and books in an American school. As the child is under ten the allowance lacks \$50 of being sufficient for tuition and books. After the child has passed eleven years, there will be \$100 left for clothes and other expenses, unless the price of tuition increases.

My monthly balance sheet shows the following expenditures which represent the average for six consecutive months the past year.

Food and laundry .....	\$55.44
Milk .....	6.33
Electricity .....	3.55
Service .....	20.00
Dry goods .....	17.73
Repairs and replenishing .....	2.88
Drugs .....	.40
Post .....	1.58
Miscellaneous .....	3.23

\$111.14

The miscellaneous column contains a bill of \$3.75 for sewing—the total outside help in six months. It also includes one pair of shoes bought in six months. The dry goods item includes all my own clothes for years. My husband still wears a pair of shoes for best which he bought in 1912. I vowed when I came to the foreign field that I would follow the advice of the "Lady of the Decoration" and try to keep within hailing distance of the fashions. This necessitates much remodeling of clothes but even then I cannot possibly help looking *passée*.

The difference between our average monthly income, \$113.33, and the expenditures, \$111.14, is \$2.19. This sum has to buy part of my husband's clothes and help run our Ford, given by friends at home. Owing to inadequate funds, we are allowed only a garage and \$75 a year for the expense of our Ford when used in mission work. Fortunately gasoline has come down from \$3.15 to \$2.00 per tin within the last two years.

In order to reduce our living expenses, I tried to do my own cooking, but as I had a young boy to clean the house to whom I paid \$7.50 a month and as the sub-tropical climate is so enervating and

as our houses have such primitive kitchens it seemed a misguided use of one's time and strength not to add enough to \$7.50 to get a man to cook and to clean. This set me free to devote my spare time to work among women.

There remains only one way to reduce expenses materially and that is by disregarding the scriptural injunction to "be given to hospitality." Many young American men and women are teaching in our mission or are employed in business or government schools and it seems wrong to shut one's door to them. But hard as that would be it does not cut to the quick as does the necessity of refusing the grace of hospitality to native friends. Consequently it has been our custom to shut our eyes to the cost and to keep open house for the young people of all nationalities who come our way. What matter if the cotton covers for our box divans are faded and threadbare and carpets are in similar condition long before the end of our seven years' term? It is compensation enough to be told by the young folks that our house is known to be open to them at all times, and to feel that this is appreciated.

Difficult as it is to make ends meet, and though much energy is thereby consumed, we would not worry were it not for our daughter's future education. The \$250 a year allowed until she is twenty-one will not go very far toward her college expenses. The last Guide Book for Foreign Students in the United States put out by the Institute of International Education gives much valuable information concerning all phases of higher education in the United States. In the chapter on Living Conditions, the following table of expenses is given for universities in various sections of the country:

	EAST	MIDDLE	WEST	WEST	SOUTH	
	<i>University of Cornell</i>	<i>University of Minnesota</i>	<i>University of Illinois</i>	<i>University of California</i>	<i>University of Washington</i>	<i>University of Virginia</i>
Room .....	\$200	\$85	\$108	\$130	\$90	\$115
Board .....	400	225	260	300	243	250
Tuition .....	300	70	75	150	150	200
Incidentals .....	180	253	175	230	198	45
Total .....	\$1,080	\$633	\$618	\$810	\$681	\$640

These facts show why the mission family is faced with a period of separation. It is a not uncommon program for the mother to go home for a period of several years while her children are being educated. The father goes through a period of forlorn grass-widowerhood. This condition which Christian people would condemn for any one else at home is condoned by practically all mission boards and churches as being necessary for missionaries. It would not be necessary if the missionary's salary were sufficient or if the child's allowance were enough to provide for board at a good college or university. Is this situation right?

# Anti-Christian Agitation in South China

W. H. OLDFIELD, WUCHOW-KWANGSI, CHINA  
Missionary of the Christian and Missionary Alliance, 1904-

THE unrest and agitation in China, which has been sweeping through the land with relentless force, has, in recent months, turned against the Christian Church, and missionaries and Chinese Christians alike have been called to suffer. Sometimes even life itself has been threatened. Such an experience recently befell a Chinese Christian in the city of Kweilin.

On March 12, 1926, the students in Kweilin, a large educational center, met to commemorate the anniversary of the death of Dr. Sun Yat-sen. About one thousand students paraded the city, carrying banners and streamers on which were written Bolshevistic slogans of a revolutionary nature. After parading the city, the crowd marched into the Baptist mission compound. Here the parading students cried out, "Down with imperialism! Destroy the Christian Church!" The Christian girls were called by name, saying that they were the dogs of the foreigners. Some were even pelted with stones. The missionaries were cursed to their faces, but, remembering "when He was reviled He reviled not again," they patiently bore the insult.

One Chinese Christian, however, seems to have been less patient, and he was set on by the mob who struck him with their fists and with stones and brick-bats, cutting an ugly gash from which the blood spurted profusely. The man was then bound with ropes and, with blood streaming down his face, was led off to the city square where he was tied to a post amid the hoots and jeers of the frenzied throng. Meanwhile, the authorities had been notified, and were urged to rescue the unfortunate captive, but were either powerless or afraid to interfere. After hours of insult and suffering, gradually the mocking crowd began to disperse, and, when the throng had decreased, soldiers came and rescued the prisoner. The man was taken to the Yamen where he was kept all night. The crowd considered this was interfering with their rights, and soon the rabble again assembled. Going to the Yamen, they demanded the prisoner. This demand was complied with, and the unfortunate victim, with face swollen and hair dishevelled, was once more given over to the mob. He was bound, and, with his accusation written on paper and fastened to his back, he was led through the streets by the howling mob, like a criminal being led to execution. As he was hustled along the streets, his tormentors called out to the people en route, "Come see the way we treat the Christians, and the way we will deal with the others." When, because of fatigue, he lagged in his gait, he was

kicked and pounded and made to walk faster. He was again taken to the city square where he was once more tied to the post. Strings of fire-crackers were then secured and set off at his feet, the sparks flying in his face and burning his skin. Some of the crowd wanted to burn him, while others suggested branding irons. Finally it was decided to tattoo him on the cheeks with the two words "Foreign slave." This was done by the use of needles. After the tattooing was completed, he was released as a marked man. Where he is now, we do not know. The last we heard of him he had called at one of our mission stations where one of our missionaries had dressed his swollen forehead. He also succeeded in scraping away the tattoo marks until they were hardly visible, and was hoping to reach some distant friends where he could find shelter.

Prayer is greatly needed that the Christians, who are passing through the fierce fires of affliction, may prove true in the crisis.

Liuchow also (another C. and M. A. station) has been passing through the fire for about a month. When the report of the anti-Christian movement in Kweilin and the beating and branding of the Christian business man reached Liuchow, it struck terror to our little band. The thought of the three-days' sufferings that this man endured, with the innumerable insults that were heaped upon him as he was led bound through the streets of the city, filled many hearts with fear. Some said they were willing to die for the Gospel, but to have to endure such prolonged sufferings and insults was more than flesh could stand.

To make matters worse, agitators from Wuchow arrived to organize the masses into an anti-foreign and anti-Christian movement with the avowed intention of driving the missionaries out of the province, and compelling the Christians to recant. Posters were issued and pasted all over the city vilifying the Christian Church as an imperialistic institution, organized to usurp China's sovereignty, and saying that the good works of the missionaries were just to blind the eyes of the simple. Other posters contained pictures showing the missionary with an open Bible to which a host of converts were chained and were being dragged into the Church. Would that all were so bound to the Word of God that they would hold steady against the storm of opposition that is sweeping over China today! Other pictures were directed against the present Chinese Government, and the masses were urged to rise in a body and overthrow the Government, to drive out all foreigners, to exterminate the Christian Church and to establish the nationalistic and communistic government. Small posters containing the words "The inmates of this house oppose Christianity" were pasted on the doors of nearly every heathen home in the city. Students, in small groups of six or eight, went from house to house and urged the people to permit them to paste these notices on the doors. Many inmates, rather than have



a fuss, permitted the notices to be pasted up, though in many cases they were torn down as soon as the students had gone away. Some, friendly to us, permitted the notices to remain rather than run the risk of having trouble with the students.

The names of the Christians were also taken down by the students, and threats made that they would be treated with violence unless they left the Church. First, all foreigners were to be isolated, and, as there are no other foreigners in this city, the brunt of the agitation fell on us. Our helpers were ordered to leave us, our water supply was to be cut off and we were to be starved out. Men were selected to attend our services to interrupt the meetings, and then both chapel and residence were to be forcibly taken from us and used as headquarters for the Bolshevistic element and an anti-Christian school! Agents of the anti-Christian movement came into our premises and spent hours trying to intimidate the Christians who are living with us.

The outbreak was to come the next day, and we were to be roped up and shamefully treated. The agitators said that if we locked our doors, the crowd would scale the walls and drag us out. Some stated that the ears of the Christians were to be cut off. This so frightened many that they feared to attend services or to associate with us lest it bring them into trouble, but Christians, at night under cover of darkness, came to see how we were faring. Messengers came repeatedly to warn us of the danger. We told them that we would stand our ground, come what might. We would not try to defend ourselves against the mob, but would commit our way unto the Lord, and trust the Lord to bring deliverance.

The climax was reached on Sunday, May 9th, the day that commemorates the acceptance by China of the Japanese Twenty-One Demands. The government schools planned a demonstration consisting of parades, speeches, propaganda, etc. We took little notice of it, however, as we naturally thought all the agitation would be directed against Japan. As it neared noon, we were sitting in our study when two Chinese officials called. One represented the head military official of the city, and the other a high officer of the police court. The officers said they had called to inform us that there was a demonstration in progress, but that we need not fear as no violence would be resorted to against us. We were still talking when the sound of martial airs reached our ears, followed in a few moments by the loud yells of the demonstrators. Our conversation ended abruptly, and all went to the verandah overlooking the street to see what was taking place. The street was crowded with students marching, while on either side was the usual crowd of hangers-on. Here and there among the students were men carrying pieces of paper on which were written slogans. As the leader called out, his followers took up the strain, and, in savage yells, shouted at the top of their voices, "Over-

throw imperialism! Down with the Christian Church! Out with the foreigners," etc. We smilingly gazed on the crowd, but the sight of several foreigners only seemed to add to the excitement, and the crowd yelled the harder. Some of the leaders tried to increase the hubbub by jumping, shouting and waving their arms. At the same time, many different kinds of posters were pasted on the walls. When the procession had passed I opened the front doors wide and spoke kindly to the rabble that surged around us. Everybody was surprised that we took the matter so calmly.

Presently the demonstrators reached the street chapel where service was just closing. Here it was reported that our place had been looted, furniture destroyed, and that some of the missionaries had been tied up and carried off. One Christian woman quickly hid her Bible so that no one would know she was a church member. The church treasurer stopped counting the collection, shoved all the money into a bag and quickly left the building, while others of the Christians hastily started for our dwelling to see what had really taken place. Presently other Christians came running in and all were surprised to find that we were well and that there had been no outbreak at all.

Later we learned that, unknown to us, when the demonstrators were assembled, the city officials had sent policemen to guard the two small entrances that led to our dwelling, and the officers were on duty when the demonstrators came along, so apart from jumping and yelling, nothing serious occurred.

Passersby were heard to remark, as they walked along the street, "Today Christ has been victorious." Yes, praise God, Christ was victorious, and we believe He will enable us to outride the storm and come off more than conquerors.

During the past month of trial some of the Christians have kept indoors and have not attended services lest it increase their persecution. One man even burned his Bible publicly in an attempt to ward off what seemed to be to him unendurable suffering, but others, praise God, have stood true, and have been willing to go through the fire for the sake of the Master. For these latter we thank God and take courage, and pray that the trembling ones may yet be brought to a place of true repentance and be willing, if need be, to lay down their lives for Christ's sake, that they may find them in life eternal. The storm is breaking all around us. Discordant rumors fill the air, but, louder than the discordant notes, we hear the voice of our present Master calling encouragingly to us, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

# Destroying Idols at Ka Ri Bong\*

BY MARION E. HARTNESS

**K**A RI BONG is a Korean town of about seventy homes, eight miles from Seoul; thither we carried food when we heard that the people were starving after the summer floods. A week after our first visit, seven of the villagers came to say that five families of thirty-five persons had decided to become Christians. Would the foreign woman and some others come to teach them the Jesus doctrine. They were drawing up a petition, with all their seals added, asking that the foreign woman would please come. They promised to furnish a room for the services, one for the foreigner, and to destroy the things they had been worshiping if we would but come.

Last week we went with one church leader, three elders, one colporteur, one Bible woman and two deacons. We took our own food, the Koreans taking millet, which was mostly used in feeding those who had not eaten for a day, other families having been added to the number of starving after our first survey was made. Unfortunately these had not been reported to us, so help was later in reaching them. It is hard to write in words all that happened that day. They said that seventeen families were ready to make a stand for Christ, and that all who had articles of heathen worship would destroy them at once.

That day of the defeat of the gods was really a dramatic scene. The group in the courtyard, the man and wife in the doorway. One man who had been sick for six months and had set up spirit worship, brought out his former god in a large black box covered with dust. Opened, it revealed a suit of clothes for the spirit to wear, a broken kettle of beans, a money gourd in which a few coppers had been collected towards having a "koot" (the sorceress's performance). We told the man to wear the clothes, I took the gourd, and then the oldest elder put his foot down on the box, utterly smashing it. The men stood with bared heads while we sang a hymn and prayed. One house had some bits of dirty rag stuck into the rafters of the porch and a placard over the door to represent its spirit. The placard lettered in red is believed to be the seal of the evil spirit which controls the house and never allows another spirit to enter. About half the homes of the newly converted had been destroyed in the flood and the impotent idols swept away. No new ones had been set up.

At the far end of the village was a clean well, the best in the village. The woman who lived next to it had worshipped it for three years. She kept it carefully covered and would let no one wash there or drink of it. Anyone who dared stand near the well was severely berated. Every morning she dipped out two bowls full of the water, put them on a stand in the one little room of her home, and prayed to them. We sat in the little room, saw her take out the bowls and throw away the water. Later we saw the well opened and the neighbors asked to use it. That night the devil entered into her, the Koreans say, and when we visited her the next day she was the angriest woman I ever saw. Rigid and tense, with jaws set, her face a flaming red, she stood and said that she was going on with her spirit worship. We found that she had set up her water bowl in the kitchen and would let no one touch the well. Her husband, however, was determined that spirit worship should

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\* From *The Korea Mission Field*, Seoul, 1926.

cease in his house. They had a spirit tree behind the house which had also been worshipped for three years. This the man consented to destroy, but the woman became so violent at the suggestion that, fearing for the life of the man of the house, the church leader said to him, "We do not command you to cut down the tree. We only ask whether it violates your conscience to have it there. If so, it should go. You must act only as you feel led by your new relationship to Christ."

Quietly the man rose and went out to get his axe and saw. Did you ever see a spirit tree cut down? I wonder if such a thing has happened before in our territory. Picture the little man steadily sawing away at its base, the elders holding ropes to guide its fall so that it would not crush the little house, the fearful villagers, and the woman reviling us in language which no one translated to me except the phrase, "May you be torn to pieces!" The tree fell, the men came down and washed their hands at the well, urging the villagers to use the water freely. They said that they would gladly do so, but asked that we come out once a week to see that the old virago kept it open. She had been a mild, sweet woman till she took up the well worship and that she must be possessed of an evil spirit. She was beside herself with fear lest the devil take revenge on her, but when twenty-four hours passed with no ill effects she became quiet.

The wife in another home refused at first to let her husband destroy the spirit box, but after another long talk with him, she, too, brought out the black box containing the clothing and hat for the spirit. The man said that he had suffered for ten years with pain in one leg and six months ago had it amputated at Severance Hospital. There he first heard of Christ and now made his stand.

Last of all we went over the hill to the home of a sorceress. She had died two days before and we were told that in her last hours she called on the name of Jesus and said she believed in Him. Her son was one of the converts and asked us to take away the implements of sorcery. No one in the village dared touch them for fear of the spirit. She had made a poor living at her business and her home was one of the poorest we entered. Her clothing and fan had been buried with her but her sword and cymbals were given to me. We told the boy to eat the offerings of grain set out in array in the cupboard. His hunger was strong enough to overcome any fear of evil spirit results.

Twenty families of over one hundred members made a definite stand for Christ. The majority of them are adults, not children. The room given for the services was crowded with women, the porch and courtyard with men and boys, a quiet, earnest audience. On Sunday we sent an elder there to conduct the services and over one hundred people gathered both morning and evening. Next Sunday they will begin a children's Sunday-school. After the morning service they sent two over to the Yang Pyeng Ni church with fifty-seven sen, the first offering taken at their first Sunday service!

One of our leading Korean evangelists said, after hearing the story, "It is greater than any revival ever before experienced in Korea." Is it the answer to our prayers for a spiritual awakening this year? Pray that the way may be opened for this work to continue until Christians are established in the faith and that, in other places where hearts have been opened, the seed may be sown and a harvest gathered for Christ.

# BEST METHODS



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## A CHURCH ON WHEELS\*

REPORTED BY THE REV. W. J. VINCENT

In the Diocese of Michigan, an experiment is being made, with pronounced success, to reach the isolated rural sections by means of a "Church on Wheels." This is a specially constructed chapel-van, fitted on a truck chassis, and is modeled after the general plan of the chapel-cars of the Church Army in England.

The van is equipped with an altar and sacred vessels, a miniature stone font carved and given by the father of the first child baptized in the van, a portable organ, a victrola with church hymn records, and a radio. The seats, which run lengthwise inside the van, are hinged, and serve the double purpose of seating small congregations for inside services, and beds for the missionaries. Beneath these seats is storage space for bedding and personal belongings. A wash-room and a cook-stove, which also provides heat as required, complete the equipment.

The van is constructed so that the rear step forms a preaching platform for open-air services, and powerful spotlights give sufficient illumination for evening services.

Starting out in the spring, the van follows a definite itinerary, advance notice of its route being sent to the clergy in order to secure local cooperation where possible. The van's biggest work, and that most needed, is in regions hitherto untouched by local church ministrations.

Reaching a rural community, a village or small town, the missionary parks the van in some conspicuous po-

sition to advertise its presence, and proceeds to placard the community with posters announcing the time of services, preceded by a radio concert.

The interested group which usually gathers is invited to inspect the van, and its purpose is explained. During the concert, service-leaflets are distributed. If possible, an organist is secured. Failing in this, the victrola is connected with the amplifier, and records provide music for the hymns printed on the service leaflet.

By arrangement with St. Paul's Cathedral, Detroit, the missionary receives advance notice of the hymns to be used at the Cathedral services broadcast by radio so that by tuning in on Sundays, a rural congregation assembled at the van is enabled to join in the Cathedral song services.

Following each service, notice is given of a Communion Service to be held next morning, and it is surprising how many Episcopalians, isolated, neglected, but hungering for the ministry of their Church, come to receive Communion, perhaps for the first time in many years. Arrangements are made to baptize the children of the community; leaflets and handbooks are distributed to those inquiring about the Church; and manuals for preparation are given to those who desire confirmation.

One feature of the van is the numerous side-trips which the missionary is called upon to make where people, aged or sick, request a visit. Where feasible, the scattered Episcopalians and prospective Episcopalians are put in touch with some clergyman; in every case definite arrangements are made for return visits, so that these church people and others

\* From "The Church in the Open Country," by permission.

without money and without price, is made to feel that the Church realizes and assumes its responsibility towards them.

Because of the vast area to be covered, the van usually makes only two visits to a community each season; but the results more than justify the expense and effort. Many lapsed members are brought back to the Church, and much good is accomplished in the sacramental ministrations, and in the constructive work of organizing church schools and the development of small congregations.

During the winter and the early spring, when rural travel is not possible, the missionary, with the van, engages in another much-needed work in the industrial centers of the diocese by conducting noon-day services during the lunch hour for the men of the factories. The novelty of this service is attractive; the van, so efficiently equipped, compels admiration, and the same methods of the missionary and the simple beauty of the service win respect for the van wherever it goes.

#### MISSIONARY RESULTS OF COM-MON-PLACE CONTACTS

REPORTED BY THE REV. G. B. GILBERT

One day, as I was passing the house of a farmer who had never attended his church, I saw a girl in the yard carrying a pail of water toward the kitchen. When I inquired why she did not use the house pump she replied that it was out of order and had been out of order ever since the house was built. I then made an investigation. The next day I drove up with the necessary parts and repaired the pump.

The family did not believe in churches, and for a good while would not let the children go. Now they are my very best family in that section. I soon began to stay with them all night. With six children on a stony farm, almost anything came in handy. Sitting by the stove one cold winter night, I mused to myself how I had brought that stove more than thirty

miles, when it was given me by a man who no longer needed it in his garage. The man put on a big coat to go to the barn—I had brought him the coat. The girl put on a warm coat to collect some eggs—I had brought her the coat. The woman was churning—it was a churn Mrs. Gilbert no longer used. The boy went to get a drink of water—I had repaired the pump. It made me feel at home.

One night I was staying at a farmhouse and the man had not yet returned home from a long, wet trip to town. "Get the milk pail," said I to the little boy. Together we went to the barn and did all the chores and the milking. Thus the farmer, on reaching home, had only to put up his horse and come and sit down to supper with all nine at the table.

One cold night just at dark, I saw a boy sawing wood alone under an open shed by a farmhouse far down on the Lonely Road. I stopped and went round and took hold of the other end of the saw, and together we finished up the pile. The saw was dull and the woman gave me permission to take it with me. During church the next day I got a man to file it and left it at the farmhouse on the way back. Fifteen years later that boy now a painter in the city, came out with brushes and pails and two or three men, and was a wonderful help, without spiritual ministrations are painting the church where the minister preached who helped him saw the wood that night.

#### REACHING MEXICANS IN THE UNITED STATES

"Go ye across the border" is written into "Go ye into all the world" as clearly as is "Go ye to lands far distant." For a hundred and fifty years, a border line only has separated twelve to fifteen millions of Mexicans from the people of the United States.

"It would almost seem," comments a man who sees Mexico in the light of missionary opportunity, "as if God had wearied of waiting for us to

go, so during the past fifteen years, through the revolutions in Mexico. He has shaken nearly three million Mexicans out of their country into ours."

Many cities have a considerable number of Mexican inhabitants. Hundreds of communities have, as temporary residents, squads of Mexican laborers. A suggested program of activity for churches includes:

1. HOME VISITATION. One woman who tried this method reported: "A happy morning was spent in visiting the Mexican women in their homes in the box cars and shacks. In response to our knock at the door of one of the shacks a very comely young Mexican woman opened the door. She knew a little English and we chatted for a few minutes, but she did not invite us in. After a time we said,

"'We came out this morning to visit some of our friends.' Her face lighted up.

"'Friend?' she repeated as the door swung wide open at the magic word, 'Friend? Come in, come in.'"

Even though you cannot understand their language there is usually a child who knows enough English to interpret for you, and there's always a baby who knows the universal language of baby talk and baby smiles. Mexicans appreciate friendly invitations to American homes.

2. INSTRUCTION IN ENGLISH. Mexicans are eager to learn to speak English. American women may go to their homes and teach them. One volunteer teacher has two afternoon classes and two classes at night for the changing night and day shifts of laborers. Parallel English-Spanish testaments may be used in classes.

3. FRIENDLY EMPLOYMENT BUREAUS. American families may keep in friendly contact with Mexican families. Is any one sick? Do the children need clothes? Is any one out of work?

One pastor by his employment bureau, established with a telephone and patience as office equipment, kept large numbers of Mexican men and women from dire need. Whenever

men were needed for cutting lawns, shoveling snow, or women for washing or cleaning, he was ready with a Mexican suggestion.

4. CLINICS. A physician may find it possible to fit up a room in the church and give free consultation with clinic hours twice a week, or a lawyer to offer full legal counsel to the Mexicans who are often enmeshed in the laws of a new country.

5. SUNDAY-SCHOOL VISITATION. The superintendent may send out visitors to invite the Mexicans to come to Sunday-school. Special classes may be arranged or a separate Mexican Sunday-school organized. Someone may be found who can teach in Spanish. In many cases however the Mexicans prefer to learn English.

6. FRIENDLY CONTACTS with Mexican young people may be established by the young men and women of the church. They may be invited to church social and picnics or athletic activities. One church in California takes numbers of Mexican boys each summer to camps where they enjoy swimming and fishing under Christian leadership. The men of one church arranged to take the entire Mexican colony to a park for a picnic. They helped to promote a place for the celebration of national Mexican holidays, and gave interested cooperation in helping to make their celebrations a success. At another place a Latin-American club makes for better understanding through frequent discussions and friendly contacts.

Sewing circles, classes in cooking and a day nursery for the children of mothers who are out at work offer large opportunity.

7. CHURCH ATTENDANCE. In a number of communities automobiles or busses are provided for Mexicans of Mexican colonies, which are usually on the outskirts of the town, to attend church services. In one town a men's missionary society was formed which engaged in special activity among Mexicans. As a result there is now a good Mexican church with a parsonage and an interested

membership. Sometimes a hall may be rented or special services held in a home in the community.

8. LITERATURE CIRCULATION. Bibles and tracts printed in Spanish may reach scores of people. Handing out a tract affords an opportunity to open conversation and give an invitation to church services.

The suggestions for work among Mexicans may be adapted for other foreign-speaking groups.

### CHRISTIAN CENTERS

BY JOHN M. HESTENS

Much can be said about the work and happenings in the many Christian centers conducted cooperatively by our Home Mission Societies. In fact, each center is a thrilling story all in itself. Take for instance the Japanese Center in Seattle. Here the workers are meeting with astonishing results, especially among the young people. On Sunday evenings, while the fathers and mothers are assembled with the Japanese pastor, the young people have their own service under the leadership of an American pastor, and the interesting fact is that the young people's service far outnumbers that of the older people. There is a kindergarten in this institution with a daily attendance of more than 100. Throughout the Japanese community the center is held in high esteem and is privileged to minister in a hundred ways to the needs of these people. What is true of the Japanese Center is true of most of our other centers.

Not all centers are so situated that churches can be organized in the center, but all have religious services conducted on the premises, at some places in several languages. In one center there are five foreign-language groups meeting every week for religious worship. These have their membership in the nearest American church, but in a number of places we are now facing the question of organizing into a definite church group the young people from the foreign homes. Like the Japanese young people in

Seattle, the young people of other foreign-language groups demand that their services be conducted in English.

In one of the steel towns of the East, where several years ago it seemed we should have to abandon our work, today looms up the possibility of having to establish a second church as a direct result of the center activities. Under the leadership of a young, energetic pastor and director, this work has grown rapidly and gained the favor of the townspeople and mill officials alike.

### FIRE DEPARTMENTS AND MISSIONS

A successful method of approach among people for some years without the ministrations of any religion, is indeed one worthy of consideration. A missionary of the Episcopal Church, located in the Diocese of Central New York, was appointed with oversight of several districts. He was confronted with the problem, not only of establishing religious services in these communities, but equally of being a leavening influence in constructive recreation.

Supported by an endowment fund, this missioner tackled his problems by first evincing interest in the everyday life of the community. Incidentally, by what better way than creating an endowment fund, can one immortalize one's name? He chose as his initial effort, because of the opportunities of actual contact with the people on their own ground, the organization of fire departments, which phase of community life had, in many cases, been neglected. A minister possessed of such practical ideas of life must certainly be just as practical in ways of religion.

Thus he instilled in his people confidence in himself, and together they worked to prepare a place of worship. They purchased with community money, a vacant house, removed the partitions and installed the necessary equipment, using the rooms upstairs for Sunday-school and club meetings.



When the doors were opened for service, the little chapel was filled with the members of the fire company and their friends.

He commandeers the services of local school teachers once a week to conduct Bible classes. Lay readers are developed and are pressed into service. Each mission has an advisory council which has representation on a county council.

This minister takes an active interest in all of the recreational activities of the young people. He stresses the organization of woman's auxiliaries and rather more than the usual variety of guilds, clubs, etc., and takes the women members in his car to branch meetings of the auxiliary.

Thus a man with a little common sense, and a great deal of apostolic zeal, meets a situation, which some might consider insurmountable.

#### **TOWARD INTERNATIONAL FRIENDSHIP**

The students and faculty of Union Theological Seminary, New York, have provided a friendship fund of \$1,500 for a year's special study for a Japanese student. A Christian pastor in Tokyo on hearing of the invitation to one of his countrymen wrote:

"This action by the students and faculty of the Seminary will mean something greater than you can imagine, as you know your anti-Japanese law gave a great disappointment even to the Christians here in Japan. America lost a great opportunity in this action. So we appreciate this fund ever so much. The fine Christian spirit will promote a better understanding here in Japan of your country, and surely increase the good will of the Christians. I, with my fellow workers, say: 'Banzai.'"

#### **READING IN COSTUME**

Verses read or stories told may be made more effective by simple costuming. At a meeting, in which the program centered around the rural church, a girl dressed simply as a milk maid, with sunbonnet hanging

over her shoulder, and a milk pail and stool may recite these lines from Margaret Widdemer:

Where the patient oxen were, by the ass's stall,  
Watching my Lord's manger, knelt the waking cattle all;  
'Twas a little country maid vigil by Him kept—  
All among the country things my good Lord slept.  
Fair was Rome the city on that early Christmas morn,  
Yet among the country-folk was my Lord born!

Country-lads that followed Him, blithe they were and kind,  
It was only city folk were hard to Him and blind:  
Ay, He told of lilies, and of grain and grass that grew,  
Fair things of the Summer fields my good Lord knew,  
By the hedgerows' flowering there He laid His head—  
It was in the country that my Lord was bred.

When the cross weighed down on Him, on the grievous road,  
'Twas a kindly country man raised my good Lord's load;  
Peasant-girls of Galilee, folk of Nazareth  
These were fain to follow Him down the ways of death—  
Yea, beyond a city wall, underneath the sky,  
Out in open country did my good Lord die.

When He rose to Heaven on that white Ascension day  
Last from open country did my good Lord pass away;  
Rows of golden seraphim watched where He should dwell,  
Yet it was the country-folk had my Lord's farewell:  
Out above the flowered hill, from the mossy grass,  
Up from open country did my good Lord pass.

#### **THE THIRD CONFERENCE ON CONFERENCES**

REPORTED BY MRS. SAMUEL SEMPLÉ

The "Conference on Conferences," a serious gathering which for two seasons was held in Asbury Park, N. J., was repeated last autumn, November 3-7, at Pocono Manor, among the mountains of northeastern Pennsylvania. For four days a group of over fifty men and women met and considered in detail the purposes,

problems, and purports of the great array of religious conferences that now mark the year, and especially the summer months. The groups of conference leaders most fully represented were those of the Y. W. C. A., the Y. M. C. A., Missionary Education Movement, the denominational organizations for young people, and the women's missionary organizations, affiliated with the Council and the Federation. Those notably not represented were the leaders of men's and of Sunday-school conferences.

The enormous importance and probable effect of such a serious attempt to appraise the conference movement and procedure may be glimpsed in the fact that the clientele represented in the group of leaders there present ran into the hundreds of thousands. One system of religious institutes there reported numbered in itself over 40,000 young people last year.

In view of the proportions to which this popular method of religious education has grown it seems highly fitting that its leaders should take concerted action in asking such questions as these:

What factors and interests should primarily influence the nature and planning of a conference? How can the immediate and felt interests of a conference group be allowed room for expression, and how can provisions be made for the varying personal and organizational needs and interests? How may a diversified program be provided that shall meet all these needs and at the same time enrich spiritual experience and create new needs? How, in the limited period of a conference may age grouping and educational grading be accomplished? And finally, how may the "carry-over" of the conference be secured?

In attempting to answer these questions it was pointed out that the basic function of a conference is a meditorial service between the needs of the delegates on one side, and the resources represented by the leaders and speakers, and by the corporate conference body as a whole on the

other side. This conception of the function of a conference makes it imperative that full opportunity be given for discussion, and for cooperative thinking on the part of the conference body.

The functions and aims of a conference were analyzed along the following lines of training for those in attendance:

1. Personal adjustments.
2. Social adjustments.
3. Organizational needs.
4. Meeting responsibilities.
5. Knowledge of materials.  
(Bible, textbooks, etc.)
6. Emphases and attitudes in life.

Among the many practical points that emerged in the discussions these may be mentioned: That emphasis should be laid on the aim of a conference rather than on its process; that the conference faculty should do teamwork, correlating courses as far as possible; that there should be co-operative thinking and planning in preparation for a conference, and that, as far as possible, the influence of the constituency should be secured in the selection of the courses of study.

Of the Pocono Conference itself it may be said that it was a valuable demonstration of conference procedure; and that the spirit of earnestness which marked it recognized the responsibility imposed by the conference opportunity of today. The place of worship in its sessions was pervading. And yet in the last analysis perhaps it was not so much a "conference on conferences" as it was a training class for leaders in this great modern movement of popular religious education. As teaching experts in this training class there were present, Prof. Harrison Elliott, of Union Theological Seminary, and Prof. Watson, of Teachers' College; and the form of teaching and training that was presented to the group of conference leaders was the example and method of Jesus who met people in the actual experiences of their lives, and "taught them, saying—."

# Woman's Foreign Mission Bulletin

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

## THE RESHAPING OF CHINA

Our readers will be interested in a portion of the following report prepared by the Executive Secretary of the International Missionary Council. This is the latest and most authentic statement regarding the situation in China. Every lover of this great nation of four hundred million people will rejoice when he or she reads these thrilling facts. I wish there were space to give the complete report for there is not a word but that is significant, prophetic and inspiring.

### The Present Situation in China

BY DR. A. L. WARNSHUIS

*Introductory Note:* The purpose in preparing this statement has been to comment upon recent developments in China as they affect the work of the mission boards. It is impossible within the limits of a brief statement to review all the events of the last year or more. To do so is also unnecessary for the facts are sufficiently well known, at least in their general outlines, to the leaders of the mission boards for whom this statement is intended. These comments are therefore intended to provide some background against which the current events will stand out more clearly, to call attention to various movements of which these events indicate the developing tendencies, and especially to remind the reader that the reports that appear in the daily press are only fragmentary statements, not always accurate, that do not give a complete account of the whole situation.

Much of the difficulty experienced by all in seeking to understand the present situation in China is due not only to the distance from the scene at which we in America are placed, and the resulting meagerness of information available, but also to the fact that the source of our information is so often biased. Most of it comes from the treaty ports, and the color of the news is that which is reflected from interrupted commerce and depressed trade. In some cases, the reports have been exaggerated, apparently

for the purpose of arousing opposition to one or the other party. Even the books on China that have been recently published by Europeans or Americans resident in China are occupied almost wholly with tales of woe and the misfortunes arising from the incomplete outcome of China's political, social, and economic revolution which has been begun in China, but for the full fruition of which much more time is needed. These writers complain because the China that was had not in one day become a China that excels the countries of Europe in the very things which she is expected to adopt of European laws and customs. Moreover, these newspaper reports and these books do not show the real progress that is being made.

It is therefore of great significance to observe whether "public opinion" is becoming more influential, whether education is developing along lines that will aid the people to fulfill their political responsibilities, whether progressive and liberal forces are increasing in power. Time is an element that must be taken into account, and it is a serious danger lest the new developments in China move so rapidly and on so large a scale that their effects cannot be controlled nor their results assimilated. The Chinese have never been mere imitators nor will they take on a veneer of Western civilization. Time and patience are needed so that the multitude of China's people may receive and absorb the influences that are coming to them from without and may recreate for themselves the new China that is to be.

It may be added that it is a mistake to think that China is divided for that is not true of her people. The military chieftains and the politicians are divided and are fighting one another. But the educational

system of China is being developed as a whole. The same is true of the courts and laws. Chambers of commerce and the bankers have a national association. Even the soldiers employed by the various chiefs easily change their loyalties. This unity of the Chinese people is an important fact which makes the political situation not as hopeless as some think. That spirit of unity in the Chinese people has never been so strong as it is today.

#### EDUCATIONAL PROGRESS

The constructive forces at work in China and the progress that is being made along many lines must not be overlooked. There is not space here to do more than to refer briefly to some of these things, but it is not mere sentimental enthusiasm that considers them as the determining factors in the situation that will shape the future. In the tremendous transformation that is taking place in China, the present governmental and political chaos is only symptomatic and when the readjustment of intellectual, social, economic and other ideas has proceeded somewhat farther, the establishment of a satisfactory government will come about naturally.

Among the constructive forces in China, that are increasingly effective, is the growth of education on modern lines. The latest statistics available are those for 1922-23, and these may be compared with those for 1910-11, the year before the founding of the Republic.

	1910-11	1922-23
Schools .....	57,267	178,972
Students .....	1,626,529	6,819,486

It is important to observe that this phenomenal advance has not been in higher education so much as in elementary schools. The figures for 1922-23 are:

Elementary school students.....	6,601,802
Secondary school students .....	182,804
College and university students...	34,880
	<hr/> 6,819,486

In quality as well as in quantity there has been real progress. Each year has added to the ranks of China's educational leaders a considerable number who have graduated from the best educational institutions of Japan, America and Europe, together with an increasing number of men and women from the modern universities in China itself.

The use of the modern vernacular has aided in increasing greatly the number of readers, and newspapers, journals and reviews have appeared by the hundreds. This movement, too, has affected the educational program, of which the present tendencies have been well summarized under the following headings: (a) social emphasis, (b) freedom from classical bondage and liberty for educational experiment, (c) vocational preparation, (d) scientific improvement, and (e) character building.

Only a few years have passed since these changes were inaugurated, but in spite of disorder and confusion and military usurpation of funds, the reality of achievement will be found along several lines. (1) Teacher-training has made much progress. There are 275 normal schools in the country, of which 67 are for girls. The students now total 31,553 men and 6,724 women, in addition to many others who are taking educational courses in universities. A relatively high standard of training has been set. An enormous quantity of modern literature on educational problems and methods has been produced. The enthusiasm of those modern teachers is evident by the devotion with which they stick to their profession in the face of the most disheartening financial conditions. (2) The education of girls is making rapid progress. It was not until 1907 that any governmental provision for girls' schools was made, but in 1922 there were 418,170 girls in government and private schools. Since 1920 all the higher institutions have become co-educational. (3) Popular education is a prominent feature in the program.

Lecture halls, reading rooms, half-day schools and night schools are very numerous. The students of college and secondary schools voluntarily maintain free night schools for the poor children of the vicinity. In the summer of 1925 in one province alone, (Shantung), there were more than 500 daily vacation Bible schools conducted by such students. The new method of combating illiteracy by the use of one thousand of the most commonly used words has been supported with great enthusiasm, and over two million of such textbooks have been issued.

#### ECONOMIC PROGRESS

Still another evidence of the soundness of China's life is found in the continued growth in foreign trade.

It would not be difficult to refer to a number of other movements that are constructive or that give evidence which justifies hopefulness regarding the situation in China. To explain these movements, however, would unduly lengthen this statement, and it will be more useful at this point simply to quote the testimony of a well-qualified witness. Mr. Roger S. Greene was formerly a United States Consul-General in China, and is now the Director of the China Medical Board. With his permission, we quote the following from a letter from him, dated New York, October 29, 1926:

I have just returned from a visit of nearly a year and a half in China. Conditions in many ways are difficult there, as you are well aware from your correspondence and from press reports, yet I return with a greater feeling of satisfaction with the progress which I observed there in matters of fundamental importance, than I have ever brought back before. Let me enumerate some of the facts which give some justification for my position:

1. The steady growth of the total trade of China reported by the Customs during the past ten years (Taels 1,200,000,000, in 1916 to over taels 2,300,000,000 in 1925), an increase of over 90%, with only a slight decline between 1924 and 1925. This means that some very powerful productive forces are at work in defiance of political difficulties.

2. The increase in the number of men with modern education who have now made good in actual work in China over a period of

years. You find them in many kinds of business, in industry, in education, in the professions and in government departments. Since apparently the military evil cannot be done away with immediately in China, it is at least a sign of progress that two of the most important armies are led by men who can and do enforce discipline and prevent their men from robbing the people. The number of such modern men is still far too small in every line of activity for the work that has to be done but twenty years ago they could hardly be found anywhere in the country.

3. The astonishing fact that throughout central and northern China (outside Manchuria), the great Chinese banks of issue have kept their notes at par through these last few difficult years.

4. The progress of education. While many of the government schools have had to mark time on account of lack of money, many private Chinese institutions and the colleges maintained by the missions have developed almost beyond recognition in the past ten years. Well-trained Chinese are being found who are capable of replacing foreigners as teachers in many departments, and are in some cases doing better work than their foreign predecessors.

5. The organization of the China Foundation, which under Chinese control is using the portion of the American Boxer indemnity lately remitted to promote education. This fund, which is derived from the Chinese customs revenue, is being intelligently and honestly administered, and a public accounting certified by a reliable firm of auditors is being rendered for every cent disbursed.

6. The increase in national consciousness which has given rise to most of the disquieting developments of the past few years. All may not approve the way in which this national consciousness sometimes expressed itself but essentially the movement is natural and sound and it is likely to supply much of the motive power for other movements that will do much for China. The feeling against foreigners of which so much is heard has been much exaggerated. It cannot be compared with the feeling against foreigners which formerly existed in China and even in Japan thirty years or more ago. I have travelled alone during the past year on every important railway in China and spent five days on a river steamer in north Manchuria in close personal contact both with the common people and with the educated classes and never encountered any signs of hostility. Even the bandits usually treat their foreign captives better than the Chinese.

I feel so strongly that the time is ripe for important and gratifying developments in China that I am planning to return there next summer in order to take full advantage of such opportunities as may present themselves.

# Woman's Home Mission Bulletin

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

## AN INTERPRETATION OF CHURCH

By A. F. WICKES

Abstract of address delivered at Annual Meeting of Home Missions Council and Council of Women for Home Missions in 1926.

The rectangular auditorium is fast gaining its place among Protestant groups, but a large number of plans sent in for suggestions and criticisms, provide for square auditoriums. It would seem that this type is still popular, judging from catalogue illustrations, and from the general opinion that it is a matter of choice whether a room is square or rectangular; that both are suitable. In every way a square-shaped room has proved inferior to the rectangular. It costs more to build it. It will seat fewer people, though the floor area be the same, when curved pews are used.

It is admitted that the one feature connected with design of church buildings, given the greatest consideration, is the worship room and its equipment. It does seem to be the very heart of the whole building problem. The reason is revealed in the New Testament. The Church was founded on the mighty fact, so well stated by Peter, "Thou art the Christ, the Son of the Living God." The Church lives by the same confession today. Now if this is really believed, this takes into consideration the greatest fact the world knows. In erecting, then, a building for the Church so founded this fact must be emphasized or a falsehood is built.

"The history of a people is written in their architecture." Every force, law, art and emotion to exalt the One we would worship should be used. Cease to speak of the church building as a "workshop" or "plant." There have been enough of these to retard progress. The road is long and such a little way has been traveled. Build that which will give us momentum,

develop our sense of beauty, stir our imagination, enliven our interest and challenge our best efforts.

This is the starting point for planning such a worship room as will properly and fittingly exalt the Christ. As a background to all of Christ's public ministry, his baptism by John impresses us a great commitment. It was the initial demonstration. Without making a play on words or acts, the baptistry does make a fitting background, against which other symbols and memorials may be presented fittingly. To many it symbolizes the entrance into the Church.

What is the arrangement or the setting of these vital symbols that will best present a picture, a situation dramatic to the eye for the congregation who sit in the pews? The broad, flat wall of a square room cannot gather attention. How much less can be done with the same type of room with the platform in the corner. Such an arrangement is distinctly negative and is the least desirable for worship.

So, too, can the rectangular room be used to gross disadvantage by placing the platform on the long side, speaking across the narrow way of the room. The very proportion of the room invites attention sideways and not toward the pulpit. Change this about so that one enters one end of the rectangular room and sees, at the opposite end, the vital emblems relating to worship.

With the eye looking down the length of this room, attention forward is naturally easy, and if, added to this, the eye can rest upon an object worthy of attention, such as the Lord's table, exalted and beautiful, nothing more is needed for orderly attention, which is the beginning of worship. Focus thus gained is intensified if a chancel is formed. Here the sacred emblems are gathered before you. In the back-

ground is the baptistry with its opening just high enough (forty-two inches above the chancel floor), so that the act of baptism may be easily seen by all without moving the pulpit or a single piece of furniture. The Lord's table and chairs are placed before it, but they do not obscure. They become part of the picture. The pulpit should not be placed in front to obstruct the view of the table, but be placed to one side and forward so as to be close to the worshipers. This completes the picture. The chancel frames the picture. Such description is only sketching the plan.

The sharper the angle, the more intensive becomes the attention. Get attention, but get it the right way. Some ministers employ religious vaudeville for securing attention.

The windows, wall and roof are quite as important. Usually the worship room has too much daylight; this is disconcerting. The daylight should be tempered and softened by the use of simple, diamond pane, leaded, amber-toned glass. Avoid the commonplace geometrical gew-gaws and figures. They interpret nothing except a salesman's ability to get the committee's hard-found money. The windows should be modest in size with sills well above the floor. Keep the attention within the room. Do not invite folks to sit inside and look out.

The walls need not be high. If a balcony is not required, thirteen feet to the wall plate is enough. Let the window head come just under the plate. You can easily get twenty-five feet ceiling height by using a half pitch or more for the room, supported by exposed wood trusses and rafters. By use of proper insulation the acoustics can be assured, and the heat and cold can be kept where they belong. It is well to use stone, if local, or brick in simple, honest, Gothic type, avoiding the Classic type with the huge columns, which so often looks like some public institution.

This is the physical side. From the spiritual aspect there have been exalted those things which should be above all, because Peter's confession

has been remembered; even our confession.

## PAR STANDARDS

The Par Standard presents a goal of effort for individual churches. Three charts are given to suit as many types of possibilities. They really amount to Efficiency Charts which might well be adopted and hung in the vestibule to show toward what an enterprising church should attain.

### Chart C\*

For a rural church with considerable means, equipment and leadership

#### *Physical Equipment*

1. Comfortable, attractive parsonage, with modern conveniences, rent free.
2. Church built, or remodeled, to meet needs and opportunities revealed by a careful study of the community.
3. Auditorium with seating capacity adequate for maximum attendance at regular church services.
4. Rooms, or a near-by building, for social and recreational purposes; separate spaces (curtained or built), for individual Sunday school classes or departments.
5. Organ or piano.
6. Deleo or acetylene lighting system where there is no local electricity plant, and, if possible, "indirect lighting."
7. Ample ventilation, preferably by ventilator at top of room.
8. Well planned and adequately furnished kitchen.
9. Moving picture machine, or stereopticon, or both.
10. Sanitary lavatories.
11. Bulletin boards for church announcements.
12. Near-by recreational field with equipment.
13. Parking space for autos, or horse-sheds.
14. Properties kept in perfect order and good repair, inside and out; the best and most sightly in the community.

#### *Finances*

1. Church budget including local expenses and benevolences, adopted annually by congregation.
2. Every Member Convass for weekly offering made annually on basis of budget; all church members, attendants and unattached persons solicited.
3. Benevolence budget meeting the denominational apportionment or a sum equal to one half the current expense budget.

\*Chart A appeared in June issue.

4. Use of weekly envelope system, with effort to have each member of every family a regular contributor.
5. All current bills paid monthly, and arrangement at bank whereby the minister's salary is placed to his credit on the first day of the month.
6. Church Treasurer to keep accurate accounts rendering statements to contributors at least once a quarter.
7. Systematic plan of payments on principal and interest of any church indebtedness with provision for any yearly refund payments due the Church Building Society.
8. Properties adequately insured.

#### *Meetings*

1. At least one service of worship and Church School each Sabbath in the village with one or more out-station appointments.
2. Regular mid-week service, church night or cottage prayermeeting.
3. Junior Church, or the like, connected with Sunday worship.

#### *Religious and Missionary Education*

1. An every-Sunday Church School with one or more out-station schools.
2. Enrollment equal to resident membership and an average attendance of two thirds of its membership.
3. Graded lessons as far as practicable.
4. Quarterlies, lesson leaflets and Sunday-school papers recommended by denominational board.
5. Provision for enlistment and training of leaders for church and Sunday-school work.
6. Efficient Home Department and Cradle Roll.
7. Daily Vacation Bible School and Week Day School of Religion.
8. Definite and regular attempts to bring children into church membership, with specific preparation therefor.
9. Systematic mission study classes held regularly.
10. Missions regularly presented from the pulpit and in Sunday school.
11. At least one representative in professional Christian service.

#### *Ministry*

1. Pastor resident within the community, giving full time to the parish.
2. A salary of at least \$2,000 with free use of parsonage.
3. Financial assistance in matter of parish car, gas and up-keep where there is considerable farm-stead visitation and out-station work needing to be done.
4. Church helping its pastor to membership in the Annuity Fund, and with his wife to attend local and state denominational meetings, summer schools, etc.

#### *Program*

1. Consistent attempt to meet every need, condition and opportunity for service as revealed by a careful survey of the parish, such service to include all occupational classes and racial elements not otherwise provided for.
2. Definite plan and program setting goals for the year's work adopted annually by church officers and congregation, and held steadily before attention of the church.
3. Assumption of responsibility for some part of the church program (i. e., regular stated service), by at least twenty-five per cent of members.
4. Systematic effort to extend the parish to the limits of the "trade zone," with use of the Larger Parish plan.
5. Constant effort to mix town and country peoples with view to promoting a felt "community spirit" inclusive of the entire area.
6. Parish Council consisting of regularly appointed representatives of all agencies or neighborhoods cooperating in the community program, meeting every two months to consider and plan for needs and opportunities.
7. Systematic evangelism of the educational type reaching entire community and every person in it, with special attention to children and youth.
8. Definite organized activities (religious, social and recreational) for various age and sex groups.
9. Community service a definite part of parish program.
10. Regular scheme for farm-stead visitation participated in by both pastor and people.
11. Established goal for yearly increase in membership.
12. Use of busses, or a volunteer auto brigade, to bring children and others in to church, Sunday school, or other activities at the center.
13. Bi-annual survey of the area served to determine church relationships of all persons living in the immediate community or adjacent countryside with such mapping of parish (trade zone) as shall show the relationship of every family to local and other religious institutions.
14. Cumulative study of social, moral and religious forces of the community with the aim of constant adaptation of program to changing needs and opportunities as they may arise.

#### *Cooperation*

##### *Cooperation with:*

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



# NEWS FROM MANY LANDS



## GENERAL

### Congress of World's Religions

**F**OR the purpose of bringing the influences of the world's leading religious faiths to bear upon the problem of world peace, an international religious congress will be held at Geneva in August, 1928, under the auspices of the Church Peace Union. Eleven religions will take part; namely, Christians (including Protestants, Roman and Uniate Catholics and the Eastern Orthodox), Jews, Mohammedans, Buddhists, Confucians, Shintoists, Taoists, Hindus, Parsees, Jains, Sikhs. The problems to be discussed will be human brotherhood as an essential part of all religions the establishment of world peace through the recognition of this universal brotherhood and the cooperation of all religions of the world in establishing this brotherhood.

### The League of Nations and Religion

**T**HE World's Student Christian Federation reports: "A suggestion has been made that the League should establish a Commission of Religious Cooperation parallel to its Commission of Intellectual Cooperation. On this Commission there would sit representatives of the leading religions of the world, including those of the most important sections of Christendom. The method of their selection would probably be that of direct appointment by the Council of the League, though care would naturally be taken that the Commission should be fully representative of all religions. What would be most aimed at would be that its members should be men and women animated by a sincerely religious spirit of good will, such as is founded in the best and most enlightened Christians, Hindus, Mohammedans, and Buddhists. The

field of the Commission's work would be very varied; its functions would be mainly advisory and educational; there would be referred to it all matters of the League's concern into which the religious factor entered; it would give its advice, for instance, in regard to questions affecting religious minorities, the welfare of backward races, and such moral questions as have already occupied the attention of the League. Once created, the usefulness of the Commission would become increasingly apparent."

### The Post Office for Christ

**T**HIS is the slogan of an organization, with headquarters in London, which has been in existence for nearly fifty years, and which, in its latest report reiterates the twofold purpose of the Post Office Christian Association; namely, "(1) To band together Christians in the Postal Services in fellowship and work. (2) To seek to win souls in the Services for the Lord Jesus Christ." The Association has its own representatives in India, China, South America and South Africa, and cooperates with other agencies in several countries. In describing the work in various remote parts of the British Empire, the report says: "The touch may be but slight in some of these countries, but the link that these scattered friends have with the whole is valued. Many in their letters speak appreciatively of the *Quarterly Mail* and other literature they receive, and the annual circular letter which goes together with our *Calendar* to each member, is warmly responded to."

### The Bible in Esperanto

**A**N INTERESTING feature of the Esperanto Congress, held in Edinburgh last August, was the dedi-

cation in St. Giles' Cathedral of a copy of the Bible in that international language. In the Congress sermon, preached by Rev. Dr. Grahame Bailey, formerly Church of Scotland missionary at Wazirabad, India, it was stated that this was the first time the Bible had been translated into an artificial language. The Old Testament translation is entirely the work of the late Dr. Zamenhof, of Warsaw, the inventor of Esperanto, and himself, as a Jew, familiar with the Hebrew original. The translation has been revised by a British Committee, of which Professor J. E. M'Fadyen, of the United Free Church College, Glasgow, was a consulting member. The New Testament was translated a few years ago by a Committee of British Esperantists. It is claimed that the translation will be of value in mission work, and especially to those who have to translate the Bible into native dialects.

In view of the fact that the translator of the Old Testament is the creator of this international language, the Bible will become the fundamental classic of Esperanto. Because of this many Jews and other non-Christians will read it who otherwise would never have been acquainted with the sacred text of the Old or the New Testament.

## **NORTH AMERICA**

### **Y. M. C. A. Council Meeting**

**C**URTAILMENT of activities in the Far Eastern zone, including China, Japan, Korea and Asiatic Russia, and notable expansion of the program for South and Central America, were suggested in the annual report of the Foreign Department of the Y. M. C. A. to the National Council. Because of the progress of the native movement in China and adjacent countries, the American leadership no longer is paramount there, while in the Spanish-speaking countries to the south, recent developments have opened an opportunity to the "Y" organizations of the United States. A yearly budget slightly less than that of \$4,086,000, adopted a year ago, was recommended by the general board. R. W. Ramsey, of

Cleveland, chairman of the council, reported a national membership of 912,733 and a staff of 5,263 full-time secretaries. The 1926 percentage apportionment of expenditures was: City associations, 46.7; student enterprises, 20.9; Negro branches, 11.4; town and country, 10; transportation branches, 6.4; and industrial branches, 4.6. Projects of the home division thus far this year have called for \$886,276, against \$845,519 last year.

### **Disciples' Missionary Work**

**T**HE sixth annual report of the United Christian Missionary Society, submitted to the Disciples' convention at Memphis, Tenn., in November, showed a total expenditure of \$2,957,196.76. This was approximately \$25,000 less than the appropriated budget of estimated expense. The department of foreign missions reported work on ten foreign fields with 4,827 baptisms during the year. This is the largest number in any single year of the work. The department of home missions made appropriations for pastoral support to 141 churches, of which 13 came to self-support. These churches report a total of 2,122 additions to the membership during the year. Special and general evangelists in the employ of the United Christian Missionary Society report 2,591 additions during the year. The net gain in membership of the denomination was 6.1 per cent.

### **Methodist Financial Goals**

**T**HE Board of Bishops of the Methodist Episcopal Church, at its meeting in Denver, Colo., in November, agreed to ask the denomination to increase benevolence gifts from \$97,000,000 to \$300,000,000 this year. To make this possible Rev. R. J. Wade, Secretary of the General Conference and Executive Secretary of the World Service Commission of the denomination, suggested a trebling of the number of tithers. He also declared that the World Service Com-

mission was planning to devote its entire energies during the coming year to the education of missionaries, while for the year following the program called for a concentration on the study of evangelism.

#### **Baptist Missionary Program**

**T**HE Baptist Board of Missionary Cooperation, at its recent annual meeting in Chicago, adopted the following resolution:

1. That the time has come when we should challenge ourselves and our Baptist churches to a great Forward Movement, believing that we cannot under present conditions fail to respond to the demands of this hour.

2. That we should plan for a program covering a three-year period; that for the year 1927-28 we should concentrate on an effort to secure adequate housing for the churches under our city, state and home mission agencies; that for the period 1928-29 we should concentrate on a similar effort to provide for Judson College and other advances abroad; and that for the year 1929-30 a like effort should be made for our Ministers' and Missionaries' Benefit Board and schools and colleges.

3. That the amount to be distributed as quotas to the churches be fixed at the same figure as the current year, namely, \$5,360,000, and that the balance of \$1,075,000 be raised by gifts from individuals.

#### **Lutherans Consolidate Boards**

**T**HE United Lutheran Church, which reports a membership of 886,000, held its biennial convention in Richmond, Va. An important action of the convention, and one that is in line with current tendencies toward the unification of missionary agencies, had reference to the consolidation of the boards of home, northwestern, West Indies, and Jewish missions into a single organization to be known as the Board of American Missions. To draft the constitution of this new agency and to prepare for its taking over the affairs of its five constituents, a commission of twenty-one men has consulted during the past two years. The United Lutheran Church has two hundred foreign missionaries, of whom one hundred and six are in India, forty in Japan, thirty-two in Liberia, sixteen in

China, four in Argentina, and two in British Guiana. The total missionary and benevolent budget for 1928 was set at \$2,200,000, as recommended by the finance committee, a ten per cent increase over the budget of the present year.

#### **Presbyterians Cut Budget**

**T**HE General Council of the Presbyterian Church (North), met in Chicago on December 18th and adopted a budget of \$12,000,000 for the fiscal year beginning next April 1st. This is a cut of 20% compared with the budget of the last five years. The 1927 budget is distributed as follows:

National Missions, \$3,902,640; Foreign Missions, \$3,019,900; Christian Education, \$1,351,986; Ministerial Relief and Sustentation, \$929,200; Women's National Missions, \$1,354,000; Women's Foreign Missions, \$1,354,000; American Bible Society, \$69,690; Federal Council of Churches, \$18,584.

A special committee to consider whether women should be granted more privileges of participation in church affairs than they now enjoy, by virtue of representation on benevolent boards, will report at the March meeting of the General Council.

#### **Indian Bible Class Popular**

**A**T SHERMAN Institute in Riverside, Calif., one of the largest of the government Indian schools, 425 out of a possible 625 students gave up their afternoon daily play hour to attend a week-day Bible class. C. W. Cell writes in the *Presbyterian Advance*: "These students range in age from eight to twenty-one years and come from forty-seven different Indian tribes. On Palm Sunday morning a plain invitation was given to every Indian student under Protestant leadership to sign up for a seven-day Bible course. It meant the giving up of the play hour from four to five each day. Four of the star baseball players gave up their baseball for a week to attend classes, and

others made sacrifices as striking. . . Several of our best students are preparing themselves for definite full-time Christian service. I am receiving letters daily from these Christian boys and girls who have gone back to their homes and are honoring God in many different ways."

#### **Filipino Immigrants**

**T**HE large number of Filipinos (now said to reach a total of 20,000), coming into the Pacific coast states is described by one church paper as constituting "a new Oriental problem," and by another as "creating a new task for the Church." Most of these newcomers are young men, and about ten per cent of them are students. The pension system of the Philippine government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in our colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks and waiters in hotels. About one hundred are now employed by the Pennsylvania Railroad as attendants in their finest club cars. The Filipinos are very closely organized into lodges. Of the laborers on farms, the larger number come from the Hawaiian Islands, where they have had experience on the sugar plantations.

#### **Among the Spanish-Speaking**

**T**HE Interdenominational Council on Spanish-Speaking Work in the United States has recently published a Directory which contains a list of denominational field executives; denominational lists (names and addresses of all workers and their stations), a list of schools, a directory of literature and a statistical table.

Eleven societies have enrolled 21,920 members with 563 paid workers and 333 organized churches. Copies of the Directory may be obtained (25 cents), from Dr. Charles E. Vermilya, Home Missions Council, 156 Fifth Avenue, New York City or from the Executive Secretary, Rev. Charles A. Thomson, 756 Union Street, San Francisco, California.

#### **Five New Mormon Temples**

**M**ORMONISM has had only one great temple, that in Salt Lake City, but it is reported that five others are now to be erected in different parts of North America. One, to cost a million dollars, is in process of erection at Mesa, Ariz. A Lutheran missionary, quoted by *The Christian Century*, visited the growing temple and says: "To our surprise we learned that no preaching services, or periods of worship, are ever held in the temple. It is devoted solely to the ceremonial and instructional exercises for the 'perfecting of the saints.' Near the rear entrance on the ground floor is a vast bapistry, an immense bowl fashioned after the presumed structure of the great brazen sea in Solomon's temple, and like it to be supported by twelve oxen. Into this bowl the administrator and the candidate enter, and at either side of the rim are to sit the scribes who make close and particular record of the candidate and his ancestry."

#### **LATIN AMERICA**

##### **New Opportunities in Mexico**

**R**EV. JAMES H. WRAY, of the Southern Presbyterian Mission Toluca, Mexico, who, according to the *Christian Endeavor World*, was "a celebrated and daring aviator in the World War," writes: "The activities of the missionaries have been affected by the new conditions; but as old doors are being closed, we are finding new ones open. Especially is this true of the layman. Never before has this mission been faced with the wonderful opportunity that it now has. . . . With printed tracts and Scrip-

ture portions and with Testaments and Bibles we hope to improve this time when many people are turning to the Gospel with a new interest that has been aroused by all this controversy and religious difficulties. We also hope to put on a real social service and recreational program."

#### Labor Laws in Mexico

**M**ISS ELENE RAMIREZ, who is engaged in the educational and health work of the Y. W. C. A. in Mexico City, is the daughter of a former Secretary of Education in the Mexican Government and granddaughter of an early Congressman. Her patriotism makes her eager to have the good things in Mexico widely known. "How many Americans know that Mexico has the eight-hour day and equal pay for equal work regardless of sex?" she asks. "The best labor laws were studied from all countries when the constitution for the new republic was made. Industrial conditions were then wretched and workers were poor and overworked." The Y. W. C. A. in Mexico City includes in its membership factory girls as well as students and girls of leisure.

#### Moravian Church in Nicaragua

**A**MERICAN Moravian missionaries in Nicaragua recently dedicated a church in the town of Bilwi. In *The Moravian* Bishop Grossman writes of the occasion: "The congregation at the morning service, which was conducted in English, was a gathering of many nations; there were Americans, English, French, Germans, Spanish, Central and South Americans, Chinese, West Indians, Miskitos and Sumus, with perhaps a few others. At noon, we had a service for the Miskito Indians, when Brother Fisher spoke to them in their own language. In the afternoon, we had an evangelistic service, which was very well attended. The climax, however, came at night, when we workers and some helpers and evangelists, who had come to Bilwi for the

occasion, celebrated the Holy Communion."

#### Believers in Western Brazil

**R**EV. C. ROY HARPER, Presbyterian missionary in Cuyaba, Brazil, says in a recent letter: "Visits have been made to Rosario, an isolated village on the Cuyaba River, since 1916. Certain people seemed to be interested and would attend services when held, but not until two years ago were there any conversions. After a period of intensive instruction and probation, in November, 1924, eighteen persons professed faith in Jesus Christ as their personal Saviour and were received into the Church. The membership today is thirty-six. Publicly professing one's faith in Christ here in South America is very different from taking such a step in the States. Here there are family ties and traditions which bind very closely. Many of these believers have come out of lives of degradation and shame and the Gospel has given them new life."

#### "Bible Coach" in Argentina

**T**HIS is one of the agencies used by the Evangelical Union of South America for spreading the Gospel. A writer in *The Neglected Continent* says of it: "Our coachman tells of a town passed through recently where they found a few believers who were doing their best to establish a meeting, but like many another group they had no leader. Our men arrived in time to give their efforts a good start, and a splendid meeting was the outcome. Many of the well-known hymns were sung with great enthusiasm and after the meeting a young fellow came forward and said he could play the violin and would be glad to help with the musical part of the program; he also said he would do his best to attend regularly and help to teach the people new hymns. Our two brethren pressed on their way rejoicing. The journey has covered huge tracts of open country and our men almost apologize for the scanty

sales, but these amount to 35 Bibles, 33 New Testaments and 301 other books."

#### **Schools for Paraguayan Girls**

**T**HE Disciples conduct a school for girls in the city of Asuncion, Paraguay, of which Miss Lillian L. Binns writes: "At the opening of the second term of school a mother brought her daughter to us, very desirous that we take her into the dormitory and enter her in the secondary department of the school. There is no secondary school in her town and no place here where her mother cared to have her board. I hesitated to take the responsibility while we are carrying pretty full work, but finally agreed to do so, since it is so seldom that a woman here gets a chance at higher education. I note this that you may realize that Paraguay women are looking forward and that we must look forward with them in our planning of future work."

#### **EUROPE**

##### **Loan Fund for European Churches**

**T**HE Executive Committee of the Central Bureau for the Relief of the Evangelical Churches of Europe, has taken steps to found an Evangelical Credit Association, which will provide loans for the Protestant churches of Europe to rehabilitate their educational and welfare institutions. The proposed Credit Association is to secure its capital fund through the budget of the Central Bureau, and by a popular subscription of stock in Europe and America. Loans are to be made at the rate of five per cent, the interest payments being applied to the amortization of the loans. The regular rate of interest in many countries of central and eastern Europe is now twenty-four per cent. With old endowment funds swept away, with their supporting constituency so impoverished, the churches are in desperate need of funds for the repair and upkeep of their institutions. They feel confident that they will again become self-

supporting when the effects of the post-war economic crisis are over.

#### **Growth of Waldensian Church**

**T**HIS church has a continuous history for seven centuries, and is said to be the oldest evangelical body in the world. Fred S. Goodman, formerly of the Y. M. C. A., and now General Secretary of the Waldensian Aid Society, calls the Waldensian Church in Italy the "ancient, long-suffering, patient and dynamic evangelical minority." He says: "In spite of difficulties and poverty, the Waldensians have pushed out and down into the peninsula with their missionary program. Churches have been established in Milan, Venice, Florence, Naples, Rome, Palermo and in fifty other cities and towns, beside from seventy to one hundred preaching stations. Every section, from the borders of France to the southeast corner of Sicily has been touched by the light of the evangel."

#### **Varied Needs in Bulgaria**

**REV. PAUL L. MISHKOFF**, of the Russia Evangelization Society, writes of the more than 600,000 refugees in Bulgaria—Greek, Jugoslavian, Russian and Armenian—in a total population of only about 5,000,000. This proportion, as he says, would give the United States 13,000,000 refugees needing care. He writes as follows of the religious outlook in Bulgaria: "I have a letter from a priest, who is one of the leaders of the Orthodox Greek Church in the country. He is living in Bourgas, where we had a splendid evangelistic meeting with wonderful results. He says, 'The greatest need of Bulgaria is the Gospel as the Protestants understand it. We need the Evangelical religion. The Orthodox Church, which has been a political propaganda, gave nothing to the nation, save icons. We want no more of them.' He wants me to find in America a place for his boy where he may have Christian training and education. Praise God, by His mercy, we

are facing a new and brighter day. There is a deeper want and need than the physical."

#### The "Y. M. C. A." in Central Europe

**D**ONALD A. LOWRIE, Y. M. C. A. Student Secretary at Prague, writes: "A new word has appeared in the languages of Central Europe, a word with a significance which makes some of those who helped introduce it wonder if they can live up to the standard it sets. The long-familiar initials of the Young Men's Christian Association have become a word, written simply 'Ymca' and pronounced 'Imka.' The students in the Academy of Mines, in a town near Prague, have for several years chafed under their connection with one of the local youth movements, their chief complaint being that the program of this organization was not distinctly enough Christian. Now the word 'Christian' has different meanings in different places. For most people in Central Europe it is synonymous with clericalism. Calling themselves simply a student Christian movement, the Academy of Mines group felt, would be impractical. How could they find a name for their organization which would indicate its Christian purpose and also avoid the prejudice attached to the word? The solution of their dilemma was found, and recently some of us went to Pribram and attended the official inauguration of the Student Ymca."

#### Merger of Interests in Greece

**A** RECENT consolidation of philanthropic interests in Greece has merged with Near East Relief the activities of The Fatherless Children of Greece and The American Friends of Greece. A new American committee will direct its work. The Fatherless Children of Greece, which was backed by Mrs. Theodore Roosevelt and Miss Margaret Woodrow Wilson, was founded by Madame Michael Tsamados while her husband was Greek Minister in Washington. It supports 1,000 Greek refugee children in

broken families, chiefly children who are fatherless and whose mothers are incapacitated for work. The American Friends of Greece, Inc., was organized in 1923 to aid Greece at the time of the great refugee influx by the establishment of workshops to give employment to refugee women with dependent children, and the consolidation is expected to make possible an increase in production of industrial work at a decreased expense and to enable the joint organization to employ many competent and needy women.

#### Russian Religious Situation

**T**HAT communism has failed to break down religion and that Russians now go to church pretty much as in old days represents the conclusions of Bishop James Cannon, Jr., of Washington, D. C., who has just completed a survey of the church situation in Soviet Russia. As quoted in the *New York Times*, the Bishop said: "There is no doubt that the Communists ridicule, denounce and repudiate religion as hurtful to the development of their ideal social order. But there probably are not many more than 1,000,000 members of the Communist Party among 140,000,000 Russians, and as strongly as they opposed religion and tried to suppress it they have been obliged to recognize that they cannot carry the Russian people either into atheism or desertion from the Church. . . . The governmental attitude toward marriage is a greater menace to religion in Russia than any restrictions which have been placed on worship." The latest law passed in regard to marriage is reported to be that the only license required is a stamp on the personal identification cards to the man and woman. These stamps may be cancelled at will in place of divorce and a new stamp may register a new marriage. This is official sanction to practical polygamy and polyandry in Russia—a succession of husbands and wives by mutual consent.

## AFRICA

### Egyptians Directing S. S. Work

THE Synod of the Evangelical Church of Egypt (United Presbyterian) has a committee, reports Rev. Stephen van R. Trowbridge, which is favorably considering the plan of establishing a Sunday-school union for Egypt and the Sudan. "This committee," he says, "composed entirely of Egyptians, is publishing weekly 13,600 lesson-helps in Arabic; is studying the question of preparing indigenous courses; is investigating the Daily Vacation Bible School idea; is promoting plans for an Egyptian delegation to the Los Angeles Convention and is organizing eleven provincial conferences and one at the capitol in 1926-27. The Synod reports a gain of 29 Sabbath-schools and 2,627 scholars during the year, making the total for this denomination 303 schools and 25,495 enrollment. The total Protestant enrollment comes to 29,900 and that in the Orthodox Coptic Church to 9,000."

### Nile Mission Press Colporteurs

THE colportage work of this great organization, which seeks to "bring the simple but all-sufficient Gospel of our Lord Jesus Christ to the knowledge of Arabic-reading people all over the world," is carried on under a joint committee of representatives of the Egypt General Mission, and the American Mission in Egypt. Ten colporteurs are employed in Egypt under this committee in different districts, each under the supervision of a local missionary. Two of these men are converts from Islam, the others were either Copts or members of the native Evangelical Church.

Rev. G. B. Mitchell, reporting a conference recently held for these men, points out their need for spiritual help, saying:

Chosen with as much care as possible, they are still men of humble position, born among surroundings in which very low standards are accepted, with comparatively little Christian training, and with little Christian fellowship in their daily life and

work. This work throws them constantly among conditions which are far from helpful to spiritual life and standards. While so much of their success as colporteurs depends upon commercial skill and energy that there are many temptations to doubtful methods, trickery and falsehood, the opposition of Mohammedans, bigoted "Christians," and less reputable traders, taxes their faithfulness as true witnesses for Christ to the utmost.

### Moslem Teacher Driven Out

IN a portion of Sierra Leone where the Christian and Missionary Alliance is at work, this report comes from a new station: "So far we have every reason to believe that God is with us in coming here. The natives have shown every appreciation of our coming. Though this means to some extent only material benefits, nevertheless their hearts are with us. This was distinctly shown when they were called upon to choose between a Mohammedan or a Christian teacher. We told them that two teachers of opposite faiths could not teach in the same town without conflicting, and if they had decided to accept this Mohammedan faith they must let us know. They beat the official drum and put the palaver before the people, who made their decision for Christianity and escorted the Mohammedan teacher out of town. So far their hearts are very responsive to the Gospel."

### Baptist Tithers in the Congo

AMERICAN Baptist missionaries in the Belgian Congo have found it difficult, says Rev. P. A. MacDiarmid, to develop in African Christians the grace of giving to God's work. For some years the standard offering of rich and poor alike has been a certain coin. Recently, however, one of the ablest native pastors became convinced that he ought to tithe, so he and his wife set the example. "When he presented the matter to the first church in his circuit one woman promised to join them; in the next church one man agreed to do the same. On the second round he found quite a number in each church who joined the



group of tithers. He said others were afraid to for they knew it would mean the giving of much more money than they had been giving to the Lord. With this as an incentive, a sermon was preached at Sona Bata on stewardship, and tithing as a good minimum standard. The next day one of the men came and said he wished to keep a teacher out in the district with his tithe. This, with the weekly offerings from himself and family, will mean much more than a tenth of his pay. He has a family of six sturdy children to look after. So the start has been made!'

#### No School Because of Lions

**T**HIS was the entry in the school register in a village on Lake Nyasa early this year. When the missionary from the Universities Mission came to visit he found that a lion had taken eighteen people in two months, in some cases climbing on to the little thatched houses and breaking in. At one station the whole village took refuge in the Christian teacher's house.

#### Training South African Natives

**T**HE Report of the Chief Native Commissioner, Southern Rhodesia, refers to schools which have a peculiar appeal for those who are interested in African education, in that they follow in large measure the system inaugurated by the late Booker Washington at Tuskegee, where as much time must be given by every pupil to a trade, handicraft, or farming, as to book education. The desire for industrial education is not (with the Mashona, at any rate), his first object in coming to school; it comes afterwards from the atmosphere of the place. Pupils are in school on only three mornings a week, yet progress in literary subjects in no way suffers. Meetings of chiefs and headmen convened by the Native Commissioners have been held in nearly all districts. At these meetings the natives have been encouraged to express their views on matters affecting their well-being and happiness, and to suggest

means of improvement. It is intended that the meetings shall serve as a school or training ground to prepare the people's leaders to play their part in native councils when established.

#### THE NEAR EAST

##### Latin Characters for Turkey

**T**HE latest step in the Westernization of Turkey is reported by the *Missionary Herald*, which quotes a newspaper report that the Congress of Turkology held recently at Baku passed a resolution to supersede Arabic by Latin in the writing of Turki languages in the Trans-Caucasian republics. "It is stated that to some extent the hands of the Turks were forced by the action of the Russian Bolsheviks, who started in February a Turco-Tartar paper, *Yeni Yol* (New Way), printed in Latin characters. It was obvious that the Angora Government could not allow Moscow to gain the advantage of anticipating them in this respect. It appears to be the ultimate purpose of the Angora authorities to supplant the Arabic characters by the Latin in all parts of the Country." The principal advantages claimed for the adoption of the same type of lettering as is used by the rest of the civilized world are stated by advocates of the measure to be:

- (1) Alphabetic simplification and reduction of the number of letters.
- (2) Increased facility of typographic composition.
- (3) An end of spelling troubles.
- (4) Facilitation for the learning of Turkish, both by Turks and foreigners, and the development of Turkish as a commercial language.

#### New Arab Views on Palestine

**P**ROGRESS in Palestinian resettlement has been greatly hindered by the refusal of the Arab communities to cooperate with the Jews in administrative affairs. According to the *London Christian*, a correspondent in Jerusalem now reports what "may prove to be a highly important change in the attitude of the extremist Arabs. In the latest issue of *Falastin* (the

organ of the Arab Executive), a writer points out the mistaken policy of the Arabs in rejecting the Government's offer of a legislative council, an advisory body, and an Arab agency. The local newspaper goes on to submit that Great Britain has become convinced that the Arabs of Palestine are incapable of self-government, and is therefore not setting up parliamentary institutions, although these were enjoyed under the Turks. *Falastin* then makes what is for the Arab Executive the astonishing statement that, in refusing to recognize the Balfour Declaration, the Arabs are neglecting their own interests. This sign of a more hopeful attitude upon the part of the Arabs suggests a state of affairs likely to facilitate the return of Jews to the Promised Land."

#### INDIA AND SIAM

##### Pastor of Ninety Villages

MISSIONARY work was begun in 1904 among the Popotu people in a district outside Etah, North India. Mrs. A. G. McGaw throws interesting light on the church life which has developed among them when she says: "Mr. McGaw is following the Brahman custom, of having the Christians receive the wine, a teaspoonful, in the palm of the hand as an 'individual cup.' This is the way the Brahman pandits distribute the holy Ganges water. Our hearts are rejoicing today in the spiritual changes we can see in the people. I wish, too, that I might introduce to you the pastor, his wife, and family of four little sons. They are undertaking to shepherd ninety villages and towns, in thirty of which are Christian communities.

##### An Indian Call to Prayer

THE National Missionary Society of India set aside November 14th as a day of prayer. Paul Appasamy and A. C. Mukerji, respectively Chairman and General Secretary, issued a leaflet in preparation for the day which contains the following:

India is undergoing vast and rapid changes, giving us hope that our Lord is coming to His own in this dear land of ours. Let us look up and see what great things God is doing for us. It is not without significance that the students of the National College at Ahmedabad should ask Mahatma Gandhi to teach them the New Testament. It is not without significance that at the last National Congress the hall should have been decorated with only two pictures, one of the President of the Congress and the other that of our Lord wearing a crown of thorns. These changes are taking place outside the Church and, it will not be wrong to say, independently of the Church. But the Church cannot and dare not sleep over the matter. There is cause for humbling ourselves before God, if the Church has not been instrumental in bringing about such a change. But now that such a favorable atmosphere is being created is there not need for praying that the Church may realize its opportunity?

##### Move Rather Than Deny Christ

MRS. V. E. COAPMAN, of the American Presbyterian Mission in Lahore, India, writes of a new Christian community: "The people in this region had been *masalis*, that is, Mohammedan converts from the low caste. Of their own accord they had decided to become Christians, moved out into the jungle, and built a church. The quality of these Christians coming from the Mohammedan faith was manifested when the landlords, opposing Christianity, cut off their water supply, and refused them land for cultivation. But rather than to deny Christ, the Christians are tearing down their homes and church, which they built at a great sacrifice, and are returning to their old village. This loyalty no doubt will have a great influence on the non-Christians."

##### Ahmednagar Training School

THE latest report of this union school situated in Ahmednagar, a well-known station of the American Board, states that this year seventy boys from ten different missions in Bombay Presidency are enrolled. "Every subject is studied from the angle of the prospective teacher. Besides training in the regular secular subjects prescribed by government

code, the boys have a course in religious education, in connection with which they are doing supervised teaching in the Sunday-schools in the city. We are trying to work out for them a course of lessons which they can use for religious instruction in their schools on weekdays and continue the same in Sunday-school. A part of their course is visiting in the homes of their pupils and helping the latter individually to put into practice during the week the lesson taught on Sunday. The big ideal which we try to keep before them is that they are to be ambassadors of Christ and leaders in the bringing in of the kingdom in the community to which they are going, and not merely teachers in a school for a certain number of hours each day."

#### "Hand-Grip Offerings" in Assam

**I**N THE American Baptist Mission in Assam a custom has grown up which is described by this title. A few years ago, the women in a certain church felt the need of giving in a way peculiarly their own. In Assam, the cleaning of rice is done by the women, who bring it from the field. A gift of rice seemed, therefore, especially a woman's gift. It was decided that whenever rice was being cooked for a meal, as much should be put aside as could be gripped in the closed hand, the handgrip-full repeated for each member of the family. Not very much can be grasped at one time in this way, but the patient and faithful carrying out of the plan resulted in the accumulation of enough rice to provide for the pastor's salary. After the church was able to pay the latter, the gifts of the women were used entirely for advance mission work. The custom has spread all over Assam.

#### Indians Conduct a College

**T**HE story of a little-known and in some ways remarkable institution in South India is told by a member of the Church Missionary Society, who says: "The Alwaye College in Travancore is the only college in In-

dia started, owned, and managed by Indian Christians. A little group of Syrian graduates who were lecturers on the staff of the Christian College at Madras, had a vision of a fellowship of Christian men drawn from all the churches doing Christian work together in love and oneness. These graduates resigned their posts, their pensions, and their security, and started the Alwaye College—a union Christian college whose aim is, India for Christ. Without an endowment, without the support of any church, they have taken all the risks. They have to pay themselves their very reduced salaries out of the fees they receive. One December they voted themselves no salary, to make the budget balance. The C. M. S. lends the services of one of its missionaries to this college."

#### Dr. Stanley Jones' Meetings

**C**ONCERNING three meetings held by Rev. E. Stanley Jones and Professor Oscar M. Buck, of Drew Theological Seminary, in the Meerut District, India, Rev. Benson Baker writes: "In each of the district conventions five or six hundred Christians were present. We had most enthusiastic meetings. One convention was held at Ghaziabad, which is under the leadership of the Rev. C. A. Lartius, one of our ordained preachers. Groups came marching in from various towns and villages with banners flying, drums and cymbals making delightful music, and the people shouting '*Yisu Masih ki Jai*' ('Victory to Jesus Christ'). Then in the evening we had a meeting for educated non-Christians, addressed by Dr. Jones for an hour and a half. These leaders from among the Mohammedans and Hindus listened with great earnestness to a great message concerning Jesus. At the close of the address the people broke out in spontaneous applause; they seemed to be tremendously moved. Really in all my years in India I have never seen people so eager to hear about our Christ."

### Siamese as Missionaries

**A**RRANGEMENTS were completed early in October for the formal opening of a mission station at Luang Prabang, on the Mekong River, on the Siamese Indo-China boundary, the station to be manned entirely by Siamese nationals. The Siamese missionaries are Rev. Toma Wong and Elder Boon Tah and their families. They were to start from Nan, a mission station of the Presbyterian Church (U. S. A.). The party was expected to arrive at Luang Prabang about Nov. 12th. Luang Prabang is an inaccessible town in the dense jungle hinterland of north Siam. It has been visited by missionaries at various times, but this is the first time that an attempt has been made to establish permanent Christian work there. That it is being done by the Siamese, rather than the missionaries, is a favorable commentary on the development of the missionary spirit of the Siamese Church.

### CHINA

#### Christians Fighting Vice

**T**HE autumn bulletin of the National Christian Council of China contains an article on what it calls "a threefold campaign against gambling, prostitution and concubinage," which was inaugurated at the suggestion of a Chinese friend of the Council who made it financially possible. Reports had come in from fifty-six places. Churches, schools, Y. M. C. A.'s, labor groups, business men and others joined in these demonstrations, no less than thirty-six of the groups being outside distinctively Christian circles. Almost every denomination working in China was linked up at some point. The main emphasis of the work seems to have been on enlisting local workers in more active speaking and in the organization of fresh societies to combat these evils. In some cases the campaign was connected in a special way with the Week of Evangelism. In other cases series of lectures were inaugurated.

### Christian Loyalty in Hunan

**R**EV. A. H. BIRKEL, of the American Presbyterian Mission in Chenchow, Hunan Province, writes: "On two long trips of about 400 miles I was able to visit practically all the chapels in our extensive field. The ruins of burned houses, neglected fields, and depleted village populations all told the horrible tale of brigandage, suffering and death. Although all the church members in these bandit areas have passed through years of grave danger and suffered severe losses, some having been killed and others taken captive by the outlaws, it was gratifying to see how nobly these congregations have held together. I wish you might have heard and understood a sermon preached by our local Chinese evangelist from Phil. 1:20 on magnifying Christ with boldness, 'whether it be by life or by death.'"

### Chinese Comments on the Church

**R**EV. JOHN T. BICKFORD, of Shunteh, North China, tells of a non-Christian Chinese gentleman who recently said to him: "Your religion is going slowly in China, at present, but give it ten years more, and it will go like wild fire. I have been wondering why Christianity does not spread more rapidly at present, and I have come to the conclusion that there are three changes that will have to come in the Church itself: The first is that the converts must not flock to the foreign compound, but must stay in their own families and among their old neighbors, and show by their lives that their belief is real. The second is that the Christians must tell their doctrine more. The third is that the Christians must prove to the people that they believe in their doctrine by giving more money."

### Prayer of a Chinese Youth

**M**ISS MOORMAN, of the Central China Mission of the Southern Baptist Church, has sent this prayer written by a young teacher in a gov-

ernment school in Yangchow, who has been a pupil in her Bible class for several years:

O Lord! Our Father in Heaven! I pray thee for thy blessing upon thy world, which was, is and will constantly be in trouble and full of sin. We know that nothing is so weak as human hearts; people have long now lost their reasoning, even their conscience, and even conscience is incredible. So I pray thee, Lord, to give me light that I may take thee as the guide in getting along in the dark, and thus not be lost. I also pray thee, Lord, to give me strength that I may cleanse myself from all filthiness of the flesh and spirit, and stand unmoved from all the temptations of the world, and if possible fight against them. I also pray thee, Lord, to give me knowledge, the true knowledge which comes from thee alone, that I may know what to do in thy will, and have the *spiritual understanding* which I have hitherto been ignorant of. And I also pray thee, above all, to give me ability so that I may do something for thee and save some lost souls from this utter bitterness of sins, if it is thy will to accomplish any little of such service through my hands. I pray in the name of Jesus Christ. Amen.

#### Year's Gains in the Y. W. C. A.

THE annual report of the Young Women's Christian Association in China enumerates as follows: "Some of the concrete gains during 1926: In addition to starting the year with the first Chinese national general secretary, there are now five of the thirteen city Associations with *general secretaries who are Chinese*. The year has seen the thorough grounding of the new system for *secretarial training*. The Association is especially helping to secure for China highly-trained directors of Christian social service, and directors of health and physical education. Over one hundred Chinese young women have now graduated under Y. W. C. A. auspices as thoroughly trained physical directors. These who have not married are making a remarkable contribution to China's standards of health and play, in government or mission schools and Y. W. C. A.'s. The school started by the Y. W. C. A. has just completed its first year as a department (still financed by the Y. W. C. A.) of Ginling College for Women, so the profession has been

put upon an academic basis. The local *volunteer workers* in the China Association are, save in a very few instances, all Chinese. This year in spite of travel difficulties they and the staffs have managed to hold two or three regional conferences which have brought them a new feeling of possession of the Y. W. C. A. as their own, to develop along Chinese lines.

#### Standards for a Husband

MISS ALICE B. BRETHORST, of the West China Union University in Chengtu, Szechwan Province, tells of a Chinese Christian girl who said that she had thought deeply of the whole question of marriage and had decided that she would remain single unless she met a young man who could fulfill the conditions that she laid down. The first one of these was that he must be a good Christian and of strong character, with a good healthy body. For the second one she stipulated that his parents must be Christian, too. "I told her," says Miss Brethorst, "that I thought the latter was rather a difficult stipulation. To this she replied: 'I know Chinese society. If his parents are not Christian, I shall have to worship his ancestral tablet when I go to his home. I have never worshipped anyone but God and will not bow down to anyone but Him.' It is girls like this who will build up a new social order in this hoary old land, not only establishing model homes but bringing the men up to a much higher moral standard than they have ever known."

#### Schoolboys Give for India

REV. OTTO BRASKAMP, of the American Presbyterian Mission in Ichowfu, Shantung Province, reports: "Last year here in Ichowfu City we had twelve Vacation Bible Schools, while this year we have seventeen with over 500 pupils. The children's contributions this year go to India. In spite of the hard times, unrest, war, banditry and famine, the children are filling their mite boxes. Four little boys in one school

found a poor beggar boy in the street. They took pity on him, brought him to school, bought his books, supplying him daily with food and teaching him about the love of Christ. I wish you could have seen our parade, 500 children strong. We hired eleven rickshaws and ten wheelbarrows to carry a great many little tots. They could not walk the entire distance. Besides I loaded sixteen on my Ford. Many stood on the running boards. The streets were crowded with spectators. We had the military band take the lead, and the schools sang while marching."

### JAPAN-KOREA

#### Japanese Social Outcasts

THE work being done by the missionaries of the Methodist Episcopal Church among the *Suiheisha*, or social outcasts, is becoming intensely interesting. There are a group of 5,000 of them in one section of Kumamoto. City officials employ them for the "unclean" jobs, which the "better classes" do not want—killing stray dogs, burying the dead, collecting garbage and the like and they are excluded from social contacts, marriage relations with the upper classes, and public offices. A Japanese Methodist preacher and his family have gone to live among them, to put into practice the principle of the brotherhood of men. The *Suiheisha* throughout the empire are well organized for self-protection. The police live in constant fear of a *Suiheisha* uprising, and often oppress them. Freedom of speech and action they scarcely know. A few are educated; some are rich and by hiding their relationship have risen to high places—but in general repression, unjust discrimination and constant espionage are their lot."

#### "No Girls Here"

MANY houses in Japanese fishing villages bear a sign reading "No Girls Here." According to Miss Elsie McIntosh, Y. W. C. A. Industrial Secretary in Osaka, parents put

this sign up to keep away recruiting agents from the mills. She says: "The girl workers are such a constantly shifting population that recruiting must go on. Eighty per cent of the workers are unmarried between the ages of sixteen and twenty-two and live in factory dormitories. Recruiting agents are sent down by the big mills to the tiny fishing villages, farms and islands along the Inland Sea. Life is so hard in fishing villages and on the farms that by comparison factory life sounds attractive." Government figures, according to Miss McIntosh, state that forty-three per cent of these village girls return home in less than a year broken in health. Night work for women is gradually being done away with by law. In five years there will be no further night work allowed for women in factories.

#### Book Making in Japan

JAPAN today ranks next only to Germany in the publication of books. In support of this striking statement the paper published by the Japanese Student Christian Association in this country quotes the recent report of the Bureau of Police Affairs of the Ministry of the Interior (which Department, strangely enough, controls the publication of books). In 1924 14,061 new titles were published, in 1925 18,028. Figures for the first part of the year indicated that 1926 would pass the 20,000 mark. Germany (or rather books published in the German language in Germany, Austria, Switzerland, etc.), led the field in 1924 with 30,734, and Great Britain followed with 12,706. In the United States, the number is surprisingly small, the record for 1924 being only 9,012, of which only 6,380 were new books, while the others were pamphlets and new editions.

#### The Gospel in a Japanese Prison

WHEN the workers of the Scripture Gift Mission were distributing gospels in the City of Sendai, northern Japan, the governor of the

prison received a copy of St. Mark's Gospel. After reading it in his home, he decided to get into touch with someone who knew more about the One he had read about in the Gospel. The result was that he sent for a worker in the city, and after asking several questions he asked this worker if he could come and give talks on the life of Christ to the 800 convicts in the prison. He said he was most anxious that his men should hear about this remarkable person Jesus Christ. Arrangements were made and the worker went to address the convicts. "The first meeting," says *Evangelical Christendom*, "was full of power and intense conviction rested upon all present, including the Governor and two Buddhist priests. He has gone again to address them, and when the report reached us the other day, over 200 men were seeking to know Jesus as Saviour."

#### Korean Lepers Spread the Gospel

**C**HRISTIAN lepers in Fusan, Korea, according to Rev. J. Noble Mackenzie, have always had a remarkable zeal for the propagation of the Gospel that has done so much for them, and bands of them have gone out during the warm summer months when they could sleep outside in order to preach the Gospel to their fellow-countrymen. For a year they supported a non-leper evangelist out of their scanty allowances, but were not satisfied with the results of his work. One of the Bible Institute students is now their own special evangelist among the heathen, and they are expecting great things from him, for they are earnestly supporting him with their prayers as well as by their contributions from what is barely sufficient for the support of their own diseased bodies.

#### Sunday-schools in Seoul and N. Y.

**S**EOUL, Korea, with about 250,000 people, has more Sunday-schools of over 1,000 members each than are to be found in the boroughs of Manhattan, Richmond and Queens in New

York City, with their combined population of 3,113,371. Officers of the World's Sunday-School Association were led to make this comparison by a letter from Rev. Charles A. Clark, treasurer of the Association in Korea, in which he reported as follows what he found in visiting four schools one recent Sunday morning in Seoul: "There were 1,313 in attendance at one Sunday-school, over 1,400 in another, 800 in another and 1,000 in another—all graded in at least four grades and one in seven." In Manhattan only two white and one colored Sunday-school claim an average attendance of over 1,000. Two other colored schools may have such an attendance at times. Just one school in Richmond Borough reports an average attendance of 1,000 and none in Queens. Seven in Brooklyn are in the 1,000 class.

#### Fruits of Hospital Evangelism

**T**HAT the American Presbyterian Hospital in Syenchun, Korea, is busy in pointing its patients to the Great Physician is evident from the report that during the past year the two evangelists in the hospital had spoken to 4,700 men about their souls' welfare. There were 800 who professed to have believed on the Lord and 165 have been followed up and are known to be definitely believing. As a result of the work of these two men five new groups have been started this year and in five households the gods and ancestor tablets have been burned. One man who came from fifty miles away to be operated on professed the Lord as his Saviour and went home. An urgent request came from his town for the evangelist to go there for a month and the result was thirty earnest Christians.

#### ISLANDS OF THE SEA

##### A Centenary in the South Seas

**T**HE people of Tonga—the modern name for the group of islands in the South Pacific which used to be called the Friendly Islands—have

been celebrating the centenary of the beginning of work among them by the Methodist Missionary Society of Australasia. The present population of the islands is about 24,000, including about 500 Europeans. Tonga is the only one of the Pacific groups that has retained its political independence. Fiji is a Crown Colony; Papua is a territory of the Australian Commonwealth; Samoa and New Britain are under mandate. But Tonga, although a British protectorate, has its native sovereign, cabinet and Parliament. It administers its own affairs, elects its own Parliament, and constitutes its own cabinet and executive. And it governs itself economically and efficiently. It has no national debt; its people can all read and write; and there is neither poverty nor unemployment from one end of the group to the other.

#### C. E. Society Leads to Church

**I**N THE Marshall Islands in the South Pacific, there are Christian teachers on all the islands that are inhabited. One of the last to receive the Gospel is Bikini, which has a population of eighty souls, and until only a few years ago, when Rev. C. F. Rife landed on its shores, the people were all pagans. "At that time," writes Mr. Rife, "we held a service under the cocoanut trees. The teacher, his wife, their two children, and my four or five boys were the only ones that took part in, or could assist in, the singing. Some of the people asked what we were doing. In the course of five months they all began to repent, and in a year they were trying to follow, in the Christian Endeavor Society, the light that they had. The Christian Endeavor Society was organized before the church, and it was through the Christian Endeavor training that church members were gained."

#### Filipinos Eager for Education

**T**HE educational transformation which has taken place in the last few years in the Philippines is due, says W. R. Warren in *World Call*,

not only to the American teachers but also to the fine cooperation which they have received from their Filipino associates. He continues: "Great credit is reflected upon both groups by the rapid transfer of the work to the Filipinos. Few Americans remain, even in the positions of greatest responsibility: three out of twenty-three in the splendid provincial high school at Baguio, eight or ten in the high school and normal school at Laoag with three or four thousand students, none at all in excellent municipal schools of a thousand or more students like Calamba and Pasuquin. It would be hard to find anywhere else such zeal for education as nearly everybody in the Philippines manifests. . . . The most effective missionary cooperation in the educational movement has been in the maintenance of Christian dormitories adjacent to the large provincial and national schools to which students come from a distance."

#### The Meeting of the Coins

**A**N ALLEGORY tells of a "special meeting of coins held in the offertory-plate." The pennies attended in large numbers and the nickles were well represented. Several dimes and quarters stated that although they had been in the habit of attending offertory meetings with fair regularity, they had, of late, been so much employed at the moving picture shows, even on Sundays, they found it difficult to attend the offertory. The dollar wrote that he was so much needed at the golf club, that he had retired from offertory-plate duties. A telegram was received from A. Cheque, Esq.: "Expected to come, but detained to settle motor-car transaction." One penny that had a golden look reported that he had been brought by a poor widow filled with love.—*London Outlook*.



# THE MISSIONARY LIBRARY

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

**Raj, Brigand Chief.** Amy Carmichael.  
Illus. 8 vo. 312 pp. \$2.50. New York.  
1926.

The story of Robin Hood has a perennial fascination for young and old. Here is a story of a modern Robin Hood in Southern India that is of even more compelling interest than that of his prototype in England. It is a true story of the adventures, outlawry, the transformation and subsequent trials of a young, well-born, and prosperous Indian athlete. He was driven into a life of banditry by the false accusations of the native police, and lived a lawless but daring and gallant life with many acts of kindness to the poor. Raj was finally won to Christ, but his life was not to be long spared for he met a tragic death.

Miss Carmichael tells the story in the same fascinating style as that which marked her "Things as They Are" and other books on India. The record is a spiritual stimulus as well as tale of adventure. It reveals the difficulties and trials of mission work in South India, as well as its allurements and recompense. The history of Raj shows the power of Christ and His Gospel to triumph over the greatest obstacles and to win all classes of men. This is one of the outstanding missionary books of the year, both for its fascination and its inspiration.

**The Romance of Japan Through the Ages.**  
By James A. B. Scherer. Illus., maps.  
\$3.50. New York. 1926.

This is "an interpretive outline of the story of Japan from the introduction of Buddhism in 552 A. D. to the passage of the manhood suffrage act in 1925." After revisiting the Japan of his young manhood the author has written this volume which he wishes to supersede his three earlier books.

Captain Brinkley and his collaborator, Baron Kikuchi, a decade ago gave us an excellent history of the Empire from mythological ages to the time of writing; Lafcadio Hearn's volumes, especially "Japan, an Attempt at Interpretation," have nearly realized his aim; H. H. Powers has variously enabled the reader to visualize the land, its art, its institutions and people; and Trowbridge Hall has done his "silhouette" work within a year. Our author has rendered all these services for Japan and for us in a single volume, and has done it in a literary style that is rarely equaled in such works.

From Yamato Dake, "bravest in Yamato," and Prince Shotoku, the Japanese "Father of Civilization" and early introducer of Buddhism, through nearly fourteen centuries, there is no important hero or era of national progress which has not been haloed with the glory of intimate pen pictures derived from the locality or from interesting bits of literature or resurrected from prosaic history. "It is written for the Man in the Street, in the belief that he is interested in history as a means to a practical end—as the necessary means, in this case, of understanding somewhat more clearly the Japan of today, America's next-door neighbor. The attempt is here made to pick out the high lights of history, and so to arrange them as to illuminate the main steps of Japan's progress, with special reference to her position today."

All the acts in the fascinating drama, too often tragedy, are wondrously told. So far as the reviewer's knowledge goes, there is no other equally well staged story of Japan in print.

H. P. B.

**The New Japanese Womanhood.** Allen K. Faust. 12 mo. 164 pp. \$1.50. New York.

Missionaries in Japan, by their intelligent and sympathetic interpretation of Japan to America, are rendering large service to the betterment of international relations, as well as to the cause of Christ. The author is admirably qualified to write of the new Japanese womanhood because he has been for a quarter of a century a missionary of the Reformed Church in the United States and for a large part of that time President of the Woman's College in Sendai. Much has been said about the wonderful development of the men of Japan, but the moral level of a people never rises above the level of its wives and mothers. This book deals with a vital problem and with admirable wisdom and sympathy. Its pages throb with human interest as they trace the progress of Japanese women from the days of Oriental subservience to the new day in which women are emerging from old and repressing conditions into a new sphere of activity and influence.

A. J. B.

**Constantinople—The Challenge of the Centuries.** Victor Murdock. 288 pp. Illustrated. \$2.00. New York. 1926.

"Constantinople—The Challenge of the Centuries" is a gripping book, up-to-date and full of color. The author writes in the crisp, condensed style of an editor. There are thirty-six chapters in the book, no one of which is in any way connected with any other chapter. Each one was probably an article struck out hot at the place of observation.

In these chapters description is mixed with history, tradition and romance in a way that holds attention and provokes thought. It would be impossible for one to read this book and not want to visit Constantinople and stand there, as did the author, in the presence of the past centuries and glimpse the future.

Mr. Murdock, with an acumen to read the signs of the times, as so many fail to do, weighs again and again the

effect upon the traditional Islam of Turkey of a democratic form of government. He says (page 134): "Beneath the surface, Constantinople is in a social convulsion. . . . Youth everywhere here leads in the assault upon the old and in placid acceptance of the new. . . . Can the Mohammedan creed survive here against the disregard of the young? For a generation? Yes. For two generations; No."

In Chapter III he speaks at length of "the Waiting Christ," referring to the mosaic of Christ in the Karie Djami which was not defaced as were all other representations of Christ when the Turks took Constantinople. It is now in a mosque. The last chapter closes with a final reference to the "placid, patient figure of the Waiting Christ."

J. L. B.

**Our Missions in India. 1834-1924.** E. M. Wherry. 12mo. 356 pp. \$4.00. Boston. 1926.

The author, who arrived in India fifty-eight years ago, was prominent in the development of Presbyterian Missions in that Empire and hence gives his readers an authoritative, though sometimes a too detailed documentary report of the Presbyterian Church (U. S. A.) activities during its first eighty years. It has its thrills in the Sepoy Mutiny slaughter at Cawnpore, when eight missionaries and two of their children were ruthlessly slain and thrown into the well over which now stands one of the finest marble monuments of India; in Mr. Owens' account of the Mutiny at Allahabad, hardly alleviated by his being able to save his "Hebrew Bible, Greek Testament, Turretin's Theology, Witseus' Economy of the Covenants"; and in the lesser tragedies of the assassination of Levi Janvier, immediately after a communion service, by a Sikh fanatic and of the sufferings and deaths of Indian Christians (page 115).

More instructive is the development of the work and the growth in appreciation of Indian ability and equality—too slowly in later years—and the

ultimate establishment of a union of nine Presbyterian bodies in the Presbyterian Church in India, and partial union with other denominations in West and South India. As Dr. Wherry could have said "*Magna pars fui*" in connection with the development of methods evolved in many departments of missionary activity, readers are certain that this evolution is not of the armchair type. Mass movements have not been a specialty of the Presbyterians, as with the Methodists, but they have done a more fundamental work in education, as in the Forman Christian College, of which Sir J. C. R. Ewing was for some years the distinguished principal. In theological education Drs. Wherry and S. H. Kellogg were among its able professors. Too little is said of the wonderful medical work under Dr. Wandless—not Wandless as Dr. Wherry spells the name—at Miraj. The Index is also woefully inadequate for a book that must be largely one for reference.

H. P. B.

**Ten Weeks With Chinese Bandits.** Harvey J. Howard. Illus. 8 vo. 272 pp. \$3.00. New York. 1926.

Many books have been written to describe adventures with bandits in China and elsewhere, but we know of none more thrilling than this that tells of the experiences of the American Professor of Ophthalmology in Peking Union Medical College among the bandits in Manchuria.

Dr. Howard tells a graphic, straight forward story of his capture, while on a visit to his friend, Major Palmer, who was killed in the attack. Then followed ten hard weeks of forced marches, of cold and hunger, with constant danger and repeated threats of torture and death. The story is very vividly told, but without melodramatic effort or any attempt to harrow the feelings of readers unnecessarily.

In addition to a stirring tale of adventure, there is much information about bandits—their motives, their characters, their manners, their ways

of living. We also learn many interesting facts about Manchuria, Chinese medicine men, and soldiers. Twice Dr. Howard, who was formerly a student missionary volunteer, mentions God in his narrative—once when he records a prayer for courage in the face of death, which prayer was immediately answered; and once when he sang to the bandits, "Nearer My God to Thee." This song reduced one bandit to tears, since it reminded him of his days in a mission school, but Dr. Howard does not seem to have followed up his advantage. It is interesting to read this story in conjunction with that of Dr. and Mrs. Howard Taylor's experience with bandits, "With P'u and His Brigands." Both are worth reading.

**Our Church Abroad: The Foreign Missions of the Lutheran Church in America.** George Drach, Editor-in-Chief. 258 pp. 7 maps and many illustrations. \$1.25. Philadelphia. 1926.

This book is the outgrowth of the work done by the Lutheran Foreign Missions Conference. At the time when the Lutheran missions in all parts of the world were affected by the course of the World War and many mission fields were denuded of foreign workers, the Lutherans of America determined to save for the Church the fields that had so suffered. The relief was carried on principally, though not entirely, by the National Lutheran Council. The several Lutheran bodies which were principally concerned in the conservation of the Lutheran fields united in 1919 in what was known as the Lutheran Foreign Missions Conference of America. This book, describing the history of foreign missions as carried on by the various Lutheran Synods and general bodies in America, was prepared by the Rev. George Drach, a general secretary of the Board of the United Lutheran Church. It does not give any details concerning other Lutheran missions. Several chapters were furnished by men prominently identified with the work of foreign missions of

their own general bodies carried on in India, China, Africa, Japan, South America, Madagascar, New Guinea. To these histories are added many pages of statistics, a directory of American Lutheran Foreign Mission Boards and Societies and a bibliography of works in English, German, Swedish and Norwegian. It is the most complete presentation of the subject hitherto attempted and is written from the standpoint of each mission described.

C. T. B.

**Ecuador. A Story of Missionary Achievement.** W. F. Jordan. 130 pp. Illustrated by Photographs of Life and Scenery of the Country. \$1.50. New York. 1926.

Paul's missionary journeys excite the admiration and interest of all Christians. Are we less interested in the present regeneration of South America than in that long-ago conversion of Southern Europe? In this story of missions in Ecuador, we have a thrilling account of travels in lands difficult and little known, of the expenditure of lives in patient preaching and teaching amid persecutions, of Bible distribution among those hungry for the Word, of reborn souls eagerly bringing others to Christ. It is a record as full of meaning to South America as was Paul's work to Europe.

Because of its wealth of detail, this account of the advance of the Gospel in Ecuador is most compelling. Native homes and sordid towns, bleak mountains and hot plains, marshy streams and steep trails, hold our interest, while across the pages frequently flash the brilliant hues of tropical birds and butterflies; yet the value of the book lies in its careful showing that today Christ makes over men and nations just as He did in Paul's time. Slowly they are transformed, one by one, a steady growth from within, where by the loving word of some friend, or the teaching of a stray Bible, a little seed of His Spirit has been planted. The book abounds in arresting word-pictures that are true to life.

M. N. W.

**Christ in the Four Gospels.** John H. Cable. 375 pages. \$2.00. New York City. 1926.

This book is based on a harmony of the gospels, and is intended for students in groups, or for individuals, who desire to know the Wonderful Life more completely. The author has used the material in his own classes in the Missionary Training Institute at Nyack, and evidently is no dry pedagogue, for his comments have much interest and zest. There is also evident a genuine devotion to Christ which is refreshing. The headings in heavy type, showing the divisions, the index of subjects, and scripture index are helpful.

An example of the work of this author is seen in the account of the Temptation of Jesus, in which the problem is considered as a subjective or objective temptation. But he concludes by saying that, whatever form the testing took, the Adversary came to Jesus, as he comes to us today as an angel of light. He notes however: "Peloubet says that he comes not in the sparkle of the wine cup, but in its dregs."

Many authorities are quoted, frequently at length and in most cases very aptly. The author is conservative, but he is in no sense reactionary, and gives useful information and illustrative material to throw light on the Word.

J. F. R.

**Medizin und Mission im Fernen Osten.** By Dr. Ludwig Aschoff. Berlin. 1926.

This is a lecture by a professor of medicine in Freiburg University on medical missions. It is also one of the study booklets of the Ostasien Mission.

**Through Teakwood Windows.** Ethel Cody Higginbottom. Illus. 129 pp. \$1.25. New York. 1926.

Not since Amy Wilson Carmichael gave to us her clinging portraits of India's little temple girls and their tragic life and rescue, has anything appeared so concrete and intimate as this book.

Ethel Cody Higginbottom, a near relative of Buffalo Bill, is not afraid